

MISSING PAGE

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Friends at Court

CLEANINGS FOR NEXT WEEK'S CALENDAR

January 7, Sunday.—Sunday within the Octave of the Epiphany.
 „ 8, Monday.—Within the Octave.
 „ 9, Tuesday.—Within the Octave.
 „ 10, Wednesday.—Within the Octave.
 „ 11, Thursday.—Within the Octave.
 „ 12, Friday.—Within the Octave.
 „ 13, Saturday.—Octave of the Epiphany.

GRAINS OF GOLD

BEFORE THE TABERNACLE.

Thou gazest down with loving kindness,
 Dear Lord, upon Thy suffering child;
 And into light is changed my blindness,
 As night before the sunbeams mild.
 With many wounds, with deep, deep sadness,
 I came before Thee, Lord, to-day;
 But all is changed to heavenly gladness,
 And at Thy feet has passed away.

Thy love sheds blessings all around us,
 As once in far Judea's land;
 With many graces Thou has bound us
 Thy captives in a holy band;
 And, oh! Thine eyes, with lovelight shining,
 Console my griefs, and make me know
 That I can rest, till life's declining,
 Within Thy care Who lov'st me so!

How sweet Thy Presence on Thine altar!
 How near, how near, Thou art to me!
 Oh, never let me change or falter,
 My heart shall live alone for Thee.
 Here let me kneel in adoration,
 Here at Thy feet, beneath Thy gaze.
 This is my rest, my soul's safe station.
 Be Thou my all, through all my days!

—Sacred Heart Review.

The slightest act may be done with a graciousness that warms the day, or with a hard indifference that almost repels us from goodness itself.

Success in the higher life largely depends upon laying a strong hand upon the appetites and the throbbing passions of the carnal nature so that we can sit at the footstool of God undisturbed by the longings of our discordant strivings.

Work in this busy world is likely to bring a great many failures, with only an occasional success. The failures are discouraging for the time being; but the only way is to keep on in spite of failures until the next success is attained.

Kindheartedness in one's dealings with others is the great charm of life. A mind attentive to the wants of others, which avoids everything calculated to give them pain, which is gracious, which does not keep silence out of touchiness and pride, that mind is the mind of the Christian, and is the joy of everyone who comes in contact with it. Do not let sadness discourage you. Sensible joy is a consolation, but the accomplishment of duty is the real source of all interior progress.

Did you ever think—That a kind word put out at interest brings back an enormous percentage of love and appreciation? That though a loving thought may not seem appreciated, it has yet made you better and braver because of it? That the little act of kindness and thoughtfulness day by day are really greater than one immense act of goodness once a year? That to be always polite to the people at home is better and more refined than having 'company manners'? That to learn to talk pleasantly about nothing in particular is a great art, and prevents you saying things that you may regret? That to judge anybody by his personal appearance stamps you as not only ignorant, but vulgar?

The Storyteller

THE ORGAN BUILDER

The little organ-builder went to and fro about his work, intent upon it only, for he loved it. He loved also the opportunity it gave him to see various parts of the country of his adoption, to which he had come from Holland, his native land, fifteen years before. He was a dreamer, and had always been one, from the time when, a child, he had played with pretty Fritzie Bauer and quiet Katze Martens, who were cousins to each other and neighbors of his own in the ancient Dutch town where Michel's father built organs and played upon them so well that his skill was known throughout the land, even to Amsterdam.

Until he was fourteen and the girls twelve, Michel and Katze had been inseparable comrades, with mischievous Fritzie hovering on the outer edge of their companionship, her teasing ways and merry laugh adding to the triune friendship a vivacity which it would otherwise have lacked.

But by degrees the bright eyes and coquettish manners of Fritzie began to work havoc in Michel's young heart, and Katze gradually fell into second place, which apparently she was content to take, satisfied to be the least where she had long been the first. Besides, marriage had long been planned by their elders between Fritzie and Michel, which arrangement now seemed exactly in accord with the wishes of the two most concerned, for the father of Fritzie had money, while Katze was an orphan, living upon his bounty.

All went well until the arrival of a regiment of hussars in the town. Very soon after their sojourn began Fritzie's pretty head seemed like to fall from her shoulders with vanity at the compliments they paid her, and Michel, jealous and despondent, was forced to look upon her coquetries and endure her indifference till his brain whirled with indignation and disappointment and his heart was almost broken. In these terrible moments Katze became his consoler, listening patiently and sympathetically to his complaints, while she endeavored to excuse Fritzie's conduct, which, she tried to convince him, would once more become normal when the regiment had departed.

One morning the village woke up to find her gone with a handsome corporal, whose term of enlistment had just expired. She had left a heartless note for her sorrowing mother and father: 'I have gone with Hans Erstrofen,' it read. 'We will be married in Amsterdam and sail from there to America, where he has an uncle who will make him rich some day. Tell Michel to marry Katze. She loves him and will be better for a wife than Fritzie. They are both so slow they will be well content together.'

So deeply did this cruel desertion affect Michel that he became very ill; people thought he was going into a decline. But after a time he recovered his health, and subsequently his spirits, again devoting his mind to his organ-playing and organ-building, though it was well understood and entirely approved of by the village that in his heart there lingered a tender, unalterable regret for the faithless Fritzie. That heartless personage wrote but once from America to her parents and was heard of no more. As the pangs of unrequited love and desertion grew less poignant, the sweet, mild face and gentle voice of Katze began to appeal to the lonely heart of Michel. Three years after Fritzie's departure they were married, but under no false pretences from the honest though stricken Michel.

'It is not such a love as I have felt for Fritzie,' he said to her. 'No one knows better than you, Katze, no one as well, that half of my heart went with her. But once in a lifetime does a man love as I loved Fritzie—to many a man I believe no such love ever comes. I mourn for her no longer, but there will always remain with me a memory of her which I cannot banish if I would, but which is as blameless as any memory can be. I should feel no shame if it were known to Fritzie herself, nor the man for whom she left

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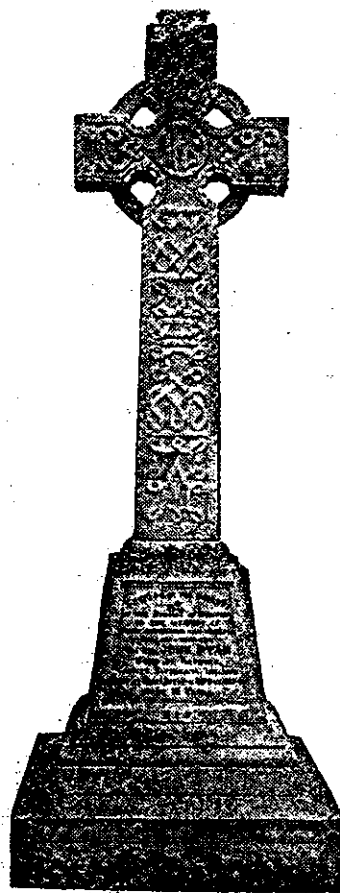
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me, nor, least of all, to you—my Katze, who understand me so thoroughly, and her also. Will you take me, then, as it stands?

Of course Katze took him and never regretted it; she made him an excellent wife, being far more practical than he who dwelt a good deal in the clouds. After some years they emigrated to America, where Michel had been advised to come by a cousin in the organ business. They had prospered and were happy. There were no children, and as the years passed Katze generally accompanied her husband to the various places where he was commissioned by his employers to set up the instruments they constructed.

So it was that business took them to a city in the far West where, for six weeks, Michel was engaged in building a very fine organ. Next to his Katze he loved the instruments, the different parts of which he could so skilfully gather into a harmonious whole, upon whose keys his fingers struck the first reverberating notes that told the listeners his delicate and agreeable task was completed.

People had been coming and going all day, but as twilight descended Michel sat alone in the loft playing the organ. Katze was below in one of the pews—listening, drinking in the melody she loved, her heart filled with thankfulness that all had gone well, and with pride for the husband she adored. At last he closed the organ and descended the steep, narrow stairway into the vestibule. At the door he heard voices; one that of his gentle little wife, the other coarse and strident, unbefitting, he thought, the sanctity of the Lord's house. Peering, with nearsighted eyes into the semi-darkness, he perceived Katze, her hand in that of an enormously stout woman, who turned as he came forward, saluting him with a violent slap on the shoulder.

'Ha! So it is!' she cried. 'The very same Michel—thin and undersized as ever, with his hair still long and his eyes still blinking. Don't you know me, Michel? Say, don't you tell me you have forgotten Fritzie?'

The little organ-builder shrank back; he had received an inward blow more severe than the one his former sweetheart had inflicted upon his shoulder with her great, hard hand.

'Fritzie!' he murmured incredulously. 'How you have changed!'

'Yes, of course,' was the reply. 'I have lived well, and had no troubles—no children to bother me—no man to boss me these many years. I have plenty to eat and drink, good clothes, and a good house. I can go where I please and do as I please. Why shouldn't I look well and handsome? But you two! You are as old-fashioned as if you had just come from Deutschland. And how funny, how funny, that I should meet you here! So you were the little old man I got a glimpse of the other day when I came to a friend's funeral? I tell you, I don't often trouble the church, but that day I lost my fine lace-trimmed handkerchief, and I came in just now to see if maybe I didn't drop it under the kneeling-bench. But no, it wasn't there. And if it hadn't been for that we shouldn't have seen one another!'

Katze opened her mouth to speak, but that was not on Fritzie's programme.

'Don't you see how good it has been with me, both of you?' she resumed complacently. 'I am dressed like this every day, always going somewhere and having company at my home. And you look yet like you just come from the old country. But, Katze, you didn't never have no style, and, Michel, you was always a-dreamin' and gropin'; thinkin' only of music, and never of your looks. Good it was that I left you to Katze—you was just made for one another—so quiet and homely.'

This time the organ-builder made an effort to speak, but Fritzie paid no attention.

'I just fell into good luck right away,' she proceeded. 'We come out here, and my husband he didn't live so very long; he got killed by a house fallin' on him when he was passin' by. Just smashed to little pieces—you couldn't have reco'nised him. And then the uncle, he wanted to marry me straight off. I thought it was better—he was awfully well-off an' a

widower. But the priest made trouble an' talked about gettin' a dispensation or somethin' like that, an' Wilhelm he got mad an' we just went an' was married by the squire. An', poor fellow, he didn't last long, neither. He got an accident, too—fell into the brewery vat in his own brewery! So I was left with the gold. I could have been married plenty times; I can get a husband any day yet if I want one, but I like better to be my own boss. Well, what you think of it?'

'I suppose we ought to consider you fortunate,' said Michel.

'How precise you talk, Michel, an' Katze, too—I noticed it. I suppose you don't go about much, neither of you?'

'We have been nearly all over the United States,' rejoined Michel, with dignity. 'My business calls me everywhere, and Katze nearly always comes with me.'

'Oh, yes—but what is that to enjoy life—organ-building? How long are you going to be here yet?'

'Till next Tuesday.'

'Only till then? An' this is Saturday. Well—where are you staying?'

'We have a little cottage not far away,' said Katze, 'at No. 12 Florida street.'

'You're housekeepin', then?'

'Yes, we like that best.'

