

Friends at Court.

GLEANINGS FOR NEXT WEEK'S CALENDAR.

(Written for the N.Z. TABLET.)

- January 20, Sunday.—Second Sunday after Epiphany. Feast of the Holy Name of Jesus.
 „ 21, Monday.—St Agnes, Virgin and Martyr.
 „ 22, Tuesday.—SS. Vincent and Anastasius, Martyrs.
 „ 23, Wednesday.—Espousal of the Blessed Virgin Mary.
 „ 24, Thursday.—St. Timothy, Bishop and Martyr.
 „ 25, Friday.—Feast of the Conversion of St. Paul.
 „ 26, Saturday.—St. Polycarp, Bishop and Martyr.

ST. AGNES.

St. Agnes was a Roman virgin and martyr, 12 or 13 years of age, beheaded during the reign of Diocletian. She was slain after having been exposed to the vilest outrage in a house of ill-repute. A magnificent church was erected in her honor at Rome by Constantine the Great. There every year on the feast of the saint they bless two lambs, which religious have carefully raised. The lambs' wool serves to make the *pallium* which the Sovereign Pontiff sends, as a sign of their jurisdiction, to all the patriarchs and all the metropolitans.

ST. PAUL.

St. Paul, Apostle of the Gentiles, was born in the year 2 A.D., of Jewish parents of the tribe of Benjamin, at Tarsus in Cilicia, a city which enjoyed Roman citizenship; martyred at Rome in the year 67. Named Saul at his birth, he was sent to Jerusalem to become a disciple of the famous Doctor Gamaliel. He was on his way to Damascus, when our Lord appeared to him. The violent enemy of the Christians was converted (37) and baptised. He remained three days in solitude, then went to Jerusalem 'to see Peter.' At Antioch he was ordained, and officially recognised as an Apostle of the Gospel. In company with Barnabas he set out on his first missionary journey (45-48) to Cyprus, where he converted the proconsul, Sergius Paulus; thence he passed to Asia Minor, spreading the Gospel and strengthening the Faithful in the faith of Christ. By prayer, fasting, and imposition of hands, he ordained bishops and priests to govern the new congregations, and then returned to Antioch. A great controversy had arisen in the Church of this city. The Jewish Christians contended that the Gentiles, who were admitted into the Church without circumcision, should be made subject to the law of Moses. The difficulty was settled by the Apostolic Council of Jerusalem (50) in these words: 'It hath seemed good to the Holy Ghost and to us to lay no further burden upon you than these necessary things, that you abstain from things sacrificed to idols and from blood and from things strangled and from fornication' (Acts xv. 28). In consideration of the Jewish Christians, Peter had up to this time observed the Mosaic law; Paul reproved him, fearing that the pagan converts might be led astray if the Head of the Church continued to observe the law of circumcision. As to the matter itself, both Apostles were of one mind. In the year 52-55 St. Paul set out on his second missionary journey. It extended to Asia Minor, Macedonia, Athens, Corinth, Ephesus, and Antioch. On his third missionary journey, which lasted from 55-58, St. Paul went to Asia Minor, remained a long time at Ephesus, then visited Corinth, Macedonia, Miletus, Caesarea, and Jerusalem. Immediately upon his arrival at Jerusalem the Jews attempted to put him to death (58), but the guard of the temple freed him. Having spent two years in prison at Caesarea (59-61), St. Paul appealed to Caesar, was sent to Rome, where he was again imprisoned for two years (61-63). Having recovered his freedom (64), he went to the far West (Spain), thence to Asia Minor, Macedonia, Crete, was again sent to prison and beheaded in Rome, June 29, A.D. 67. Feast of St. Paul's Conversion, January 25. We have fourteen canonical letters from St. Paul, which are addressed partly to one or several congregations, partly to certain persons (Timothy, Titus, Philemon).

ST. POLYCARP.

