

is a fine piece of workmanship. The Saint, dressed in his archiepiscopal robes, and wearing his mitre, forms the central figure of the picture. He is represented as expounding the mystery of the Blessed Trinity to the Irish king. His right hand is raised in illustration; in his left hand is a bunch of the three-leaved shamrock by which the mystery of Trinity in unity was explained to the minds of the people. His crozier leans in the hollow of his left arm. The face is full of zeal and expression. To the Saint's right is a group consisting of the king and queen, represented as standing and listening with eager attention. Stooping low by the side of her mother is the princess, with her face turned towards the Saint. Kneeling by the side of the king is a shepherd with his dog. On the other side, to the Saint's left, is an animated group of Irish youth, listening with wondering faces to the explanation of the mystery, while the middle figure, that of a man in the prime of life, seems to confirm to his companions the words of the saint. In the background is a boy reverently kissing the hem of the Saint's robe, while further in the back ground, near their altar and round tower, stands a group of white-robed Druids and harpers, gazing at the Saint in scorn. An Irish landscape fills in the colossal picture. This window was presented by the congregation of the present St. Patrick's Cathedral. The north transept window of the Immaculate conception, which is still to arrive, was presented to the Cathedral by the Diocese of Albany. Three smaller windows have also arrived. They are to be placed in the upper tier of the Cathedral. The high altar, a description of which has already appeared in the 'Tribune,' is now completed in Rome. It is the gift of Cardinal McCloskey, and cost 40,000 dollars. The reredos is being finished in St. Brieux, in Normandy. It is the gift of the clergy of the Archdiocese of New York, and will cost 10,000 dollars. The two side altars of the Blessed Virgin and St. Joseph are now completed and awaiting transportation, in the same place, as are also the throne and the sanctuary lamp.

CHURCH BUILDING IN ITALY.

A CORRESPONDENT of the 'Springfield Republican,' writing from Italy, describes thus the work of an energetic and zealous priest:

I had observed the unusually well-built and pretty church in the midst of the village, and I asked the curé how it had been erected by a people so poor, and with such difficulties in the transportation of materials to Monticello. "Oh," said he, "that was a work of seventeen years, and it is a monument of the zeal and perseverance of my predecessor, Don Pietro Martinelli." The Monticellese had no place for worship except a miserable little building, and Don Pietro, feeling the need of something better, not only for the comfort, but the moral and mental benefit of his parishioners, undertook in 1815 the construction of a church. The principal materials, the wood and stone, were to be had in the valley, simply for the labor of them, but it was no easy matter to drag them up the rough and stony path. The zeal of the curé, who himself might often be seen among the laborers, in a workman's blouse, directing, encouraging, and even carrying bricks and mortar, succeeded in getting the work well begun, the foundations laid, and a quantity of blocks and timbers prepared in the valley for superstructure. But, at this point, discouraged at an undertaking which seemed to these rough peasants impossible of accomplishment, they began to relax their efforts—they grew weary of spending their spare hours and holidays (which were, of course, all that could be devoted to it) in such apparently fruitless toil, and for a year the work was entirely suspended. It was a trying time for Don Pietro. During Lent of that year, his duty called to him Castel del Piano; his preaching touched the hearts of the inhabitants, and they desired to testify in some way their appreciation of his labors. While he was delivering his last sermon an unusual commotion was heard outside the church; the lowing of oxen and the tinkling of their bells, with a subdued murmur of voices. On descending from the pulpit, the mayor of the village came to meet him, and, conducting him to the church door, showed him the square filled with men and teams. "These friends," said the mayor, "know what you have most at heart. They wish to transport the stones and timbers which are lying ready for your church, to Monticello." By the impulse of good-will it was accomplished, the Monticellese were made ashamed of their inactivity, and from that time, though for want of money, it was long before the finishing stroke could be put to the Church, the work was never again abandoned. A clock and organ, much to the mystification of the people, were procured. As the latter were being brought up the hill they gathered round the sleds on which the pipes were packed, and speculated as to their design. Finally they applied to an old man who enjoyed the reputation of being the village oracle, for an explanation. "You stupid creatures!" replied he, "can't you understand that these pipes are all to be set up in the church, and then somebody who knows how to do it will blow into them, and one pipe will sound 'amen' and another 'hallelujah,' and so on?" One can well believe that the day when the organ was first played was a gala day for Monticello. The fine large fountain which I had admired at the entrance to the village was also due to the efforts of Don Pietro, who procured an appropriation from the government for a part of the expense, and also contributed largely from his own slender salary. He is remembered in these mountains with gratitude, and also with somewhat of awe.

ARBITRARY DEPORTATION.

