

of which there is a trace was at Sathiamangalam, and the founder of the Jesuit mission may be said to have been Father Sirnami, who appointed his headquarters at the town of Seringapatam, many years before the capture of that historical fortress by the British. Beginning with the 18th century, churches were built in Kankanhalli, Haruballe, and Alesur, as well as in Bangalore, the first sacred edifice in the latter being St. Mary's, Blackpully. Then came the Fathers of the Foreign Mission, the most eminent among them being the Abbe Dubois, who resided most of the time at Mysore, Seringapatam, Palhalli, and Settihalli, establishing churches in those places. At that time a bishop was appointed for Pondicherry, and the Mysore Catholic mission formed part of that mission. In 1841 St. Patrick's, Shoolay, was built, the designer of which sacred structure was Father Gailhot, the first Catholic military chaplain in the station, under whose supervision the edifice was raised.

ROME.—A Students' Congress.—From the 3rd to the 10th of September (says the *Catholic Times*, August 24), a World's Congress of Catholic Students will be held in Rome. We are glad to notice that the movement is being taken up actively and that there is a good prospect of a successful gathering. The programme which has been arranged for the occasion embraces a considerable number of important questions. The delegates are to consider the best means of propagating the faith amongst students, and to what extent they should give assistance in works intended for the moral and religious improvement of the people. A special committee will examine the position of the different Catholic universities with regard to the progress of science, the tests they set for those who seek academic honors, and how far they influence the life of the people. Social subjects such as Christian democracy, the public work of Catholic students in Belgium, and the efforts of Catholic associations will be fully considered. The congress ought to prove a source of progress. It will afford the students who attend an opportunity of exchanging ideas, and encouraging one another in carrying out projects for the extension of Catholic ideas.

SCOTLAND.—Raffling at Bazaars.—Dr. Turner, Bishop of Galloway, in performing the opening ceremony of a Catholic bazaar at Dumfries, entered upon a defence of the practice of raffling at bazaars. He stated that if he chose to further a good object such as the one they had in view—the clearing off of debt, which was admittedly an evil—by taking part in a raffle, he did not see how morality suffered. If he preferred to take his amusement with a little bit of piquancy, he did not see why the most rigid Christian need object. Everyone who contributed to removing such an evil as debt was doing a good work.

The late Father Hughes.—A tributary word is due to the memory of Father John Hughes, of Langloan, Coatbridge, whose death we (*Catholic Times*) recently recorded. Ever since he entered upon the mission some twenty-three years ago, Father Hughes had been a pillar of strength to the cause of temperance. A call to help it was never made upon him in vain, and no sacrifice was too great for him if he thought he could influence either Catholics or non-Catholics in its favour. The doctrine he preached he practised with rigor. But for all that there was in his disposition nothing of the sourness which people so frequently attribute to total abstinence. On the contrary, whether in college or on the mission, he carried with him a genial buoyancy of spirits which was as exhilarating as sunshine. At all times good-humoured, but ever bent on serious work, he became a strong social force, and it would be no easy matter to measure the effects of his services to the Church in Scotland. At Langloan his first Mass was celebrated in the school, but under his charge the mission rapidly progressed, and last year he erected a splendid church at a cost of £13,000. He established flourishing branches of the Society of St. Vincent de Paul, the League of the Cross, and other associations, and gave his aid to every movement for the benefit of the people. Father Hughes was honored for his principles and his labors by men of all creeds, and no member of the local School Board or Parish Council was more highly respected. When a priest leaves his mark on social and religious life as Father Hughes has done, the good he has accomplished is not interred with his bones, but remains and fructifies.

THE NEW ARCHBISHOP OF EDINBURGH.

The Right Rev. James A. Smith, D.D., has been appointed to the Archdiocese of St. Andrews and Edinburgh, in succession to the late Archbishop Macdonald. The new Archbishop (says the *Catholic Herald*) is at present the ruler of the diocese of Dunkeld, which has always been regarded as second in importance only to St. Andrews and Edinburgh. Archbishop Smith was born at Edinburgh on 18th October, 1841. He received his early education at Wellburn Academy, and in 1855 was admitted a student to St. Mary's College, Blairs, Aberdeen, after which he proceeded to Rome, where he distinguished himself as a brilliant theologian. He received the tonsure and minor Orders at St. John Lateran, Rome, from Cardinal Patrizi on 30th March, 1861, the first two minor Orders from Mgr. Ligi Bussi, vice-gerent, in his private chapel on the 14th of April of the same year, and the other two from the same prelate on the following Sunday. He was ordained priest on the 31st March, 1866. During his studies at Rome he not only distinguished himself in the ordinary classical, philosophical, and theological branches, but was chosen assistant to the late professor of astronomy there. On his return to Scotland in 1866 he was appointed Professor in Blairs, where he remained for many years. At the establishment of the Hierarchy, he was appointed one of the Canons of the Edinburgh Cathedral, and in 1890 was nominated successor to Bishop Rigg, of Dunkeld. Since his nomination to Dunkeld he has been most popular with all classes of the community. It may be remembered that at the funeral of the late Archbishop Macdonald, Archbishop Smith was celebrant of the High Mass. His appointment to the Metropolitan See is sure to give the utmost satisfaction to the clergy and laity of the Archdiocese.

CUSTOM OF CHAINING BIBLES.

DR. DE COSTA, in the *Catholic World Magazine* for August, tells the story of the chained Bible at Erfurt in 1507. He says:—

'No doubt there was a chained Bible at Erfurt in 1507. Chained Bibles were found 200 years later, as chained directories are seen to-day in hotels. The preface of the pre-Luther German Bibles stated that the book was "for the use of unlettered simple folk, lay and spiritual." They were quoted freely in sermons, and when Luther's edition appeared, Zwingle, a fellow-reformer, charged Luther with changing and mutilating the Word of God, which was deliberately done in the King James's translation, as the revised edition now shows. Much of Luther's translation was plagiarised.

'The Bible was published in Rome before Luther was born, as well as in cities like Naples and Florence. The Popes contributed to get the Bible into circulation. In France and Spain many editions appeared, and it is estimated that 300,000 Bibles were in circulation when Luther "discovered" the Bible in 1507.

'In 1311 Pope Clement had ordered the establishment of professorships for the study of the Sacred Word; and Pius VI., in 1778, congratulated the Archbishop of Florence on his success in placing the Scriptures in the hands of the people in their own tongue, as the Scripture "ought to be left open to everyone." The history of the Popes is a history of Bible advancement. Adam Clarke, the celebrated Methodist commentator, declared that the Benedictine Calmet's was, "without exception, the best commentary on the Sacred Writings ever published, either by Catholics or Protestants."

'Something like the facts of the case was recognised by an Anglican clergyman at a recent missionary conference in New York. It was admitted that the giving of the Scriptures to the people in their own language was the policy of the Church down to the sixteenth century, but that the Council of Trent, in 1546, took "a fatal position" in opposition to the Scriptures. Here is another of those falsehoods endowed with perennial youth. It is a case calling for a companion picture to that by Ward. We should have now the "Chaining the Bible at Trent."

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