

danger seemed averted. But about the middle of October a hemorrhage occurred, and decline set in. He was tended with every care by the Sisters at the Cottage Hospital, Daliburgh, and towards the end of November was brought to Oban in the hope of being able to get further south. His body was taken to South Uist, his native place, for burial.

Proposed Presentation to Bishop Maguire.—At an influential meeting of the Catholic laity of the archdiocese of Glasgow held at St. Enoch's Hotel, it was unanimously resolved, with great enthusiasm, to promote a testimonial to his Lordship, Bishop Maguire, in honor of the occasion of his silver jubilee as a priest. Mr. George McGhee, who presided, suggested that contributions to the fund should begin at once, and, in hearty response, close on £200 were intimated on the spot. The meeting resolved itself into an organising committee with powers to add to its numbers, and decided to promote the testimonial in the various districts of the archdiocese.

UNITED STATES.—The Pope and the Philippines.—The Archbishop of Manila is in Rome (writes a correspondent) and had the honor the other day of a private audience with the Pope, when his Grace took occasion to explain to the Holy Father the deplorable condition of the Philippines in consequence of the American occupation. The Pontiff was deeply grieved to hear from his Grace's lips the confirmation of the unfavorable reports about the cruelties practised by the Americans against the Filipinos, and expressed astonishment on learning that Christian soldiers systematically looted and desecrated Catholic churches. The Archbishop of Manila addressed a fervent appeal to the Holy Father on behalf of his unhappy flock, and it is extremely probable that Leo XIII. will address an autograph letter to President McKinley, requesting him, in the name of religion and humanity, to stop the war of extermination in the Philippines.

GENERAL.

Charitable Bequests.—By her will, dated November 11th, 1898, Dame Charlotte Louisa Van Straubenzee, widow of General Sir Charles T. Van Straubenzee, G.C.B., Governor of Malta, 1872-78, bequeathed to Dr. Brownlow, Bishop of Clifton, £1,200 for the Catholic mission at Minehead, and to the Superiress of the Convent of the Good Shepherd, at Malta, £300. Her estate has been valued at £4,160 gross, and £4,051 net.

CIVIC DUTIES.

SERMON BY THE BISHOP OF AUCKLAND.

THE Right Rev. Dr. Lenihan preached recently in St. Patrick's Cathedral, Auckland, taking for his text the words, 'Render unto Caesar the things that are Caesar's, and unto God the things that are God's.'

In the course of his sermon his Lordship said that in 1836 in the House of Lords on the motion of the Duke of Newcastle a report was made of Catholic chapels in England and Wales, and he stated that Popery was alarmingly on the increase in Great Britain, there being 510 chapels in England. According to the returns of 1899 there are now in Great Britain 1886, not including private chapels. In 1836 the Archbishops and Bishops of Ireland in council assembled made the following declaration:—'At a time when the spirit of calm inquiry is abroad, and men seem anxious to resign those prejudices through which they view the doctrines of others, the archbishops and bishops avail themselves with pleasure of this dispassionate tone of the public mind to exhibit a simple and correct view of those tenets that are most frequently misrepresented. If it please the Almighty that the Catholics of Ireland should be doomed to continue in the humble and degraded condition in which they are now placed, they will submit with resignation to the Divine Will. The prelates, however, conceive it a duty, which they owe to themselves as well as to their Protestant fellow-subjects, whose good opinion they value, to endeavor once more to remove the false imputations that have been frequently cast upon the faith and discipline of that Church which is entrusted to their care, that all may be enabled to know with accuracy the genuine principles of those men who are prescribed by law from any participation in the honors, dignities, and emoluments of the State. Established for promoting the happiness of mankind, to which order is essential, the Catholic religion far from interfering with the

Constituted Authorities

of any state, is reconcilable with every regular form which human governments may assume. Republics as well as monarchies have thriven where it has been professed; and under its protecting influence any combination of those forms may be secure. Catholics hold that in order to attain salvation it is necessary to belong to the true Church, and that hereby, as a wilful and obstinate opposition to revealed truth, as taught in the Church of Christ, excludes from the kingdom of God. They are not, however, obliged to believe, that all those are wilfully and obstinately attached to error who, having been seduced into it by others, and who have imbibed it from their parents, seek the truth with a cautious solicitude, disposed to embrace it when sufficiently proposed to them, but leaving such persons to the righteous judgment of a merciful God, they feel themselves bound to discharge towards them as well as towards all mankind, the duties of charity and of social life. The Catholics of Ireland swear that they will be faithful and bear true allegiance to our most gracious Sovereign; that they will maintain, support, and defend to the utmost of their power the succession of the Crown in his Majesty's family against any person or persons whatsoever, utterly renouncing and abjuring any obedience or allegiance to any

