

Diocesan News.

ARCHDIOCESE OF WELLINGTON.

(From our own correspondent.)

October 22.

times for the once that it may have met the Anglican Dean's unfriendly eye. It bears no more resemblance to a 'nigger' than does the bronze statue of Dr. Stuart in Dunedin. Dean Fitchett's eyes are evidently not to be trusted. How then can we believe the evidence of his ears among a strange people, speaking what, for all we know to the contrary, may have been to him an unknown tongue? As to Dean Fitchett's personal opinions of Catholics, he is perfectly welcome to the worst as to the best he can form of us. That is his affair. But when he steps out on the public platform and makes use of language that is calculated to throw ridicule and contempt upon our religion, then it becomes *our* affair, and he must be prepared for as plain criticism as the occasion may demand.

There is enough and to spare in the history and monuments of Rome for lecturing on till the day of judgment without offending decent people's nostrils with the smell of

ZOLA'S STENCH-POTS.

But some people go to Rome with the appetite that brings the vulture to the Towers of Silence. They expect to find plenty of carcasses there—to come across a moral Pit of Tophet. For does not the grand old superstition say that the Pope is the Man of Sin and Rome the Mistress of Abominations? That has been decided long ago—and to him that doubts, *anathema maranatha!* Dean Fitchett saw nothing in the precincts of the Vatican particularly suggestive of the seven heads and ten horns of the Beast. So he took a look through the magic mirrors of Zola's fishy eyes, and, presto! he saw the Vatican swarming with pink snakes and blue devils and—well, the other noisome things which people the sewer that with the French pornographer stands for a mind. The Dean's lecture on Rome is the mere juice of Emile Zola's book, coupled with the parrot-repetition of some guide-book talk and the malevolent kitchen or stable gossip of that knowing hawk, the professional guide, who knows so well how to supply just the sort of 'facts' that suit his various customers. Here is a guide-'fact' which Dean Fitchett has contrived to neatly alter:—He (the Dean) believed the figure [in St. Peter's] was not a statue of St. Peter but of Jupiter. A glance at the statue, coupled with a schoolboy's knowledge of mythology or archæology, would be sufficient to throw ridicule upon the silly tale. But Dean Fitchett, like Rabelais' witches, seems to have gone out occasionally without his eyes. The statue of St. Peter is not a statue of Jupiter. Moreover, it never was used as such. There is a story to the effect that it was cast from bronze that was once in a statue of Jupiter—which is a very different thing; but we have never been able to find any confirmation for the story. It is well to state facts fully and fairly, even if one does happen to be a Dean

Dean Fitchett accepts

GOSSIP AND HOARY MYTHS

when they suit the bent of his feelings. He kicks history and Protestant historians downstairs when they go counter to his pet prejudice. He gives it as his personal opinion that St. Peter never was in Rome. It matters little to him that before the fourteenth century no one had ever denied the fact of St. Peter's stay in the Eternal City, and that a host of Protestant writers of the greatest ability have vindicated it. We can smile serenely at the Dean's opinion on the matter when we remember that St. Peter's visit to Rome is upheld by all Catholic authorities and by Protestant writers of such eminence as Cave, Lardner, Neale, Whiston, Dr. Robinson (Professor of Ecclesiastical History, King's College), Bishops Ellicott and Pearson, Archbishop Bramhall, Palmer, Chamier, Grotius, Leibnitz, Hall, Hammond, Scaliger, Le Clerc, Schaff, Usher, Whitby, Blondell, and ever so many more. Bishop Ellicott—a member of the Church to which Dean Fitchett now belongs—thus neatly 'sizes up' the grounds upon which the Dean's opinion is based: 'Nothing but Protestant prejudice,' says he, 'can stand against the historical evidence that St. Peter sojourned and died in Rome.' That is just it. Prejudice has a hard head. It will knock itself against the loftiest stone-wall of fact and come away smiling and without a headache or a new phrenological bump to rub. Who has not heard the story of the poor inmate of a hospital for the insane who fancied he was a corpse? 'But a corpse can't bleed,' said the doctor to him one day. 'Decidedly not,' said the patient. The doctor struck the patient's arm with a lancet. The blood flowed freely. 'That proves you're not a corpse.' 'No,' objected the patient, 'it only proves that a corpse can bleed.' Bigotry is only one form of insanity.

The publication of offensive matter through the columns of

THE PRESS

is a matter that deeply concerns the Catholic body in every part of New Zealand. We have had occasion to refer to this subject on two occasions in the columns of this paper. We are staunch upholders of the liberty of the Press. But we are not less staunch supporters of the decency of the Press. We are glad to know that there are very few newspapers in New Zealand—and they of the back-block, boiler-plate kind—that allow themselves to be made the sounding-boards of roving no-Popery declaimers, and to give a wider currency to statements that are an outrage on the faith and feelings of any religious denomination. Such a proceeding would be a violation of the principles and traditions of respectable journalism. Catholics alone attack no other creed. Catholics alone suffer from the vulgar diatribes of itinerant platform enthusiasts who revel in the cheap notoriety won by the devil's work of stirring up creed against creed. But the worse crime lies with the pressmen that make themselves their allies by turning their papers, on occasion, into mouth-pieces of no-Popery. The remedy for this condition of things—where it may exist—lies with Catholics themselves. The publication of vulgar attacks on the Catholic body will cease when it pays no longer. It is for the Catholic supporters of such papers to determine whether it is to pay or not. There are newspaper people who have not much feeling in their head or heart. There are few of them that are not tender in their pocket. Let our readers paste this in their hats. If they forget it in the future it will not be through any fault of ours.

