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Current Topics

AT HOME AND ABROAD

THE RECOGNITION OF GOD IN THE AUSTRALIAN FEDERAL CONSTITUTION.

The proposal that the preamble of the Constitution of the Australian Commonwealth should recognise Almighty God as the Supreme Ruler of the world has been rejected by the Federal Convention recently held in Adelaide, and there is not much ground for hoping that the efforts which may be made to secure such recognition when the Commonwealth Bill comes to be submitted to the

consideration of the various Parliaments will meet with any better success. It is interesting to notice that the most earnest and determined effort to secure such recognition was made by Mr. Glynn, a Catholic delegate, and that strong opposition was offered by some of the New South Wales delegates who were among the "chosen ten" of the Protestant clergy. On the 5th of April Mr. Glynn, who was one of the South Australian delegates, presented a petition signed by Archbishop O'Reilly of Adelaide, Bishop Maher of Port Augusta, and Father Strele, administrator of the Northern Territory, praying in the name of the Catholic community of South Australia that the preamble of the Constitution of the Australian Commonwealth should recognise Almighty God as the Supreme Ruler of the world. Speaking on the proposal at a later date, in a brilliant speech he moved an amendment in favour of the petitioners. "The foundations of our national edifice," he said, "are being laid in times of peace; the invisible hand of Providence is in the tracing of our plans. Should we not, at the very inception of our great work, give some outward recognition of the Divine guidance that we feel? This spirit of reverence for the Unseen pervades all the relations of our civil life. It is felt in the forms of our courts of justice, in the language of our Statutes, in the oath that binds the sovereign to the observance of our liberties, in the recognition of the Sabbath, in the rubrics of our guilds and social orders, in the anthem through which on every public occasion we invoke a blessing on our executive head, in our domestic observances, in the offices of courtesy at our meetings and partings and in the time-honoured motto of the nation. Says Bourke: 'We know and what is better, we feel inwardly, that religion is the basis of civil society.' The ancients, who, in the edifices of the mind and marble, have left us noble exemplars for our guidance, invoked, under a sense of its all-pervading power, the direction of the Divine mind. Pagans though they were, and as yet but seeing dimly, they felt that the breath of a Divine Being—'That pure breath of life, that spirit of man, which God inspired, as Milton says, was the life of their establishments. It is of this that Cicero speaks when he writes of that great Elemental law, at the back of all human ordinances, that eternal principle which governs the entire universe, wisely commanding what is right and prohibiting what is wrong, and which he calls the mind of God. . . . Right through the ages we find this universal sense of Divine inspiration—this feeling, that a wisdom beyond that of man shapes the destinies of states; that the institutions of men are but the imperfect instruments of a Divine and beneficent energy, helping their higher aims. Should we not, sir, grant the prayers of the many petitions that have been presented to us, by recognising at the opening of our great future our dependence upon God—should we not fix in our Constitution the elements of reverence and strength, by expressing our share of the universal sense, that a Divine idea animates all our higher objects, and that the guiding hand of Providence leads our wanderings towards the dawn? . . . It was from a consciousness of the moral anarchy of the world's unguided course, that all races of man saw in their various gradations of light the vision of an Eternal Justice behind the veil of things, whose intimations kept down the rebellious hearts of earth's children. It was this that made them consecrate their national purposes to God; that their hands might grow strong and their minds be illumined by the grace of that power divine through which alone, as Plato says, the poet sings:

'We give like children, and the Almighty plan Controls the forward children of weak man.'

Under a sense of this great truth, expressed some thousand years ago, I ask you to grant the prayer of these petitions; to grant it in a hope, that the justice we wish to execute may be rendered certain in our work, and our union abiding and fruitful by the blessing of the Supreme Being." Notwithstanding this eloquent appeal the proposal was rejected, 11 of the delegates voting in its favour and 17 against. The question is not yet finally disposed of as the Commonwealth Bill has to be submitted to the various Parliaments and any amendments proposed by them will be again considered by the Convention. There is still a bare possibility, therefore, that the foolish and altogether reprehensible decision of the Convention may be reversed. Already a number of petitions in opposition to that decision have been presented to the various Parliaments, and it is satisfactory to note that the Catholics everywhere are taking a leading part in the movement to secure for the new Commonwealth the recognition and blessing of Almighty God.

TITLES FOR COLONIAL BISHOPS.

The following somewhat puzzling statement appears in the Christchurch *Press* of the 4th inst:—"We pointed out some time ago that the Premier had drawn up an Order of Precedence, and that he had recommended that Anglican

Bishops should have some position that was not accorded to other clergymen. The telegram published in our columns on Saturday shows that the recommendations of Mr. Seddon have had some effect. Mr. Chamberlain has agreed to address the colonial Bishops of the Anglican Church as if they had some lordship over the cities wherever they reside." Our contemporary then proceeds to discuss the whole question of precedence, and concludes by strongly condemning the action of the Premier who, in a country calling itself a democracy, could thus recommend the officers of one church for a distinction which is denied to similar officers in other churches. It appears to us that our contemporary has made a great deal more of this matter than there is any ground for doing. The cablegram referred to is at all events sufficiently harmless, and discloses no such state of things as is suggested by our contemporary. It is as follows:—"Mr. Chamberlain, as a matter of courtesy, has expressed his willingness to address the colonial prelates by the colonial titles conferred on them." There is here no question of formal precedence, it is a mere matter of courtesy in addressing colonial prelates, and there is no limitation of the courtesy to bishops of the Anglican Church. There may, of course, be more than appears in the cablegram but we see no reason to assume that there is. The *Press* states that according to the best authorities a bishop in a colony, who is not a government officer, is only entitled to be addressed as "Right Reverend Sir." As far as we can see Mr. Chamberlain's new concession amounts to this: That if the colonial government agrees, for example, to address colonial bishops as "My Lord" or "Your Lordship" the Imperial Government will be prepared to do the same. If Mr. Seddon had indeed secured Mr. Chamberlain's recognition of a new order of precedence in which priority was given, in democratic New Zealand, to Anglican bishops, his action could not be too strongly condemned. We are sure, however, that Mr. Seddon is the last man in the world who would be likely to be guilty of such a blunder. Touching the question of precedence, a correspondent sends us a recent copy of the London *Daily Mail*, in which, in a list of church advertisements, Anglican, Baptist, Congregational, Methodist and Presbyterian services are announced in the order named, and finally at the bottom of the list under the heading "Various," a Catholic service is announced in company with a Theistic Church and a Unitarian Church service. It looks decidedly odd at first sight but our correspondent would be wrong in supposing that it was meant as an intentional slight on the Catholic Church. The printer's order of precedence is based, not on theology but on pounds, shillings and pence. The other bodies had sent in a large number of announcements, the Catholic Church only one, and that was quite sufficient from the printer's point of view to give the other bodies an undoubted title to priority. That the *Daily Mail* is not by any means a bigoted or intolerant paper may be seen from the following

Smoke T. C. Williams' JUNO TOBACCO.
COMPARE SIZE AND WEIGHT OF STICKS.

kindly reference which it made to the Cardinal Archbishop of Westminster on the recent 65th anniversary of his birth:—"There are many archbishops, but only one Cardinal Archbishop in England, and the distinction is one that even in a worldly sense compensates for the loss of other privileges denied to a Roman Catholic ecclesiastic. Cardinal Vaughan, handsomest of clerics, is sixty-five, active and untiring in his work, extraordinarily popular with his flock, and not a little popular with his heretical fellow-countrymen. At many a public dinner the red biretta and cloak of his Eminence adds a picturesque note of colour, and signifies the burying of old bigotries. The Cardinal is so gracious and amiable that, in spite of his militant Roman Catholicism he cannot make an enemy. . . . His Eminence is the oldest of a large family of sons, each of whom, except the youngest, has given up in turn the family estates to his next brother, and entered a Church in which, in England at least, poverty is one of the accompaniments of Orders. The Vaughans are an old Welsh Roman Catholic stock, and have a fine place near Ross. They are all of them able men, good speakers, and indefatigable workers, and all have the art of carrying through difficult and arduous undertakings. The Cardinal has now, in addition to his ordinary work the task of building his new cathedral to occupy him."

THE great wave of feeling in favour of reunion PRESBYTERIAN which is sweeping over the whole of the religious UNION IN world has made itself felt among the members of the NEW ZEALAND. Presbyterian body and a determined effort is being made to bring about a fusion of the Presbyterian

Churches in the Colony. Our readers may not be aware that there are two distinct Presbyterian Churches in New Zealand, viz., the Church of Otago and Southland, and what is called the Northern Church, the former embracing the two provinces named and the latter extending over all the other provinces of New Zealand. Though distinct as to their legal status, the two Churches are practically identical in matters of doctrine, the only difference being a slight variance on the question of the lawfulness of marriage with a deceased wife's sister. As both Churches have adopted Declaratory Act which allows to ministers the widest possible latitude in the interpretation of the Presbyterian creeds it seems hardly necessary to hesitate at a trifle like that. They have already swallowed the camel and there should be no need to strain at the deceased wife's sister. A more serious hindrance to reunion has been the financial question. The Southern Church has numerous and valuable endowments which the Northern Church has not, and the difficulty of arriving at a satisfactory financial basis of reunion is what has really kept the matter in abeyance for many years. However, even this obstacle had been surmounted and a financial arrangement had been proposed which commended itself to a majority in both churches, when a small but energetic minority of "auld lights" threaten to upset the whole affair. They take their stand on the constitution of the Church and seem determined to fight the matter out to the bitter end. They have formed themselves into an anti-union committee and have taken legal advice on the matter with the encouraging result that the lawyers assure them that the Church has absolutely no power to alter the constitution and trample on their rights in the way proposed. Mr. Chapman says:—"The Church has no power, still less has its Synod the power, by a majority however large, to alter its constitution in the face of a protesting minority, whether large or small. The right of the minority, however small, to stand upon the constitution as formulated by the founders despite the desire of the majority to alter that constitution or modify the doctrines settled by it, is one of the most clearly-defined rights in our law." It is somewhat disappointing from the point of view of an amused outsider to find that the remedies of the minority are mostly of a passive character. "In the event of union on the proposed basis being resolved on by a majority," continues Mr. Chapman, "the remedies of the minority are of a passive character, as the courts will not entertain questions of doctrine apart from rights of property, though they will freely entertain such questions as relate to mixed spiritual and temporal matters. The remedies, however, are: (a) Generally to ignore the resolution and the basis of union as *ultra vires* of the Synod and incapable of being enforced. (b) To see that all ministers coming into incumbencies conform to the law as expressed in the procedure relating to induction. (c) To oppose legislation designed to alter the constitution and doctrines of the Church and to force such altered doctrines upon the Church." It appears that the union party will have no other alternative but to appeal to the Legislature, and that the result of such an appeal is to say the least of it problematical. "It will be clear from the foregoing," says Mr. W. C. Macgregor, who had also been appealed to, "that, in my opinion, by legislative action alone can any effective step be taken in the direction of union. In other words, it will be essential that the section of the Church desirous of union should apply to Parliament direct on the subject. What the result of that application may be it is impossible to predict, especially in view of the fact that opposition to the proposed legislation is certain to be strenuous. One thing,

however, is clear, and that is the extreme danger of bringing under the notice of a Parliament notoriously not prejudiced in favour of ecclesiastical endowments the fact that two large sections of a wealthy church are compelled to appeal to the Legislature to settle the ultimate destination of their church property. In the result it may be that the property in dispute may be appropriated by Parliament in a direction not contemplated or desired either by unionist or non-unionists." These are ominous words indeed, but Scotch Presbyterian ministers are not the men to be frightened by mere words, even from a lawyer, and they may be relied upon to stand to their guns and bring the matter to an issue one way or the other. A pitched battle therefore, between the two parties, with all its attendant entertainment for outsiders, may be safely anticipated. The Presbyterians may ultimately succeed in getting union, indeed, but it will be after the manner of the new minister who declared that he was determined to have peace among his people if he had to fight the whole village for it.

WE have not heard much about spiritualism in A REFORMED New Zealand for some time, and there is reason MEDIUM to believe that if not in actual numbers, at least ON in active influence, it has of late years undergone SPIRITUALISM, a steady decline. Perhaps New Zealand spiritualism has never fully recovered from the depressing effect of the exposure, which took place a few years ago in Wellington, of a well-known "materialising" medium. He had been specially imported from the other side as being able to produce real and genuine materialisations, and he was doing very well indeed out of the business, when an unsympathetic body of police made a raid on the premises while a *séance* was being held, and carried away all the medium's belongings. A subsequent examination in court elicited the fact that Mr. Hackett's beautiful materialisations of the dear departed were produced by a judicious combination of phosphorus and gauze. But though spiritualism at present languishes in New Zealand it is making head-way in some other countries, and notably in the United States, where it is said that the spiritualists now number between nine and ten millions. A prominent Presbyterian clergyman, the Rev. W. H. Clagett, president of the Board of Trustees of the Texas Presbyterian University, who was at one time a spiritualistic medium, has been recently giving the public the results of his experience, and his utterances are marked by the customary American outspokenness. Shortly expressed, his view is that spiritualism is a fraud, two-thirds of it being devil at second-hand, and the rest of it devil at first-hand. "Fortunately, or unfortunately," he said, "it has been my lot to see a great deal of spiritualism. I was a firm believer in it for years, often acting as a medium in private *séances*. I believe there is such a thing as communication between men and spirits. I believe that there are real spirits connected with modern spiritualism. A great many people have wondered at the power of spiritualism to mislead intelligent people. It appeals to one of the strongest feelings in the human heart—our love for the dead. Where are these loved ones? Do they still exist? What is the nature of that existence? To the man who rejects the Bible no answer comes to these questions. All is dark, and as the soul tries to penetrate the gloom it cries out, with the most intense longing, 'Where are you?' Satan, in the form of spiritualism, offers to bring the loved one back again so that we can hear his voice and actually see his face. Then, again, spiritualism comes to us as a new religion. It proposes to be a system of religious philosophy. It undertakes to solve the question: 'If a man die shall he live again?' By attacking the soul in this subtle and plausible manner it is not strange that Satan, in the form of spiritualism, leads many astray." Dr. Clagett declared that there was not a single thing in common between the communications of the angels and the manifestations of spiritualists, pointing out that the angels were never required to sit in a circle, nor turn down the lights, nor have singing at their communications. He further characterised spiritualism as alike silly and degrading. "To think," he said, "of a wife or mother, even if she could communicate with us on earth, going to a woman whom she never knew, and with whom she would not have associated if she had, and telling her the most sacred things—the idea is degrading and a dishonour! Spiritualism is a fraud, two-thirds of it being devil at second-hand, and the rest of it devil at first-hand." This is pretty severe, but we believe it to be the truth. Even if it be admitted that communication with disembodied spirits is possible, spiritualism has never been able to prove the identity of these spirits with spirits known in the flesh. And even if that identity could be established it would yet remain to be proved that spiritualistic communications were on that account a trustworthy source of religious knowledge. To us it has always been matter for surprise and wonder that otherwise sensible people should be found willing to sit together for hours, week after week, waiting for a communication which, when it comes, neither adds to their sum of knowledge nor throws a single new ray of light on any of the problems and difficulties which beset mankind.

TIGER BLEND TEAS HAVE NO EQUAL.

A CORRESPONDENT draws attention in another column to the apparently perennial tract nuisance. It appears that his little girl was returning from church by train on Saturday and happened to leave her prayer book in the carriage. It was sent to its destination all right but it was found on opening it that a typical specimen of the tract pedlar's wares had been placed within its pages. This "gem," as our correspondent calls it, professes to deal with the subject of prayer, and contains a covert attack on the whole devotional system of the Church. It is one of those puerile productions that have done so much to make tract literature nauseous even to the majority of Protestants. We have no hope that anything we could say would be likely to induce the tract pedlar to mend his foolish ways. The pedlar, like the poor, will be always with us. Nor would we object very much to his ministrations if they were confined to grown-up people. Our people, for the most part, are quite able to defend themselves and their faith in fair argument, and if argument is useless they can fall back on the apostolic injunction and do their best to "suffer fools gladly." But with children the case is different, and to attempt to take advantage of their helplessness and simplicity is both mean and cowardly. We can only endorse our correspondent's caution, and advise parents, especially those who have children travelling regularly by train, to keep a careful watch over their children's reading. If these tract distributors had any manly feeling or sense of honour at all such a caution would never be needed, but experience has shown only too clearly how foolish it would be to rely on their possession of either of those qualities.

Professor Harnack who enjoys the highest authority in Germany as a Protestant divine, in a recent address delivered before a coterie of his co-religionists gives expression to the fact that Protestantism in the Fatherland is tending towards what he calls Catholicism. "The old, narrow, doctrinal form of Protestantism," he says, "is disappearing; the old relation, between theology and Church no longer exists, the ancient system of religious instruction has proved insufficient, there is a tendency towards extending, remodelling, organising, while the clear conception of the fundamental condition of Protestantism is vanishing." The learned Professor very seriously warns his countrymen and co-religionists against this movement. Such a development and organization of German Protestantism, would, he thinks, lead to a weak and ineffectual species of Catholicism, having none of the safe-guards and advantages of Roman Catholicism. "*Roman Catholicism*," says Harnack, "*has the Pope, it has the saints and the monks*," (the italics are Harnack's). These we cannot obtain. The monastic tendency towards the formation of saints, the self-sacrifice, contempt of the world and devotions in the Catholic Church form a mighty barrier and corrective against worldliness and formalism which we do not possess. In the papacy on the other hand, lies the power of adaptation to circumstances, personal authority as against the authority of the letter, the firm conviction that the Church of God in the highest instance is not to be governed by a tradition, but by living men guided by the spirit of God. But Protestantism, if it should continue to develop on the lines of Catholicism, could not reach these ideals for they are excluded from its first principles." The only logical advice for Professor Harnack to give his Protestant fellow countrymen would be to submit to the Pope and the "monks and the saints" would soon be forthcoming from the now sterile soil of German Protestantism. Strange, that an historian and divine of such broad and liberal views should shrink from this conclusion. But stranger still that a rationalist, to whom Christ is a merely human being and the Christian religion is merely human work, should be so eager to preserve in the Fatherland the rigid forms of Lutheranism and be so shy of the slightest symptom of Catholicism.

Mr. Lipton, who recently made the magnificent donation of £25,000 to the Princess of Wales' Poor Dinner Fund, is an Irishman, hailing from the County Monaghan. He was born about four miles from Clones in that county, and after many vicissitudes commenced business in Glasgow some twenty years ago as a provision merchant. In the comparatively brief space of time which has since elapsed he has built up his present enormous business, which is now known all over the world. Mr. Lipton is a Home Ruler, but takes no active part in politics. His subscription, however, is always forthcoming when required, and indeed there is no good case whatever that appeals to him in vain. He is unmarried, and lives at present at Sandgate. He has travelled all over the world in connection with his business, and has just returned from a trip to Ceylon, where he entertained the Marquess and Marchioness of Breadalbane. Mr. Lipton is a tall, thin man with a pleasant face and very charming manners. He has made his huge income by his marvellous organising capacity, his great industry, and application to business. He is practically a teetotaler. Singular to say it is generally believed that since the death of his father and mother, he himself has no

relative left, so that if he were to die intestate his huge property might very easily revert to the Crown. He has, however, it is to be hoped, a long life before him, as he is a comparatively young man. Some time ago he had a very narrow escape owing to the result of an operation which was not at all successful. For some time his life was in critical danger, and on one or two occasions it is said his servants were called in to see him breathe his last. He has now, however, entirely recovered, and is devoting himself with renewed energy to his great undertakings. Mr. Lipton has been constantly pressed for many years to convert his business into a limited liability company, but he has steadily refused all offers to this purpose. He is a great believer in advertising, and his ingenious advertisements in the early days contributed greatly to his success.

A letter from M. Léon Harmel has just appeared in the *France Libre*, a journal published in Lyons in the interests of Christian democracy, in which the writer plainly expresses the conviction that the future is with it. He places all his hopes for the reign of justice and solidarity in the action of a democracy permeated with the Christian spirit which will, by a recognition of mutual rights, bridge over the chasm that sunders the strong from the weak. He spoke of rights before duties because it was from rights that duties sprang. If the father of a family had no rights over his children he would have no duties. The very reason of the depression of the French people was that citizens were no longer taught their rights. Fathers would never have tolerated the monstrous laws which robbed them of all say in the education of their children if they had only known the imprescriptible rights which belonged to them. The same cause lay at the root of the law of divorce that disgraced the home and the law that deprived those dying in hospitals and on the field of battle of the last consolations of religion. Individual rights were often the safeguard of the respect due to the rights of God and the family, and so they were trodden under foot by the Government of France which was made up of Jews and Freemasons. Boys should be taught at school that when they were men they would have the inalienable right of honouring and serving God and of driving away the enemy who tried to insinuate himself within the home. Such rights were also God's, a part of man's dignity and freedom, which should not be allowed to be violated even at the sacrifice of life itself. Such language seemed strange at the present day, yet it was the voice of Christianity that had steeled the martyrs. There was no longer such a thing as fierce hatred of wrong, and so there was no love of right. Injustice stalked boldly through Parliament, and abroad over the nation, without raising anything more formidable than a mere empty parade of indignation. The victims of the Panama scandals were ready to be the defenders of the thieves. Whence came such degrading cowardice but from men's ignorance of their rights, which carried with it the betrayal of duty. Every struggle was denounced as a revolt. If it were not for the Christian democracy, which, echoing the voice of Leo XIII., claimed justice for the lowly and the oppressed, the last day would have dawned on the nation.

The scientific spirit, for better or worse, has invaded even polemics. Father Herbert Thurston, S.J., has laboured conscientiously through forty-nine volumes of the mammoth Dictionary of National Biography for the purpose of comparing the men who entered the Church between the years 1600 and 1800 with those who embraced Anglicanism during the same period. No name appears in the Dictionary, of course, which has not attained to a certain degree of celebrity—a fact which makes the test all the more interesting and conclusive. The result is that of the 178 notable men who changed their religion during that period, 106 are set down as sincere converts to Catholicism, only 22 being classified as "outwardly respectable converts to Anglicanism." It is to be remembered, too, that whatever inducement there might have been to tempt men to adopt the Anglican form of belief, there was none to tempt them into the Church. In accepting Catholicity they had nothing to gain and everything to lose. And it is a notable fact that "among the handful of outwardly respectable converts to Anglicanism there is an absolute dearth of men who seem to have impressed their contemporaries by their singleness of purpose or by any remarkable degree of personal holiness."

A writer in the (Anglican) *Church Review* says: "A correspondent in Rome assures me that it is perfectly true that dispensations for non-fasting communion can be purchased in Rome. It is said that the Pope alone can dispense, and he requires a certificate from the applicant's bishop to the effect that ill-health requires the privilege being granted. Rightly or wrongly, I have heard of Anglican priests sanctioning a little food to great invalids before communion, but I never heard of their making any charge for this." The above paragraph (says the *London Tablet*), is a curious mixture of truth and untruth. Dispensations for non-fasting communion are sometimes granted by the Holy See in cases of sickness, and when the privilege is recommended by the applicant's own

bishop. But the dispensation does not extend, as the above paragraph would seem to imply, "to a little food" but only to liquid nourishment. There are cases in which there is not that danger of death which would justify a priest in administering the Viaticum, but in which the sick person is unable to receive communion while fasting. In such circumstances, though a bishop cannot himself grant a dispensation allowing the sick person to take some liquid before receiving communion, he may refer the case to Rome. To say that such dispensations can be purchased is, of course, absurd. It would be as reasonable to say that the Church of England sells the sacraments of baptism or matrimony because fees are charged for marriage lines and baptismal certificates. When the dispensations in question are granted through a congregation other than Propaganda, a small fee has to be paid. Applications for dispensations come from all parts of the world and involve certain expenses which have to be defrayed somehow. Such things as offices, attendance, postage, stationery, light and fuel cost money in Rome as elsewhere, and in the case of these congregations such necessary expenses are met by charging certain fixed fees—just as in England marriage or baptismal certificates are paid for. We may add, however, that this question of fees in Rome is not of much practical importance to English Catholics. In the case of missionary countries all dispensations can be obtained through Propaganda without any charge whatever.

ENCYCLICAL LETTER FOR PENTECOST, 1897.

TO OUR VENERABLE BRETHREN, THE PATRIARCHS, PRIMATES, ARCHBISHOPS, BISHOPS, AND OTHER LOCAL ORDINARIES HAVING PEACE AND COMMUNION WITH THE HOLY SEE.

LEO XIII. POPE.

VENERABLE BRETHREN, HEALTH AND THE APOSTOLIC BENEEDICTION.

THAT Divine Office which Jesus Christ received from His Father for the welfare of mankind, and most perfectly fulfilled, had for its final object to put men in possession of the eternal life of glory, and proximately during the course of ages to secure to them the life of Divine grace, which is destined eventually to blossom into the life of heaven. Wherefore, our Saviour never ceases to invite, with infinite affection, all men, of every race and tongue, into the bosom of His Church: "Come ye all to Me" "I am the Life," "I am the Good Shepherd." Nevertheless, according to His inscrutable counsels, He did not will to entirely complete and finish this office Himself on earth, but as He had received it from the Father, so He transmitted it for its completion to the Holy Ghost. It is consoling to recall those assurances which Christ gave to the body of His disciples a little before He left the earth: "It is expedient to you that I go: for if I go not, the Paraclete will not come to you: but if I go, I will send Him to you" (1 John xvi. 7). In these words He gave as the chief reason of His departure and His return to the Father, the advantage which would most certainly accrue to His followers from the coming of the Holy Ghost, and, at the same time, He made it clear that the Holy Ghost is equally sent by—and therefore proceeds from—Himself and the Father: that He would complete, in His office of Intercessor, Consoler, and Teacher, the work which Christ Himself had begun in His mortal life. For, in the redemption of the world, the completion of the work was by Divine Providence reserved to the manifold power of that Spirit, who, in the creation, "adorned the heavens" (Job xxvii. 13), and "filled the whole world" (Wisdom i., 7).