St. Polycarp (70-166) was bishop of Smyrna. He was the immediate contemporary and friend of St. Ignatius, but nothing certain is known as to his origin or the place of his birth. Irenæus, his disciple, tells us that he was instructed by the Apostle St. John, and appointed by him Bishop of Smyrna. About the middle of the second century he journeyed to Rome to consult with Pope Anicetus regarding the time of Easter. On this occasion he brought back to the Church many who had been led away by the Gnostics, Valentine and Marcion. It is recorded that on meeting Marcion in the streets of Rome, when the latter asked whether he knew him, he replied that he knew 'the first-born of Satan.' He was close on a hundred years old when he died the death of a martyr by the sword—having been miraculously preserved from death by fire—under Marcus Aurelius, about 166, or, according to others, about 155 or 156. Of his letters, which St. Polycarp, according to the testimony of St. Irenæus, wrote to the neighboring Churches and to particular persons, we possess only that to the Philippians, whose authenticity is vouched for by Irenæus and Eusebius, and by the fact that it was publicly read in the churches, and that its subject is quite in harmony with the doctrine of the Apostles and the circumstances of the time of the author.

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People We Hear About.

Dr. Chadwick, the Protestant Bishop of Ossory, told an amusing election story at the inaugural meeting of the Philosophical Society. He was congratulating his auditors upon having such a peaceful gathering, and recalled an experience of his own in reference to a hotly-contested Galway election some years ago. Feeling ran very high, and blows were as plentiful, if not more so, than arguments during the progress of the contest. A little before the polling day he met a voter and asked him: 'Who do you think will win?' 'Begor sir,' was the answer, 'I suppose the survivor.'

Mr. George Wyndham was for several years before he entered the House of Commons in '89 as member for Dover, Private Secretary to Mr. Arthur Balfour, whom he accompanied to Ireland during his Irish Chief-Secretaryship. Letters frequently appeared in the newspapers, very smartly written, conveying the opinions of Mr. Balfour, and signed 'George Wyndham,' which was generally supposed to be a *nom de plume*. Mr. Wyndham has, however, Irish connections. He is a great-grandson of Lord Edward Fitzgerald, the leader of the Irish Insurrection in 1798, to whom he is said to bear a striking resemblance. He is a nephew of the late Lord Leconfield, who held large 'English-managed' estates in Ireland.

Among the many dissatisfied sitters to artists the Duke of Norfolk has no place, says the *Daily Chronicle*. The statue of him executed by Mr. Onslow Ford, R.A., and put up in Sheffield last week to commemorate his bygone periods of office as mayor, has his entire approval. 'I trust that if you feel any misgivings concerning me you will turn from me and look at my statue, because I am certain that you will be inspired with a feeling of awe and reverence.' That is the Duke's message to the subscribers to the effigy, for which the sculptor has received the noble sum of £2075.

Mr. Eugene Kelly, of New York, is the tenant of mansions—one in England, and the other in Ireland—associated with historic memories. He has rented Drayton Manor, near Tamworth, the seat of the Peel family. In 1843 the Queen and the Prince Consort visited Sir Robert Peel, the Prime Minister, and Lady Peel at Drayton Manor. Sir Robert Peel, who was then advanced in life, and a person of austere manners and visage, whose smile O'Connell once compared to a sunbeam reflected from a coffin-plate, danced a jig for the amusement of the Royal party. This statement, which gave pain in the highest quarters, was authoritatively contradicted. Then Mr. Eugene Kelly is also the tenant of Caletown, County Kildare, the seat of the Conolly family, whose founder was Speaker of the House of Commons, at whose funeral the custom of wearing linen scarves as mourning emblems was introduced to encourage the linen trade. Lady Louisa Conolly, the wife of the Mr. Conolly of the day, who was a member both of the English and the Irish House of Commons, was a sister of the Duchess of Leinster, and an aunt of Lord Edward Fitzgerald, whom she was permitted to visit in 1798 when dying in a cell at Newgate.

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