

## Archbishop Kelly on Irish Affairs.

SPEAKING at the St. Patrick's Day banquet in Sydney, his Grace Archbishop Kelly said he would like to renew his pledge to labor for the prosperity of Australia—directly as an ecclesiastic, and indirectly in every other lawful way. He did not, nor could not, nor should he, forget Ireland. If Ireland were great and glorious and free, one might hail her with nobler and loftier brow; but could they love her more tenderly and dearly than now? If those who had in their hands the destinies of Ireland would take advice from their friends in Australia, there would be an Irish Administration in Dublin Castle and Irish members in the Cabinet at Westminster. People said they were unruly. He knew they were not. For six years he had travelled through Ireland as a missionary priest, and no one could know the people so well as the Catholic priests, because their ministerial duties, inspired by charity, brought them into the very secrets of the hearts of the people, and the people confided to them not only their temporal but their spiritual interests. There was no distinction between the Irish priesthood and the Irish people. The priests were of the people, they were for the people, and they had no existence but for the people.

### SIR REDVERS BULLER IN IRELAND.

He would confirm this testimony by the evidence of a gallant compeer of General Finn—he alluded to Sir Redvers Buller. This General was brought to Ireland on the plea that the police were not sufficient, and he went there to rule by martial law. But he came to know the people, and before long he refused to send the soldiers to carry out the decisions of magistrates who themselves were landlords. He (the Archbishop) was not quite free from suspicion that he might be doing an imprudent thing, but he wished to give the authority for his statement. He knew Sir Andrew Read—knew him to be an honorable man and one who had raised the Irish police force to a state of proficiency—and he might be excused for repeating what Sir Andrew had said to him in Rome—that he never took part in any eviction in which right was not on the side of the tenant. He had stated these things on the steps of a throne second to none in the world—on the steps of the Papal throne—and when the Home Rule Bill was thrown out and the Local Government Bill emasculated, the Holy Father had said that, no matter what Salisbury might say, justice should go before policy.

### IF IRELAND WERE FREE.

Let them trust that the influence of Australia would be felt at home—that there would be an Ireland for Irishmen, just as an Australia for Australians, and then there would be not only one Wolseley and one Roberts, but hundreds of them; not only one Russell, but hundreds; and instead of wasting their good qualities in working at something worse than nothing, they would conspire to render human life as happy and blessed as it could be in this vale of tears. Ireland thirsted for liberty. Let England give her copious draughts. Up to the present Ireland had been on next to no allowance. Why should she be governed by a system which recognised the subjection and humiliation of the Irish? These things would come to an end. England had maintained block-houses all over Ireland, and because one-tenth of Ireland was quiet, England said: 'See the effect of our admirable rule.' They were told that 'no Irish need apply'; in other words, England said: 'We need men of University training,' and then barred the doors of the Universities to Ireland, or, rather, would not allow Irishmen in except on a ticket which no Irishman would ever accept. Catholics must never forget their religion. They should consider that loyalty to God was the highest form of loyalty. Never would that flag go down. England compelled Ireland to go to her Parliaments. Could they, then, complain that the Irish were angry there? He was once asked what he thought of the conduct of the Irish members. His answer was that he wished they would respect themselves, but he thought their conduct was good enough for those who provoke them to it. Justice, he proceeded, was justice, and if they had a press in Ireland that would show the cause of Ireland to the world—if they were not misrepresented by a press already retained on the other side—the English methods of ruling would very soon come to an end. Let them ask for a simple primary measure of justice, and English statesmen would say in private that their claim was unanswerable, but they would say in the next breath that they would not get it. Please God, this would not last for ever.

### LOOKING TO THE FUTURE

They might hope that they might have an Irish administration, sitting in Dublin Castle, and that they would have Irish members in the British Cabinet—and, to put it more practically, they might have John Dillon and John Redmond, and men of that kind invited by his Majesty King Edward VII. to bring peace and prosperity to ill-governed, martyred Ireland. Let them not keep Ireland in that second-rate position as a footstool to Great Britain, and they would find that the clouds of misunderstanding would disappear, and the sunshine of truth and justice would be experienced all over the realms of the United Kingdom and Ireland would willingly forget the past.