THE TWO PRINCIPAL AIMS OF OUR PONTIFICATE.

Now, We have earnestly striven, by the help of His grace, to follow the example of Christ, Our Saviour, the Prince of Pastors, and the Bishop of Our Souls, by diligently carrying on His office, entrusted by Him to the Apostles and chiefly to Peter, "whose dignity faileth not, even in his unworthy successor" (St. Leo the Great, Sermon ii., On the Anniversary of his Election). In pursuance of this object We have endeavoured to direct all that We have attempted and persistently carried out during a long pontificate towards two chief ends: In the first place, towards the restoration, both in rulers and peoples, of the principles of the Christian life in civil and domestic society, since there is no true life for men except from Christ; and, secondly, to promote the reunion of those who have fallen away from the Catholic Church either by heresy or by schism, since it is most undoubtedly the will of Christ that all should be united in one flock under one Shepherd. But now that We are looking forward to the approach of the closing days of Our life, Our soul is deeply moved to dedicate to the Holy Ghost, Who is the life-giving Love, all the work We have done during Our pontificate, that He may bring it to maturity and fruitfulness. In order to better and more fully to carry out this Our intention, We have resolved to address you at the approaching sacred season of Pentecost concerning the indwelling and miraculous power of the Holy Ghost: and the extent and efficiency of His action, both in the whole body of the Church and in the individual souls of its members, through the glorious abundance of His Divine graces. We earnestly desire that, as a result, faith may be aroused in your minds concerning the mystery of the adorable Trinity, and especially that piety may increase and be inflamed towards the Holy Ghost, to Whom especially all of us owe the grace of following the paths of truth and virtue; for, as St. Basil said, "Who denieth that the dispensations concerning man, which have been made by the great God and our Saviour, Jesus Christ, according to the goodness of God, have been fulfilled through the grace of the Spirit (Of the Holy Ghost, c. xvi., v. 39).

THE CATHOLIC DOCTRINE OF THE BLESSED TRINITY.

Before We enter upon this subject, it will be both desirable and useful to say a few words about the Mystery of the Blessed Trinity. This dogma is called by the doctors of the Church "the substance of the New Testament," that is to say, the greatest of all mysteries, since it is the fountain and origin of them all. In order to know and contemplate this mystery, the angels were created in heaven and men upon earth. In order to teach more fully this mystery, which was but foreshadowed in the Old Testament, God Himself came down from the angels unto men: "No man hath seen God at any time; the only begotten Son, Who is in the bosom of the Father, He hath declared Him" (John i., 18). Whosoever then writes or speaks of the Trinity must keep before his eyes the prudent warning of the Angelic Doctor: "When we speak of the Trinity, we must do so with caution and modesty, for, as St. Augustine saith, nowhere else are more dangerous errors made, or is research more difficult, or discovery more fruitful" (Summ. Th. Ia., q. xxxi.; De Trin. l. 1., c. 3). The danger that arises is lest the Divine Persons be confounded one with the other in faith or worship, or lest the one Nature in them be separated: for "This is the Catholic Faith, that we should adore one God in Trinity and Trinity in Unity." Therefore our predecessor Innocent XII. absolutely refused the petition of those who desired a special festival in honour of God the Father. For, although the separate mysteries connected with the Incarnate Word are celebrated on certain fixed days, yet there is no special feast on which the Word is honoured according to His Divine Nature alone. And even the Feast of Pentecost was instituted in the earliest times, not simply to honour the Holy Ghost in Himself, but to commemorate His coming, or His external mission. And all this has been wisely ordained, lest from distinguishing the Persons men should be led to distinguish the Divine Essence. Moreover the Church, in order to preserve in her children the purity of faith, instituted the Feast of the Most Holy Trinity, which John XXII. afterwards extended to the Universal Church. He also permitted altars and churches to be dedicated to the Blessed Trinity, and, with the Divine approval, sanctioned the Order for the Ransom of Captives, which is specially devoted to the Blessed Trinity, and bears its name. Many facts confirm its truths. The worship paid to the saints and angels, to the Mother of God, and to Christ Himself, finally, redounds to the honour of the Blessed Trinity. In prayers addressed to one Person, there is also mention of the others; in the litanies after the individual Persons have been separately invoked, a common invocation of all is added: all psalms and hymns conclude with the doxology to the Father, Son, and Holy Ghost; blessings, sacred rites and sacraments are either accompanied or concluded by the invocation of the Blessed Trinity. This was already foreshadowed by the Apostle in those words: "For of Him, and by Him, and in Him, are all things: to Him be glory for ever" (Rom. xi., 36), thereby signifying both the Trinity of Persons and the Unity of Nature: for as this is one and the same in each of the Persons, so to each is equally owing supreme glory, as to one and the same God. St. Augustine commenting upon this testimony writes: "The words of the Apostle, of Him, and by Him, and in Him, are not to be taken indiscriminately; of Him refers to the Father, by Him to the Son, in Him to the Holy Ghost" (De Trin. l. vi., c. 40, l. 1., c. 6). The Church is accustomed most fittingly to attribute to the Father those works of the Divinity in which power excels, to the Son those in which wisdom excels, and those in which love excels to the Holy Ghost. Not that all perfections and external operations are not common to the Divine Persons; for "the operations of the Trinity are indivisible, even as the essence of the Trinity is indivisible" (St. Aug. De Trin. l. 1., c. 4-5); because as the three Divine Persons "are inseparable, so do they act inseparably" (St. Aug., *ib.*). But by a certain comparison, and a kind of affinity between the operations and the properties of the Persons, these operations are attributed or, as it is said, "appropriated" to One Person rather than to the others. "Just as we make use of the traces of similarity or likeness which we find in creatures for the manifestation of the Divine Persons, so do we use Their essential attributes: and this manifestation of the Persons by Their essential attributes is called *appropriation*." (St. Th. Ia., q. 39, xxxix., a. 7). In this manner the Father, Who is "the principle of the whole Godhead" (St. Aug. De Trin. l. iv., c. 20) is also the efficient cause of all things, of the Incarnation of the Word, and the sanctification of souls: "of Him are all things" *of Him*, referring to the Father. But the Son, the Word, the Image of God, is also the exemplar cause, whence all creatures borrow their form and beauty, their order and harmony. He is for us the Way, the Truth and the Life; the Reconciler of man with God. "By Him are all things": *by Him*, referring to the Son. The Holy Ghost is the ultimate cause of all things, since as the will and all other things finally rest in their end, so He, Who is the Divine Goodness and the Mutual Love of the Father and Son, completes and perfects, by His strong yet gentle power, the secret work of man's eternal salvation. "In Him are all things": *in Him*, referring to the Holy Ghost.

THE HOLY GHOST AND THE INCARNATION.

Having thus paid the due tribute of faith and worship owing to the Blessed Trinity, and which ought to be more and more inculcated upon the Christian people, we now turn to the exposition of the power of the Holy Ghost. And, first of all, we must look to Christ, the Founder of the Church and the Redeemer of our race. Among the external operations of God, the highest of all is the mystery of the Incarnation of the Word, in which the splendour of the Divine perfections shines forth so brightly that nothing more sublime can even be imagined, nothing else could have been more salutary to the human race. Now this work, although belonging to the whole Trinity, is still appropriated especially to the Holy Ghost, so that the Gospels thus speak of the Blessed Virgin: "She was found with child of the Holy Ghost," and "that which is conceived in her is of the Holy Ghost" (Matt. i., 18, 20). And this is rightly attributed to Him Who is the love of the Father and the Son, since this "great mystery of piety" (1 Tim. iii., 16) proceeds from the infinite love of God towards man, as St. John tells us: "God so loved the world as to give His only

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begotten Son" (John iii, 16). Moreover, human nature was thereby elevated to a *personal* union with the Word; and this dignity is given not on account of any merits, but entirely and absolutely through grace, and therefore, as it were, through the special gift of the Holy Ghost. On this point St. Augustine writes: "This manner in which Christ was born of the Holy Ghost, indicates to us the grace of God, by which humanity, with no antecedent merits, at the first moment of its existence, was united with the Word of God, by so intimate a personal union, that He, Who was the Son of Man, was also the Son of God, and He Who was the Son of God was also the Son of Man" (Enchir. c. xl.; St. Th. 3a., q. xxxii., a. 1). By the operation of the Holy Spirit, not only was the conception of Christ accomplished, but also the sanctification of His soul, which, in Holy Scripture, is called His "anointing" (Acts x., 38). Wherefore all His actions were "performed in the Holy Ghost" (St. Basil de Sp. S., c. xvi.), and especially the sacrifice of Himself: "Christ, through the Holy Ghost, offered Himself without spot to God" (Heb. ix., 14). Considering this, no one can be surprised that all the gifts of the Holy Ghost inundated the soul of Christ. In Him resided the absolute fullness of grace, in the greatest and most efficacious manner possible: in Him were all the treasures of wisdom and knowledge, graces *gratia datur*, virtues and all other gifts foretold in the prophecies of Isaiah (Is. iv., 1; xi., 23), and also signified in that miraculous dove which appeared at the Jordan, when Christ, by His baptism, consecrated its waters for a new sacrament. On this the words of St. Augustine may appropriately be quoted: "It would be absurd to say that Christ received the Holy Ghost when He was already thirty years of age, for He came to His baptism without sin, and therefore not without the Holy Ghost. At this time, then (that is, at His baptism), He was pleased to prefigure His Church, in which those especially who are baptised receive the Holy Ghost" (De Trin. 1., xv., c. 25). Therefore, by the conspicuous apparition of the Holy Ghost over Christ and by His invisible power in His soul, the twofold mission of the Spirit is foreshadowed, namely, His outward and visible mission in the Church, and His secret indwelling in the souls of the just.

THE HOLY GHOST AND THE CHURCH.

The Church which, already conceived, came forth from the side of the second Adam in His sleep on the Cross, first showed herself before the eyes of men on the great day of Pentecost. On that day the Holy Ghost began to manifest His gifts in the mystic Body of Christ, by that miraculous outpouring already foreseen by the prophet Joel (ii., 28-29), for the Paraclete "sat upon the apostles as though new spiritual crowns were placed upon their heads in tongues of fire" (St. Cyril Hier. Catech. 17). Then the apostles "descended from the mountain," as St. John Chrysostom writes, "not bearing in their hands tables of stone like Moses, but carrying the Spirit in their mind, and pouring forth the treasure and the fountain of doctrines and graces" (In Matt. Hom. I., 2 Cor. iii., 3). Thus was fully accomplished that last promise of Christ to His Apostles of sending the Holy Ghost, Who was to complete, and, as it were, to seal the deposit of doctrine committed to them under His inspiration. "I have yet many things to say to you, but you cannot hear them now; but when He, the Spirit of Truth, shall come, He will teach you all truth" (John xvi., 12-13). For He Who is the Spirit of Truth, inasmuch as He proceedeth both from the Father, Who is the eternally True, and from the Son, Who is the substantial Truth, receiveth from each both His essence and the fullness of all truth. This truth He communicates to His Church, guarding her by His all powerful help from ever falling into error, and aiding her to foster daily more and more the germs of Divine doctrine and to make them fruitful for the welfare of the peoples. And since the welfare of the peoples, for which the Church was established, absolutely requires that this office should be continued for all time, the Holy Ghost perpetually supplies life and strength to preserve and increase the Church. "I will ask the Father, and He will give you another Paraclete, that He may abide with you for ever, the Spirit of Truth" (John xiv., 16-17).

By Him the bishops are constituted, and by their ministry are multiplied not only the children, but also the fathers—that is to say, the priests—to rule and feed the Church by that Blood wherewith Christ has redeemed Her. "The Holy Ghost hath placed you bishops to rule the Church of God, which He hath purchased with His own Blood" (Acts xx., 28). And both bishops and priests, by the miraculous gift of the Spirit, have the power of absolving sins, according to those words of Christ to the Apostles: "Receive ye the Holy Ghost; whose sins you shall forgive they are forgiven them, and whose sins you shall retain they are retained" (John xx., 22-23). That the Church is a Divine institution is most clearly proved by the splendour and glory of those graces and graces with which she is adorned, and whose author and giver is the Holy Ghost. Let it suffice to state that, as Christ is the Head of the Church, so is the Holy Ghost her soul. "What the soul is in our body, that is the Holy Ghost in Christ's body, the Church" (St. Aug., Sermon 187, de Temp.). This being so, no further and fuller "manifestation and revelation of the Divine Spirit" may be imagined or expected: for that which now takes place in the Church is the most perfect possible, and will last until that day when the Church herself, having passed through her militant career, shall be taken up into the joy of the saints triumphing in heaven.

THE HOLY GHOST IN THE SOULS OF THE JUST.

The manner and extent of the action of the Holy Ghost in individual souls is no less wonderful, although somewhat more difficult to understand, inasmuch as it is entirely invisible. This outpouring of the Spirit is so abundant, that Christ Himself, from whose gift it proceeds, compares it to an overflowing river, according to those words of St. John: "He that believeth in Me, as the Scriptures sayeth, out of his midst shall flow rivers of living water"; to which testimony the Evangelist adds the explanation: "Now this He said of the Spirit which they should receive who believed in Him" (John vii., 38-39). It is indeed true that in those of the just who lived before Christ, the Holy Ghost resided by grace, as we read in the Scriptures concerning the prophets, Zachary, John the Baptist,

Simeon, and Anna; so that on Pentecost the Holy Ghost did not communicate Himself in such a way "as then for the first time to begin to dwell in the saints, but by pouring Himself forth more abundantly; crowning, not beginning His gifts; not commencing a new work, but giving more abundantly" (St. Leo the Great, Hom. iii., de Pentec.). But if they also were numbered among the children of God, they were in a state like that of servants, for "as long as the heir is a child he differeth nothing from a servant, but is under tutors and governors" (Gal. iv. 1-2). Moreover, not only was their justice derived from the merits of Christ Who was to come, but the communication of the Holy Ghost after Christ was much more abundant, just as the price surpasses in value the earnest and the reality excels the image. Wherefore St. John declares: "As yet the Spirit was not given, because Jesus was not yet glorified" (John vii., 39). So soon, therefore, as Christ, "ascending on high," entered into possession of the glory of His Kingdom which He had won with so much labour, He munificently opened out the treasures of the Holy Ghost: "He gave gifts to men" (Eph. iv., 8). For "that giving or sending forth of the Holy Ghost after Christ's glorification was to be such as had never been before; not that there had been none before, but it had not been of the same kind" (St. Aug., De Trin., 1. iv. c. 20).

Human nature is by necessity the servant of God: "The creature is a servant; we are the servants of God by nature" (St. Cyr. Alex., Thesaur. 1. v., c. 5). On account, however, of original sin our whole nature had fallen into such guilt and dishonour that we had become enemies to God. "We were by nature the children of wrath" (Eph. ii., 3). There was no power which could raise us and deliver us from this ruin and eternal destruction. But God, the Creator of mankind and infinitely merciful, did this through His only begotten Son, by whose benefit it was brought about that man was restored to that rank and dignity whence he had fallen, and was adorned with still more abundant graces. No one can express the greatness of this work of divine grace in the souls of men. Wherefore, both in Holy Scripture and in the writings of the Fathers, men are styled regenerated, new creatures, partakers of the Divine Nature, children of God, god-like, and similar epithets. Now these great blessings are justly attributed as especially belonging to the Holy Ghost. He is "the Spirit of adoption of sons, whereby we cry: Abba, Father." He fills our hearts with the sweetness of paternal love: "The Spirit Himself giveth testimony to our spirit that we are the sons of God" (Rom. viii., 15-16). This truth accords with the similitude observed by the Angelic Doctor between both operations of the Holy Ghost; for through Him "Christ was conceived in Holiness to be by nature the Son of God," and "others are sanctified to be the sons of God by adoption" (St. Th. 3a., q. xxxiii., a. 1). This spiritual generation proceeds from love in a much more noble manner than the natural: namely, from the uncreated Love.

The beginnings of this regeneration and renovation of man are by Baptism. In this sacrament, when the unclean spirit has been expelled from the soul, the Holy Ghost enters in and makes it like to Himself. "That which is born of the Spirit, is spirit" (John iii., 6). The same Spirit gives Himself more abundantly in Confirmation, strengthening and confirming Christian life; from which proceeded the victory of the martyrs and the triumph of the virgins over temptations and corruptions. We have said that the Holy Ghost gives Himself: "The charity of God is poured out into our hearts by the Holy Ghost Who is given to us" (Rom. v., 5). For He not only brings to us His divine gifts, but is the Author of them and is Himself the supreme Gift, Who, proceeding from the mutual love of the Father and the Son, is justly believed to be and is called "Gift of God most High." To show the nature and efficacy of this gift it is well to recall the explanation given by the doctors of the Church of the words of Holy Scripture. They say that God is present and exists in all things, "by His power, in so far as all things are subject to His power; by His presence, inasmuch as all things are naked and open to His eyes; by His essence, inasmuch as He is present to all as the cause of their being." (St. Th. 1a. q. viii., a. 3). But God is in man, not only as in inanimate things, but because he is more fully known and loved by him, since even by nature we spontaneously love, desire, and seek after the good. Moreover God by grace resides in the just soul as in a temple, in a most intimate and peculiar manner. From this proceeds that union of affection by which the soul adores most closely to God, more so than the friend is united to his most loving and beloved friend, and enjoys God in all fullness and sweetness. Now this wonderful union, which is properly called "indwelling," differing only in degree or state from that with which God beatifies the saints in heaven, although it is most certainly produced by the presence of the whole Blessed Trinity—"We will come to Him and make our abode with Him" (John xiv. 23)—nevertheless is attributed in a peculiar manner to the Holy Ghost. For, whilst traces of divine power and wisdom appear even in the wicked man, charity, which, as it were, is the special mark of the Holy Ghost, is shared in only by the just. In harmony with this, the same Spirit is called Holy, for He, the first and supreme Love, moves souls and leads them to sanctity, which ultimately consists in the love of God. Wherefore the apostle when calling just the temple of God, does not expressly mention the Father or the Son, or the Holy Ghost: "Know ye not that your members are the temple of the Holy Ghost, Who is in you, whom you have from God?" (1 Cor. vi. 19). The fullness of divine gifts is in many ways a consequence of the indwelling of the Holy Ghost in the soul of the just. For, as St. Thomas teaches, "when the Holy Ghost proceedeth as love, he proceedeth in the character of the first gift; whence Augustine saith that, through the gift which is the Holy Ghost, many other special gifts are distributed among the members of Christ" (Summ. Th., 1a. q. xxxviii., a. 2, St. Aug. de Trin., xv. c. 19). Among these gifts are those secret warnings and invitations, which from time to time are excited in our minds and hearts by the inspiration of the Holy Ghost. Without these there is no beginning of a good life, no progress, no arriving at eternal salvation. And since these words and admonitions are uttered in the soul in an exceedingly secret manner, they are sometimes aptly compared in Holy Writ to the

breathing of a coming breeze, and the Angelic Doctor likens them to the movements of the heart which are wholly hidden in the living body. "Thy heart has a certain hidden power and therefore the Holy Ghost, who invisibly vivifies and unites the Church, is compared to the heart." (Summ. Th. 3a, q. vii., a. 1, ad 3). More than this, the just man, that is to say he who lives the life of divine grace and acts by the fitting virtues as by means of faculties, has need of those seven gifts which are properly attributed to the Holy Ghost. By means of them the soul is furnished and strengthened so as to be able to obey more easily and promptly His voice and impulse. Wherefore these gifts are of such efficacy that they lead the just man to the highest degree of sanctity; and of such excellence that they continue to exist even in heaven, though in a more perfect way. By means of these gifts the soul is excited and encouraged to seek after and attain the evangelical beatitudes, which, like the flowers that come forth in the spring time, are the signs and harbingers of eternal beatitude. Lastly there are those blessed fruits, enumerated by the Apostle (Gal. v., 22), which the Spirit, even in this mortal life, produces and shows forth in the just; fruits filled with all sweetness and joy, inasmuch as they proceed from the Spirit, "who is in the Trinity the sweetness of both Father and Son, filling all creatures with infinite fulness and profusion." (St. Aug. de Trin. l. vi., c. 9). The Divine Spirit, proceeding from the Father and the Word in the eternal light of sanctity, Himself both Love and Gift, after having manifested Himself through the veils of figures in the Old Testament, poured forth all his fulness upon Christ and upon His mystic Body, the Church; and called back by His presence and grace men who were going away in wickedness and corruption with such salutary effect that, being no longer of the earth earthy, they relished and desired quite other things, becoming of heaven heavenly.

ON DEVOTION TO THE HOLY GHOST.

These sublime truths, which so clearly show forth the infinite goodness of the Holy Ghost towards us, certainly demand that we should direct towards Him the highest homage of our love and devotion. Christians may do this most effectually if they will daily strive to know Him, to love Him and to implore Him more earnestly; for which reason may this Our exhortation, flowing spontaneously from a paternal heart, reach their ears. Perchance there are still to be found among them, even nowadays, some, who if asked, as were those of old by St. Paul the Apostle, whether they have received the Holy Ghost, might answer in like manner: "We have not so much as heard whether there be a Holy Ghost" (Acts xix., 2). At least there are certainly many who are very deficient in their knowledge of Him. They frequently use His name in their religious practices, but their faith is involved in much darkness. Wherefore all preachers and those having care of souls should remember that it is their duty to instruct their people more diligently and more fully about the Holy Ghost—avoiding, however, difficult and subtle controversies and eschewing the dangerous folly of those who rashly endeavour to pry into divine mysteries. What should be chiefly dwelt upon and clearly explained is the multitude and greatness of the benefits which have been bestowed and are constantly bestowed, upon us by this Divine Giver, so that errors and ignorance concerning matters of such moment may be entirely dispelled, as unworthy of the "children of light." We urge this, not only because it affects a mystery by which we are directly guided to eternal life, and which must therefore be firmly believed, but also because the more clearly and fully the good is known the more earnestly it is loved. Now we owe to the Holy Ghost, as we mentioned in the second place, love, because He is God. "Thou shalt love the Lord thy God with thy whole heart and with thy whole soul and with thy whole strength" (Deut. vi. 5). He is also to be loved because He is the substantial, eternal, primal Love, and nothing is more lovable than love. And this all the more because He has overwhelmed us with the greatest benefits, which both testify to the benevolence of the Giver and claim the gratitude of the receiver. This love has a twofold and most conspicuous utility. In the first place it will excite us to acquire daily a clearer knowledge about the Holy Ghost: for, as the Angelic Doctor says, "the lover is not content with the superficial knowledge of the beloved, but striveth to inquire intimately into all that appertains to the beloved, and thus to penetrate into the interior; as is said of the Holy Ghost, Who is the Love of God, that He searcheth even the profound things of God" (1 Cor. ii., 10; Summ. Theol., 1a 2ae, q. 28, a. 2). In the second place it will obtain for us a still more abundant supply of heavenly gifts; for whilst a narrow heart contracteth the hand of the giver, a grateful and mindful heart causeth it to expand. Yet we must strive that this love should be of such a nature as not to consist merely in dry speculations or external observances, but rather to run forward towards action and especially to fly from sin, which is in a more special manner offensive to the Holy Spirit. For whatever we are, that we are by the divine goodness; and this goodness is specially attributed to the Holy Ghost. The sinner offends this his Benefactor, abusing His gifts; and taking advantage of His goodness becomes more hardened in sin day by day. Again, since He is the Spirit of Truth, whose ever faith by weakness or ignorance may perhaps have some excuse before Almighty God; but he who resists the truth through malice and turns away from it sins most grievously against the Holy Ghost. In our days this sin has become so frequent that those dark times seem to have come which were foretold by St. Paul, in which men, blinded by the just judgment of God, should take falsehood for truth and should believe in "the prince of this world," who is a liar and the father thereof, as a teacher of truth "God shall send them the operation of error, to believe lying" (2 Thess. ii., 10). In the last times some shall depart from the faith, giving heed to spirits of error and the doctrines of devils" (1 Tim. iv., 1). But since the Holy Ghost, as we have said, dwells in us as in His temple, we must repeat the warning of the Apostle: "Grieve not the Holy Spirit of God, whereby you are sealed" (Eph. iv., 30). Nor is it enough to fly from sin; every Christian ought to shine with the splendour of virtue so as to be pleasing to

so great and so beneficent a guest: and first of all with chastity and holiness, for chaste and holy things befit the temple. Hence the words of the Apostle: "Know you not that you are the temple of God and that the Spirit of God dwelleth in you? But if any man violate the temple of God, himself shall God destroy. For the temple of God is holy, which you are" (1 Cor. iii., 16-17): a terrible, indeed, but a just warning.

