

WAIHI NOTES.

February 18.

There is considerable excitement among the community here at the present time. What with the departure of men to join the contingents for South Africa, or to visit Auckland to see the Imperial troops, the agitation for increased wages, and the proposed sitting of the Conciliation Board, men have quite enough to talk about, to say nothing of the athletic sports which are to be held here on Miners' Union Day, and also on Easter Monday.

St. Joseph's Catholic Church congregation are now fortunate enough to have the services of a resident pastor. At nine o'clock Mass yesterday the Very Rev. Dean Hackett stated he had secured the services of the Rev. Father Brodie for Waihi, and trusted that the congregation would do all in their power to help him. The Very Rev. Dean returned thanks for the many kindnesses he had received from the Waihi public, and said he would be present at a meeting on Monday evening, 23rd inst., to introduce Father Brodie to the people, and also personally thank them for the many good turns they had done himself. After Mass many expressions of regret were heard that the genial Dean, whom we all know and love so well, was leaving the parish.

Owing to taking a leading part in the agitation for increased wages for miners and battery hands an esteemed member of the Catholic congregation here has been unfortunate in losing his employment in the mine.

DIOCESE OF CHRISTCHURCH.

(From our own correspondent.)

February 25.

The Christchurch Catholic Club and Marist Brothers' School Old Boys' Association renew their usual meetings this week after the Christmas vacation.

A general meeting of the congregations of the Pro-Cathedral and St. Mary's, Manchester street, is convened for this (Monday) evening in the Marist Brothers' Schoolroom, to consider the best means to be adopted for the due celebration of St. Patrick's Day.

Lenten instructions together with the usual devotions are given each Wednesday and Friday evening in the Pro-Cathedral. Many were present at the early Mass on Ash Wednesday, when the distribution of the ashes took place.

A strong and influential committee of citizens, including the Right Rev. Dr. Grimes, has been formed to devise some suitable recognition of the services rendered to the city by his Worship the Mayor and Mrs. Reece during Mr. Reece's term of office, which has been by far the most eventful in the history of Canterbury. Mr. and Mrs. Reece are leaving shortly on a visit to England.

At the Masses on Sunday the Very Rev. Vicar-General urged the necessity of increased membership to the Society of St. Vincent de Paul and the Society of the Sacred Heart, each of which, in its respective sphere, was capable of incalculable benefit to the community. After referring to the spiritual and temporal aspects of these and other admirable institutions in connection with the church, the Very Rev. Father expressed a strong desire that his words should not be allowed to go unheeded.

AT THE RAGPICKERS' MASS

SUNDAY morning at 11 o'clock, at St. Severin at the 'Messe des Chiffonniers'—the Ragpickers' Mass in Paris. all the Quartier Maubert is there, kneeling down, from the oldest 'meagottiers' of the 'Maub' to the youngest and shabbiest unfortunate of the Rue Galande, repentant for a day. And who are those, think you, up in the organ gallery, their forms and faces dimly silhouetted against the dim religious glow of the painted windows, making music for this queerest of congregations? They are a few of the most famous musicians in Paris—in the world. And at the organ is Saint-Saens himself. Beside him is Taffanel, rippling out on his flute the purest, most bird-like fantasies. Thibault, with the hand of a magician, evokes for those poorest of listeners beneath him the wailing human soul which, as some fanciful French poet has said, lies buried in every 'little brown violin,' only to be made vocal by the hand of a master. And with these there are often women of the 'haute monde,' who sing to that wonderful accompaniment, though when this is so, Paul Vidal generally replaces Saint-Saens at the organ. There is so much gloom in Paris, and so much more abrupt and terrible a sundering of class from class than even in London, that it is pleasant to record how, once a week, a few gifted and generous souls are stretching forth kindly hands across the abyss. Moreover they are not doing it for self-glorification. They are too big to need it.

It is unnecessary to impress on our readers the excellence of the Hibernian Australasian Catholic Benefit Society, and how incumbent it is on all Catholics to give it their most cordial support. A perusal of a notice, which appears elsewhere in this issue, will show that the Society offers unsurpassed benefits and privileges to mended to Catholic young men and women, for it inculcates a members. In addition to this feature the Society is specially recom- love of the Catholic faith, and of fatherland.—*.*

Our town and country readers are reminded that Messrs. Simon Brothers, boot manufacturers, and direct importers of best English and Continental goods, George street, Dunedin, are holding a monster boot sale, which will only last until Saturday week. It therefore behoves those who are about to purchase foot-gear to pay an early visit to the establishment and secure some of the bargains.—*.*

Friends at Court.

GLEANINGS FOR NEXT WEEK'S CALENDAR.