'You was always a good cook, Katze. I don't never touch my fingers to the stove,' said the brewer's widow. 'I have a good Jap—you remember, I always did hate to work—don't you, Katze?'

'Yes,' said Katze, 'I remember very well.'

'I'll go over an' see you there Monday—mebbe—if our lodge don't have all-day picnics at Stadler's Grove. Some wants it all day an' some just in the afternoon. I'd ask you to come home with me to dinner, but I'm engaged to go to the "Merry Widow" to-night, chaperonin' some girls an' their fellers. You wouldn't enjoy it.'

'I am sure we would not,' said Michel, coldly, beginning to move away.

'Well, good-bye, good-bye. Glad I met you. Wasn't it queer? Hope I'll see you again. If I don't put it down to my havin' lots o' things to do.'

Then spoke up the little organ-builder, the dreamer.

'We shall not be at home on Monday, Fritzie, and Tuesday morning early we start. We will say good-bye. We are glad to hear of your good luck.'

'All right—good-bye—good-bye,' replied Fritzie cheerfully, as she waddled away.

Katze and her husband walked slowly homeward without exchanging a word. Michel had his hands clasped behind him, a habit of his when in perplexed or thoughtful mood, and Katze, ever considerate, did not disturb him. Quiet and phlegmatic as she seemed, the organ-builder's wife was more observant than people thought. Intuitively, through all the years of her peaceful married life, she had known that, without doing her the least injustice, the image of the fair and mischievous Fritzie had never passed from her husband's thoughts.

Silently they pursued their way, the organ-builder reflecting on the past, the glamor of which was now scattered forever. Where was the Fritzie of his life-long dream?

They had entered their own little cottage, Katze was about to turn on the electric light when Michel laid his hand upon her arm.

'Katze,' he said—how well she knew by the tremor of his voice how deeply his heart was stirred—'Katze, my own girl, you are the best wife any man ever had in all the world. And—he hesitated, swallowed painfully and went on—'I may not have known it as I should, dearest—but—I know it now.'

And Katze murmured, shy as a young girl in the darkness, while her hand sought his:

'Ah, Michel—you have always made me happy; but to-night I am the happiest woman in the world.'

—Benzigers.

Monsignor Shahan, rector of the Catholic University of America, reports that there are nearly 500 students enrolled at the university, with more than 100 in the freshman class.

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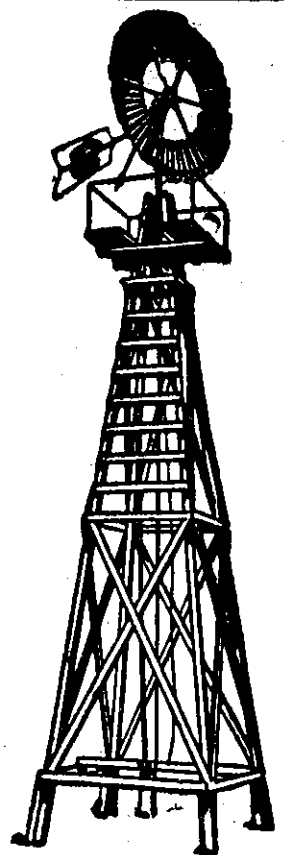
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St. Joseph's School, Queenstown

The annual distribution of prizes in connection with St. Joseph's School, Queenstown, took place on Wednesday afternoon, December 13. Rev. Father O'Donnell presided, and there was present a numerous gathering of the parents and friends of the children. The usual programme was carried out in a highly creditable manner by the pupils and was much appreciated by all present.

The Rev. Father O'Donnell then distributed the prizes. The list was as follows:—

Christian doctrine.—First prize (one guinea), F. Gavin; second (half a guinea), J. Lynch. Presented by Rev. Father O'Donnell.

Attendance.—L. Callaghan 1, J. McCarthy 2.

Needlework.—F. Kelly.

Good conduct.—F. Gavin (silver medal-faced with gold).

Class prizes.—VI., R. O'Meara; V., A. Craig; IV., J. Craig; III., J. Lynch; II., M. Koch; I., A. Farrant.

General prizes.—Arithmetic—C. Richards, J. Gavin, W. Farrant; reading—B. Robertson, F. Koch, E. McBride; recitation—M. Collins, K. McBride, W. Collins; composition—K. Robertson; music—J. Crowe, K. McBride, L. Callaghan, M. Collins.

The Christmas tree, which was well provided with good things, was greatly appreciated by the young folk.

At the conclusion, the Rev. Father O'Donnell spoke a few words of congratulation on the year's success and progress, and wished all a very happy holiday season.

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St. Leo's Academy, Devonport

The annual concert and distribution of prizes in connection with St. Leo's Academy, Devonport, took place on December 15. The prizes were presented by Rev. Father Golden. Among those present were Rev. Fathers O'Farrell, O'Malley, O'Doherty, and Tormey. The concert programme was as follows:—Pianoforte trio (four pianos), 'Polonaise (Streabog)', Misses M. Noton, I. Noton, I. Clements, D. Richards, E. Kalaugher, K. Kalaugher, F. Moore, T. Greig, N. Kalaugher, B. Pitts, E. Thompson, Master J. Greig; chorus, 'Music of the birds,' pupils; pianoforte trio (four pianos), 'Viennese dance' (Newell), Misses M. Davis, J. Seager, E. Moylan, D. Wheeler, R. Moylan, F. Cameron, G. Mountain, E. Quirke, D. Kelly, D. Otto, Masters J. Wheeler and G. Seager; pianoforte solo, 'Rivulet,' Miss D. Mountain; pianoforte trio (four pianos), 'Saxon march' (Newell), Misses M. Davis, N. Oxtan, D. Whitehead, M. Ching, D. Otto, G. Baskiville, E. Thompson, M. Parker, R. Bushell, F. Brahne, M. Sharpe, Master C. Woodall; pianoforte duet (four pianos), 'Pearl of the sea' (Karl Merz), Misses M. Coyne, J. Seagar, D. Mountain, M. Parker, M. Davis, N. Pacey, E. Molloy, M. Boylan; humorous song, 'Our hats,' junior boys; pianoforte duet (four pianos), 'La Chasse' (Kolling), Misses M. Coyne, J. Seagar, M. Davis, E. Molloy, N. Pacey, D. Mountain, M. Boylan, M. Parker; pianoforte solo, 'Polacca Brillante' (C. Bohm), Miss Maud Parker; 'Doll song,' infants; pianoforte solo, 'Sonata' (Beethoven), Miss Mary Coyne; pianoforte solo, 'Polkade concert,' Miss Noel Pacey; 'The gipsies' holiday,' senior pupils.

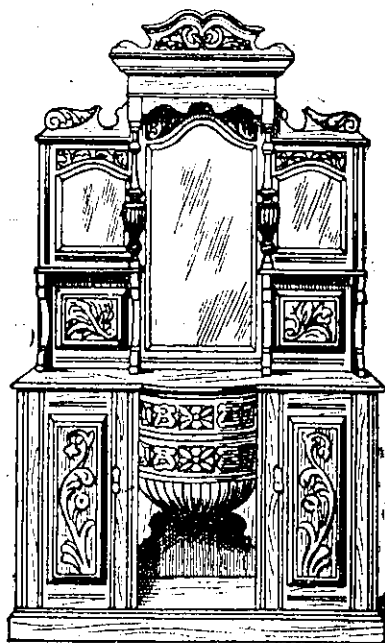
Prize List.

Standard VII.—Prizes awarded to Mary Coyne, for music; Marie Boylan, for amiability; Eileen Molloy, for arithmetic; Ethel Kalaugher, for regular attend-

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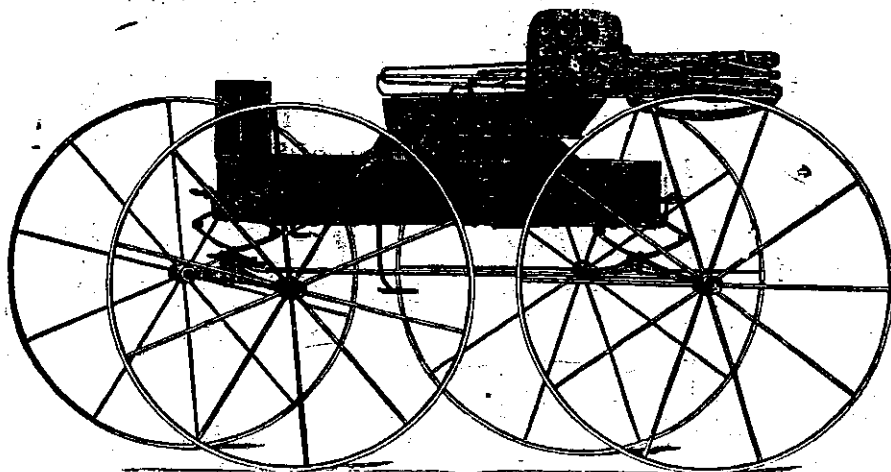
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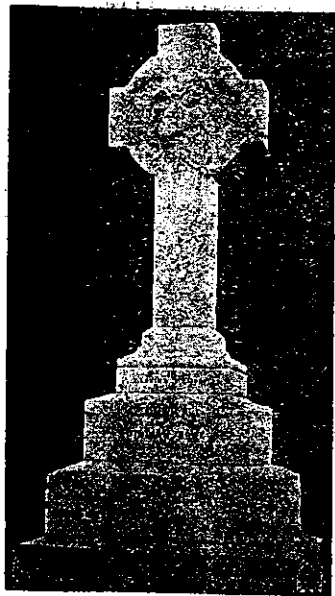
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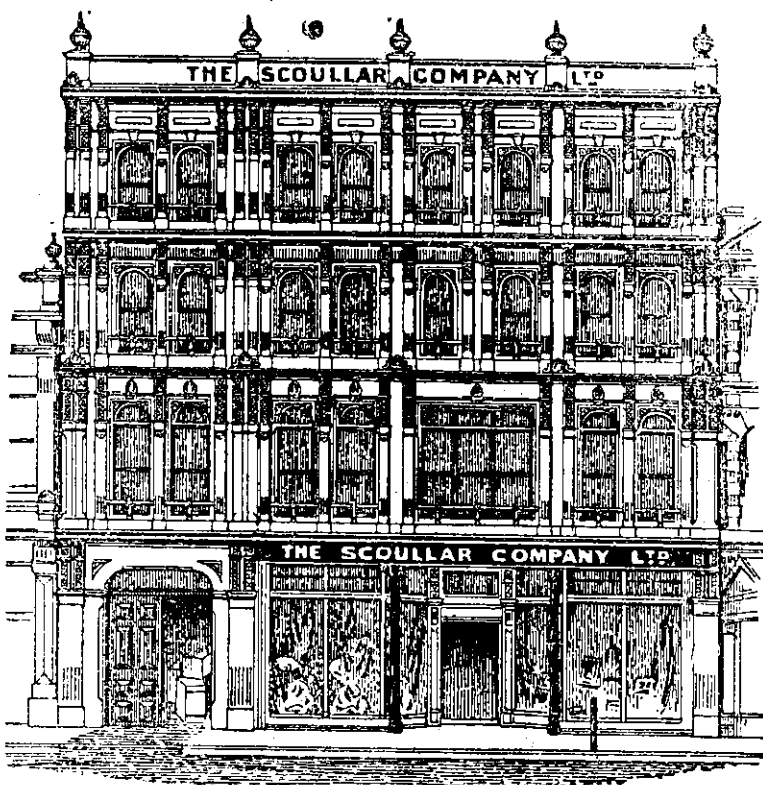
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Growth of the Church in America

In the course of his sermon in the Cathedral, Baltimore, on the first Sunday of October, his Eminence Cardinal Gibbons, gave public expression to his grateful appreciation of the civic celebration held in his honor during the summer, and referred to the religious festivities which were to be held during the week beginning October 15. He made a comparison of the conditions of the Church at the beginning of his career and at the present time. In the course of this historical resume he said:

'All the priests that were ordained for this diocese with me, and before my time, have long since passed away, and all my Episcopal brethren with whom I began to labor after my consecration, 43 years ago, have gone to their reward, with one solitary exception, and that exception is the venerable Bishop of Kansas City. Though I value the friendship of my junior colleagues, I feel a sense of loneliness in the absence of my old companions with whom I sat so often in the council and with whom I labored so long in the vineyard of the Lord.

