

ST. PATRICK'S COLLEGE, WELLINGTON SCHOLARSHIPS.

FOUR SCHOLARSHIPS of the yearly value of £25 each, tenable for Four Years, will be offered for Competition in December, 1905. These Scholarships are open to all Catholic boys attending the Parochial Schools of the Colony.

CONDITIONS.

1.—Candidates for Scholarships must be under the age of fourteen on the first day of January, 1906.

2.—Application to be examined should be forwarded to the Rector before the tenth day of November, 1905; such application to contain (a) a letter of recommendation from the Parish Priest; (b) a certificate of date of birth; (c) an entrance fee of 10s.

3.—The examinations will be conducted in writing, and will be held early in December, 1905, at centres to suit the general convenience of candidates.

4.—Candidates will be examined in (a) The New Zealand Catechism, No. 2; (b) Writing, Spelling, English Grammar, Essay, and Arithmetic. The questions will be of the same grade of proficiency as the Sixth Standard Board of Education.

5.—The Scholarships will be allotted in the order of merit to those candidates who obtained the highest aggregate of marks.

6.—A Scholarship will be forfeited unless the successful candidate shall have lodged the sum of £20 with the College Procurator on or before the fifteenth day of February in each year of tenure, and unless he shall be present in the College on the first day of each session.

7.—Should the diligence or conduct of any scholar prove unsatisfactory, the Rector is empowered to declare his Scholarship vacant.

8.—In all questions concerning the obtaining or holding of Scholarships, the decision of the Rector shall be final.

9.—All Scholars must provide a full outfit according to College Prospectus.

AUGUSTINE KEOGH, S.M., B.A.,

Rector.

St. Patrick's College,
1st September, 1905.

THE CATHOLIC BOOK DEPOT Opposite THE CATHOLIC CATHEDRAL, BARBADOES ST., CHRISTCHURCH.

ESTABLISHED 1880.

'The Australian Catholic Readers'

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EDITOR'S NOTICES.

Send news WHILE IT IS FRESH. State reports will not be inserted.

Communications should reach this office BY TUESDAY MORNING. Only the briefest paragraphs have a chance of insertion if received by Tuesday night's mails.

Reports of MARRIAGES and DEATHS are not selected or compiled at this office. To secure insertion they must in every case be accompanied by the customary death or marriage advertisement, for which a charge of 2s 6d is made.

MARRIAGE.

McCURDY—TOOMEY.—On August 9, at St. Patrick's Basilica, South Dunedin, Daniel, eldest son of the late John McCurdy, Peninsula, to Anastasia Toomey, of Dunedin.



To promote the cause of Religion and Justice by the ways of Truth and Peace.

LEO. XIII, to the N.Z. TABLET

THURSDAY, SEPTEMBER 21, 1905.

THE MOTHER CHURCH OF AUSTRALASIA



WITH happy appropriateness, the National Council in Sydney was this year made memorable by the solemn consecration of St. Mary's Cathedral, the mother-church of Australasia. That noble building was (as Cardinal Moran said at its solemn dedication five years ago) 'erected on the site where the first foundations of the Church were

laid in the southern continent—foundations which for many a long year were destined to be cemented with the tears and sanctified by the toil of heroic men, exiles for religion, and confessors of the Faith.' That beautiful story in chiselled stone brings us back to the days when the barbarities of the convict system made early life in Australia a hideous nightmare and the country's history a Newgate calendar, and

'Pale Anguish kept the heavy gate,
And the Warder was Despair.'

It was only in 1820 that regular ministrations of religion were permitted—and even then under severe restrictions—to the thousands of Irish Catholic convicts and the few free settlers of our Faith in Australia and Tasmania. The illustrious Dr. Ullathorne, the second Prefect-Apostolic, arrived in 1833. At that time the Catholic body in New South Wales numbered 17,179 in a total population of 60,794, of whom some 36,000 were free. There was at that time no roofed church on the Australian mainland. There were four Catholic schools. Four churches were, however, in course of construction. In Tasmania there was no school, and its solitary church, in Hobart, was described by Dr. Ullathorne as 'a mere temporary shed.' In 1831 Australia, Tasmania, and the adjacent islands were formed into a Vicariate-Apostolic, John Bede Polding, an English Benedictine, was appointed its first Bishop—a strange fulfilment of the prophetic ratiology which styled him, in his schoolboy days, 'the Archbishop of Botany Bay.' His vast diocese contained, in 1841, 35,690 Catholics, ministered to by twenty-eight priests, and scattered through a territory over twenty times more extensive than the British Isles. In 1812 and 1843 the dioceses of Hobart and Adelaide were created, and in the following year (1844) the first Synod of the Church in Australasia was held in Sydney. The Catholic population had risen to 56,899 in 1851, the year of the gold-fever. There are now nearly a million adherents of the Ancient Faith within the boundaries that marked the jurisdiction of Australia's first Bishop in 1835. In the birth-year of the nineteenth century there was no priest exercising the sacred ministry in Australasia. As late as 1824 there were only two. In 1833 there were only four. In the present year of grace they number more than a thousand in the seven colonies over which Dr. Polding's spiritual sway once extended. Just seventy years ago the first Catholic Bishop set his foot upon the shores of these great South lands. There are now six Archbishops (one of them a Cardinal), sixteen Bishops, three Coadjutor-Bishops, three Vicars-Apostolic, and one

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