

depriving the nation of its Parliament." The message bears on the face of it unmistakable signs of having been "hashed up" in transmission, but making all allowance for errors as to details it would seem to be clear that the Cardinal has decided to discountenance the proposed celebration in Sydney. Previous utterances made in public by the Very Rev. Dr. O'Haran, secretary to Cardinal Moran, led us to believe that his Eminence gave at least a qualified approval to the celebration. Full details of the Cardinal's attitude, however, and of the reasons for it, will come in due time, and in the meantime it is safe to wait and not to swallow too readily the sweeping statements of the sensation-hunting "interviewer."

THE following beautiful tribute to the Angels of the battlefield is from a speech delivered not long ago by Captain Crawford, the Poet Scout:—"On all of God's green and beautiful earth there are no purer, no nobler, no more kind-hearted and self-sacrificing women than those who wear the sombre garb of Catholic Sisters. During the war I had many opportunities for observing their noble and heroic work, not only in the camp and the hospital, but in the death-swept field of battle. Right in the fiery front of dreadful war where bullets hissed in maddening glee, and shot and shell flew wildly by with demoniac shrieks, where dead and mangled forms lay with pale, blood-flecked faces, yet wearing the sowl of battle, I have seen the black-robed Sisters moving over the field, their solicitous faces wet with the tears of sympathy, administering to the wants of the wounded, and whispering words of comfort into the ears soon to be deafened by the cold, implacable hand of death. Now kneeling on the blood-bespattered sod to moisten with water the bloodless lips on which the icy kiss of the death angel left its pale imprint, now breathing words of hope of an immortality beyond the grave, into the ear of some mangled hero whose last shots in our glorious cause had been sent but a moment before; now holding the crucifix to receive the last kiss from somebody's darling boy, from whose breast the life blood was splashing, and who had offered his life as a willing sacrifice on the altar of his country; now with tender touch and tear-dimmed eyes binding gaping wounds from which most men would have shrunk in horror; now scraping together a pillow of forest leaves, upon which some pain-racked head might rest until the spirit took its flight to other realms—brave, fearless of danger, trusting implicitly in the Master Whose overshadowing eye was noting their every movement; standing as shielding, prayerful angels between the dying soldier and the horrors of death—their only recompense, the sweet, soul-soothing consciousness that they were doing their duty their only hope of reward, that peace and eternal happiness which awaited them beyond the star-embellished battlements above. Ah! it was a noble work. My friends, I am not a Catholic, but I stand ready at any and at all times to defend those noble women, even with my life, for I owe that life to them."

The Klondyke boom has produced many strange inventions. The latest of these is the Klondyke bicycle, to exploit which a syndicate has just been formed in New York. The promoters of the scheme hope to make their fortunes by facilitating the carriage of provisions to the goldfields. They argue that every miner must take with him about 1000 lbs weight of supplies. He can only carry these on his back, and at present is obliged to take 200 lbs, carry it about five miles, then hide it and return for another load. To obviate this difficulty the syndicate has invented the Klondyke bicycle. It is specially designed to carry freight, and it is in reality a four-wheeled vehicle and a bicycle combined. It is built very strongly and weighs about 50 lbs. The tyres are of solid rubber, one and a half inches in diameter. The frame is the ordinary diamond shape, of steel tubing, built, however, more for strength than appearance, and wound with rawhide, shrunk so as to enable the miners to handle it with comfort in low temperatures. From each side of the top bar two arms of steel project, each arm carrying a smaller wheel, about 14 inches in diameter, which when not in use can be folded up inside the diamond frame. Devices for packing large quantities of material are attached to the handle bars and rear forks, and it is estimated the machine will carry 500 lbs. It is proposed that the enterprising miner should load up his bicycle with half his equipment and drag it on four wheels for ten miles or so. He would then convert his four-wheeled carriage into a bicycle and ride back for the rest of the load. The miner's sensations on this return trip are hardly to be envied. Riding a trench-pave road would be enjoyable in comparison.

