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Encyclical Letter

OF

OUR HOLY FATHER

BY DIVINE PROVIDENCE

POPE LEO XIII.

ON THE

CONDITION OF LABOUR.

[Official Translation.]

TO OUR VENERABLE BRETHREN, ALL PATRIARCHS,
PRIMATES, ARCHBISHOPS, AND BISHOPS OF THE CATHOLIC
WORLD, IN GRACE AND COMMUNION WITH THE
APOSTOLIC SEE,

POPE LEO XIII.

VENERABLE BRETHREN, HEALTH AND APOSTOLIC BENE-
DICTION:—

The Modern Revolutionary Spirit.

It is not surprising that the spirit of revolutionary change, which has so long been predominant in the nations of the world, should have passed beyond politics and made its influence felt in the cognate field of practical economy. The elements of a conflict are unmistakable: the growth of industry, and the surprising discoveries of science; the changed relations of masters and workmen; the enormous fortunes of individuals, and the poverty of the masses; the increased self-reliance and the closer mutual combination of the working population; and, finally, a general moral deterioration. The momentous seriousness of the present state of things just now fills every mind with painful apprehension; wise men discuss it; practical men propose schemes; popular meetings, legislatures, and sovereign princes, all are occupied with it—and there is nothing which has a deeper hold on public attention.

Therefore, Venerable Brethren, as on former occasions, when it seemed opportune to refute false teaching, We have addressed you in the interests of the Church and of the common weal, and have issued Letters on Political Power, on Human Liberty, on the Christian Constitution of the State, and on similar subjects, so now we have thought it useful to speak on the **CONDITION OF LABOUR**. It is a matter on which we have touched once or twice already. But in this letter the responsibility of the Apostolic office urges Us to treat the question expressly and at length, in order that there may be no mistake as to the principles which truth and justice dictate for its settlement. The discussion is not easy, nor is it free from danger. It is not easy to define the relative rights and the mutual duties of the wealthy and of the poor, of capital and of labour. And the danger lies in this, that crafty agitators constantly make use of these disputes to pervert men's judgments and to stir up the people to sedition.

The Misery of the Poor Needs Alleviation.

But all agree, and there can be no question whatever, that some remedy must be found, and quickly found, for the misery and wretchedness which press so heavily at this moment on the large majority of the very poor. The ancient workmen's Guilds were destroyed in the last century, and no other organisation took their place. Public institutions and the laws have repudiated the ancient religion. Hence by degrees it has come to pass that Working Men have been given over, isolated and

defenceless, to the callousness of employers and the greed of unrestrained competition. The evil has been increased by rapacious Usury, which, although more than once condemned by the Church, is, nevertheless, under a different form, but with the same guilt, still practised by avaricious and grasping men. And to this must be added the custom of working by contract, and the concentration of so many branches of trade in the hands of a few individuals, so that a small number of very rich men have been able to lay upon the masses of the poor a yoke little better than slavery itself.

The Socialist Scheme: The Destruction of Private Property.

To remedy these evils the *Socialists*, working on the poor man's envy of the rich, endeavour to destroy private property, and maintain that individual possessions should become the common property of all, to be administered by the State or by municipal bodies. They hold that, by thus transferring property from private persons to the community, the present evil state of things will be set to rights, because each citizen will then have his equal share of whatever there is to enjoy. But their proposals are so clearly futile for all practical purposes, that if they were carried out the working man himself would be among the first to suffer. Moreover, they are emphatically unjust, because they would rob the lawful possessor, bring the State into a sphere that is not its own, and cause complete confusion in the community.

The Justice of Private Property.

It is surely undeniable that, when a man engages in remunerative labour, the very reason and motive of his work is to obtain property, and to hold it as his own private possession. If one man hires out to another his strength or his industry, he does this for the purpose of receiving in return what is necessary for food and living; he thereby expressly proposes to acquire a full and real right, not only to the remuneration, but also to the disposal of that remuneration as he pleases. Thus, if he lives sparingly, saves money, and invests his savings, for greater security, in land, the land in such a case is only his wages in another form; and, consequently, a working man's little estate thus purchased should be as completely at his own disposal as the wages he receives for his labour. But it is precisely in this power of disposal that ownership consists, whether the property be land or movable goods. The *Socialists*, therefore, in endeavouring to transfer the possessions of individuals to the community, strike at the interests of every wage-earner, for they deprive him of the liberty of disposing of his wages, and thus of all hope and possibility of increasing his stock and of bettering his condition in life.

Private Property a Natural Right.

What is of still greater importance, however, is that the remedy they propose is manifestly against justice. For every man has by nature the right to possess property as his own. This is one of the chief points of distinction between man and the animal creation. For the brute has no power of self-direction, but is governed by two chief instincts, which keep his powers alert, move him to use his strength, and determine him to action without the power of choice. These instincts are self-preservation and the propagation of the species. Both can attain their purpose by means of things which are close at hand; beyond their surroundings the brute creation cannot go, for they are moved to action by sensibility alone, and by the things which sense perceives. But with man it is different indeed. He possesses, on the one hand, the full perfection of animal nature, and therefore he enjoys, at least as much as the rest of the animal race, the fruition of the things of the body. But animality, however perfect, is far from being the whole of humanity, and is indeed humanity's humble handmaid, made to serve and obey. It is the mind, or the reason, which is the chief thing in us who are human beings; it is this which makes a human being human, and distinguishes him essentially and completely from the brute. And on this account—namely, that man alone among animals possesses reason—it must be within his right to have things not merely for temporary and momentary use, as other living beings have them, but in stable and permanent possession; he must have not only things which perish in the using, but also those which, though used, remain for use in the future.

This becomes still more clearly evident if we consider man's nature a little more deeply. For man, comprehending by the power of his reason things innumerable, and joining the future with the present—being, moreover, the master of his own acts—governs himself by the foresight of his counsel, under the eternal law and the power of God Whose Providence governs all things. Wherefore it is in his power to exercise his choice not only on things which regard his present welfare, but also on those which will be for his advantage in time to come. Hence man not only can possess the fruits of the earth, but also the earth itself; for of the products of the earth he can make provision for the future. Man's needs do not die out, but recur; satisfied to-day, they demand new supplies to-morrow. Nature, therefore, owes to man a storehouse that shall never fail, the daily supply of his daily wants. And this he finds only in the inexhaustible fertility of the earth.

Nor must we, at this stage, have recourse to the State. Man is older than the State; and he holds the right of providing for the life of his body prior to the formation of any State. And to say that God has given the earth to the use and enjoyment of the universal human race is not to deny that there can be private property. For God has granted the earth to mankind in general; not in the sense that all without distinction can deal with it as they please, but rather that no part of it has been assigned to any one in particular, and that the limits of private possession have been left to be fixed by man's own industry and the laws of individual peoples. Moreover, the earth, though divided among private owners, ceases not thereby to minister to the needs of all; for there is no one who does not live on what the land brings forth. Those who do not possess the soil contribute their labour; so that it may be truly said that all human subsistence is derived either from labour on one's own land, or from some laborious industry which is paid for either in the produce of the land itself or in that which is exchanged for what the land brings forth.

Here, again, we have another proof that private ownership is according to nature's law. For that which is required for the preservation of life, and for life's well-being, is produced in great abundance by the earth, but not until man has brought it into cultivation and lavished upon it his care and skill. Now, when man thus spends the industry of his mind and the strength of his body in procuring the fruits of nature, by that act he makes his own that portion of nature's field which he cultivates—that portion on which he leaves, as it were, the impress of his own personality; and it cannot but be just that he should possess that portion as his own, and should have a right to keep it without molestation.

Communism is Robbery.

These arguments are so strong and convincing that it seems surprising that certain obsolete opinions should now be revived in opposition to what is here laid down. We are told that it is right for private persons to have the use of the soil and the fruits of their land, but that it is unjust for any one to possess as owner either the land on which he has built or the estate which he has cultivated. But those who assert this do not perceive that they are robbing man of what his own labour has produced. For the soil which is tilled and cultivated with toil and skill utterly changes its condition; it was wild before, it is now fruitful; it was barren, and it now brings forth in abundance. That which has thus altered and improved it becomes so truly part of itself as to be in great measure indistinguishable and inseparable from it. Is it just that the fruit of a man's sweat and labour should be enjoyed by another? As effects follow their cause, so it is just and right that the results of labour should belong to him who has laboured.

Private Property Consecrated: (1) By all Law.

With reason, therefore, the common opinion of mankind, little affected by the few dissentients who have maintained the opposite view, has found in the study of nature, and in the law of nature herself, the foundations of the division of property, and has consecrated by the practice of all ages the principle of private ownership, as being pre-eminently in conformity with human nature, and as conducing in the most unmistakable manner to the peace and tranquillity of human life. The same principle is confirmed and enforced by the civil laws—laws which, as long as they are just, derive their binding force from the law of nature. The authority of the Divine Law adds its sanction, forbidding us in the gravest terms even to covet that which is another's: *Thou shalt not covet thy neighbour's wife; nor his house, nor his field, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything which is his.**

(2) By Man's Social and Domestic Obligations.

The rights here spoken of, belonging to each individual man, are seen in a much stronger light if they are considered in relation to man's social and domestic obligations.

In choosing a state of life, it is indisputable that all are at full liberty either to follow the counsel of Jesus Christ as to virginity, or to enter into the bonds of marriage. No human law can abolish the natural and primitive right of marriage, or in any way limit the chief and principal purpose of marriage, ordained by God's authority from the beginning: *Increase and multiply.†*

Thus we have the Family; the "society" of a man's own household; a society limited indeed in numbers, but a true "society," anterior to every kind of State or nation, with rights and duties of its own, totally independent of the commonwealth.

That right of property, therefore, which has been proved to belong naturally to individual persons, must also belong to a man in his capacity of head of a family; nay, such a person must possess this right so much the more clearly in proportion as his position multiplies his duties. For it is a most sacred law of nature that a father must provide food and all necessaries for those whom he has begotten; and, similarly, nature dictates that a man's children, who carry on, as it were, and continue his own personality, should be provided by him with all that is needful to enable them honourably to keep themselves from want and misery in the uncertainties of this mortal life. Now in no other way can a father effect this except by the ownership of profitable property, which he can transmit to his children by inheritance. A family, no less than a State, is, as We have said, a true society, governed by a power within itself, that is to say, by the father. Wherefore, provided the limits be not transgressed which are prescribed by the very purposes for which it exists, the Family has at least equal rights with the State in the choice and pursuit of those things which are needful to its preservation and its just liberty.

We say, at least equal rights; for since the domestic household is both anterior in idea and in fact to the gathering of men into a commonwealth, the former must necessarily have rights and duties which are prior to those of the latter, and which rest more immediately on nature. If the citizens of a State—that is to say, the Families—on entering into association and fellowship, experienced at the hands of the State hindrance instead of help, and found their rights attacked instead of being protected, such associations were rather to be repudiated than sought after.

Unrestricted State Interference Condemned.

The idea, then, that the civil government should, at its own discretion, penetrate and pervade the family and the household, is a great and pernicious mistake. True, if a family finds itself in great difficulty, utterly friendless, and without prospect of help, it is right that extreme necessity be met by public aid; for each family is a part of the commonwealth. In like manner, if within the walls of the household there occur grave disturbance of mutual rights, the public power must interfere to force each party to give the other what is due; for this is not to rob citizens of their rights, but justly and properly to safeguard and strengthen them. But the rulers of the State must go no further; nature bids them to stop here. Paternal authority can neither be abolished by the State, nor absorbed; for it has the same source as human life itself. "The child belongs to the father," and is, as it were, the continuation of the father's personality; and, to speak with strictness, the child takes its place in civil society not in its own right, but in its quality as a member of the family in which it is begotten. And it is for the very reason that "the child belongs to the father" that, as St. Thomas of Aquin says, "before it attains the use of freewill, it is in the power and care of its parents."‡ The Socialists, therefore, in setting aside the parent and introducing the providence of the State, act *against natural justice*, and threaten the very existence of family life.

And such interference is not only unjust, but is quite certain to harass and disturb all classes of citizens and to subject them to odious and intolerable slavery. It would open the door to envy, to evil speaking, and to quarrelling; the sources of wealth would themselves run dry, for no one would have any interest in exerting his talents or his industry; and that ideal equality of which so much is said would in reality be the levelling down of all to the same condition of misery and dishonour.

Thus it is clear that the main tenet of *Socialism*, the community of goods, must be utterly rejected; for it would injure those whom it is intended to benefit, it would be contrary to the natural rights of mankind, and it would introduce confusion and disorder into the commonwealth. Our first and most fundamental principle, therefore, when we undertake to alleviate the condition of the masses, must be the inviolability of private property. This laid down, We go on to show where we must find the remedy that we seek.

The General Solution Requires Religion.¶

We approach the subject with confidence, and in the exercise of the rights which belong to Us. For no practical solution of this question will ever be found without the assistance of Religion and of the Church. It is We who are the chief guardian of Religion and the chief dispenser of what belongs to the Church, and We must not by silence neglect the duty which lies upon Us. Doubtless this most serious question demands the attention and the efforts of others besides Ourselves—of the rulers of States, of employers of labour, of the wealthy, and of the working population themselves for whom We plead. But We affirm without hesitation, that all the striving of men will be vain if they leave out the Church. It is the Church that proclaims from the Gospel those teachings by which the conflict can be put an end to, or at the least made far less bitter; the Church uses its efforts not only to enlighten the mind, but to direct by

* Deuteronomy v. 21.

† Genesis i. 28.

‡ St. Thomas, *Summa Theologica*, 2a 2æ Q. x. Art. 12.

its precepts the life and conduct of men; the Church improves and ameliorates the condition of the working man by numerous useful organisations; does its best to enlist the services of all ranks in discussing and endeavouring to meet, in the most practical way, the claims of the working classes; and acts on the decided view that for these purposes recourse should be had, in due measure and degree, to the help of the law and of State authority.

Men Are Not Equal.

Let it be laid down, in the first place, that humanity must remain as it is. It is impossible to reduce human society to a level. The Socialists may do their utmost, but all striving against nature is vain. There naturally exist among mankind innumerable differences of the most important kind; people differ in capability, in diligence, in health, and in strength; and unequal fortune is a necessary result of inequality in condition. Such inequality is far from being disadvantageous either to individuals or to the community; social and public life can only go on by the help of various kinds of capacity and the playing of many parts; and each man, as a rule, chooses the part which peculiarly suits his case. As regards bodily labour, even had man never fallen from the state of innocence, he would not have been wholly unoccupied; but that which would then have been his free choice and his delight, became afterwards compulsory, and the painful expiation of his sin. *Cursed be the earth in thy work, in thy labour thou shalt eat of it all the days of thy life.** In like manner, the other pains and hardships of life will have no end or cessation on this earth; for the consequences of sin are bitter and hard to bear, and they must be with man as long as life lasts. To suffer and to endure, therefore, is the lot of humanity; let men try as they may, no strength and no artifice will ever succeed in banishing from human life the ills and troubles which beset it. If any there are who pretend differently—who hold out to a hard-pressed people freedom from pain and trouble, undisturbed repose, and constant enjoyment—they cheat the people and impose upon them, and their lying promises will only make the evil worse than before. There is nothing more useful than to look at the world as it really is—and at the same time to look elsewhere for a remedy for its troubles.

Class and Class Must Work in Peace.

The great mistake that is made in the matter now under consideration, is to possess oneself of the idea that class is naturally hostile to class; that rich and poor are intended by nature to live at war with one another. So irrational and so false is this view, that the exact contrary is the truth. Just as the symmetry of the human body is the result of the disposition of the members of the body, so in a State it is ordained by nature that these two classes should exist in harmony and agreement, and should, as it were, fit into one another, so as to maintain the equilibrium of the body politic. Each requires the other; capital cannot do without labour, nor labour without capital. Mutual agreement results in pleasantness and good order; perpetual conflict necessarily produces confusion and outrage. Now, in preventing such strife as this, and in making it impossible, the efficacy of Christianity is marvellous and manifold. First of all, there is nothing more powerful than Religion (of which the Church is the interpreter and guardian) in drawing rich and poor together, by reminding each class of its duties to the other, and especially of the duties of justice. Thus Religion teaches the labouring man and the workman to carry out honestly and well all equitable agreements freely made; never to injure capital or to outrage the person of an employer; never to employ violence in representing his own cause, or to engage in riot or disorder; and to have nothing to do with men of evil principles, who work upon the people with artful promises, and raise foolish hopes which usually end in disaster and in repentance when too late. Religion teaches the rich man and the employer that their work-people are not their slaves; that they must respect in every man his dignity as a man and as a Christian; that labour is nothing to be ashamed of, if we listen to right reason and to Christian philosophy, but is an honourable employment, enabling a man to sustain his life in an upright and creditable way, and that it is shameful and inhuman to treat men like chattels to make money by, or to look upon them merely as so much muscle or physical power. Thus, again, Religion teaches that, as among the workman's concerns are Religion herself and things spiritual and mental, the employer is bound to see that he has time for the duties of piety; that he be not exposed to corrupting influences and dangerous occasions; and that he be not led away to neglect his home and family or to squander his wages. Then, again, the employer must never tax his work-people beyond their strength, nor employ them in work unsuited to their sex or age. His great and principal obligation is to give to every one that which is just. Doubtless before we can decide whether wages are adequate, many things have to be considered; but rich men and masters should remember this—that to exercise pressure for the sake of gain, upon the indigent and the destitute, and to make one's profit out of the need of another, is condemned by all laws, human and divine. To defraud any one of wages that are his due is a crime which cries to the avenging anger of Heaven. *Behold, the hire of the*

*Genesis iii. 17.

*labourers. . . . which by fraud hath been kept back by you, crieth; and the cry of them hath entered into the ears of the Lord of Sabaoth.** Finally, the rich must religiously refrain from cutting down the workman's earnings, either by force, by fraud, or by usurious dealing; and with the more reason because the poor man is weak and unprotected, and because his slender means should be sacred in proportion to their scantiness.

With these precepts carefully obeyed and followed, would not strife die out and cease?

Charity and Good Understanding are also Necessary.

But the Church, with Jesus Christ for its Master and Guide, aims higher still. It lays down precepts yet more perfect, and tries to bind class to class in friendliness and good understanding. The things of this earth cannot be understood or valued rightly without taking into consideration the life to come, the life that will last for ever. Exclude the idea of futurity, and the very notion of what is good and right would perish; nay, the whole system of the universe would become a dark and unfathomable mystery. The great truth which we learn from Nature herself is also the grand Christian dogma on which Religion rests as on its base—and when we have done with this present life, then we shall really begin to live. God has not created us for the perishable and transitory things of earth, but for things heavenly and everlasting; He has given us this world as a place of exile, and not as our true country. Money, and the other things which men call good and desirable—we may have them in abundance, or we may want them altogether; as far as eternal happiness is concerned, it is no matter; the only thing that is important is to use them aright. Jesus Christ, when He redeemed us with *plentiful redemption*, took not away the pains and sorrows which in such large proportion make up the texture of our mortal life; He transformed them into motives of virtue and occasions of merit; and no man can hope for eternal reward unless he follow in the blood-stained footprints of his Saviour. *If we suffer with Him, we shall also reign with Him.†* His labours and His sufferings, accepted by His own free will, have marvellously sweetened all suffering and all labour. And not only by His example, but by His grace and by the hope of everlasting recompense, He has made pain and grief more easy to endure; *for that which is at present momentary and light of our tribulation, worketh for us above measure exceedingly an eternal weight of glory.‡*

The Rich are Commanded Charity

Therefore those whom fortune favours are warned that freedom from sorrow, and abundance of earthly riches, are no guarantee of the beatitude that shall never end, but rather the contrary; § that the rich should tremble at the threats of Jesus Christ—threatenings so strange in the mouth of Our Lord;° and that a most strict account must be given to the Supreme Judge for all that we possess. The chiefest and most excellent rule for the right use of money is one which the heathen philosophers indicated, but which the Church has traced out clearly, and has not only made known to men's minds, but has impressed upon their lives. It rests on the principle that it is one thing to have a right to the possession of money, and another to have a right to use money as one pleases. Private ownership, as we have seen, is the natural right of man; and to exercise that right, especially as members of society, is not only lawful, but absolutely necessary. *It is lawful, says St. Thomas of Aquin, for a man to hold private property: and it is also necessary for the carrying on of human life.¶* But if the question be asked, How must one's possessions be used? The Church replies without hesitation in the words of the same holy Doctor: *Man should not consider his outward possessions as his own, but as common to all, so as to share them without difficulty when others are in need. Whence the Apostle saith, Command the rich of this world . . . to give with ease, to communicate.*** True, no one is commanded to distribute to others that which is required for his own necessities and those of his household; nor even to give away what is reasonably required to keep up becomingly his condition in life; *for no one ought to live unbecomingly.††* But when necessity has been supplied, and one's position fairly considered, it is a duty to give to the indigent out of that which is over. *That which remaineth, give alms.‡‡* It is a duty, not of justice (except in extreme cases), but of Christian charity—a duty which is not enforced by human law. But the laws and judgments of men must give place to the laws and judgments of Christ the true God, who in many ways urges on His followers the practice of almsgiving—*It is more blessed to give than to receive; §§* and Who will count a kindness done or refused to the poor as done or refused to Himself—as long as you did it to one of My least brethren you did it to Me a Thus to sum up what has been said: Whoever has received from the Divine bounty a large share of blessings, whether they be external and corporal or gifts of the mind, has received them for the purpose of using them for the perfecting of his own nature, and, at the same

* St. James v. 4.

