

the saying is. We see, then, that the explanation that the State means the people is, as we have said, an indefinite one—but then, we admit, it would not seem one whit the more comfortable were it as clear and fixed as anything could possibly be. The people working their sweet will without restriction have ever proved themselves the most relentless of despots.

Roman Notes.

The Holy Father, in an audience recently granted by him to Monsignor Abulian, Chaldean Patriarch of Babylon, gratefully acknowledged the impartial and just treatment given by the Sultan to his Majesty's Catholic subjects.

The Pope, in a letter addressed to the Abbé Brugidon, the President of the Society of the Adorazione Riparatrice, whose special undertaking is the erection by way of reparation of churches in the newly-built quarters of Rome, accepts with pleasure the proposal that the first church so built should be dedicated in honour of St. Joachim, his Holiness' patron saint. It is hoped that this church as well as the Irish national church of St. Patrick will be completed in time to commemorate the Pope's episcopal jubilee.

The uneasiness of the Italian Government has again been made manifest, this time in a prohibition issued by the Minister of War to military bands against the performance by them of "Garibaldi's Hymn" and the "Marseillaise." The Government, realising the uncertainty of its position, dreads anything that can excite the revolutionary spirit.

An amusing instance of the bitter bit has recently occurred in certain reports published to the effect that English Catholics were agitating for the election of a national Pope, to rule the English Church. Considering the repeated attempt to convince the Vatican of Irish disaffection, and the quarter whence it proceeded, the report in question cannot be looked upon as wholly undeserved.

The *Figaro* has published an interview between Signor Crispi and one of its representatives, which has caused some sensation at Rome. The Premier is represented as assuming the tone of an autocrat and laying down the law in a very independent and imperative manner. Nor did Signor Crispi confine his authoritative utterances to Italian affairs. He spoke, for example, with much assumption also concerning Germany, which, he said, if the occasion arose, he would prevent from going to war with France. He likewise guaranteed the good will and peaceable disposition of the German Emperor. The Premier, in short, threw off the veil and appeared, as he really is, the dictator of Italy. In assuming the character of arbiter of Europe, nevertheless, he possibly went too far. No potentate can successfully exceed the resources of his country.

The latest false report prevalent with regard to Ireland was to the effect that the four Irish archbishops with the senior suffragan of each province had been summoned to Rome. There was not, of course, a word of truth in the matter. How the report originated it is impossible to say, but its source may be gathered from the fact that it first appeared in the columns of the *London Tablet*. From this fact its design, as well as its source, may be easily conjectured.

A serious accident has occurred to the cathedral of Siena, arising from the carelessness of some plumbers in leaving a vessel of burning coals on the roof. The consequence has been the destruction of the zinc covering of the dome and balcony. Fortunately none of the marvels of art which the cathedral contains have been injured, owing chiefly to the personal exertions of Mgr. Zini, the Archbishop.

The state of misery which has of late years prevailed in the country is still increasing. Emigration to America seems the only hope of the unfortunate people. No wonder the phantom of revolution keeps well within the view of the Government, for it can hardly seem possible that the masses can much longer bear their suffering in patience.

In the person of Cardinal Hergenrother, whose death occurred early in October, the Church has lost one of her most learned members. As an ecclesiastical historian, the Cardinal has left works of great erudition and inestimable value. His chief service to religion, however, was probably that rendered by him in confuting the unhappy Dr. Döllinger, exposing the fallacy of his arguments, and checking the growth of the schism of which he was the author. A fact especially remarkable in this connection is that the Cardinal had himself been a favourite pupil of Döllinger's at the University of Munich. He was a native of Würzburg, where he was born in September, 1824.

The Holy Father has addressed an encyclical letter to the bishops, clergy, and people of Italy. His Holiness takes for his theme the loss of faith to be feared for the country, and which it is the determination of the secret societies to bring about. The Pope dwells especially on the particular means adopted by these societies to secure their nefarious ends—in the secularisation of the schools and colleges. "This," he says, "is putting the axe to the root; nor can there be imagined a means more universal and more effective to withdraw society, the family and individuals, from the influence of the Church and of the faith."—The encyclical is throughout of remarkable force and vigour.

ST. PATRICK'S COLLEGE, WELLINGTON.

(Evening Post, December 5.)

AN annual event to which particular interest is attached by a considerable section of the community—namely, the distribution of prizes to the pupils belonging to St. Patrick's College, took place last night. The ceremony was performed in the large schoolroom, which was more than comfortably filled at half past 7 o'clock, and late visitors had to be accommodated with chairs in the corridor. The room was beautifully decorated with ferns, flowers, works of art executed by the pupils, and numerous devices. Amongst those present were His Grace Archbishop Redwood, Hon. Dr. Grace, Very Rev. Father Leterrier, Very Rev. Father McNamara, Very Rev. T. McKenna (Masterton), Rev. Father Kerrigan, Brother Mark, of the Marist Brothers' School, and several well-known city gentlemen, as well, of course, as the Very Rev. Dr. Watters and the College staff.