## Catholics and the Bible.

'The Catholic Church is made up of two simple elements—the priest and the people,' so said the Rev. John E. Gunn, S.M., at Atlanta, Ga., recently. 'Now the priest is bound under pain of mortal sin to read his breviary once every day. It takes him at least an hour; often an hour and a half to do this. The breviary is taken almost exclusively from the Scriptures, and so arranged

that every day a portion of the Old and a portion of the New Testament must be read, and the whole Bible is read at least once a year by every priest in the Catholic Church. The other element in the Catholic Church is the layman. Now every Catholic who has attained the use of reason is bound to hear Mass on Sunday. At that Mass portions of the Epistles and Gospels are read in such a way that at least the New Testament is read once a year by every Catholic who fulfils his duty of coming to Mass on Sunday. The Catholic priest is bound under pain of mortal sin to read portions of the Old and New Testament every day. The Catholic layman is bound under the same penalty to read or hear read the Bible on Sunday—the two make up the Catholic Church. The Catholic Church does not forbid, but commands, her children to use the Bible. I do not speak of private readings—frequent meditations of the Bible. I give you the law of the Church, which ought to be sufficient to show you how mistaken are those who say we do not use the Bible.'

## What is a Miracle.

IN regard to the discussion of miracles which frequently runs its course in a way that is not always clear, the words of the Rev Father Gerard, S.J., on this subject, may serve to keep all in the right path if they be remembered.

A miracle, he says, is an occurrence due to a power beyond the forces of nature and for which the laws of nature cannot account.

Thus the laws of nature cannot account for the restoration of a dead man to life. Supposing this to occur, it must be a miracle.

The possibility of miracles is vehemently denied by infidel philosophers, on the ground that there is no such preternatural power as is required to work them.

But the study of nature itself demonstrates the existence of a power beyond nature and its exercise. As we have seen, the first impulse given to the forces of nature must have been a miracle, being nowise in accordance with the laws of nature and beyond the power of her forces. So, too, the first beginning of life. If nature can get life only from a living parent; the first appearance of life was miraculous.

There must, therefore, exist a power capable of doing what nature cannot do, and as it has certainly once acted, there is no impossibility that it should act again.

The question of miracles resolves itself, therefore, into one of the evidence on which they rest. If we have sufficient evidence that one has been worked, we cannot refuse to admit it on the priori ground that it is impossible.

## Reasons for Conversion.

SEVERAL particulars have been printed of late as to the means by which various converts have been induced to join the true fold. Personal examples have induced some, historical study others. But one of the most curious reasons assigned is a persistent desire to keep out of the Church.

A graduate of Oxford, England, was, some 15 years ago, most eager to prevent his wife from going in that direction. To that end he purchased her a copy of Littledale's *Plain Reasons Against Joining the Church of Rome*. He studied the little work with the intention of being able to elucidate more clearly to his wife the errors of Rome. But the natural result occurred and the weakness of Littledale's arguments, or rather the inaccuracy of his statements, soon convinced the Oxonian of the errors contained in the side which he was trying to bolster up. A few days after his good lady's reception, he was received himself into the Catholic Church. But the lady was received by a prelate of the Church and the Oxford honor-man by the chaplain of a London poorhouse. A gentleman hearing of this remarked that he had often heard of the Church bringing people to the poorhouse, but never before of the poorhouse bringing people to the Church.

## Famous Churches.

THE six largest churches in the world are reputed to be St. Peter's, at Rome; St. Paul's, London; the Cathedral, Antwerp; Santa Sofia, Constantinople; Notre Dame, Paris; Cathedral, Buenos Ayres.

The Church of the Holy Sepulchre in Jerusalem, in the Holy Land, is the citadel of the Catholic faith in those parts. It contains many precious relics, and is built upon the spot where our Lord was buried.

The Cathedral of Buenos Ayres, Argentina, was founded in 1580 and rebuilt in 1852. Dimensions 370 x 250 feet, area 4500 square yards, seating capacity 18,000 persons. It is one of the six largest churches in the world.

The Cathedral of Chihuahua, Mexico, an edifice of great architectural beauty, is reputed to have cost £200,000, which was raised by a special tax levied upon the product of the famous Santa Eulalia silver mines located 15 miles south of the city.

St. Vibiana's Cathedral at Los Angeles is probably the only church in the United States to have enshrined above its sanctuary the remains of its patron, St. Vibiana, which were brought from Europe many years ago and encased above the high altar.

The Cathedral in the City of Mexico is 426 feet long and 203 feet wide; has two naves, three aisles, 20 side chapels, and a huge marble altar. The bare walls alone cost \$400,000, and when we consider the value of the interior adornments, the statues, and paintings, the total cost becomes almost fabulous.