St. PATRICK'S College looked its best on Thursday night, with every window illuminated and a 'rose' of electric lights over the main entrance, when a conversazione was held in honour of the members of the Council of Victoria College. Besides the members of the council there were also present a number of prominent citizens and members of the Legislature. Among those present were Sir Robert Stout, Sir James Hector, the Hon. J. G. Ward, and Messrs Wilson, Fisher, and McGuire, M.H.R.'s.; Rev. J. Patterson, Rev. W. A. Evans, Major Collins, Drs. Cahill and Martin, Inspector Pender, Messrs J. C. Martin (Public Trustee), D. M. Luckie (Deputy Commissioner of Government Insurance), A. D. Riley (director Technical School), etc. The College Band, under Mr. Trowell, gave an open air concert whilst the guests were inspecting the institution. Later on the guests assembled in the study-hall, when a concert programme was gone through. Two very enjoyable vocal items were contributed by Father Hills and Mahoney. At the conclusion of the concert the guests partook of the hospitality of the Rector and the College faculty.

Mr. Martin Kennedy, one of the retiring directors of the Bank of New Zealand, has offered himself for re-election at the next statutory meeting.

The devotion of the Forty Hours was commenced in St. Mary's Cathedral on Sunday morning. Solemn High Mass was sung by the Rev. Father Hills, of St. Patrick's College, and Vespers by the Rev. Father Holley, when Very Rev. Dr. Watters, Rector of St. Patrick's College preached on 'Christ's Commands to the Chosen Eleven.' An efficient orchestra assisted the choir both morning and evening. The High Altar was tastefully decorated for the occasion, the profusion of flowers being effectively arranged, so that the candles at night, forming two hearts, looked exceedingly pretty. The adoration was continued on Monday, when the Very Rev. Father Devoy preached in the evening on the Sacrament of Penance. The devotion was concluded by a Solemn High Mass on Tuesday when the Very Rev. Dr. Watters was celebrant; Rev. Father Holley, deacon; and the Rev. Father Hills, sub-deacon.

The Forty Hours' Adoration for Te Aro parish will commence in St. Joseph's Church on Sunday week, and will be conducted by the Fathers of St. Patrick's College.

An enjoyable social on behalf of the parish school fund was held in the infant school, Guilford Terrace, last night, and passed off very successfully.

St. Patrick's College sports will be held in the Basin Reserve this year.

(From our HAWERA correspondent.)

The beautiful devotion of the Forty Hours' Adoration took place here last week, but unfortunately the boisterous weather prevented people coming from any great distance. On Sunday morning the *Missa Cantata* was sung by Very Rev. Father Power, and after Mass there was a procession of the Blessed Sacrament. The same evening Rev. Father McKenna, P.P., of New Plymouth, delivered a beautiful sermon on 'Belief in the Real Presence.' On Monday evening Very Rev. Father Power preached on the subject of the Holy Eucharist. Devotions were brought to a close on Tuesday morning with Mass and a procession of the Blessed Sacrament. The choir rendered good service during the devotions. On Sunday morning Father Murphy's Mass was sung in finished style. Mesdames Flynn and Connell did full justice to a beautiful 'Ave Verum' at the Offertory. Professor Higham and Miss Annie Flynn were conductor and organist respectively. The good Sisters of St. Joseph decorated the altars.

We are pleased to hear most favourable reports from Home of Very Rev. Father Mulvihill. His health is being restored to him rapidly, and we confidently hope to see him in New Zealand before long.

On Friday evening Rev. Father Cahill, late of Broken Hill, New South Wales, arrived in Hawera. Although here only a few days the Rev. Father has already made quite a number of friends. On Sunday evening his sermon on the text, "I have compassion on the multitude," was listened to with the greatest interest. We all unite in welcoming the Rev. Father to Hawera.

It is rumoured that Rev. Father O'Meara is to leave us to take the position of parish priest of Opunake. If this is correct we shall be very sorry to lose the Rev. Father, who is a universal favourite, but at the same time we offer him heartiest congratulations on his appointment to that office.

Rev. Father Golden, P.P. of Patea, who recently had the misfortune to rupture a blood vessel, is now out of danger, and will, we hope, soon be able to resume his parochial duties.

(From Our WANGANUI correspondent.)

The services at St. Mary's last Sunday, were especially interesting, the occasion being the visit of his Grace Archbishop Redwood to administer the Sacrament of Confirmation. Before the Mass began, a procession, composed of the candidates for Confirmation, numbering 140, and the members of the societies of the Children of Mary, and the Sacred Heart, escorted the Archbishop from the presbytery to the church. The Rev. Father Tymons sang the Mass. The beautiful music of Mozart's Seventh Mass was rendered by the choir in a manner worthy of the solemnity of the occasion. At the Offertory, Mesdames Lloyd and Labatt sang 'Ave Maria.' After Mass, His Grace addressed the children, explaining in a simple way the great grace that was about to come into their souls, and giving them advice for their future guidance. During the Confirmation cere-

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