The proceedings were commenced with a concert, at which the musical and elocutionary abilities of the pupils were very aptly displayed. The College Band, under Bandmaster Cimino, opened the first and second parts of the programme. The College choir, under Father Braxmeier, sang a number of choruses and part songs. The orchestra, under Mr. T. Trowell, rendered several capital instrumental pieces; Masters S. Cimino, J. Henley, C. Kimbell and E. Harper pianoforte duets, and Masters P. J. Garvey, W. Crombie, and G. H. Harper recitations. The concluding item of the concert was the New Zealand National Hymn, composed by Mr. C. S. Thomas, which was sung by the choir with good effect. Mr. W. Raymond presided at the piano.

After the concert, Dr. Watters rose for the purpose of asking the Archbishop to present the prizes, but before doing so he addressed the assemblage. The rev. gentleman said:—My Lord Archbishop.—We have now come to the end of the academic year. It remains but to award the palms of honour. With your indulgence I would bridge over the interval that divides expectant students from the honourable awards and decorations that, at the end of a college year, signify excellence in accomplishments and general progress in matters of education. Our duty is to try to impart knowledge, and within the narrow limits of immature receptivity to train intellect, will and heart. For every scheme of education put forward by unprofessional experimentalists, who have no more right to theorise in matters of education than they have to write a prescription in medicine or give an opinion upon a point of common law—every scheme that starves the heart at the expense of intellect and will has written its name on the face of the world in the experience of recording ages; written its name down deep in the palaces of failure. In vain do we look along the avenues of time for results commensurate with glib promise, and we challenge the right of later-day sages to attempt to remove landmark marks of religion, that, clear and bright, stand out in the records of great countries attesting the convictions of our fathers. We turn to the great centres of ancient thought and culture; to the twin sisters, Athens and Alexandria, and we note the hideous development of the theory that the beautiful is the highest ideal to be realised. Look at the outcome. The forces of nature were transformed into immortal gods, and these gods were transcripts of the worst and basest passions of the human heart. So much so that there is no conceivable form of moral depravity that it does not find its counterpart in one or other of the gods of ancient Greece. Nor did Rome fare better. With the depravity of Greece Rome's master gift was a passion for law and order, organisation and conquest. While Greece held undisputed sway in the realm of mind, Rome eulogised in the sphere of action and ruled supreme in the difficult and the concrete. Though she ruled with iron will over a hundred million souls she failed to achieve a permanent pre-eminence in political and martial life. Rigid discipline and strength of arm and power of will gave way at last, overborne as they were by the flood of corruption which generated out of the heart and rushing through every artery at length swept over the Empire like a resistless sea, and prepared the way for decline and fall. Because one endowment of her nature was excluded, because these nations taught not and practised not the law of love in the divine sense of the term, the right hand lost its cunning, their methods resulted in gigantic failure, and their end is written in the book of shame. I would fain show you by contrast the vitality of other nations which recognised the human heart, and which, while leaving nothing to desire in the matter of progress, never overlooked the heart with its cravings. I will point to the Christian nations in the west of Europe, as long as they made religion their guide. That this lesson is not lost on the people of the colony, this college, so widely differentiating from the system of education now in vogue, is positive and emphatic proof. Our position is severely logical. We cannot avail ourselves of the systems of education in which we do not believe, nor can we allow our children to enter unequipped into the battle of life; and with a severity of logic which every right-minded man must admire, we put our hands down deep into our own pockets, and we build a laboratory of education equal to any in the land; but invested with the essential guaranty that the course of knowledge from dawn to dark shall be interwoven with the truths of Divine revelation and the solemn teachings of Divine and natural law. It is reassuring to know that the great minds of the day are with us on this head. I speak not of Ireland, which through sunshine and shade has never surrendered her ultimatum that religion shall form the corner stone of the arch and the pinnacle of the edifice of education. But I would ask is there in England a man of note, is there a family of repute, is there a parent with a sense of responsibility, that will voluntarily submit their children to the chill and chilling atmosphere of the secular schools? I will quote for you the words of the recognised leader of political thought in England; of the versatile Marquis of Salisbury, Prime Minister, of whom Justin McCarthy, in his "History of our own times," says "that he was the ablest scion of Tory nobility in the House of Commons." You will admit that his name will compare favourably with those logicians of second-rate order, and respectable nobodies who flaunt their theories against so-called "isms" in the oblong columns