† 2 Corinthians iv. 17.

‡ St. Luke vi. 24, 26.

§ *Ibid.* Q. lxxv. Art. 6.

¶ *Ibid.* Q. xxxii. Art. 6.

§§ Acts xx. 35.

† 2 Timothy ii. 12.

‡ St. Matthew xix. 23, 24.

§ 2a 2e Q. lxxv. Art. 2.

¶ *Ibid.* Q. lxxv. Art.

†† St. Luke xi. 41.

‡‡ St. Matthew xxv. 40.

A. & T. I N G L I S.

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time, that he may employ them, as the minister of God's Providence, for the benefit of others. *He that hath a talent, says St. Gregory the Great, let him see that he hide it not; he that hath abundance, let him arouse himself to mercy and generosity; he that hath art and skill, let him do his best to share the use and the utility thereof with his neighbour.**

The Poor are Reminded of the Future State.

As for those who do not possess the gifts of fortune, they are taught by the Church that, in God's sight, poverty is no disgrace, and that there is nothing to be ashamed of in seeking one's bread by labour. This is strengthened in what we see in Christ Himself, *Who whereas He was rich, for our sakes became poor; †* and Who, being the Son of God, and God Himself, chose to seem and to be considered the son of a carpenter—nay, did not disdain to spend a great part of His life as a carpenter Himself. *Is not this the carpenter, the Son of Mary? ‡* From the contemplation of this Divine example it is easy to understand that the true dignity and excellence of man lies in his moral qualities, that is, in virtue; that virtue is the common inheritance of all, equally within the reach of high or low, rich and poor; and that virtue, and virtue alone, wherever found, will be followed by the rewards of everlasting happiness. Nay, God Himself seems to incline more to those who suffer evil; for Jesus Christ calls the poor blessed; § He lovingly invites those in labour and grief to come to Him for solace; and He displays the tenderest charity to the lowly and oppressed. These reflections cannot fail to keep down the pride of those who are well off, and to cheer the spirit of the afflicted; to incline the former to generosity and the latter to tranquil resignation. Thus the separation which pride would make tends to disappear, nor will it be difficult to make rich and poor join hands in friendly concord.

Thus Rich and Poor are Joined Together.

But, if Christian precepts prevail, the two classes will not only be united in the bonds of friendship, but also in those of brotherly love. For they will understand and feel that all men are the children of the common Father, that is, of God; that all have the same last end, which is God Himself, Who alone can make either men or angels absolutely and perfectly happy; that all and each are redeemed by Jesus Christ and raised to the dignity of children of God, and are thus united in brotherly ties both with each other and with Jesus Christ, *the firstborn among many brethren; and that the blessings of nature and the gifts of grace belong in common to the whole human race, and that to all, except to those who are unworthy, is promised the inheritance of the Kingdom of Heaven. ¶ If sons, heirs also; heirs indeed of God, and co-heirs of Christ. ¶*

Such is the scheme of duties and of rights which is put forth to the world by the Gospel. Would it not seem that strife must quickly cease were society penetrated with ideas like these?

How this Remedy is Applied.

But the Church, not content with pointing out the remedy, also applies it. For the Church does its utmost to teach and to train men, and to educate them; and by means of its Bishops and clergy it diffuses its salutary teachings far and wide. It strives to influence the mind and heart so that all may willingly yield themselves to be formed and guided by the commandments of God. It is precisely in this fundamental and principal matter, on which everything depends, that the Church has a power peculiar to itself. The agencies which it employs are given it for the very purpose of reaching the hearts of men, by Jesus Christ Himself, and derive their efficiency from God. They alone can touch the innermost heart and conscience, and bring men to act from a motive of duty, to resist their passions and appetites, to love God and their fellow-men with a love that is unique and supreme, and courageously to break down every barrier which stands in the way of a virtuous life.

The Past Attests to its Power.

On this subject we need only recall for one moment the examples written down in history. Of these things there cannot be the shadow of doubt; for instance, that civil society was renovated in every part by the teachings of Christianity; that in the strength of that renewal the human race was lifted up to better things—nay, that it was brought back from death to life, and to so excellent a life that nothing more perfect had been known before, or will come to pass in the ages that have yet to be. Of this beneficent transformation, Jesus Christ was at once the first cause and the final purpose; as from Him all came, so to Him all was to be referred. For when, by the light of the Gospel message, the human race came to know the grand mystery of the Incarnation of the Word and the redemption of man, the life of Jesus Christ, God and Man, penetrated every race and nation and impregnated them with His faith, His precepts, and His laws. And if Society is to be cured now, in no other way can it be cured but by a return to the Christian life and Christian

* St. Gregory the Great. Hom. ix. in Evangel. b. 6.
† 2 Corinthians viii. 9.

‡ St. Mark, vii. 3.

§ St. Matthew v. 3: "Blessed are the poor in spirit."

¶ *Ibid.*, xi. 28: "Come to Me all you that labour and are burdened, and I will refresh you."

¶ Romans viii. 17.

institutions. When a society is perishing, the true advice to give to those who would restore it is to recall it to the principles from which it sprang; for the purpose and perfection of an association is to aim at and to attain that for which it was formed; and its operation should be put in motion and inspired by the end and object which originally gave it its being. So that to fall away from its primal constitution is disease; to go back to it is recovery. And this may be asserted with the utmost truth both of the State in general and of that body of its citizens—by far the greater number—who sustain life by labour.

The Church Desires the Amelioration of Poverty.

Neither must it be supposed that the solicitude of the Church is so occupied with the spiritual concerns of its children as to neglect their interests temporal and earthly. Its desire is that the poor, for example, should rise above poverty and wretchedness, and should better their condition in life; and for this it strives. By the very fact that it calls men to virtue and forms them to its practice, it promotes this in no slight degree. Christian morality, when it is adequately and completely practised, conduces of itself to temporal prosperity, for it merits the blessing of that God Who is the source of all blessings; it powerfully restrains the lust of possession and the lust of pleasure—two twin plagues which too often make a man without self-restraint miserable in the midst of abundance;* it makes men supply by economy for the want of means, teaching them to be content with frugal living, and keeping them out of the reach of those vices which eat up not merely small incomes, but large fortunes, and dissipate many a goodly inheritance.

Moreover, the Church intervenes directly in the interest of the poor by setting on foot and keeping up many things which it sees to be efficacious in the relief of poverty. Here again it has always succeeded so well that it has even extorted the praise of its enemies. Such was the ardour of brotherly love among the earliest Christians that numbers of those who were better off deprived themselves of their possessions in order to relieve their brethren; whence *neither was there any one needy among them. †* To the order of Deacons, instituted for that very purpose, was committed by the Apostles the charge of the daily distribution; and the Apostle Paul, though burdened with the solicitude of all the churches, hesitated not to take laborious journeys in order to carry the alms of the faithful to the poorer Christians. Tertullian calls these contributions, given voluntarily by Christians in their assemblies, *deposits of piety; because, to cite his words, they were employed in feeding the needy, in burying them, in the support of boys and girls destitute of means and deprived of their parents, in the care of the aged, and in the relief of the shipwrecked. ‡*

Thus by degrees came into existence the patrimony which the Church has guarded with religious care as the inheritance of the poor. Nay, to spare them the shame of begging, the common Mother of rich and poor has exerted herself to gather together funds for the support of the needy. The Church has stirred up everywhere the heroism of charity, and has established Congregations of Religious and many other useful institutions for help and mercy, so that there might be hardly any kind of suffering which was not visited and relieved. At the present day there are many who, like the heathen of old, blame and condemn the Church for this beautiful charity. They would substitute in its place a system of State-organised relief. But no human methods will ever supply for the devotion and self-sacrifice of Christian charity. Charity, as a virtue, belongs to the Church; for it is no virtue unless it is drawn from the Sacred Heart of Jesus Christ; and he who turns his back on the Church cannot be near to Christ.

It cannot, however, be doubted that to attain the purpose of which we treat, not only the Church, but all human means must conspire. All who are concerned in the matter must be of one mind and must act together. It is in this, as in the Providence which governs the world; results do not happen save where all the causes co-operate.

The State's Part: It Needs Good Laws.

Let us now, therefore, inquire what part the State should play in the work of remedy and relief.

By the State we here understand, not the particular form of government which prevails in this or that nation, but the State as rightly understood; that is to say any government conformable in its institutions to right reason and natural law, and to those dictates of the Divine wisdom which we have expounded in the Encyclical on the Christian Constitution of the State. The first duty, therefore, of the rulers of the State should be to make sure that the laws and institutions, the general character and administration of the commonwealth, shall be such as to produce of themselves public well-being and private prosperity. This is the proper office of wise statesmanship and the work of the heads of the State. Now a State chiefly prospers and flourishes by morality, by well-regulated family life, by respect for religion and justice, by the moderation and equal distribution of public burdens, by the progress of the arts and of trade, by the abundant yield of the land—by everything which makes the citizens better and happier. Here, then, it is in the power of a ruler to benefit every order of the State, and amongst the

* *The root of all evils is cupidity.*—1 Tim. vi. 10.
† Acts iv. 34. ‡ *Apologia Secunda*, xxxix.

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rest to promote in the highest degree the interests of the poor; and this by virtue of his office, and without being exposed to any suspicion of undue interference—for it is the province of the commonwealth to consult for the common good. And the more that is done for the working population by the general laws of the country, the less need will there be to seek for particular means to relieve them.

The Laws Must Apply Equally to All.

There is another and a deeper consideration which must not be lost sight of. To the State the interests of all are equal, whether high or low. The poor are members of the national community equally with the rich; they are equal component parts, living parts, which make up, through the family, the living body; and it need hardly be said that they are by far the majority. It would be irrational to neglect one portion of the citizens and to favour another; and therefore the public administration must duly and solicitously provide for the welfare and the comfort of the working people, or else that law of justice will be violated which ordains that each shall have his due. To cite the wise words of St. Thomas of Aquin: *As the part and the whole are in a certain sense identical, the part may in some sense claim what belongs to the whole.** Among the many and grave duties of rulers who would do their best for the people, the first and chief is to act with strict justice—with that justice which is called in the Schools *distributive*—towards each and every class.

The Government has Duties to the Community.

But although all citizens, without exception, can and ought to contribute to that common good in which individuals share so profitably to themselves, yet it is not to be supposed that all can contribute in the same way and to the same extent. No matter what changes may be made in forms of government, there will always be differences and inequalities of condition in the State; Society cannot exist or be conceived without them. Some there must be who dedicate themselves to the work of the commonwealth, who make the laws, who administer justice, whose advice and authority govern the nation in times of peace, and defend it in war. Such men clearly occupy the foremost place in the State, and should be held in the foremost estimation, for their work touches most nearly and effectively the general interests of the community. Those who labour at a trade or calling do not promote the general welfare in such a fashion as this; but they do in the most important way benefit the nation, though less directly. We have insisted that, since it is the end of Society to make men better, the chief good that Society can be possessed of is Virtue. Nevertheless, in all well-constituted States it is by no means an unimportant matter to provide those bodily and external commodities, *the use of which is necessary to virtuous action.†* And in the provision of material well-being, the labour of the poor—the exercise of their skill and the employment of their strength in the culture of the land and the workshops of trade—is most efficacious and altogether indispensable. Indeed, their co-operation in this respect is so important that it may be truly said that it is only by the labour of the working man that States grow rich. Justice, therefore, demands that the interests of the poorer population be carefully watched over by the Administration, so that they who contribute so largely to the advantage of the community may themselves share in the benefits they create—that being housed, clothed, and enabled to support life, they may find their existence less hard and more endurable. It follows that whatever shall appear to be conducive to the well-being of those who work, should receive favourable consideration. Let it not be feared that solicitude of this kind will injure any interest; on the contrary, it will be to the advantage of all; for it cannot but be good for the commonwealth to secure from misery those on whom it so largely depends.

We have said that the State must not absorb the individual or the family; both should be allowed free and untrammelled action as far as is consistent with the common good and the interests of others. Nevertheless, rulers should anxiously safeguard the community and all its parts; the community, because the conservation of the community is so emphatically the business of the supreme power, that the safety of the commonwealth is not only the first law, but it is a Government's whole reason of existence; and the parts, because both philosophy and the Gospel agree in laying down that the object of the administration of the State should be, not the advantage of the ruler, but the benefit of those over whom he rules. The gift of authority is from God, and is, as it were, a participation of the highest of all sovereignties; and it should be exercised as the power of God is exercised—with a fatherly solicitude which not only guides the whole, but reaches to details as well.

General Duties of the Government.

Whenever the general interest or any particular class suffers, or is threatened with evils which can in no other way be met, the public authority must step in to meet them. Now, among the interests of the public, as of private individuals, are these: that peace and good order should be maintained; that family life should be carried on in accordance with God's laws and those of nature; that religion should be revered and obeyed;

that a high standard of morality should prevail in public and private life; that the sanctity of justice should be respected, and that no one should injure another with impunity; that the members of the commonwealth should grow up to man's estate strong and robust, and capable, if need be, of guarding and defending their country. If by a strike, or other combination of workmen, there should be imminent danger of disturbance to the public peace: or if circumstances were such that among the labouring population the ties of family life were relaxed; if Religion were found to suffer through the workmen not having time and opportunity to practise it; if in workshops and factories there were danger of morals through the mixing of the sexes or from any occasion of evil; or if employers laid burdens upon the workmen which were unjust, or degraded them with conditions that were repugnant to their dignity as human beings; finally, if health were endangered by excessive labour, or by work unsuited to sex or age—in these cases, there can be no question that, within certain limits, it would be right to call in the help and authority of the law. The limits must be determined by the nature of the occasion which calls for the law's interference—the principle being this: that the law must not undertake more, or go further, than is required for the remedy of the evil or the removal of the danger.

Rights must be religiously respected wherever they are found; and it is the duty of the public authority to prevent and punish injury, and to protect each one in the possession of his own. Still, when there is a question of protecting the rights of individuals, the poor and helpless have a claim to special consideration. The richer population have many ways of protecting themselves, and stand less in need of help from the State; those who are badly off have no resources of their own to fall back upon, and must chiefly rely upon the assistance of the State. And it is for this reason that wage-earners, who are undoubtedly among the weak and necessitous, should be specially cared for and protected by the commonwealth.

Particular Duties of the Government.

Here, however, it will be advisable to advert expressly to one or two of the more important details. It must be borne in mind that the chief thing to be secured is the safe-guarding, by legal enactment and policy, of private property. Most of all is it essential in these times of covetous greed, to keep the multitude within the line of duty; for if all may justly strive to better their condition, yet neither justice nor the common good allows any one to seize that which belongs to another, or, under the pretext of futile and ridiculous equality, to lay hands on other people's fortunes. It is most true that by far the larger part of the people who work prefer to improve themselves by honest labour rather than by doing wrong to others. But there are not a few who are imbued with bad principles and are anxious for revolutionary change, and whose great purpose it is to stir up tumult and bring about a policy of violence. The authority of the State should intervene to put restraint upon these disturbers, to save the workmen from their seditious arts, and to protect lawful owners from spoliation.

Strikes and the Rights of Employers.

When work-people have recourse to a strike, it is frequently because the hours of labour are too long, or the work too hard, or because they consider their wages insufficient. The grave inconvenience of this not uncommon occurrence should be obviated by public remedial measures; for such paralysis of labour not only affects the masters and their work-people, but is extremely injurious to trade, and to the general interests of the public; moreover, on such occasions, violence and disorder are generally not far off, and thus it frequently happens that the public peace is threatened. The laws should be beforehand, and prevent these troubles from arising; they should lend their influence and authority to the removal in good time of the causes which lead to conflicts between masters and those whom they employ.

Strikes and the Rights of Workmen.

But if the owners of property must be made secure the Workman, too, has property and possessions in which he must be protected; and, first of all, there are his spiritual and mental interests. Life on earth, however good and desirable in itself, is not the final purpose for which man is created; it is only the way and the means to that attainment of truth, and that practice of goodness, in which the full life of the soul consists. It is the soul which is made after the image and likeness of God; it is in the soul that sovereignty resides, in virtue of which man is commanded to rule the creatures below him, and to use all the earth and the ocean for his profit and advantage. *Fill the earth and subdue it; and rule over the fishes of the sea, and the fowls of the air, and all living creatures which move upon the earth.** In this respect all men are equal; there is no difference between rich and poor, master and servant, ruler and ruled, *for the same is Lord over all.†* No man may outrage with impunity that human dignity which God Himself treats with reverence, nor stand in the way of that higher life which is the preparation for the eternal life of Heaven. Nay, more; a man has here no power over himself. To consent to any treatment which is calculated to defeat the end and purpose of his

* 2a. 2e Q. 1a. Art 1 and 2.

† St. Thomas of Aquin. *De Regimine Principum*,

* Genesis i. 28. † Romans x i.



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being is beyond his right; he cannot give up his soul to servitude; for it is not a man's own rights which are here in question, but the rights of God, most sacred and inviolable.

Rights of Workmen: (a) Sunday Rest.

From this follows the obligation of the cessation of work and labour on Sundays and certain festivals. This rest from labour is not to be understood as mere idleness; much less must it be an occasion of spending money and of vicious excess, as many would desire it to be; but it should be rest from labour consecrated by religion. Repose united with religious observance disposes man to forget for a while the business of this daily life, and to turn his thoughts to heavenly things and to the worship which he so strictly owes to the Eternal Deity. It is this, above all, which is the reason and motive of the Sunday rest; a rest sanctioned by God's great law of the ancient covenant, *Remember thou keep holy the Sabbath Day,** and taught to the world by His own mysterious "rest" after the creation of man; *He rested on the seventh day from all His work which He had done.†*

(b) Hours of Labour: Grinding Employers: Distribution of Work.

If we turn now to things exterior and corporeal, the first concern of all is to save the poor workers from the cruelty of grasping speculators, who use human beings as mere instruments for making money. It is neither justice nor humanity so to grind men down with excessive labour as to stupefy their minds and wear out their bodies. Man's powers, like his general nature, are limited, and beyond these limits he cannot go. His strength is developed and increased by use and exercise, but only on condition of due intermission and proper rest. Daily labour, therefore, must be so regulated that it may not be protracted during longer hours than strength admits. How many and how long the intervals of rest should be, will depend on the nature of the work, on circumstances of time and place, and on the health and strength of the workman. Those who labour in mines and quarries, and in work within the bowels of the earth, should have shorter hours in proportion as their labour is more severe and more trying to health. Then, again, the season of the year must be taken into account; for not unfrequently a kind of labour is easy at one time which at another is intolerable or very difficult. Finally, work which is suitable for a strong man cannot reasonably be required from a woman or a child. And, in regard to children, great care should be taken not to place them in workshops and factories until their bodies and minds are sufficiently mature. For just as rough weather destroys the buds of spring, so too early an experience of life's hard work blights the young promise of a child's powers, and makes any real education impossible. Women, again, are not suited to certain trades; for a woman is by nature fitted for home-work, and it is that which is best adapted at once to preserve her modesty and to promote the good bringing up of children and the well-being of the family. As a general principle it may be laid down, that a workman ought to have leisure and rest in proportion to the wear and tear of his strength; for the waste of strength must be repaired by the cessation of work.

In all agreements between masters and work-people, there is always the condition, expressed or understood, that there be allowed proper rest for soul and body. To agree in any other sense would be against what is right and just; for it can never be right or just to require on the one side, or to promise on the other, the giving up of those duties which a man owes to his God and to himself.

The Wages Question.

We now approach a subject of very great importance, and one on which, if extremes are to be avoided, right ideas are absolutely necessary. Wages, we are told, are fixed by free consent: and therefore the employer, when he pays what was agreed upon, has done his part and is not called upon for anything further. The only way, it is said, in which injustice could happen would be if the master refused to pay the whole of the wages, or the workman would not complete the work undertaken; when this happens the State should intervene, to see that each obtains his own—but not under any other circumstances.

The Workman's Right to Fair Wages.

This mode of reasoning is by no means convincing to a fair-minded man, for there are important considerations which it leaves out of view altogether. To labour is to exert oneself for the sake of procuring what is necessary for the purposes of life, and most of all for self-preservation. *In the sweat of thy brow thou shalt eat bread.‡* Therefore a man's labour has two notes or characters. First of all, it is *personal*; for the exertion of individual power belongs to the individual who puts it forth, employing this power for that personal profit for which it was given. Secondly, man's labour is *necessary*; for without the results of labour a man cannot live; and self-conservation is a law of Nature, which it is wrong to disobey. Now, if we were to consider labour merely so far as it is *personal*, doubtless it would be within the workman's right to accept any rate of wages whatever; for in the same way as he is free to work or not, so

he is free to accept a small remuneration or even none at all. But this is a mere abstract supposition; the labour of the working man is not only his personal attribute, but it is *necessary*; and this makes all the difference. The preservation of life is the bounden duty of each and all, and to fail therein is a crime. It follows that each one has a right to procure what is required in order to live; and the poor can procure it in no other way than by work and wages.

