

OPENING OF NEW CHURCH AT PATUTAHU, GISBORNE.

(From an occasional correspondent.)

Great was the joy of the good Catholics of the beautiful little hamlet of Patutahi, and most enthusiastic was the large gathering that assembled to meet their beloved Bishop, who came to bless and dedicate a very fine and imposing edifice to the Sacred Heart on Sunday last, November 11. Before his Lordship and clergy arrived the church was crowded to excess, there being near 500 persons present. His Lordship was accompanied by the Rev. Fathers Mulvihill, Patterson, and O'Connor. After the ceremony of blessing was performed High Mass was commenced, Rev. Father Patterson being celebrant, Rev. Father Mulvihill deacon, and Rev. Father O'Connor subdeacon. After the Gospel his Lordship preached a very eloquent and instructive sermon 'On the Opening of a New Church.' He said: The church, oh! how great and excellent it is, be it made of wood or stone—for Our Blessed Lord was eaten up with zeal and incomparable and infinite love for the temple; for long before He came to us God was lowering Himself to the earth to trace with His finger the plan of His tabernacle. The glory of kings (he said) in all ages, as well of the Popes, has been to erect churches; and the peoples of every land, rich and poor alike, have made it their nation's and their country's pride to erect the finest and most exquisite of buildings for the honor and glory of God. In Australasia proof has been given of the fidelity and boundless charity of the Catholic people to excel in the beauty and grandeur of their churches, and shall not we love this building and the beauty of God's House, fashioned by you, and solemnly blessed and dedicated as the dwelling place on earth of the Most High? You have followed out every tradition of your forefathers, yea, I say more, the very instincts of human nature. Before the erection of churches the whole world's cry was *Pro aris et focis* (For our altars and our hearths), a watchword that Christianity has not been ashamed to borrow from paganism. And why? Because it has recognised that this thought has proceeded from the purest depth of the hearts of men—'For our altars and our homes!' Let us engrave these words in letters of gold upon the walls of our churches and our homes. We come here—your families gathered under this roof—to offer to Almighty God this living monument of your love and good ness, and to be renewed afresh by the voice of your good priests in the holy love of altar and home. His Lordship then proceeded to define the history of paganism, and traced the foundation of the Jewish Temple, that had its great acts of worship in the blood of sacrifice and the psalms and praises of the people. Then the Bishop proceeded to illustrate what Christianity had done in the past in the erecting of the most noble temples the world has ever seen, and which are now living memorials of the love and charity of her people. The Church—house of God—has taken the place of the temple of old, it has become the house of Man, the house of the King of Kings, has become the home of the people, the dwelling of the poor. Man receives here the right to speak to God by prayer and praise. Proceeding, the Bishop, in appropriate language, explained the beauty of the historical development of the Catholic Church. He spoke of the catacombs of ancient Rome, whose altars were the tombs of martyrs. Our Church, he said, is a sign of prayer and love of that Sacred Heart Which loves men so much, and to Which we are ever ready to offer our very best gifts. And this beautiful church that you have just built and dedicated to the Sacred Heart, and of which you feel so justly proud, if not a basilica or a cathedral, is the House of God, opening its doors wide to you to come and find rest and peace therein.

The musical portion of the service was rendered by the members of St. Mary's Choir, Gisborne, under the direction of Mr. G. Palaret. Farmer's Mass in B Flat was given, and the soloists excelled themselves in the parts allotted to them. The soloists were Mrs. Hennessy, Miss Buchanan, and Messrs. Barlow and Guise, among those who assisted the choir were Madames Orr, Cussens, Williams, Misses Neal, McQuirk, Lynch, Buchanan (2), O'Connor, Butt, Orr, Messrs. Doyle (2). The collection amounted to the handsome sum of £50, together with the amount of £220 collected by Fathers Mulvihill and O'Connor previously. So that little remains as a debt upon the church. In thanking the congregation for their generous support, his Lordship highly eulogised the work done in the district by the Rev. Fathers Mulvihill and O'Connor.