'At the close of the Third Plenary Council, in 1884, the patriarchal Archbishop of St. Louis, addressing me in the name of his colleagues, remarked that when Xerxes, the Persian leader, beheld over a million of soldiers standing before him in martial array, he shed tears on reflecting that in 100 years this grand army would have perished from the face of the earth. "And in fifty years," the Archbishop added, "all the prelates assembled in this Cathedral shall have paid the debt of nature."

"That is true," I replied, "but thank God, we are immortal, for the present life is but the prelude of that which is to come, and we shall meet again in the temple of which God Himself is the architect, for

we know that if this our earthly habitation is dissolved, we have a house of God, not made with hands, eternal in the heavens."

'Of the 72 prelates who attended the Council of 1884 all but nine have paid the debt of nature.

'It may be interesting as well as consoling to institute a comparison between the Church of 1861 and its present situation after half a century.

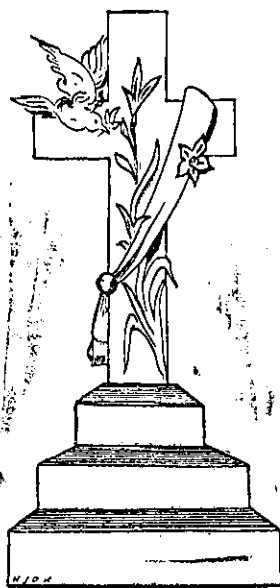
'In 1861 the Archbishops and Bishops of the United States numbered 48. The priests were 2064. The number of churches with priests attached was 2042, and the Catholic population was estimated at 1,860,000.

'The number of Archbishops and Bishops to-day in charge of Sees amounts to 96, twice as many as existed in 1861. The priests amount to 17,000, an increase of more than eight-fold. There are 13,500 churches, nearly a seven-fold increase. We have about 15,000,000 Church members, eight times as many as existed in the United States in 1861.

'But the progress of religion in our country is to be estimated not only by the augmentation of the number of its communicants but also by a more efficient co-ordination and discipline. The clergy, in 1861, were as detached squadrons compared to the compact and well marshalled army of to-day.

'Half a century ago the prelates and clergy labored under many adverse circumstances. In widely extended parts of the country they had to minister to the faithful scattered over a vast expanse of territory, without organised parishes, often without churches wherein to worship, and without Catholic schools. They had but scant resources to sustain them. Frequently they had to contend with deep-rooted prejudices.

'Now, thank God, we have in most places parishes well organised. Churches have multiplied from the Atlantic to the Pacific. Parochial schools have become the rule instead of the exception in the large centres



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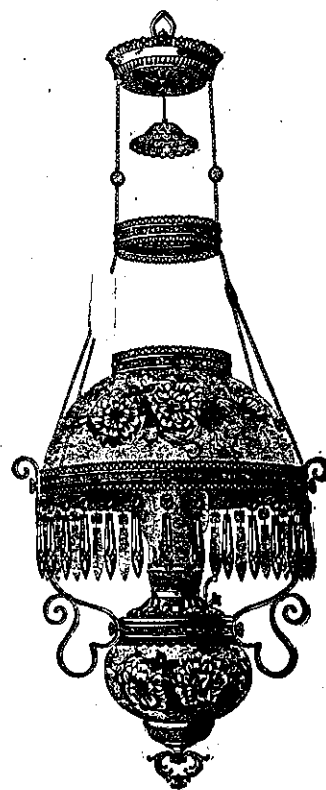
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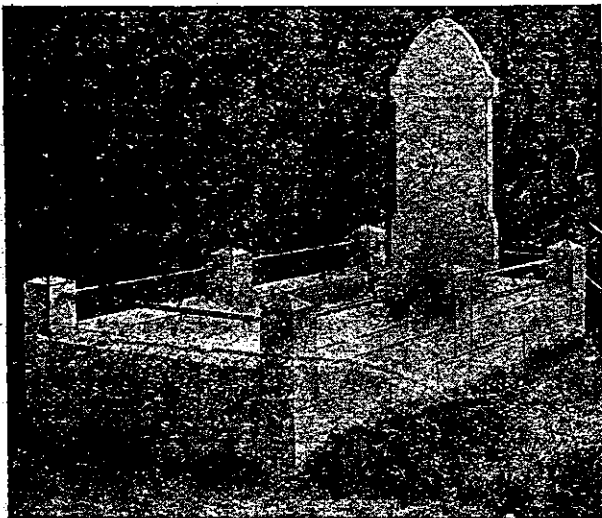
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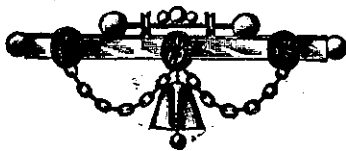
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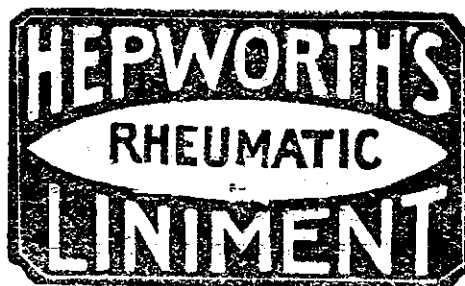
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of population. A generous laity are usually able and always willing to aid our missionaries. An unfriendly feeling still exists in some quarters, as a result of long-standing traditions and a biased education. But the mists of prejudice are gradually disappearing before the sunlight of truth.'

The Redemptorist Fathers in the Philippines

Great crowds and much enthusiasm make the Catholic mission an increasing success (says the *Manila Times*, of November 20). Yesterday (Sunday) was a record day at the Cathedral. The large number of communicants at the 6 o'clock Mass showed the downright earnestness of the men and women making the mission and called forth a strong word of congratulation from Father Lynch. At the 10 o'clock Mass Father Gil-martin preached on the Delay of Conversion. At 5 o'clock in the afternoon the Cathedral was so filled with young people that one whole school had to be placed in the sanctuary. All the colleges and schools of Manila seemed to be represented. Members of the various religious Orders of teachers accompanied their pupils. Many parents came with their children and were content to stand and admire the brilliant spectacle. When the electric lights were fully turned on and the children stood to sing their hymns in English the sight was inspiring. The Rosary was recited by Father Gil-martin in English and the girls and boys made the responses also in English in clear and ringing tones. Bishop Foley, from the pulpit, blessed the kneeling congregation.

Archbishop Harty spoke in Spanish and made an important announcement. He stated that the mission in English would be followed by a week's mission in Tagalog, which would be opened next Sunday morning at 8 o'clock. He desired that all Filipinos should participate in the great advantages of a mission.

During Father Lynch's short address in English the Angelus bell rang out. To the surprise of many the prayers were answered perfectly in English by a large number of children. In the evening Father Mitchell gave a discourse on the Sacrifice of the Mass. A feature of the congregational singing was the rendering of Our Father and Hail Mary in the Rosary by a large number of students belonging to the Philippine conferences under the direction of Father Finegan of Ateneo de Manila. Just before the congregation dispersed Father Lynch announced that with the permission of the military authorities a mission would be given to soldiers at Corregidor Island.

WELLINGTON CATHOLIC CLUB NOTES

(From the club correspondent.)

December 19.

The annual oratorical competition in connection with the diploma presented by the Federated Catholic Clubs was held in the club rooms last week. The following competed:—Messrs. W. Thomas ('Christopher Columbus'), J. L. Leydon ('Daniel O'Connell'), P. J. McGovern ('John Ballance'), H. McKeown ('Demosthenes'). Rev. Father Schaefer acted as judge, and awarded the diploma to J. L. Leydon. I have to announce with regret the resignation of Mr. J. V. Smith from the executive of the club owing to pressure of private business. The vacancy has been filled by the election of Mr. T. Tiller.

At the weekly meeting of the executive of the Catholic Club on December 18 correspondence was received from the executive of Federated Catholic Clubs of New Zealand regarding the purchase of a challenge shield for competition amongst affiliated clubs. The idea was favorably commented on, and the sum of one guinea was voted towards that object.

This year the sum of £3, interest received from the Brother Mark memorial fund, has been utilised in the

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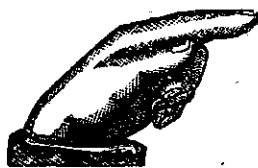
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purchase of several handsome volumes, which were presented to successful pupils at the annual break-up of the Marist Brothers' School.

Australian Catholic Federation

No greater proof of the popularity of the Catholic Federation movement could be supplied than by the monster gathering which assembled in the Cathedral Hall on Tuesday evening, December 12 at the inaugural meeting (says the *Melbourne Tribune*). The chair was occupied by Mr. J. E. Ferguson, District President of the H.A.C.B. Society. In his introductory remarks the chairman said the objects of the society, as set forth in the constitution, would prove to them that the originators of the movement were actuated by the highest ideals. If their organisation were to do nothing else but achieve one of its objects—the killing of bigotry—it would be accomplishing a work of the noblest character. Sectarianism or bigotry was the most pernicious influence of modern times, and there was no reason why religious animosity should be transplanted from the old world into their young and sunny land.

The following resolutions were unanimously adopted:—

'That this meeting of Catholic citizens heartily approves of the formation of an Australian Catholic Federation, on the lines of similar organisations which have been so successful in England, America, Germany, and other countries.'

'That the draft constitution and rules as submitted to this meeting be approved of, and that a provisional committee be appointed to carry on the work of the Federation pending the formation of the various councils.'

'That steps be taken to form Parish Councils throughout the State, and that the cordial co-operation of the clergy be heartily invited in the formation of these bodies in the general work of the Federation.'

