

Friends at Court.

GLEANINGS FOR NEXT WEEK'S CALENDAR.

(Written for the N.Z. TABLET.)

- January 27, Sunday.—Third Sunday after Epiphany. St. Vitalian, Pope and Confessor.
 „ 28, Monday.—St. John Chrysostom, Bishop, Confessor, and Doctor of the Church.
 „ 29, Tuesday.—St. Francis de Sales, Bishop, Confessor, and Doctor of the Church.
 „ 30, Wednesday.—St. Felix IV., Pope and Confessor.
 „ 31, Thursday.—St. Peter Nolasco, Confessor.
 February 1, Friday.—St. Brigid, Patroness of Ireland, Virgin.
 „ 2, Saturday.—Feast of the Purification of the Blessed Virgin.

ST. JOHN CHRYSOSTOM.

St. John Chrysostom (347-407), the incomparable John of Constantinople, from his sanctity and eloquence called 'Chrysostom' or 'Golden-mouthed,' was born at Antioch. After spending six years in monastic solitude, where he devoted himself to prayer and the study of the Sacred Scriptures, he was baptised in 369. In 386 he became a priest, and in 397 he was advanced to the See of Constantinople. In his new post John displayed a wonderful zeal and energy. Greatly loved as he was by the people, his bold denunciation of vice made him numerous enemies, especially at court, who in 403 procured his banishment. Although almost instantly recalled, he was, at the instigation of the licentious Empress Eudoxia, again exiled the following year to Cucusus in Armenia. Three years after a new decree banished John to Pityus, in Colchis, the farthest limits of the empire, but before reaching that place he died at Comana in Pontus.

ST. FRANCIS OF SALES.

St. Francis of Sales (1567-1622), Bishop of Geneva and French writer, was born in the Castle of Sales, near Annecy, France. Doctor in theology and law, lawyer at Chambéry, he left the world in 1595 to enter sacred orders. His life was a model of virtue. In 1610, with the help of St. Francis of Chantal, he founded the Order of the Visitation. His wonderful work, *Introduction to the Devout Life*, passed through forty editions whilst the saint was still alive. Pope Pius IX., in 1877, declared St. Francis of Sales a 'Doctor of the Church.'

ST. PETER NOLASCO.

St. Peter Nolasco was the founder of the Order of Mercy for the redeeming of captives from slavery. The foundation of the Order was laid in 1218. It was instituted with the co-operation of the King of Aragon and of St. Raymond of Pennafort, and was approved by Gregory IX., in 1230. These religious, who adhered to the Rule of St. Augustine, are often called 'Mathurins,' from their house at Paris which was situated near the chapel of St. Maturin. Between the years 1492 and 1691 this Order alone rescued nearly 17,000 Christian captives.

ST. BRIGID.

St. Brigid, one of the three patron saints of Ireland, was born about 453, of illustrious parents, at Faugher, near Dundalk. She received a good education, and to singular modesty and simplicity of manners united great charity. When her parents urged her to accept a suitor it is said that, in answer to prayer, one of her eyes became frightfully deformed, and she was quietly permitted to take the veil—her eye recovering when the ceremony was over. She was then sixteen years of age. Collecting a number of young girls like herself, she established a religious retreat in the county of Meath. Her reputation for sanctity increased daily and crowds of young women and widows applied for admission to her institution. To establish similar monasteries she visited Limerick, Roscommon, and other parts of Ireland. Between 180 and 190 she removed to Kildare, which will ever be associated with her name. Her charity was only equalled by her humility; occasionally she used herself to tend the cattle belonging to the nunnery, while to poor people she was known to give away the rich vestments of the institution. To meet the religious requirements of the place, Conlaeth, a recluse, was elevated to the bishopric. She died at Kildare about 525, aged about 70, and was buried in the cathedral. By some it is stated that her body was eventually removed to Down, and interred with the remains of St. Patrick and Columcille. Lanigan says: 'It would be superfluous to enlarge on the extraordinary veneration with which her memory has been revered, not only in Ireland and Great Britain but in every part of the Western Church; or to undertake a formal refutation of the impudent assertion of that pseudo-antiquary, Dr. Ledwich, that St. Brigid was an imaginary saint.' Her festival is the 1st of February.

'The bright lamp that shone in Kildare's holy fane' was a perpetual fire kept up in her cloisters probably for the benefit and relief of the poor. The custom was, in 1220, for a time suppressed by the Archbishop of Dublin, lest there might be supposed to be any connection between it and pagan practices. It was, however, soon relighted, and sustained until the suppression of the monasteries by Henry VIII.

The Duke of Norfolk, according to rumors current among his friends, has been solicited to take office under Lord Salisbury and has made the characteristically self-effacing reply that, where there are so many men who like an office, it is a pity to waste one upon him. The *Tablet* states that the Earl of Denbigh's name has been under consideration for the post of Under Secretary of War. Lord Denbigh has had no experience in any Government Department, but it is said he is a great personal favourite with the Queen.

WEDDING BELLS.

FOLEY—FANNING.

A QUIET but interesting wedding was celebrated on Wednesday, 9th inst., at St. Joseph's Church, Buckle street, Wellington. The contracting parties were Mr. M. Foley, of the District Court, Gore, and Miss Elizabeth Fanning, second daughter of Mr. W. Fanning, of Wellington. The Rev. Father Goggan officiated, and the bride was attended by Miss Walsh. Mr. Murphy was best man. After the ceremony the guests partook of a wedding breakfast at the residence of the bride's parents. The presents were numerous and costly. The happy couple left for Dunedin and the Otago Lakeland.

About 40 years ago (says an exchange) could be seen in a corn-chandler's shop in New Orleans a boy employed in labelling sacks which had been filled with corn. Although poor and sickly in appearance, he was so well liked by his employer and fellow-workers as to be generally called 'agreeable Little Jimmie.' He was the second son of an Irish family, and so poor were his parents that in order to increase the family income they were obliged to take him from school at an early age and send him to work. Jimmie grew and continued marking the sacks of corn, till one day his serious and pleasing manner attracted the attention of Father Duffo, a friend of his employer. 'How old are you, Jimmie?' 'Eighteen years, Father.' 'What do you do here?' 'As you see, I mark those sacks of corn in order to earn some money to help my family along.' 'You could not do better, my child, than help your parents but perhaps you could do it in some other way. Do you go to school? How do you pass your evenings?' 'Alas! The thought of studying in the evening had never entered Jimmie's head; but after this conversation he began to continue his studies with Father Duffo, although he had almost forgotten even the little he had previously learned. And what did he accomplish? After a while he became a self-made man, then Bachelor of Arts, then priest, then Bishop, then Archbishop, and to-day he is Cardinal Gibbons—an American prelate who exercises considerable influence, particularly among the working classes, who are justly proud of this man who came from their ranks. This Prince of the Church has preserved the same agreeable manner which distinguished him in his youth, and although he dislikes public meetings he does not hesitate debating any question which might benefit humanity. Some years ago an old man presented himself at the doors of the Congress of Baltimore, and with tears in his eyes asked to see his little employé. 'Do you wish to see Cardinal Gibbons?' he was asked. 'Call him Cardinal Gibbons as much as you will,' he replied, 'but to me he shall always be my Jimmie.' His Eminence at once recognised his former employer and both shed tears of emotion and joy.

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