

Himself as well as on the interests of millions of human souls. The substance of this so-called royal oath consists in this, that King Edward VII., in presence of the Parliament of the nation and in the face of the civilised world, calls God to witness that the Holy Sacrifice of the Mass and the invocation of the saints is idolatrous and superstitious. The Dean then showed how Christ instituted the adorable Eucharist, how He gave the Apostles the power not only to do the same, by making them participate in His own divine priesthood, but also gave them the power to communicate this priesthood to others, namely their successors. It was in this way St. Paul and all the bishops and priests coming after the Apostles received the power to consecrate the bread and wine into the sacred Body and Blood of Christ. This power is transmitted by the channel of Holy Orders from Christ at the Last Supper table through the Apostles to every bishop and priest in the Church to the end of time. Hence Transubstantiation is the doctrine of the Catholic Church in all nations for 1900 years, and it is to-day the faith of 260,000,000 Catholics spread throughout the world. How then (continued the preacher) does the question stand? We have on the one side this vast number of Catholics in every age who build their faith on the infallible authority of the Church, 'the pillar and ground of truth,' which Christ commands us to hear and obey. Open the inspired word of God Himself, open the writings of the Fathers as well as on the practices of the saints and the faithful in all past ages. On the other side we have the King of England's royal oath, a sort of a last relic of the penal times, the outcome of the Puritan hatred then in England, which has no parallel in the history of civilised nations. The preacher then explained what an oath is, and how as an act of religion, it is the only means adopted by civilised nations of ascertaining the truth in all cases of doubt. As such, he continued, an oath must have three qualities, truth, justice, and judgment. In the oath of the new King we fail to find even one of the required qualities. The truth of the oath is not founded on the King's own scholarly abilities in being able to study the question even to his own satisfaction. It is not found in history, even in that of his own country, much less in the monuments and practices of the people of England in the past. Where is the justice of such an oath, not only to the Catholics of England and the Empire, but to those of other nations? It is not complimentary to them or their fathers before them to have their religion branded as idolatrous and superstitious? Is there any judgment on the part of a Christian monarch in all this? All honor to the great and noble-minded O'Connell who spurned the idea of taking such an infamous oath. If the French nation (continued the Dean) appointed a king to-morrow and, in contempt of Protestantism, put on his lips an oath to say that the Protestant religion is undoubtedly a human invention, that private interpretation is but a scheme invented by the first reformers to elude the authority of the Catholic Church, what would English Protestants say, though such an oath would have the support of all authenticated history? Need we then feel surprised to hear that Cardinal Vaughan, the chief Catholic authority in England, appointed a special day for a general Communion and a public act of reparation in the churches of England in atonement to God for the insult offered Him by such a blasphemous oath, particularly when taken by the sovereign of the nation. The preacher concluded by asking his hearers to pray together with their brethren throughout the kingdom that the time may not be far distant when this infamous relic of the penal times may be a thing of the past, and that the present sovereign may be the last to have the cowardice to commit himself to it. Dean Grogan said he would take the invocation of saints and the King's oath on next Sunday evening.

The celebration of the national feast in this parish this year promises to surpass all its predecessors. The social gathering in the Gaiety Theatre is to be preceded by a grand Hibernian procession accompanied by two bands through the principal streets to the hall. It is fully intended that everything connected with it is to be entirely Hibernian. It is anticipated that the Irishmen of the city will have a large amount of support from outsiders and from many friends in the country districts. Besides the beautiful national banner imported recently by Mr. John Higgins from Dublin two others are on their way for private families, and are expected to be here for the celebration.

DIOCESE OF CHRISTCHURCH.

(From our own correspondent.)

March 11.

Sir Westby B. Perceval is at present in Christchurch. After staying here some short time he goes to Dunedin, spending several months, it is said, in New Zealand before returning to England.

The Rev. Father Cooney was, on Sunday, inducted to the charge of the Lyttelton parish by his Lordship the Right Rev. Dr. Grimes. Mass was celebrated by Father Cooney and the Bishop preached to a crowded congregation.

In the presence of a large gathering at the Catholic school Ashburton, on Tuesday evening last the Rev. Father Crotty, who is leaving the district, was presented with an address and a purse of sovereigns. The address, which was read by Mr. L. Hanrahan, was printed in gold on green satin. This, with the purse of sovereigns, was handed over by Mr. F. Cooper, the chairman of the meeting.

The Old Boys' Association of the Marist Brothers' School met for a social evening on Monday last in their club rooms, about 100 being present. Among the guests were the Rev. Fathers Galerne and McDonnell, and Brother Arthur. Father Galerne contributed several songs, which were much appreciated, whilst the members of the society, who were attired in the most grotesque style possible, in keeping with the nature of the entertainment, a 'Hard-up Social,' gave items which did not fail to interest and amuse the company.

