

Smith and P. J. Dunne, a visitor from Wellington, who kindly gave his assistance, (tenors), Messrs. Corrigan and Cantwell (basses); Mr. Ward as usual conducted the choir. At the conclusion of the Gospel a sermon was preached by the Bishop, who took for his subject, in particular reference to the unveiling of the picture of Our Lady of Perpetual Succour, the Catholic doctrine of the veneration of pictures and images. On the conclusion of the sermon, the Mass was proceeded with. At the offertory Mr. Schacht played with charming effect, as a violin solo, an appropriate selection from Campagnoli, and on the termination of the Mass the Rev. Dr. Crookhall's "Te Deum" was sung antiphonally by the choir of the cathedral and that of the altar boys. The Bishop afterwards thanked the choir and the gentlemen of the orchestra who had aided them for their valuable services, which had done so much to promote the success of the ceremonies. His Lordship also referred to the presence on the occasion of a Roman prelate. The Holy Father, he said, had been pleased to recognise the meritorious services of Archdeacon Coleman by raising him to the rank of Roman prelates of the first class after bishops, with the title of the Right Rev. Monsignore Coleman, by which the people would henceforward be happy to address him. The congregation, which had been densely crowded, then dispersed, the out-going voluntary being orchestral.

In the afternoon at 3 p.m. the laying of the corner-stone of the Dominican convent school buildings, and the blessing of the foundations were performed. The ceremony was attended by a numerous assembly of people, who took their places on the concrete flooring, now almost completely laid, of the first story. The buildings, on the plan of Mr. F. W. Petre, with Mr. D. W. Woods as contractor, begin now to give the passer-by some idea of what they will be when completed, and the expectation thus formed is reasonably considerable. The style is Gothic, and different periods are to be illustrated, graduating from the wing of the convent already standing, to the portion of the building next the cathedral, which will be of blue stone faced with Oamaru stone, and is so planned as to assort with the noble architecture of the church, close to which its site is placed. The choir for the occasion was one combined of the priests and nuns, the members of St. Joseph's choir, and that of the altar boys, and of the convent pupils, and the singing was particularly fine and devotional. Under the stone, which was laid by the Bishop, who also blessed the building, were placed copies of the Dunedin daily papers and of the N. Z. TABLET. His Lordship afterwards spoke a few words recommending the building fund to the assistance of his hearers. He had he said, been given by a gentleman in Ireland a handsome subscription, which, together with an instalment of what he himself meant to give, he would now lay on the foundation stone. As, however, it had not been announced that a collection would be made the names of those desirous of subscribing would be taken down.

In the evening vespers and Benediction of the Most Holy Sacrament were, as usual, celebrated in the cathedral, the Bishop, assisted by Monsignore Coleman and the priests who had been present in the forenoon, officiating. The orchestra again gave their aid to the choir, and a very beautiful voluntary from Beethoven was played by Mr. Schacht. Mr. P. J. Dunne, who possesses a mellow tenor voice, which has received careful cultivation, also sang an expressive "O Sutaris." The Bishop, in addressing the congregation, which was again densely crowded, referred to the addresses presented to him on Tuesday evening. He had not then had time, he said, to touch on some of the points alluded to, but had resolved to do so on other occasions. He would now dwell on the position of the Papacy. It had become worse every year during the last twenty years, and now the Holy Father was abandoned by all the European Governments. It was sometimes asked why the Pope remained a prisoner in the Vatican, and the assertion was made that he was at liberty, if he would, to go freely abroad. But such was not the case. If the Holy Father left his palace, he would be received with acclamation by his adherents, who were the most numerous body in the country by far. He had himself lately computed them at 20,000,000, while the partisans of the revolution were but 4,000,000, and no one had dared to contradict his statement. Their rejoicing, however, would enrage the revolutionists, and the consequence would be disturbances which the Holy Father must not do anything to bring about. His Holiness was in truth a prisoner, and the fact that his prison was a palace did not serve much to lighten his confinement. He, who, when Archbishop of Perugia, had been used to take daily exercise in climbing the mountains was now confined to a garden of some twenty acres in extent, and he felt the difference keenly. It was, again, sometimes asked why, since the Italian population was Catholic and owned the franchise they did not send members to Parliament pledged to support the Pope. But the qualifications for electors were high. In Naples, for example, a city of some four or five hundred thousand people, there were only about four thousand voters. Again, all the States of Italy were in the hands of a usurper, and as it was necessary to take an oath of allegiance to him for the purpose, people refused to place their names on the electoral lists. The Parliamentary electors, therefore were controlled by the revolutionists. The Most Rev. speaker was sorry to say the present occupants of Rome were destroying a great many interesting and venerable monuments of the past. They were building a new city and already during their occupancy the population had been doubled. The object of this was to make the city an impossible one for the Popes. If the Pope was restored to his sovereignty this new population would be withdrawn from the town. Long streets of noble houses, recently built, would be left tenantless and the consequences on the trade and commerce of the place would be disastrous. This was the end which the Italian Government had had in introducing the new population drawn from other parts of Italy. History repeats itself—the Pope in the early ages had to take refuge in the catacombs—and there was no intermediate position. The Pope must be Sovereign, or he must hide himself in the catacombs. He must be a prisoner, or seek for safety in flight. No one knew how soon the Pope might be obliged to fly. Yet for 1000 years the Popes had been the benefactors of Italy. Their Temporal Power had been of that duration, and it had been used for the good of the country. When the Piedmontese usurped the States