This Right More Imperious than Contract.

Let it be granted, then, that, as a rule, workman and employer should make free agreements, and in particular should freely agree as to wages; nevertheless, there is a dictate of nature more imperious and more ancient than any bargain between man and man, that the remuneration must be enough to support the wage-earner in reasonable and frugal comfort. If through necessity or fear of a worse evil, the workman accepts harder conditions because an employer or a contractor will give him no better, he is the victim of force and injustice. In these and similar questions, however—such as, for example, the hours of labour in different trades, the sanitary precautions to be observed in factories and workshops, &c.—in order to supersede undue interference on the part of the State, especially as circumstances, times, and localities differ so widely, it is advisable that recourse be had to Societies or Boards such as We shall mention presently, or to some other method of safe-guarding the interests of wage-earners; the State to be asked for approval and protection.

The Advantages of Peasant Proprietorship.

If a workman's wages be sufficient to enable him to maintain himself, his wife, and his children in reasonable comfort, he will not find it difficult, if he is a sensible man, to study economy; and he will not fail, by cutting down expenses, to put by a little property: nature and reason would urge him to this. We have seen that this great Labour question cannot be solved except by assuming as a principle that private ownership must be held sacred and inviolable. The law, therefore, should favour ownership, and its policy should be to induce as many of the people as possible to become owners.

Many excellent results will follow from this; and first of all, property will certainly become more equitably divided. For the effect of civil change and revolution has been to divide society into two widely differing castes. On the one side there is the party which holds the power because it holds the wealth; which has in its grasp all labour and all trade, which manipulates for its own benefit and its own purposes all the sources of supply, and which is powerfully represented in the councils of the State itself. On the other side there is the needy and powerless multitude, sore and suffering, and always ready for disturbance. If working people can be encouraged to look forward to obtaining a share in the land, the result will be that the gulf between vast wealth and deep poverty will be bridged over, and the two orders will be brought nearer together. Another consequence will be the greater abundance of the fruits of the earth. Men always work harder and more readily when they work on that which is their own; nay, they learn to love the very soil which yields in response to the labour of their hands, not only food to eat, but an abundance of good things for themselves and those that are dear to them. It is evident how such a spirit of willing labour would add to the produce of the earth and to the wealth of the community. And a third advantage would arise from this: men would cling to the country in which they were born; for no one would exchange his country for a foreign land if his own accord him the means of living a tolerable and happy life. These three important benefits can only be expected on the condition that a man's means be not drained and exhausted by excessive taxation. The right to possess private property is from nature, not from man; and the State has only the right to regulate its use in the interests of the public good, but by no means to abolish it altogether. The State is, therefore, unjust and cruel if, in the name of taxation, it deprives the private owner of more than is just.

Workmen's Unions Properly Constituted: Their Advantages.

In the last place—employers and workmen may themselves effect much in the matter of which We treat, by means of those institutions and organisations which afford opportune assistance to those in need, and which draw the two orders more closely together. Among these may be enumerated: Societies for mutual help; various foundations established by private persons for providing for the workman, and for his widow or his orphans, in sudden calamity, in sickness, and in the event of death; and what are called "patronages" or institutions for the care of boys and girls, for young people, and also for those of more mature age.

The most important of all are Workmen's Associations; for these virtually include all the rest. History attests what excellent results were effected by the Artificers Guilds of a former day. They were the means not only of many advantages to the workmen, but in no small degree of the advancement of art, as numerous monuments remain to prove. Such associations should be adapted to the requirements of the age in which we live—an age of greater instruction, of different customs, and of

* Exod. xx. 8.

† Genesis

‡ Genesis iii. 19.

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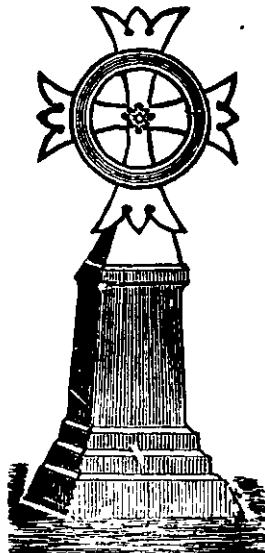
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more numerous requirements in daily life. It is gratifying to know that there are actually in existence not a few Societies of this nature, consisting either of workmen alone or of workmen and employers together; but it were greatly to be desired that they should multiply and become more effective. We have spoken of them more than once; but it will be well to explain here how much they are needed, to show that they exist by their own right, and to enter into their organisation and their work.

The experience of his own weakness urges man to call in help from without. We read in the pages of Holy Writ: *It is better that two should be together than one; for they have the advantage of their society. If one fall he shall be supported by the other. Woe to him that is alone, for when he falleth he hath none to lift him up.** And further: *A brother that is helped by his brother is like a strong city.†* It is this natural impulse which unites men in civil society; and it is this also which makes them band themselves together in associations of citizens with citizen; associations which, it is true, cannot be called societies in the complete sense of the word, but which are societies nevertheless.

These lesser societies and the society which constitutes the State differ in many things, because their immediate purpose and end is different. Civil society exists for the common good, and therefore is concerned with the interests of all in general, and with individual interests in their due place and proportion. Hence it is called *public society*, because by its means, as St. Thomas of Aquin says, *Men communicate with one another in the setting up of a commonwealth‡.* But the societies which are formed in the bosom of the State are called *private*, and justly so, because their immediate purpose is the private advantage of the associates. *Now a private society*, says St. Thomas again, *is one which is formed for the purpose of carrying out private business; as when two or three enter into a partnership with the view of trading in conjunction.§* Particular societies, then, although they exist within the State, and are each a part of the State, nevertheless cannot be prohibited by the State absolutely and as such. For to enter into "society" of this kind is the natural right of man; and the State must protect natural rights, not destroy them; and if it forbids its citizens to form associations, it contradicts the very principle of its own existence; for both they and it exist in virtue of the same principle, viz., the natural propensity of man to live in society.

Unjust Unions.

There are times, no doubt, when it is right that the law should interfere to prevent association; as when men join together for purposes which are evidently bad, unjust, or dangerous to the State. In such cases the public authority may justly forbid the formation of associations, and may dissolve them when they already exist. But every precaution should be taken not to violate the rights of individuals and not to make unreasonable regulations under the pretence of public benefit. For laws only bind when they are in accordance with right reason, and therefore with the eternal law of God.||

Ecclesiastical Analogies.

And here we are reminded of the Confraternities, Societies, and Religious Orders, which have arisen by the Church's authority and the piety of the Christian people. The annals of every nation down to our own times testify to what they have done for the human race. It is indisputable, on grounds of reason alone, that such associations, being perfectly blameless in their objects, have the sanction of the law of nature. On their religious side, they rightly claim to be responsible to the Church alone. The administrators of the State, therefore, have no rights over them, nor can they claim any share in their management; on the contrary, it is the State's duty to respect and cherish them, and if necessary, to defend them from attack. It is notorious that a very different course has been followed, more especially in our own times. In many places the State has laid violent hands on these Communities, and committed manifold injustice against them; it has placed them under the civil law, taken away their rights as corporate bodies, and robbed them of their property. In such property the Church had her rights, each member of the body had his or her rights, and there were also the rights of those who had founded or endowed them for a definite purpose, and of those for whose benefit and assistance they existed. Wherefore We cannot refrain from complaining of such spoliation as unjust and fraught with evil results; and with the more reason because, at the very time when the law proclaims that association is free to all, We see that Catholic societies, however peaceable and useful, are hindered in every way, whilst the utmost freedom is given to men whose objects are at once hurtful to Religion and dangerous to the State.

The Danger of Unchristian Associations.

Associations of every kind, and especially those of working men, are now far more common than formerly. In regard to

* Ecclesiastes iv. 9, 10.

† Proverbs xviii. 19.

‡ *Ibid.*

§ *Contra Impugnantes Dei cultum et religionem*, Cap. II.
|| Human law is law only in virtue of its accordance with right reason, and thus it is manifest that it flows from the eternal law. And in so far as it deviates from right reason it is called an unjust law; in such case it is not law at all, but rather a species of violence.—St. Thomas of Aquin, *Summa Theologica*, 2^a 2^e Q. xciii. Art. iii.

many of these, there is no need at present to inquire whence they spring, what are their objects, or what means they use. But there is a good deal of evidence which goes to prove that many of these societies are in the hands of invisible leaders, and are managed on principles far from compatible with Christianity and the public well-being; and that they do their best to get into their hands the whole field of labour and to force workmen either to join them or to starve. Under these circumstances Christian workmen must do one or two things; either join associations in which their religion will be exposed to peril, or form associations among themselves—unite their forces and courageously shake off the yoke of an unjust and intolerable oppression. No one who does not wish to expose man's chief good to extreme danger will hesitate to say that the second alternative must by all means be adopted.

Praise to Catholic Philanthropists.

Those Catholics are worthy of all praise—and there are not a few—who, understanding what the times require, have, by various enterprises and experiments, endeavoured to better the condition of the working people without any sacrifice of principle. They have taken up the cause of the working man, and have striven to make both families and individuals better off; to infuse the spirit of justice into the mutual relations of employer and employed; to keep before the eyes of both classes the precepts of duty and the laws of the Gospel—that Gospel which, by inculcating self-restraint, keeps men within the bounds of moderation, and tends to establish harmony among the divergent interests and various classes which compose the State. It is with such ends in view that We see men of eminence meeting together for discussion, for the promotion of united action, and for practical work. Others, again, strive to unite working people of various kinds into associations, help them with their advice and their means, and enable them to obtain honest and profitable work. The Bishops, on their part, bestow their ready goodwill and support; and with their approval and guidance many members of the clergy, both secular and regular, labour assiduously on behalf of the spiritual and mental interests of the members of associations. And there are not wanting Catholics possessed of affluence, who have, as it were, cast in their lot with the wage-earners, and who have spent large sums in founding and widely spreading Benefit and Insurance Societies, by means of which the working man may without difficulty acquire by his labour not only many present advantages, but also the certainty of honourable support in time to come. How much this multiplied and earnest activity has benefitted the community at large is too well known to require Us to dwell upon it. We find in it the grounds of the most cheering hope for the future; provided that the Associations We have described continue to grow and spread, and are well and wisely administered. Let the State watch over these Societies of citizens united together in the exercise of their right: but let it not thrust itself into their peculiar concerns and their organisation; for things move and live by the soul within them, and they may be killed by the grasp of a hand from without.

The Rules of Unions.

In order that an Association may be carried on with unity of purpose and harmony of action, its organisation and government must be firm and wise. All such Societies being free to exist, have the further right to adopt such rules and organisation as may best conduce to the attainment of their objects. We do not deem it possible to enter into definite details on the subject of organisation: this must depend on national character, on practice and experience, on the nature and scope of the work to be done, on the magnitude of the various trades and employments, and on other circumstances of fact and of time—all of which must be carefully weighed.

(1) They Should be Founded on Religion.

Speaking summarily, we may lay it down as a general and perpetual law, that Workmen's Associations should be so organised and governed as to furnish the best and most suitable means for attaining what is aimed at, that is to say, for helping each individual member to better his condition to the utmost in body, mind and property. It is clear that they must pay special and principal attention to piety and morality, and that their internal discipline must be directed precisely by these considerations: otherwise they entirely lose their special character, and come to be very little better than those societies which take no account of Religion at all. What advantage can it be to a Workman to obtain by means of a Society all that he requires, and to endanger his soul for want of spiritual food? *What doth it profit a man if he gain the whole world and suffer the loss of his own soul?** This, as our Lord teaches, is the note or character that distinguishes the Christian from the heathen. *After all these things do the heathen seek. . . . Seek ye first the Kingdom of God and His justice, and all these things shall be added unto you.†* Let our Associations, then, look first and before all to God; let religious instruction have therein a foremost place, each one being carefully taught what is his duty to God, what to believe, what to hope for, and how to work out his salvation; and let all be warned and fortified with especial solicitude against wrong opinions and false

* St. Matthew xvi. 26.

† St. Matthew vi. 33, 33.

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REV. MOTHER Prioress.

Why buy a small bottle of Lea and Perrin's Sauce when you can buy a large bottle of Gawne's Worcestershire Sauce, of equal quality, and nearly double the quantity, for about half the price.

Have you tasted Gawne's Worcestershire Sauce? It is one of the Cheapest Sauces made, but is of Excellent quality. In fact, Gawne's Sauce is second to none in the market, and about half the price of English. It has a peculiar Relish and Piquancy; is a thorough Appetiser and Tonic, and will agree with the most Delicate Stomach. Gawne's Worcestershire Sauce is all that the most exacting connoisseur could wish, and should find a place in every household.

NOTICE.

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

To insure publication in any particular issue of the paper communications must reach this office not later than Tuesday morning.

teaching. Let the working man be urged and led to the worship of God, to the earnest practice of religion, and, among other things, to the sanctification of Sundays and festivals. Let him learn to reverence and love Holy Church, the common Mother of us all; and so to obey the precepts and to frequent the Sacraments of the Church, those Sacraments being the means ordained by God for obtaining forgiveness of sin and for leading a holy life.

(2) Their Aim should be Mutual Concord.

The foundations of the organisation being laid in Religion, We next go on to determine the relations of the members one to another, in order that they may live together in concord and go on prosperously and successfully. The offices and charges of the Society should be distributed for the good of the Society itself, and in such manner that difference in degree or position should not interfere with unanimity and goodwill. Office-bearers should be appointed with prudence and discretion, and each one's charge should be carefully marked out; and thus no member will suffer wrong. Let the common funds be administered with the strictest honesty, in such way that a member receive assistance in proportion to his necessities. The rights and duties of employers should be the subject of careful consideration as compared with the rights and duties of the employed. If it should happen that either a master or a workman deemed himself injured, nothing would be more desirable than that there should be a committee composed of honest and capable men of the Association itself, whose duty it should be, by the laws of the Association, to decide the dispute. Among the purposes of a Society should be to try and arrange for a continuous supply of work at all times and seasons; and to create a fund from which the members may be helped in their necessities, not only in case of accident, but also in sickness, old age, and misfortune.

(3) Their Result: The well-being of the Poor.

Such rules and regulations, if obeyed willingly by all, will sufficiently ensure the well-being of poor people; whilst such Mutual Associations among Catholics are certain to be productive, in no small degree, of prosperity to the State. It is not rash to conjecture the future from the past. Age gives way to age, but the events of one century are wonderfully like those of another; for they are directed by the Providence of God, Who overrules the course of history in accordance with His purposes in treating the race of man. We are told that it was cast as a reproach on the Christians of the early ages of the Church, that the greater number of them had to live by begging or by labour. Yet, destitute as they were of wealth and influence, they ended by winning over to their side the favour of the rich and the good will of the powerful. They showed themselves industrious, laborious, and peaceful men of justice, and, above all, men of brotherly love. In the presence of such a life and such an example, prejudice disappeared, the tongue of malevolence was silenced, and the lying traditions of ancient superstition yielded little by little to Christian truth.

At this moment the condition of the working population is the question of the hour; and nothing can be of higher interest to all classes of the State than that it should be rightly and reasonably decided. But it will be easy for Christian working men to decide it aright if they form Associations, choose wise guides, and follow the same path which with so much advantage to themselves and the commonwealth was trod by their fathers before them. Prejudice, it is true, is mighty, and so is the love of money; but if the sense of what is just and right be not destroyed by depravity of heart, their fellow-citizens are sure to be won over to a kindly feeling towards men whom they see to be so industrious and so modest, who so unmistakably prefer honesty to lucre, and the sacredness of duty to all other considerations.

And another great advantage would result from the state of things We are describing; there would be so much more hope and possibility of recalling to a sense of their duty those working men who have either given up their faith altogether, or whose lives are at variance with its precepts. These men, in most cases, feel that they have been fooled by empty promises and deceived by false appearances. They cannot but perceive that their grasping employers too often treat them with the greatest inhumanity, and hardly care for them beyond the profit their labour brings; and if they belong to an Association, it is probably one in which there exists, in place of charity and love, that intestine strife which always accompanies unresigned and irreligious poverty. Broken in spirit and worn down in body, how many of them would gladly free themselves from this galling slavery! But human respect or the dread of starvation, makes them afraid to take the step. To such as these, Catholic Associations are of incalculable service, helping them out of their difficulties, inviting them to companionship, and receiving the repentant to a shelter in which they may securely trust.

Conclusion: Let all Work Together.

We have now laid before you, Venerable Brethren, who are the persons, and what are the means, by which this most difficult question must be solved. Every one must put his hand to the work which falls to his share, and that at once and immediately, lest the evil which is already so great may by delay become absolutely beyond remedy. Those who rule the

State must use the law and the institutions of the country; masters and rich men must remember their duty; the poor, whose interests are at stake, must make every lawful and proper effort; and since Religion alone, as we said at the beginning, can destroy the evil at its roots, all men must be persuaded that the primary thing needful is to return to real Christianity, in the absence of which all the plans and devices of the wisest will be of little avail.

The Example of the Church.

As far as regards the Church, its assistance will never be wanting, be the time or the occasion what it may; and it will intervene with the greater effect in proportion as its liberty of action is the more unfettered: let this be carefully noted by those whose office it is to provide for the public welfare. Every minister of holy Religion must throw into the conflict all the energy of his mind and all the strength of his endurance; with your authority, Venerable Brethren, and by your example, they must never cease to urge upon all men of every class, upon the high as well as the lowly, the Gospel doctrines of Christian life; by every means in their power they must strive for the good of the people; and above all they must earnestly cherish in themselves, and try to arouse in others, Charity, the mistress and queen of virtues. For the happy results we all long for must be chiefly brought about by the plenteous outpouring of Charity; of that true Christian Charity which is the fulfilling of the whole Gospel law, which is always ready to sacrifice itself for others' sake, and which is man's surest antidote against worldly pride and immoderate love of self; that Charity, whose office is described and whose Godlike features are drawn by the Apostle St. Paul in these words: *Charity is patient, is kind . . . seeketh not her own . . . suffereth all things . . . endureth all things.*

On each one of you, Venerable Brethren, and on your clergy and people, as an earnest of God's mercy and a mark of our affection, We lovingly in the Lord bestow the Apostolic Benediction.

Given at St. Peter's, in Rome, the fifteenth day of May, 1891, the fourteenth year of Our Pontificate.

LEO XIII., POPE.

Commercial.

THE NEW ZEALAND LOAN AND MERCANTILE AGENCY CO., LIMITED, report for week ending July 29 as follows:—

Store Cattle.—Any demand existing is confined to grown bullocks in forward condition, and for which prices are paid very much in sympathy with the low rates current for fat stock.

Store Sheep.—There are not very many suitable lots offering, whenever there are, buyers are still to be found willing to operate at a slight reduction on late rates.

Sheepskins.—These are always marketable, the supply never too heavy for the requirements of the trade. Country dry crossbreds inferior to medium brought, 2s 1d to 4s; do do merino, 1s 11d to 3s 9d; fullwooled crossbreds, 4s 6d to 7s; do do merino, 4s 3d to 6d; dry pelts 3d to 1s 10d; buichers green crossbreds selected, 6s 3d 6s 2d, 6s 1d, 5s 11d, 5s 10d, 5s 9d, 5s 8d, 5s 7d; good to medium, 5s 6d, 5s 5d, 5s 4d, 5s 3d, 5s 2d, 5s, 4s 10d, 4s 8d, 4s 7d, 4s 5d, 4s 3d, 4s green merinos, 4s 5d, 4s 3d, 4s 1d, 4s, 3s 10d, 3s 8d, 3s 6d, 3s 4d, 3s 2d 3s, 2s 10d, 2s 6d.

Rabbitskins.—A very active demand is experienced for these and the market continues firm. The auction rooms are well attended and keen competition prevails from start to finish. Best winter greys brought, 16½d to 17½d, medium to good, 13½d to 16s; autumn and early winter skins, 9d to 13d; inferior to medium, 6d to 7d per lb.

Hides.—There is nothing fresh to note in the demand for these. Although occasional enquiries are made for shipment, the demand is confined to the exigencies of the local anners who are buying all coming forward at late values, which remain unaltered and are as follows, viz, for 60lb hides, 2½d to 3d; 65lb and upwards ½d to 1d more; medium weights, 2d to 2½d; light do, 1½d to 1¾d; inferior, 1d to 1½d per lb.

Tallow.—We quote medium to good rendered tallow, 16s to 18s; prime a shade more; inferior and mixed, 12s to 15s. Fat—Best, 18s to 13s 6d; inferior to medium and good, 9s to 13s 9d per cwt.

Grain: Wheat.—We repeat late quotations though at the moment only nominal. Best velvet and Tuscan, 4s 7d to 4s 8d; medium to good, 4s 3d to 4s 6d; good whole fowls' wheat, 3s 6d to 3s 10d; broken, 2s 9d to 3s 5d; ex store, sacks weighed in, terms. Oats—Best milling, 1s 6d to 1s 6½d; extra prime, 1s 7d; best bright feed, 1s 5d to 1s 6d; medium to good, 1s 3½d to 1s 5d; inferior, 1s to 1s 2½d. Long Tartarians, clean and bright, fit for seed, are in demand at prices from 1s 7d to 1s 9d; ex store, sacks extra, net cash. Barley—Prime bright milling, 2s 9d to 3s; medium to good, 2s 3d to 2s 6d; feed and milling, 1s 10d to 2s 2d; ex store, sacks extra.