SOME attention was excited last week by the news that a Russian gentleman at Odessa had been sent off to Siberia without a trial, and a member of the St. Petersburg bar who happened to be in England wrote to the 'Times' to say this was impossible, because such sentences were now never passed in Russia without a trial, and because the head of the police department, who was said to have given the order, had no power to do so, such decrees being issued only by the Emperor or the Senate. But the story becomes more and more circumstantial. It is a M. Brodsky, Communal Councillor and notable of Odessa, aged 62, who received one day an order to prepare for transportation to Perm in Siberia within

twenty-four hours. No reason was assigned, though the telegrams state that M. Brodsky had been furnishing arms to the Turks, and the unfortunate man protested, very much on the same grounds as those alleged by the St. Petersburg barrister, but in vain. Through the intervention of General Stroganoff, formerly Governor of Odessa, he obtained a respite, which had been at first refused him, of forty-eight hours. But at the expiration of that time he was escorted by the police to the railway station, whither he was accompanied by the principal inhabitants of the town, who had the courage thus to protest against so strangely arbitrary a measure. The 'Neue Freie Presse' of Vienna says that the pretext about the sale of arms to Turkey—a friendly State—is absurd, and asserts that M. Brodsky was affiliated to that gigantic conspiracy which has spread its web all over Russia, and which will put an end, sooner than any one believes, to the absolute régime. Such a man, continues the Austrian journal, must disappear noiselessly, for a judicial process directed against such a criminal would reveal to the country and to the whole world the immense danger which is continually threatening official Russia. What is happening in Russia could not have occurred in Turkey for the last half-century, and the lot of the Rayahs, "whom Russia pities, is enviable when compared with that of this unhappy citizen of Odessa."

But whatever may have been the offence which this Russian has given to his own Government, none whatever is alleged against another gentleman, a British subject, who has, during the last twelve months, been expelled, as he states in a letter to the 'Times,' from Prussia, Saxony, and Bavaria. Mr. Hill had an English passport, and everything was *en règle*, but there was a fatal note against him. He was a Catholic priest, and it seems that no foreign Catholic ecclesiastic is to be allowed to set his foot in Germany. Having been hunted from Prussia and Saxony, Mr. Hill appealed for protection to the British Chargé d'Affaires at Munich, who sent "an indignant protest" against such treatment of "a fellow-countryman," but though the Bavarian Ministry admitted that there was "not the slightest stain" on Mr. Hill's character, the order for his banishment was not revoked.—'Tablet.'

PERTINENT QUESTIONS.

ALREADY for several years a strange movement has been going on in all the German lodges against the Jewish Masons. From all that oozed out, an ugly part of the darkness in which Masonry necessarily keeps itself, has been brought to light, and gives an insight into the real tendency of that secret league, which even our common and honest Masons will be astonished to hear of. Whoever studies, even superficially, what is known of Freemasonry, must be struck at the number of Jewish expressions, and reminiscences occurring in all that concerns the building of the "Temple of Solomon." "Richard Carlile's Manual on Freemasonry" gives ample proof of an intense hatred of Christianity, such as characterized at all times the wandering Jew, and which is the very soul of the higher degrees of the secret craft. Now the fact becomes more and more known, that the unknown highest superiors, to whom Masons bind themselves blindly by the most formidable oaths, and whose commands they execute with a blind obedience unworthy of a free man, are Jews and sworn enemies of Christianity, whose final object is to conquer the empire of the world by means of their enormous wealth, by establishing a universal Masonic republic, in which the Christian religion would be entirely uprooted, and all nations made the "footstool" of Jehovah—that is of the Jews. Carlile teaches us that "the original meaning of the name and distinction of Jew was that of a wise and perfect man, by devotion to science. The word is of the same meaning as Jehovah—literally it is the God of man, the Holy Ghost, or inspired spirit of man." We know that the highest superior in the Temple of Solomon is called Jehovah, in whom all Masonic wisdom, science and perfection are embodied. Jehovah and Jew are synonymous in the Masonic jargon. Is it really true that Freemasonry is an attempt of the Jews to rebuild the Temple of Solomon in a higher sense, namely by establishing their reign over the whole world, after hammering down all thrones and altars? Is it really true that there are two lodges in London, from which issue the threads that direct all revolutionary societies in the world, and that into these two lodges no Christian has ever been received, nor ever been permitted to cross the threshold? Is it true that there are in the principle towns all over the Continent and America exclusively Jewish lodges, which refuse admission to any Christian? Is it true that in the lodges secret Jewish societies exist with a peculiar aim of their own?

We ask these questions, because they contain assertions of the Freemasons themselves; and because, if they are to be affirmed, they give a clear explanation of the general revolution going on for centuries in the Christian world, and because they throw an immense light on the whole history of Europe since the time of the Crusades.—'Catholic Examiner.'

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