Lastly, we ought to pray to and invoke the Holy Spirit, for each one of us greatly needs His protection and His help. The more a man is deficient in wisdom, weak in strength, borne down with trouble, prone to sin, so ought he the more to fly to Him Who is the never-ceasing fount of light, strength, consolation and holiness. And chiefly that first requisite of man, the forgiveness of sins, must be sought for from Him: "It is the special character of the Holy Ghost that He is the Gift of the Father and the Son. Now the remission of sins is given by the Holy Ghost as by the Gift of God" (Summ. Th. 3a, q. iii., a. 8, ad 3m). Concerning this Spirit the words of the Liturgy are very explicit: "For He is the remission of all sins" (Roman Missal, Tuesday after Pentecost). How He should be invoked is clearly taught by the Church, who addresses Him in humble supplication, calling upon Him by the sweetest of names: "Come, Father of the poor! Come, Giver of Gifts! Come, Light of our hearts! O best of Consolers, sweet Guest of the soul, our refreshment!" (Hymn, Veni Sancte Spiritus). She earnestly implores Him to wash, heal, water our minds and hearts and to give to us who trust in Him "the merit of virtue, the acquirement of salvation and joy everlasting." Nor can it be in any way doubted that He will listen to such prayer, since we read the words written by His own inspiration: "The Spirit Himself asketh for us with unspeakable groanings" (Rom. viii., 26). Lastly, we ought confidently and continually to beg of Him to illuminate us daily more and more with His light and inflame us with His charity: for, thus inspired with faith and love, we may press onward earnestly towards our eternal reward, since He "is the pledge of our inheritance" (Eph. i., 14).

Such, Venerable Brethren, are the teachings and exhortations which we have seen good to utter, in order to stimulate devotion to the Holy Ghost. We have no doubt that, chiefly by means of your zeal and earnestness, they will bear abundant fruit among Christian peoples. We Ourselves shall never in the future fail to labour to so important an end; and it is even our intention, in whatever ways may appear suitable, to further cultivate and extend this admirable work of piety. Meanwhile, as two years ago, in Our Letter *Provida Matris*, We recommended to Catholics special prayers at the Feast of Pentecost for the reunion of Christendom, so now We desire to make certain further decrees on the same subject.

AN ANNUAL NOVENA DECREED.

Wherefore, We decree and command that throughout the whole Catholic Church, this year and in every subsequent year, a Novena shall take place before Whit Sunday, in all parish churches, and also, if the local ordinaries think fit, in other churches and oratories. To all who take part in this Novena and duly pray for Our intention, We grant for each day an Indulgence of seven years and seven quarantines; moreover, a Plenary Indulgence on any one of the days of the Novena, or on Whit Sunday itself, or on any day during the Octave; provided they shall have received the Sacraments of Penance and the Holy Eucharist, and devoutly prayed for Our intention. We will that those who are legitimately prevented from attending the Novena, or who are in places where the devotions cannot, in the judgment of the Ordinary, be conveniently carried out in church, shall equally enjoy the same benefits, provided they make the Novena privately and observe the other conditions. Moreover, we are pleased to grant, in perpetuity, from the Treasury of the Church, that whosoever, daily during the Octave of Pentecost up to Trinity Sunday inclusive, offer again publicly or privately any prayers, according to their devotion, to the Holy Ghost, and satisfy the above conditions, shall a second time gain each of the same Indulgences. All these Indulgences We also permit to be applied to the suffrage of the souls in Purgatory.

And now Our mind and heart turn back to those hopes with which We began, and for the accomplishment of which We earnestly pray, and will continue to pray, to the Holy Ghost. Unite, then, Venerable Brethren, your prayers with Ours, and at your exhortation let all Christian peoples add their prayers also, invoking the powerful and ever-acceptable intercession of the Blessed Virgin. You know well the intimate and wonderful relations existing between her and the Holy Ghost, so that she is justly called His Spouse. The intercession of the Blessed Virgin was of great avail both in the mystery of the Incarnation and in the coming of the Holy Ghost upon the Apostles. May she continue to strengthen our prayers with her suffrages, that, in the midst of all the stress and trouble of the nation, those divine prodigies may be happily revived by the Holy Ghost, which were foretold in the words of David: "Send forth Thy Spirit and they shall be created, and Thou shalt renew the face of the earth" (Ps. ciii., 30).

As a pledge of Divine favour and a testimony of Our affection, Venerable Brethren, to you, to your Clergy and people, We gladly impart in the Lord the Apostolic Benediction.

Given at St. Peter's, in Rome, on the 9th day of May, 1897, in the 20th year of Our Pontificate.

LEO XIII., POPE.

We have received from the well-known seedsmen, Messrs. Nimmo and Blair, one of their comprehensive catalogues for 1897, which contains everything of interest to farmers and agriculturists, and the perusal of which we strongly recommend to our readers. Messrs. Nimmo and Blair's "Standard Seeds" are well known all over the Colony, and at the late winter show the display made by the firm attracted great attention, and they also gained the only gold medal awarded by the judges for seeds. The firm will be pleased to supply catalogues on application to their warehouse at the Triangle, Dunedin.

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Irish News.

(From Contemporaries.)

ARMAGH.—A Charitable Newry Lady.—Probate of the will of the late Mrs. J. J. O'Hagan, who died recently at Warrenpoint, has just been granted. Testatrix bequeaths £2,000 to the Commissioners of Charitable Donations and Bequests in Ireland, to be invested by them and called "The John J. O'Hagan Trust Fund," the interest on the investment to be paid by the Commissioners annually to the treasurer for the time being of the St. Vincent de Paul Society in Newry. Two hundred shares in the firm of Matt D'Arcy and Co., Ltd., held by deceased in her lifetime, are bequeathed to the sister of deceased, to revert on her death to "The John J. O'Hagan Trust Fund." £500 is bequeathed towards the support of the Home for the Aged and Infirm, Kilmorey street, Newry; £25 to the administrator of the parish of Newry for distribution amongst the poor; like sums for the same purpose to the Convent of Poor Clares, Newry; the P.P. of Warrenpoint, and the administrator of the parish of Newry; £100 for a like purpose to the Convent of Mercy, Newry; and £350 for the erection of an altar in the Convent of Mercy, Lurgan, £300 is bequeathed for Masses to the Abbot of Mount Mellery, and several smaller sums also for Masses to be said publicly.

CARLOW.—A Record as a Life Saver.—Mr. Michael Webster, lockkeeper, in the employment of the Grand Canal Company at Carlow-Graigne, has a life saving record that need not fear rivalry from any quarter. His latest exploit only a few weeks ago brings up the total of lives he has saved from the River Barrow to the extraordinary number of 79, and the great majority of these feats were performed single handed and at imminent risk to his own safety. On Monday, June 7, the son of Mr. Abner Connor, agent for the Canal Company, whilst playing with some companions fell into the chamber of the lock at Carlow-Graigne in which there was a depth of water at the time of 16 feet. The screams of his playmates summoned Mr. Webster to the scene, who at once without removing any article of clothing plunged into the basin and rescued the lad as he was sinking for the third time.

CAVAN.—"Rattle her Bones."—On Friday, June 4, Dr. Bourke, Coroner of East Cavan, held an inquest in the Cotehill Workhouse on the body of a woman named Catherine McCabe, who died after being conveyed to the infirmary in the ambulance on the previous evening. Dr. Moorehead deposed—I am Medical Officer of the Workhouse, and on yesterday was called upon to visit the deceased, and found her in a dying state. I believe she was suffering from dropsy, and that she was killed by being jolted so many miles in the workhouse van. I consider it quite unsuitable for the conveyance of any sick person. I have several times brought under the notice of the guardians that the van was unsuitable for removing the sick. I do not consider one person sufficient to drive and attend to the sick person. The van is 20 inches in width, 6 feet nine inches in length, and 38 inches high. It has two wheels with a door behind. The minutes of April 22nd, 1895, were produced containing copy of a verdict in an inquest held on the body of Margaret Cherry. The verdict concluded thus—"The jury condemn in the strongest manner the ambulance in which the deceased was conveyed as being utterly unsuited for the purpose." An order was received at the time from the Local Government Board that the guardians should instruct their medical officer regarding the ambulance, but the guardians considered the ambulance good enough with some repairs, but the repairs were never done. The jury found that the deceased died from failure of the heart's action, caused by the jolting of the workhouse van while being removed to the infirmary, and censured the guardians for their neglect in not providing a proper conveyance.

CLARE.—Extraordinary Freak of Nature.—There has been an extraordinary "freak" in Kiltrush, being no less than a duck with four legs. The "clutch" of young ducks was being hatched for a tradesman in the town named James Crowe, and with the rest of the birds was being "brought out" or hatched by a hen. The little legs are fully developed in all the parts, and the only difference between them at all is that the two fore ones are much shorter than the two hind ones. The little thing is getting on well, and is now a fortnight old. It is an object of great curiosity.

DONEGAL.—St. Columba Festival at Gartan; Mass on the Mountain.—A great celebration in honour of St. Columba was held at Gartan on Wednesday, June 9. Cardinal Logue arrived in Letterkenny on Tuesday for the purpose of taking part in the celebrations. He was accompanied by his secretary. Practically all the priests of the diocese were present, and there was an immense crowd of visitors in the town, every available place of accommodation being taken. Mass was celebrated at Letterkenny at half-past seven by his Eminence. The procession started from Letterkenny at 9 a.m. High Mass was sung at Gartan on the natal spot at eleven o'clock, followed by Benediction of the Blessed Sacrament and a *Te Deum*. A meeting was held, the Most Rev. Dr. O'Donnell presiding, and an address was presented to his Eminence. A message was received from his Holiness the Pope, conveying his blessing.

DUBLIN.—A Thomas Moore Anniversary Celebration.—The anniversary of the birthday of Thomas Moore was celebrated by the National Literary Society, 4 College Green, Dublin, on May 28. The celebration took the form of a conversation, with selections from the immortal melodies at intervals. Increased interest was lent to the occasion by the presence of M. Lionel Radigue, member of the Association Bretonne, who graciously presented to the National Literary Society a handsome plaque bearing the arms of Brittany. Mrs. Scarff-Goodman sang "After the battle." Miss H. Rose Byrne sang "My gentle harp," and

"She is far from the land," Miss Alice Furlong sang "Sail on, sail on thou fearless bark," and Mme. Boeufve gave "Avenge and bright," Mr. W. Baker gave "Oh, where's the slave," and Mr. Varen "When through life unblest we rove," and "How oft has the banshee cried." One of the best items of the evening was the magnificent performance of a selection from the "Melodies" on the harp by Mr. Owen Lloyd. The singing of "Let Erin remember," by all brought the reunion to a close.

Dublin Property Awaiting an Heir.—On the 1st June, Joseph Birmingham and John Ryan, members of the House Painters' Society, reported to the police at the Lad Lane station that John Keating, aged 62 years, also a member of the society, who had lodged at the house of Mrs. Delaney, 1 Camden buildings, had died at St. Vincent's Hospital. They stated that as far as they knew he had no relatives, and that he had some property at his lodgings. Sergeant Lawler (23 B) proceeded to the lodgings. Mrs. Delaney showed him the deceased's box and gave him the key. The sergeant on opening the box found deposit receipts and cash amounting to over £240 and some articles of jewellery. The money and property remain in the hands of the police.

GALWAY.—A Heartless Landlord.—One Colonel Brown unfortunately possesses an estate in a most picturesque but barren portion of Galway—Mannin and Manninbeg, southwest of Clifden, where the wild and rugged shore pierces the Atlantic at Slyne Head. The gallant Colonel has a heart as callous as the giant Galway rocks, that during countless ages have resisted the furious beating of the Atlantic waves. Last year he would not permit the people to take from the seashore for manure the seaweed left there by God and the waters. Consequently they were unable to till the land, and therefore are unable to pay the rents. Heretofore this most Christian and gallant gentleman levied an annual sum on the struggling people for permission to remove what the sea threw upon their shores. This is English law in Ireland in Queen Victoria's jubilee year.

Londonderry.—Centenary of St. Columba in Derry.—On Monday, June 7, began the Solemn Triduum appointed by his Lordship the Most Rev. Dr. O'Doherty in memory of St. Columba, the thirteenth-hundred anniversary of whose death occurred on Wednesday. In all the Catholic churches of the city special devotions began as early as six in the morning in a series of Masses. All day the faithful continued to visit the churches to do homage to the Blessed Sacrament. The Old Church Long Tower, which stands on the site of the *Dubh Regies*, or Colum-Kille, was the centre and chief place of reverential resort. The religious fervour was surpassingly edifying. There was, too, a secular display of an historic character. In a street known as St. Columba's Wells a vast concourse of Catholic people assembled. Here is the famous St. Columba's stone, and the wells respectively known as Tober-Adamnan, Tober Colum-Kille, Tober-Martin. One only (St. Columba's) is accessible. This had been closed in for a generation by the municipal authority on sanitary grounds and for convenience of traffic. It was opened on Monday and, having been cleared of mud, at once gave out its spring in a full clear flow. The scene at the well was remarkable. Crowds pressed on to get the water, which is being taken away in bottles to be preserved.

MAYO.—New Church for Castlebar.—Castlebar, in the far west, may be taken as typical of the immense progress which has been made in the erection of ecclesiastical and educational edifices in recent years in Ireland. A new church is now being built there and will, it is expected, be completed in less than eighteen months. It will be one of the handsomest buildings of its kind in Connaught. It is computed that when it is finished fully £30,000 will have been expended on religious and educational institutions by the Rev. P. Lyons, P.P., since 1883. The rev. gentleman has issued a circular in which after describing the great necessity of a new church in the town he says—"Towards the attainment of this great object my parishioners, of whose fidelity I have received so many and such touching examples, are prepared to tax themselves to their utmost strength; but the magnitude of the undertaking compels me, in order to accomplish this arduous and difficult work, to urgently appeal to all whom this circular may reach at home or abroad for aid to bring it to a successful issue. For all, living or dead, who may have contributed towards the erection of the projected new church the Holy Sacrifice will be offered up once a week, and the names of the contributors carefully recorded." It is to be hoped the worthy pastor of Castlebar will receive the support of all who can afford to contribute towards the erection of a badly-needed church.

WATERFORD.—Irish Trades Union Congress.—The fifth annual Trades Union Congress of Irish workers was opened in Waterford on Monday, June 7, and no fault can be found with the spirit in which the delegates have undertaken their important duties. The address delivered by Mr. Leo, who was chosen President of the Conference was pitched in a moderate key and turned on the questions of technical education, the enfranchisement of the worker, and excessive railway rates. The president concluded his address by suggesting that some delegate should strengthen the agitation against the financial wrongs of Ireland by proposing a resolution endorsing the line of action that has already been taken on that subject by representative public men in all parts of Ireland. The report of the Parliamentary Committee, which was adopted, expressed satisfaction at the introduction of the Workmen's Compensation for Accidents Bill, and intimated that the Government purposed next year making a serious effort to deal with the question of old age pensions. Important resolutions were subsequently adopted on Government and public contracts, importation of foreign made goods, and other matters of moment to Irish workmen.

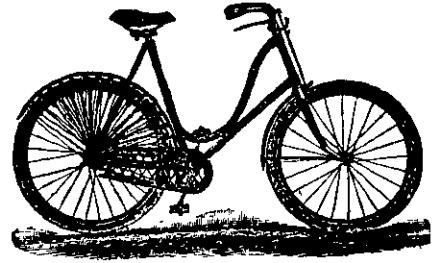
WEXFORD.—Excursion to Vinegar Hill.—A large number of excursionists arrived in Enniscorthy on Sunday, June 6, by special train, for the purpose of visiting the most historic and

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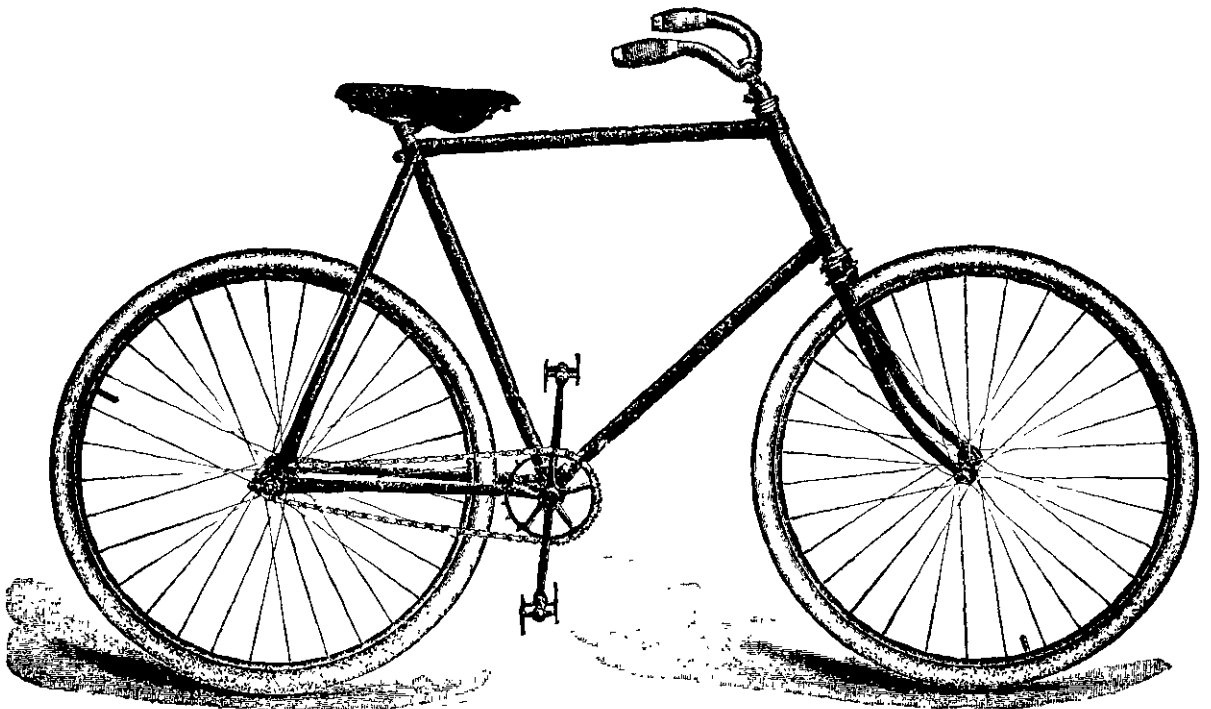
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"NEWHAVEN" or "STERLING."



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central point of the great struggle of the Vinegar Hill. The excursion was under the auspices of the Old Guard Benevolent Union of Dublin, whose custom it has been to visit annually places associated with memorable epochs in the history of Ireland. Arriving in Enniscorthy at one o'clock, the excursionists were met at the station by a considerable assemblage, representative of the immediate districts, and all formed their forces and, headed by a band, marched to the Market square. Subsequently this formed the rendezvous for a huge and imposing throng, numbering upwards of 2,000 people, under the leadership of the Old Guard, and proceeded in processional order towards Vinegar Hill. The summit having been attained, Mr. Martin Kearns, Ballycarney, was selected to preside over the gathering. He made an eloquent and patriotic speech. Mr. John P. O'Brien then proposed a resolution affirming the right of the Irish people to govern themselves, and declaring that they were prepared on every available opportunity to do their best in bringing about autonomy. Mr. Pollard seconded the resolution which was passed by acclamation. A resolution calling on the people of Wexford to unite in making a success of the centenary of the insurrection was also adopted, and supported in speeches by Messrs. Moloney and Pollard. The proceedings terminated with a vote of thanks to the chairman.

GENERAL.

The Irish National League of Great Britain.—The great Convention of the Irish race in Great Britain, which was held at Manchester on Saturday, June 5, proves that our people at the other side of the Channel have lost none of their enthusiasm for the Irish cause, or of the practical good sense and wisdom which have always characterised their councils. Mr. T. P. O'Connor opened the proceedings with a splendid address, in which he dwelt with pride upon the services which the organisation, of which he is the head, has rendered to Ireland. The delegates left no room for doubt as to their views on certain important points. They are all for Mr. Harrington's policy of unity. They are very emphatic, too, on the subject of complete independence of English parties, and the proceedings will be in the nature of a hint to those Liberals who may be inclined to weaken on the subject of Home Rule that they must expect the solid vengeance of the Irish vote. Altogether the proceedings were patriotic and hopeful, and our brethren across the Channel deserve warm congratulations on the success of their convention. The enthusiasm which was evinced at the Convention was increasingly shown at the subsequent great meeting at which

THE OPINION AND THE FACTS.

FIRST let us have what the doctor said, then the facts upon which he based his opinion, and finally we may ask whether the facts justified that opinion.

The doctor's opinion was this, "*The man is suffering from chronic inflammation of the brain.*"

The facts as set forth subsequently by the patient himself under oath, and also verified by careful investigation, are these:—

In August, 1889, the first symptoms of disease appeared. He had a bad taste in his mouth, and a thick, slimy phlegm covered the tongue and teeth, so that he was often obliged to wipe it out with a handkerchief. He had no appetite, and after eating the simplest thing he felt great oppression, and pains at the sides and chest. Later on he was seized with dizziness and dreadful pain in the head, the back of the head being swollen, and so hot that it seemed on fire. This pain in the head grew worse, until the patient fancied his head must burst; and, as it was, he nearly went out of his mind with the agony of it. He got little or no sleep night or day and as he could take practically no nourishment—that is, nothing at all equal to the needs of the body—he gradually fell away until there was scarcely anything left of him but skin and bone. After a time a hacking cough fixed upon him, and he constantly spat up much matter. At this point his malady had some of the indications of consumption.

For a considerable time Mr. Manning (the patient's name) was confined to his bed and for nearly a year was unable to leave the house. As a rule he would rise from his bed about noon and lie on the couch the most part of the day. To show his weakness we need merely say that he could only cross the room by taking hold of the furniture. The physician who attended him for one year said that Mr. Manning had *chronic inflammation of the brain* and recommended the application of poultices and fomentations to the head.

"After having been under the doctor's treatment for a year," says Mr. Manning, "I was no better and he said he could do nothing more for me. I then had another doctor, who said my case was hopeless and nothing could be done for me. Our rector's daughter got me several bottles of medicine for consumption from London, but it did no good, and I lingered on in the same state year after

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CORNER GEORGE AND ST. ANDREW STREETS.

J. M'KAY

leading public men addressed the delegates. In the speeches of Mr. T. P. O'Connor, Mr. Dillon, and the other speakers on the occasion, there was no note of dependency as regards the Irish cause. The success of that cause, indeed, depends upon Irishmen themselves, and if they only show the same spirit here in Ireland as their brethren do in England the work may quickly be accomplished. Home Rule is not merely not dead, but it is again a living issue. The great Unionist Government has not succeeded in bringing Ireland round to its own view of the case. On the contrary, as Mr. Dillon pointed out, it is less popular with the Unionists than with the Nationalists, and has been forced to promise the production of a big scheme of local government. But that scheme will not dispose of Home Rule. It will not be regarded even as an instalment of self-government, and even Unionists are beginning to confess that Ireland cannot be well governed from Westminster.

The New Local Government Scheme.—Mr. Balfour's scheme of local government is naturally creating much discussion in political circles, and it appears to have given the Government and their friends new hope that it will prove a successful rival to Home Rule. It is perhaps hardly surprising that the Tories should be under the impression that local government would satisfy all Irish wants. But we are more surprised (says the *Dublin Freeman*) to find that a small section of Liberals—the class who were always dragged after the Home Rule movement—are more or less in the same mood. Sir T. Wemyss Reid, of the *Speaker*, for instance, seems to be under the impression that the Irish Members ought to bury the Home Rule question once a local government scheme is passed. "It is certain," he says, "that the belief in the highest quarters is that Mr. Balfour's new policy must effect a complete change in the political situation, and the Irish Members would not display their usual acuteness if they were to attempt to deny this fact." English beliefs about Irish questions are generally wrong, and if Sir Wemyss Reid means by these observations that he and his few Roseberyite friends are going to desert Home Rule they will perhaps find that there will be a "complete change in the political situation" as far as they are concerned.

Why, Mrs. Parvenu, this is unmistakably an old master, said the enthusiastic caller. That's just what I told John. I'll send it back to have it re-painted and a new frame put on.

year. I was in such pain that I often wished it might be God's will to take me. Several times it was reported that I was actually dying.

"In November, 1892, Mrs. Franklin, wife of the corn merchant, gave me a bottle of medicine which she hoped might do me good. It was called Seigel's Syrup. I had no faith in it, but I began taking it. In a week I felt a little better. My head was easier, I had some relish for food, and what I ate agreed with me. So I kept on with it, and gained a little every day. From that time I never looked behind me, and soon gained two stone in weight. I am now quite strong, and am back to my work. I can eat any kind of food, and am free from all pain. But for this medicine, Seigel's Syrup, I believe I should to-day be in my grave; and so great is my desire that others may know of the remedy that saved my life, I give full permission to the proprietors to publish my case if they think best to do so."

The above statement is condensed from the more extended legal one in order to save space. The other, however, will soon be published in full in another form. This is signed by Mr. Henry Delph Manning, of 3, High street, Hilgay, near Downham, Norfolk, and has appended confirmatory statements from witnesses of high standing.

Now, we ask, was the doctor right in thinking the case to have been one of cerebral inflammation? No, clearly not, as that nearly always arises from a severe injury to the brain, and is usually fatal in a short time. The head trouble in this case was congestion of the brain, resulting from acute indigestion and dyspepsia, Mr. Manning's true and only disease. When Mother Seigel's Curative Syrup cured that the brain and other disordered organs recovered health and tone.

Mr. Gawne, of Dunedin (says the *Southland Times* of April 13 1891), has just been on a visit to Invercargill to push business a little. Not that it wants much canvassing, for since he commenced the manufacture of his Worcestershire Sauce, the demand has kept pace with his capacity to supply it. He makes a really good thing indistinguishable from the famous Lea and Perrin's, which he places upon one's table at a much lower price, and trusts to that to secure a steadily growing trade. Those who have not yet tried the colonial article should put their prejudice aside for a time and test the question with a bottle or two.—ADVT.

