

assisted by the Rev. Father Stanislaus, chaplain, Mount Melleray. Father Mockler read the Papal mandate, after which followed the examination of the Abbot-elect, the obeisance, the prostration, the reception of the rule of the Monastery, and the conferring of the crozier and the ring. Subsequently the newly-invested Abbot bestowed his blessing on the congregation. During the day the Monastery was visited by large numbers of people; and there were present in the congregation that assisted at the ceremony several relatives of the new Abbot. The new Prior of the Monastery is the Rev. Father Eugene Ahern, and the Sub-Prior Rev. Father John Prendergast.

Visit of General Butler

A bazaar was opened at Greystones, County Wicklow, on August 15 in aid of the building fund of the local Catholic Church. The opening ceremony was performed by General Butler, who took the opportunity of giving an effective answer to those who are for ever lamenting the waste of public money on church building in Ireland. In introducing the General to the large audience present on that occasion, the parish priest, Father Matthew Flood, said: 'General Butler honors us by his presence here to-day, and comes to help us by opening our bazaar. The Irish people, all the world over, of every creed and class, are proud of him. He is truly a man of parts. If we view him as a soldier he is conspicuous on the banks of the Red River; in the far-off North-Western Provinces; in Western Africa among the dusky sons of Ashantee, on the banks of the Nile, and more recently he is most conspicuous in South Africa. As a man of letters, who has not read and admired his "Great Lone Hand"? Who is not charmed with his biographical sketches? He is also known to have practised betimes, and with success, the art of Aesculapius, and he is now engaged in the intricate and difficult work of an educationist. In his private and domestic life he is also distinguished. Who but he could have won the heart and hand of the fair lady whose reputation is world-wide?'

GENERAL

The Parliamentary Fund

The amount subscribed to the Irish Parliamentary and National Fund up to August 15 was £5100. This shows a decrease when compared with the total for the corresponding period of last year.

A Chimerical Assertion

Mr. Stephen Gwynn, M.P., writing to the *London Standard*, says:—'At present the Union is a kind of fetish maintained and observed through fear of consequences, which you indicate by saying that "given a Colonial Constitution" Ireland would be free to raise and maintain an army and navy of its own. Let us admit that is true, just as the same is true of New Zealand. Is it probable? One may desire the absolute independence of Ireland, just as one may desire the total abolition of armaments; but the former is as attainable as the latter, or, in truth, depends on the latter. Even without raising the question whether Ireland, if independent of England, could maintain her independence, this much is clear, that separation could never be accomplished with the consent of England, and could therefore ensue only as a result of some vast European convulsion in which the English power would go down. If Ireland be given local autonomy, I am certain that a sense of her own interest will retain her always within the Empire, apart from other forces, and upon that follows acquiescence in the Imperial control of military forces. While England remains the centre of a world-wide political system, Ireland, situated as she is, must inevitably be included in it while the system lasts. The question of tariffs is wholly on a different plane. Will anyone, in face of the existing facts, deny that separate and competing tariff systems are impossible within one empire? Will anyone assert that the commercial system and taxation of Australia and New Zealand should be regulated by the present Imperial Parliament? Lastly, you assert that Ireland is "two nations." There are two races far less distinct than there are in Canada. There is one nation which through centuries has been struggling towards full existence. The present system emphasises and perpetuates divisions on the lines of race and creed. The assertion that Home Rule would mean danger to the Empire is chimerical, and there is no reality for the fear that the Protestant minority would be oppressed. The new association, he adds, will do a service if it sets Englishmen thinking and inquiring what Ireland and what the Empire stand to gain by Home Rule.'

People We Hear About

The Hon. Edward Blake, who resigned his seat for Longford on account of ill-health, has made steady recovery since his return to Canada.

An exchange is responsible for the following story:—During the summer of 1865, when the Pope was yet a simple priest at Tombolo, near Padua, the Austrian Army was manoeuvring in the neighborhood. One day, in the course of the manoeuvres, a soldier, overcome by faintness, fell from the ranks, and was left behind in charge of a comrade. The young priest, Father Sarto—the present Pope—who was passing at the time, at once hastened to the presbytery, and returned shortly with bread and wine, and with the greatest solicitude succeeded in restoring the soldier, to whom, before leaving, he gave a medal which had been blessed. Boyer (that was the soldier's name) at the termination of his military service, returned to his native village, where to-day he is the proud proprietor of a small tobacco shop. Not being a reader of the papers, it was not until some few months ago that he learned that the Pope's name was Sarto, and that he was formerly a priest at Tombolo. He at once addressed a letter to the Pope reminding him of the incident which had occurred more than forty years ago, and renewing his thanks. Pius X., who remembered perfectly well the circumstances, has just sent to the old soldier, through Cardinal Merry del Val, his apostolic benediction and an order for 200 lire.

In a notice of Mr. John E. Redmond, M.P., who recently attended the Convention of the United Irish League of America, in Boston, *Harper's Weekly* said: 'There would be nothing unseemly in Mr. Redmond standing to-day with those landlords of Ireland who, he says, will not sell their lands, but who will be made to sell. But that John Redmond is what he is, the star of the mighty drama now unfolding itself in the House of Commons, is one proof of his genius. The son of William Archer Redmond, of Wexford, of a family of blue-blooded Norman Catholics, he was sent for his education to Clongowes Wood College, a historical Jesuit institution of Ireland. He finished in the equally exclusive and aristocratic surroundings of Trinity College, Dublin. His family connections, his friends, his associations of all his class should have produced a different kind of young man than John Redmond when he stepped out to enter upon a career. At Trinity the history of his country had proved an enthralling study. He found himself face to face with the world at a time when Ireland was in the throes of a struggle that needed new blood, and when the brilliant attainments of Charles Stewart Parnell were dazzling nations. Redmond opened his ears to the voices of the times; his conscience was touched by what he heard, and he went to Parnell, who lived in the neighboring county of Wicklow, and asked to be permitted to follow him.'

Cardinal Gibbons, who attended the Eucharistic Congress in London last month, was born of Irish parents in Baltimore on July 23, 1834, ordained priest in 1861, appointed Vicar Apostolic of North Carolina in 1868, Bishop of Richmond in 1872, and Archbishop of Baltimore in 1877. He was created a Cardinal in 1886. *Putnam's Monthly* has an interesting sketch of his days as Vicar Apostolic, from which we learn that when he went to Carolina, 'the Catholic Church was represented by a mere handful of humanity, so few that a Catholic was looked upon as a curiosity; more than this, as one uncanny, to be suspected, shunned. The rites of the Church were regarded as a sort of sorcery. In Wilmington, where the only church of this belief existed between Charleston and far-away Petersburg, in Virginia, the feeling towards those who worshipped in it was anything but kindly. Little girls whose parents attended it had their aprons torn off in the street and suffered other abuses. Catholic children were forced to leave the one school in the place, because the Protestant fathers and mothers threatened to close its doors if they were not excluded.' But 'within a year the clouds had broken. The broadmindedness, and especially the Americanism, of the Bishop gradually changed the feeling towards him and his followers. From being distrusted at first he became esteemed. Through his influence the spirit of the town towards the Catholics was transformed from hostility to goodwill. The example set by their head was emulated by his parishioners, until finally the gap between Catholic and Protestant was closed apparently for ever.'

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