

as young, as unwrinkled as ever. Thy path through the ages of this world's duration will be right as that of the just man; thou wilt ever be the self-same unchanging Church, as thou hast been during nearly nineteen hundred years past, whilst everything else under the sun has been but change. Whence this thy stability, but from Him Who is very Truth and Justice? Glory be to Him in thee. Each year, He visits thee; each year, He brings thee new gifts, wherewith thou mayest go happily through thy pilgrimage; and to the end of time He will visit thee, and renew thee, not only with the power of that look wherewith Peter was renewed, but by filling thee with Himself, as He did the ever glorious Virgin, who is the object of thy most tender love, after that which thou bearest to Jesus Himself. We pray with thee, O Church, our Mother, and here is our prayer: "Come, Lord Jesus, Thy name and Thy remembrance are the desire of our souls: they have desired Thee in the night, yea, and early in the morning have they watched for thee."

From the Octave of the Epiphany until further notice the Oratio Imperata will be 'Pro Papa'.—Again every kind wish to you and yours,

Yours affectionately in Christ,

✠ GEO. M. LENIHAN,
Bishop of Auckland.

The Irish Delegates

SPLENDID MEETING IN CHRISTCHURCH

Mr. Joseph Devlin, M.P., arrived in Christchurch on Tuesday afternoon of last week from Timaru. On the journey he was joined at Ashburton by Rev. Fathers O'Connell and Ilikson, and Messrs. P. Burke and J. Barrett, representing the Christchurch reception committee. At the Christchurch railway station the visitor was received by the Vicar-General (the Very Rev. Father Le Menant des Chesnais), Rev. Father Cooney, Mr. G. Laurenson, M.H.R., Mr. E. O'Connor, and a number of the members of the reception committee, and was driven to the Cafe de Paris Hotel. He dined with a number of prominent local sympathisers with the Irish cause.

THE PUBLIC MEETING.

In the evening Mr. Devlin addressed a public meeting in His Majesty's Theatre, and made a brilliant and forceful appeal on behalf of the cause of self-government for Ireland. The member for West Belfast (says the 'Lyttelton Times') is a natural orator, imbued with a fervent love of his country and a passionate desire to see Ireland enjoying the freedom and independence that is accorded to the great colonies of the Empire. He asked not for sympathy, but for a full recognition of Ireland's right to freedom.

Mr. T. Gapes presided, and there were also on the platform the Very Rev. Father Le Menant des Chesnais, Messrs. G. Laurenson, G. Witty, and W. W. Tanner (members of the House of Representatives), many representatives of the Catholic clergy, and the members of the reception committee. There was a large attendance. The speaker had evidently the sympathy of his audience from the first, and the applause was loud and frequent.

The chairman apologised for the absence of the Hon. W. Hall-Jones, Father Kennedy, and Mr. T. H. Davey, M.H.R. He said that he had consented to preside with very great pleasure. In New Zealand all the people enjoyed freedom—freedom of the person and freedom of speech—and it would not be necessary to ask a colonial audience to give Mr. Devlin a careful and impartial hearing in regard to the Irish national cause.

MR. DEVLIN'S SPEECH.

Mr. Devlin, after the applause that greeted him when he rose, said that his first duty was to express his profound obligation to that very large and representative meeting for the public spirit and the kindly interest manifested in the cause of Ireland. He felt the great honor that had been done to him as the representative from Ireland, because, in view of the variety of local attractions and the many fascinations offered by this great city, it was no small testimony to the value which the people placed upon his mission when they attended in such large numbers, first of all to hear the Irish question stated, and, second-

ly, he trusted, to show their practical sympathy and their moral support for that cause which he had come to humbly plead. His second duty was to express his deep and heartfelt gratitude to the chairman for the promptitude and spontaneity with which he came forward to preside at the meeting, and to show that in Christchurch, as in other parts of New Zealand, there were public men, enjoying the confidence of the citizens and secure in that courage and devotion to liberty which inspired Mr. Gapes to occupy the position. Since he arrived in Australasia, Mr. Devlin continued, until he addressed a great meeting in Dunedin a few nights back, not only Mayors of cities but also Premiers of States, had extended to him a friendly and cordial hospitality and a warm-hearted greeting. In both Australia and New Zealand, Mayors of cities had had the courage and the public spirit to extend a welcome to the envoy, and to sympathise with the cause that envoy represented. It was only in the nature of things that

Intelligent Leaders of Public Opinion

in these lands, men who had watched the wonderful growth and the mighty advance which these great self-governing colonies had made under the priceless glory of free institutions, men who had the courage to act, as well as the intelligence to think, and who enjoyed freedom and self-government themselves, should be sufficiently enlightened and patriotic to manifest an anxiety to see similar rights and privileges extended to another people. About six months ago he had had the privilege of hearing the last speech delivered by New Zealand's honored and respected late Prime Minister, Mr. Seddon. (Applause.) He had been honored with an invitation from Mr. Deakin to attend a dinner organised by the Victorian Government in honor of this Colony's great first citizen. He heard Mr. Seddon deliver what, to his mind, was one of the most impressive speeches he had heard in favor of the untrammelled right of the self-governing colonies to direct their own fortunes, and to advance their own interests without interference from any class or section. Mr. Seddon had concluded his speech by saying that he was going back with pleasure and joy to 'God's own country,' and he could not help feeling that it was profoundly impressive for an Irish member to see that gathering of the guides and directors of the free colonies of the Empire. He could not help thinking that there was another land that might well be styled 'God's own country.' It was the cradle-land of his race, Ireland. His mind went back to his dear Home-land, 16,000 miles from which that gathering took place. He thought of 'God's own country' here, enjoying its splendid material advantages, and he thought of another land, gifted with superb mountains, exquisite scenery, fertile soil, great rivers, and every material advantage Providence could bestow upon a nation. He asked himself, What was the meaning of

The Marked Difference?

One land was flourishing and free, splendid in its institutions, progressive in its power, with the luxury of a contented and a happy people. He saw that although God made this country great, man assisted Him. God also made Ireland a splendid country, but man denied the Irish people the advantages that had made New Zealand a great and powerful land. In coming to this great city of Christchurch to make an appeal to New Zealanders for their sympathy and co-operation, he could not do better than state in clear and lucid terms the demands made by Irishmen, and to do so in a way that would be well understood by New Zealanders, irrespective of creed or political persuasion. He would simply say that the Irish Nationalists were working for 'Ireland for the Irish,' as people in New Zealand enjoyed 'New Zealand for the New Zealanders.' Irishmen simply claimed for their country the rights and privileges held by the people of this land. They asked that their people should be allowed to apply their genius to the adjustment of those economical and industrial reforms that would make for more prosperity amongst the people and for the greater achievements of the nation. They asked for the right of the Irish people to conduct their own purely domestic and internal affairs according to their own ideas and aspirations. On that foundation, he ought to receive the sympathy and co-operation of all freedom-inspired citizens of this country. In coming to Christchurch to plead the cause of Ireland, he might make his claim for the right of his country to manage its own affairs, and guide its own destinies, upon high sentimental, historical, and traditional grounds.

The remainder of Mr. Devlin's speech was mainly on the lines of those delivered in other centres, and its conclusion was marked by prolonged applause.

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