Mr. W. P. McMahon in proposing the second resolution briefly outlined the objects of the Federation as laid down in the constitution, the speaker referring especially to the fact that party politics find no place in the constitution. Indeed, politics are en-

tirely eliminated, except where they touch religion. It matters not what brand of politics a Federationist advocated. He might be a Freetrader or a Protectionist, a Liberal, a Laborite, or a Conservative; the Federation asked him or her to be a Catholic all the time, to stand for the Christian life of the nation; for the proper observance of Sunday; for the Christian education of youth; for the repression of intemperance; for the sanctity and indissolubility of Christian marriage; for the safeguarding of the Christian home; for the spread of Catholic newspapers and literature; and for the suppression of indecent and infidel literature. Moreover, the Federation is prepared to co-operate with all citizens, and with all civil and social agencies, which work for truth and virtue. The Federation is open to all Catholics (male and female), and the subscription is fixed at 2s per year. The Federation will embrace a Central Council, Diocesan Councils, and Parish Councils. After explaining the work of these bodies, Mr. McMahon dwelt at some length on the importance of the Parish Councils, which were the foundations on which the organisation would be built.

From January 1 to the end of October, 1911, the number of Irish emigrants to the United States was 2862 less than during the corresponding ten months of 1910 (says the *Irish Weekly*). But, unhappily, the Irish emigrants to Canada for the same period exceeded the 1910 record by just 1068. Irish emigration to Australasia and South Africa is comparatively trivial of late years; but even in the small numbers decreases are shown. Emigrants to the United States leave the South and West mainly; evidently the young people of Munster, Leinster, and Connaught are making up their minds in favor of a patriotic 'stay-at-home' policy. Nine-tenths of the emigrants to Canada go from Ulster—mostly from the Belfast 'home counties' of Antrim and Down; and the same counties have supplied a large proportion of the emigrants to Great Britain this year. Antrim's and Down's contributions to the emigration roll have been exceptionally heavy within the past decade. The people are flying from the rural districts. Some of them increase the population of Belfast—and compete with the city workers. The majority fly from the country.

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Current Topics

Significant Figures

'The more I seek to blot out the name of Christ,' said Diocletian, 'the more legible it becomes; and whatever of Christ I thought to eradicate, takes the deeper root, and rises the higher in the hearts and lives of men.' That was a persecutor's experience many centuries ago; and in this respect history is repeating itself to-day in France. In spite of grinding persecution, carried out with the set object of robbing the little ones of Christ, the Catholic schools, privately owned and supported by purely voluntary effort, are making substantial headway, while the anti-Christian State-subsidised schools are heavily losing ground. The figures have been tabulated by the Minister of Public Instruction, and so may be accepted as authentic and authoritative. Last year (1910) the State schools were augmented to the extent of 3.10 per 1000; in the same period the private schools grew by 9 per 1000. Pupils in public schools increased at the rates of 17.26 per 1000; in the private schools the increase was 28 per 1000. In La Vendée the State primary schools have lost 8780 pupils in four years; the private Catholic schools in the Department have gained in that period 3129 pupils. In one year the State schools of Loire Inferieure lost over 1000 pupils; in the Côtes du Nord and Loire more than 2000 each; in Mayenne 3000 children have been lost by the public schools in four years. 'It goes without saying,' remarks an English Anglican paper commenting on these figures, 'that the gains of the Catholic schools in those regions were even greater than the losses suffered by the Government schools.'

Socialism and Religion

Our Socialist correspondent, in a respectful letter, writes to deny 'that Socialism is atheistic, or that Socialists are opposed to marriage.' 'Some Socialists,' he says, 'are atheists; so are some Liberals and Conservatives. And you cannot say that all Socialists are atheistic in their views any more than you could say that all Liberals or Conservatives were atheistic. Socialists hold various opinions on religion and marriage. These are subjects outside of Socialism, and have nothing more to do with Socialism than with Conservatism.' We had ourselves, in the articles under discussion, been careful to point out that not all who call themselves Socialists are atheists; and we willingly give space to our correspondent's disclaimer, which we believe applies to a large number of New Zealand Socialists. Our reply to the disclaimer is (1) That those well-meaning people who, carried away by the glittering promises and attractive ideals of Socialism, fondly imagine that it has nothing to do with religion or marriage, do not know what real Socialism is, and are not out-and-out Socialists though they call themselves by the name. The economic evolution, or revolution—in the direction of the public ownership of the means of production, distribution, and exchange—is merely the immediate programme of Socialism. That programme is based on a body of underlying fundamental principles, which will continue to operate long after the economic ideals are realised, and which indicate the final objective of Socialism. These principles have a definite relation and attitude towards religion and marriage, towards this world and the other world. Let our correspondent read a little more deeply on the subject. Let him get beyond *Merrie England*, *Britain for the British*, and the Fabian tracts, and go to fountain-head authorities, and to the real founders of modern Socialism, and he will be left under no illusions as to what Socialism has to say on the subject of religion. (2) The circumstance that some who call themselves Socialists do not hold atheistic views in no way alters the fact—and in no way affects its significance—that the great present-day leaders of Socialism, the chief authors, both past and present, on Socialism, and the

most influential and representative Socialist newspapers, all strenuously and unanimously oppose Christianity, and oppose it in the name of Socialism. This we have proved to the hilt by copious quotations from these authorities. On the one hand we have the personal view of individuals of the rank and file, such as our well-meaning correspondent from the Wairarapa; on the other, we have the authoritative teaching of leaders such as Bebel (Germany), Jaurès (France), Blatchford (England), and Herron (America); of authors of the standing of Marx and Engels, Gronlund and Belfort Bax; and of Socialist papers with such world-wide influence and circulation as the *Clarion* (England), the *Vorwärts* (Germany), the *New York Call*, and the *Appeal to Reason* (America). There can be no two opinions as to the side on which the overwhelming weight of evidence lies. If Liberal leaders in England, Germany, France, and America all strongly opposed Christianity, and did so in the name of Liberalism; if the principal Liberal authors did the same; and if the leading and most influential Liberal newspapers took identically the same position—then the attitude of Liberalism to religion would assuredly and rightly become suspect. That is precisely the position in regard to Socialism.

The Political Situation

Will Sir Joseph Ward resign? Will there be another election within the year? These are the questions which everyone has been asking or answering during the last few days. With regard to the first, it may safely be taken for granted that Sir Joseph will not resign until there has been a trial of strength in the House and he is constitutionally compelled to give place to Mr. Massey. To hand in his resignation at the present juncture would be like throwing in the towel, not only before a blow has been struck, but before the combatants have even got into the ring. As to the possibility of a fresh election during the coming year, local members of Parliament—even on the Government side—appear to regard this as, on the whole, not a likely contingency. What they anticipate will happen is something like this: There will be a trial of strength in the House between Sir Joseph Ward and Mr. Massey, and Mr. Massey will possibly, and even probably, win. In view of the number of sitting members who went under in the recent election, members on both sides of the House will be keenly anxious to avoid any fresh contests, and there will be a general disposition to give Mr. Massey a chance, and see what kind of job he makes of things. That is the anticipation—but if there is one thing more than another that has been emphasised by the late election it is the unreliableness of political prophecy.

In referring, a fortnight ago, to the circumstances which have brought about the Government reverse, we pointed to the gift of a Dreadnought, followed by the acceptance of a baronetcy by Sir Joseph Ward, as the principal factor. We expressed that view both as the result of our own observation, and also after conversation with members of the House of Representatives and of the Legislative Council, and with journalists and others who have their finger constantly and closely on the pulse of public feeling. We still believe that that was the determining factor, and that if there had been no baronetcy, and no knighthood for Sir John Findlay, there would have been no such *débacle* as that which has occurred. We learn, however, from entirely reliable sources, that in addition to the circumstances we have mentioned, the religious question was made a factor in the recent contests, in a way hitherto unknown in any New Zealand election. In Sir Joseph Ward's own electorate, in particular, the sectarian spirit was invoked with a bitterness and virulence beyond parallel, and something in the nature of a house-to-house vilification of the Premier, because he is a Catholic, was carried out. As a non-political paper, we hold no special brief for Sir Joseph Ward; and we do not feel called upon to defend, or even to palliate, any serious political mistakes which he may make. But that only strengthens

our right to say that to attack any politician and try to oust him from Parliament, not because of his political views or of his incapacity, but solely and merely on the ground of his religion, is in the last degree unmanly and contemptible. Speaking entirely from the non-party point of view, and with reference only to his work as a Minister, it will be admitted by friend and foe that in the various departments which he has controlled, Sir Joseph Ward has proved himself the ablest and most progressive administrator that New Zealand politics has known for many a year. His present temporary eclipse is not the first he has known. After his previous brief retirement from political life, the country was glad to get him back again. History, in this respect, is quite likely to repeat itself.

The Two Forces

Seventy years ago Newman wrote some words that have proved prophetic, regarding the probable development of the religious and irreligious forces of the time. Discussing the question of the future of religion, he thought that Evangelical Religion (so-called) might hold its ground for a time, but only for a time. He 'observed upon its organisation; but on the other hand it had no intellectual basis; no internal idea, no principle of unity, no theology.' 'Its adherents,' he said, 'are already separating from each other; they will melt away like a snow-drift. It has no straightforward view on any one point, on which it professes to teach, and to hide its poverty, it has dressed itself out in a maze of words. We have no dread of it at all; we only fear what it may lead to. It does not stand on intrenched ground, or make any pretence to a position; it does but occupy the space between contending powers, Catholic Truth and Rationalism. Then, indeed, will be the stern encounter, when two real and living principles, simple, entire, and consistent, one in the Church, the other out of it, at length rush upon each other, contending not for names and words, or half-views, but for elementary notions and distinctive moral characters.'

*

Few men have a more accurate knowledge of the signs of the times in Europe than Mr. Hilaire Belloc; and according to this thoughtful and capable judge, the day of 'the stern encounter' predicted by Newman is now upon us. In a notable address delivered in London, on November 15, to over fifteen hundred members of the Guild of the Blessed Sacrament, he declared that the business of the Church in this world was a fighting business, and that the Church to-day was essentially a Church militant. And then he proceeded to indicate the one and only serious enemy with which the Church has now to contend. 'Modern Europe,' he said, 'was no longer a society of divided Christians. It had become a society in which two things only stood opposed. The Catholic Church on one side, and upon the other that nameless thing which desired the destruction upon earth of the name of Jesus Christ. They had not Protestantism to fight to-day. It was not this or that particular opponent of the Catholic Church, but the general spirit, he would not say of hostility so much as of negation, the general spirit that took it for granted that a new earth was going to be built, a new society that would satisfy men without religion. Against that spirit, now universal in Europe, there stood but one opponent—the Catholic Church. The issue between the Catholic Church and her nameless but universal enemy was now joined; the battle had begun. In the near future that battle of which he spoke would become as clear and apparent to the most ignorant and circumscribed as it was now apparent to those who knew their Europe and its large issues. Catholics had not only that principal task of defending the revelation of God, but also of preserving civilisation. They were the garrison, and were holding a place about to be besieged. Whatever their trade or profession, it was now the worse for them, in a temporal sense, that they professed Catholicism. Perhaps in the future that profession might bring physical pain and death. Pray God it might! For physical pain

and death were the realities which were the test of military quality.'