A confirmation service was held in the evening at St. Mary's Church, Gisborne, and 138 persons were presented for the Sacrament. An eloquent sermon was again preached by the Bishop. There was again a crowded congregation. Thus passed a red letter day in spiritual and temporal successes for Gisborne.

A concert was given on Tuesday evening by the pupils of St. Mary's Convent in honor of the Right Rev. Dr. Lenihan. It was

largely attended, and passed off most successfully. The proceedings opened with a chorus entitled 'Welcome,' which was given in a pleasing manner, and was followed by the cantata 'The children's festival.' The grouping of the children in the several scenes was artistically arranged, and the whole piece was carried out in a highly creditable manner. Miss Linda Nicholson took the part of the heroine, Laila, and made a distinct success of the part, her singing of 'Home, sweet home' being especially commendable. Miss Mabel Clarke in the double part of the Fairy Queen and one of the three beggars, also did very well, whilst she was ably supported by Misses Hazel Harding and Eileen Nicholson. Misses Daisy Devery, Jamie Hale, and Lizzie Brosnahan, appeared as mountain children, and greatly pleased the audience with their singing. Among the other items were a pianoforte duet by Misses Daisy Devery, Nellie McLaughlin, Kathleen Quinn, Rosie Liddell; trio by Misses Mabel Clarke, Kathleen Quinn, Nellie Martin, Linda Nicholson, Mary Fitzgerald, Emily McConville; pianoforte solo by Misses Mabel Clarke and Nellie Murphy; violin solo, by Miss Lullie Power; pianoforte solo, by Miss Rosie Liddell. One of the features of the evening was the tambourine drill by the pupils, which was excellently executed, the marching of the children being particularly good. During the evening the pupils presented an address and purse of sovereigns to the Right Rev. Dr. Lenihan. In acknowledging the address and presentation, his Lordship sincerely thanked the children for the attractive entertainment that they had given that evening. He highly eulogised the work performed by the Sisters of Mercy, and in conclusion said: 'If the music that I have heard this evening is proof of the ability of the teachers at the convent, then parents need have no fear of sending their children, for they can rest assured that they will be well taught. Bishop Lenihan very generously donated the amount received from the children, £20, to the Patutahi Church Fund and Convent School, each receiving half the amount, the announcement of his intention to do so being greeted with hearty rounds of applause.

THE PAPAL TIARA.

REPLYING to a correspondent as to the origin and symbolic meaning of the triple crown of the Papal tiara the *Austral Light* says that there is a great discrepancy as to the time of the first assumption of a crown by a Roman pontiff. Some place the date as far back as the time of St. Sylvester, in 325. The second crown was added about 1296 by Boniface VIII. The third was assumed by Urban V. in 1362. The tiara itself is really a combination of crown and mitre, and would appear to have been intended to symbolise the union of spiritual and temporal jurisdiction in the wearer. But we have met fully half-a-dozen explanations assigned for the triple character of the crown. The Standard Dictionary says that it represents the spiritual, temporal, and purgatorial dominion of the Pope. Darras, who is of opinion the tiara got its present form only in the pontificate of John XXIII., A.D. 1413, suggests that it 'represents either the three powers: royal, imperial, and sacerdotal, or the spiritual royalty over the faithful, the supremacy over the bishops, and the temporal principedom of Rome.' Pagi explains the triple crown as being possibly on account of the mystic number, while others see in it an indication of the paternal power that should accompany the exercise of the spiritual and temporal jurisdiction. With such conflicting testimony before us, we feel entitled to strike out for ourselves. And it is our opinion (for what it is worth) that the tiara symbolises the union of spiritual and temporal power, but that the triple character of the crown has no symbolical meaning, and was the result of repeated attempts to make the pontifical head-dress as distinctive and imposing as possible.

Several alterations in and additions to the ordinary train service on the Government railways will be made in connection with the Dunedin Agricultural Show and races. These changes will commence on November 29. Full particulars will be found in our advertising columns.—*

The Government Insurance Department is prepared to lend money in sums of £100 to £10,000 on country, city, and suburban freeholds at 4½ per cent. The terms of payment, which are of a most liberal character, can be ascertained on application at the head office, Wellington, or to the district manager, Dunedin.—*

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