Grass Seed.—We quote as before for best dressed perennial, 5s 6d to 5s 9d; medium, 5s to 5s 3d; farmers' best, 3s 9d to 4s 3d; medium, 2s 6d to 3s 6d; imported, 5s 3d to 5s 6d; sacks extra. Cockfoot seed has not the same attention and only occasionally inquired for. We quote—best dressed, 5d to 5½d; medium, 3d to 4½d per lb.

Potatoes.—We quote prime northern, 45s to 48s; southern, 30s to 40s per ton; sacks weighed in.

Chaff.—Best oatens sheaf, 45s to 47s 6d; medium, 37s 6d to 42s 6d; inferior, 30s to 35s per ton.

Dairy Produce.—The supply of prime salt butter is now dwindling down to very small proportions, 7½d to 8d being readily obtained.

THE NEW ZEALAND LOAN & MERCANTILE AGENCY CO., LTD.

DUNEDIN.

CAPITAL £4,500,000.

Advances Made on Private Agreements to Deliver

W O O L , G R A I N , & c .

Sales of FAT STOCK every Wednesday at Burnside

Sales of SKINS every Tuesday.

Sales of WOOL and GRAIN periodically during the Season.

Sole Agents for MALDEN ISLAND GUANO, a good Turnip Manure.

ANDREW TODD, Manager, Dunedin.

BRITISH HOTEL

OXFORD TERRACE, CHRISTCHURCH.

MISS HANNAH HERLIHY has taken over the above Hotel, and considerable alterations have been made in the outside and inside appearance of the building.

Best quality Liquor only kept.
SUPERIOR ACCOMMODATION.
Special Terms for Boarders and Travellers.**BALLARAT HOTEL**

ST. BATHANS.

M. NOLAN, Proprietor.

This well-known Hotel has undergone a thorough renovating, and the proprietor is now in a position to offer first-class accommodation to travellers and others.

All drinks in stock are of the very best descriptions.

Excellent Stabling, with loose box accommodation.

MODERATE CHARGES.

TREES, SHRUBS, ROSES.

AS the undersigned are giving up the nursery business, the whole of their select stock of Fruit Trees and other Plants will be sold at a great reduction in price.

GORDON BROTHERS,

Anderson's Bay, Dunedin.

RARE OPPORTUNITY.

To CONTRACTORS and BUILDERS.

CLEARING SURPLUS STOCKS

(Slightly damaged by late Fire)

OF

TIMBER, DOORS, SASHES,

And all kinds of

BUILDERS' IRONMONGERY

AT

GREATLY REDUCED PRICES.

FINDLAY & MURDOCH.

P.S.—Farmers and others about to build Rough sheds should not miss this splendid chance.

LONGWORTH & SONSCOAL MERCHANTS,
STUART STREET,Have a constant supply of Coalbrookdale, Newcastle, Kaitangata, Shag Point, Allandale, and all local coals, which they will deliver in Town or Suburbs at lowest rates.
Telephone, 608.**W. LANGFORD**FURNISHING UNDERTAKER,
Furnishes Funerals with respectability and economy. Adults from £6 upwards. Children's from £2 10s upwards.Country Orders receive prompt attention.
Town Office—133 Colombo St., Christchurch.
Telephone, No. 387.

Workshops—Corner of North-East Belt.

SHOE DEALERS

If you wish to increase your business and make money at the same time (and that is what you are in business for)

BUY

THE "PREMIER" BOOTS

The Best in New Zealand.

They are quick sellers. Good profit-makers.

THE PUBLIC SHOULD INSIST
UPON GETTING
THE "PREMIER" BOOTS.

They Wear Like Iron.

Wholesale from—

M. O'BRIEN & CO.,

Boot Manufacturers and Importers,
Leather & Grindery Merchants,
CHRISTCHURCH.

Telegraphic Address—

O'BRIEN, CHRISTCHURCH.

P.O. Box 162. Telephone 314.

THOMAS FALCONERFURNISHING UNDERTAKER,
TRAMES ST., OAMARU.Funerals, full-mounted or plain, as required,
either in Town or Country.
Charges in all cases Strictly Moderate.

CABINETMAKER AND UPHOLSTEBER.

FURNITURE MADE TO ORDER.

THOMAS FALCONER,
TRAMES ST., OAMARU.**WATSON AND M'GILLI.**TOBACCO MANUFACTURERS,
PETERSBURG, VIRGINIA.The FINEST DARK TOBACCOS
in the Market.FLAT WORK and 12th NAVY TWIST.

This Season's Crop.

Sold by all leading Grocers.

**UNION STEAM SHIP
COMPANY OF NEW
ZEALAND, LIMITED**

The above Company will despatch steamers as under:—

FOR LYTTLETON, WELLINGTON. —
ROTORUA, s. s. on Monday, August 3.
Passengers 3 p.m. from Dunedin wharf.

NELSON, VIA LYTTLETON and WELLINGTON.—ROTORUA, s.s., on Monday, August 3. Passengers from Dunedin Wharf at 3 p.m.

FOR AUCKLAND, VIA LYTTLETON WELLINGTON, NAPIER, and GISBORNE.—TABAWERA, s.s., on Wednesday, August 5. Passengers from Dunedin Per 2.30 p.m. Train.

FOR SYDNEY, VIA LYTTLETON, WELLINGTON, NAPIER, GISBORNE, and AUCKLAND.—WAIRARAPA, s. s., on Wednesday, August 12. Passengers per 2.30 p.m. train.

FOR MELBOURNE, VIA HOBART and BLUFF.—MANAPOUFI, s.s., on Saturday, August 1. Passengers per 2.30 p.m. train.

FOR WESTPORT, VIA TIMARU, AKAROA, LYTTLETON, and WELLINGTON.—OMAPERU, s. s., on Friday, August 7. Passengers from Dunedin Wharf at 7 p.m. Cargo till 4 p.m.

FOR GREYMOOUTH, VIA OAMARU, TIMARU, LYTTLETON, and WELLINGTON.—BOSAMOND, s.s., about Saturday, August 15th.

FOR AUCKLAND, VIA OAMARU and TIMARU—OVALAU early in August.

FOR FIJI, from AUCKLAND.—OVALAU s.s., August 14.

FOR TONGA and SAMOA, from AUCKLAND.—WAINUI, s.s., about Tuesday August 25.

OFFICES:

Corner Vogel, Water, and Cumberland streets

NEW SEEDS, 1891

Agricultural, Vegetable, and Flower Seeds. Flowering Shrubs in variety. Fruit Trees of every description, Seed Potatoes, Pot Plants, Wreaths and Crosses.

J. H. PRESSLY & CO.,

168 PRINCES STREET, DUNEDIN
(Corner Stafford Street)

Buy the Best and insist on having

NOONDAY FAMILY OIL

From your Grocer.

BRILLIANT, ECONOMICAL, SAFE.

Every Tin Stamped to Avoid Counterfeit.

MONEY TO LEND.

I HAVE various sums in hand for investment.

A. R. BARCLAY,

SOLICITOR,

No. 70, Princes street, Dunedin.

Medium quality is more plentiful and hard to quit. Cheese is also getting lower in stock but very little change in value. Factory-made, medium size is selling at 4½d to 4¾d; loaf do, 5d to 5½d; dairy-made, 3d to 4d per lb.

Flax.—There seems to be a slight reaction in the tone of the Home market. Last week's quotations still apply.

MESSESS. DONALD STRONACH AND SONS report for week ending July 23:—

Fat Cattle.—A very large supply came forward—all from the souls of Dunedin. The greater part were light weights and inferior quality, with some small odd lots of prime. Prime bullocks sold at £5 to £8 17s 6d, others £3 to £4 17s 6d, best cows, £4 15s to £6 17s 6d, others £2 2s to £4 12s 6d.

Fat Sheep.—A large entry in this class, 3540 being penned. This number included some 520 merinos of medium to prime quality. The rest (3120 crossbreds) ranged from stores to nice quality butchers' mutton. Best crossbred wethers sold at 16s to 17s 6d; other do, 14s 6d to 15s 9d; extra heavy wethers, to 19s; heavy crossbred ewes, 15s to 17s; other do, 12s 6d to 14s 9d; merino wethers, 7s 9d to 13s.

Sheepskins.—Our sale was held on Tuesday, as usual, when we offered a very full catalogue, including a moderate proportion of town and country butchers' green skins. Country dry crossbreds, inferior to medium, brought 2s to 4s 2d; do do merino, 1s 10d to 3s 10d; full-wooled crossbreds, 4s 6d to 7s 2d; do do merino, 4s 8d to 6s 2d; dry pelts, 3d to 1s 9d; butchers' green crossbreds, selected, 6s, 5s 11d, 5s 10d, 5s 9d, 5s 8d, 5s 7d; good to medium, 5s 6d, 5s 3d, 5s 4s 11d, 4s 10d, 4s 8d, 4s 6d, 4s 4d, 4s 2d, 4s; green merinos, 2s 10d, 3s, 3s 3d, 3s 6d, 3s 9d, 4s, 4s 2d, 4s 3d, 4s 4d, 4s 5d.

Hides.—There is no quotable alteration to note in values, nor in the position of the market all round. Quotations for 60lb hides 2½d to 3d; 65lb and upwards, ½d to 1d more; medium weights, 2d to 2½d; light do, 1½d to 1¾d; inferior, 1d to 1½d per lb.

Tallow.—The market continues steady, and no material change in any way to report. Prices remain as last quoted—viz.: For medium to good, 16s to 18s, prime rendered mutton a shade more; inferior and mixed, 12s to 15s; rough fat—best, 13s to 13s 6d; inferior to medium and good, 9s to 12s 9d per cwt.

Grain.—Wheat: There is no change to report in this market. Millers are not disposed to operate while their present stocks keep them going, so that the business done in this line does not amount to much at present. Sellers still hold for late quotations, which we repeat:—For best milling, velvet and Tuscan, 4s 7d to 4s 8d—extra prime, 1d more; medium to good, 4s 3d to 4s 6d; good whole fowls' wheat, 3s 6d to 3s 9d; broken, 2s 9d to 3s 5d (ex store, sacks weighed in, terms).—Oats: These continue in moderately good demand, all sorts being saleable at prices according to condition, quality, and colour. We quote—best milling, 1s 6d to 1s 6½d; extra prime, 1s 7d; best bright feed, 1s 5d to 1s 5½d; medium to good, 1s 3½d to 1s 4½d; inferior, smutty, and damp, 1s to 1s 2½d (ex store, sacks extra, net cash).—Barley: Stocks have been considerably reduced lately, but prices have not advanced to any appreciable extent. Quotations for prime, bright malting, 2s 9d to 3s; medium to good, 2s 3d to 2s 6d; feed and milling, 1s 10d to 2s 2d (ex store, sacks extra, terms).

Grass Seeds.—A few sales are being effected of ryegrass seed at late quotations, but very little doing in cocksfoot. Best-dressed perennial ryegrass seed, 5s 4d to 5s 9d; medium, 5s to 5s 3d; farmers' best, 3s 9d, to 4s 3d; medium, 2s 6d to 3s 6d. Cocksfoot: Best dressed, 5d to 5½d; medium, 3d to 4½d per lb.

Potatoes.—Really good northern Derwents, slightly better demand, 45s to 48s; while southern continue sluggish at from 30s to 40s per ton (sacks weighed in).

MESSESS. DONALD REID & Co. report for week ending July 29th as follows:—

We held our usual auction sale of grain and produce at our stores on Monday last. There was a large attendance of buyers and others interested, but bidding was by no means brisk, and only a moderate business was done.

Wheat.—Business in this cereal continues very quiet. Millers have sufficient stocks on hand for immediate requirements, and are not purchasing unless something particularly tempting in quality is offered. Sellers are, however, confident of the future of the market, and at present only a very small business is passing. Fowls' wheat is scarce, and commands ready sale at full rates. We quote—prime milling, 4s 6d to 4s 8d; medium, 4s 4d to 4s 5d; inferior and broken, 3s 11d to 4s 3d; fowls' wheat, 3s 5d to 3s 10d.

Oats.—All qualities meet with ready sale at quotations. Milling, 1s 6d to 1s 6½d; bright feed, 1s 5d to 1s 5½d; long and discoloured, 1s 3d to 1s 4½d (sacks extra).

Barley.—The market is very quiet. A small business has been done during the week at, for malting, 2s 5d to 2s 10d; for milling, 2s to 2s 4d (sacks extra).

Potatoes.—Supplies have been heavier during the week, and the market is easier. Derwents, L2 to L2 5s; Kidneys, according to quality, L1 12s 6d to L2 5s.

Chaff.—The market is bare, and as the consumption is at present very heavy, any arriving would meet with ready sale at—for prime heavy oatmeal, L2 2s 6d to L2 7s 6d; light and mixed, L1 10s to L2.

DUNEDIN HORSE SALEYARDS.

MESSESS. WRIGHT, STEPHENSON AND Co. report as follows:—For the last month or so our weekly sales have been principally made up of draught horses, but no doubt owing to the demand for this description having somewhat slackened off the horses that came forward today, though rather few in number, were of a more varied description. They comprised a pair of handsome buggy ponies, dogcart and useful buggy and saddle horses, and a considerable number of draught and springcart horses. The demand, on the whole, was rather better than has been experienced for the past week or two, and a large proportion of the horses offered found new owners. Draught horses, ready for

work, were in fair request, and a number were bought for ploughing purposes. We sold on account of Mr Geo Thompson (Balclutha), a draft of good useful draught mares and geldings at up to L16; and on account of Messrs J O Arbuckle (Lawrence), John Murdoch (Saddle Hill), John Dodds (North Taieri), Alexander, Dr Coughtrey, and others, 25 horses at quotations. We quote: First-class draughts (extra heavy), L25 to L30; good ordinary draughts (young), L18 to L22; medium draughts, L12 to L16; aged draughts, L6 to L10; good hacks and harness horses, L12 to L16; medium backs and harness horses, L7 to L9; light and inferior hacks and harness horses, L2 10 to L5.

RABBITSKIN MARKET.

MESSESS. ROBERT CLELAND AND Co., Crawford street, Dunedin (next Pier Hotel) report as follows:—The quantity of rabbitskins coming forward is still limited and prices are not quotably higher. Average collections of winter greys are worth about 1s 6d per lb if free from damp and well stretched. Remittances sent on receipt of goods and no commission charged.

Mr. F. MEENAN, King street, reports:—Wholesale prices—Oats: 1s 3d to 1s 5½d (bags extra), good demand. Wheat: milling, 4s 6d to 4s 9d; fowls', 3s 6d to 3s 9d, sacks included. Chaff: Market full—£2 to £2 7s 6d; hay, oats, £3; best rye-grass, £3 5s. Bran, £3 10s. Pollard, £4 10s. Potatoes, kidneys, £2 0s to £2 5s; derwents, £1 15s to £2 5s. Flour: roller, £12 to £12 15s; stone, £11 5s to £11 15s, firm. Fresh butter, 10d to 1s 2d; salt, nominal, for prime, 7½d. Eggs, 10d. Oatmeal, £9 0s.

THE NEW IRISH LEADER.

(Sydney Freeman's Journal.)

THE information given a couple of weeks back in the *Freeman* with respect to the selection of a new leader by the Irish National Parliamentary majority is confirmed by the following cable to the Sydney daily papers:—

London, June 24.—Mr John Dillon, M.P. for East Mayo, is to replace Mr Justin McCarthy, M.P., as leader of the McCarthyite section of the Irish party in the House of Commons.

Mr John Dillon, M.P., is the son of John Blake Dillon, one of the leaders of the Young Ireland movement, and one of the founders of the Dublin *Nation* newspaper. John Dillon was born at Blackrock, county Dublin, in 1851, and educated at the Catholic University, Dublin. He studied for the medical profession, attended the necessary lectures, and took the degree of licentiate in the College of Surgeons. He has not practised his profession, however, the stormy sea of Irish politics having engaged his attention for ten years. His first entry into the political arena was on the occasion of John Mitchell's return to Ireland and his election as member for Tipperary. Mr Dillon accompanied Mr Parnell on his tour of America in 1879. When the general election of 1880 suddenly called Mr Parnell home he left Mr Dillon to complete the mission which had brought them both to the country. On his return to Ireland Mr Dillon found himself elected to Parliament as member for Tipperary. When Forster's Coercion Act was passed in 1881 Mr Dillon was the first of the Irish leaders to be arrested. He was subsequently released, only to be re-arrested and kept in prison till May, 1882. His health, which had never been good, suffered seriously during his imprisonment. In 1883 his health was in such a precarious condition that he was compelled to resign his seat for Tipperary and go to America. He spent the two following years at the hot springs of Colorado. Returning to Ireland in 1885, he was elected to Parliament as a member for East Mayo, and was re-elected in 1886, each time without opposition. He is at present the member for the same constituency.

In 1889 Mr Dillon, accompanied by Sir Thomas Edmonde, M.P., and Mr John Deasy, visited Australia in the interests of the Irish evicted tenants, and as the result of the wonderfully successful "campaign" some £30,000 was raised for the tenants' relief fund. On his return to Ireland Mr Dillon with Mr O'Brien "took the field" against the evicting landlords, with the result that both were arrested and tried for "conspiracy." During the trial, which resulted in a sentence of six months for Messrs Dillon and O'Brien, the two members escaped to France, and subsequently opened a mission in the United States on behalf of the tenants. While in America the Parnell divorce proceedings took place, followed by the split in the Irish Parliamentary Party. The mission in America came to an abrupt end, and Messrs Dillon and O'Brien, after a vain attempt to bring about a settlement of the leadership difficulty, returned to Ireland and gave themselves up to the authorities. Both are now in Galway Gaol. Mr Dillon is an able and a powerful speaker, and a man of more than ordinary culture. He is a master of several languages, and a great reader. Everyone respects him for his honesty, and while men of all political parties believe in the purity of his motives and the unselfishness of his public career, his own countrymen love him to an extraordinary degree. According to the latest accounts Mr Dillon is in good health.

Two expeditions to explore Greenland sailed on the Kite, from New York, on the 6th June.

W. J. CANTWELL,

BEEHIVE GROCERY AND ITALIAN WAREHOUSE

NO. 180 GEORGE STREET, DUNEDIN.

CHEAPEST AND BEST VALUE IN THE CITY. Call and see the prices before purchasing elsewhere. Agent for the Ceylon and Indian Tea Co's pure Ceylon Teas, same as used in Kiosk at the Exhibition. Goods packed in time to catch all trains to the Country. TELEPHONE NO. 443. POST CARDS RECEIVE SPECIAL ATTENTION.

Preparations for the approaching

GIPSY ENCAMPMENT

making favourable progress.

Paintings for the Dominican Nuns' Art Union are occupying the studio of the Convent.

A particularly handsome selection of Prizes will be offered.

DRAWING AND PAINTING.

J. DOUGLAS PERRET,
ARTIST,
HAS NOW RESUMED TEACHING.

Classes and Private Tuition. Terms at Studio, Moray Place West

3RD EDITION

OF

ST. JOSEPH'S PRAYER BOOK

IS NOW READY.

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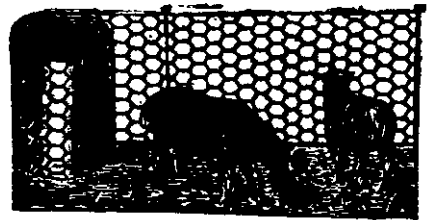
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(To be continued.)

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The New Zealand Tablet.

FIAT JUS. ILLIA

FRIDAY, JULY 31, 1891.

PROGRESS AND JUSTICE IN THE NINETEENTH CENTURY.

THE Catholics of New Zealand provide, at their own sole expense, an excellent education for their own children. Yet such is the sense of justice and policy in the New Zealand Legislature that it compels these Catholics, after having manfully provided for their own children, to contribute largely towards the free and godless education of other people's children!!! This is tyranny, oppression, and plunder

THE POPE'S ENCYCLICAL.



publish in our present issue, as we announced last week, the Pope's Encyclical on labour, giving the whole of it, as of too great importance to be held back, even in any of its parts, for a day longer than necessary. Nor, indeed, considering the circumstances under which the Letter has been issued should we think it quite respectful towards the Pope to delay its publication by dividing it.

It is not our intention at present to comment on this great utterance. Our readers have it before them, and it is sufficiently plain for them to understand it. They will, therefore, be able to form their own judgment—but at the same time remembering whose voice it is that speaks.

As to the authority of the Encyclical, or whether it is infallible or not, it is not for us now to pronounce. Canon MOYNS, who writes in the *London Tablet*, declares, and, as it seems to us, with a somewhat extraordinary emphasis, that it

is not so,—but we are under no obligation of accepting the unsupported word of Canon MOYNS as final, however deserving of respect his opinion may seem to us.