of the Church, they had had no public debt. Now, the public debt of Italy equalled that of England. It was thus that her great army and navy had been created and were maintained. There was no hope of the restoration of the Pope's sovereignty by any of the European Powers, and, if the Continental Governments had abandoned the Pope, England hated him. England had encouraged and brought about the usurpation of the Temporal Power, and no English Statesman of any party would do anything to aid in its restoration. Any hopes that might be entertained of their doing so were baseless. The restoration of the Pope's sovereignty, however, in God's appointed time, was a certainty to be looked forward to. It would be accomplished even if a miraculous interposition were necessary. The Most Rev. preacher concluded by assuring his congregation of the fatherly affection borne them by the Pope, and exhorting them to be constant in their prayers for His Holiness' safety and welfare.

The altar throughout the day was beautifully adorned. In addition to the usual festival ornaments, some fine branch candlesticks presented to the cathedral by the Very Rev. James Canon Lee of Dublin were used, which by their massive and well-designed shape, and by enabling a largely increased number of candles to be burned, added greatly to the general effect. The chief floral adornments were those in front of the picture of Our Lady of Perpetual Succour. At either side was a beautiful vase of ruby glass with a rich gold pattern, and in the centre a bowl of thick clear glass with raised gold work on the outside and within a pattern of scattered rose leaves. Each vessel contained a wealth of exquisite flowers—a quantity of splendid Marschal Niel roses being particularly remarkable. There were also clusters of narcissus, some lovely white heath, magnificent white pansies with dark centres, cinerarias auriculars, and many more choice blossoms than we can remember. The principal place however right in the centre was assigned to a glorious white clematis flower. The arrangement of these flowers as well as the whole appearance of the altar reflected the greatest possible credit on the taste of the Dominican nuns to whom it had been committed.

THE SHRINE OF LORETO.

THE Rome correspondent of the Liverpool *Catholic Times* writes in that paper:

I have frequently made known to the readers of the *Catholic Times* the public injustices of the present rulers of Italy. It is a thing that the Catholic world should know, and the non-Catholic world also. It is not right that the policy of those who rule Italy should be carried out by stealth; that the Piedmontese brigands should be allowed to impoverish the Roman States at their will and with impunity, without letting the outer world know all about it. If a man is a thief and a scoundrel, it is a public duty to denounce him; and the same is true of Governments. But I think that of the many instances of Italian Governmental misdeeds that I have from time to time made known through the columns of the *Catholic Times*, this which I now make known will perhaps shock your readers most of all. Every Catholic thinks of the Shrine of Loreto with affection. It is the house where Our Blessed Lady lived; in which the Incarnation took place, and the angelic announcement of it was made. Since it was miraculously transported from Dalmatia to Loreto, it has been a place of pilgrimage to all the Catholic world. Votive offerings have been laid there by popes, emperors, kings, queens, and by persons of all ranks. These were almost priceless, when at the beginning of the present century Napoleon Bonaparte invaded Italy, plundered its shrines, and took away to Paris the gold and silver votive offerings, and in fact every article of value that he found in the Holy House of Loreto. He afterwards regretted what he had done, when defeat began to bring him to his senses. But the gold and silver which he had plundered from the Shrine of Loreto had already been turned into money. Only two articles remained of all he had taken away, and these he sent back to the Holy House, and they are still to be seen there. But the faithful still continued to bring their offerings, and during the present century these have so accumulated that they now fill the glass-cases that surround an immense hall. Amongst them are presents from several members of royal houses, three magnificent chalices from three Popes; and many will be interested to know that the watch of Daniel O'Connell and some objects of piety which he had are there also.

The value of the Loreto Treasury can hardly be estimated. And these, be it remembered, belong to no nation or authority, ecclesiastical or lay. They have been placed there by persons of all nations, and offered to Our Blessed Lady. Notwithstanding this, the present Government in Italy regularly take an inventory of the latest votive offerings given there. There is not an article in the treasury nor in the Holy House itself that they have not a registry of. They claim them as under their administration and dominion, as they have claimed the convents and property of many religious bodies. Now, everybody knows that Italy is sunk hopelessly in debt. What if a war comes? What if the debts increased, and they must increase? Does anyone for a moment imagine that conscienceless men like Signor Crispi would for a moment hesitate to do what Napoleon did? And yet this is the precise position in which the votive offerings of the faithful throughout the world are placed.

The learned Jesuit, Father Cesare Decura, is to represent the Sacred Congregation de Propaganda Fide at the coming Oriental Congress at Stockholm. He will present to the Congress a number of works bearing on Oriental studies recently published by the Propaganda Press.

The *Voce della Verita*, Catholic journal of Rome, relating the result of Mr. O'Brien's action against Lord Salisbury for defamation of character, when the court gave judgment that "Lord Salisbury had not gone beyond the limits of legitimate polemics," adds pertinently: "Beautiful legitimacy, which allows one to call his adversary a thief!"