LOFT AND CO.,

BOOT MANUFACTURERS AND IMPORTERS,
9 ROYAL ARCADE, DUNEDIN.

'Where do you get your Boots and Shoes?'
Said Mrs. Smith one day,
Unto her neighbour Mrs. Jones,
Just in a friendly way.

You see they understand their trade
And buy for ready cash
Just nothing but the best of goods,
And never worthless trash.

"They last as long again as mine,
And always look so neat;
They seem to fit you like a glove,
So nice they suit your feet."

I used to buy from other shops,
But found it did not pay;
The soles too quickly did wear out,
Or else the tops gave way."

I always buy from Loft and Co,"
Mrs. Jones did then reply.
There as on that I buy from them
I now will tell you why.

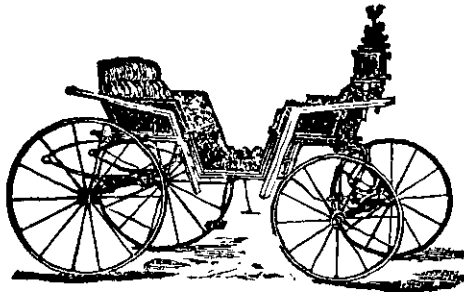
So if you want good Boots and Shoes,
That give good honest wear;
Just go direct to Loft and Co,
And you will get them there.

TRY OUR GUM BOOTS. 2/6s.

DUNEDIN CARRIAGE FACTORY

Princes street South. Dunedin.

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Have now on hand
Single and Double
Buggies, Station
Waggon, Waggon-
ettes, Spring
Carts, etc First
award for Carriages
at New Zealand and
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EVERY CATHOLIC CHILD SHOULD HAVE A PRAYER BOOK AND CATECHISM.

Extract from Letter of Most Rev. Dr. Kirby:

"ROME, 17th August, 1889.—His Holiness gave most graciously his Apostolic Blessing to all who will devoutly use St. Joseph's Prayer Book.—† T. KIRBY, Archbishop, etc."

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A Guiding Star to the Benighted Traveller.

By the Very Rev. THEOPHILUS LE MENANT DES CHESNAIS, S.M.

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LANDS AND SURVEY DEPARTMENT.

CROWN LANDS FOR SETTLEMENT

WELLINGTON

Paparangi Settlement, 313 acres, about September, rent about 13s per acre.

Paparangi is situated at Johnsonville, about a quarter of a mile from the Johnsonville Railway Station. The land will be divided into sections of from 5 to 10 acres.

The Land for Settlements Board is negotiating for the purchase of Large Estates both in the North Island and Middle Island.

Full details will be advertised a month before the day of receiving applications, and inquiries will be answered by the Commissioner of Crown Lands of the District or by the Surveyor-General, Wellington.

OTAGO.

1 Section, Maruwenua, S.D. 129 acres. Open for selection on Lease in Perpetuity at a rental of 1s 7d an acre.

AUCKLAND.

53 Sections in the Counties of Mangaonui, Whangarei Hokianga and Otamatea, containing 4194 acres. Open for selection on 14th July in sections of areas from 9 acres to 240 acres. Price from 5s to 15s per acre.

Pipiriki Township.—Leases for Sale at Wanganui on 27th July at 11 a.m.

91 Sections, from 1 rood to 30 acres 1 rood 18 perches. Terms of lease, 21 years. Upset Annual Rental from £1 to £5 per section.

Pipiriki Township is situated on the proper left bank of the Wanganui River, about fifty-six miles from the Town of Wanganui, and comprises generally open, scrub, forest, flat, undulating and hilly land, intersected by several gullies and small streams. The open land is interspersed with patches of fern and manuka scrub; the forest comprises tawa, pukatea, rata, hinau, rimu, etc., and tawhero on the ridges. The elevation ranges from about 110ft. to about 700ft. above sea-level. The soil is generally good, and grows garden and farm produce freely. Its capabilities for the production of the grape, peach, cape-gooseberry, pear, apple, quince, and other fruits are well known, and are due in great measure to the low elevation, the mild climate, and the sunny aspect of the township-site.

Pipiriki is at present the key to the up-river country, being the present inland terminus of Messrs. Hatrick and Co's Wanganui River steamboat-service, and the point of junction with the coach-services connecting with Taupo and Rotorua on the north, Napier on the east, and Hunterville and Rangitikei on the south-east, and it is possible that it will ultimately be connected by road with Taranaki. The Government has, where practicable, reserved the banks of the Wanganui River, and also the adjacent country, with the object of conserving for all time the beautiful and unrivalled scenery which is already of world-wide fame. Large numbers of tourists travel annually by way of Pipiriki, both from the north and the south.

Pipiriki Township is the present inlet and outlet to the Waimarino and Muri-motu country as far east as Ohakune, and also the starting-point for visitors by canoe to Manganui-ote-ao and the upper reaches of the Wanganui River, and the resting-place of those on the downward journey. These with other considerations indicate that the township will develop into a place of some commercial importance, and that, owing to its genial and healthy climate and many attractions, it will become yearly more popular as a place of resort.

CANTERBURY.

1 Section at Cheviot, 22 acres, and 1 Section at Geraldine, acres, open for selection on Lease in Perpetuity on the 14th July Annual rental 6s 6d and 4s per acre.

SPECIAL NOTICE.

MALDEN ISLAND GUANO.

PRICE FOR ENSUING SEASON £3 15s Net PER TON ON TRUCK, DUNEDIN.

The Quality will be of the same High Standard as formerly. SIXTY PER CENT Phosphate of Lime Guaranteed.

ORDERS SHOULD BE BOOKED IMMEDIATELY.

AGENTS:

N.Z. LOAN & MERCANTILE AGENCY CO., LTD

ANDREW TODD, Manager, DUNEDIN.

Commercial.

REPORTS FOR WEEK ENDED AUGUST 10.

THE NEW ZEALAND LOAN AND MERCANTILE AGENCY COMPANY report as follows:—

Wheat—Prime milling, more especially velvet, can be placed at about late rates, but medium is neglected. Quotations for best northern velvet, 1s 3d to 4s 6d; southern do, 4s to 4s 3d; medium, 3s 7d to 3s 9d; best Tuscan and red wheat, 4s to 4s 2d; medium, 3s 6d to 3s 9d; inferior, 2s 9d to 3s 6d (ex store, sacks weighed in, terms.)

Oats—This market has been exceedingly flat for some time and even now very few change hands. During the last few days, however, there has been slight indications significant of a more satisfactory position of the market within measurable distance, a few consignments coming forward now from the country are fetching, 1s 10d to 2s 1d; while those in store are held for rates earlier obtaining say, for prime milling, 2s 3d to 2s 4d; best bright stout feed, 2s 2½d to 2s 3½d; medium to good, 2s 1d to 2s 2d; inferior, 1s 9d to 2s; odd lots for seed are fetching 2s 4d to 2s 6d (ex store, sacks extra, net).

Barley—Best malting full and bright is readily placed but any other sort has very little attention. Quotations for prime malting, 4s to 4s 3d, extra do, 4s 6d; medium nominally, 3s 6d to 3s 9d; feed and milling, 2s 6d to 3s (ex store, sacks extra, net).

Chaff—Prime is slightly firmer but medium is in over supply and hard to place. Quotations for prime, L3 10s to L3 15s; medium to good, L2 7s 6d to L3 2s 6d; inferior, L1 15s to L2 5s; straw chaff, 22s 6d to 25s per ton. (ex truck, sacks extra, net).

Potatoes—Market fully supplied, best northern fetching, L3 2s 6d to L3 7s 6d; southern, L2 12s 6d to L3 per ton (ex store, sacks weighed in, net).

Sheepskins—Market steady at late rates, say for best dry crossbreds, 1d to 5½d; medium, 2½d to 3½d; dry merinos, 2d to 4½d per lb; best green crossbreds, 3s 9d to 4s 6d; medium, 3s to 3s 8d each.

Rabbitskins—Best skins are in good demand, while inferior to medium have less attention. Best winter grey fetch 1½d to 1½d, selected 1½d; medium, 9d to 10½d; autumn, 7d to 9d; summer, 3d to 5½d, suckers and half-grown, 1d to 2½d; best black and silver grey, 1s 2d to 1s 4d; ex-ra prime, 1s 5d to 1s 6d; inferior to medium and good, 4d to 1s per lb.

Hides—A very good demand exists for these, heavy fetching 2½d to 3½d; extra do, 3½d to 4½d; medium, 1½d to 2½d; inferior, 1d to 1½d per lb.

Tallow and Fat—There is no change to note in either demand or value. Best country rendered fetches 13s 6d to 15s; medium, 11s 6d to 13s; butchers' rough fat, best, 10s to 10s 6d; medium, 9s to 9s 6d; inferior, 8s to 8s 6d per cwt (ex store, net).

MESSRS EDWARD THOMAS AND CO., Bond street, Dunedin, report as follows—

Rabbitskins—Owing to a speculative tendency the market on Monday was somewhat brisker, and a marked advance, especially in the better grades, was the result. Selected lines brought, in one or two instances, as much as 13½d per lb. Good prime mixed from 12½d to 13d, bucks, 11½d to 12d; blacks showed an advance equal to 1d, while some silver greys brought 1s 6d.

Sheepskins also show more life. Good crossbreds and halfbreds, fit for shipping purposes, bringing up to 5½d.

Hair—Unaltered.

Hides continue at a high demand.

MESSRS DONALD REID AND CO. report that prices ruled as under at their auction sale on Monday—

Oats—We submitted a few lines of fair feed sparrowbills, which sold at 2s to 2s 9½d per bushel (sacks extra). Late quotations for seed and milling lines are unchanged. The demand for feed is not strong, and late quotations are barely maintained.

Wheat—We offered fowl wheat, inferior to good, which sold at 2s 2½d to 3s 6d per bushel (sacks in).

Potatoes—The demand is confined chiefly to prime lots of northern Derwents, which are saleable at L3 7s 6d to L3 10s per ton. We offered a fair quantity of medium to good Derwents, and sold northern at L3 to L3 5s; southern, L2 17s 6d to L3 per ton (sacks in).

Chaff—The market is still over supplied, and except for prime quality last week's values are barely maintained. We quote—Prime oaten sheaf to L3 10s; good, L3 to L3 5s; medium to good, L2 15s to L3 per ton (bags extra).

MESSRS STRONACH BROS. AND MORRIS report as follows:—

Fat Cattle—167 yarded. Competition was brisk and prices showed some improvement. Best bullocks fetched L8 to L9 12s 6d; medium to good, L5 10s to L7 15s; best cows, L5 10s to L7; others, L3 10s to L5. We sold for the Five Rivers Estate (Southland) and Mr. Alexander Douglas (Allanton) 19 head at quotations.

Fat Sheep—2472 penned. There was a good demand and prices ruled about 1s a head higher than last week. Best wethers fetched 15s to 15s 9d (a small lot extra prime 17s); medium to good, 12s 6d to 14s 6d; light, 10s 6d to 11s 6d; prime ewes, 11s to 13s 9d; medium, 8s 6d to 10s 6d.

Lambs—160 penned. The demand was very poor and prices ruled from 8s 2d to 6s.

Pigs—190 forward. All selling remarkably well. Suckers fetched 8s to 12s 6d; slips, 14s to 16s 6d; stoies, 18s to 23s 6d; porkers, 25s to 34s; baconers, 38s to 55s.

Rabbitskins—All offering meet with good competition and prices on Monday showed a slight advance. Prime winters fetched, 12½d to 13d; good do, 12d to 12½d; medium, 10½d to 11½d; autumns, 7d to 9d; summers, 4d to 6d; blacks up to 17d; silver greys to 18d per lb.

Sheepskins—Market firm at last week's rates.

Hides—Demand good. Prime heavy ox, 3½d to 3½d; medium to good, 2½d to 3d; light and inferior, 1½d to 2½d per lb.

Tallow—Market unchanged. Best rendered, 14s to 15s 6d; medium, 12s 6d to 13s 6d; rough fat, 8s to 11s 6d per cwt.

Wheat—There is a fair demand at present and quotations remain unaltered. Prime milling velvet, 4s 4d to 4s 6d; medium, 4s 2d to 4s 3½d; prime Tuscan, 4s 3d to 4s 4d; medium, 4s 1d to 4s 2½d; fowl wheat, 3s to 3s 8d per bushel (sacks in).

Oats—There is very little business passing and the market shows a slight decline. Best feed, 2s 3d to 2s 3½d; medium, 2s to 2s 1½d; inferior, 1s 10d to 1s 11½d; best seed and milling, 2s 3d to 2s 6d per bushel (sacks extra).

Barley—There is a very brisk demand and all offering is readily disposed of. Prime malting, 4s 3d to 4s 5d; medium to good, 3s 10d to 4s 2d; feed and milling, 2s 9d to 3s 6d per bushel (sacks extra).

Chaff—The market has been over-supplied during the week and prices show no improvement. Best oaten sheaf, L3 7s 6d to L3 10s; good do, L3 2s 6d to L3 5d; medium, L2 15s to L3 per ton (bags extra).

Potatoes—Demand good. Prime Derwents, L3 10s; good, L3 2s 6d to L3 5s per ton (bags in).

MESSRS SAMUEL ORR AND CO. Stafford street, report as follows.—

We had some rain yesterday, which also extended north a bit, but it was nothing to speak of.

Oats—In plain language, the bottom is out of the oat market, and to effect sales you must reduce values of a month ago by about 3d a bushel. The Sydney market, too, is dull; the Western Australia one full up and when it is open Melbourne purposes putting in her surplus. Then the stocks in store here are heavier than ever they were at this period of the year, so that the outlook is not very bright. We quote—Prime milling Sutherlands, 2s 4d; bright heavy sparrowbills, 2s 1d; ordinary, 2s.

Wheat—The Home market is still keeping its buoyancy, while locally prime milling is saleable at about recent rates, viz., prime milling Tuscan or velvet up to 4s 5d; other sorts, 4s to 4s 3d.

Barley—The market is still firm, and during the past month we sold close on 18,000 bushels at the top price of the season—or, rather, for years.

Chaff—Market glutted, and prices easier again.

Potatoes—Northern, L3 10s; southern, L3 5s.

Seeds—Ryegrass. A good many parcels are finding an outlet now, and prices are keeping fairly good, though not so high as in former seasons. We quote—Machine-dressed Poverty Bay seed, up to 6s; and local machine-dressed, 3s to 3s 6d; extra cleaned and heavy up to 4s 3d.—Cocksfoot: Heavy seed, 1½d; ordinary, ¾d to 1d. Timothy is cheaper than for some years.—Clovers: Prices for white are easier on basis of last year's quotations as also are cowgrass and alayke. We solicit intending purchasers to send for our samples and quotations, as these will compare most favourably with any on the market.

DUNEDIN HORSE SALEYARDS.

Messrs. WRIGHT, STEPHENSON, AND Co. report as follows:—

There was a small entry of horses for Saturday's sale and a poor attendance of buyers. The entries consisted of, with a few exceptions, medium draughts and a number of good upstanding

ALAXUM,

The greatest remedy ever introduced for all diseases arising from a disordered state of the digestive system.

IT IS
A LAXATIVE
AN APPETISER
AND
A STIMULATING TONIC.

A FEW OPINIONS FROM *The Christchurch Press* and other newspapers:—

"ALAXUM stands alone and unrivalled in the treatment of all ailments due to defective assimilation."

"ALAXUM strikes at the root by correcting the irregularity.

"No morbid condition can exist."

"Vital force speedily generated by ALAXUM, the premier medicine."

"ALAXUM is essentially a nerve stimulant and tonic laxative which strengthens the whole being."

THERE IS NO MEDICINE TO EQUAL IT

For

INDIGESTION, DYSPEPSIA,

LIVER COMPLAINT,

SLUGGISH ACTION OF THE BOWELS,

CONSTIPATION,

BILIOUSNESS,

OR HEADACHE,

AND ALL DERANGEMENTS OF THE

DIGESTIVE SYSTEM.

It does not act by drastic purging than which there is no greater evil to the human body. By clearing the alimentary canal of all foul matter, and by toning and renewing the strength of the entire digestive system, it builds up the entire energy of the whole being and enables it to throw off all functional disease.

Where there is organic disease we say consult a physician. Remember, however, that most of the ailments affecting humanity are

FUNCTIONAL.

The organs themselves are sound, but are not doing their work.

ALAXUM IS THE REMEDY.

PRICE - 2s. 6d.

FROM ALL CHEMISTS AND STOREKEEPERS.

Wholesale Agents:

KEMPTHORNE, PROSSER & CO., Ltd.

FOR COUGHS, COLDS, BRONCHITIS, ASTHMA, INFLUENZA, CONSUMPTION, &c.

KAY'S COMPOUND ESSENCE OF Linseed, Aniseed, Senega, Squill, Tolu, &c. CAUTION. — Spurious imitations are being offered.

KAY'S COMPOUND, a demulcent expectorant, for Coughs, Colds and Chest Complaints.

KAY'S COMPOUND for Coughs and Colds is equally serviceable for horses and cattle

KAY'S TIC PILLS, a specific in Neuralgia Face-ache, &c. Contain Quinine, Iron, &c

LINUM CATHARTICUM PILLS, digestive, corrective and agreeably aperient.

COAGULINE. — Cement for Broken Articles. Sold Everywhere. Manufacturing, Stockport, England.

HOTEL FOR SALE.

HOTEL For Sale in a flourishing mining town.

This property is being sold to wind up the deceased owner's estate, and is offered at a very low figure. The mining companies in the neighbourhood are just starting to expend large sums of money in further developing the mines, many of which are paying well at the present time, and it is expected that within six months things will be very prosperous.

The hotel is centrally situated and is nicely built, having every convenience, &c.

Further particulars can be obtained from **DWAN BROS.**, Willis Street, Wellington.

RAILWAY HOTEL

THORNDON QUAY, WELLINGTON.

JAMES DEALY Proprietor.

This well-known Hotel is in close proximity to both Railway Stations, thereby offering great facility to the travelling public of being able to leave by the early trains.

Guests may depend upon being called in time, a porter being kept for that purpose.

The Bedrooms are well and comfortably furnished, and the Fittings and Accommodation throughout is all that could be desired.

The Wines and Spirits are all of the Choicest and Best Brands. Dinedin XXXX Beer always on tap.

Table d'Hotel daily from 12 to 2, and Meals at all hours for travellers.

Free Stabling.

NOTICE OF REMOVAL.

MR. R. H. FRASER, Artist in Stained Glass, Lead Light Manufacturer, etc., begs to intimate to his friends and customers that he has REMOVED to 37 PRINCES STREET (next the Dresden), where he purposes conducting the general trade of Painter, Paperhanger and Decorator in addition to his present business. A large assortment of Highly Artistic Paperhangings kept in stock, along with all Painters Requisites. Prices quoted for Decorating Private Houses in the most artistic manner.

JOHN MCKEAUGH,

GROCCER and TEA MERCHANT,

THE ARCADE,

ASHBURTON.

PLEASE NOTE.—I am prepared to execute Orders for Tea in 10 to 60 lb Boxes. Carriage paid to any Railway Station.—Nothing but Choicest of Blends stocked both in Teas and General Groceries.

UNION STEAM SHIP COMPANY OF NEW ZEALAND, LIMITED.

SPECIALLY REDUCED FARES IN FORCE BY ALL STEAMERS OVER ALL THE COMPANY'S LINES.

Steamers will be despatched as under:

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| LYTTELTON and WELLINGTON— | | |
| Monowai | Mon., Aug. 16 | 2.30 p.m. trn |
| Te Anau | Frid., Aug. 19 | 3 p.m. trn |
| NAPIER, GISBORNE and AUCKLAND— | | |
| Tarawera | Tues., Aug. 24 | 2 p.m. D'din |
| Waihora | Tues., Sept. 7 | 2 p.m. D'din |
| SYDNEY, via WELLINGTON— | | |
| Monowai | Mon., Aug. 16 | 2.30 p.m. trn |
| Talune | Thurs., Aug. 26 | 3 p.m. D'din |

SYDNEY via AUCKLAND—

| | | |
|---------------------------------|-----------------|---------------|
| Tarawera | Tues., Aug. 24 | 2 p.m. D'din |
| Waihora | Tues., Sept. 7 | 2 p.m. D'din |
| MELBOURNE via BLUFF and HOBART— | | |
| Mararoa | Mon., Aug. 16 | 2.30 p.m. trn |
| Wakatipu | Thurs., Aug. 26 | 3 p.m. D'din |

WESTPORT, via TIMARU, AKAROA, LYTTELTON, WELLINGTON, PICTON, and NELSON—

| | | |
|---------|-----------------|--------------|
| Omapere | Thurs., Aug. 19 | 1 p.m. D'din |
| Corinna | Thurs., Aug. 26 | 2 p.m. D'din |

GREYMOUTH, via OAMARU, TIMARU, LYTTELTON, WELLINGTON, and NEW PLYMOUTH—

| | | |
|--------|---------------|--------------|
| Herald | Wed., Aug. 25 | 1 p.m. D'din |
|--------|---------------|--------------|

TONGA, SAMOA, FIJI and SYDNEY—

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| Tavinui | Wed., Aug. 25 | From Auckland |
|---------|---------------|---------------|

FIJI (SUVA and LEVUKA)—

| | | |
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| Flora | Wed., Sept. 8 | From Auckland |
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TAHITI and RAROTONGA—

| | | |
|-------|---------------|---------------|
| Upolu | Wed., Sept. 1 | From Auckland |
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VICTORIA IRON WORKS

RATRAY STREET WHARF, DUNEDIN.

JOSEPH SPARROW, Engineer, Boilermaker, Shipsmith, etc.

Wrought Iron Flaming and all kinds of Mining Plant manufactured by Special Machinery. Agent for Hadfield's Manganese Steel (a large quantity always on hand), special for Dredge Pins, Bushes and Laps.

A Variety of Machinery always on hand.

Repairs Done by Experienced Workmen.

Sole Maker of Donald's Patent Rabbit-Poison Mixing Machines.

Pickering Governors, Simple Boiler Injector.

Sole Agent for Wormald's Non-conducting Boiler Composition.

THE BEST CEMENT EXHIBITED—MAORI BRAND.

Gold Jurors' Report N.Z. Exhibition. The above was given, with TWO FIRST-CLASS AWARDS, after most thorough tests by experts, proving our Cement to be equal to the best the world can produce.

Having recently erected extensive works, supplied with the most modern plant obtainable, which is supervised by a Skilled Cement Maker from England, with confidence we request Engineers, Architects, and others to test our Cement side by side with the best English obtainable.

Milburn Lime at Lowest Rates.

MILBURN LIME AND CEMENT COMPANY (LIMITED), DUNEDIN.

FRANK OAKDEN, Manager.

HUGH GOURLEY desires to inform the public he still continues the Undertaking Business as formerly at the Establishment, corner Clarke and MacLaggan streets, Dunedin. Funerals attended in Town or Country with promptness and economy.

light harness sorts. For draughts the demand is chiefly confined to horses showing a good amount of breeding and substance, although there are always a few inquiries for the less valuable animals. Among those submitted to the buyers to-day were two very well bred three-year-old colts by Regent and Clan Gordon; bidding for them was exceedingly brisk, and they were knocked down at satisfactory prices. The light harness sorts met a fairly good market, horses suitable for spring cart and 'bus work meeting with more attention than the lighter animals, which are hard to place. We quote—First class heavy young draughts at from L30 to L35 (extra heavy a pound or two more); medium, L22 to L27; aged, L15 to L20; hacks and strong carriage horses, L15 to L20; good spring cart sorts, L11 to L15; light hacks, L7 to L10; inferior, L2 to L5.

MR F. MEENAN, King street, reports:—Wholesale price only—Oats: Fair demand; feed, medium to good, 2s to 2s 1d; milling 2s 3d to 2s 5d; fowls' wheat, 2s 6d to 3s 6d; milling, 4s 9d to 5s chaff, L3 to L4. Ryegrass, hay, L2 10s to L3. Straw 24s per ton; loo-e, 28s. Potatoes L2 10s to L3 10s per ton. Flour: Roller, L11 to L11 10s; Oatmeal: L12 10s in 25lbs. Butter: Dairy, 7d to 10d; factory, 1s 2d. Eggs, 1s 2d. Bran, L3 10s. Pollard L3 15s. Onions L10.

Diocese of Auckland.

(From our own correspondent.)

Thursday, August, 5, 1897.

Rev. Father Gillan has completed his course of sermons on the labours in England of St. Augustine. For three successive Sunday evenings the energetic parish priest from Ponsonby occupied the pulpit at St. Patrick's Cathedral, and proved beyond a shadow of a doubt that the pious Benedictine preached none other in Britain than the faith of Peter, and that from Peter's successor he received his commission. Reiteration of truth is rendered absolutely necessary, by reason of the *free interpretation* rampant amongst the Bible expounders (?) during the last three centuries. Father Gillan paid eloquent tribute to the great work in Britain of the Irish monks.

Rev. Father Croke preached in St. Patrick's last Sunday evening and referred to the labours of St. Augustine, and contended that the ultimate success of his mission was due to the great assistance rendered by the Irish missionaries from Iona. The Rev. Father traced rapidly the history of the Church in Britain, and showed that the recent re-establishment of the hierarchy in England was due to the presence there of the faithful sons and daughters of Erin. The part taken by that great Irishman, Daniel O'Connell, in liberating Catholics throughout the British Empire, and the magnificent oration on the Liberator recently delivered in Rome by Archbishop Keane together with the encomiums lavished upon it in the name of the Catholics of England by Cardinal Vaughan, and finally the appeal made by the deeply lamented Cardinal Manning for the retention at Westminster of the Irish members, when it was suggested that they should be transferred to Dublin, because their absence would endanger Catholic interests in England, were all nicely interwoven into a discourse that made a decided impression upon the crowded congregation.