Apart from the question of infallibility the Encyclical deserves the unquestioning allegiance of all the Catholic world. Indeed it has received the respectful recognition of the world outside, and, with an exception or two, even in quarters where its sentiments might be supposed to appear less pleasing, it has been acknowledged as valuable and worthy of attention. Among the organs which would minimise its importance is the *London Times*, which treats of it as if it were a mild and conventional deliverance on religion only. "The Encyclical," it says, "is addressed to the Archbishops and Bishops of the Catholic world, and it is probably such as to bring conviction to their minds. We are, sure, at least, that they will have read it with spiritual benefit." The *Anti-Jacobin*, however, assails it as proving a design on the part of the Pope to flatter the masses, and as asserting the right of property only because the Church has been despoiled. The *St James's Gazette*, on the contrary, although also a Tory organ, discovers in it admirable instructions:—"What, the Pope tells us," it says, "is that Capital and Labour must learn to live and work in peace together, not so much by give and take omissions or by mere negative abstinence from quarrel, as by mutual good-will and positive co-operation for the benefit of all."—But it is the *Guardian*, a chief organ of the Anglican body as such, that is most outspoken in its acknowledgements. With some slight prefatory protest against the claims of Rome, it laments the insignificance of authority in the Anglican community. "The Archbishop of Canterbury," it complains, "might put forth a similar address, but its reception would be restricted at most to the English-speaking races, and even among them would depend wholly on its merits." And might not the *Guardian* go a little further? Would not the fact that the address had proceeded from an Anglican prelate prejudice its merits in the eyes of the greater number of people speaking the English language—among whom dissenters are certainly the more numerous? "The Papal Encyclical," says the *Guardian*, "will be subject to no limitations of race or language; it will be received with equal submission in every country where there are Christians in communion with Rome. . . . In the labour disputes which seem more and more likely to swallow up every other question, it places the Roman Catholic Church definitely on the side of the labourers. It does so, indeed, in a wise and temperate spirit and with a constant care to distinguish between the reasonable and the extravagant claims which are slikened put forward on the labourer's behalf; its tone is that of a prudent friend and not of a blind or passionate advocate. But in so far as it is necessary it takes a decided part in the controversy, and that part is the labourer's part."

The *London Tablet*, in the same issue in which it publishes the authorised translation of the Encyclical, publishes also a leader on it from the pen of the Bishop of Newport and Menevia, the authorised translator. We agree with our contemporary that the Bishop must necessarily claim a special privilege in dealing with the matter. It is, therefore, a source of happiness to us to find from his Lordship's explanation that, as in fact we had already gathered from our own reading of the Letter, the NEW ZEALAND TABLET will not, in compliance with the teaching of the Pope, be obliged to depart from any of the principles hitherto advocated by it with regard to the question under consideration. The Holy Father, writes the Bishop, "says that no one can question that a remedy must be found, and quickly found, for the misery which presses so heavily at this moment on the large majority of the very poor. He insists on the 'natural rights' of man; he denies that any State legislation can abolish the right to private property, in land or in anything else; he proclaims the right of the labourer to a wage sufficient to support him in reasonable and frugal comfort. He lays down that every man has a right to marry, and to be able to support his family in reasonable comfort, and should not find it impossible to save money for old age and sickness. He asserts, with all due and reasonable limitations, the right of association and combination, and denies that the State has any power to forbid or interfere with such associations as are not objectionable. And he insists that, under present circumstances, no better work can be done than to promote associations of Christian working people under Christian principles."—It will be admitted that it is a legitimate subject of self-congratulation for us, that, from the very beginning of the labour movement, nay,

even before it, from the first mention, for example, of land-nationalisation and other extreme proposals, such have been the principles on which we proceeded.

This Encyclical is amongst the most important utterances of the age, if, indeed, it be not first of all. It comes now at a crucial time—to confirm those who were already on the right path, to admonish those who were astray, and to instruct and enlighten all in common. It is an utterance that each and all of us are bound to study closely and attentively, and to follow with implicit obedience. If we do so none of us can err, and the salvation of society is assured.

A N A P P E A L .

The circumstances of the times make it necessary for us to appeal to our subscribers. The depression that has existed, and still, in a considerable degree, continues to exist, falls with especial weight on the **NEW ZEALAND TABLET**.

Unfortunately our subscribers seem to think that, in the retrenchment made by them, the stoppage of our paper must come first of all. Any change, even the slight one of a move from one district to another, appears to suggest this to them.

We need not point out to them, nevertheless, the importance of a Catholic paper. They are aware that the Holy Father, who most clearly sees the necessities of the Catholic world, has, over and over again, insisted on the obligation of supporting a Catholic Press, and has spoken of the Catholic journalist as occupying a most responsible position. The secular papers, however liberal they may be, from their very nature and all their surroundings, cannot represent Catholic matters fairly. If left to them, Catholics and their Church must continue to be misunderstood, and to be looked upon as qualified only to occupy an inferior position. But we must remember that the world, as a rule, takes men at their own valuation. If Catholics are content to be represented, as the secular Press represents them, as people of a decidedly inferior class, their consent will be accepted as an acknowledgment on their part that such is really the case. The only means they have of protesting and proving that this is a calumny is by the publication of their own newspapers, in which the truth concerning them and their standing as men and citizens is effectively set forth, and which, above all, keep in check the writers of the secular Press, and oblige them, if only for very shame, to refrain from the damaging statements and the tone of contempt that would otherwise fill their columns. These writers themselves, in fact, require to be instructed, and by their perusal only of Catholic newspapers can this be done.

To ensure to Catholics the respect due to them, and on which their position in the colony so much depends, the publication of a Catholic paper of a character that no one can find fault with or despise, and which must be admitted to be as well conducted as any secular paper, is an absolute necessity.

While such a paper exists—and we challenge denial on the part of any one who is unprejudiced and at the same time qualified to judge, that the **NEW ZEALAND TABLET** is such a paper—the results obtained by it may perhaps be taken as a matter of course, and thoughtless or inexperienced people may believe they could do as well without it. Were its publication to cease, however, the difference would soon be felt, as indeed it is now evident to any one who remembers the state of things in this colony before the **NEW ZEALAND TABLET** was established, and when the secular Press, as a rule, teemed with matter that was not only grossly insulting but extremely injurious as well to every Catholic in the country. It is, therefore, most injudicious to endanger the existence of the **NEW ZEALAND TABLET** by carelessness in supporting it.

We would earnestly appeal to our subscribers to give us their aid in resisting so injurious a risk, not only by continuing their personal support to us but by representing the state of the case to their Catholic friends and using their influence with them, so that those of them who are already our subscribers may remain so, and those of them who are not may forward their names to be placed on our subscribers' list. We would appeal also to subscribers to be punctual in their payments, and most particularly to those who are doing us positive injury by remaining an unwarrantable time in our debt. By kindly aiding us our friends and supporters will be serving the cause of religion and helping to maintain the respectable position of Catholics in New Zealand.

The drawing of the art-union in aid of the Palmerston Presbytery fund will positively take place on the 25th or 26th of August, the remainder of the prizes having arrived by the s.s. Aorangi. The Rev. Father Donnelly requests that the blocks of tickets sold as well as books of tickets remaining unsold may be returned to him not later than August 22nd, so as to facilitate arrangements and prevent accidents. Meantime the few intervening weeks may be devoted to redoubled efforts to dispose of tickets and insure the success of the undertaking. It has been set on foot for a most necessary object and is worthy of all possible support and assistance.

A CONCERT will be given in the Choral Hall, Dunedin, on Wednesday evening, August 12th, in aid of the charitable fund of the Society of St. Vincent de Paul. The services of the Catholic Literary Society and other friends have been kindly offered for the occasion, and therefore the manner in which the undertaking will be carried out is guaranteed. It is true, indeed, that of late there have been many calls made upon the charity of the public of this city. Times, however, are exceptionally hard and poverty abounds. The good offices of the Society are brought more pressingly into requisition, and the demands on them for relief are more acute. Their funds, meantime, have reached a very low ebb, or perhaps may justly be said to have no existence, and they are obliged, although unwillingly, to make the appeal referred to. That they will not appeal in vain the well-known charity of our citizens assures us. We are confident that every effort will be made to forward their object, and that a substantial sum will be placed at the disposal of these charitable ladies. No one can refuse them sympathy or practical assistance in the matter.

"CIVIS" writes as follows in the *Otago Witness*:—"An illustration of the blessings of secular education," says a correspondent, enclosing me the following:—"Sunday evening: Tea time in the home of one of our well-known citizens (who, by the way, takes a keen interest in racing matters, and is a regular patroniser of the D.J.C. meetings). Present: Father, mother, two or three young schoolboys, sons of the house, and some friends. Conversation turned on Biblical matters, when father asked one of the boys, 'George, who was Pontius Pilate?' To which the reply was given, 'I don't know father; but I suppose he was a racehorse!'" A very reasonable supposition. The youngster knew nothing about the Bible, but he did know something about his father's sporting proclivities—what would you have? "Pontius Pilate" doesn't sound an altogether unlikely name for a racehorse. Under the heading "Sporting Intelligence" I have myself seen names quite as Scriptural. As to the blank ignorance of children nowadays on Bible subjects, blank ignorance is what we bargain for in secular education, and blank ignorance of course we get. It would be very surprising if we didn't. And a boy may be a very smart boy—Sir Robert Stout and other apostles of secularism will assure us—may be able to tell how many beans make five and know enough to vote the "Liberal" ticket when he gets old enough, though totally unable to say whether Pontius Pilate was a biped or a quadruped. Let us not expect too much. We enjoy the immense boon of education free, secular, and compulsory. By strict devotion to this trinity we may hope, in the course of a few generations, to produce a Chinese morality of thrift and 'cuteness, sufficient for all the practical purposes of this work-a-day world, and what more do we want? Religion, the Bible, Pontius Pilate, and other remnants, of superstition we can leave to the Roman Catholics.

MR. GEORGE FISHER, M.H.R., writes to one or two of the Wellington papers explaining that no excuse for not voting on the Private Schools Bill had been left to any Member of the House. Mr. George Fisher's motive of course, was to use the papers in question as a cat's paw to exercise his personal spite against the Government. The Hon. Member, however, unwittingly, and in spite of himself, confirms a statement made by us in our last issue, to the effect that the abstinence from voting of 7 Members might be reckoned, among the rest, in our favour. If these 7 Members, as Mr. Fisher says, knew when the division was to take place, they kept away voluntarily. They were, therefore, either ashamed or afraid to vote. If they were ashamed it shows their consciences are touched, and there is always hope of men so affected. If they were afraid it shows that the influence of the Catholics, and their compliance with the advice we have always given them, are making themselves felt. Mr. George Fisher, therefore, has unwittingly confirmed and encouraged us. As to the spite Mr. Fisher attempts to gratify towards the Government—we shall consistently oppose those Ministers who oppose our interests—but we, like every other Catholic who respects himself, will do nothing to carry out Mr. Fisher's designs. Bad as the Ministers may be, he is worse. Indeed, only it suits our purpose, we would not allow a word uttered by him into our columns. He will never make a cat's paw of the **TABLET**.

IN connection with the Encyclical of the Holy Father, it strikes us as a somewhat remarkable fact that an insistence has been immediately made that the utterance is not infallible. We do not recollect

that in any former instance such haste was shown in the explanation. The *London Tablet*, for example, in the self same issue, as we have said elsewhere, in which it gives the authorised translation, publishes an authoritative and emphatic decision from Canon Moyes that infallibility is not exercised. In the case of the *Tablet*, moreover, this is especially remarkable. When a much less important document was published, for example, one referring to a particular people only, and even among them to a particular matter, that is, the Papal rescript dealing with the Plan of Campaign, the *Tablet* made no such explanation. On the contrary, it has always referred to that rescript, at least indirectly, as if it were infallible, and has invariably condemned those whom it accused of disobedience to it of sacrilegious impiety. For ourselves, as we have said, it is not our part to pronounce in the matter. We have neither the requisite knowledge nor the authority needed for the task—though, most probably, as the question has been raised elsewhere, we shall in due time publish an explanation possessed of the necessary qualities. For the time being what we perceive from the words of the Encyclical is that the Pope makes a special claim to write with the authority of the Holy See. "We approach the subject," he says, for instance, "with confidence, and in the exercise of the rights which belong to us." Are not these words alone sufficient for all faithful Catholics?

THIS is how that bright light and leader of Orangeism Mr De Cobain explains his refusal to meet the abominable charge that has been brought against him. We quote from the *London correspondence of the Otago Daily Times*. "The authorities are now engaged in procuring the necessary evidence that De Cobain is evading the service of the warrant against him; and as soon as it is complete a motion will be made for its production, and the First Lord of the Treasury will move the expulsion of the member for East Belfast. A letter bearing no address has been received by the secretary of the East Belfast Conservative Association from De Cobain, in which he says:—'I do not feel that the Lord points out to me as a path of duty to meet my accusers and peril my life and liberty by swearing in self-defence against a crowd; and even to please my friends I cannot, in light of God's guidance, sacrifice myself. Besides, my physical condition is such I could not come were the warrant cancelled to-morrow. To assume that, because my friends believe in me rather than in the perjured ruffianism that has sold its evidence for briber's gold, I should place myself under arrest, is a sacrifice no true friend would wish me to incur.'" The gentleman is eminently fit for the office that has been found for him—that of preaching Evangelicalism to the benighted Spaniards. The Spaniards, benighted though they be, will know how to appreciate that phase of gospel truth that inspires such missionaries. Widows, De Cobain, O'Gorman, Chiniquy.—The list is a goodly one. Is there not, by the way, a name or two among ourselves in Dunedin that might justly be added to it?

THE death of Miss Larnach, eldest daughter of the Hon. W. J. M. Larnach, which has occurred at Wellington from typhoid fever, is very widely regretted. The young lady was deservedly held in affection by a large circle of friends. Sincere sympathy is felt for Mr Larnach and his family in their bereavement.

WE learn with regret that Mr Byrne, teacher of the Catholic school at Lawrence, feels himself obliged by delicate health to resign his situation.

THE following letter has been written to the *Wellington Post* by Mr. Vincent Pyke:—"The opponents of the Private Schools Bill do not appear to recognise the dilemma in which they involve themselves by their contention that granting assistance to such schools would be destructive of the National system. If the teaching of religion in a few schools would bring about such a result, what a rotten system the State school system must be, and if the arguments of its supporters are valid in this respect, nothing but good could result in a radical change. But the fact is, the subsidising of private schools in large centres of population would beneficially affect the public schools, by inducing a healthy spirit of emulation."

A CORRESPONDENT of the *Dunedin Evening Star*, signing himself "Wickliffe," in a letter published on Monday, charged the *NEW ZEALAND TABLET* as follows:—"In the issue of the 17th inst, it covertly suggests that one of our own citizens should be dynamited." Our reply is, this charge is gross, infamous, and lying. There is no foundation or pretence whatever for it, as the writer must have known perfectly well when he made it. The person to blame principally for the publication, however, is the Associate Editor of the *Evening Star*, who should have ascertained the truth before he allowed such a charge against a contemporary—plainly an actionable libel—to appear in his columns. But, on the one hand, we have "Wickliffe," a representative of flatulent Evangelicalism; on the other hand the Associate Editor of the *Evening Star*, a representative of that class of men who,

having lost their own ancient faith, though strangely retaining the fury of their forefathers against the Messiah, lead the attempt to destroy Christianity in every civilised country. The union, as we have before now remarked, proves the truth of the Saviour's word that Satan cannot be divided against himself. Evangelical, Jew, Turk, and Infidel will unite against the Catholic Church.

THE following cablegram must be taken as representing the theological acquirements of the cable agency. It is not necessary for us to comment any further on it:—"Rome, July 25. The Pope has sanctioned forgiveness of sins to pilgrims visiting the 'Holy Coat' of Treves, in Rhenish Prussia."

THE Rev. Mark Guy Pearse, a London missionary who is making a tour of New Zealand, and who lately visited Dunedin—where, however we heard comparatively little about him, has been talking rank heresy at Wellington. One of the dailies reports him as follows:—"The church that will make the best use of its women is the church that holds the future. Protestants often complained of the aggression of the Church of Rome, but so long as the Roman Catholic Church was willing to make sacrifices for the Lord Jesus Christ, which Protestants refuse, they had no right to wonder or to complain. In the Catholic Church men of position are expected to give one of their daughters to the service of Christ with a dowry just as if they were going to be married, while they (the Protestants), as a rule, were content with giving a small donation for the employment of Bible women. The culture, the love, the tact, the tenderness, and the thousand gifts of their girls were withheld from the service of the poor." This contrasts nobly with the estimation in which the heroic devotion of Catholic women is frequently held. Not to speak of the O'Gormans, and other viragoes of either sex, set up from time to time to belie and insult them, we find just now that the memory of one who was chief among such women is grossly outraged, to the approbation of many people. We allude to Mr Calderon's foul painting of the "Dear Saint Elizabeth," a woman who renounced royal state to give herself up to the service of the poor and sick, and whose example has inspired a multitude of those to whom Mr Pearse has sympathetically pointed.

CATHOLIC CONCERT AT PALMERSTON.

(From the correspondent of the *North Otago Times*.)

A GRAND vocal and instrumental concert took place in the Town Hall, Palmerston, on Friday, the 24th July, before a crowded house, numbers being unable to gain admittance. Mr Scott, Mayor of Palmerston, in a few words explained the object of the concert. He said he was greatly pleased to see the liberal response that was made to the call of charity, and added that the Rev. Father Donnelly was pastor of the mission, and although but a few months amongst them he was highly respected by all creeds and classes, and this full house proved the esteem in which he was justly held (great applause). The programme arranged for the evening was a long one, and comprised some of the choicest selections from the principal works of the great masters, and he would not detain them any longer from hearing their friends who had come from Dunedin to give them a treat.

The concert was opened with one of Haydn's best compositions arranged as a duet, and played by Mesdames J. O. Mackenzie and Murdoch. These gifted ladies played it in a most faultless, artistic, and finished manner. The duet was a most difficult one, and brought out the execution and perfection of the players, who played it with the true appreciation of the composer's meaning, and they were loudly applauded for it. Mr J. Jago, who is a concert in himself, gave "The Highlandman's Toast," which brought down the house. Then the great baritone gave as an encore "The Long Shore Man" with equal success. The song, "Bid me Good-bye" was sung by Miss Elizabeth Fagan sweetly, and in a manner which evidenced her possession of true musical feeling. The duet "Excelsior" was sung by Messrs Umbers and Jago, and was encored. "Il Segretto" was sung by New Zealand's foremost contralto, Mrs Angus, which was the greatest treat ever a Palmerston audience had heard. She was encored, and gave "Katie's Letter," which delighted every one. "A Hundred Fathoms Deep," sung by Mr Young, with his rich, well-trained bass voice, was a musical treat, and was applauded again and again. A ladies' trio "Ye shepherds," was sung by Mrs Angus, and Misses Beane and Blaney, and was encored. "The Englishman" was sung by Mr Umbers in right good English style. He possesses a rich voice, of fine quality and good range. He was encored, and sang "Father O'Flynn," which brought down the house. A recitation by Mr J. G. Findlay was given in a most pleasing, natural, and eloquent manner, which delighted all, and was loudly applauded. Miss Rose Blaney sang "The Land o' the Leal." This lady possesses a remarkably well-trained, clear, and sweet soprano voice, which is a treat to listen to. The song was one of the gems of the evening. Prolonged applause followed all her songs. Never has such a voice been heard in this district, and we hope soon to hear her again. Thalberg's "Last Rose of Summer," was played by Miss Mary

Beaney in her usual finished style—a difficult piece—which brought out the powers of the piano in their fullest grandeur. "My Sweet-heart when a Boy" was sung by Mr M'Laughlan with great feeling and musical skill. A duet sung by Miss Blaney and Mr Jago—"Jimmy and Jennie"—was well received and redemanded. They bowed, but the audience would take no refusal, and they gave another duet from Maritana, which was simply splendid. These two artistes are sufficient to draw any audience, and are worthy of every encouragement. This closed the first part of the programme. After an interval of five minutes, the second part of the programme was opened with a pianoforte duet, "Qui Vive," which was faultlessly rendered by the accomplished and finished pianistes Miss Kate Fagan and Miss Beaney. Mr. M'Farlane gave a comic recitation, "The Scotch Sermon," in good style, and caused roars of laughter. Mrs. Angus gave "Thady O'Flynn," which was rendered powerfully and expressively, and established Mrs. Angus as one of the greatest favourites, if not the greatest, that ever visited Palmerston. She was encored, and took part in a duet with Miss Blaney, "The Cousins," which charmed everyone. They were encored and forced to repeat it. Mr. Jago sang "The Laird o' Cockpen," as he did all his other songs, in grand style, and was encored, and took part in a duet with Mr. Umbers, called "Strictly Proper," which took exceedingly well. Messrs. Young, M'Laughlan, Reid, and Miss Duncan also contributed towards the success of the best concert ever given in Palmerston. At the close of the programme a tall, superior, gentlemanly, looking man, and an ex-Indian officer (Mr. J. O. Mackenzie), who is immensely respected in Palmerston, walked upon the stage, where he was greeted with applause. In a few well-chosen words he said on behalf of the Rev. Father Donnelly, he thanked the performers for their musical treat, and the audience for their large attendance there that evening. He then proposed a vote of thanks to the performers, which was seconded, and unanimously carried. Mr. R. W. Ewing called for three cheers for the Rev. Father Donnelly, which were vociferously given. There were present the Rev. Father Hunt and clergymen of other denominations. Mr. Oswald's well-trained band played several selections during the evening. "God Save the Queen" closed one of the very best concerts ever given in Palmerston.