other person claiming or pretending a right to the Crown of these realms; that they do not believe that the Pope of Rome or any other foreign potentate, prince, prelate, or state hath or ought to have any temporal or civil jurisdiction, power, superiority, or pre-eminence directly or indirectly within this realm. They further solemnly, by the presence of God, profess, testify, and declare that they make this declaration and every part thereof in the plain and ordinary sense of the words of the oath—without any evasion, equivocation, or mental reservation whatever, and without any dispensation already granted by the Pope, or any authority from the See of Rome, and without thinking that they are, or can be acquitted before God or man, or absolved of this declaration or any part thereof. After this full, explicit, and sworn declaration we are utterly at a loss to conceive on what possible ground we could be justly charged with bearing towards our most gracious Sovereign only a divided allegiance.'

In the British Museum

A Document

is deposited, signed in 1836 by 10 bishops, 10 Catholic peers, nine Catholic baronets, and nearly 100 Catholic gentlemen of great respectability. This is a solemn record of the real principles of the Catholic Faith so frequently misunderstood and misrepresented by the opponents of our Faith. There we can find what it is we do or do not believe. Amongst other points it points out the misconception arising in the minds of non-Catholics of any dividing of our allegiance (or of holding the view of exclusive salvation). The allegiance which Catholics hold to be due and are bound to pay to their Sovereign and to the civil authority of the State is perfect and undivided. They acknowledge in the Sovereign and in constituted authority a supreme civil and temporal authority, totally independent of the spiritual authority of the Pope. They hold themselves bound in conscience to obey the civil government of the realm in all things of a temporal or civil nature, notwithstanding any dispensation or order to the contrary had or to be had from the Pope. Hence we declare that by rendering obedience in spiritual matters to the Pope, Catholics do not withhold their allegiance to the King, and that their allegiance is entire and undivided—the civil power of the State and the spiritual authority of the Catholic Church being absolutely distinct, and being never intended by their Divine Author to interfere or clash with each other. 'Render to Caesar the things that are Caesar's, and to God the things that are God's' (Matthew xxii, 21). Yet with what calumnies was He assailed at time of death. He Who came not to abolish the law but fulfil it. Respect, obedience, and subjection to those constituted in authority. 'Fear God and honor the King,' says St. Peter.

The Right Rev. preacher then proceeded to deal with

(1) The rights of a king over us, and

(2) What we owe to our king.

In Paralipomenon i. xxix, 12, said he, we read: Thine is the kingdom, O Lord, and Thou art above all princes, in Thy hand is power and might, in Thy hand greatness and the empire of all things, absolute King as Creator and Sovereign Lord. Having found man to His image and likeness He gave him command over all things. Solomon has said: 'You, O Lord, have chosen me amongst the sons of my father for king over the people and judge of the children. He calls himself King in as much as he has supreme temporal power given by God to rule his people with equity and justice. The Sacred Scripture in giving Kings honored titles compels our respect and veneration. David calls them Gods, for they are his vicars and images of his power and sovereignty. The first Book of Kings called them Christs or anointed. St. Paul calls them sublime and supreme powers, fourth Book of Kings calls them Fathers. Their rights are legislative power to govern his subjects (Book of Proverbs). A people without a governor will soon be lost. By his laws the king maintains the balance of justice. 'By Me Kings reign,' says the Scripture, 'and legislators decree just things.' Obey his laws, says St. Peter, to Romans, xiii., not by fear of anger but by obligation of conscience. He who resists authority resists God. These laws are of obligation, immediately they are promulgated and although we, as vassals, have perfect liberty to represent the harshness and injustice of regulations in the meanwhile the decision must be observed.

The Duties

we owe the sovereign were then briefly dealt with: honor, love, obedience, fidelity. The Church (said the Right Rev. preacher) condemns the proposition: It is lawful to kill a tyrant. 'Pray to God for the life of the King Nabuchodonosor, wrote the captive Israelites, that his days may be as the days of heaven on earth and for ourselves that serving him we may live under his protection and find favor in his eyes.' St. Paul said to Timothy: 'I desire therefore first of all that supplication, prayers, intercessions and thanksgivings be made for all men, for Kings and for all who are in high station that we may lead a quiet and peaceful life in all piety and chastity. For this is good and acceptable in the sight of God our Saviour who will have all men to be saved and to come to the knowledge of the truth.'

These are the principal obligations of a subject to his King. To exhort you to comply with this is needless. We are, however, dutiful British subjects recognising the law, patiently, quietly, and loyally (without exuberance), doing our work as good Christian citizens, determined to defend our rights as free citizens and to uphold the sacred trust of our holy faith and proclaiming fealty to our King Edward VII., whom God long protect.

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