Is Death Painful

The question as to whether or not death is accompanied at the last by acute physical pain has often been discussed. It is undeniable that in a proportion of cases there is the dreaded death agony; but it seems equally certain that in a majority of instances death brings its own chloroform, and that when disease has done its work, death is frequently no more painful than falling asleep. Such at least is the view of no less an authority than Sir William Osler, the distinguished Oxford Professor of Medicine. Commenting in the *Spectator* on Maeterlinck's recent book on *Death*, he says: 'A student for many years of the art and of the act of dying, I read with eagerness Maeterlinck's recent essay, only, I must confess, to be disappointed. A brilliant example of the type of literature characterised by Hamlet in his famous reply to Polonius, there is an unpleasant flavour, a cadaverous mustiness about the essay which even the words cannot cover; and in spite of the plea for burning burials, one smells everywhere "the mould above the rose." To those of your readers who feel after the reading, as I did, the chill of the charnel-house, let me urge an hour in the warm sunshine of the Phædo. But I write for another purpose—to protest against the pictures which are given of the act of dying, "The Tortures of the Last Illness," "The Uselessly Prolonged Torments," "The Unbearable Memories of the Chamber of Pain," "The Pangs of Death," "The Awful Struggle," "The Sharpest Peak of Human Pain," and "Horror." The truth is, an immense majority of all die as they are born—oblivious. A few, very few, suffer severely in the body, fewer still in the mind.'

*

Sir William Osler gives expression to the same view in his interesting volume of *Counsels and Ideals*. After pointing out the value of 'that sweet and gracious feeling of an ever-present immortality,' and lamenting that 'that golden cord of Catholic doctrine, the Communion of the Saints, so comforting to the faithful in all ages, is worn to a thread in our working-day world,' he discusses, from the purely physical standpoint, the question of how man dies, and come to the conclusion that in a majority of cases he dies unconscious. 'I have careful records,' he says, 'of about five hundred death-beds, studied particularly with reference to the modes of death and the sensations of the dying. The latter alone concern us here. Ninety suffered bodily pain and distress of one sort or another, eleven showed mental apprehension, two positive terror, one expressed spiritual exaltation, one bitter remorse. The great majority gave no sign one way or the other; like their birth, their death was "a sleep and a forgetting." It is not so much the pain of death that is to be dreaded as the fact, and the awful issues that depend upon it. It is only the Christian that can really welcome death, and say, with Keble,

'No smile is like the smile of death,
When, all good musings past,
Rise wafted with the parting breath
The sweetest thought, the last.'

A new Irish organisation in London, called 'The Union of the Four Provinces of Ireland,' which was lately established, held its inaugural dinner recently. Its aim is to link London Irishmen in a bond of union, irrespective of creed or politics, and eventually to establish an Irish Chamber of Commerce in London. Catholics and Protestants, Unionists and Nationalists, are members of this Council.

Rev. Thomas F. Price and Rev. James Anthony Walsh, the organisers of the contemplated American Foreign Missionary Seminary, having received a letter of encouragement from the Pope, will open temporary quarters at Hawthorne, New York, and proceed at once to form what will be known as the Catholic Foreign Missionary Society of America. They will make known soon afterwards the full character of their work and will appeal for students.

THE TRAINING OF THE CHILD

THE FORMATION OF CHARACTER

Speaking at the distribution of prizes in connection with the Marist Brothers' School, Pitt street, Auckland, on December 21, the Right Rev. Dr. Cleary said in part: In closing exercises such as these, the spectator has before him merely one small phase of the education imparted in our Catholic primary and secondary schools. And that phase of our school-work is merely the one which appeals to the ear and eye. We devote as much care and thought and skill as any to the training of mind and hand and voice and eye. These things have their proper use and place in any system of education; they are among the useful and convenient things of life. But there is one thing necessary in education—in the education which is a preparation for life—and that is the formation of character. It is the indispensable thing—it is the substance of life as we should live it. This may not be proclaimed at every step in our processes of education, but it runs like a ribbon of gold through our whole Catholic school system. Now character has been well described as 'life dominated by principles'—not dominated by mere impulses from within or by the pressure of mere circumstances from without. And a collection of such principles, covering every department of life, constitutes an ideal. The business of character-training is, then, (1) to lay before the child the best and noblest ideal, (2) to get that ideal stamped into the child's mind in the concrete form of definite principles, and (3) so firmly to establish the habit of acting according to those principles, that it will last the rest of life.

Now, this habit can be formed only by the assiduous training of the moral conscience and of the will. And this can be effectively done in no other way but through the beliefs and practices of religion. With us, then, education is inseparably bound up with religion—it is education in and through religion. And the religion of which I here speak is not something vague and fuzzy and indefinite, not a mere speculative philosophy—to make religion vague is to empty it of life and motive force, to make it a mere speculative philosophy is to destroy its very essence. Religion as it is intended here means right relations between the human mind and God, conformity of the human will to the Will of God; it must be clear, it must be definite, it must mean doing as well as believing, it must mean the application of sacred truths and principles to the facts and acts of daily life. The knowledge of God is the highest knowledge, the fear of God is the beginning of wisdom, the love of God is its end. We have the one grand message of life that matters most; we know that life-training and character-formation are continuous processes, proceeding upon definite principles, along definite lines; and we know no educational reason why, in the course of such training, the child should be subjected to opposite influences in the home, and in the school, which is merely an extension of the home.

Our schools were driven out of the State-supported system on what was, in effect, a religious test; driven out because we believe in the inseparable union of religion with education; driven out because our consciences cannot accept the new sectarian dogmas that underlie our Education Act: namely, the dogma that religion has no necessary or useful part in education, and the dogma that a political majority has the moral right to banish religion from the place which it has occupied from immemorial ages in the schools.

It is the right and duty of parents to watch over and secure the education of their children in what they conscientiously believe to be the true religion. No political majority can alter or abrogate that dictate of the natural law. No political majority has the moral right to formulate a religious faith or to define a religious doctrine. These things belong to the spiritual domain; they are outside the proper functions of the civil power. Yet here, in this democratic land, we find a group of politicians, unskilled in the principles

and methods of education, forcing French views of religion and of education upon the schools, pressing them upon the consciences and purses of dissidents, and turning them into an established and endowed State-school creed!

It so happens that this new State-school view of religion quite suits the consciences of Secularists, Agnostics, and such. But is not the right to believe to be deemed as sacred as the right not to believe? Have not the consciences that reject the State-school dogmas mentioned before, the same right to free instruction as the consciences that accept these dogmas? Why, in a democratic country, make acquiescence in a particular view of religion the test for State aid to education? Why favor one view of religion at the expense of another view of religion? And why, since 1877, penalise our Catholic schools, just because we Catholics refuse—as we have ever refused—to allow party politicians to impose particular religious opinions upon us or to determine any one of our articles of faith? Our education law is a hardship to the conscientious objector (the Catholic parent, for instance), it is a bad form of sectional legislation, and, in a democratic land, it is the very negation of one of the groundwork principles of true democracy.

Our Catholic school system is a monumental assertion of the everlasting principles of true child-training; it is a monumental protest against a grave wrong which has been inflicted upon us simply and solely because we cannot in conscience accept the new, dogmatic, and sectarian views of religion which underlie our Education Act. Into that protest Catholics have thrown a vast motive force—of brains, of money, of organisation, of self-sacrifice. It is high time that we should now begin, in thorough earnest, to harness some of that energy into a constitutional agitation for the removal of that grievous wrong which we have been far too long enduring without a voice and without a line of action leading towards redress.

RELIGIOUS PERSECUTION IN FRANCE

EXPULSION OF THE NUNS

The inconsistency of the French Government has been pointed out from time to time (remarks the Paris correspondent of the *Catholic Times*). With one hand it rewards religious, and with the other brutally strikes them. Last month the Minister of the Interior again decreed medals of honor to nuns attached to hospitals—'for exceptional services rendered.' But the forcible and ignominious expulsion of nursing and other Sisters continues. A Jesuit Father, Pere Cattin, Chancellor of the French Faculty of Medicine at Beyrouth, has just been named Chevalier of the Legion of Honor. The Cross was presented to him in the name of the President of the French Republic by the Consul-General of France, and the captain of a French man-of-war in those waters. Yet his Order is persecuted in France.

In October the police drove out at Nantes an enclosed community, entirely shut out from the world—the Poor Clares. In other houses of Poor Clares the inventory was taken. In November were driven from Compiègne the Sisters of St. Joseph of Cluny, who, when expelled from their school in that town, had remained there to tend the poor and sick. Later a school of household management had been founded for them. They had hoped to be able to remain there. But they were ordered to leave the town at once.

Now has appeared in the *Officiel* a decree of dissolution of the Little Sisters of the Assumption. Some communities have already been expelled, others, chiefly in the larger towns of the north, await their turn. These admirable nuns have devoted themselves for the last thirty years to taking care of the poor in their own cottages, where necessary doing the menial work, and accepting nothing in return. The first expulsion took place at the Croix-Rousse, Lyons, amid

Scenes of Great Brutality

—doors broken down with hatchets, the Sisters so maltreated that some are actually ill from blows received.

Turkey, Plum Pudding, and Cock o' the North Tea! Talk about a Merry Christmas!

"Hi, Jock! Don't forget the 'Hondai Lanka'; the camping out will be a fizzle without it!"

A week later, two convents at La Guillotiere and Oulins, in the suburbs of Lyons, were broken into and their peaceful inmates forcibly dispersed. No local locksmith would help in this odious work. Each Sister was led out between three policemen, but they were not brutally ill-used. The shameful scenes at the Croix-Rousse had been brought before the town council, and the Mayor, unable to deny them, had promised an enquiry. A force of no less than 150 police, commanded by a captain and two commissaries, was thought necessary to assure the expulsion of these few nuns. The assistant Bishop, Monsignor Dechelette, with the parish priest, and a chaplain of the Cathedral, went, in the name of the aged Cardinal Coullie, to bless and encourage the Sisters. The nuns sang the 'Magnificat' in the chapel, and the Bishop congratulated them on being counted worthy to suffer persecution.

Demonstration of Protest.

Two days later an imposing demonstration was organised, convoked by the working men. At least thirty thousand persons, of all conditions and ages, attempted to march to the Prefecture. A large force of police and cavalry barred the way. As the protestors insisted on their right to present their petition to the Prefect, charges and scenes of violence took place, which continued in the centre of the town till 8 p.m. More than a hundred of the petitioners were arrested, of whom all but ten were released later. One was sentenced to one month's imprisonment, the others to four days', some of the latter being given the privileges of first offenders.

The numerous houses in Paris are daily awaiting their turn. The Archbishop of Paris himself visited the Sisters in the rue Violet to console and fortify them.

At Levallois-Perret Catholic Young Men's Societies offered to defend the Sisters. Their offer was accepted. A vigorous resistance was planned, and the house solidly barricaded with beams, barbed wire, etc. Finally the nuns declared their wish to go out quietly. Their sorrow was that time had not been allowed them to warn their sick before nightfall that they were forbidden to tend them any more. Some poor creatures were thus left all night without food or care.

Everything possible has been done by way of peaceful (and, no doubt, useless) protest: deputations to the Minister of the Interior, walls placarded with protests, tracts distributed, meetings held. The Town Council of Paris itself, despite the sneers of the secretaries, passed a motion favorable to the Sisters. The Town Council of Issy-les-Moulineaux has officially requested the authorities to retain the services of the Sisters for the benefit of the poor. The mothers of families of the fifteenth arrondissement signed a great petition. At Grenelle there were quickly obtained for a petition nearly eleven thousand signatures. At Puteaux, a malicious enemy spread the report that the Sisters pay no taxes. Their friends put up posters showing that this year the Sisters had paid taxes to the amount of nearly £60. It will be remembered that the present regime early struck at religious associations with laws exacting crushing and exceptional taxation.