The TABLET containing the panegyric on O'Connell by Archbishop Keane was in great demand in Auckland. Upon all sides the highest praises were bestowed upon his Grace's oratorical effort.

The Bishop is to return from the South next Saturday, and on the following evening preaches at the cathedral a charity sermon on behalf of that excellent society, the Society of St. Vincent de Paul. The following Sunday, Feast of the Assumption, he pays his first episcopal visitation to the church of the Assumption at Onehunga.

The poems of "Pro Patria" which lately appeared in the TABLET were highly appreciated in the northern city by numerous readers. It is to be hoped that this taking writer may give us further treats.

The Auckland branch of the Irish National Federation has sent a resolution unanimously carried, sympathising with and congratulating Mr. T. Harrington, M.P., in his efforts to promote unity amongst all sections of Irishmen at Home. Another resolution is to be sent congratulating the Hon. Edward Blake, Q.C., M.P., upon his great effort in the House of Commons last March, on the over-taxation of Ireland. By the out-going mail on Saturday next the sum of £20 is to be sent to Mr. John Dillon, M.P., for the Irish Parliamentary fund. In the early part of next month an entertainment under the auspices of the Federation will be given.

The following officers have been elected for the ensuing term in the Hibernian Society (Auckland branch, No. 81), President, Bro. Michael O'Sullivan; vice-president, Bro. Daniel O'Sullivan; secretary, Brother P. O'Kane (re-elected); treasurer, Bro. D. Flynn (re-elected); assistant secretary, Bro. W. Kane (re-elected) warder, Bro. E. Swann, guardian, Bro. M. Twoby; sick visitor, P.P., Bro H. Dullin. The enormous sum of close upon £90 was paid in sick money during the last quarter. This is an abnormal payment. It is a matter for surprise and regret that our Catholic young men should eschew this excellent society, and join others. Evidently "their own people" possess no charm for them, and more's the pity of it.

The battle of the "Statue or Children's Hospital" still drags on wearily, amidst the flinging from one side to the other, and *vice-versa* of innuendoes. The "gentlemanly party" dubs the proletariat the party of "Boo-Hoos." Loyalty thou hast much to answer and atone for.

Keen sorrow and regret are shown in Auckland for the deplorable loss of life at the Maha Peninsula. The fine steamer Tasmania was a great favourite at this port. The official enquiry takes place next week in Auckland. Shipping casualties are becoming too frequent upon our rock-bound coasts. Is it that they are insufficiently lighted? A serious question surely for our recently established Marine Department.

A member of the local medical profession nearly lost his life last week through being thrown from a trap, owing to the quadruped attached thereto taking fright at the vigorous noises produced by the Salvation drummer. At one time it used to be said, "three taps of the big drum and you are saved," now it may be said, "three taps of the big drum and you are dead." The civic authorities should stamp out this intolerable nuisance perpetrated in the holy name of religion.

A most successful anniversary social took place on July 23rd in the Catholic Institute, under the management of the male and female branches of the Hibernian Society. It was an immense success, the gathering exceeding all anticipations. To the Sisters of the Sancta Maria branch much, if not all, the credit is due, and in this direction the following names are deserving of special mention:—Mesdames Kane, Danzie, Robin, and Misses Burke (senr.), Hawke, Canavan, and Smith. The hall was nicely decorated, and everyone enjoyed themselves to the full.

If evidence were required to demonstrate the number and diversity of religious bodies in our city one has but to glance at the two long columns of advertisements in the local papers every Saturday, entreating all and sundry to come to "our place of worship." These advertisements are unique and entertaining literary efforts, and forcibly remind you of the Tower of Babel, in other words—Reformation running rampant.

Correspondence.

[We are not responsible for the opinions expressed by our correspondents.]

CATHOLIC PARENTS BEWARE.

TO THE EDITOR N.Z. TABLET.

SIR.—A short time back you dealt with the tract pedlar in the columns of your valuable journal. But they are like the bad coin, very hard to get rid of, as the following will prove: On a recent Saturday my daughter, aged 12 years, was returning from church by train. She had her prayer book with her, but happened to leave it in the carriage she came by. I don't know how far up country it went, but it turned up at its destination all right, and safely wrapped up and labelled. But behold, on opening the sacred pages, the enclosed "gem" had been safely deposited by the despoiler. Having said so much I will now leave the remainder to be dealt with by your valuable pen as a warning to your Catholic readers who have many of their children travelling to school on the N. Z. railways.—I am, etc.,

CONSTANT READER.

Purakanui, July 30th.

ENGLAND AND SCOTLAND.

TO THE EDITOR N.Z. TABLET.

SIR.—In your issue of 6th inst. in a paragraph on the vexed subject of using the terms "English" instead of "British" in matters official and Imperial, a statement is made, the correctness of which, as a Scotchman, I must deny *in toto*, so far as concerns my country.

The paragraph says—"However much Scotchmen, Welshmen and Irishmen may object to the idea still they must submit, being conquered races."—Scotland never was conquered by England. That a long and unequal contest raged between the two countries we all know, but being too long a tale to enter into fully, it is only necessary for me to state what everyone equally well knows, that the field of Bannockburn settled that matter. Let us quote Tytler, (Cap. iii. p. 123) on the subject—"Such was the great battle of Bannockburn, glorious to Scotland both in the determined courage with which it was disputed by the troops, the high military talents displayed by the King and his leaders and the amazing disparity between the numbers of the combatants. Its consequences were in the highest degree important. It put an end for ever to all hopes upon the part of England of accomplishing the conquest of her sister country. The plan, of which we can discern the foundations as far back as the reign of Alexander III. and for the furtherance of which the first Edward was content to throw away so much of treasure and blood, was put down in the way in which all such schemes ought to be defeated, by the strong hand of free-born men, who were determined to remain so," etc.

Finally, Scotland, under James VI. annexed England and Ireland, he becoming the first British monarch acknowledged King of Ireland, *viz* McGeohagan *cum* Hegarty, and when found take a note of.—I am, etc.,

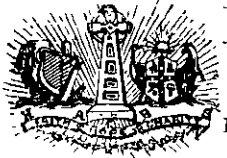
SCOTLAND YET!

Dundee, August 10, 1897.

Mr. R. H. Fraser, artist in stained glass, etc., announces having removed from the Octagon to 37 Princes street (next the Dresden), where he will conduct the various branches of his business as formerly with the addition of painter, paperhanger and decorator. He will be pleased to quote prices on application.

Ken Lewis the champion cyclist of Australasia strongly advises the use of Warner's Safe Cure. In a letter to the representative of the firm in Melbourne he bears testimony to the splendid hygienic and Warner's Safe Cure is to all who use the wheel and says that many of his victories would have been turned into defeat were it not for the benefit derived from the use of this well-known health restorer.

TORPID LIVER, BILIOUSNESS, SICK HEADACHE, INDIGESTION, FLATULENCY, ACIDITY, CONSTIPATION, &c.
TO STRIKE OUT THE TOP LINE use Walker's Vegetable Syrup. It stimulates the Liver, regulates the Stomach, assists Digestion and Purifies the Blood. PRICE—1s 6d.
 DEPOT—THE MEDICINE CHEST, HIGH ST., next A. J. White's, CHRISTCHURCH.



H. A. C. B. SOCIETY

Established 1871.

Registered under the Friendly Societies' Act

OBJECTS.—To cherish a love for Faith and Fatherland; to extend the hand of fellowship to our co-religionists of every nationality; to render assistance and visit the sick and distressed; to help the widows and orphans of deceased members.

A FULL Benefit Member, on payment of a weekly contribution of from 1s to 1s 3d (graduated according to age), is entitled to Medical Attendance and Medicine for himself and family (children to be under the age of 16 years) immediately on joining. Also 20s per week for 26 weeks, 15s per week for the next 13 weeks, and 10s week for a further period of 13 weeks, in case of sickness, and should there be a continuance of illness, 5s per week is allowed during incapacity as superannuation, provided he has been a member of the Society for 7 years previous to the commencement of such incapacity. On the death of wife, £10; at his own death relatives receive £20.

A Reduced Benefit Member, on payment of a weekly contribution of from 7d to 8d (graduated according to age), is entitled to Medical Attendance and Medicine for himself immediately on joining and a Sick Allowance of 10s per week for 26 weeks, 5s per week for the succeeding 13 weeks, when, if he be still unable to follow any employment, he shall be entitled to 2s 6d per week for another 13 weeks, and in case of additional illness, 2s 6d during incapacity, under the same proviso as in the case of full benefit members. On the death of a reduced benefit member his representative is entitled to the sum of £10.

Members of female branches contribute weekly (graduated according to age) from 7d to 9d, and receive benefits as follows:—Medical Attendance and Medicine immediately on joining, in case of sickness 10s per week for 26 weeks, 7s 6d for the succeeding 13 weeks, and 5s per week for another 13 weeks if still unable to follow any employment. On the death of a female benefit member her representative is entitled (if single) to £20, (if married) on the death of her husband she is entitled to £10. Should she die before him her representative is entitled to £20. Provided in all cases the Rules of the Society and the requirements of the Friendly Societies' Act are adhered to.

Twenty-five branches of this excellent Institution are now established in New Zealand, and every provident Catholic in the Colony eligible for membership should join and, combining as it does, the spiritual as well as the temporal, participate in its unsurpassed advantages.

Full particulars may be had from branches and from

P. KEARNEY,

District Secretary, Auckland.

"GOLDEN APPLE" BRAND CIDER

An Ideal Summer Beverage.

WHOLESOME, REFRESHING and INVIGORATING.

This Cider is made from PURE JUICE of APPLES, and has been analysed by Sir James Hector and most favourably reported on for its Purity and all other good qualities. Obtained Highest Awards at all the principal Exhibitions in the Colony. May be had in Bulk or Bottle from the Proprietors—

FLETCHER, HUMPHREYS & CO.,

CHRISTCHURCH.

NOTICE.

All communications connected with the Commercial Department of the N.Z. TABLET Newspaper are to be addressed to Fohn Murray, Secretary, to whom also Post Office Orders and Cheques are in all instances to be made payable.

All communications connected with the literary department, reports, correspondence, newspaper cuttings, etc., should be addressed to the Editor.

Correspondents are particularly requested to bear in mind that to insure publication in any particular issue of the paper communications must reach this Office not later than Tuesday morning.

TWO WELLERS TOBACCO

Made from Extra Choice MATURED SUN-CURED LEAF.

Gives a pleasant, cool smoke. Try it and it will give you satisfaction.

NOONDAY OIL

BRIGHT, CLEAR, STEADY LIGHT.

Insist upon having NOONDAY.

NOTICE.

AN ECLIPSE FAIR, in aid of St. Mary's, Mosgiel, commences on Wednesday, August 11, in the Volunteer Hall, Mosgiel, lasting till Saturday.

Special Train running from Dunedin each evening at 6.15, returning 10.30.

Don't fail to go.

MARRIAGE.

POLASCHEK.—BARTOS.—At St. Patrick's Church, Waimate, on August 3rd, 1897, by the Rev. Father Regnault, Joseph Polaschek, of Temuka, to Amelia Mary Bartos, eldest daughter of Mr. John Bartos, of Waimate.

The New Zealand Tablet.

FIAT JUSTITIA.

FRIDAY, AUGUST 13, 1897.

PARLIAMENTARY REFORM. *



IT is one of the reproaches deservedly levelled against New Zealand that our colonists do so little in the way of building up a colonial literature, and we feel, therefore, that any effort, however humble, to wipe away that reproach ought to be given a cordial and friendly reception. In that spirit we welcome the little work on the above subject, presumably written by a Dunedin citizen, which has been sent to us by Mr. HORSBURGH. The work is practically an attack on our present system of party Government and a plea for its immediate abolition. The author shows by abundant quotations from recognised authorities that in every country except Switzerland democracy has proved only a qualified success, and he contends that the reason for its partial failure is the adoption, by all democratic countries except the one named, of the pernicious system of party government. The remedy suggested is an elective executive on the lines of Major STEWARD'S Elective Executive Bill, which was introduced into the House in 1896 and which was itself, as to its main principles, largely modelled on the provisions of the Swiss Constitution. Under this system the ministry would be elected by Parliament, and each minister would be responsible to Parliament for the conduct of his own department, while at the same time he would be perfectly free to disagree with his colleagues on any contentious question. The Executive—i.e. the Government—would be appointed for a fixed period, say three years, during which time they would be irremovable. If any measure proposed by the Executive should be rejected by either Chamber and thus fail to become law the Executive would simply accept the rejection and set itself to carry out the mandate of Parliament on the particular point involved. The writer also advocates the introduction of the Referendum, limiting its application, however, to questions of the first importance or to the occasion of a block between the two Houses of the Legislature.

As to the grave evils of the party system and the desirability of doing something to remedy them there can be no two opinions amongst thoughtful and unbiassed men. It must be remembered, however, that this world is not peopled with saints and sages, and until it is so anything like a perfect form of government can never be evolved. On the whole we are inclined to favour the experiment of an Elective Executive scheme, though we cannot quite share the sanguine views of its admirers as to the measure of success which will attend its working. We believe that it will raise the standard of political morality in the country and enable measures to be dis-

* *Parliamentary Reform. A Tract for the Times.* Dunedin: James Horsburgh.

cussed more on their merits than they are at present, but we think it is a mistake to suppose that it will prove a panacea for all the ills that now afflict the body politic. The election of the Executive will itself afford ample scope for the practice of jobbery, corruption, and intrigue. We feel, too, that more has been made out of the example of Switzerland than the facts altogether justify. In the first place, Switzerland adopted a non-party system, not from choice but from necessity. The author of "Parliamentary Reform" says: "It would be reasonable to expect to find Party Government in its most virulent form in a country divided into inevitable and permanent parties by national and religious differences. Its complete absence from Switzerland is conclusive proof, if any were needed, that it is unnecessary in any country;" thus distinctly implying that Switzerland might have easily and almost naturally adopted the party system. This view, however, appears to be altogether incorrect. The authors of "The Swiss Confederation" (Sir F. O. ADAMS and Mr. CUNNINGHAM), which is a recognised authority on the subject, say: "The existence of twenty-two Cantons, with a population composed of four different nationalities speaking as many languages, prevents that broad distinction of parties of which there has been a striking example in Great Britain. Government by party would be impossible in Switzerland, and this fact finds its outward expression in the Federal Chambers, where there is no regular division into Ministerialists and Opposition, the members being in reality seated with little reference to their political creed." Further, the non-party system has not proved quite such a shining success in Switzerland as it is sometimes represented to be. The state of the country is thus described by the authors of "The Swiss Confederation": "The material condition of the mass of the Swiss people may, on the whole, be pronounced to be satisfactory." Surely that much at least could be said of New Zealand. "Still," they continue, "there is a strong tide of emigration among the natives flowing every year, particularly to the United States. . . . The number varies. In 1880 it exceeded 7000, in each of the following years it rose to nearly 11,000, and in 1883 it reached 12,758. Since then it has diminished considerably, and in 1887 it had dropped to 7558." There may be special causes for this emigration, but things cannot be altogether as they should be when a country loses its population at such a rate. To our mind, however, the most serious objection to the Elective Executive proposal is the effect, which we believe the system would have, of lowering the status of Parliament and of greatly lessening the interest which the people would take in the discussions and deliberations of the representative body. That is, of course, a very serious matter. The author of "Parliamentary Reform" has himself dwelt on the prime importance in a democracy of the public education of the citizens, and a system of Government which fails to discharge this educative function must be admitted to be seriously imperfect. There is too much reason to fear that under a non-party system the people would gradually cease to take any active or real interest in the Parliamentary discussions and debates, and that the House of Representatives would be in danger of degenerating into a mere debating society attached to an Executive. The Executive would be appointed for a fixed period, during which there would no longer be even the possibility of a no-confidence debate. It is that possibility—the possibility at almost any moment of an important change in the position of affairs—which gives zest and interest to our Parliamentary debates, and the removal of that possibility would inevitably tend to weaken, if not to destroy, popular interest in the proceedings of the House. As a matter of fact this has been found to be the case even in Switzerland where the people had not been spoiled by any previous experience of the excitement of no-confidence debates. "The people are supposed to take so little interest," say the authors of "The Swiss Confederation," "in the debates at Bern that the Federal Council have not deemed it necessary yet to have *verbatim* reports printed of the proceedings in the Chambers." The same work gives clear evidence also of the want of interest on the part of the electors in the leading questions of the day. "It is a remarkable fact . . . that voters as a rule are satisfied with general declarations of policy on the part of their representatives, without requiring from them detailed and clear utterances concerning the great political questions of the day" (Swiss Confederation, p. 91). And again, "The average Swiss citizen will usually think first of his Commune and then of

his Canton, and his vote is often influenced more by local and cantonal than by general Federal interests" (*Ibid*, p. 89). Surely that is not the type of elector we want to cultivate in this country; we have quite enough of them already. It is such considerations as the foregoing which somewhat damp our enthusiasm for this proposed reform. We are inclined to think, however, that on the whole the evils it may create are less than the evils it will displace, and we are satisfied that it would make our representatives more independent, would raise the standard of political morality, and would enable measures to be considered to some appreciable extent on their merits. On these grounds we would be willing to see the experiment receive a fair trial. Referring now specially to our author's pamphlet we are bound to say that he has treated his subject in a very clear and interesting way. We are glad to note that he writes as a sincere democrat, and with those portions of his work which are devoted to the vindication of democracy we are in cordial sympathy. We are sorry, however, that he should have somewhat marred his work by showing throughout an unmistakable hostility to the present Government. Some of his references to the SEDDON Ministry are only very remotely connected with the subject of Party Government, and we are quite sure that the usefulness of the book at the present juncture would have been greatly increased by the omission of all of them. A work which is written for the express purpose of showing the folly of Party Government should avoid the very appearance of party animus of any kind.

ON Sunday next, the Feast of the Assumption, Pontifical High Mass will be celebrated at St. Joseph's Cathedral at 11 a.m. at which the Papal blessing will be given by his Lordship the Bishop.

DURING the past week the following subscriptions to the South Dunedin Catholic Orphanage Fund have been received:—Mrs. Ahearn (Dunedin), £1; D. Colquhoun, Esq. (Dunedin), £1; Mr. Kett (Milton), £2 2s; Mr. J. Fox (Hawea Flat), £1; R. G. McDonald, Esq. (Dunedin), £1 1s; Mr. McLoughlin (Culverdin), 5s. Contributions towards the erection of the Orphanage will be thankfully received by the Sisters of Mercy of South Dunedin and by the Catholic clergy of Dunedin, and will be duly acknowledged in the columns of the TABLET.

A CABLE message to the daily papers of last week announced that Canon Grigson, a prominent Anglican clergyman in North Queensland, has joined the Catholic Church. It will be remembered that we published a few weeks ago a paragraph stating that Canon Grigson had resigned his living in Queensland. He was received into the Church at Ballarat and proceeds to London to place himself in the hands of Cardinal Vaughan.

At the Dunedin Dog Show held last week some fine animals were exhibited among the St. Bernards, the most noticeable being Mr. W. G. Rossiter's Prince Carlos, which took first prize and was also awarded the Kennel Club's cap for the best St. Bernard. He has now won the cap three times, and it therefore becomes the absolute property of the owner. Prince Carlos is a noble animal, and has achieved a decided record in the way of prize-taking, having won five first and four second prizes altogether at different shows. He was described by the judge as an almost perfect St. Bernard.

We gladly acknowledge receipt of a parcel of used stamps for Father Kreymborg from a young lady who took the trouble to rescue them from the letters and papers of her father. We hope such a good example will be widely followed.

WHAT the *Waimate Times* describes as an exceedingly popular wedding took place in St. Patrick's Church on Tuesday, August 3, when Miss Amelia Mary Bartos, eldest daughter of Mr. John Bartos of Waimate, was joined in the bonds of holy matrimony to Mr. Joseph Polaschek of Temuka. The church was well filled, so universal a favourite was the young lady. For many years Miss Bartos has been the leading spirit at concerts as a soloist, and she always willingly lent her aid, not only here, but in outlying districts. She has for long borne the brunt of the battle in St. Patrick's choir, and has also for a considerable time acted as organist, as well as lending material assistance in church matters. That she will be missed goes without saying. The Nuptial Mass commenced at 10 o'clock, Rev. Father Regnault being the officiating priest. The bride looked exceedingly beautiful, dressed in ivory white velvet, trimmed with satin and lace, veil and orange blossoms. She also wore a handsome bangle, gold, set with pearls, the gift of the bridegroom. The travelling dress was of navy serge, with hat to match. The bridesmaids, Miss Katie Bartos and Miss Tillie Bartos, were elegantly dressed in cream silk strops de Chine costumes, hats trimmed with ostrich tips. They also wore brooches, the gift of the bridegroom. Mr. Robert Lavery

Smoke T. C. Williams' JUNO TOBACCO.
COMPARE SIZE AND WEIGHT OF STICKS,

of Temuka, a close friend of the bridegroom, performed the duties of best man, and the bride was given away by her father. After the marriage ceremony the "Wedding March" was brilliantly rendered on the organ by Mr. C. Collins. The wedding ceremony and Nuptial Mass over, the party were driven to the residence of the bride's parents, where a reception and wedding banquet were held. After full justice had been done to the good things provided the Rev. Father Regnault, who had just then arrived, in felicitous terms proposed the health of "The bride and bridegroom," during which he remarked that it would take long to fill up the gap which had been made that day in the parish. The bridegroom suitably replied, and proposed the health of "The bridesmaids," coupled with the name of the best man, Mr. Lavery, who responded with an exceedingly choice little speech. After the health of "The bride's parents" had been feelingly proposed by the bridegroom and suitably responded to by the bride's father, Mr. Arthur Jones paid a high compliment to Mrs. Polaschek, dwelling at length on the many good qualities she had shown during her four years' stay at the shop. In the afternoon the party were driven to the Junction, where the happy couple took the express train for Dunedin. They were the recipients of a large number of presents, some of which were very valuable ones, and almost numberless congratulations. The members of St. Patrick's choir invited Miss Bartos to spend a social evening at the presbytery, where a pleasant two hours were whiled away in laudatory speeches and singing. The choir availed themselves of the opportunity to present Miss Bartos with some token of the esteem in which she was held by them—a memento to ever remind her of old associations. The present consisted of a case of silver tea spoons and a cream jug and sugar basin, mounted on silver.

A BAZAAR in aid of the funds of St. Mary's Church, Mosgiel, is announced to commence in the Volunteer Hall, Mosgiel, on Wednesday, August 11. Active preparation, under the supervision of Very Rev. Father O'Neill, has been going on for some time past, and the undertaking promises to fully justify its taking title of "The Eclipse Fair and Tornado of Fun." Father O'Neill has made arrangements with the Railway Department which give every facility for town visitors, and we hope that large numbers will take advantage of the opportunity of having a few hours of good, genuine hearty fun.

GRAND HISTORICAL CARNIVAL AT CHRISTCHURCH.

A SUCCESSFUL OPENING.

(From our own correspondent.)