The following are the names of the successful candidates from the Convent of Mercy, Colombo street, who passed the Trinity College examination held here last November:—Senior division—Mary C. Cremin (singing), 67; Margaret Zita Flynn (pianoforte), 75. Junior division—Lizzie Joyce (pianoforte), 72; Hilda Flynn (violin), 70. Preparatory division—Nessie Bower (pianoforte), 72; Nellie Turner (pianoforte), 67.

Every effort is being made to ensure the success of St. Patrick's day celebration. A first class concert programme is being arranged, and the services of Miss Rose Blaney, who has been specially engaged to come from Dunedin, together with all the leading vocalists of Christchurch have been secured. It is confidently anticipated that the spacious concert hall of the Exhibition Buildings will be thronged on the occasion. It is pleasing to note that year by year a higher tone is aimed at in these gatherings, which do so much to cement the good feeling existing among the people of Ireland when it is a question of celebrating the annual festival of her patron saint.

The Christchurch Catholic Club held their usual weekly meeting on Tuesday evening. Mr. E. O'Connor, vice-president, was in the chair, and there was a large attendance. Four new members were balloted for and elected, and the nomination of several others was received. The evening was principally occupied in the discussion of matters regarding the future operations of the Club. A great deal of practical interest was shown by those present, this proving that the Association is possessed of the right element to ensure permanent good results. Negotiations are in progress for the acquisition of suitable rooms, a billiard table, and all things needful for carrying on the Club.

PRESENTATION TO FATHER COONEY, KUMARA.

A REPRESENTATIVE gathering of Catholics and of other well-wishers met last evening in St. Patrick's schoolroom, Kumara (says the Greymouth Star, March 5), for the purpose of presenting a farewell address to the Rev. Father Cooney who has received notice of removal to the charge of an important parish in Canterbury.

Mr. Robert M'Glone was voted to the chair and briefly explained the objects of the meeting. He expressed the pleasure it afforded him to be present and preside over such a representative meeting, although he stood almost alone of the older generation who had assisted at similar functions in the past. He was glad to see that the young men were following in the footsteps of their fathers. He then called on Mr. Joseph Sherlock to read the following address:

'Rev. and dear Father,—We, the undersigned, on behalf of the parishioners of Kumara and surrounding districts, having heard with pain of your approaching departure from amongst us, beg to express our heartfelt sorrow at the loss the parish is about to sustain. Though your stay with us has been all too short, we have nevertheless learned to appreciate your many excellent qualities of head and heart. As a priest, by example and precept, you have endeared yourself to us, and we would be wanting to allow you to take your departure without in some way showing our appreciation of your worth. The time at our disposal has been so short that we have been unable to mark our full sense of gratitude in a manner worthy of the occasion and that would leave no doubt as to the sincerity of our sentiments. We trust, however, that you will accept this address, not merely as an expression of our sorrow at your departure, but also as the forerunner of a more practical and tangible gift shortly to follow. In conclusion, we pray that God may grant you the graces and blessings necessary to enable you to overcome all difficulties you may meet in your new sphere of labor.'

Signed on behalf of the parishioners,

D. F. O'Hallahan, Jos. P. Sherlock, R. M'Glone, H. Burger, T. P. Fogarty, Thomas Moynihan, W. B. Gilbert, J. Murphy, J. Monaghan, and P. Galligan.

The Rev. Father Cooney, in replying, referred to the difficulty he experienced in finding words to fitly express his sense of gratitude, not merely for the present action of the people of Kumara, but for the kindness and generosity shown him on all hands during his stay. He had done nothing to deserve it. He had never met a more hospitable people, and the time he had spent in Kumara was amongst the happiest of his life. He referred to the grand broad spirit of Christian charity exhibited by all denominations in Kumara, and he hoped and prayed that such would continue to strengthen. After once again thanking those present, the rev. gentleman resumed his seat amid rounds of applause.

The Rev. Father O'Hallahan referred to the sorrow he experienced in losing Father Cooney. They had at all times got on exceedingly well together, and from his perfect knowledge of the parish he could always leave the guest of the evening in charge with perfect confidence had he occasion to go for a few days to any outside district. Besides this, the Rev. Father Cooney had a happy knack of winning the good will of non-Catholics.

Mr. J. Carey also spoke a few words of regret and good wishes.

PRESENTATION TO FATHER MAHONEY, THAMES.

ON the evening of February 24 an address and purse of sovereigns were presented at St. Francis's Church, Thames, to the Rev. Father Mahoney by Mr. J. M. Foy on behalf of the congregation. Father Mahoney (says the local Star) holds a large place in the affections of his people and in the estimation of the general public. Mr. Foy made a few introductory remarks and then read the following address:—