A similar campaign has been actively waged in many of the provincial towns where the Sisters have houses. At St. Etienne the Mayor himself carried the petition to the Prefecture. At Nimes the police tore down the placards.

Lord Camoys, whose engagement to Miss Mildred Sherman, a great New York heiress, has been announced, is the head of the ancient Catholic family of Stonor, who have for centuries been large landed proprietors in Oxfordshire. The barony of Camoys, of which the present peer is only the fifth holder, was created so far back as 1353. It, however, fell into abeyance on the death of the second baron in 1426, and so continued until 1839, when Mr. Thomas Stonor, who was one of the co-heirs of the second Lord Camoys was summoned to the House of Lords by writ.

SIDELIGHTS ON IRISH HISTORY

AN OPEN LETTER BY MR. SWIFT MACNEILL

Mr. Swift MacNeill, M.P., has addressed the following 'Open Letter' to the Right Rev. Dr. D'Arcy, Protestant Bishop of Down and Connor and Dromore:—

My Lord Bishop,—I feel it due to myself as an Irish Protestant who cannot sign his name without being reminded of his associations with Irish Protestant Churchmen to take grave exception to a series of extraordinary statements made by you with reference to your Roman Catholic fellow-countrymen—statements which assume an enormous gravity when coming from a prelate of your well-deserved eminence for piety and learning.

In an address to the Synod of the diocese of Down, Connor, and Dromore you say in reference to the Roman Catholic Church, 'toleration for her is only a temporary expedient.' Would it not grieve us to hear any Roman Catholic pronounce such a judgment on the Irish Protestant Church, even if he were to base it on an historical document and make the following incontrovertible statement: 'An Assembly of Irish Protestant Prelates, convened by Archbishop Usher, declared "the religion of Papists is superstitious and idolatrous, their faith and doctrine erroneous and heretical, their Church in respect to both apostatical; to give them, therefore, a toleration or to consent that they may freely exercise their religion and profess their faith and doctrine is a grievous sin."'

'Professions and promises, even the most stringent guarantees,' you say in the sentence immediately succeeding the one I have quoted, 'made by individual Roman Catholics are not of the slightest value, even when those individuals happen to be Cardinals and Bishops, much less political leaders. The Roman Church claims the right to repudiate every contract and break every such promise, no matter how solemn.' Do you realise the insult of such expressions, and the

Pain and Indignation

they must create in the hearts of Irish Protestants—and they are many—who are on terms of close intimacy and affection with Roman Catholics and have as much confidence in their honor and truth and friendship as if they knelt at the same altar as they themselves? Would it be right for a Roman Catholic to urge that Protestants do not regard it as obligatory to keep faith with Roman Catholics, and to base his argument not on assertion but on a matter of history? From the pulpit of Christ Church Cathedral, Dublin, a Protestant State-made prelate, Dr. Dopping, the Bishop of Meath, preached a sermon in which he openly advocated as a sacred duty the repudiation of the Treaty of Limerick—that Treaty by which 'even the most stringent guarantees' were given for the security of Roman Catholics in the exercise of their religion and the enjoyment of their property—guarantees which were shamelessly violated by the atrocious Penal Code, which it has been said entailed more misery than the Ten Persecutions of Christendom. What would be thought of the promulgation of these doctrines with reference to Protestants at this time of day by a Roman Catholic clergyman or layman! What would Protestants think of him? And still his discourse would be less wounding to Protestants than your words must be to Roman Catholics, and would, however misleading, have a greater element of accuracy than, in my judgment at least, appertains to your pronouncement.

On this question of the religious toleration of Irish Roman Catholics I take my stand on

The Judgment of Mr. Lecky,

who was, as you know, trained for the ministry of the Irish Protestant Church, a holder of the Divinity Testimonium of Trinity College, Dublin, a protagonist for the Union, and a member for Trinity College, who had your own support and influence in being elected for that constituency. 'Irish history,' he writes, 'contains its full share of violence and massacre; but whoever

Now for Christmas Presents!—You can't beat a 5lb or 10lb Box of genuine Hondai Lanka Tea!

If you want your Christmas dinner to be a success use Hondai Lanka Tea!

will examine these episodes with impartiality will easily convince himself that their connection with religion has been most superficial. Religious cries have been sometimes raised, religious enthusiasm has been often appealed to in the agony of a struggle, but the real causes have usually been the conflicts of races and classes, the struggle of Nationality against annihilation. Amongst the Catholics at least religious intolerance has never been a prevailing vice, and those who have studied closely the history and character of the Irish people can hardly fail to be struck with the deep respect for sincere religion in every form which they have commonly evinced.

Mr. Lecky's phrase, 'among the Catholics at least religious intolerance has never been a prevailing vice,' recalls to recollection the late Earl Spencer's record of his experiences during two Viceroyalties in Ireland. He stated in a speech in Chester that he had known instances of religious intolerance during his Irish administrations, but not on the part of Roman Catholics. I would ask you to search—your search would be in vain—for an outburst from any Irish Roman Catholic prelate even remotely analogous to

The Sentiments Expressed by Dr. Marcus Beresford,

a son of a Bishop of Kilmore, who was himself Bishop of Kilmore, and afterwards, from 1862 till his death in 1885, Protestant Primate at a salary of £15,000 a year. He spoke thus at a great Protestant meeting, and his words were received, says the report, with 'loud cheering, which continued, for several minutes': 'We shall drive from our glebe lands the Popish rebel and the Popish illicit distiller, and we shall plant good and faithful Protestants in their place. I trust that every good and faithful minister of his God would sooner have potatoes and salt surrounded with Protestants than to live like princes surrounded with Papists.' The Irish Catholics have suffered so much themselves from religious persecution that they have not the desire, even if they had the power, to persecute others.

You are much concerned lest an Irish Parliament might pass legislation for the resumption of churches now possessed by Protestants which were in existence in pre-Reformation times. In a letter to the Bishop of Ossory I said it is very hard to realise how a fear of this kind could be seriously felt by any rational being, and I gave the reasons for its baselessness. It is no wonder that his Grace the Most Rev. Dr. Walsh, the Catholic Archbishop of Dublin, to use your own words, 'treated the whole contention as ridiculous.' The question of the resumption of church property is rather a dangerous one to raise, not, indeed, as affecting the property of the Irish Protestant Church used for religious and charitable and educational purposes, but for the holders for their own uses of

Vast Property Robbed from the Church

at the period of history known as the Reformation. Sometimes on English platforms I have said that the lands taken from the Church at the Reformation should at least have been appropriated to public purposes and not to found the families of men whom I designate our 'Church nobility.' This sentiment has always been received with favor. It is indeed a fine stroke of irony that some of the most vehement pronouncements in defence of the rights of property, and of the English and Welsh Established Churches, have emanated from residences which are still styled Abbeys and Priors, and carry in their names the record that the titles of their owners rest on nothing but robbery from the pre-Reformation Church, in which Protestants and Catholics have a common and an absorbing interest.

You elicited 'prolonged applause' from your audience by a reference to the year 1690. If you considered for a moment you would be constrained to admit that the reign of 'The Deliverer' was not exactly the time at which the dioceses of Down and Connor, over which you preside, were at the zenith of their spiritual development. In 1690, and for some years subsequently, the Bishop of these dioceses was a Dr. Hacket, who was Bishop for no less than twenty years, during the whole of which time he never even entered these

dioceses, but lived habitually at Hammersmith, and put up his benefices for sale.

Needless Apprehension.

You apprehend that in a remote time, if the Union, on which you with evident sincerity believe all our happiness depends, be not maintained, there may be in this country an outburst of militant unbelief, 'secularism, a fierce hatred of religion and ecclesiastical domination.' 'One can,' as Grattan once said, 'never argue with a prophet; one can only disbelieve him.' It is, however, strange that Mr. Isaac Butt, who was, as you know, the son of an Irish Protestant clergyman, writing in 1870, and Mr. T. W. Russell, in a speech the other day, held that the establishment of an Irish Parliament, free from corrupting and atheistic influences, would save this country from the so-called Rationalism which is permeating all sections of British society. You think the establishment of an Irish Parliament and the restoration to the people of this country of their God-given right to manage their own affairs will be a calamity. One of the best of your predecessors, Dr. William Dickson, who was Bishop of Down and Connor from 1783 till 1804, regarded the destruction of the Irish Parliament as a great calamity, and was one of the signatories to the Irish Lords' Protest against the Union, drawn up by Grattan, in which the evils that atrocious measure has brought in its train were clearly foreshadowed.

The establishment of the Irish Parliament is not more bitterly denounced than was once the Disestablishment of the Irish Church. Who now would wish to see that Church re-established, with its Sees filled, not with men like yourself chosen by the people, but with the puppet nominees of a Prime Minister? The Irish Sees have ceased to be the preserves of the younger brothers or the younger sons of Irish Union Peers, and the hard-worked clergy of the Irish Protestant Church no longer starve on wretched pittance, as they did while the scions of corruptionist 'governing families' drew their thousands and ten thousands yearly from a Church the distribution of whose patronage was

One of the Greatest Scandals of Christendom.

Dr. Knox, the Bishop of Down and Connor at the time of the Disestablishment, because he favored that measure, was insulted in the streets of Belfast and called 'Judas' and 'Traitor' at a meeting to protest against Disestablishment in the Ulster Hall. Years afterwards the action for which he then was exposed to calumny and insult was justified by his election as the first Lord Primate of the Irish Protestant Church when it obtained the inestimable blessings of Home Rule.

It is because I am as certain as I am of my own existence that Home Rule for Ireland will do for Ireland what Home Rule has done for the Irish Protestant Church by giving it self-government, instead of a government which has been a corrupt Castle class job, that I with all the warmth that is consistent with personal respect for yourself enter my protest against both the statements and the tone of your address to the Down, Connor, and Dromore Synod.

In a circular letter sent to the clergy of the archdiocese his Grace the Archbishop of Melbourne says:— 'By permission of the Sacred Congregation de Propaganda Fide, received by the last mail, a meeting of the members of the Diocesan Council and the Irremovable Rectors will be held in the Cathedral on the Feast of Holy Innocents, 28th instant, at 10.30 a.m. The object of the meeting will be to select the names of three ecclesiastics who will be recommended to the Holy See in connection with the appointment of a coadjutor to the Archbishop. Although the recommendation is confined to members of the council and the irremovable rectors, still the issue is of supreme importance to all the clergy and laity of the archdiocese. I would ask all, therefore, clergy and laity, to pray fervently in the meantime that the Holy Spirit may direct the choice of the voters, and guide the Holy See in appointing a coadjutor who will fulfil the duties of his high and arduous office with conspicuous success.'

Intercolonial

Right Rev. Mgr. O'Haran has been appointed by his Grace the Archbishop of Sydney Administrator of St. Mary's Cathedral and Secretary of the diocese.

Signor Vitor Dammacco, a member of the Melba Opera Company, died at Melbourne on December 13. A Requiem Mass for the repose of the soul of the deceased was celebrated in St. Patrick's Cathedral, in the presence of a very large congregation, including the members of the company, who sang the music.