ON Monday evening week the Record Reign Historical Carnival in connection with the Catholic schools, supported by the Sisters of Our Lady of Missions, was opened at the Opera House under the most favourable auspices. The hall, which had been gaily decorated, was crowded to the doors, and in the centre of the dress circle was the Right Rev. Dr. Lenihan, Bishop of Auckland, supported by the Very Rev. Father Cummings and a number of priests. The proceedings opened by a procession of picturesquely apparelled representatives of the various monarchical houses of England from the Norman era to the present time. Between two and three hundred persons took part in the procession, which was an extremely pretty sight, the dresses correctly representing the various periods, and the blending of colours producing a fine effect, which was loudly applauded by the audience. It is quite safe to say that the procession was the best thing of its kind ever seen in Christchurch. Each period was preceded by the banner of its time, and, at the sound of the gong, each section of the procession marched round the stage and took up its position on a raised platform. On the way the characters did obeisance to a very prettily devised *tablian* of Britannia, Queen Victoria with Prince Albert (Mr. J. J. Gresham) and the members of the present Royal Household were preceded by a military brass band playing "Rule Britannia," and a squad of blue-jackets formed up on either side and presented arms as her Majesty, who was preceded by little flower girls, entered and ascended the throne. Her Majesty is Mademoiselle Hilliard and she is head dressmaker at Messrs. Strange and Co. Upon the Queen's appearance the audience rose *en masse*, and the lady, who so much resembles and so strikingly represents H. R. H. the Empress of India, must have been highly complimented by the cheering with which she was received. The scene might have been the royal reality, instead of its mimic show, so great was the enthusiasm. When the characters had formed up on the stage, Mr. A. Miller sang the "Commemorative Ode" composed by Mr. R. Thompson and set to music by Mr. H. Rossiter. The ode was followed by the National Anthem, in which the whole assembly joined. The Bishop of Auckland, accompanied by the Vicar-General, was then escorted to the stage. His Lordship, addressing the Queen, said—"Most Gracious Lady.—On the part of these your dutiful subjects, I wish to convey their expressions of reverence to you. I know that it is her Majesty's wish to assist in all charitable objects and to aid in all good works. The carnival has been organised to assist the good nuns who have done so much for the poor of the city, and who, in addition to assisting in the education of the young, are ever ready to risk their lives by going amongst those afflicted with dangerous diseases. As I look round from the vast assemblage to the stage I see there representatives of the various dynasties from the Norman to the present time. I stand here, however, as the representative of

a Church which was founded long anterior to any of them, and which is as fresh to-day as when St. Augustine landed in England. The Sisters of that Church seek out the distressed and help the widow and orphan, irrespective of what creed they belong to. They are, therefore, worthy of being assisted. I am agreeably surprised at the able manner in which the proceedings this evening have been carried out, and when I return to Auckland I will ask my people to follow in the footsteps of the Christchurch folk. I have never seen a grander sight than the procession we have just witnessed, and I congratulate the Vicar-General and all who have assisted him. I hope the carnival will result in wiping out the debt on the convent schools, and in relieving the Sisters from the heavy burden under which they are labouring." His Lordship concluded by formally declaring the carnival open. The Vicar-General, after thanking Bishop Lenihan for coming down to be present on the occasion, called for three cheers for his Lordship. They were heartily given. He went on to state that in the convents here there were about fifty-six women who expected no reward, but who were ready to devote their lives to the sick, and to go out into the world to teach Christianity. Though a Roman Catholic priest he respected everybody's religion. He saw in his mind's eye hundreds of thousands of children asking for help to reach the goal for which they were made—Heaven. These children must be taught the knowledge of God and morality, and therefore they must be educated. He had been ten years in Christchurch, and the more he saw of the people here the more he found cause to admire them as they were always ready to help when called upon. He regretted that Bishop Grimes could not be present on that occasion as he was absent in Rome. The procession then marched round the hall, and the characters took up their positions at the various stalls, which are presided over by the following ladies and their assistants, all in costumes:—The Norman Stall by Mesdames Doolan and Fox; the Plantagenet, by Mesdames Maher and O'Reilly; Lancaster and York, by Miss Hayward and Mrs. E. Young; the Tudor, by Mesdames Courtney, senior and junior; the Stuart, by Mrs. Gilboy and Miss Kelly; the Commonwealth and Orange, by Mesdames Morkane, Burke and Miss Staunton; the Hanoverian, by the Children of Mary; the Typewriting Stall, by Miss V. E. Moon; and the Refre-hment Stall, by Mesdames O'Neill and Bryant. Very effective *tablians vivants* were then shown as follows:—Lady Jane Grey watching her husband (Lord Dudley) going to execution, and Prince Hal trying on the crown and being rebuked by his father, King Henry IV. Miss A. Corrick sang "Bid me discourse" and "Barney O'Hea," and the children of the convent gave some excellent musical items. During the evening an efficient orchestra, under the direction of Mr. H. Rossiter, contributed musical selections. The stalls are tastefully arranged with useful and ornamental articles, and a good business was done during the evening. On each night during the past week large audiences have thronged the Opera House and in every way the Carnival has been a great success. Mr. E. W. Seagar, who has charge of the stage arrangements, is to be congratulated on the effective manner in which everything is carried out and Mr. E. O'Connor, business manager, and the committee are to be complimented on the excellent arrangements. The bazaar will be continued during the next week, and the attractive procession, which takes place before the business of the evening begins, and which is headed by the Queen and Prince Albert, will be repeated at eight o'clock on each night. As has been the case during the past week there will be an entire change of programme for each evening. The historic *tablians* will be equally numerous, splendid and well represented during the coming as they have been during the past week.

Diocese of Christchurch.

(From our own correspondent.)

BISHOP LENIHAN.

Bishop Lenihan, who has been spending a week in this city left on his return to Auckland by the Takapuna on Wednesday evening last. He proceeded to Lyttelton by the 1 p.m. train, accompanied by the Very Rev. Father Cummings and the Rev. Father Marnane, and was the guest of the Rev. Father Salvador until the steamer sailed. Quite a number of friends had gathered at the Christchurch station to see the Bishop off, and as the train moved away three hearty cheers were given for him. On Sunday evening his Lordship went out to Mount Magdala with the Rev. Father Gimaty, and on Monday an entertainment was given in his honour. On Tuesday he was again the guest of the Vicar-General at the presbytery. In the evening he visited the Historical Carnival, and before leaving addressed the following letter to the executive committee:—"To the members of the executive committee,—Allow me, before leaving Christchurch, to express my great gratification at the unqualified success attending your efforts in connection with the Historical Carnival. You have earned for yourselves the lasting gratitude of the good nuns, and you have provided for us, your visitors, excellent entertainment and amusement. I regret very much that I cannot be with you during the remainder of the Carnival. Wishing you still further success I have the honour to remain, yours obediently, Geo. M. Lenihan, Bishop of Auckland." On Wednesday morning last an entertainment was given in Bishop Lenihan's honour at the Convent of the Sacred Heart. The programme was provided by the pupils of that institution, and an address was presented to his Lordship. At the close of the performance the Bishop complimented the Sisters upon the efficiency of their pupils, and expressed a hope that the Carnival being held would relieve them of the debt which they had incurred in connection with their schools. During his stay in Christchurch the Bishop has made quite a host of friends.

A LETTER FROM BISHOP GRIMES.

The following letter has been received by the Very Rev. Father Cummings, Vicar-General, from Bishop Grimes, who is at present in Rome on an official visit to his Holiness the Pope:—"The Polyn-

"FLAG" BRAND Pickles and Sauces

Have gained 28 FIRST AWARDS. This is sufficient proof of the quality; so be

sure to mark this Brand on your order to the Grocer.

HAYWARD BROS., Manufacturers

sien, on the Red Sea. June 18, 1897. My dear Father Cummings.—I have just learnt that there is a mail for New Zealand leaving Suez at five this evening, hence I will hasten to send you a few lines. I wrote to you from Colombo, where we were obliged to remain from Saturday evening until the following Wednesday. I preached at one of the principal churches to the soldiers, and I was greatly edified to see the piety and devotion with which the officers received Holy Communion with a good number of troops. The next Monday I went to Candy, about seventy miles from Colombo. There the Apostolic Delegate, Monsignor Zaleski, insisted upon my taking up my quarters with him. He was exceedingly kind and hospitable—a perfect gentleman, and most courtly in his bearing. He has charge of all the British Indies, with Ceylon, speaks French, Italian, English, German, Polish, and I don't know how many other languages. I stayed with him and his secretary—a talented Carmelite, the son of the late Mr. Benziger—from Monday till the Wednesday morning. He drove me about, enabled me to visit the principal institutions, amongst others the Convent of the Good Shepherd, where Sister St. Aidan's sister is Superioress. It was a most agreeable surprise for the good Sister to see me and to hear me give an account of her sister and Mount St. Magdala. I gave the children a holiday, which they, of course, greatly appreciated. They have an orphanage and a boarding and day school. The heat of Colombo was excessive, over ninety in the shade. I was pleased to see a little Oriental life among the Cingalese, Indians, Mahometans, Buddhists, and others. The apostolic delegate gave me a deal of useful information, which I hope later on to find very useful and instructive when I return. One of the most interesting visits we made was to a seminary, which the Holy Father urged him to undertake for the native clergy. It is under the direction of the Jesuit Fathers, with a most learned staff, some of whom were most distinguished professors of the famous university of Louvain. The seminary, though only opened two years ago, has already fifty-five students from Ceylon and different parts of India, all natives. They speak Latin in their studies, have three years philosophy and four of theology. Some of them, in fact all, are quite equal in ability to any European students. Not a few surpass our people by the brilliancy and depth of their knowledge. I was deeply interested in visiting the establishment. The delegate is anxious that I tell the Holy Father what I saw there. Certainly I can only say that I was delighted with all I did see on that memorable occasion. The delegate, who is a perfect scholar, takes the keenest interest in the welfare of the students. He actually knows them all by name, could tell me their native place, diocese and antecedents, though he lives away from the seminary. They deservedly love and esteem him in return. He invited the Bishop of Candy (his V.G.) and the Superior of the Jesuits, to come and meet me at dinner the day before I left Candy. As far as climate and vegetation are concerned Candy is truly a very earthly paradise, with all kinds of fruits and flowers. I visited a tea plantation, from the picking of the leaves to the packing of the different brands. The botanical gardens at Candy are a very gem in their way. To go there one must pass through the many native villages on the road. We also visited the far-famed Buddhist Temple of Candy, one of the oldest and best kept in the East. Last Sunday we had a splendid congregation on board the Polynesian. I was coaxed by the Captain to address the vast congregation both in French and English. I say Mass in my cabin nearly every day, and four Christian Brothers and four Sisters are my congregation. At times the heat was almost unbearable. I have not had one good night's rest till last night, when, through the Red Sea, the thermometer had gone down to 81 degrees. I think I told you that I administered the last Sacraments to a young man. He died the day before we reached Colombo. A few days ago I was asked to go and see a man suffering from consumption. I gave him the last Sacraments. He died the next day, and was buried at sea. We are in the Red Sea for the last three days: we expect to reach Suez to-night. On the whole we have reason to be very grateful. In spite of the excessive heat we have had a good head wind with us, and are going as rapidly as possible. A great number of passengers came on at Colombo from Japan and India. By the way, I am told that there were people of about 19 nationalities at my Mass last Sunday. It was a grand sight to see Spaniards, and Portuguese, and French, English, Irish, Scotch, Dutch, Swiss, Germans, Hungarians, Chinese, and Cingalese, and Indians, Catholic, Siamese, etc. It was truly a specimen of the Catholic Church. The Anglican Bishop of Colombo shortened his address and became one of my hearers. I suppose we shall all be in Port Said, or have left it, next Sunday. I believe we shall reach Marseilles on Wednesday next. All will be glad to be at the end of this most trying journey, and none more so than I shall. I hope you are keeping in good health and that you and good Father Galerne are not overworked. Don't be in a hurry to occupy the new part of the building till it is thoroughly dry. With kindest remembrances to all friends and best blessings to all.—I remain, my dear Father Cummings, yours faithfully in Christ. † J. J. GRADWIS, Bishop of Christchurch.

DUNEDIN CATHOLIC LITERARY SOCIETY.

THE above society held a most enjoyable musical evening on Friday last, at which members and friends were present in large numbers.

The Rev. Father Murphy occupied the chair and his Lordship the Bishop was also present.

After the routine business in connection with the society had been gone through, the programme of musical items, etc., arranged for the evening's entertainment was gone on with, the following ladies and gentlemen assisting: Misses L. Crawford and D. Conyn, Messrs E. Petre, J. Scott, Heley, Hussey, Black, Hill, Fortrell, Hally and A. Quelch. His Lordship the Bishop in thanking the performers for the very enjoyable entertainment, said it afforded him great pleasure to be with them that night. He was pleased to know that great interest was being manifested in the society, as was evidenced by the numerous attendance there that evening. He also understood

that the attendance at ordinary meetings was much better than in former years. His Lordship expressed his pleasure at the number of young folks joining the society, and expressed the hope that the hall for which they were so anxious would soon be an accomplished fact, and then they would have their meeting room, library, gymnasium etc. all in one building. This latter announcement was received with great glee by the juveniles. After a few more words of advice and encouragement his Lordship gave his blessing and the meeting was concluded. A committee meeting was held immediately afterwards at which it was decided to make some practical effort to at once push on the building of the hall.

Grave and Gay.

THE QUEEN WITH WHISKERS.

THE captain of a regiment stationed at Natal, when paying his company one day, chanced to give a man a Transvaal half-crown, which, as one would naturally expect, bears the image and superscription of President Kruger.

The man brought it back to the pay-table and said to the captain—

"Please, sir, you've given me a bad half-crown."

The officer took the coin and without looking at it rang it on the table, and then remarked—

"It sounds all right, Bagster, what's wrong with it?"

"You luke at it, sir," was the reply.

The captain glanced at the coin, saying—

"It's all right, man, it will pass in the canteen."

This apparently satisfied Bagster, who walked off, making the remark—

"If you say it's a' right, sir, it is a' right; but it's the first time I've seed the Queen wi' whiskers."

A CHANCE FOR THE ENGLISH NIMRODS.

The London *Mail* says that a number of wealthy Englishmen have organised an expedition to come to the United States to shoon wild horses in the Rocky Mountains.

The gentlemen can, after they get through shooting "wild horses in the Rocky Mountains," come down onto the plains and shoot the Ooglywoo, which is found in great numbers in that vicinity. It has six legs and a very strong, short tail.

When danger appears it at once stands on its tail and spins rapidly around. Of course this makes a hole, into which the Ooglywoo sinks rapidly out of sight. The hole then disappears also.—*Forest and Stream.*

HELPING HIM OUT.

Crawley and his wife were at a dinner party the other night, and Crawley, who had been waiting three-quarters of an hour for the opportunity, suddenly burst out with—

"That reminds me of a little story I heard the other day about an absent-minded man who was going to take a bath on Saturday night, and—"

"You are mistaken, my dear," said the wife of Crawley's bosom, across the table in her calm, yet firm voice. "It was not Saturday night, it was Wednesday night. You always get it wrong when you try to tell the story, and I think that even a simple little story should be told correctly if at all, and you are so apt to get muddled on the main points of a story that I'd rather help you out by telling the main points myself, which were that the man was very absent-minded, and one night when he had filled the bath-tub full of water preparatory to taking a bath, his head was so full of other things that what did he do but plunge right in without taking off any of his clothes! Those are the main points, and now you may go on with the story, Mr. Crawley."

And Mr. Crawley laughed lightly as he said, "I guess there is nothing left to tell, my dear," but the thoughts and strong desires that were hidden away in the secret recess of his heart only Mr. Crawley knew as they went on their homeward way.—*New York World.*

THE BICYCLE AS A MEANS OF GRACE.

A friend of mine (says a contributor to the Dublin *Freeman*) sends me a copy of a Northern weekly, and he marks a passage in it from an address delivered by a Protestant clergyman to the local branch of the Young Men's Christian Association. Here it is— "They should take plenty of exercise, . . . and he spoke of cycling as being a popular mode of exercise, and he would go so far as to say that it was a means of grace." I have written to thank my friend for being so solicitous about my spiritual welfare; but regret to think that he may have been moved to this charitable act by a fear that I was not utilising the means of grace already afforded me. A hard-headed non-cycling friend of mine, to whom I showed the extract, supports the grace theory with the remark— "I suppose the argument is that cycling should make riders 'remember their last end.' I often think of their last end as an event they are 'hastening' to meet; but, then, alas! that is not a grace for me." I would rather imagine that the rev. gentleman suggested that any respectable "sorcerer" should be able to "leave Satan's way," and to "fly his temptations." I expect to find the soul-saving qualities fully set out in the prospectus of the next cycling company to be floated. A learned ecclesiastic was announced by handbill to give a lecture in a town in one of the Western States of America. He was a D.D., which letters were duly appended to his name in the announcement. A few local settlers were reading and discussing the bill. "What can D.D. mean?" inquired one. After a pause, one bright reasoner suggested, "It must be Devil Dodger," which explanation "passed unanimously." A "D.D." bicycle should live and thrive.

CLOSE YOUR EYES to Quality and the world is full of Cheap Things. Low Prices get Customer, but it is Quality that keeps them. This is proved by the Enormous Sale of **TIGER BLEND TEAS**. They are old in popularity, but ever young in memory. If you do not use them begin at once.

NEWS OF THE WEEK.

THURSDAY, AUGUST 5.

THE American Government has paid the Italian Government an indemnity in connection with the lynching of three Italians by a mob during riots at Kohnville last year. The German Press are urging a tariff war against Great Britain on account of the latter renouncing existing treaties, the principal German exporters fearing that the course Great Britain is taking will give a heavy blow to German trade with Great Britain and her colonies. The King of Siam is staying at Buckingham Palace as the guest of the Queen. Great distress exists in Silesia, Saxony, owing to the floods; two hundred thousand persons are homeless; the damage is stated at 60,000,000 marks. Two thousand cases of American butter arrived in Sydney during the week. The Irish Judicature Bill has passed its third reading in the House of Commons.

FRIDAY, AUGUST 6.

The terms of peace between Turkey and Greece have been settled and a definite arrangement is expected with regard to the withdrawal of the Turkish troops from Thessaly. The Queensland Budget shows a decrease compared with the Treasurer's estimate of £54,800, chiefly owing to a decline in the customs revenue. The Hon. J. G. Ward has been re-elected for Awarua by a large majority.

SATURDAY, AUGUST 7.

Great heat is being experienced in England, many cases of sunstroke are reported. Prince Henry of Orleans is to fight a duel with General Albertone late commander of the Italian troops in Abyssinia owing to the former making charges of cowardice against the Italian soldiers. An Antarctic expedition is being equipped at Antwerp. The Lucknow miners in Sydney have struck work. All the Members of the Ministry with the exception of the Hon. J. Carroll will be in Wellington next Monday to receive Lord Ranfurly on his arrival from Sydney. Great activity prevails amongst the mining communities in Central Otago. It is expected that a great many new dredges will be constructed to work the Molyneux and Kawarau Rivers.

MONDAY, AUGUST 9.

The Queen has accepted a present of New Zealand woollen goods made through the Earl of Glasgow. The cholera plague has re-appeared in India, 200 deaths were reported in Bombay last week. The London County Council has conceded its employees the eight-hour day. Experts express a high opinion of Victorian tobacco but say that it requires more careful sorting. A telegram from Grey-mouth states that the Otira Gorge and Arthur's Pass are still blocked with snow.

TUESDAY, AUGUST 10.

The Emperor and Empress of Germany have arrived at Cronstadt on a visit to the Czar. The Duke of Connaught highly complimented the New South Wales troops for their good conduct and soldierly bearing. Senor Canovas, the Spanish Premier, has been murdered by an Anarchist named Ramalho Gollie; the murderer has been arrested. A nautical inquiry is being held in Auckland to inquire into the wreck of the *Tasmania*. Mr. H. S. Fish, M.H.R., has resigned his seat as representative of South Ward in the Dunedin City Council. A fatal fire occurred at Motuarua, near New Plymouth, the hotel being burnt down and two of the occupants burnt to death. Great preparations are being made in Wellington to receive Lord Ranfurly, who arrives to-day.

WEDNESDAY, AUGUST 11.

Sir Wilfrid Laurier, Premier of Canada, has decided to reduce the size of the Klondike claims from 500ft. to 100ft. Chinese pirates looted the British steamer *Pera* and killed Captain Ross and several others aboard. The Lucknow strikers in Sydney are receiving strong financial support from the different mining centres. Thirty-six horses belonging to the New South Wales contingent were sold in London, and realised 1576 guineas, which is considered a good average. The Earl of Ranfurly, the new Governor of New Zealand, landed in Wellington yesterday, and was received with every mark of welcome and enthusiasm; he expressed himself highly pleased with the welcome received and the beautiful appearance of the country.

Mr. John McKeague, Ashburton, wishes to call attention to his advertisement in this issue. He is prepared to execute orders for tea in 10 to 60lb. boxes at lowest rates and of first-class quality and carriage paid to any railway station.

Mr. R. S. Stedman so long and favourably known in connection with the Austral Cycle Agency (Limited), has severed his connection with that company and has joined the staff of Messrs. Morrow, Bassett and Co., Dunedin and Christchurch, sole agents in New Zealand for the famous Sterling and New Haven bicycles. The new shipment of these machines for '97 is now landing, ex *R. Kava*, and we can confidently recommend any of our readers requiring a machine to give Messrs. Morrow, Bassett and Co. a call. The repairing department will be under Mr. Stedman's immediate supervision, which is a guarantee that only the best workmanship will be turned out.

A Bill now in the Illinois Legislature provides that "any newspaper found guilty of unduly eulogising any person or persons falsely building for such person or persons a reputation without merit, thereby misleading and deceiving the public, shall, after ten days' notice served in writing upon the publisher or publishers of said newspaper of the false and misleading character of said eulogy, make a retraction or correction of said eulogy, in manner and place as conspicuous as was its original publication, for three succeeding issues of said newspaper. This act shall not apply to deceased persons, nor be operative against funeral orations nor obituary notices."

THE CHURCH OF THE PEOPLE.

THE LABOUR PROBLEM.

FATHER O'RYAN, a well-known American priest, lectured the other day in New York, on "The Church and the People." His remarks will be of interest to the workers of these colonies:—

The Catholic Church had been in existence for nineteen centuries, during the whole of which time she had been the Church of the people, and such she would and must continue to be. The seat of the highest dignity of the Church is called "The Throne of the Fisherman."

The speaker argued that the labour problem was solved in the Middle Ages, when the Church was supreme over all the civilised world by the workmen's guilds organised under the auspices of the Church, and every trade and profession throughout Europe when Europe was Catholic had its guild. These guilds bound all classes together in the practice of religion and morality, for that was possible when all Europe was Catholic. They defended the innocent and helped to punish the guilty. They visited and comforted the sick and buried the dead. They covered the face of Europe with a network of sympathy, benevolence and charity.

The speaker said that in 1887, when a concerted invasion of Africa was made by Europeans, partly for the purpose of acquiring choice territory and partly for the purpose of gathering slaves for sale, Pope Leo sent one of his Cardinals through Europe demanding that they should put down the slave traffic. At the Congress of Nations soon after his voice was heard and heeded, and the traffic in negroes abolished. Pope Leo soon after that event issued his famous encyclical on the condition of the working people. He was denounced for that by the Conservatives and he was called a socialist.

Pope Leo's solution of the labour question was founded on the Gospel of Christ; justice and charity founded on religion, binding on every man, employer and employé. These are the great virtues which should rejuvenate the world: they are the great and only virtues that can bring material prosperity to the world again. When the Pope said that in case of extreme destitution, when men were brought to the verge of starvation, property then became common, and there could be no robbery, he was denounced as being worse than a socialist, in fact an anarchist. The Pope held that the employer should practice justice, and that there should be a fair day's wages for a fair day's work—wages sufficient to support himself and family in a decent and respectable manner. He said:—

"It is neither justice nor humanity to grind down men with excessive labour so as to stupefy their minds and wear out their bodies. Daily labour must be so regulated that it may not be protracted during longer hours than strength permits."

Cardinal Gibbons' defence of the Knights of Labour was spoken of as being in line with the sentiments and policy of the Church.

INTERCOLONIAL NEWS.

The late Sir Patrick Jennings (writes a Brisbane correspondent) was one of the best types of colonist. His love for religion was deep, but his mind was broad enough to be able to sympathise with those not of his "fold." His generous nature, as well as his culture, rendered his name dear to all who knew him. To young men starting life he was particularly sympathetic, and his advice and encouragement were never sought in vain. His attendance at the church on Sundays and festival days, even when his health was shattered and when he had to be assisted to his carriage, will ever be remembered. Neither debility nor increasing age kept him away from the Church. In this and in other things he set us the example of a truly heroic spirit. In his death Australia has lost a great and good citizen, and the Church a devoted son.

On Monday night (says the *Catholic Press* of 24th ult.) the Salvationists of Melbourne had an immense meeting at the Town Hall, at which the Governor was one of the principal speakers, and moved a resolution, in which he thanked heaven for having "blessed" Melbourne with the Army, and in which he pledged himself and the meeting to support their social work practically. The rapid rush of the Salvationists to the footlights of high life is a testimony to the decaying state of the Anglican and other sectarian churches. The Army goes to the slums, works, and relieves some of the miseries and sorrows of the poor—the heads of other creeds have their hands filled in abusing the Pope, and in narrow jealousy of the Catholic Church. The world demands something higher to-day from religion than abuse and Orange displays, so Government House patronage has now to be extended to the Salvation lassie and the big drums. It is a sign of the times, and its effect should not be lost on Catholics. The Salvationists are waxing strong because they are doing work that might be done by Catholics, and preaching that the soul of the outcast and degraded is as precious as that of the prince and peer.

A Progressive Life Company.—Mr. W. N. Dewar, F.S.S., general secretary of the Citizens' Life Assurance Coy., who has recently completed a tour of inspection of the company's agencies in New Zealand was thoroughly satisfied with the remarkable progress and future prospects of the company here, and has purchased a choice building allotment in Wellington at the corner of Custom House Quay and Hunter street for the purpose of erecting a handsome office. The price paid for the allotment in question was £11,000 cash, and it was purchased from the Bank of New Zealand, the present offices in Custom House Quay being inadequate to meet the requirements of the company.

The Storyteller.

BROTHER TO A SAINT.

(By HELEN M. SWEENEY, in *Catholic World*.)

ANDY MCGONIGAL was drunk again.

That sounds as though it were a rare occurrence, but it wasn't. Everyone in the Saratoga—for they are as particular as to names on Eleventh Avenue as on Fifth—knew that Andy was "at it again," and everyone, from the little toddlers that hung around the stoop to "Blind Joe," who lived on the top floor back, was sorry for his sister, Mary. It was only last week that she had boasted that she had him decent; but, alas! for woman's faith and man's unappeasable thirst, he was "at it again." It was not for want of care or want of prayer that Andy was the wreck he was. From the first streak of day until midnight Mary sewed incessantly on pants—for the bulk of the sweater's work is done in these tenements—that Andy might have a roof over his head, a hot dinner nearly every day, and a good, well-mended coat on his back in which to go to Mass; but he never used it for that purpose.

A pretzel, a pickle and a cup of "calico-tea" was Mary's meagre meal every morning after five o'clock Mass. The pretzel "kept so well," the pickle "was so fillin'," and the tea was the one little luxury that the poor soul allowed herself. Her hard life of unremitting toil and continual disappointment of reforming the brother she loved so tenderly left its mark on her shrunken frame, her hard, knotted hands and large-jointed fingers. Those poor fingers were kept so busy! By constant application for six days in the week she could earn at "finishing" thirty-nine cents a pair, and could do three pairs a day, thus bringing up her income to the munificent sum of seven dollars a week. As for Andy, he was always looking for a job, but seldom got any farther in his search than the "Owl's Retreat" next door, out of which he would be systematically ejected at the timid questioning of his sister, "Is Andy within?"