DUNEDIN CATHOLIC LITERARY SOCIETY.

THE Dunedin Catholic Literary Society held their ordinary weekly meeting last Wednesday, the chair being taken by the Rev. Father Lynch.

It being mentioned by the Rev. President that the St. Vincent de Paul Society intended holding a concert to replenish their funds, which are very low and entirely inadequate to carry them through the winter, owing to the many demands on their charity, the members decided to offer them every assistance in their power, the object being such a deserving one and one so well worthy of support.

Mr Simmonds recited a piece relating to the loss of the Kakaui composed by a local gentleman—Mr Sutton, of the Garrison Hall; when we say that it was quite equal to Mr Simmonds' usual style, it will be needless to make further comment. A rather amusing play or extravaganza was read by Mr Haughton as a suggestion to the members, should they wish to work up a play during the session. Mr P. Hally read a paper on Female Franchise. The paper was an excellently written one and excited much applause. The writer went on to say that it was a subject which had been exciting attention for a great number of years and had been coming more and more to the front until it was one of the burning political questions of the day, and he had not the slightest doubt but that it would become an accomplished fact, and that at no distant date. He took up the principal arguments against it and answered each one concisely and logically. The paper opening up such a wide field for debate, it was decided to adjourn the discussion of it until the next meeting. A vote of thanks was accorded to Mr Simmonds and Mr Hally, on the motion of Messrs J. Eager and McKeay; it was supported also by Messrs Haughton, Carolin, Drumat, Popplewell and Father Lynch.

On a vote of thanks being given to the chair, the meeting closed.

Messrs. A. and T. Inglis' colossal sale begins on August 5. This should be welcome news not only to residents in Dunedin, but to all who may visit the city while the sale is being held.

Herr Barmeyer has resolved to act separately in giving instruction in music. His qualifications are too well known in Dunedin to need any explanation on our part. His name was made from his first performance here, and there is nothing more to be said. Intending pupils, of whom, no doubt, there will be many, may obtain particulars at the Dresden and Messrs Begg and Co.'s.

Messrs Arthur McDonald and Co., Bond and Crawford streets, Dunedin, offer the highest prices for farm and station produce. What should be particularly remembered, moreover, is that the firm charges no commission.

Country people, townspeople, people who live in the suburbs, people from everywhere should not fail to visit the drapery establishment of Messrs. Johnson and Carpenter, Rattray street, Dunedin. They will find all their requirements supplied there on terms that are most advantageous to them—excellent goods at cheap prices.

TRUST IN ST. JOSEPH.

FATHER O'HARE, of Ashbourne, England recently told the following thrilling story at a Church festival:—

"During several of the twelve years I spent in Africa I had under my pastoral care the sole charge of a district as large as England. Periodically I made a visitation of my scattered flock. On one of these vast excursions I lost my way, and found myself wandering without the slightest idea of the locality. I could see no one. It was a season of drought; no rain had fallen, and my horses were scarcely able to drag along my cart for want of water. At length I came to a Boer farm in this, to me, unknown valley. The whole country was scorched. There was, however, a water dam near the house, and this was all drought. Approaching the Dutch farmer I told him my story, and asked him if he would allow my horses to drink. Permission was granted. I told the farmer I was a Catholic priest; he was a Protestant.

"Ob, then," said he, "if you go into the outhouse you will find a labourer who is dying—he is a Catholic."

"I entered there and found the poor fellow, a client of St. Joseph, near death. When I told him I was the Catholic priest of the district of "Oudtshoorn," one hundred and fifty miles away, he lifted his wasted body and exclaimed in accents of deepest gratitude:

"Ah, St. Joseph, I knew you would send me a priest, so as to give me comfort before I die."

"What has St. Joseph to do with the matter?" I asked him, and here is his story:

"When a boy in dear old Ireland my mother, a good Catholic, taught me to say every day, 'St. Joseph, pray for me, that I may die a happy death.' I have never for one day never neglected that prayer. I made my first communion at ten, and served Mass till I was fifteen. I enlisted in the army at twenty-one, and came out to the Kaffir war.

"Before leaving Ireland I went in my uniform and bid my poor old mother good-bye, and as she kissed me tenderly, she sobbed, 'Don't forget your prayer to St. Joseph.' I came to the Kaffir war. When it was over and my time had expired, I was discharged and stayed by the Cape. There was no priest nearer to me than Cape Town—five hundred miles away. I hired out on this Dutch farm, and here I have worked for years. Lately I heard of your arrival at Oudtshoorn, one hundred and fifty miles away, and I set out in delicate health in the hope of going to confession and Communion. Arrived at your house weary, I was told you were away on the visitation and might not be back for many months. After a week I returned, and here I landed yesterday nearly dying, and here is the priest to-day sent by St. Joseph."

"That night I instructed him and heard his confession. The next morning I said Mass and gave him Holy Communion, and soon after I gave him Extreme Unction and the last blessing. He then died, saying with his last breath, 'St. Joseph, pray for me that I may die a happy death.'"

The Third Quarter began at the Otago Conservatorio of Music on the 23rd inst. We need not point out to our readers the great advantage employed by all those who are within reach of the admirable instructions which Signor Squarise and his colleagues are so well qualified to give. Such effective means of becoming thorough musicians should not be neglected.

The Archbishop of Tuam visited Moone, near Ballinasloe, last week, and, addressing his people from the altar, strongly denounced Parnellism and advised all to join the National Federation, which would soon be established in every parish in his diocese.

The Census Returns for Ireland, an abstract of which has been forwarded to the Irish Office, are stated to show a decrease of nearly half a million in the population of Ireland since 1881. The population of Belfast has considerably increased, while that of Dublin has diminished.

Quite a flood of controversial literature has arisen over Father Clarke's letter to the *Times* denouncing Mr Calderon's indecent picture of St. Elizabeth of Hungary. Dr. E. A. Abbott, Mr Karl Blind, and Professor Huxley, have come to the rescue of the artist, but he has profited little by their advocacy. Father Clarke has stonily and successfully maintained his contention, bringing conviction even to the mind of the editor of the *Times*. The whole controversy turned on the translation of the expression used by St. Elizabeth's biographer, Dietrich, in describing her retirement from the world, *omnino se exiit et nudavit*. With all due respect to Dr. Abbott, who is somewhat of an authority as a Latinist, it would be as absurd to translate this phrase literally as to take in the literal sense the words, "she stripped herself of everything," which we commonly use when a wealthy lady has entered a convent. The *Times*, whilst it acknowledges that Father Clarke has proved his point, says that "the success of the picture is now assented by the praise and by the abuse which have been lavished upon it." If Mr Calderon has the feelings of a true artist, he will scarcely stoop to win success of this sort for what is admittedly a gross and shocking caricature.



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Irish News.

Wexford.—The Mussenden Estate tenants have decided to purchase their holdings at twenty years' purchase and cost of conveyance.

A meeting of the Belfast Federation Branch was held in St. Mary's Hall last week under the presidency of Father O'Connor, Adm., St. Mary's. There was a large attendance. Amongst other resolutions passed was one of unabated confidence in their representative, Thomas Sexton, M.P., of whom Father O'Donnell said they all felt proud.

Armagh.—At the Armagh Board of Guardians last week a resolution from the Drogheda Union was marked "read," calling upon Mr. Parnell to release the Paris Fund and have it applied to the support of the Plan of Campaign tenants. The *ex-officio* element is strong in this Union.

The question of proceeding with the scheme for providing a water supply from Lough Neagh was the subject of lengthened consideration at last meeting of the Lurgan Town Commissioners. Mr Stevenson suggested that they apply for a loan of £20,000 or such larger sum as may be necessary to carry out the improvement. P. J. Mathers seconded the motion, which was adopted unanimously.

Cavan.—A large body of men with ploughs and horses assembled at Cornakill, near Kingscourt, last week, and proceeded to prepare the land for the Spring sowing. This demonstration took place on the occasion of the restoration of Francis Gogarty to his holdings of Dunaree and Cornakill, from which he was evicted in 1884. The greatest enthusiasm and energy were exhibited by every one, and by evening several acres were ploughed and a large breadth of potatoes planted. When leaving off work all present gave three hearty cheers for Mr Gogarty and three more were added for the landlord, Joseph Pratt, who, since he succeeded to the Cabra estate a few months ago, has evinced every desire to be on friendly and cordial terms with his tenantry.

Clare.—Recent reports from the County state that the people are leaving the west of Clare in greater numbers this year than for many years past, and that all are youthful and healthy.

Cork.—Several evictions were recently effected on the estate of Hugh Massey, Macroom, in the townland of Curragh. The name of the tenants was Herliby, and they held land of a poor and cold nature on the mountain side. The poverty of the evicted so touched the hearts of the police that they made up a subscription for them.

Up to date there is no sign of the long-standing dispute between landlord and tenants on the Ponsonby Estate being settled. Recent events seem to give renewed hope to the landsharks, for it was noticed a few days ago that a large number of waggons, laden with stock for Ponsonby estate, passed by Middleton Railway Station. The cattle were purchased by the landlord syndicate for distribution on the farms recently evicted near Youghal and Killeagh.

In St Joseph's Cemetery, Cork, an interesting ceremony took place last week. The mortal remains of Edward Walsh, poet and patriot, were buried near the grave of Father Mathew. Years ago the poet's admirers, by public subscription, erected a monumental Celtic cross, but by time and the elements it was sadly injured. From year to year efforts were made to restore it, and at last attempts at its renovation have been successfully accomplished. An address was delivered at the grave by Edward Murphy, Chairman Young Ireland Society, which was followed by one spoken in Irish by Timothy Gleeson.

Donegal.—Arthur O'Connor, T. M. Healy, Swift MacNeill, David Sheehy, and John Pinkerton, M.P.'s, attended the anti-Parnellite demonstration in Letterkenny.

The new Catholic Cathedral at Letterkenny will be constructed of Mountcharles freestone, and is expected to be amongst the finest ecclesiastical edifices in the country. Mr Haig of Dublin is the architect and Mr McClay, Strabane, contractor. In addition to a portion of the amount left by the late Father McGarvey of Tullyfern, a further sum will be required for its completion. It is contemplated sending missions to the United States and Australia to solicit aid. It is also under consideration to erect a new educational establishment to replace the Literary Institute.

Dublin.—The ceremony of laying the foundation-stone of the Lord Ardilaun Memorial, in St. Stephen's Green was performed by the Lord Mayor before a representative gathering of the Dublin citizens. The weather was most unfavourable. The memorial will take the form of a life-size statue of Lord Ardilaun, whose name was Arthur Edward Guinness, eldest son of the late Sir Benjamin Lee Guinness, owner of the well-known Dublin brewery.

A public meeting of the Kingstown branch of the Irish National Federation was recently held. The gathering was thoroughly representative and the proceedings enthusiastic. Resolutions of confidence in Sir Thomas Emond and of regret at the departure of Michael Davitt were passed. D. Sheehy addressed the meeting and got an enthusiastic reception.

Galway.—The great sheep fair came off last week, and was not as good as was anticipated. A great deal of sheep remained unsold, but on the whole the fair was, if anything, better than late fairs. March prices were with difficulty realised. Ewes and lambs sold at from 50s to 60s; two-year-old wethers, 45s to 55s; hoggers, from 30s to 40s; the extreme price being 42s. The fall since last year was from eight to twelve shillings a head.

A rather strange proceeding, writes the *Express*, took place at the Long Walk, Galway, recently. The holding of a wake in the house of Thady Hynes, in consequence of a letter received from the owners of the steamship *Florence*, which sailed from the Cardiff to Genoa on the 10th of February last, and which has not been since heard of, among the crew of which was a son of Thady Hynes. When the letter was read and contents explained to the family of the absent sailor, preparation were at once made for holding his wake, and the house was crowded with neighbours and relatives of the supposed deceased.

Kerry.—Emigration of farm labourers and domestic servants from this County to the United States, which commenced a month ago, still goes on. Scarcely a day passes that the morning trains do not contain a batch of emigrants. The parting scenes at the railway stations are sometimes most affecting. A few mornings ago large batches of emigrants left Tralee and North Kerry for America.

Limerick.—Father Ryan recently stated that an attempt was being made to break up the Herbertstown combination by the relatives of a Parnellite M.P. Such are the creditable methods of Parnellism.

Michael Davitt holds a high place in the hearts of the Irish workers. At a recent meeting of the Shanagolden Democratic Labour Federation the following resolution was unanimously passed: That we wish Michael Davitt a God-speed in his tour to America, and hope that he may soon return in the enjoyment of good health to steer the cause of the labourer.

Longford.—At the monthly meeting of the Legan Democratic Labour Federation—John Doran, president, presiding—the following resolution, proposed by Patrick Dolan, seconded by John Hart, passed unanimously:—That we desire to express our best thanks to the Irish Parliamentary party, led by Justin McCarthy, for the noble efforts made, especially by Mr Sexton, to obtain permanent concessions from the Government for the relief of our class.

Louth.—Among the visitors to Mullacurry Race Course last week was Philip Callan, ex-M.P., for the County, to whom is due the credit of selecting the course and establishing the always popular Louth Hunt and Ardee Steeplechase Races, so far back as 1859, and of reviving them in 1881. Mr Callan was accompanied by Mrs Callan and his eldest son, O. MacDonnell Callan, and was the recipient of an unmistakably cordial reception on all sides.

Monaghan.—During the past two weeks much rain has fallen and the atmosphere has become genial and warm; vegetation has at last set in vigorously, pasture lands are assuming the rich, luxuriant appearance they generally present in May. Brairds of oats and flax look healthy. Forced grass, however, warrants the anticipation of an average crop, and merchants are making arrangements for the purchase of seed, which is expected to reach a high figure this season. There are still in many districts large quantities of potatoes to plant.

Tipperary.—Latest reports state that John Cullinane of Banaha lies in a critical condition in Tullamore Prison. Though the period of his incarceration has expired for some time, yet so serious is his condition that the doctors will not sanction his removal. Mr Cullinane has been so often immured under the Coercion Act that his health is now probably broken down.

Father Bower was President of the Ballyneal branch of the National League and a supporter of Parnell, but is no longer. From the altar in his parish church he recently publicly severed his connection with Parnell's League. Having explained his former position he concluded by saying it was the first time he has spoken on politics in church. Father Power was Administrator of Waterford Cathedral for a few years.

Tyrene.—Arrangements have been made for the holding of a public meeting to formally declare the adhesion of the Clonoe branch to the National Federation. The meeting at which the arrangements were made was held in Aug'mullan Temperance Hall. Patrick Fitzgerald presided. Michael McGowan, Hugh Carr, and Anthony Brady delivered addresses. Several new members were enrolled.

The remains of Sally Stuart, who had attained the age of 102 years, were interred in Kileenan graveyard, parish of Kildreas, last week. Deceased, who was hale and hearty to within a few days of her death, claimed kindred to the house of Castlestuart, the only difference being, as she alleged, that her ancestors always clung to the old faith, while those of the Earl of Castlestuart went with the times.

Waterford.—The interest of a farm near Tallow was sold and excited a good deal of competition. The farm comprises 91a 1r

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We are sorry that, owing to pressure of business, we were unable to keep dates previously announced.

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and held at a yearly rent of £180. A good house is attached to the farm. Sold for £710. A small holding adjoining, consisting of 22a 3r 9p held at the yearly rent of £19 1s, was sold for £200.

Part of the lauds of Skibbereen and the Mill Field Summerlands belonging to P. and T. Bowe were sold recently. Lot 1 contained twenty-two statute acres, held at the judicial rent of £20, was eagerly sought for. Mr Green at 500 guineas, was declared the purchaser. Lot 2, the Mill Field Summerlands containing 7a 2r, held at the judicial rent of £12 16s per annum, was purchased by Mr Whittie for 255 guineas. Thomas Walsh and Son, auctioneers, conducted the sale.

A FAITHFUL SON OF ERIN.

BARONESS ALTHEA SALVADOR has given the *New York World* the following account of the remarkable devotion to France manifested by a living Irishman :

Very few are the Irishmen of these modern days who offer life and property to France in her time of need. James Dyer MacAdaras is an Irishman whose devotion to France has made him beloved and respected by Frenchmen from north to south, from east to west. Although born in Ireland General MacAdaras proved during the Franco-Prussian war that he was a true friend of France and the French people.

In 1858 he was made captain of artillery, and served the British Government through the Indian campaign.

Captain MacAdaras commanded a battery of the Bengal Artillery, and by his bravery, his wonderful presence of mind, he not only saved his soldiers from what would have been a massacre, but he won the admiration of his chiefs, and his name was written high on the roll of fame.

MacAdaras learned these lessons of war before the age of 30 years, so that when in 1870 France was in peril he was able to give that country the benefit of his experience.

He followed with interest the preparations for war between France and Germany; he knew the capabilities of the French soldiers, their heroism on the field of battle, and his numerous diplomatic relations gave him the means of understanding the respective forces of the two belligerents.

At the military club of Dublin where MacAdaras met his brother officers, he announced his fears for the safety of France in the coming crisis, and suggested that as England had proclaimed her neutrality, Ireland should show her sympathy by sending a regiment, composed entirely of volunteers. After the discussion of many plans MacAdaras said :—

"I have thought of a plan upon which we all can agree; by this plan we shall be entirely independent. Let us attack the North Sea coast and carry war into the heart of Prussia. Germany now sends all her battalions to the left bank of the Rhine, but, when we attack, a portion of the army must be recalled to defend the interior."

MacAdaras came to Paris in order to negotiate with the war minister. M. de Montauban, Comte de Palikao, held that position, and he received the young MacAdaras with cordiality.

"You come undoubtedly as auxiliary to the French army," said Comte de Palikao.

"Better than that," replied MacAdaras; "I come to offer an army to France."

Surprised by this unexpected proposition, the war minister drew up his chair and said :

"Ah! and how, may ask?"

The young officer then related with enthusiasm the plan made by himself and friends, and the minister listened with great interest. MacAdaras was to recruit 10,000 Irishmen, who were to receive a few dollars bounty and very modest pay.

Comte de Palikao shook MacAdaras warmly by the hand, and said :

"Let me thank you in my country's name for this generous idea. I accept, and my country will be proud to have inspired such devotion."

The next day MacAdaras signed a treaty by which the French government made him commander of the Irish corps and at the same time a brevet brigadier-general.

Thanks to the great wealth of General MacAdaras, the difficulties were supposed to be few; he was to advance all necessary money, and the men were to be sent in detachments to various French channel ports. His friends refused to share any of the expense, but General MacAdaras felt more love for France than for his fortune. He engaged 5,000 men, and all were ready for departure when came the news of Sedan and the revolution of Sept., 4.

In spite of the fact that a price was upon his head, MacAdaras disguised himself and crossed the channel in a fishing boat. Three days after his departure he landed at Havre, having risked his life in the service of France.

The general is now a naturalized Frenchman, and was not long ago made deputy from Sistrion. He emphasizes the fact that he works for the good of his country, and he speaks French without accent and with all the eloquence of a Parisian.

General MacAdaras looks like a soldier. He is tall, with gray hair, thick moustache, strongly-marked profile, and very open, frank countenance.

Not the least interesting fact about General MacAdaras is that his wife is an American, from St. Louis, Mo. In that city the "MacAdaras Flats" are noted as the finest buildings of the kind.

Both General and Mrs MacAdaras are very popular in Parisian society, and last week the General gave a dinner to forty distinguished officers and statesmen.

CLERICAL WIT AND HUMOUR.

(From the *Weekly Register*.)

