

cesan Society, to both of which the Holy Father replied in a long and earnest speech.

THE HOLY FATHER'S REPLY.

His Holiness said:—Your visit at this season, beloved sons, at the cost of inconvenience and sacrifice, is a real comfort to Us, since by it you manifest the lively sympathy you feel for Us in Our sorrow at the grave tribulation to which the Catholic Church, with the archdiocese of Genoa, is subjected. Your presence, indeed, assures Us you are persuaded that We suffer more than you do on account of the prolonged widowhood of the Church of Genoa, for the loss of the good that is prevented, and for the evil that may come from the absence of the Pastor who would guard the flock. That sorrow is greatly increased by the fact that we do not know where to find a remedy, being unaware of the motives for which the entry of the Archbishop, preconised by Us more than ten months ago, has been hindered, since everything that the press published is in praise of the prelate who, had he borne himself otherwise, would have been unworthy of his office. In a bitterness of spirit that is continually becoming more serious on account of the condition to which We are reduced, and which is getting more insupportable from day to day, We have tolerated in silence the fact that, while no law imposes such a procedure, the free entry, and consequently the government of dioceses, is arbitrarily denied to newly-elected Bishops for many months. We have tolerated the exaction of a request from the newly-elected to be admitted to the possession of benefices, but never for the exercise of the ministry, a right which is obtained from the sole power that can give it. We have patiently tolerated the shameful attacks of the press, the calumnious imputations in public assemblies of enemies of the country, with the tacit approbation and sometimes with the applause of those present, whilst not one of those, who ought to have done so, has risen in defence. But We could never have thought that even once in the ten years of Our Pontificate it would come to the point of threatening the refusal of the temporalities to a Bishop who in his long career had been recognised as a model in everything, had been beloved by all, and had been lauded by the very authorities who had official relations with him. Still We accept even this new trial which the Lord permits, not, however, without feeling the grave insult which has been offered to the Head of the Church in his divine office, and not without protesting against the violation of that liberty and independence to which his title has been received, not from men, but from God Himself. You, then well understand how much comfort We get from your presence, and from the manifestations of filial affection and unalterable devotion which, through you, all the Catholics of Genoa show Us. We thank you also for the assurances you give Us. We never doubted that you were not only inclined, but glad, to welcome the Archbishop among you at once, and to provide generously all that is necessary for his person, his dignity, and his office. We regret, however, to be unable at present to grant your request, because We would be regarded as the originator of disorders (which your and Our enemies would studiously promote) and also as the provoker of fresh insults that would be levelled at the Church. As the echoes of certain speeches delivered with contemptuous acrimony still offend Us, it is impossible for Us not to convey the painful impression caused by the applause with which they were received, an impression which has greatly increased Our affliction. Yet this anguish does not deprive Us of courage and hope, for in every matter We have God to protect Us, and prayer for Our great comfort. Prayer is the chief duty of a Christian at all times, but especially when the times are difficult and stormy. For perplexed situations Sacred Scripture has a counsel which is found in the words of the holy king Josaphat: 'When we do not know what we ought to do, nothing remains for us but to raise our eyes to God, from Whom alone we can obtain light, inspiration, and help' (II Paral. xx., 12). Oh, no one can know or understand the value of the prayers, the invocations, and the sighs of fervent priests, of humble Levites, of

consecrated virgins, and of the pious laity. Therefore, let the children who are prevented from receiving Confirmation pray, the aspirants to the priesthood who, on the termination of their studies, cannot be promoted to Holy Orders, the priests who, in their greatest needs, must remain without a guide, a master, a councillor, and finally all the sons of the archdiocese, who await their father to direct, instruct, and comfort them by word and example. Let us pray with the persevering confidence, taught us in the Book of Tobias, that no matter what the power God gives to man, it can never prevail over His decrees and designs. And we may all feel sure that if God tests us by trial, tribulation, and chastisement, He does so to lead us to mercy, freedom, and reward, to enable us to enjoy the calm that follows the storm, to give us joy after sorrow, gladness after tears (Tobias iii., 20, 21, 22). This is the recommendation which I have to make to you, dearly beloved children, and which you will convey to your fellow-citizens and the faithful of the diocese, to whom, as to you, I earnestly impart the Apostolic Benediction.

A Western Estate

Far flung in the Atlantic off the extreme West Coast of Ireland, lies the remote Island of Achill (says the *London Daily News*). The greater part of the island belongs to the Achill Mission estate, in the hands of which the worst features of land tenure appear to have been obstinately preserved. The Achill peasants ask for the same treatment as the peasantry elsewhere has got, and theirs is, perhaps, the clearest case in all Ireland for the exercise of the compulsory powers of purchase with which the Estates Commissioners were endowed by the Land Act of 1909. Now the tenants, Protestant and Catholic alike, are refusing their rents until they receive some assurance that the Act will be put in operation on their behalf, and proceedings for ejectment have been taken by the agent of the trustees. The Congested Districts Board and the Estates Commissioners owe it to themselves, as well as to the islanders, that there should be no more delay.

INDIGESTION IN THE STOMACH

AND

INDIGESTION IN THE BOWEL.

When the Stomach does not properly digest its part of the food there is Stomach Indigestion, and when the Bowel does not digest its food properly there is Bowel Indigestion. Indigestion in the one causes Indigestion in the other. Those who are ignorant of these facts find Indigestion incurable. They think all food is digested in the Stomach, and in their efforts to find a cure they—

1. Diet themselves,
2. Starve themselves to rest the stomach,
3. Take Pepsine in many forms, thinking it can digest all they eat,
4. Take purgatives to expel fermenting undigested food.

This is all wrong; it is worse than useless—indeed, it is harmful.

Both dieting and starvation are harmful, because the Stomach and the Bowel are given nothing to do, and at the same time give no nourishment. They need nourishment and work.

Pepsine usually fails, because it never reaches the Bowel, and does not digest Starch.

Purgatives are unnatural and most weakening and useless, because they do not digest a particle of food.

These methods always fail, and therefore those who use them think Indigestion is incurable. Such is not the case.

TAMER JUICE digests all the albuminous food, so that there is no fermentation. The tender lining is soothed instead of irritated, and all these symptoms gradually disappear. The nourishment is extracted from the food, and the general health rapidly improves.

INDIGESTION makes life unendurable, and TAMER JUICE is positively the only cure for it. All chemists and storekeepers.