

tive examinations for all appointments. We have strongly urged the same system as a partial remedy for the absurd anomalies that exist in the modes of making appointments and promotions in the public service in New Zealand. We sorely need a Public Service Board that shall be as free from even the suspicion of political 'pull' as the judges that with cold and passionless neutrality administer justice upon our Bench. The Act of 1886 provides that (except in the case of known experts in certain branches) all permanent appointments in our civil service shall be by competitive examination and by that alone. Let that Act be administered. And let us have, as its natural and necessary complement, a just and rational scheme which shall place the vexed and knotty question of promotion beyond the reach of either friendship, enmity, or caprice. Catholics, of all others, have the greatest reason to be dissatisfied with the present clumsy, capricious, and out-of-date methods of determining appointments and promotions in our civil service. The one angry certainty which they carry in their minds is this: that their portion of public appointments will be a relatively few petty posts as wood-bewers and water-drawers, with odd hungry clerkships thrown in—mere sops to Cerberus; and that the positions of comfort, influence, and bountiful emolument are reserved for the members of more favored creeds or no-creeds. For these 'no Papist' need apply. It is high time that parliament should pole-axe this administrative anomaly and see that the State should, once and for all, secure its servants by no other test than that of merit shown in fair and open competition.

Notes

Unexpected Praise

The London 'Guardian' (Anglican) is not a paper to which Catholics would usually dream of turning for praise of anything relating to the Catholic Church. Yet in a recent issue it reads aright at least one lesson of the late Conclave. It says: 'It is curious to notice—and it may surely be set down to the honor of the Sacred College—that, in spite of all that is currently said of intrigue and political wire-pulling, and even of darker things, in regard to the election, the choice should have fallen upon a man of peasant extraction, of whom the one thing certainly known is that he is religious.'

Pius and His Ways

The well-informed Rome correspondent of the New York 'Freeman' has many interesting things to say of the new Pope and of the boundless charity which impelled him, as priest, bishop, and patriarch, to dispose of all valuable personal belongings and live in strictly apostolic poverty for the sake of the poor. 'I well remember,' says the 'Freeman' writer, 'seeing Cardinal Sarto entering the Sistine on the last but one of the Solemn Requiems celebrated there for the repose of Leo XIII. He was in many ways the most remarkable looking of the entire sacred college with his tall, active figure, and his handsome face instinct with kindness and intelligence.' The Patriarch's robes looked as if they had seen a great deal of service—and they had, for he bought them second-hand ten years ago from the servant whose perquisite they had been on the death of the previous Patriarch of Venice. In this way they cost his Eminence the sum of \$20. Moreover the watch his Eminence wore that day—and still wears, unless he has changed it since last Sunday—was an imposing looking machine of nickel, which cost the sum of \$1. Some nine or ten years ago he wore for a whole month a handsome gold one which had been presented to him, but after that he either pawned or sold it. Whether the ring and cross he wore on that occasion were the genuine gold and precious stones they looked is also questionable—for it is certainly a fact that the Patriarch of Venice was in the habit of sending the few precious articles he possessed to the

pawn office. The next day when one of his friends expressed a wish that he might be chosen Pope, the Patriarch replied with an air of the most perfect assurance: 'Caro mio, I have taken a return ticket and I intend to use it.' So he had—but he did not mention the fact that he had borrowed the railway fare for his secretary and servant. It is also recorded that when Bishop Sarto was created simultaneously Patriarch and Cardinal, he saved as much as \$2 by having his purple sash dyed, instead of buying a new red one.'

Sizing Them Up

When Brann's 'Iconoclast' 'lights out' after a 'mean white,' it generally strikes him at a high velocity. That outspoken American non-Catholic journal has lately had a breezy article on the doleful prospects of Protestant missionary enterprise among the more than 6,000,000 Catholic natives of the Philippine Islands. The 'Iconoclast' bases its prediction of failure on the fact of common experience that 'it is almost if not quite impossible for an intelligent Catholic to become a good Protestant.' 'When,' says he further on, 'an honest, upright Catholic abandons Catholicism he almost invariably becomes an agnostic. When a dishonest devotee renounces his Catholicism he is apt to become a first-class Protestant scoundrel. I have known several reformed priests who wrote books, delivered lectures, and endeavored to "expose Romanism" in every possible way, but I have never known one who could be trusted or that possessed a single spark of honor.' He then gives a few samples. 'There was,' says he, 'Chiniquy, of Kankakee, Ill., who was not only a cheat, a fraud, but one of the grandest prevaricators who ever tried to rob the father of his laurels. This old impostor collected thousands upon thousands of dollars from his dupes, ostensibly to found missions and build homes for ex-priests. A fraction of the amount would be invested in some ramshackle den. Chiniquy would blow in the balance, set fire to the mission or home, report that he had been burned out by Catholics, and hit the road on another foraging expedition. . . Protestant missionaries in Porto Rico, Cuba, and the Philippines will appeal to the Chiniquys, Seguins, and Slatterys, but the sacrifice of the blood-baptized ideals of the republic is a frightful price to pay for such cattle. The better class may, as before observed, become infidels, but never Baptists, Presbyterians, or Methodists. If infidels are doomed to be damned, as these self-same missionaries tell us, then it is high time for them to cease their manufacture.'

DIOCESE OF DUNEDIN

The devotion of the Forty Hours' Adoration began in St. Patrick's Basilica, South Dunedin, on Friday morning, when the Mass of Exposition was celebrated by the Very Rev. Father O'Neill, of Milton, Rev. Father Coffey being deacon and Rev. Father Buckley subdeacon. On Saturday Mass was celebrated by Rev. Father O'Neill, of Holy Cross College. The various ceremonies were very well attended, and the devotion was brought to a close on Sunday with the Mass of Deposition, which was celebrated by Rev. Father Delany, Rector of Holy Cross College, Rev. Father Coffey being deacon, and Rev. Father Buckley subdeacon.

On Sunday morning at St. Joseph's Cathedral Rev. Father Murphy, Adm., referred to the weekly collection now being made in the parish for the purpose of liquidating the debt incurred in strengthening the towers of the Cathedral. He exhorted all to assist according to their means in defraying the cost of the work, and he trusted that the collectors would meet with a ready and generous response. The sum of £554 has been received up to date.

A dramatic performance of the 'Shamrock and Rose' will be staged at the Princess Theatre on the evenings of November 17 and 18, the proceeds from which will be devoted to the South Dunedin Orphanage. At a preliminary committee meeting held last week, the Rev. Father Coffey presiding, detailed arrangements in connection with the successful production of the piece, disposal of tickets, and various matters were gone into in a hearty manner. There are now over 60 children in the orphanage, and of that number only about one-third are being

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