The Bathurst diocese has lost a distinguished priest in the Very Rev. Dean McAuliffe, P.P., of Forbes, who died on December 17 at the age of 68. The Dean was a model priest, with a very wide influence. In the Forbes district he was the counsellor of all creeds and classes. Even in business matters, it was the practice of nearly everyone to consult the Dean before taking any important steps. The deceased arrived in Bathurst from Ireland in 1867, and was administrator in the Bathurst parish until about 1874. Then for four years he filled the position of president of St. Stanislaus' College. About 1882, he was appointed parish priest of Forbes, and later on was elevated to the position of Dean, which he filled up to the time of his death.

The many friends throughout Australia of Dr. N. M. O'Donnell, president of the United Irish League in Melbourne, will learn with regret of the death of his universally respected wife at the comparatively early age of 47 years (says the *Advocate*). The sad event occurred at her residence, Victoria street, North Melbourne, on December 9, after an illness of a couple of months. Mrs. O'Donnell, only surviving daughter of the late Peter and Catherine Bruen, of Carlton, was a native of New Zealand, but came to Victoria with her parents when very young. Her zeal in the interests of Catholic education and of Catholic charities generally was at all times manifested in a hearty and practical manner. Though not physically robust, she possessed an amount of mental energy, coupled with rare organising ability and a capacity for work that was largely the means of substantially reducing many a formidable debt.

The reading of the annual school report concerning the progress of the primary schools of the archdiocese of Melbourne occupied the Synod in St. Patrick's Cathedral recently, at which his Grace the Archbishop presided. Amongst the leading features of this important document were:—Cost of Maintenance—Teachers' salaries and allowances during year ending September 30 amounted to £28,386. New School Buildings—Independently of the sites and playgrounds, the new school buildings erected during the year have cost £13,008. The number of primary schools in the archdiocese of Melbourne is 102. The teachers comprise: Brothers of religious Orders, 34; nuns, 245; secular teachers, 153; and visiting teachers, 47. The total number of pupils taught during the year was 23,049, of whom 20,163 were taught in schools presided over by members of religious Orders, and 2886 in schools taught by lay men and women.

A link with the past history of the Order of Mercy was severed on November 29, when Mother M. Catherine, of the Convent of Mercy, Adelaide, was called to her reward, at the ripe old age of 85 years. The deceased religious was born at Dublin in 1827, and she entered the mother house of the Order in 1849, having been preceded thither by two of her sisters. During the progress of the Crimean War, in 1854, in response to an appeal from the British War Office, a contingent of the Sisters of Mercy sailed from London for the seat of war, to tend the suffering and wounded soldiers. Later on in the same year, a second band was chosen, Mother Catherine among the number, but to her keen disappointment, illness prevented her accompanying the devoted band. In January, 1856, at the invitation of the late Rev. Father Fahey, O.P., five Sisters, among them the late Rev. M. Evangelista and M. Catherine,

left Dublin for Buenos Aires. Shortly after their arrival, the most dreaded of all scourges (yellow fever) broke out, and the services of the Sisters were called into requisition. They labored day and night endeavoring to alleviate the sufferings of the victims of the plague, which was decimating the population. Soon the care of the Lazaretto (fever hospital) was given to the Sisters, and in response to an urgent appeal, they were reinforced by three Sisters from Bagot street. Subsequently a hospital was built adjacent to the convent, and when the dreaded cholera broke out in 1871, it was utilised for the victims of the awful visitant. The Sisters left Argentina for Adelaide in 1880, so that Mother Catherine was among the pioneers in two countries, and during her 31 years' sojourn in Adelaide she labored with her accustomed assiduity in the schools and as a music teacher, for she was a gifted musician, and for many years was the convent organist.

The Irish Envoys in Australia

The following letter has been sent by the Irish envoys to the *Southern Cross*, Adelaide, in connection with their recent tour of South Australia:—

'Dear Sir,—Having concluded our work in South Australia, we desire, through your columns, to extend our sincere thanks to all those who helped to make our mission in the State the success it has been. South Australia has every reason to feel proud of the noble part it has taken in supporting the final appeal of Ireland for help in her national struggle. Its response exceeded our expectations, and compares most favorably with the most successful results elsewhere.

'It would not be possible, in a short letter, to make mention of all those good friends, or of those varied organisations, that did so much for our mission. To the Irish Associations in the different centres, to our committees, to the press, to the clergy, and to the public in general, our thanks are due. We beg also to thank your journal, especially, for its yeoman services to our cause, and we wish it a long career of usefulness and prosperity.

'Our friends will be pleased to hear that already over £20,000 has been collected in Australasia during our present mission.

'Faithfully yours,—Richard Hazleton, W. A. Redmond, John T. Donovan, Melbourne, December 5.'

The envoys resumed their tour of Victoria early last month. Messrs. Hazleton, Redmond, and Donovan addressed an enthusiastic audience in St. Patrick's Hall, Ballarat, on December 6. His Lordship Bishop Higgins presided. A sum of £180 was received at the meeting. On the following evening Mr. Hazleton spoke at Footscray, when a sum of £75 was collected. On December 7, Messrs. Redmond and Donovan held a meeting in Casterton, when the collection in aid of the Home Rule fund totalled £85. A sum of £50 was subscribed at a meeting on December 7, in Shepparton, which was addressed by Mr. Hazleton, who delivered an address on the following evening at Chiltern, where the cash and promises amounted to £100.

The Irish envoys were in Sydney during the week before Christmas, having made a break in their Victorian tour in order to spend the holidays with Mr. James Dalton, of Orange. Their tour (says the *Catholic Press*) has so far been strikingly successful. Mr. Richard Hazleton, M.P., addressed a very enthusiastic meeting at Dalyston, when £50 was collected, and Messrs. W. A. Redmond, M.P., and J. T. Donovan visited Warrnambool, addressing a well-attended meeting in the Town Hall, when £90 was subscribed. The envoys return to Victoria on January 7.

Dr. Michael Francis Moloney, of Dungarvan, County Waterford, has been elected Coroner for West Waterford by 15 votes to 14 for Dr. Dennehy, of Lismore. He has not yet completed his 23rd year, and is therefore probably the youngest Coroner in Ireland or in the United Kingdom. He is a native of Dungarvan.

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

December 28.

The side altars in St. Joseph's Church have been recently renovated, and now present a very handsome appearance.

Rev. Father Quealy, of Brooklyn, U.S.A., brother of Rev. Father Quealy, late of Palmerston North, is in Wellington on a visit, and is the guest of his Grace the Archbishop.

At St. Anne's School, Wellington South, Miss Agnes Delaney was awarded the medal for being dux of the school, and also the good conduct medal.

On Christmas Day Mass was celebrated at St. Anthony's, Brooklyn, by Rev. Father Venning, S.M. The choir of St. Mary of the Angels' Church, under Mr. E. J. Healy, rendered special music for the occasion, their kindness being much appreciated by the Brooklyn people.

At Mother Mary Aubert's Home of Compassion, Island Bay, Christmas was observed by the distribution of presents among the children from a Christmas tree. Willing friends came forward to help the ladies of the Home in the entertainment of the children and inmates.

The great festival of Christmas was specially celebrated in the different churches. At the Sacred Heart Basilica, Thorndon, his Grace the Archbishop celebrated Pontifical High Mass, Rev. Father Peoples, S.M., being deacon, and Rev. Father Doolaghtly subdeacon. His Grace also delivered a short address on the feast of the day.

Mrs. Bridget O'Brien, wife of Mr. Jas. O'Brien, formerly of the West Coast, passed away at the residence of her daughter (Mrs. Kate Beauchamp), Tramway Hotel, on December 21. The interment took place on the 23rd, prior to which a Requiem Mass was celebrated by Very Rev. Father O'Shea, S.M., at St. Joseph's Church. The burial service at the graveside was read by Rev. Father Hurley, S.M.—R.I.P.

At St. Mary of the Angels' Church on Christmas Day High Mass was celebrated by Very Rev. Dean Regnault, S.M. (Provincial), who also addressed the congregation on the festival of Christmas. At St. Joseph's, Te Aro, High Mass was celebrated by Rev. Father Barra, S.M., Rev. Father Hurley being deacon, and Rev. Father Cullen subdeacon. High Mass was celebrated at St. Anne's, Wellington South, by Rev. Father Geo. Mahoney, S.M., assisted by Rev. Father Herring, S.M., as deacon, and Rev. Father Segrief, S.M., as subdeacon. At all the churches at the early Masses it was most edifying to see the very large number of communicants.

A large number attended the Catholic picnic, which was held at Very Rev. Father Lane's grounds, Lower Hutt, on Boxing Day. The weather kept fine, and a very enjoyable time was spent. The numerous visitors from the city included Sir Joseph Ward and Lady Ward, Mr. T. M. Wilford, M.P., Dr. Cahill, and several of the visiting clergy. During the day a number of sports events were decided, the results being as follow:—100yds (maiden)—A. Sullivan, 1; S. Tres-sider, 2. 100yds (boys)—O. Dennehy, 1; P. Dennehy, 2. 100yds (handicap)—W. McKain (4 yds), 1; A. Cullen (8yds), 2. Hop, step, and jump—J. Cunningham, 35ft 6in, 1; A. Cullen, 35ft 2in, 2. 220yds (handicap)—W. McKain (5yds), 1; A. Cullen (10yds), 2. Tug-of-war—Mr. S. McGrath's team, 1. Irish jig (ladies)—Miss Reid, 1; Miss Crawford, 2. General arrangements were capably supervised by the secretary, Mr. P. Casey.

The Catholics of the combined parishes of Te Aro, Newtown, and Thorndon held the usual Boxing Day picnic at Khandallah. The weather conditions in the morning were far from promising, but the committee decided to take the risk, and journeyed to Khandallah with the children, who were taken out and catered for

free of charge. As the morning went on the weather improved to such an extent that a great many found their way to the grounds, and by the afternoon there must have been 1000 people present, including his Grace the Archbishop, Sir Joseph and Lady Ward and Miss Eileen Ward, Very Rev. Dean Regnault, S.M., the Vicar-General (Very Rev. Father O'Shea, S.M.), Rev. Fathers Hickson, Herring, Barra, Hurley, G. Mahoney, Venning, and Doolaghtly, and Dr. Cahill. The St. Anne's Drum and Fife Band, under Mr. Dean, enlivened the proceedings with music, whilst the grounds were admirably suited for picnickers. An energetic sports committee provided games for the children, whilst the Marathon race proved very interesting for adults. The course taken was from Khandallah to Johnsonville and back, and was won by Lenihan, of Wellington South. The committee, with Rev. Father Hickson as chairman, and Messrs. Parsonage and McNamara as secretaries, and the ladies' committee, which included an energetic contingent from St. Mary's ladies' branch of the H.A.C.B. Society, are deserving of the highest praise for making the outing such a success.