WIT and humour do not usually fare well in the records made of them. Perhaps it is that a good saying will not fizz twice. So it happens that one reads without many smiles an article in the *Evening Standard* containing specimens of what it calls the "caustic wit, rich humour, and keen repartee" for which "the clergy of whatever denomination have always been famous the wide world over." We are not favoured by illustrations from China or Peru; the witticisms given are mostly of English make—the exceptions, if any, coming from not very far afield. "A Prelate," we are told, "had gone to Rome in expectation of a Cardinal's hat, but returned home, however, without obtaining the object of his wishes. Soon after, he went to Court, and paid his compliments to the King, but was so hoarse with a cold that he could scarcely make himself intelligible. The King afterwards chanced to express his surprise that the Prelate should have so exposed himself to catch cold. 'Ah, your Majesty,' said a clerical wit who was present, 'you need not wonder at that, since the Prelate came from Rome without a hat.' The next anecdote—which bears the marks of an elaborate manufacture—tells of "a Roman ecclesiastic who, in reply to whatever question was proposed, invariably began his reply by saying: 'I make a distinction.' A Cardinal having invited him to dine, thought to derive some amusement for the guests from this well-known peculiarity; so observing that he had an important question to ask, he queried, 'Is it, under any circumstances, lawful to baptise in soup?' 'I make a distinction,' said the priest, 'if you ask is it lawful to baptise in soup in general, I say no; but if you ask is it lawful to baptise in your Excellency's soup, then I say yes! for there is really no difference between it and water.'" The writer in the *Evening Standard* thinks "the Cardinal would never care to joke with the witty ecclesiastic again," but it is not to all Princes of the Church that an allusion based on the Apostolic meagreness of his table would be unwelcome. The following is given as "perhaps one of the happiest instances of clerical wit: 'During the Reign of Terror, the Abbé Maury was seized by the mob, who resolved to sacrifice him. 'To the lamp-post with him' was the universal cry. The Abbé was in a bad fix with a mob for his judges—a mob whose tender mercies need no recapitulating—but with the utmost coolness he said to those who were dragging him along 'Well if you do hang me to the lamp-post, will you see any clearer for it?' This bright sally tickled his would-be executioners and saved his life.'" The other instances of "caustic wit," etc., come from the ranks of Anglicanism. Bishop Wilberforce, when asked why a certain noble lord, who was notoriously deaf, was put on a Royal Commission, observed: "I can only suppose that it was considered desirable, in these days of flux and change, to have something definite (deaf in it)." Equally witty was the retort of the Bishop of Ripon (Dr. Boyd Carpenter). Some few years ago, when about to lay the foundation stone of a new vicarage at Wakefield, he was visited by the architect, who handed him the trowel, and the line and plummet, to become "an operative mason for a few moments." "I cannot," answered the Bishop, "lay claim to the title of an operative mason, but I am certainly a working Carpenter." One of the wooden mitres carved over a prebend's stall in the Cathedral Church of Canterbury happening to become loose, the Dean's attention was called to it by a brother clergyman, who remarked that if it were not made fast it might fall on his—the Dean's—head. "Well," answered the Dean, "I don't know that a mitre falling on my head would hurt it." The Rev. Dr. Bull, of Christ Church, Oxford, being asked if he would like to have the Bishopric of that See, replied that he had but one objection to it, which was, that instead of singing his name, as at present, John Bull, he should be obliged to sign John Oxen. During a clerical dinner at which Dr. Pease, Dean of Ely, was present, just as the cloth was removed the subject of discourse happened to be that of the extraordinary mortality among lawyers. "We have lost," said a reverend gentleman, "not less than six eminent barristers in as many months." Issuing instantly the remark was finished, the Dean, who was quite deaf, gave the company grace, as follows: "For this, and every other mercy, make us truly thankful." On the departure of Bishop Selwyn for his diocese of cannibals in New Zealand, the Rev. Sydney Smith is said to have taken leave of him in these affectionate terms: "Good-bye, Selwyn; I hope you will not disagree with the men that eat you." But the most really witty saying of Sydney Smith's, though a purely clerical one, the *Evening Standard*, perhaps, could not prudently give. We allude, of course, to his saying that as a clergyman he would oppose the abolition of Christianity, for fear that abolition might in some way or another remotely effect the interests of the Anglican Church.

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CHRISTCHURCH.

(From our own Correspondent.)

There is very little that is new in the methods of mankind. When any reform was demanded by the progressive portion of the British public in days gone by, it was retarded and obstructed in every conceivable way by the Tory faction, who, instead of opposing it in a straightforward manner, used to excite the fear of their supporters by some false cry, such as the Church was in danger. The tactics employed by the opponents of the Private Schools Bill act in a similar manner; they will not say that they refuse to pass such a measure because they are prejudiced and illiberal, but that they fear the secular system may be endangered. We have been accustomed to this in the past, but we expected a more honest or at least a more original objection from the present Minister for Education, whose utterances on other subjects are at least new if not very wise. The division on the Private Schools Bill did not show that the Catholics of Canterbury were alive to their own interests at the last election, those who supported it were not at all in proportion to the importance of the Catholic vote in this province. Take Christchurch, for instance—they cannot return any member by themselves, but they can assist in putting in or keeping out whomsoever they choose. Had it not been for the Catholic vote and the indefatigable way in which Mr. Perceval worked to keep it solid in favour of the so-called Liberal trio, the Hon. the Minister for Education would never very likely have the distinguished honor of uttering witty epigrams from the much-coveted Treasury benches. Instead of being one of the best known men in New Zealand to-day, he would be the hard-worked, unknown occupant of the editorial chair in the *Lyttelton Times* office, whose abilities would be concealed from the public by the anonymity of the mysterious W.E. The Catholic here, and all through the province, belong in a great measure to the industrial class, and it unfortunately happened on last December we were passing through a crisis which to a certain extent threw into the shade the question of education. Capital had triumphed, and was inclined to be a bit domineering; labour was crushed, disorganised, and disheartened. The ballot box was the refuge that remained for the wage-earner to retrieve partially his disasters. We cannot blame him very much if he made the right of existence his primary object of faith, and that of education a secondary one. Whether it was right or wrong he did so, and hence we see to-day many members of our Parliament coolly voting against justice to a section of the community to whom they owe their present distinguished position. The industrial classes in this district are the essence of Liberalism so long as they get everything they require for themselves, but when it comes to a question of recognising the right of Catholics to get State aid for their schools, then a bowl of bigotry and intolerance is raised, which shows us that what we had previously mistaken for Liberalism was nothing but pure undiluted selfishness. The *Lyttelton Times*, of which the Minister for Education is the nominal, or at least was the active editor, thinks that "it bodes ill for the secular system of education if the Catholics resolve to support only one party. So long as they fight their battle independently, without making use of one party against another, there is no fear that the Private Schools Bill will be carried. But should they ever take a decided position in the ranks of one party, their numbers and energy might force that party to recognise that claim."

The *Prohibitionist*, the organ of the temperance folks in Sydenham, is a model paper as far as the business part of it is concerned, for it is delivered free to every household in the borough, so that the ubiquitous mean man need not borrow it of his neighbour, and after having scanned its contents from the title page to the printer's name return it with a "tisen't worth reading" kind of air. It has been, however, getting into hot water with Bishop Julius and the *Church News* over prohibition. It says that the Bishop, "never loses an opportunity, whether lecturing or preaching, of sneering at the Prohibition cause." It further adds, "that these little sneers are a perpetual irritant to the editor, whose fingers are itching to beat at the Bishop." Now this is too bad from a temperance writer, who ought to be a model of forbearance and self-restraint. Whether the editor means that he is anxious to enter on a literary or physical contest I know not, but if it should be the latter, I cannot help admiring his pluck, for Bishop Julius is no cornstalk, and his prowess, as an exponent of muscular Christianity, preceded him to this colony.

There are those whose good deeds are rarely ever known to the world, or whose acts are so ungrudgingly performed without expectation of recognition that the public very often fail to appreciate the sacrifices made. How very few of us, perhaps, value at its true worth that beautiful music which we listen to Sunday after Sunday, or the amount of time and patience necessary for its perfect rendering. It is with much pleasure that I note, the high state of proficiency which the pro-Cathedral choir is attaining under the able conductorship of Mr Funston, assisted by the talented organist, Miss Funston. On several occasions lately they have given some difficult Masses in a very creditable manner, and on last Sunday, at Vespers, they sang a

very beautiful "Magnificat" and "Salve Regina," the solo part of the latter being taken by Miss Bryant with much success.

The announcement by cablegram of the death of Sir Frederick Weld, at the early age of sixty-four, will recall to the minds of some of the older Catholics of Canterbury many reminiscences of the early days of the Church in this Province. In those days he was plain Mr Weld, although there coursed through his veins some of the bluest of the blue blood of Catholic England. He owned a station at Leithfield, in North Canterbury, but still he was a regular attendant at the humble church in Barbadoes street, where now stands the pro-Cathedral. What a contrast between the Church in this Province then and now. It was only in after years, when he had won his spurs in the political field, and after he had successfully taught the weak-kneed colonists the sturdy and manly doctrine of self-reliance that he was knighted. He was a man of fine physique, polished and courteous to a high degree, yet withal as humble, unpretentious and accessible as the poorest citizen. What manner of man he was can be very fairly judged from a couple of portraits of him in the museum, and which are, I have been reliably informed, very good likenesses of him, when he undertook, at the invitation of the Imperial authorities, the direction of public affairs in this colony.

It was held as a sacred opinion amongst our forefathers that the proof of the pudding was in the eating, but any Third Standard boy knows now-a-days that to be a fallacy, and that the proof is in the after results. Two pillars of our Education Board were investigating a few days ago some misunderstanding that arose between the master of a local school and some of the parents of the children. According to the papers it was pretty close on midnight when the enquiry closed, but the lateness of the hour did not prevent a crowd from collecting, in order, I presume, to testify to those conscript fathers of the Education Board their appreciation of secularism. The crowd accompanied the commissioners to their hotel, groaning and shouting during the time, and otherwise misbehaving themselves as badly as if they had been trained up under the dwarfing influence of denominationalism. But the commissioners, being unused to the bumpkins' method of demonstrating their joy, and being modest men to boot, remonstrated with their admirers, but the latter abated not one jot of their hilarity. In the exuberance of their delight the guard of honour began to throw stones about in a promiscuous way and in as irreverent a manner as if they had been brought up in schools where religion was taught. One of the commissioners remonstrated, but without avail, and it was not until the sacred majesty of the law, in the person of a muscular "bobby," was appealed to that the enthusiastic gathering ceased from demonstrating to those gentlemen to what perfection respect and reverence for age and authority have been carried in our public schools.

The Very Rev. Father Cummings conducted a retreat at Mount Magdala during the past week, and on Thursday evening last, at his invitation Mr Seager, assisted by Miss Seager, gave an exhibition of his skill as an adept at sleight of hand and necromancy to the penitents, who were highly pleased by the efforts of the performer.

The "Black Swans" gave a very successful performance in the Halswell public school on Friday evening, in aid of the fund for repairing and painting the Catholic Church in the district. There was a crowded house, and the various items were very well received, the majority of them being encored.

From a letter which arrived during the week by the San Francisco mail, from His Lordship Dr Grimes, it appears that he is at present, or at least when writing the letter, was in Louisiana, having arrived in New York from Europe on Whit Monday. During his stay in the latter city, he was the guest of the Most Rev. Dr. Corrigan, Archbishop of New York. It is uncertain as yet whether His Lordship will come by the August or September mail steamer, but he will immediately notify the Very Rev. Administrator on his arrival at Auckland.

At the 11 o'clock Mass on Sunday, the Rev. Father Aubrey read a portion of the Encyclical letter of His Holiness on the labour question. The remainder is to be read on next and the following Sundays until finished. Before commencing the reading of it, the preacher explained the difference between such a document and an *ex cathedra* definition on faith and morals. The latter should be implicitly obeyed as coming from the infallible head of the Church; the former should be respected, and the opinions therein contained treated with all due deference as coming from His Holiness, who has special facilities for forming an unbiased opinion on this momentous question.

After Vespers on Sunday, a meeting was held in the pro-Cathedral to form a committee in order to arrange for the due reception of His Lordship the Bishop. The Very Rev. Father Cummings presided, and Mr E. O'Connor was appointed secretary on the motion of Mr Pender. A numerous and representative committee of gentlemen from the various districts of the parish was appointed. It was also arranged that congratulatory addresses by the Hibernian Literary, and other societies should be prepared. The meeting terminated by the rev. chairman thanking the ladies and gentlemen present for their attendance and for the great and general interest displayed in the matter.

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CHRISTCHURCH.

(From an occasional Correspondent.)

THAT "all is quiet on the Potomac" is about all that can be said concerning affairs in our staid little city at present. This winter has brought more than ordinary wintry stagnation to all classes of business. The effects of the last bad season and of the strike at the beginning of the summer are being severely felt. When the farmers in Canterbury suffer, trade in Christchurch almost dies. However, people are looking hopefully forward for better times when the winter will be over, though, indeed, while the Colony continues to become daily more and more depopulated it is difficult to see how any great change in regard to existing depression can take place. In some parts of the world all the social troubles arise from a superfluity of population. In this Colony the majority of our troubles, social and financial, is due to a deficiency of population. In some of the big cities of the Old world, in dirty slums and stifling lanes, there are human beings who never saw a green field or smelled fresh country air in the whole course of their lives. There is no room for them in the country. They must herd in the towns. Here we have miles and miles of magnificent untilled land, which, properly utilised, would grow sheep and wheat enough to feed the surplus population of Europe, and there are no people to put a spade or a plough into it. The spare land is at this side of the world. The natural heirs, according to socialist ethics, to it are at the other. To get matters straight some kind of barter, with human beings and acres as the exchangeable commodities, should be arranged between the Old World the New. There is no use in our growing sheep and wheat, tinning rabbits, and making Kaiapoi and Moesiel suits, when we have no one to eat the one species of goods or to wear the other.

But though the times are bad there has been sufficient money forthcoming to restore the top of the Cathedral spire. The work is going on apace, and in a short time our great architectural glory will have assumed its former graceful appearance. While the men are at work, as they ascend and descend the long ladders which are suspended around the tower they seem to be about the size of children.

The Theatre has been closed for months. There has been no dramatic company here for a long time. The visit of Madame Patcy has been the only rift in our cloudy theatrical firmament for many months. We shall soon forget what a drop scene is like.

Among the names in the death list last week there is that of Mr. Harold Hassal, a young gentleman who was well known in athletic circles. He was employed in one of the banks here, and was, I think, well known down south. He caught typhoid fever in Wellington, and returned home only to die. He expired on Saturday morning. In Mr. Hassal there has died a manly man and a thorough gentleman.

If there are scattered anywhere throughout New Zealand just now a few millionaires who are anxious to leave several hundreds of thousands of pounds to charitable institutions, and are in search of needy and deserving recipients upon whom to bestow their bounty, I can supply them with the necessary information. Right here in Christchurch, as a Yankee would say, is just the place to dispose of a couple of sackfuls of sovereigns. The main outlets for practical charity in Catholic religious matters just now are a collection for the Brothers' house, an art-union for the Brothers' house, and a bazaar for St. Mary's. All philanthropists who are interested in the proper housing of the poor, should forward at once a handsome donation for the Brothers' house. The Brothers are certainly poor, and they have unquestionably been very badly housed. The kind-hearted Christians who intend to forward their cheques for the Brothers' house, cannot do better than trump one good act with another and enclose a second donation for St. Mary's. Father Lemanant has had up-hill work in his new parish. It is a poor and scattered parish, and he has many difficulties to contend with. Ladies in Canterbury or beyond it who have leisure to do either plain or fancy needle work, could not do better in their spare time than to utilise a portion of it in making some small thing as a gift to this poor little hard-up church of Our Lady. On Sunday morning Father Marone acknowledged the receipt of donations in money and work from various Convents. Among these were mentioned parcels from the Dominican nuns, Convents on the West Coast, the Barbadoes street nuns, and the nuns at Lyttelton.

At eleven o'clock Mass at the pro-Cathedral Father Aubrey announced that the Bishop would shortly return to his diocese, and that it would be desirable to make him a presentation upon his arrival. He hoped that the project would be taken up warmly throughout the diocese. I heartily echo Father Aubrey's wish. If the matter be taken up in the manner in which it deserves to be, a very substantial proof of his people's affection should await the Bishop upon his return. During his residence here, short though it was, Bishop Grimes made himself thoroughly loved by his people, and most loved by those who knew him best. He is as cultured and as true-hearted a gentleman as any who ever wore the mitre, and has completely won, and well merits, the esteem and affection of his flock. Any thing which can be done to make him feel upon his return that he is heartily welcomed home again should not be left undone. The

Bishop's health has been completely restored, and it is anticipated that he will arrive here in August or early in September.

Mr John Joyce is trying his best to increase the facilities for untying the matrimonial knot. Most people who know much about the minor workings of society in our little colony, will, I fancy, conclude that the matrimonial bond does not require to be further weakened.

Dublin Notes.

(From the National Papers.)

MR PINKERTON, M. P., speaking at a "National Federation" meeting at Omagh said "he would tell them, as a Protestant, that he would rather see Ireland handed over to the control of the bishops and priests of Ireland than given over to Mr Parnell and his followers.

The selection of a candidate for East Belfast is causing much excitement in Conservative circles in Belfast. At a meeting of the Executive Committee of the Belfast Conservative Association the following names were selected—Sir William Charly, Q. C., Colonel Calmont, the Solicitor-General, Messrs G. W. Wolfe, and James Henderson. A sub-committee of the Association has been appointed in order to select a candidate from the above list, so as to prevent the possibility of a contest.

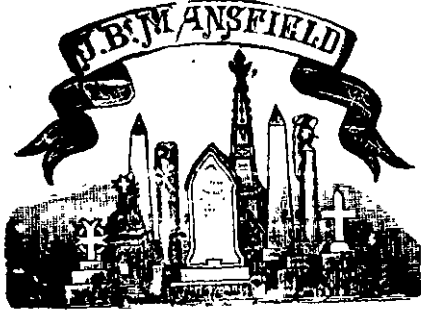
"Sir Peter O'Brien, Bart," is now the title of the Castle official so widely known as "Pether the Packer." The time must soon come when we shall see an end of this rotten system of measuring the bestowal of "honours" by the unpopularity of the recipients. The system of making the Bench the reward of political unscrupulousness has rendered the Irish judiciary an object of laughter and contempt to the outside world. There are, no doubt, some Irish judges who, by their knowledge of the law and their ability, are entitled to the position they occupy, and to these the promotion of political adventurers is an insult and a degradation. The Castle may call Mr. O'Brien "Sir Peter," or "My Lord Chief Justice," but to the country he remains the Packer and the Benegade, while his colleagues on the Bench will never regard him as anything but a legal failure.

His Grace the Archbishop of Dublin, in a letter published in the *National Press*, proposes that the Catholic clergy shall take up the work advocated by the Papal Encyclical in establishing boards of arbitration for the settlement of trade disputes. As we are threatened with another season of strikes, his Grace's letter comes most opportunely to point the way of peaceful settlement. Much has been accomplished in the past by the mediation and judgment of eminent men to put an end to the fierce labour battles that so constantly arise; but time, and often opportunity, is lost in the appointment and selection of mediators acceptable to both masters and men. We hope, therefore, that the proposal by the Archbishop will be heartily taken up and will result in the establishment of a representative tribunal that may be effective in saving our towns from the paralysis occasioned by social strife.

Judging by his Glasgow speech, Lord Salisbury is already more than half a convert to Home Rule. He was once, we believe, described as a lab painted to look like iron. Despite an appearance of firmness, he is undoubtedly a very pliable politician, and it is not improbable that, finding the Home Rule current to be too strong for the Conservatives throughout the country, he is thinking of yielding to it. He told his Glasgow auditors that he should like to give to the municipal authorities the very utmost powers—accompanying them with certain precautions in Ireland—to deal with all legislation that is of a businesslike character. Does his Lordship intend to dish the Liberals? If he adopts a Home Rule programme we shall see some strange and sudden conversions. Gentlemen such as Lord Fielding who are now proclaiming that Home Rule would mean the destruction of the empire, will then discover that it could not fail to prove an eternal blessing.

Mr Foreman, secretary for Ireland to the Amalgamated Society of Railway Servants, was examined lately before the Select Committee appointed to inquire into the hours of labour of railway servants. Mr Foreman, in reply to a member of the committee, gave several instances where the Irish railway servants have worked for fourteen hours per day consecutively for six days. He further stated that in one case an engine-driver and fireman worked for twenty hours at one time in driving from Letterkenny to Enniskillen and back. In Drogheda a night watchman worked for thirteen hours every day for the 365 days of the year, and had to perform the duties of a stationmaster, booking-clerk, watchman, and signalman during that time. In reply to a member of the Committee, he said the railway workers of Ireland whom he represented were unanimous for a uniform ten hours' day; and, in answer to a further question, he stated, in reference to overtime, that payment, therefore, would tend largely to check the practice of overtime.

"Whatever else these returns may or may not prove," says the *Northern Whig*, referring to the Irish Census returns, "they show at least that rebellion, or disloyalty, or even Nationalism, does not



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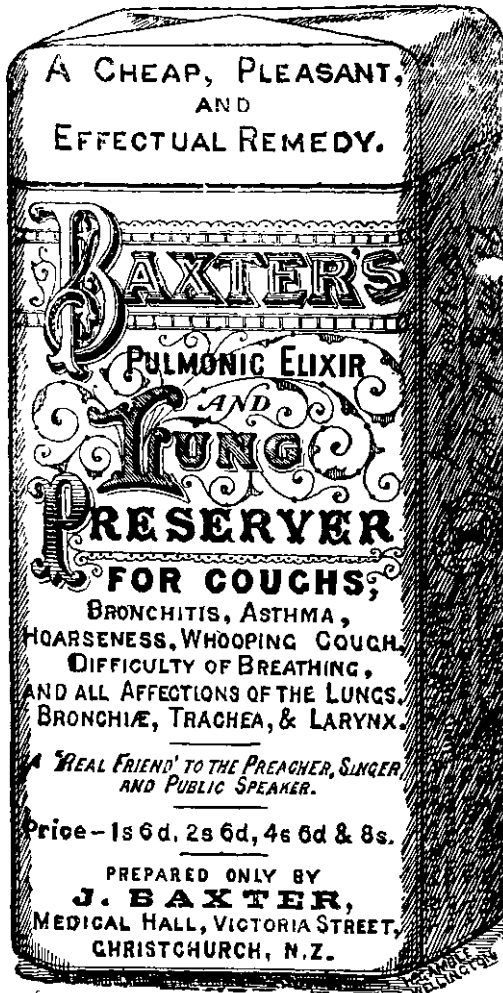
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M. FAGAN (late of the Sussex Hotel Dunedin) has taken the Empire Hotel, Palmerston South, lately occupied by Mr. Lloyd, and intends conducting the Business as it should be.

