

reign of Pius X. is to take place in St. Peter's on the first Sunday of next December, when the Blessed Sauli, of the Congregation of Barnabites, will be solemnly enrolled in the list of Saints. It is not unlikely that another 'Beato,' to whom there is a great devotion in England and Ireland, will also be canonised at the same time. On the following Sunday his Holiness will beatify a number of venerable servants of God, among them the 'Cure of Ars,' in whose process Pius X. has taken a very special interest. Between the canonisation and the beatification will come the great ceremony in St. Peter's for the close of the Jubilee of the Immaculate Conception, when his Holiness will pontificate and crown the picture of Mary Immaculate. The number of Bishops present in Rome at the time promises to be exceptionally large. The majority of the French Hierarchy will come for the beatification of the Cure of Ars; all who live within a radius of a hundred leagues from Rome are obliged to be present at the canonisation, and it is expected that the Jubilee function also will attract a great many others. It is stated on good authority that the Holy Father will avail himself of the occasion for holding a great gathering of Bishops in the Vatican to submit certain important matters to them. The rumors about the re-opening of the Vatican Council continue, but they continue to be rumors.

A Matter of Surprise

The question put in the House of Commons by Mr. Sloan on July 14 (writes a Rome correspondent) came as a surprise to Rome, because not a word of protest, censure, or criticism had been uttered here about the visits which the British sailors paid to the Pope. Incidents in connection with pilgrimages had in the past been manufactured or exaggerated, but here was an event which passed without unpleasantness anywhere. It will be best to prick Mr. Sloan's balloon with the aid of a leading Liberal newspaper of Rome. 'Evidently,' it says, 'the question of Deputy Sloan alludes to the visit which the English sailors paid to the Pontiff. Now, it is true that such a visit took place, but it is by no means true that a "parade," as the Hon. Mr. Sloan calls it, took place through the streets of Rome. Hence the Italian Government was not called on to give any permission, because it is a rule of Italian legislation and politics to ensure that pious visits to the Basilica of St. Peter and pilgrimages to the throne of the Pontiff may take place with all liberty. There was, in consequence, no "parade"; it is, however, natural that when it was a question of hundreds of seamen, these were put in military file, and led in military order to the Vatican. But this does not make a "parade," and, on the other hand, the visit paid by the English Admiral to the King and the Government, and his participating in one of our military festivals—that of the launching of the Regina Elena—remove from the visits to the Pope of the English Catholic seamen whatever meaning might not be perfectly loyal.'

SCOTLAND.—A Presentation

The members of St. Machan's congregation, Lennox-town, recently presented a handsome silver chalice to Father James McDonald, a newly-ordained priest, and son of an old and much-esteemed member of the congregation. Very Rev. Canon Turner presided, and made the presentation in the name of the congregation.

UNITED STATES.—A Remarkable Compliment

The reception at the World's Fair, St. Louis, of Cardinal Satolli was a remarkable compliment to this distinguished Prince of the Church. He was met at the railway station by ten thousand people, and during his stay in the city he was the recipient of many receptions and dinners in his honor. 'M. Jules Boevioe, the French Commissioner (says the correspondent of the 'Boston Pilot'), gave him a grand dinner, which had some significance, owing to the strained relations between France and the Vatican. The German and Austrian Commissions followed with great banquets, which were attended by the leading personages in St. Louis. President Francis also entertained his Eminence with lavish hospitality, and the Cardinal has declared that he can never forget the warm welcome he received from his old friends in St. Louis.' St. Louis, of course, is a great centre of Irish and German Catholicity to-day, as well as being a city whose historical traditions and memories are nearly all Catholic.

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Chinese Labor in South Africa

The following strong condemnation of the introduction of Chinese into South Africa is taken from the 'British Weekly,' an English Nonconformist organ:—

The ghastly business of introducing Chinese serfs into South Africa grows more hideous with every fresh revelation of the facts. The whole country reads with rising indignation the scraps and fragments of information that are allowed to filter through. More than a thousand of 'animated implements' have been brought to Durban. No one is allowed to approach the vessel. The landing stage is guarded by a body of Zulu police. On one occasion the poor creatures were packed into a train, locked up, and run through straight to Johannesburg under military guard. It is stated by one of their overseers that they are ignorant of the severe restrictions that will be laid upon them, of the small purchasing power of money in South Africa, and they will soon find out that their minimum wage is to be not 2s a day, as Mr. Lyttelton promised, but 1s a day. During the thirty days' voyage of the ship there were three deaths on board from beri-beri, and forty other cases of that peculiarly loathsome disease—a form of sleeping sickness.

The overseers are to be Chinamen, and have already been appointed. The serfs are being photographed for future identification; their finger impressions are taken as if they were criminals. As long as the question was discussed in Parliament we were told that South Africa was bankrupt, and would be ruined if Chinese serfs could not be found. Now Lord Milner laughs at the 'crocodile tears that have been shed over financial troubles which are nothing out of the common,' and tells us that the Transvaal and the Orange River Colony are both paying, and that the latter shows a surplus. It is not wonderful that the wrath of honest Conservatives is kindled against such tricks. The 'Standard' says that the Ordinance was exposed to much legitimate criticism in its original form, and that the impression prevails that the amendments made have not been carried into effect in the spirit in which they were sanctioned. Our contemporary goes on: 'The mode in which the first batch of Chinese have been brought into the colony has revived a good deal of the opposition which the proposal provoked at its inception. There is something extremely repellent to English notions in this immigration of a draft of laborers under precautions and restrictions which would seem better suited to convicts than to free working men. The smuggling in of the coolies under guard, their virtual imprisonment en route, and the obvious denial to them of their personal liberty may be necessary, but all these things have an ugly look.'

We have thought all along that the whole transaction was the most nefarious which has been undertaken even by this Government, and it is to the lasting shame and permanent weakening of certain sections of the Christian Church that they have in any measure condoned it. But the moral sense of the country, the moral sense of those who stand outside all churches is far sounder than that of many ecclesiastics. The people have not lost their love of liberty or their care for righteousness, and because they have not lost them all this wickedness must come to naught.

In the course of an address at Mount Carmel, Waterloo, Cardinal Moran congratulated the good people on showing such calmness in face of the many insults offered them and their faith during the past few months. He trusted their people would pay no attention to those matters. They were a truly democratic people, and the great principle of genuine democracy was not to heed any insult offered. Their only desire was to do good, to promote every good cause, and aid everyone engaged in a good cause, no matter what his denomination might be. They did not restrict their support to those who might worship at their own altars. In political matters religion had nothing in the world to say as to giving preference to one rather than to another. All they desired was that he who would represent the principles they were advocating would be aided by them. 'We trust,' added his Eminence, 'they who represent us will always be found foremost in advocating every good measure, and diffusing far and wide throughout Australia everything that can promote peace, justice, harmony, and charity in all ranks of our people.'

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