

Commonwealth Notes

NEW SOUTH WALES.

Rev. H. J. O'Neill, D.D., of the diocese of Dunedin, arrived by the Sonoma on Tuesday (says the *Freeman's Journal* for November 22). Ordained at Mosgiel in 1921, he has for the last two years been at the Irish College, Rome. Having obtained his Doctorate in Theology, he is returning to his native diocese, Dunedin. During his stay in Sydney he is a guest at St. Mary's Cathedral Presbytery.

A Sydney cable message under date November 27, announces the death of the Right Rev. Dr. Gallagher, Bishop of Goulburn. The late Bishop of Goulburn was born at Castledearg, Co. Tyrone, Ireland, in 1846. He was educated at Maynooth College, ordained in 1869, and arrived in Goulburn in 1870. He was president of St. Patrick's College at Goulburn from 1874 to 1887; rector of Wagga Wagga from 1887, and became Bishop of Goulburn in 1900.

Last month his Excellency the Apostolic Delegate (the Most Rev. Archbishop Cattaneo), accompanied by his Grace Archbishop Duhig, his private secretary (Rev. Dr. Farrelly), Monsignor King, Rev. E. McAuliffe (Sydney), Rev. J. Leonard, P.P., and Rev. J. Bartley (Yass), visited Canberra, the Federal Capital. Members of the Federal Government arranged the visit. At Canberra his Excellency was greeted by some 50 Catholic residents, who were introduced by Mr. Oscar J. Collidge, who, on behalf of the Catholic residents read an address of welcome to his Excellency. Mgr. Cattaneo, in replying, expressed pleasure at being able to pay so early a visit to the infant capital. He thanked Mr. Collidge and his fellow Catholics sincerely for having so gracefully and enthusiastically received the representative of the Holy Father, on behalf of whom he blessed every one of them, and wished the Territory and the Federal Capital a great and prosperous future. Archbishop Duhig, Mgr. King, and Father McAuliffe also replied, each of them calling attention to the historic significance of the occasion. The Archbishop said that the coming of a Delegate to a capital city and a seat of Parliament so young as Canberra was probably unparalleled in history. The occasion would never be forgotten by those who participated in it, and it would live in the annals of the Church in Australia long after they had all passed away. Father Haydon, of Queanbeyan, in whose parish the Federal Territory is comprised, was indefatigable in his efforts to make the party happy on this occasion.



VICTORIA.

A reunion of surviving members of the C.Y.M.S., who formed the original society from its inauguration from the year 1875 to 1900, was held on Monday night in St. Patrick's Hall, when many old-time friendships were renewed, and interesting reminiscences were exchanged between the veterans (says the *Catholic Press* for November 22). The first magazine of the pioneer society was written in manuscript, later merging into the *Austral Light*. Mimic parliaments had been the training ground for many of their members, who, in the course of time, became real members of Parliament. Elocution was one of the chief studies of the society, by means of which many enjoyable entertainments were given for the benefit of Catholic charities. Their singing class was conducted by Mr. W. R. Furlong, and provided many promising singers for St. Francis's Choir, when it was in the zenith of its power. Nellie Armstrong, who afterwards became world-famous as Dame Melba, being soprano soloist. Reviewing the past, the president urged those coming on to take an active part in the affairs of the nation, and emulate those who had gone before by putting their best efforts into the C.Y.M.S.

His Grace the Archbishop opened a fete at Camberwell on a recent date, the proceeds of which are to reduce the debt of £5040 on the recently-erected parish school. In declaring the fair open, his Grace said that the heroic labors and the wonderful personality of their late pastor, Father George Robinson, had been a rich asset for Camberwell, and Father O'Brien had been zealously and successfully working out the plan of his predecessor. Commenting on the police strike, his Grace said that the rioting, the destruction of property, and the bloodshed were deplored by every right-thinking person, and not the least he was sure by the police, who were on strike. He hoped that

in the end the conclusion would be reached that the men could be taken back, that the number of the police force should be increased, that they should be better paid, and have the right to a pension. For his part, he would say that if two or three sensible men had got round a table at the right moment, with a real desire to find a solution for the misunderstandings and difficulties which had brought such disastrous consequences upon the city, the strike need never have occurred, and if he had the power he would have tried to silence some of the Melbourne papers. He did not know anything more likely to cause or increase trouble than the exaggerations and the vulgar and inflammatory language of the press during the recent days of unrest and anxiety.

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WEST AUSTRALIA.

By the death, on November 8, of Father Langley, the Archdiocese of Perth has lost a striking personality, and the Redemptorist Community a much-beloved and greatly esteemed member. Father Langley was born in Dublin sixty-three years ago, but by the transfer of his father to a Government position in Scotland, that country became the home of his youth and early manhood. Feeling himself called to the priesthood, the future Redemptorist began his ecclesiastical studies at Thurles, proceeding later to the Sulpician College at Issy, France, where he completed his theological course. In 1886 he entered the Redemptorist Novitiate at Bishop Eton, Liverpool, having as fellow-novices the Rev. Father Hunt and the late Fathers Bingham and McDonnell, all well known in Australia. Ordained priest in 1888 by Archbishop (later Cardinal) Persico, at St. Joseph's, Teignmouth, Devon, Father Langley's first appointment was to a professorship in the Juvenate, Limerick. Little did they who knew Father Langley in those early days as a young professor, and who listened to his quiet, but instructive discourses in St. Alphonsus' Church, anticipate that before many years he would be known throughout Ireland as a powerful and impressive Mission preacher. Indeed few could compare with the deceased priest either for lucidity on the exposition of Catholic truth, or for the truly Apostolic energy with which he denounced every wilful violation of the Law of God. To a nature singularly honest and straightforward and incapable of the least dissimulation, there was added a gift of faith exceptionally strong and lively, so that both nature and grace combined to make Father Langley the uncompromising opponent of heresy and dishonest pretence of every kind. On the other hand, like his Divine Master, Father Langley loved little children for their guilelessness and simplicity; and like Him he was always most at home with children, and with those who by their unworldliness had "become as little children." Although generally more or less an invalid himself (says the *W.A. Record*), Father Langley was noted for his sympathy with the sick and suffering, who were on this account almost invariably entrusted to his care in the different communities in which he lived. Allusion to this trait in the character will not be considered out of place when it is considered that it was in the exercise of charity, well nigh heroic, towards one who was painfully afflicted that Father Langley came to Australia ten years ago. Most of his life as a missionary was spent in Ireland, but as a member of the Redemptorist Community at Clapham, London, Father Langley labored also with characteristic zeal in different parts of England. Since his arrival in Australia he was attached in turn to the Redemptorist Communities at Waratah, N.S.W.; Wellington, N.Z.; Galong, N.S.W., until May, 1922, when he joined the Community at North Perth.

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At the Council of Trent the Church enumerated the books of the Bible which must be considered as sacred and canonical. They are the seventy-two books found in Catholic Editions, forty-five in the Old Testament and twenty-seven in the New.



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