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FOR DISEASES OF THE CHEST, says:—



"If we could sip every drop in the bud, what a catalogue of ills we should prevent. And yet this is not such a difficult thing when we have a chance of trying it. But, unfortunately, Colds are thought so lightly of by patients that they seldom try to stop them till they become severe, have lasted an unusual time, or have produced some complication. Nevertheless I believe they would do better in this respect if they had more faith in the possibility of stopping Colds; if they knew that Colds could be stopped without lying in bed, staying at home, or in any way interfering with business!"

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SPECILY REMOVES CATARRH
And even where Complications have arisen, used according to the directions, it effectually eradicates the complaint.

DR. EWART writes:
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"ORION" RANGE
Will burn Lignite, Coal, or Wood.
REQUIRES NO SETTING.



Most Economical and Durable Range made.
Supplied with High or Low Pressure Boiler.
Tomb Railing, Fretwork, and General Castings.
Repairs Effected.

SOUTH END FOUNDRY,
Crawford Street, Dunedin.

increase the population. The progress is greatest in the most loyal of Irish towns." Now, in answer to this nonsense, we have got to say, that of the five towns whose population has increased—Dublin, Belfast, Derry, Dundalk, and Lurgan—three are represented by six Nationalist members in the House of Commons—namely Dundalk, Derry, and Dublin, and that a Home Ruler is member for one of the divisions in Belfast—making seven in all; and that Belfast and Lurgan send only four Unionist representatives to the Imperial Parliament. Furthermore, that while the population of the Ulster towns of Armagh, Newry, and Lisburn decreased respectively, 21, 10, and 6 per cent., those of the southern town of Waterford, Limerick, and Drogheda decreased respectively, 34, 38, and 4 per cent. A paper like the *Northern Whig* ought to know what it is talking about.

Mr Parnell is evidently building his hopes of retrieving his position on the labour interest, which he is assiduously cultivating. His speech at Inchicore was full of *ad captandum* appeals to the coming men of the impending political struggle for place and power. Becoming prophetic he predicted that Ireland will return a far larger working class representation in proportion to her population than Great Britain. The future undoubtedly is with the working classes. They have been admitted to the power of the Constitution—a gigantic power before which all politicians, governments, and nations must bow. Referring to the diminution of the population of Ireland, as disclosed by the Census returns, he said, "The population of Inchicore has increased from seven thousand to eleven thousand. Give me one hundred Inchicores throughout Ireland, one hundred places where the ingenuity, the talent, the industry of our people can have fair play, and I predict that in the coming decennial period we shall make up for the diminution of the last ten years." This thriving oasis in the industrial desert of Ireland, overrun by flocks and herds, is the creation of the enterprise of the Great Southern and Western Railway, aided by the engineering skill of a well-known Liverpool man, Mr J. B. Aspinall.

We beg to draw the attention of our readers to a letter from the Bishop of Raphoe, calling the notice of the public to the inactivity of the Government in providing relief for the poor people in certain portions of Donegal. "Within the wide provinces over which the Turk holds sway in Asia," says his Grace, "I do not think there can be a more unrelenting disregard for the welfare of the unfortunate population than the Irish Executive has practised in North-Western Donegal. Glencolumbkille, and North-Western Donegal generally, are well provided with relief works; but north of the Gweebarra, in the congested districts, properly so called, the strong man may die of want so far as the Executive is concerned. There are," continues his Lordship, "scores of families in the part of the Rosses that lie next Gweedore, not to speak of any other place, living in hunger and fear from day to day on the smallest quantity of the poorest food that they think will sustain human life. Why," asks Dr. O'Donnell, "are the congested districts in Donegal so cruelly abandoned, while in other parts of this county, somewhat better able to take care of themselves, railway works are pushed on with commendable energy? Is it that Gweedore and Falcarragh have been troublesome to the Executive? Or is it because Mr Balfour's reception in Dungloe was of a very mixed kind? Is it to punish evicted tenants, or evicting landlords, or to pay back unfriendly demonstrations? These are the reasons locally assigned; and if none of them be correct, what then is the true reason?" We should like to know what answer Mr Balfour has to make to these questions. We cannot believe that because Dungloe gave him a mixed reception he would treat it meanly; but we expect an answer from him to the letter of the Bishop of Raphoe.

HOW GEORGE W. CHILDS ROSE.

GEORGE WILLIAM CHILDS, writing of his early experience and giving advice to young men, says:—"It is well, in my opinion, to accustom one's self early to work and not to be afraid of any kind of work that is honest and useful. I began to support myself when I was twelve years old, and I had never been dependent on others since then. I had some schooling, but not much; I never went to college, not because I did not think a college career might be a good thing for those who could afford it, and who could make a good use of it, but because I did not feel that it was so important for me as to be earning my own living. When I left home to come to Philadelphia one of my relatives said that I would soon have enough of that and would be coming back again. But I made up my mind that I would never go back—I would succeed. I had health, the power of applying myself, and, I suppose, a fair amount of brains. I came to Philadelphia with 3dols in my pocket. I found board and lodgings for 2dols 50c, and then I got a place as office boy for 3dols. That gave me a surplus of fifty cents a week. I did not merely do the work that I was absolutely required to do, but I did all I could, and put my heart into it. I wanted my employer to feel that I was more useful to him than he expected me to be. I was not afraid to clean and sweep and perform what might be considered by some young

gentlemen nowadays as menial work, and therefore beneath them: I did not think it beneath me then, and I should not now. If it were necessary I would sweep out my office to-day, and I often carry bundles. But the other day a youth came to me to ask if I could find some employment for him. His father had died and his mother could not support him and he wished to support himself. I looked at him, and saw that he had on very nice clothes and kid gloves. I asked him if he would like to wheel a wheelbarrow. He seemed surprised, and answered that he didn't think he would like that. Then I asked him if he would object to carrying bundles. Well, he wasn't anxious to carry bundles either. He was like many young men who talk about wanting work, but when it comes to the point they want to do only kid glove sort of work. I must say I don't have much sympathy with that sort of feeling. Men are all brothers, and what is worthy of one is not unworthy of any one.

"As time went on I kept bettering my position, and when I had an office in the *Public Ledger* building I believe I said to myself that some time I will own that paper. At any rate, I directed my work in such a way that, when the time came that I was able to buy it, I was also able to manage it rightly. There is little use in procuring a valuable property unless you have trained yourself to use it in a proper manner. The change that I made in the *Ledger* at first had the effect of decreasing its circulation; but before long it increased again, until it greatly surpassed what it had ever been before. I have always believed that it is possible to unite success in business with strict moral integrity. I am aware that many people think that the ethics of business, or of politics, are quite distinct, and that a man may do things in his public employment which he will not think is right to do in his domestic or private life. I do not agree with this view, and if the record of my life has any value it is in showing that at least it is not necessary to success in business that a man should indulge in "sharp" practices. But even if it were necessary, still it would not follow that it is worth while. There are higher satisfactions than the mere getting of money, and riches cannot compensate a man for the consciousness of having lived a dishonourable and selfish life."

TO CURE LA GRIPPE.

The influenza is raging again this year with unprecedented deadliness. The paralyzing influences of this terrible malady have assumed the alarming dimensions of a plague. The distemper is of a powerfully destructive character, and shatters its victims with fearful suddenness. The severity of the visitation eclipses all other previous attacks. The medical faculty fails to account for the outbreak, and is powerless to control its spread. Doctors, nurses, and hospitals are doing every thing possible for sufferers, but are overwhelmed by the multitude crying bitterly for relief. A dispatch from one town states that 300 people died in one day, this was about the daily average, and the streets were crowded with vehicles, carrying the dead to their last resting place; and the sad vacancy of death depressed every household. Such trying times as these demand immediate attention. The doctors fail, and the many advertised cough and cold cures are only sedatives which interfere with the proper secretions of the respiratory tract. Recourse must be had to a genuine stimulating restorative, which, whilst curing his grippe, will also strengthen and support the patient, and no article the world has so far seen can compare to Clements Tonic for these effects. During the great outbreak of influenza in Sydney in 1890, over 50,000 bottles of Clements Tonic were consumed, and its praises were sung in every quarter as the disease was completely stamped out by the use of this remedy in four weeks. Such facts as this prove beyond the doubt of the most unbelieving sceptic, the value of Clements Tonic for such diseases. Mrs M. Kellett, Parramatta N.S.W., writes:—"Sir,—Four years ago I caught a severe cold which settled in my head and chest, and caused an incessant cough and copious discharge of phlegm; this brought on great weakness and debility. After considerable attention and doctors' treatment the cough was relieved and finally cured, but the debility remained and seemed to defy the skill of the medical men and the power of medicine. I had no appetite, and could scarcely eat a particle of food, and was almost reduced to a skeleton, having entirely wasted away. I had taken pints of cod-liver oil, malt extracts, and other medicines without relief, when I was recommended to take Clements Tonic. I procured a bottle, and am thankful to say that I immediately began to improve; I could eat better, and relish and digest what I did eat. I gained flesh every day, and my strength rapidly returned, and after six weeks' treatment with Clements Tonic, I felt a new woman altogether. I took Clements Tonic six months ago, and have never had any sickness since, and am only too glad to add my name to your list of grateful sufferers." Remember you must get the genuine "Clements" Tonic, sold by chemists, grocers and storekeepers everywhere.

MYERS AND CO., Dentists, Octagon, corner of George street. The guarantee highest class work at moderate fees. Their artificial teeth gives general satisfaction, and the fact of them supplying a temporary denture while the gums are healing does away with the inconvenience of being months without teeth. They manufacture a single artificial tooth for Ten Shillings, and sets equally moderate. The administration of nitrous oxide gas is also a great boon to those needing the extraction of a tooth. Read.—[ADVT.]

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 Have Just Landed, ex ship Dunedin, and
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 clocks; Silver and Electro-plated goods, etc.
 selected by their Mr. George Young, from
 the leading manufacturers in England and
 the Continent.

G. and T. Young, from the fact of their
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 are in a position to supply the very best
 quality of goods at prices considerably lower
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Occasional doses of these Pills will guard the system
 against those evils which so often beset the human race,
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 stomach—the frequent forerunners of fever, dysentery,
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 of the late firm is now closed.

The Business in future will be carried on by
 John Gillies, who now takes this opportunity
 to thank his numerous friends and the public
 generally for their patronage in the past, and
 respectfully solicits their future favours, when
 his long practical experience in the trade will
 be made use of for the benefit of his customers.

The present large stock on hand and to arrive
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 The public are heartily invited to call and
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 kinds of steaming purposes.

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 Good Stabling, with Loose Box and Paddock
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Suites of Rooms for Private Families,
 Large Commercial and Sample Rooms.

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Six years Foreman for Scott Bros.,
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Mr. James Condon has taken over that
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 A splendid billiard room. Two minutes walk
 to either wharf or G. P. Office.
JAMES CONDON, PROPRIETOR.

BISHOP OF CHRISTCHURCH'S TESTIMONIAL.

CIRCULAR LETTER.

Presbytery, Barbadoes Street, Christchurch,
Feast of St. Barnabas, Apostle,
June 11th, 1891.

DEAR REV. FATHER.—In view of the approaching return of His Lordship the Bishop, the Undersigned, as Members of the Executive Committee, have much pleasure in discharging a duty imposed upon them by the Clergy, on the occasion hereinafter referred to.

From information lately received by the Very Rev. Father Cummings, S.M., Administrator of the Diocese, we have every reason to believe that His Lordship, Right Rev. Dr. Grimes, S.M., has already left Europe on his homeward journey.

We, therefore, deem this a fitting occasion to bring under your notice the "Resolutions" unanimously adopted by the Clergy last January, and exhort you to use your best endeavours to give practical effect to such wishes.

In his last letter his Lordship says, "That it has pleased Almighty God to restore me to my normal state of health, and that after visiting the 'Tombs of the Apostles,' and there praying for all, I approached the Sacred Person of the Supreme Pontiff, Leo XIII, to whom I gave a full and detailed account of the Diocese of Christchurch."

His Lordship expresses, very touchingly, the great joy he feels at the prospect of being soon in the midst of his devoted flock, whose spiritual and temporal welfare he has not been unmindful of in his daily prayers and in the Holy Sacrifices of the Mass. A duty therefore, is incumbent upon us, a duty which we trust every Catholic in the Diocese will recognise, namely, to reciprocate this affection of our father in God. Though his medical advisers insisted on absolute rest, necessary even for preservation of life, yet filled with zeal for the welfare of his flock, we learn his efforts were untiring in our behalf. Should we not then manifest our deep appreciation of his interest in us, and give substantial proof of our gratitude?

We cannot better manifest our filial devotion than by following the laudable custom, everywhere observed when a Bishop returns to his Diocese after a prolonged absence, to tender him some tangible proof of his people's joy and devotedness.

Recognising this duty, the Clergy of the Diocese, Secular and Regular, assembled in Christchurch for their "Annual Retreat," unanimously agreed that a suitable manifestation of such joy and gratitude would be made by the Presentation of a joint Testimonial from the Clergy and Laity, in addition to which a Special Presentation would be made by the Clergy themselves.

To give practical form to the object in view, the Clergy formed themselves into a Committee, and appointed a small working Executive, of which the Very Rev. Fathers Cummings, O'Donnell and Aubrey, were appointed Chairman, Secretary and Treasurer respectively.

In discharging then the duty entrusted to them, the Executive advise:

1st.—That in each Parish there be formed a Sub-Committee of which the Parish Priest, or Priest in charge, be Chairman *ex officio*, all the Priests being members of the General Central Committee.

2nd.—That these Sub-Committees appoint from their own members or otherwise, as they may think fit, Collectors, to whom the accompanying Subscription Lists should be issued.

3rd.—The Collectors so appointed should return Lists and Proceeds of their canvass to their respective Priests in charge in time to enable the latter to forward them to the "General Committee" of Treasurer.

4th.—The Executive Committee will in due course advise the Sub-Committee of the exact time and mode of Presentation.

It is the sincere wish of the Administrator, the Executive Committee, and of the Clergy generally, that this matter be responded to in a thoroughly warm-hearted, loving, and enthusiastic manner. They, moreover, confidently anticipate that if so taken up, the result will not suffer by comparison with the result of any previous similar efforts made by any community in New Zealand.

We trust, Dear Rev. Father, you will read this Circular from the Pulpit at all the Masses and Services, earnestly exhorting your flock to enter generously and fully into this work, and thereby give public expression of our devotedness and gratitude to our beloved Bishop and Father in God, the Right Rev. Dr. Grimes.

Earnestly begging your prayers,

We remain,

Yours humbly in the Lord,

STEPHEN CUMMINGS, S.M., Dioc. Admin., Chairman
JAMES J. O'DONNELL, Secretary
AUGUSTINE AUBREY, Treasurer

Executive Committee.

On Sunday, July 26, feast of St. Anne, a largely-attended meeting was held in the pro-Cathedral for the purpose of devising means for

the reception of his Lordship Dr. Grimes on his return to his diocese.

The meeting was convened by the administrator of the diocese, Very Rev. F. Cummings, who also presided at same. He said that owing to a letter received during the past few days, we might expect his lordship in our midst at any time. On May 8 his lordship arrived in New York, and a few days later left for Louisiana. His lordship expressed his intention of returning at the earliest date possible to his diocese and flock.

This day, said the vicar-general, was the fourth anniversary of his lordship's consecration, and a very fitting occasion for taking immediate steps of tendering his lordship some tangible proof of his people's joy and devotedness. A double duty obliged the people to this; he being not only their bishop, but also the titular rector and parish priest of Christchurch.

It was then proposed by the Very Rev. Father Aubrey, and the motion was carried unanimously, "That a committee be now formed which shall take immediate measures, at once, for the successful carrying out of the proposed testimonial to his Lordship the Bishop of Christchurch, and that this same committee shall be empowered, as circumstances may require, to add to their numbers." A strong committee was thereupon formed. After some further discussion the meeting closed, and the choir sang in full chorus, "God bless our Pope."

YOU WILL NEVER GET BETTER, CAROLINE."

"When that wave strikes me I shall be washed away and drowned!"

So cried a sailor, clinging to a half-sunken wreck, as he saw a tremendous sea rolling towards him. Yet he lived to tell the tale safe on shore.

"Before this time next week I shall be dead!"

So said a woman in a time of great fear. Yet she also lived—and still lives—to explain her situation.

Here is her story, told in her own words and in her own way. She says:—"One day in September, 1887, I stood at the top of a flight of eleven steps, about to go down. Suddenly I was taken with a giddy sensation. Everything seemed to swim around me, and I fell. I tumbled to the bottom of the steps and was picked up in-ensable, with a broken arm. The doctor recommended rest and quietness. In a few days I was better, but still felt the shock to my nervous system.

"Then many bad symptoms appeared. I had an uncomfortable feeling all over me which I cannot describe. I couldn't eat; my appetite was gone. There was a foul taste in my mouth; pains in the sides, back and chest; coated tongue and a sense of weakness and distress in my stomach. I felt low and melancholy, and had anxieties and fears I could not trace to any particular cause. The doctor who attended me for some months said it was nervous debility brought about by the shock.

"I got worse instead of better, and went to the London Hospital, Whitechapel Road, where I was an out-patient for several months, but I kept getting worse. They said I was suffering with shock, liver congestion, and debility. I was then sent to the Brighton Convalescent Home, where they treated me for fourteen days and did little or no good. In a short time I began to despair, and my husband and others who came to see me thought I was doomed. Thus I went on from month to month, expecting each week would be my last. Again and again I whispered solemnly to myself, 'Before this time next week I shall be dead!'

"I took no further interest in anything pertaining to this world; but, thank God! I have a good husband and a good home. My husband cared me from my bed every day, and placed me in the chair sofa, and tried to cheer me up and persuade me I would get better. But since I have really got well, he tells me he never in his heart believed his own words.

"My sister, too, came frequently to see me, and did all she could to ease my sufferings; but, being unable to resist what her own eyes stooped her, she often said, 'You will never get better, Caroline!'

"But who likes to read accounts of the troubles and sorrows of others? so much do each and all of us have of our own to bear. I crave your attention only for a few words more.

"I went on in this way—like one who stands on the crumbling edge of an open grave—until February, 1890, when a little book was sent at my shop which told of the remarkable cures wrought by Mother Sengel's Curative Syrup. The narrative of the Policeman of Holyhead greatly impressed me. I said to my husband, 'The complaint that policeman suffered from is my complaint. The remedy that cured him may cure me.'

"I sent at once over to Messrs. Lacy and Co., the Chemists, Whitechapel Road, for a bottle. It did me good. I could eat; but, better still, the food digested. Before this, when I swallowed a mouthful of solid food it seemed to turn to wind or sour acid and gas, and gave me such pain I fancied I had heart disease.

"I persevered with the medicine, and after taking six bottles I never felt so well in my life. I can now eat as heartily as any one, and am never distressed after taking food.

"In fact, I can now eat a jolly good dinner, and I leave you to imagine what a treat that is after being bad so long.

"My husband and relatives, as well as my neighbours, are all of my opinion—that Mother Sengel's Syrup saved my life.

"(Signed) Mrs. CAROLINE SAGE, wife of Mr. Henry Sage, Basket Maker and Stationer, 200 Watt Chapel Road, London E.C.

One point only in Mrs. Sage's statement needs a word of explanation. The fall downstairs, in which her illness apparently began, was in fact the result of the malady which had for some time been undermining her nervous system—namely, indigestion and dyspepsia, and the giddiness which occasioned the fall was merely one of its symptoms.

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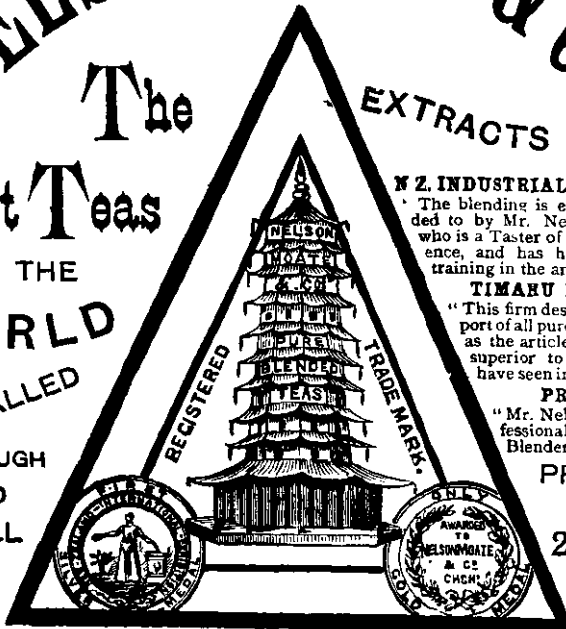
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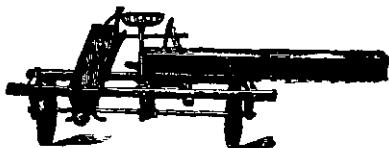
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