There was no mistaking Mary's nationality. Slight as her accent was, it proclaimed her birth amidst Gotham's teeming population. Her heart was warmed by the intense glow of perfect faith and loyalty to the church of her fathers. There was nothing, however, of the wholesome Milesian comeliness about Mary except a perfect personal cleanliness. Her small face was drawn and too old for her thirty-seven years; her thin hair was smoothly parted, drawn tightly back from a too-high forehead and twisted into a walnut at the nape of her neck.

But for all that her face was strangely attractive: it was so peaceful so resolute, so quietly strong. Her eyes were Tennyson's "homes of silent prayer." They were her one redeeming feature, and were large and softly dark, confiding as a dog's, and, like a dog's full of dumb wistfulness.

As she stood now, looking down at the poor, weak creature sprawled on the little, old, rickety lounge, where friendly though scarcely steady hands had laid him a few moments before, her patient eyes were filled with tears. But she did not waste time sentimentising, but set to work at once, loosening his clothes, covering him with the blanket from her own bed, settling his head comfortably on the straw pillow and putting to draw at once the little brown pot of strong black tea, to steady him "agin his wakin'." She considered it "tryin' for the nerves" to indulge in the stimulating oolong her-self, but for him no trouble or expense must be spared.

Week after week he promised to do better, and week after week he failed. She had gone to see Father Ambrose and had enlisted his sympathy for poor, frail Andy, all unconscious that it was her own courage and devotion to the scamp that had attracted the good priest's interest in the case. As each week went by and it was the same sad old story, even the priest gave him up as a hopeless case; but his sister never became discouraged, save momentarily. With a heroic steadfastness she worked still harder, hoped more, and prayed incessantly.

Those indefatigable workers in the cause of temperance say that there are fifty thousand "drunks" arrested every year.

Has anyone taken a census of hearts? Does anyone know how many lives have been darkened by the black sin? Has anyone the statistics of the little children with their tear-stamped faces? How many saints have earned their canonisation in this fertile field of sorrow and suffering?

Only God knows.

Lives like Mary's are the white pond-lilies that flourish above the poisonous surface. Her whole long, hard day she made a ceaseless prayer. Her love for her scapegrace brother endured through years of toil and disappointment. Her one ambition was to see him a member of the Holy Name Society and have him receive Holy Communion with them on the first Sunday of the month. But in answer to her pleadings he gave her nothing but abuse, and sometimes even blows; for Andy "in his cups" was a ferocious brute, as Mary's limp middle finger testified. He had struck the cup out of her hand one night when she was urging him to take "just one more swallow of the tea."

"Sure, I'm glad it wasn't my right hand," was all she said to Father Ambrose when he, roused to indignation at the thousandth repetition of Andy's wickedness, urged her to make complaint and have Andy committed to the Island. But no, while there was a roof over her head, Andy would share it, while she could earn a crust of bread, Andy had the larger part of it.

Father Ambrose and his active sympathy, her daily Mass and weekly Communion—for she received every Saturday morning—were the bright spots in her otherwise dark life. She had all the passionate devotion and loyalty to her pastor that characterises her warm-blooded race.

But sometimes for weeks he did not see her; for a parish of twelve thousand souls needs a rector's constant supervision.

One day in the middle of the winter word was brought to him that Mary was sick and had sent for him. He hurried down there,

expecting to find her laid up again from the effects of one of Andy's sprees; but he found her very ill indeed with pneumonia.

The flush of fever on her very, sunken cheek made her almost beautiful. Her eyes shone like stars as she grasped her friend's hand in her burning ones. As usual, his very presence soothed and calmed her. He begged to know if there was anything he could get for her, anything at all he could do to lessen her trouble.

"O father! I'd have never a bit to trouble me if Andy would only keep straight. But then," she went on, her laboured breath coming in great gasps, "God must send me some trouble. It would be worse if I had nothing at all to suffer for His sake." Then, after a little pause, "It's Andy's soul I'm thinking of continually."

"Think of yourself now, Mary, for once. Andy will have to work out his own salvation."

"Ah, father dear! if I may make so bold, Andy has no one but me. And in your sermon last Sunday night you said that prayer was a bridge from earth to heaven. Sure, I'd make my body a bridge for him, if he could but walk on it into that Land o' Promise. What's my pains, and my work, and my days and nights of trouble, if they won't buy heaven for my brother?"

And Father Ambrose, used as he was to the heroism of poverty, familiar with the pathetic courage of the poor, felt his eyes fill with tears in the presence of such a noble example of vicarious suffering.

What could he do but pray with and for her, this lovely soul that walked on a plane but little lower than the angels.

"I'll offer up my Mass for you to-morrow, Mary," he said as he rose to go, "for the—"

"O Father! say it for him. No one will think of prayin' for his soul when I'm gone."

"Where is he now?"

"I don't know, Father. But every night the lamp is put in the window for him; I'm afraid that he'll want to come in some night and think I'll not be up to see to him."

"But you may not be here to-morrow, Mary."

For an instant she was silent; a shadow crossed her face, and she twisted and untwisted the worn fringe on the clean but shabby counterpane; then a light shone in her lovely eyes, and she said, looking up in his face:

"I don't think God is ready for me yet, for Andy needs me. This spell of sickness He has sent me was just for a rest; but, 'tany rate, His will be done."

She was right: God did not want her yet, and the poor soul that could look upon a serious fit of illness as a chance to rest was raised from that bed of sickness to take up again the burden that for five weeks she had laid down. As is often the case with that terrible scourge, the frail little bodies offering the least resistance are able to withstand the ravages of the disease better than a robust frame that would be felled in a week. Mary lived to work, to pray, to love and hope for her brother again. Andy, frightened by the nearness of death, was quiet for a month. During those four weeks Mary went about with such a deep, intense look of happiness on her poor, pinched face that it seemed to glow as with an inward light. To crown her happiness, Andy, at the solicitation of Father Ambrose, joined the Holy Name Society. The first Sunday of March was the red-letter day of Mary's life. All during the Mass her tears fell silently, and as she saw those nine hundred men approach the rail she could with difficulty restrain her sobs. That her brother was among them she did not ascribe to her own prayers, but to Father Ambrose's. When she saw the King of Kings enter her brother's heart she felt like Simeon of old, and could like him exclaim: "Now, Lord, let thy servant depart in peace."

For days afterwards she stitched away with her accustomed industry, lightened and sweetened by her holy, happy thoughts. She sang about her work, raising her thin, old, cracked voice in quavering melody. "Erin, the tear and the smile in thine eye," she piped, till in her own lovely eyes her tears made twin rainbows of her smile.

For a week he had been working in the big dressed beef house down at the corner, and Mary was looking forward to a calm, happy future when with one blow her hopes were dashed to the ground.

Poor thing! she took as an earnest for the future the few halcyon days of March, and when she heard of Andy's latest escapade she felt worse than if it had come in the regular line of his former delinquencies. It seems that he had a quarrel with one of the foremen. Andy's temper, not a good one at the best of times, could not, in his present nervous state, brook the bullying of the petty tyrant who made the men's lives a burden; and at the first opportunity he let his irritability get the better of his little stock of prudence, and with hot words let the foreman have the full benefit of his pent-up feelings. That night he was laid off, and to drown his discomfort had resort to the "Owl's Retreat" again. Here he aired his grievances and was loudly applauded for his "grrt." Encouraged by the praise of the bar-room heroes, he announced his intention to "lay for" his enemy at the first opportunity.

"Where's your gun, Andy," said his host, who was smilingly agreeable as long as the coin in Andy's pocket held out.

"This is as good as a gun," said Andy, laying bare his large, sinewy forearm, that looked formidable enough until it was remembered that champions do not "train on mixed ale," whatever they may do after they have proved their staying powers in the ring. Andy's flabby muscles offered no menace to the foreman; and yet when the latter entered the place, and after a few hot words on either side, Andy let fly from his shoulder a well-directed blow between the eyes, the foreman dropped like a log.

In a moment the excited crowd announced "He's dead!"

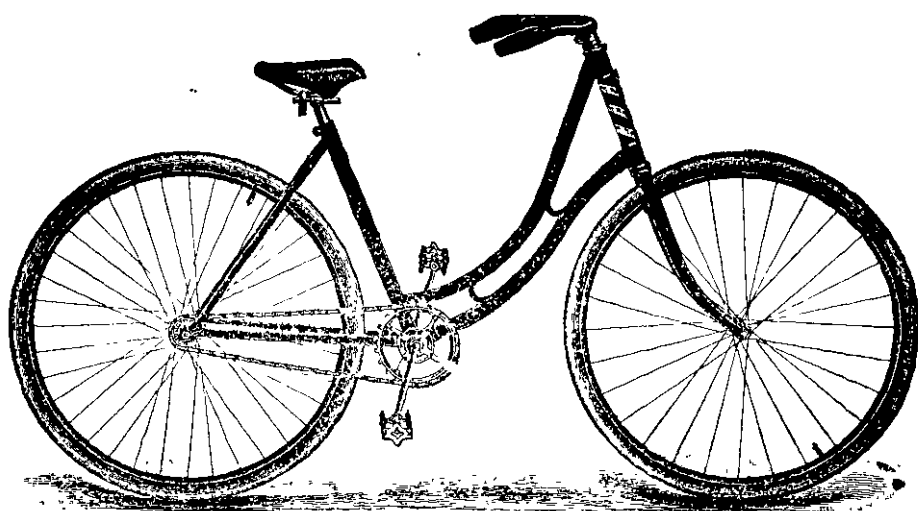
It was fully a minute before Andy could take in the fact, and when it did enter his dulled brain he dashed out of the place, turning towards Eleventh Avenue, and just caught hold of the rear platform of a freight train pulling out, and was carried off faster and faster towards the West and liberty.

How Mary got through that night she never knew. All night long she spent on her knees, imploring the Sacred Heart to forgive Andy, only to forgive him and then it did not matter what the law

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did to him. Not for an instant did she contrast her present state of horror and fear with the calmness and peace of yesterday. She simply thanked God that he had been brought to a state of grace once at least, and she trusted blindly to the saving grace of that Communion to reach his sin-stained heart even yet.

She offered no resistance to the officers of the law as they entered her two little rooms in search of her brother, and to their repeated questionings as to his whereabouts, had but one answer, "Only God knows."

Two days afterwards she would have given her very life to know herself; for by a strange circumstance of fate the *post mortem* examination brought out the fact, too strange not to be true, that the foreman had not met his death at Andy's hands at all. He was found really to have perished of heart disease, or, as the medical expert termed it, "he died of syncope antecedent by a few seconds to the so-called murder." Witnesses bore evidence to the fact that the deceased had been out of health some time. His heart was found to be entirely empty, thus exonerating from the very serious charge the fleeing fugitive.

From the moment of this announcement Mary spent her time looking for her brother. Day after day she haunted his usual resorts, but found no trace of him; night after night she spent praying for his return. To help her, though he had but little hope of its success, Father Ambrose had inserted in one of the big dailies a carefully-worded advertisement; and even went farther, and interested a young newspaper man in the story and had him making a stirring article out of it; but still Andy did not return.

The constant disappointment, hard work, and sleepless nights began to tell on Mary's enfeebled frame. When she found that she could not finish her three pairs of "pants" a day, and realised that her health, already undermined by the attack of pneumonia she had had, was ruined by her latest trouble, she bowed her head to the inevitable, and with her accustomed fortitude made hers the will of God.

As long as she could crawl about at all she managed to trim and light the big lamp and put it in the window for the absent eyes to see; and when she was forced to surrender and accept aid from the St. Vincent de Paul Society, oil was all she asked for. Father Ambrose himself saw to that, and, like the faithful virgins, Mary's lamp was always ready.

One sultry evening in May, when the hundreds of lighted windows of the tenements on the avenue began to glow like dull red eyes in the dusk, Father Ambrose went down to her, and with him was another guest, the shadow of whose dark wing lay over the low, mean bed on which a saint was lying. From behind every door on his upward way through the house came the sounds of talk and laughter, the clatter of dishes at the evening meal, and the incessant click of the sewing-machine; for the very poor have not time even to eat. But in Mary's room there brooded a peaceful quiet, filled as it was with the "peace that passeth understanding" and for the first time the lamp was unlit.

She smiled up in the priest's face. "I knew you would come. Light Andy's lamp, father, and pray for the soul of him."

Late that night Andy came. Far down the deserted avenue he had caught the friendly glow of the light that was leading him to more than a home. He was perfectly sober, for travelling in a freight-car, hidden safely in the heap of ill-smelling hides from the far West, was not conducive to conviviality. Now, heavy-eyed and chilled, he crept up the narrow, greasy stair, pushed open the frail little door and walked in.

But there were people there! Three or four women sat around and dozed in their chairs.

There was something in the middle of the floor, something long and black.

One step more, and he looked down on a still, white, peaceful face. Never would those eyes look love into his eyes again; never again would the thin, worn fingers let the brown beads slip through them for him; never again would the stilled heart throb in fear as his unsteady step stumbled up the stair.

With a dreadful cry he flung his arms across the coffin, and implored the dead lips to speak to him, the dead ears to listen to his promises; for, shocked into perfect possession of his senses, Andy made vows over Mary's coffin that she would willingly have died to hear. Like many another, Andy gave to the dead what the living craved for; but who shall say that Mary did not hear his words of penitence, his promises of amendment?

Hers was a glorious death, for by it she purchased eternal life for a most repentant brother.

To-day in an obscure corner of Calvary is a long, low, grass-covered grave with a simple cross at its head, which reads—

MARY McGONIGAL,
AND
ANDY,
HER BROTHER.

Below there is no provisional "May they rest in peace," but, with firmer faith, Father Ambrose has written

THEY SLEEP IN CHRIST.

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The Catholic World.

BELGIUM.—Echoes of a Famous Encyclical.—The sixth anniversary of the publication of the epoch-making Encyclical "Rerum Novarum" was made the occasion of a magnificent demonstration by the Catholic working men of Ghent in honour of Leo XIII, the Working Men's Pope. On the invitation of the "Ligue Anti-Socialiste," all the Catholic workmen's societies of the city and of the towns and villages in the neighbourhood joined in the manifestation which, commencing on Saturday, May 22, terminated on Sunday, June 6, by a great public procession in which upwards of 5,000 men took part. M. Arthur Verhaegen, the president of the league, presided at a supper which was given on Saturday evening in the hall of the Anti-Socialists, and to which about 200 guests sat down. At the dessert M. Verhaegen proposed the health of the Holy Father, and in eloquent terms referred to the great event they were met to celebrate—an event which was one of the most notable and most fruitful acts in the brilliant pontificate of Leo XIII. In the course of his speech the chairman alluded to the victories recently won by the Catholic working men in the various local elections, and the success already achieved was, he said, the promise of still greater victories in the future. Several other toasts were proposed, amongst them that of the president, to whose indefatigable zeal and energy the progress of the working men's cause in Ghent is greatly indebted. On Sunday afternoon the various societies, with bands and banners, after marching through the principal streets of the city assembled at the Grand Cirque, where a special entertainment was given, consisting of musical selections and exercises by the Catholic gymnastic societies. The Governor of East Flanders and many of the leading civil and ecclesiastical authorities of the city assisted at the reunion. His Lordship Dr. Bagshawe, Bishop of Nottingham, who was passing through Ghent, was also present. M. Verhaegen, at the close of the proceedings, delivered a stirring address, eulogistic of the Pope's efforts to promote the well-being of the workers, and concluded by crying out "Vive le Pape des Ouvriers," which was enthusiastically responded to by the vast assembly. A telegram was sent in the name of the 5,000 working men of the "Ligue Anti-Socialiste," thanking his Holiness for the Encyclical and asking his benediction. Some days ago at Liège, on the motion of M. Kurth, the eminent university professor, the "Union Democratique Chretienne Liegeoise" resolved to celebrate annually the 15th May, the day on which the Encyclical "Rerum Novarum" was issued.

CANADA.—The Hierarchy and the Schools Question.—

The archbishops and bishops of the ecclesiastical provinces of Toronto and Kingston, on the occasion of Mgr. Merry del Val's visit to Toronto, sent a cablegram to the Pope, accepting in advance the directions of his Holiness, being convinced that they would be most wise and best calculated to safeguard the interests of religion, jeopardised in Canada in consequence of recent events and circumstances. The Holy Father replied that the message had given him much pleasure, and he hoped that such sentiments as those expressed in it would have the much-needed result of safeguarding the interests of religion in Canada.

ENGLAND.—How the Westminster Cathedral is Progressing.—

A Saturday afternoon visit to the site of the Westminster Cathedral—for which tickets can be obtained at Archbishop's House—is full of interest at the present time, for already a very clear conception can be gained of the plan and scope of the great building. It is true the walls and columns are not many feet above the ground, but the whole of the heavy work of excavating and laying the foundations is now complete, and it is to be anticipated that the visible progress made will be far more rapid in future. It is intended to carry forward the whole work at an equal level, so that the whole structure will be completed at one and the same time. No part of the actual church fabric will be left to a later date, save only the upper portion of the tall Italian tower. Entering by Ashley place—one could almost wish that the thoroughfare was of more important proportions—the low stone-work indicates the base of the main facade, which is to be entirely built in Welsh granite. From thence an impressive idea is gained of the ultimate size of the great nave by the long walk up to the future site of the high altar, bordered on either side by the rising outside walls and by the great solemn columns from which the roof will ultimately spring. These walls and columns, which are intended to be encased interiorly in marble, are built, it will be remembered of brick, but in order to ensure greater strength and durability the whole of the brickwork is laid with cement instead of mortar, a wise precaution which has added £7000 to the Cathedral estimates. Already a clear impression can be gained of the noble proportions of the circular apse which terminates the building behind the high altar, the lower part of which will serve as the crypt, and will be used for Mass, and the upper as the monks' choir. Here, too, is the space which will afford a last resting place to Cardinal Vaughan's two predecessors in the See of Westminster, whose bodies will be transferred from Kensal Green cemetery at no very distant date. To the right of the sanctuary can be seen the outline of the Blessed Sacrament chapel, to which Catholic Spain is contributing so generous a sum; and to the left that of the chapel of Our Lady. In these, as in all the side chapels, the altars will be built facing the main entrance, and access will be gained to them by the long side aisles. It can now clearly be seen that the long stretch of land between the side of the cathedral and the back of Carlisle place will afford an admirable site for Archbishop's House, clergy house, monastery and the much-needed Catholic hall, which all enter into the Cardinal's great scheme. These will all have their frontage on a new road which will run parallel with Carlisle place, and the narrow space between the rear of the buildings and the cathedral will be enclosed and laid out as a garden. The actual monastic buildings will be erected on a line with the choir, access to which will be gained through the large sacristies which lie to the rear of the Blessed Sacrament chapel. It need only be added that £20,000 have already been expended on the works, of

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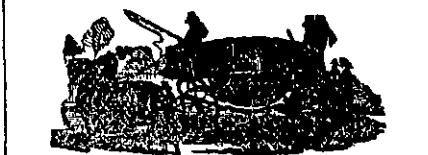
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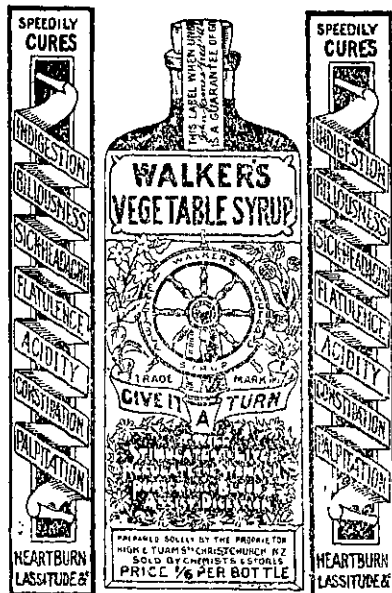
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which £5000 alone can be seen above the level of the ground, and it is calculated that a yearly sum of £40,000 will be required in order to carry the work to its completion at the desired rate. That the necessary funds will be forthcoming from the generosity of English-speaking Catholics there seems happily no reason to doubt.

FRANCE.—A Mayor's Idea of a Tumultuous Demonstration.—Some little time ago a cross was pulled down in the cemetery of Proix in the department of the Nord. The act was done in malice, and was wounding to the feelings and consciences of the Catholics of the place, yet the Mayor would not stir a finger or say a word to avenge the outrage. That in his idea would have been an unwarrantable infringement on liberty of conscience. The Catholics spontaneously endeavoured to make reparation for an act which they regarded as little short of a sacrilege, and then the clergy, acting in unison with popular feeling, organised a solemn and public visit to the place where the cross had been pulled down. This was too much for the magnate who watched over the peace of the locality. To chuck down a crucifix was merely an act demonstrating liberty of conscience, but for the people whose feelings had been outraged to visit the spot was a tumultuous demonstration dangerous to the public order. The Mayor, therefore, posted the town with a decree forbidding for thirty days any demonstration or assembly of people, except for funerals, in the cemetery. How strangely the vaunted watchwords of the Republic are interpreted!

Another Lourdes Cure.—Mlle. Mazure is a young lady of about twenty-three years of age, and is a native of Fougères. She has been paralysed since the age of three. Without assistance she could neither sit upright or even turn in her bed: she could not walk a step without support, and it was impossible for her to go up or down stairs. The doctor who attended her, M. Delatouche, declared her case incurable, and this opinion was shared by all who attended upon her. In spite of this, however, Mlle. Mazure persisted in being taken to Lourdes, where, after her second bath, she was able to walk as easily as others. The news was almost too good and too startling to be easily credited at Fougères, but all doubt was set aside on Ascension Day, when a vast crowd gathered along the way she must pass from her home to the parish church of Saint Sulpice, witnessed the paralytic of a few days before walk along with a quick firm step.

ROME.—The King of Siam and the Pope.—At about half-past three in the afternoon of Friday, June 4, the King of Siam, attended by the chief members of his suite, left the Quirinal Palace, where he was the guest of King Humbert, and repaired to the Grand Hotel near the station. He was dressed in a uniform somewhat like that of the superior officers of the British Army, and he wore the large yellow sash with the device of the Sacred Elephant of Siam. It is at the Grand Hotel that his representative, the Envoy Extraordinary and Minister Plenipotentiary Phra Suriya, has his quarters for the time being, and from here, as from neutral ground, the King resolved to pay his visit to the Pope. Four private carriages were requisitioned, and at four o'clock the Royal party, escorted by a body of mounted carabineers, proceeded towards the Vatican. The traditional yellow sand was strewn on the streets as a mark of honour, and along the route a respectful crowd uncovered as the eastern monarch passed on to his way to pay homage to the venerable Pontiff beyond the Tiber. Two battalions of Italian troops were massed in the Piazza in front of St. Peter's to offer military honours as the King drove up. The carriage passed behind the great basilica, and here the carabineers halted, the military honours being thenceforward rendered by the Papal troops. In the San Damaso courtyard Prince Ruspoli, Master of the Sacred Hospice, was waiting to open the door of the King's carriage, and offer him the first welcome. His Majesty was then received by Mr. Sambucetti, Secretary of the Ceremonial, by the Apostolic Major-domo and Almoner, by the chief officers of the Pontifical troops, the Secret Chamberlains, and the *Bussolanti*. Along the Scala Regia and through the passages into the Clementine Hall, where the potentate was received by the Holy Father's Grand Chamberlain, the honours were rendered by the Palatine Guard. The Papal Gendarmes were on duty as far as the anti-chamber to the Pope's private apartments, where the turn of service belonged to the Noble Guard. At the entrance to his studio the Holy Father, dressed in a white soutane, awaited the King, who, on approaching, bent a knee to the ground and kissed the Pope's hand. He then presented the members of his suite to the Pontiff, and these having made their obeisances, the Pope and the King retired for a private conversation. The interview which lasted about twenty minutes, was carried on in English, the Hon. and Most Rev. Dr. Stonor, Archbishop of Treviso, serving as interpreter. At its close the King of Siam, who appeared profoundly moved, again genuflected and requested the Holy Father's blessing. This was given, and with new ceremonial the monarch retired from the Papal apartments, and was conducted to the Secretariate of State, where according to custom, he paid a visit to Cardinal Rampolla. At five the audience was over, and the Royal procession returned to the Grand Hotel. Here a short time afterwards Cardinal Rampolla arrived to return the King's visit. A return visit was likewise paid by Prince Ruspoli and by other dignitaries of the Pontifical Court. The visit of the King of Siam to the Holy Father, that is, of a pagan monarch to the visible head of the Christian Church, is interesting in itself. It is further interesting as being the visit of a sovereign who proved the only ruler in 1871 to show special pleasure at the invasion of Rome. In fact the Italian *Official Gazette* of the 17th March, 1871, relates the fact that the young Chulalongkorn tendered his particular congratulations to Captain Raccchia, Italian representative at the Court of Siam. Apparently the King of Siam has grown in wisdom with years, and his act of homage towards Leo XIII. is instructive not only with regard to his own mental progress, but also with regard to the Pope's moral influence in the world.

H.A.C.B.S.

ITS CLAIMS ON THE CATHOLIC PUBLIC.

(Address delivered by Mr. J. F. Whately on the occasion of laying the foundation-stone of the Hibernian Hall, High street, Fremantle, on Saturday, February 20th, 1897.)

IN the following interesting address Mr. J. F. Whately clearly and eloquently sets forth the objects and principles of the H.A.C.B.S. and its claims on the loyal and hearty support of the Catholic public.