- March 3, Sunday.—Second Sunday in Lent.
- " 4, Monday.—St. Lucius I., Pope and Martyr.
- " 5, Tuesday.—St. Casimir, King and Confessor
- " 6, Wednesday.—St. Fridolinus, Abbot.
- " 7, Thursday.—St. Thomas Aquinas, Confessor and Doctor.
- " 8, Friday.—St. Cathaldus, Bishop and Confessor.
- " 9, Saturday.—St. Frances of Rome, Widow.

ST. CATHALDUS, BISHOP AND CONFESSOR.

THE great glory of the school of Lismore was St. Cathaldus. Like many other Irishmen who left home and died abroad, he has been almost forgotten by our native writers. But the country of his love and his adoption has not been ungrateful to Ireland. With one accord all foreign writers, following the testimony of Tarentum itself, proclaim that Cathaldus, its second apostle and patron saint, was an Irishman and a scholar of the great school of Lismore.

Lismore is far away from Taranto, as it is now called. Tarentum was a city of Magna Graecia, frequently hostile to Rome, and at the best of times yielding only a reluctant obedience to the Queen of the Seven Hills. Strange that this Greek-Italian city, situated in the very heel of Italy, should get its apostle from a Munster monastery. Yet such is the fact, to which its own writers bear unanimous and grateful testimony.

The *Life of St. Cathaldus* has been written by two Tarentines—the brothers Bartholomew and Bonaventure Morini—of whom the former wrote his account in prose and the latter in poetry. The substance of their account is as follows:—Cathaldus, or Cathaldus, which is the Latin form of Cathal, a very common Irish name, 'came from Hibernia, which is an island beyond Britain, in the western sea, smaller in area, but fully equal to it in the fertility of soil and productiveness of cattle, whilst in the warmth of the land, in the temperature of the climate, and the salubrity of the air it is even superior to Britain.' Some say, continues Morini, that Rachau was the Irish city in which he was born, because in many books he is called Cathaldus of Rachau, but the writer rather thinks his native town was Cathandum, which by a change of letter would be Cathaldum, the town of Cathal.

His father's name was Euchus and his mother's name is rendered Achlena or Athnea. Euchus is an attempt at Latinising the Irish Eochaidh. Achlena was a not unfrequent Irish female name, which was borne by the mothers of St. Fintan and St. Columbanus.

The young Cathal, who seems to have been born about the year A.D. 615, grew up in holiness and grace before God and men; and, according to the author, was whilst yet a youth sent to study in the great monastic school of Lismore. Morini's account of our saint at Lismore would seem to imply that he was a professor there as well as student, for he tells us that the fame of his learning and virtues attracted many disciples to the new college, and, what is more, raised up against himself many powerful enemies. He not only taught in the schools, but he preached the Gospel most successfully in all the country of the Desii, working many miracles too, and building churches—one of which, dedicated to the Blessed Virgin Mary, is specially mentioned in his life as the glory of Lismore.

After Cathaldus had ruled the See of Rachau for some years, with his brother Donatus and some companions he went on a pilgrimage to Jerusalem—a journey that it was by no means unusual for the fervent saints of Erin to accomplish even at that early period. On their return from Palestine their vessel was wrecked in the Gulf of Taranto, not far from the city of the same name. Taranto, the classical Tarentum, was an ancient and famous city, beautifully situated on the northern shore of the bay. It was founded by a Spartan colony of young men who had left their native country. The climate was delightful, the air bracing and salubrious; for the summer heats were tempered by the sea breezes and the mountains sheltered them from the biting winds of winter. But its inhabitants, even in the days of Phyrus, were said to be an effeminate and licentious people, more devoted to the pleasures of peace than to the arts of war.

When the Irish Bishop saw this beautiful city given over to pleasure and to vice, like St. Paul at Athens his spirit was moved within him, and in burning language he implored the inhabitants to return to the service of God, Whom they had forgotten. He performed also many striking miracles in the sight of all the people, healing the sick, and even, it is said, raising the dead to life. It happened at this time that there was no Bishop in the city, so the Tarentines besought the Irish saint to become their Bishop, and promised to obey his commands and follow all his counsels. Reluctantly he consented, in the hope that he might thus be able to win them back to the service of God. His efforts were crowned with complete success. Once more Tarentum became a Christian city in reality as well as in name, and Cathaldus was venerated as the second apostle and patron saint of the city. Cathaldus spent some years in his new See, then feeling his end approaching the saint once more exhorted the people and the clergy, in language of the most tender affection, to be true to the profession and practice of the Christian Faith. He died shortly after in his city of Tarentum, towards the close of the seventh century, on the eighth day of March. The holy remains, by which many miracles were wrought, were buried in a marble tomb, which up to this day is preserved in the sacristy of the Cathedral of Tarentum.