Cardinal Newman's advice to the young writer—"First think, then write"—seems to be pretty thoroughly forgotten (says the *Ace Maria*) by the extremely young men who supply wisdom to the daily press at so much per chunk. The frantic outcry against Spain, against the unpleasantness in Cuba, was a disgrace to American journalism—a fact which our best newspapers are now shamefacedly recognising. The contrast between the boisterous meddlesomeness of our press and Congress and the dignified manner in which the people of Spain have borne with our dishonourable policy is not a

pleasing one for Americans to contemplate. The Spaniards are not understood by us. As ex-Minister Curry says in the *Review of Reviews*:—"In the public mind, among well-informed persons, there is much misapprehension or ignorance of Spain, her history, people, government, and institutions. These, if seen at all, are seen through a discoloured medium. A thorough study, after a residence in the country and a familiarity with the civil administration and the habits and opinions of the people, is requisite to an intelligent understanding. This is true of all foreign governments and people; and especially so, for manifest reasons, of the Iberian Peninsula." The "manifest reasons" are the intense loyalty of the Spanish people to the Church and to their monarchy. There are Americans who fancy that every Spaniard carries an Inquisition around in his vest pocket; while the truth is that in culture, refinement, civilization, conservative progress, and genuine religious devotion, Spain is to-day the peer of any nation in the world.

The solemn inauguration of the new Archconfraternity of Prayer and Good Works for the Return of England to the faith will take place (says the *London Tablet*) on Sunday, October 17, at St. Sulpice in Paris. It will be remembered that this Archconfraternity was recently founded by a Brief from Leo XIII., and placed under the direction of the Superior-General of the Sulpicians. There is a special fitness about the home which the Holy Father has chosen for this league of prayer. It is well known that M. Olier was specially attached to this country, and was ready to lay down his life for the conversion of souls in England. It was he, too, whose intercourse with Charles II. in Paris bore fruit in the King's conversion. On the occasion of the inauguration at St. Sulpice on Sunday week, the Cardinal Archbishop and the Bishop of Southwark will be present on their return from Arles. We understand that some of the greater colleges will send representatives, and that the Benedictines, Jesuits, Franciscans, Oratorians, and other religious bodies will send some of their members. The journey to Paris is now so easy that it is hoped a representative gathering of English Catholics will be there in recognition of Pope Leo's loving thought for England, and of the importance of this international movement. Such a visible proof given in the heart of Paris of the interest which the Catholic Church in England takes in this great Apostleship of Prayer, will be the best sort of encouragement to the Church of France to throw itself with zeal into this purely spiritual work of faith and charity.

An interesting ceremony took place at Arezzo on September 16, in the re-consecration of the Servite church of San Pier Piccolo, restored from the state of ruin and dilapidation to which it had been reduced, with money disgorged by the Treasury under compulsion of a judicial decree. The law of 1866 for the suppression of the religious orders had been interpreted by the authorities as legalizing the spoilation of the parish churches served by regular clergy of those Orders, though provided for by special funds set aside for the purpose, and these revenues had been for the last 28 years thus illegally expropriated. Several of the despoiled religious having appealed to the tribunals, the case was decided in their favour, and the judgment of the inferior court was confirmed both by the first Court of Appeal, and by the final Court of Cassation. The Treasury is condemned, not only to the future payment of an annual sum corresponding to the original endowment, but also to restitution of the arrears for the entire term during which it has been illegally sequestered. The re-opening of the church re-decorated and embellished with the sum thus refunded, was hailed with general rejoicing not only by the parishioners but by all the citizens of Arezzo.

ENCYCLICAL LETTER OF OUR HOLY FATHER BY DIVINE PROVIDENCE POPE LEO XIII.

ROSARY SUNDAY, 1897.

[AUTHORISED TRANSLATION.]

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

VENERABLE Brethren, health and the Apostolic blessing.—Whoever considers the height of dignity and glory to which God has raised the most august Virgin Mary, will easily perceive how important it is, both for public and for private benefit, that devotion to her should be assiduously practised, and daily promoted more and more.

MARY'S PLACE IN THE INCARNATION AND REDEMPTION.

God predestined her from all eternity to be the mother of the Incarnate Word, and for that reason so highly distinguished her among all His most beautiful works in the triple order of nature, grace and glory, that the Church justly applies to her these words: "I came out of the mouth of the Most High, the first-born before all creatures" (Ecclesi. xxiv., 5). And when, in the first ages, the parents of mankind fell into sin, involving their posterity in the same ruin, she was set up as a pledge of the restoration of peace

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