Mr. Whately said:—

Rev. Fathers, Mr. Mayor, ladies and gentlemen,—It is just nineteen years ago to-day since, in the Presbytery yonder, and under the auspices of our old parish priest (at present known as his Grace of Adelaide, Archbishop O'Reilly), about a dozen of us assembled for the purpose of inaugurating in Fremantle the first branch of the Hibernian Society to be established in Western Australia. The circumstance is all the more memorable to us because on that day and, allowing for difference in longitude, at that very hour, when the Hibernian Society was being ushered into existence in Fremantle, at that hour in the city of Rome, the centre of Catholic unity, by the suffrages of the assembled conclave, Cardinal Pecci was being called to the Chair of Peter under the title of Leo XIII.

On an occasion like the present one our thoughts not unnaturally go back to the foundation of our Society; for we see here to-day the crystallisation of much that we hoped for during these years—much that that day in '78 has had its own share in bringing about. We feel ourselves in a position, after the lapse of this period, to mark our Society's work by some permanent memorial, to assist in the inauguration of which we have asked the presence of our friends to-day; our members asking me in turn to say a few words to you relative to our Society, and prefatory to the important function to be performed by Mr. Townsend.

To any citizen familiar with the work which the Hibernian Society, as a factor of the great friendly societies' organisation of Western Australia is accomplishing for the social amelioration of a not inconsiderable section of colonists, it could not but be a pleasure to have the opportunity of addressing you in the name and on behalf of that Society to-day. But to a member—and an old one at that—to one who participated with the late Mr. Marmion, with Mr. Townsend, and one or two other gentlemen present at that function which called our Society into existence in Fremantle, this pleasure is necessarily enhanced by reason of that connection, which had its origin nearly twenty years ago, and which, thank God, survives unbroken to this day (cheers).

In speaking of our Association, more than a passing reference will not be needed to that feature of it which is expressed by the word "benefit." You are so familiar with the objects and aims of our benefit societies and with that aspect of theirs which commends itself to so large a class of persons as of paramount importance—namely, the financial advantages accruing from membership—that it will be needless for me to say more than this: that in comparison with the rates of contribution paid by them there is no society in the Colony which makes a more liberal return to its members in this direction than does our own. But there are other advantages which a large section of the people regard us of at least equal importance to the more tangible one represented by pounds, shillings and pence. Our Society is a Catholic one—it is exclusively so. In relation to the Catholic body it stands, I take it in much the same position as that occupied by the Protestant Alliance Friendly Society in regard to the great Protestant denomination. And as the Alliance insists on the maintenance by its members of principles which are sacred to those who recognise in them the watchwords of their creed, so does the Hibernian Society in its turn insist just as absolutely on the assertion and the vindication of principles which are dear to every Catholic heart (cheers). Summarised, I should say that in practice these principles amount to this: that the members of the two societies agree to serve God each in his own way whilst according to his neighbour the right to do the same (applause). Nor is its Catholicity our Society's only feature; for whilst it feels that if its members are good Catholics they will be good citizens, it is not content with less than an explicit inculcation of what ought to be with all men an instinct—patriotism. The mind of our Association on this point is, that, no matter in what clime we may have first seen the light of day, no matter to what country our allegiance may have been originally due, whether we are Australians by birth or Australians by adoption, so long as our fortunes are cast on these shores, so long is our duty to the land we live in (loud cheers). Hence our Society is Australian; and I have no hesitation in believing that when the time shall come for Australia's sons to fall into line against an invader, that when the hour of our common country's peril shall have arrived, there, where our fathers always gloried to be, in the van—in the van of our country's defenders—will be found not one or two, or three of us, but there in force the members of the Hibernian Australasian Catholic Benefit Society (great applause).

And this name recalls a characteristic of our Association, which could not but have a peculiar charm for a great majority of our members: it is Hibernian. Not that it is not Australian; but, strange as it may appear, it is Hibernian in order that it may be the more Australian. For patriotism—the love of one's country—is fostered by the recital of struggles made and perils encountered, and deeds done by all peoples of all times in the sacred cause of freedom. Now in this comparatively new country of ours we are, whether fortunately or unfortunately, almost destitute of such traditions. So we recognise that if we would cultivate the spirit of patriotism we cannot do better, in looking abroad on the wide world and its history, than to point to the traditions and the home of our fathers in the Western Ocean (cheers). Men may tell of Bannockburn and of the bloodless field of Runnymede; the Scotsman may justly descant on the one, the Englishman on the struggles that were crowned by the other; but to neither do we Irishmen yield

"GET ON THE SOIL, YOUNG MAN; GET ON THE SOIL."

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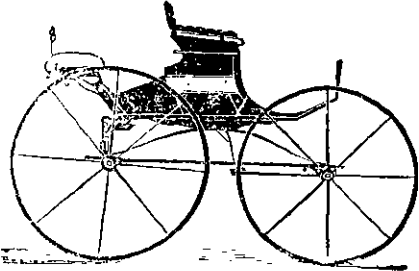
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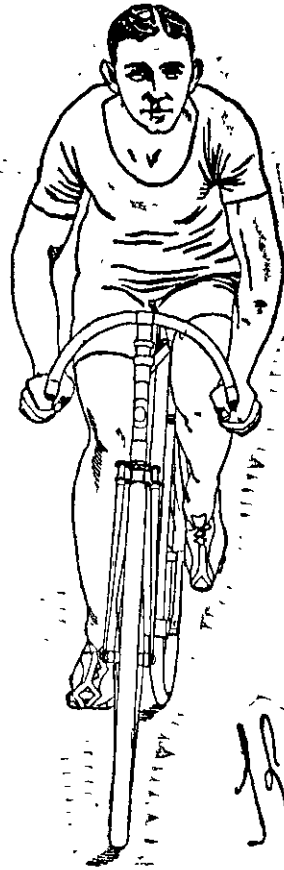
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publish this for their benefit.

KEN LEWIS.

the pride of place—for, to quote but one incident of our history, the Good Friday of 1014 saw, on the plains of Clontarf, deeds of heroism that might well rank with those of Bannockburn, and a victory that drove for ever from our Irish shores those Danish hordes that then by conquest ruled the destinies of England (applause). Yes, God knows poor Ireland has taught the nations by a wealth of examples how men may love their country (not wisely, perhaps, but too well); how men may suffer and may die to right the wrongs of fatherland (great cheering). Hence it is that we members of an Australian society, to use the words of our initiation ceremony, "cherish the memory of Ireland, condoling in her misfortunes, rejoicing in her prosperity, and imprinting on the minds of the rising generation a love for that noble and devoted race from which the great majority of us have sprung" (cheers). But it is not from patriotic motives alone that we cultivate the memory of the Emerald Isle. Ladies and gentlemen, the mission of our Society is to the Catholic people of these colonies; and in furtherance of that mission we know of no consideration so calculated to rouse the sympathy, the enthusiasm of our members, as reflection on the traditions of Catholic Ireland. She stands unique amongst the nations in this that not one drop of blood is recorded to have been shed in her evangelisation. She stands unique probably in this, too, that no opinion, branded by the Church as heretical, has ever originated or ever taken root in that land blessed by St. Patrick and that brilliant galaxy of men and women who, long ages since, won for old Ireland from the nations of Christendom that proudest of titles, "Island of Saints." And whether we regard her in the monuments of her faith that strew the land from the Giant's Causeway to Cape Clear, or from the Shannon to the Liffey,—monuments for centuries now in ruins, but in their ruins the nobler, the more majestic, the more inspiring, the more eloquent of trials endured and persecution suffered in defence of sentiments, of convictions, the most cherished of the human heart; or whether we consider her in her world-wide influence, coincident in range with the world-wide British Empire—consider her after sending forth her sons to fight for the flag in every clime (her Wellingtons, her Wolseleys, her Robertses) sending forth in turn her soldiers of the Cross to plant the standard of the faith wherever the Union Jack is unfurled or the language spoken—however we regard her she remains the same grand object lesson to the Catholic mind (great applause). Crowned with this glorious ubiquity of hers, and energising with this world-diffused life, what wonder that her sons are accounted veritable apostles to carry the faith to the ends of the earth? What wonder that at the great Vatican Council of 1869, with its (nearly) 800 bishops, no saint in the calendar could claim so many mitred sons as could our own St. Patrick (applause)? What wonder, then, my friends, that we members of a Catholic society cherish the memory of the historic Island of Saints (hear, hear)? What wonder that we love to rehearse her glories? What wonder that we love to identify our societies with her name, Hibernia (cheers), and that we cherish association that suggest her memory? What wonder, too, that on occasions like the present one we assemble to honour the home of our fathers by participating in a public act which has for its objective the inauguration of a permanent memorial of the labours of an Irish Australian Catholic Society in the cause of humanity, faith and fatherland? As an Irish Australian Catholic myself (though a poor one at that), as a member of the Hibernian Society (my fellows know how remiss a one), I have exceeding pleasure in calling upon the president of our Society, Mr. Townsend, to lay the foundation-stone of this memorial,—a monument humble in itself it may be, and the work of humble hands, but one destined, nevertheless, let us hope, to survive us all and to tell in words of silent eloquence to generations yet to come that in their day their fathers were not altogether unmindful of their duties, whether as citizens, Catholics, Hibernians or Australians (prolonged cheering).

THE THIRTEENTH CENTENARY OF ST. COLUMBA.

HIS LIFE AND LABOURS.

THE thirteen hundredth anniversary of the death of St. Columba occurred on Wednesday, June 9. St. Columba, or, as he is generally called, Columbkille, that is, Columba of the Church, was, says the historian Haverty, born in Gartan, a wild district of the County of Donegal, about the year 518 or 521, and was connected with the royal families of Ireland and British Dalriada. His father Fadhme was the grandson of Conal Gulban, son of Niall of the Nine Hostages, and—by his mother Ercá—grandson of Lorn, one of the sons of Erc, who planted the Dalriadic colony in Scotland; and the saint's mother Ethebera was descended from Cathar Moí, King of Ireland, A.D. 120, and was thus of the royal race of Lemster. On leaving her fosterage Columba commenced his studies at Moville, at the head of Strangford Lough, where he became a pupil of the famous Bishop St. Finnian; and from this seminary, when in deacon's orders, he proceeded to Lemster where after remaining some time with an old bard named Gemman, he entered the monastery or college founded by another St. Finnian at Clonard. Thence he proceeded to the Monastery of Moibh Claramach, at Glas Naoidhen, the present Glasnevin, near Dublin; but this community being broken up by the pestilence, which carried off its principal in 554, he returned to the north, having previously been ordained priest by the Bishop of Clonfad. Already Columba was distinguished not only for learning and sanctity, and miracles are said to have been performed by him. In 545 or 546 he founded the Monastery of Doire-Chalgaigh, the Derry of modern times; and about the year 553 he laid the foundation of his great monastery of Drumahagh, now Durrow, in King's County, the chief house of his Order in Ireland. Meeting with hostility from Diarmuid, King of Ireland, he left Ireland at the age of forty-two, after having founded a large number of monasteries. Accompanied by twelve companions, he landed at Hy, or Iona, which was given to him by his relative Connall, King

of the Albanian Scots, and which became a great missionary centre, Columba made many journeys, during which he converted the Picts to Christianity. Innumerable miracles are related of him. He is regarded as the Apostle of both the Picts and Scots of North Britain, and he has shared with St. Patrick and St. Bridget the honour of being the joint patron of his native land. Iona for a long time gave missionaries and bishops to various parts of Britain, and the conversion of the Saxons was largely due to its monks, as it supplied the Saxon Church with many prelates and priests for at least a couple of centuries. Columba died in Iona about June 9, 597.

St. Columba, apart from the fame he had acquired as a religious, was a man of wonderful intellectual gifts and of varied accomplishments. Even before the introduction of Christianity into Ireland, the Bardic Order was a highly cultivated class, subsidised and supported by public grants. By degrees, however, the conduct of its members became so arrogant as to call for repressive measures from the governing class. Accordingly, a council of the head chiefs of Ireland was summoned to meet at Druiim-Ceat, in the County Derry, in 590, to decide, among other questions, whether the Bardic Order should not be abolished entirely. Columba, who was himself a poet of no mean pretensions, and who was eminently the patron of learning in all its branches, set sail with a few of his monks from Iona to attend the council at Druiim-Ceat. Though then a very old man, he pleaded the cause of the higher education—then represented by the Bardic Order—so earnestly and so eloquently, that compromise was effected, and the Bardic Order was retained to carry on that highly perfected literary style of the old Celtic poets—that, as we are assured by the most competent modern critics, has left its impress, not only on early Latin verse, but also on even mediæval and modern English literature. Columba was, however, more than a poet—he was also a lover of the fine arts; and while there is a slight difference of opinion as to his being the illuminator of the famous "Book of Kells," nobody denies him the honour of having been the artist of the equally famous "Book of Durrow."—*Catholic Times*.

For Our Young Readers.

"PLEASE EXCHANGE!"

"MAMMA," said Susie, "to-day teacher read:
'What you pray for you'll surely receive';
So I think that I'll ask for white-rose perfume,
And I'll get it, I'm sure, Christmas Eve."

Christmas Day dawned, and Miss Susie rejoiced
In a bottle of "Lubin's best";
But finding it violet and not white rose,
She was grieved, it must be confessed.

That night a thought struck the wise little head,
And not thinking her step at all strange;
She wrote on a card, made fast to the cork:
"Dear Lord, I want rose. Please exchange."

A PADEREWSKI STORY.

A little tot of a girl called on Paderewski the other day and explained that she wanted him to sign his name in an autograph album. It was her elder sister, an American lady, who desired the autograph, but she lacked audacity to ask him for it herself. So her younger sister, who felt no shyness, took upon herself the task, and one day, coming home from her music lesson, violin tucked under her arm, and accompanied by a brother a year or two older than herself and another not past the baby stage of long curls, the nine-year-old child called at Paderewski's hotel and naively told the porter she wanted the great man's signature. The porter handed her over to the secretary, who looked at the trio with great interest, took the album and promised to secure the autograph. Interested in the description of them, Paderewski gave orders that when the three children returned they were to be shown up into his room. Unfortunately the two elder ones had to go alone the next day, as the little boy had caught cold. When they were ushered into his room, Paderewski looked at them with almost an air of disappointment, and said, "But where is the little boy with the long flaxen curls?" and to the girl, "Where is your violin? I thought you would have played to me." He told them about his invalid boy in Paris, chatted brightly with them, and then handed back the album with his signature in it. Encouraged by this the girl pulled out a meagre little note-book, which she dignified by the name of her diary, containing such entries as: "Spent 4d in chocolates: pulled the cat's tail and he scratched me," etc., and gravely handed it to the great man and asked him to write his name in it. To the child's unspeakable delight he sat down and wrote, "Yours sincerely, Paderewski."

THE FATHER OF ENGLISH POETRY.

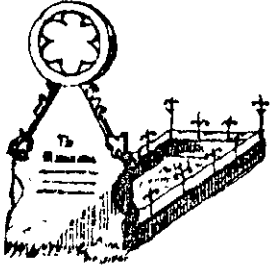
When Saint Hilda, who lived in the seventh century, was abbess of Whitby, the people in the vicinity used to have beer-parties, at which they sang or recited warlike songs, turn about, to the accompaniment of a harp. On one occasion the harp was passed to a poor stranger, who confessed he could not sing, and left the company, covered with confusion. That night, as he lay in a cattle-shed, he had a dream. Some one approached him and said: "Cædmon, sing me something." He answered that he could not; but the visitor, said he knew better, and insisted that Cædmon should sing, and sang then and there of the Creation. Whereupon in sleep he sang some verses. On waking he remembered them; and all who heard the verses thought him inspired, and suggested fresh subjects, which he immediately turned into sacred songs. Saint Hilda, hearing of this strange occurrence, advised Cædmon to become a monk and learn sacred history, which he did. He very soon became famous for his ready and happy versification of all kinds of sacred

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The KAITANGATA ALMANAC will be delivered to Consumers as usual next month

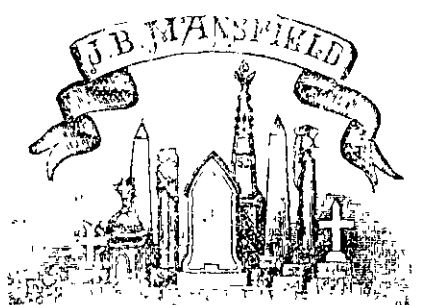
W. P. WATSON, General Manager

Offices - Crawford street, Dunedin, 12th November, 1896.

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NO APPETITE!

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Ayer's Sarsaparilla

COMPLETELY CURED HIM.

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Houses Furnished on the Time-Payment System. Terms very easy. Everybody in town and country cordially invited to visit and inspect our Immense Stock.

subjects. He is regarded as the Father of English poetry, and the metrical paraphrase now extant and known as "Cudmon" is a singularly graphic description of sacred scenes. He was the wonder of his time for this gift of song, and lived long among the monks of Whitby. He was cheery in his talk; and when he drew near his end, he asked for the last Sacraments, before receiving which he solemnly declared he had friendly disposition toward all men. He inquired how long it would be before the brethren would assemble for Matins. On being answered, he said: "Good! Let us wait for that hour." They waited. He then signed himself with the cross, lay back on his pillow and died amid the music of the sacred hymns he loved so well.

For Our Lady Readers.

AN IRISH WIFE.

EARL DESMOND'S APOLOGY, by THOMAS D'ARCY M'GEE.

[To understand the "thread" of this poem it is necessary to note that "in 1837 the Statute of Kilkenny forbade the English settlers in Ireland to intermarry with the old Irish under pain of outlawry." James, Earl of Desmond, was one of the first to violate and defy the law; he took an Irish wife, a lady named McCormack. The Earl was himself an accomplished poet, and D'Arcy M'Gee in the following poem represents him as giving sound reasons why he would rather "break" the law than his "heart."]

I would not give my Irish wife
For all the dames of the Saxon land;
I would not give my Irish wife
For the Queen of France's hand;
For she to me is dearer
Than castles strong, or lands, or life—
An outlaw—so I'm near her,
To love till death my Irish wife.

O what would be this home of mine?
A ruined, hermit-haunted place.
But for the light that nightly shines
Upon its walls from Kathleen's face!
What comfort in a mine of gold,
What pleasure in a royal life,
If the heart within lay dead and cold,
If I could not wed my Irish wife!

I knew the law forbade the bans—
I knew my king abhorred her race—
Who never bent before their clans
Must bow before their ladies' grace,
Take all my forfeited domain,
I cannot wage with kinsmen strife—
Take knightly gear and noble name,
And I will keep my Irish wife.

My Irish wife has clear blue eyes,
My heaven by day, my stars by night—
And twin-like, truth and fondness lie
Within her swelling bosom white.
My Irish wife has golden hair—
Apollo's harp had once such strings—
Apollo's self might pause to hear
Her bird-like carol when she sings.

I would not give my Irish wife
For all the dames of the Saxon land;
I would not give my Irish wife
For the Queen of France's hand;
For she to me is dearer
Than castles strong, or lands, or life—
An outlaw—so I'm near her,
To love till death my Irish wife.

AN IRISH MOTHER.

I wonder if she is still in the Old Land the blessed Irish mother, who put a cap around her comely face between the twenties and thirties, and covered her brown waves from sight. To her simple soul marriage meant consecration, the man who chose her need not concern himself about the little tendernesses, her affection was as fixed as the stars. He might be unreasonable, exacting, nay, in trying times he might be cruel, but his faith in the Divine right of husbands was unshaken. She would have the children reverential to their father, even if she should have to renounce a little to effect it, and with what loving sophistry she explained away his weaknesses! She never understood a constitution, political or physical, but when sickness was in the family her pathetic care made the poor broth strengthening and the bitter medicine sweet. No sleep, no rest, no peace for her while the shadow of death lay across the threshold; and how hard it was due to under her beseeching eyes, but if a summons had really come, she would hold a crucifix to the dying lips, and the beloved son or daughter carried the sound of her voice with them to heaven, for what Irish mother but could say the prayers for the departing soul! Not even the story of her country's wrongs could embitter her guileless nature. The mantle of her charity covered even the cruel Sassenagh, and sometimes, secretly, not daring to let it be known, she recommended them to the Virgin Mother. If her belief in her husband was strong, who could measure the confidence she reposed in the brave boys who overtopped her at sixteen! Anything evil in them her glory and her delight? Impossible! They were always white boys in their mother's eyes, however dark and desperate in the sight of those who dwell in palaces. Her unquestioning trust and earnest teaching kept them pure and honest in their early days, and later when they discovered their dear mother was only a simple, illogical, unlettered woman, their loyalty and devotion deepened to find what wonders

she had worked with her few talents. What a tragedy Shakespeare could have woven round her, haunted all her life by a phantom ship at anchor in some harbour, waiting till the children of her love were old enough to take passage and leave her for ever! How sorrowful must have been her joy on seeing them rise to the stature of men and women! I wonder if she is still in the Old Land, stealing out of her lonely home at nightfall, and looking with her tender eyes always eastward! And when no one is by, falling on her knees and lifting her hands in such intensity of supplication that they touch the hem of His garment, and her blessing falls on her flesh and blood in the far-off land; her faith has made them whole. If flowers emblematic of their lives could spring from the dust beneath it would be easy to find the grave of the Irish mother.

WAIROA.

(From an occasional correspondent.)

A VERY pleasant gathering met on Monday night, July 12, at the residence of the Rev. Father Le Pretre, when the choir assembled to present Miss Harmer, who is about to enter the bonds of matrimony, with a small token of their esteem. The choir-master, Mr. P. Cosgrove, presented Miss Harmer with a very handsome toilet set, which he hoped would always remind her of the good feeling which had always been extended her by the choir. He also spoke about her valuable services, which were prized greatly by the congregation, and hoped her new life would not in any way separate her from helping in the choir.

The wedding of Miss Harmer, of Wairoa, to Mr. Thomas Pearce, of Waiparapa, Wairoa, took place in St. Peter's Church on Wednesday morning at nine o'clock, the Rev. Father Le Pretre being the officiating clergyman. The church was packed to the doors with friends and well-wishers of the bride and bridegroom. Mrs. P. Cosgrove presided at the organ and played the Wedding March. Before the ceremony the Rev. Father, in a few words, impressed on the young couple the duties which they must fulfil to ensure a happy future, and at the same time wished them all the blessings possible. The Mass was then proceeded with, the choir singing Concone's Mass in excellent style. After the signing of the register the bridal party left the church amidst a perfect shower of rice and other projectiles, which were meant as a blessing to the happy pair. The wedding breakfast was held at Mrs. Harmer's (the residence of the bride's mother), where a most sumptuous breakfast was laid in style and done full justice to, about 60 guests being present. The bride was dressed as follows: Handsome white cashmere dress, with silk trimmings; sprays of orange blossoms, with wreath and veil to match. The bridesmaid was dressed in cream nun's veiling, with ribbon trimmings and hat to match. The afternoon was spent in a most enjoyable drive to Fruserhoroa and the festive occasion finished up with a social in Smith's Jubilee Hall in the evening, at which all present thoroughly enjoyed themselves.

ARE WOMEN DEGENERATING?

TO THE EDITOR,

Dunedin, 1897.

SIR.—In these days of ever-increasing competition, when the struggle for existence has become more intense and earnest than it has ever been before in the world's history, the question as to whether women should enter into the pursuits, and assume the vocations, hitherto regarded as exclusively manly, is one of the utmost importance to both sexes. It is not my intention in this short letter, however, to go into this question again, for it has already been discussed in all its aspects, and with great freedom, by many of the greatest thinkers of the day. That women do compete, and successfully too with men is a fact most emphatically proved. But the question which is of the greatest importance to us at the present moment is: Are women physically capable of sustaining the great efforts now required of them both in their home life with its worries and cares, or in the outside world of business and pleasure? Alas! we have not far to seek for the answer. It is written too plainly in the faces and forms of the women and young girls we meet every day in our streets. Pale faces, which should bear the bloom of health, and dull, expressionless eyes, which should beam with life and hope, tell their own tale; and we know our women are paying the penalties due to diseased constitutions, either inherited or resultant from the artificial modes of living and the unhealthy foods of the day. The climate of this country too, with its sudden changes from heat to cold, its dust storms, and its enervating winds is in itself a great strain on the female constitution. It is, then, an undoubted fact that the women of to-day are physically degenerating, and therefore the interesting particulars contained in the following letter, received recently from Miss Adeline Bell, of Napier, proving as they do the marvellous curative powers of Dr. Williams' Pink Pills in all ailments of the female sex, should prove interesting to all readers. This lady gives the following graphic description of her ailments. She says: "I was troubled with cold hands and feet, palpitation of the heart, constant feelings of weariness, headaches, loss of appetite, lack of energy and also swollen feet and legs. The symptoms first appeared about three years ago. Two doctors were consulted about my case and medicines were used, but without avail. I now wish to thank you for the benefit I have derived from your highly-valued Dr. Williams' Pink Pills. They have done me every good and I am now quite another person in health. I can recommend your pills to anybody." In conclusion it may be added that this wonderful medicine has cured numbers of people, not only in Australia, but all over the world, of Rheumatism, Sciatica, Lumbago, Dyspepsia, Indigestion and other ailments.—I am, Sir, yours, etc.—

"PRO BONO PUBLICO."

Dunedin, August, 1897.

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CINNAMON CURE

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DISEASES.

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Destroys the morbid deposit-
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Overcomes the raking cough and spitting
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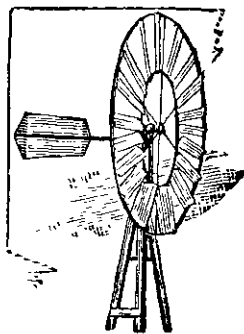
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