

and of their wisdom.' The Synod of Magh Lane, in 630 despatched deputies to Rome 'as children to their mother'—says St. Cummian, one of the Fathers of the Synod—'in virtue of the precept that if disagreement shall arise between cause and cause,' etc. The decision of Rome on the question was promptly adopted on the return of the deputies in or about A.D. 633. The primacy of St. Peter—which involves that of his successors—was clearly acknowledged, as Salmon clearly shows, in the early Irish Church. Thus the Bobbio Missal, an Irish manuscript of the seventh century or earlier, in one of the Masses of his feast, declares that God had made him 'the head of the Church after Himself.' In the ancient Hymnology St. Peter is styled 'the Supreme Pastor,' 'the Key-bearer,' 'the First Pastor,' and is addressed as 'ruling the kingdom of the Apostles.' Clandius, a ninth century Scripture commentator, says that he 'specially received the keys of the kingdom of heaven, and the principedom of judicial authority,' and that all who separated themselves 'in any manner from the unity of his faith or society can neither be absolved from the bonds of sin, as such, nor enter the gate of the heavenly kingdom. St. Columbanus, writing to Pope Boniface IV. in 613, refers to Rome as 'the head of the Churches of the world,' 'the principal see of the orthodox faith,' and to the Pope as 'the pastor of pastors,' 'the prince of the leaders,' 'the first pastor,' 'the highest,' 'the greatest,' etc., (Migne's *Patrologia*). The Brussels manuscript referred to above gives Maethen's Latin Life of St. Patrick (seventh century) which styles Rome 'the head of all the Churches of the whole world.' A similar expression occurs in the Third Life of St. Patrick, as well as in the Fifth Life, by Probus—both of which are set down as tenth century compositions. The devotion of the early Irish people towards the Holy See, the pilgrimages of the early Irish saints to Rome, the papal character of the Christianity established by the Irish missionaries on the Continent of Europe and of the Churches in the neighbouring countries with which the Irish people were in those days in constant communication, are matters that the limitations of available space forbid us entering upon. The ordinary reader will find sufficient to interest and instruct him in Salmon's *Ancient Irish Church* (Gill, Dublin, 1897), which proves incontestably in how thorough accord the early Irish Church was with us in its government, doctrine, and liturgy—in its acceptance of our canon of Scripture, our principles of Church authority, our sacramental and penitential system, the use of holy oils, the invocation of saints, veneration of images and relics, fasting, praying for the dead, exorcisms, the use of blessed palms, incense, holy water, the sign of the cross, and all the doctrines and practices that are distinctly Roman. To this faith the Irish people have clung in sunshine and storm ever since St. Patrick's days. The present and continuous faith of Ireland is the best evidence of the faith which St. Patrick held. It is written not in carons and decrees only, nor in epistles, but 'in the fleshy tablets of the heart.' And like the faith of the Romans, from which it is derived, it is 'spoken of in the whole world.' If any claim that there is a note of discord between, say, the teachings of St. Patrick and St. Columbanus, or between those of St. Columbanus and St. Laurence O'Toole, or between him and the present Catholic Primate of Armagh, the burden of proving that divergence falls upon them. Thus far they have signally and hopelessly failed. All the documents that have come down to us through the wreck of ages tell the same way—and that is in favour of the papal and Catholic character of the early Irish Church.

The International Cyclists' Association's World's Championship meeting was run off in Montreal last month. At this meeting competition is restricted to one representative champion rider of each class, amateur and professional, selected in a series of test races held by the body governing the sport in the country represented. Very meagre reports of the results have been cabled, but from them we learn that Ben Goodson, the New South Wales champion, acquitted himself with honour on his Massey-Harris Bicycle among the world's champions. He ran second to Nelson, of Chicago, in the hundred kilometre World's Championship (about 62 miles), and won the world's five mile handicap.—*.

WAIROA, HAWKE'S BAY.

(From a correspondent).

A very successful mission was brought to a close at St. Peter's Church, Wairoa, on Tuesday evening, August 15, by his Grace Archbishop Redwood and the Rev. Father Ainsworth. The mission commenced on the previous Thursday, and sermons were preached alternately by his Grace and Father Ainsworth. His Grace's discourses dealt principally with prayer, and the devotion due to the Blessed Virgin. On Sunday, August 13, Mass was celebrated by our worthy parish priest, Rev. Father Le Pretre. Father Ainsworth, before the commencement of Mass, explained the meaning of the various vestments used by the priest during the celebration, after which he explained the various portions of the Mass. The explanations were greatly appreciated both by Catholics and by the non-Catholics present. On Sunday the number who received Holy Communion was a record for Wairoa. In the afternoon of the same day his Grace administered the Sacrament of Confirmation to twenty-seven candidates. Before the ceremony his Grace gave a short address to those who were going to receive the Sacrament, reminding them that now they would be better prepared to resist temptation.

On Tuesday evening the renewal of Baptismal vows took place. His Grace preached a sermon on Perseverance, which was listened with great attention by his hearers. This concluded the mission, which was the most successful ever held here. Several converts were received into the Church during the mission. Father Ainsworth made a very successful collection on behalf of the funds of the Wellington Cathedral, and although the people have not a superabundance of the world's goods, still he received in cash and promises a sum of nearly £160. Both his Grace and Father Ainsworth were highly pleased at the collection.

Although the mission closed the missionaries were detained in Wairoa over a week, owing to the bad bar at the entrance to the river, which kept the steamer from going out for nearly a fortnight. On the following Sunday missionary services were again conducted. His Grace preached a splendid sermon at Mass, and at Vespers Father Ainsworth preached.

On Monday evening, August 14, a concert and social were held in honour of his Grace and Father Ainsworth. Opportunity was taken of the occasion to present his Grace with an address of welcome from the Catholics of Wairoa, and an excellent programme of vocal and instrumental music was submitted, the items being contributed by Mesdames Douglas, Kennedy, Briggs, Messrs. J. Madigan, W. Hunter, Cosgrove, the Rev. Father Ainsworth, and the Wairoa Band. The solo accompaniments were played by Mrs. Cosgrove.

During the interval an address, signed on behalf of the congregation by Messrs. W. Moloney, T. McGowan, J. Fitzpatrick and P. J. Cosgrove, was presented to his Grace Archbishop Redwood. This address had been tastefully executed by Miss Flynn, of Hawera. His Grace Archbishop Redwood, in thanking the people of Wairoa for their address, said he was pleased to notice the many improvements made by Father Le Pretre about the church and presbytery. With regard to their regretful allusions to the loss of the Cathedral in Wellington, he said it was intended to build another Cathedral there which would be a lasting monument to the zeal of Catholics, and a credit to the See and all the contributors. He was glad to find the Wairoa Catholics so generous towards the fund; they had indeed behaved nobly, and he hoped he would find the people of other places equal to them in zeal and generosity. He hoped he would be spared to see the new Cathedral completed.

The steamer left on Monday, August 21, when a large crowd gathered at the wharf to bid his Grace and Father Ainsworth good-bye.

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