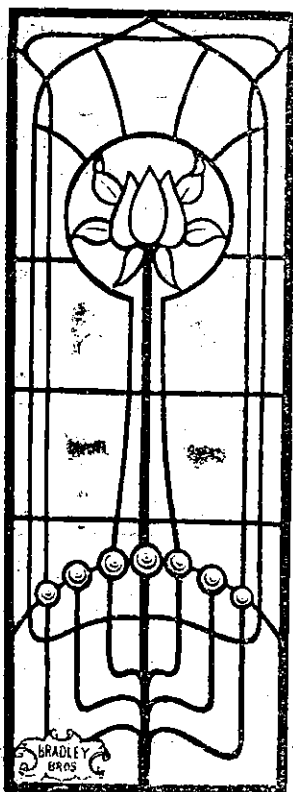
DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

December 29.

Owing to the almost incessant rain on Christmas Day, and the uncertainty of the weather conditions on Boxing Day, the attendance at the annual Catholic picnic and sports gathering, combined with the school children's treat at the Riccarton Racecourse, fell considerably short of previous years' gatherings. At 9 a.m. three electric cars, each with two trailers, left the vicinity of the Cathedral fairly well filled, picking up others at the final starting place. The afternoon proving bright and fine, many others were attracted to the grounds, and everything passed off very happily. His Lordship the Bishop and a number of the clergy visited the scene of the outing during the day, and entered into the pleasures of the assemblage. Athletic contests and amusements of a varied and pleasing nature were provided for the children. On another portion of the grounds a sports programme for those of maturer years was carried out, providing much interest for all present. The Stanmore Band provided music, and incidentally an enlivening effect generally.

In connection with the Feast of the Nativity a Midnight Mass (Missa Cantata) was celebrated at Nazareth House by Rev. Father Graham, S.M., when all who were able approached the Holy Table. The music was beautifully rendered by the Sisters and children's choir. Father Graham preached on the Nativity, and concluded by wishing his hearers all the joys and happiness of the festive season. Father Graham also celebrated Masses at 8 and 8.30 o'clock, and gave Benediction of the Blessed Sacrament in the evening. The orphan children were generously provided with seasonable gifts, and the old people with special Christmas fare, a real pleasant time being spent by all. A large Christmas tree, loaded with novelties, was presented to the children by his Lordship the Bishop, and on last Wednesday dismantled, each child receiving a present. The same afternoon Lady Islington, accompanied by the Hon. Miss Stapleton-Cotton and Captain Shannon, A.D.C., his Lordship Bishop Grimes, and Very Rev. Father Price, Adm., visited Nazareth House. The Rev. Fathers Graham, S.M., and Gilbert, S.M., with the Sisters and children, received Lady Islington, who was presented with a beautiful bouquet, and entertained with a musical and elocutionary programme by the little ones. In happy terms Lady Islington spoke to the children. His Excellency, she said, after his recent visit, was so charmed and had reported so eloquently of his experience, that she could not resist the temptation of also coming. She was indeed charmed and delighted with all she had seen and heard, and her visit would be to her always a very pleasant memory. At her request Lady Islington was shown every portion of the institution, and entered into kindly converse with the old people.



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 ELEVEN WERE CURED.

L.D.S. Business College,
 Salt Lake City,
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Gentlemen,—I have been in Europe for three years, and have just returned. A number of people have applied to me for the Remedy, so please send me some blank forms.

Some years ago I placed a great many orders for Trench's Remedy, and out of twelve people for whom I got the medicine ELEVEN HAVE BEEN CURED. I consider that a splendid record!

Mr. Armond F. Rundquist, whose unsolicited testimonial appears in your pamphlet, is one of the parties, and he mentions another.

I labored with Mr. Rundquist a long time before I could get him to send for Trench's Remedy. He said he had spent a great deal of money in medicine without having received any benefit. Finally he decided to send for a half-package of the specific, with the result that he has never had a return of the fits since he took the first dose. He recommended it to a family by the name of Olsen, in the southern part of Salt Lake City, in which a child had from 25 to 40 spells each night. When I last saw the father of the child he told me that the little one was almost completely cured. A short time ago I got some of the medicine for a gentleman named Owen, of this city. I saw his brother a few days ago, and he told me that Mr. Owen has not had an attack since he commenced taking the Remedy, and that he has greatly improved in health.

I wish to say before closing this letter that I am not an agent for Trench's Remedy, or for any other medicine or thing. I write in praise of the specific because of the inestimable blessing it has been to so many of my friends.

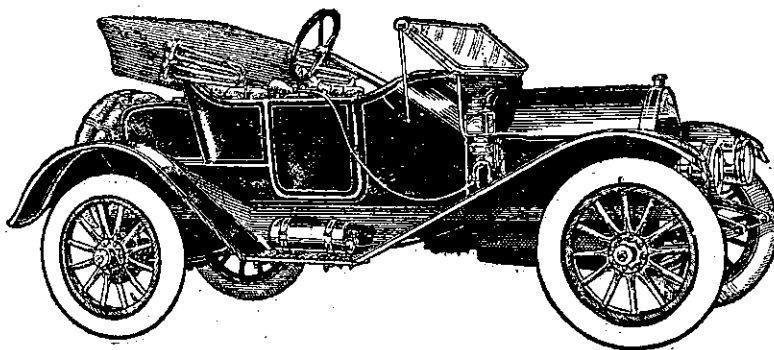
You may use my letter in any way you desire.

Very truly yours,
 WM. A. MORTON,
 Registrar, L.D.S. University.

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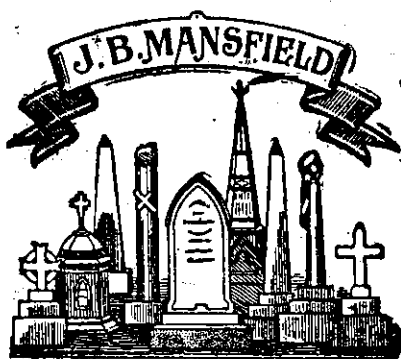
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Mr. M. T. Kennelly, 217 Crawford street, Dunedin, reports as follows:—

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Sheepskins.—Halfbred, 6d to 8d per lb; fine crossbred, 5½ to 7d; coarse do., 5d to 6½d; pelts, 3d to 5d.

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DIOCESE OF AUCKLAND

(By telegraph, from our own correspondent.)

January 1.

The retreat of the Diocesan clergy commences on January 15.

Brother Paul, Provincial of the Marist Brothers, is at present on a visit to Auckland.

Rev. Father Hunt, C.S.S.R., will conclude the retreat of the Sisters of Mercy on Wednesday next, on which day he will commence a retreat for the Marist Brothers.

Captain Breen is in port with his splendid new steamship Zealandic, on its first voyage. It was built in Belfast. It is a coincidence that the Delphic, formerly in charge of Captain Breen, is also in port, and is in charge of Captain English, who, like Captain Breen, was born in Wexford.

Mr. John McCormack, the famous Irish tenor, is announced to give one concert in the Town Hall on January 18. He gives but two concerts in the Dominion, the other being in Wellington. A movement is on foot amongst local Irishmen to give their illustrious countryman a fitting reception.

At the Cathedral last evening the Rev. Father Liston, Rector of Holy Cross College, preached a fine sermon on vocation to the priesthood. He showed that from the time of the Apostles to the present day it was the policy of the Church everywhere to encourage a native clergy. We should encourage our young men to aspire to the priesthood, and to parents, particularly to mothers, he addressed his remarks, for to pious mothers the Church was indebted for many of its greatest ecclesiastics, notably in the case of the celebrated Vaughan family. Opportunities were now within reach for the training of the clergy in this Dominion, and shortly one so trained at Holy Cross College, Mosgiel, would take up his duties in the Auckland diocese, Father Liston afterwards gave Benediction of the Blessed Sacrament, Rev. Fathers Ormond and Doherty being deacon and subdeacon respectively. This morning (New Year's Day) very large numbers received Holy Communion at the early Masses.

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DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

January 1.

To-day, the Feast of the Circumcision, Masses were celebrated in the Cathedral at 6, 7.30, 9, and 10 o'clock, all being well attended.

Dr. Arthur O'Brien and Mrs. O'Brien and their family left on Thursday by the Moeraki for Sydney to catch the Orama for London, on a twelve months' holiday. During Dr. O'Brien's absence his medical practice is being carried on by Dr. Morkane.

Christmas at the Good Shepherd Convent, Mount Magdala, was observed with the joyous festivities of former years. Midnight Mass was celebrated in the Convent Chapel by the Rev. Father Gilbert of St. Patrick's College, Wellington. The inmates and the little orphans feel deeply grateful and indebted to the generosity of his Lordship the Bishop, and the many kind friends who sent Christmas gifts, and thus greatly contributed to their happiness.

The Rev. Father Morkane, of Holy Cross College, Mosgiel, celebrated the 11 o'clock Mass (Missa Cantata) in the Cathedral on Sunday last, and also preached. At Vespers an impressive sermon, appropriate of the season, was preached by the Rev. Father Foster, S.J. His Lordship the Bishop presided at Solemn Benediction of the Blessed Sacrament, attended by the Rev. Fathers Morkane and Hanrahan. The 'Te Deum' was sung in the presence of the Blessed Sacrament exposed.

After the ceremonies at the Cathedral on Christmas evening the members of the choir were entertained by his Lordship the Bishop and Very Rev. Father Price, Adm., at the episcopal residence, when appreciation was expressed of the choir's services during the year, and notably on the festivals of the Church. Advantage was taken of the occasion to make a presentation to Mr. R. Beveridge, who is severing a long and valued connection with the choir, owing to his early departure from Christchurch. His Lordship the Bishop, in presenting Mr. Beveridge, on behalf of the choir, with a travelling outfit, referred in complimentary terms to his fifteen years' constant and zealous service in the interest of the church music of the Cathedral, and expressed the hope that, should the opportunity again occur, Mr. Beveridge would rejoin the choir. The organist (Mr. A. J. Bunz), warmly eulogised the services rendered to the choir by Mr. Beveridge, who, besides being of the greatest assistance musically, added regularity and punctuality—attributes which were invaluable where success was sought, and most essential in choir matters. In acknowledging the gift, which he would very highly value, Mr. Beveridge expressed gratitude for the good will shown towards him. This he felt he possessed, and therefore to give a tangible proof of it was unnecessary. He intended going to England for a year or so to gain experience, and hoped when he returned to rejoin the choir the severing of his association with which was to him a severe wrench.

Lyttelton

(From our Christchurch correspondent.)

With the object of adding to the fund for the erection of a social hall and reading-room for seamen, the members of St. Joseph's Conference, Society of St. Vincent de Paul, assisted by friends and members of St. Joseph's Catholic Church, Lyttelton, have organised a bazaar and art union, which was opened on Saturday evening, December 23, in the Railway Social Hall. The idea of erecting the building was initiated in May, 1905, at a meeting of St. Joseph's Conference Mission to Catholic Seamen, a branch of the St. Vincent de Paul Society's special works, known throughout the world for its efforts amongst seafarers. During the past six and a half years members of the Conference have zealously carried on the work amongst the seamen visiting port, and have exercised a remarkable influence for good. It has been felt that the work could be better carried on if a hall were available where seamen could meet and spend a social hour or two. It was at

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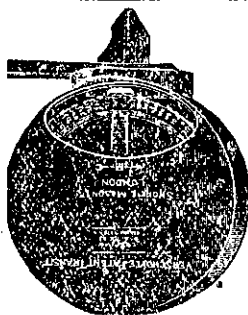
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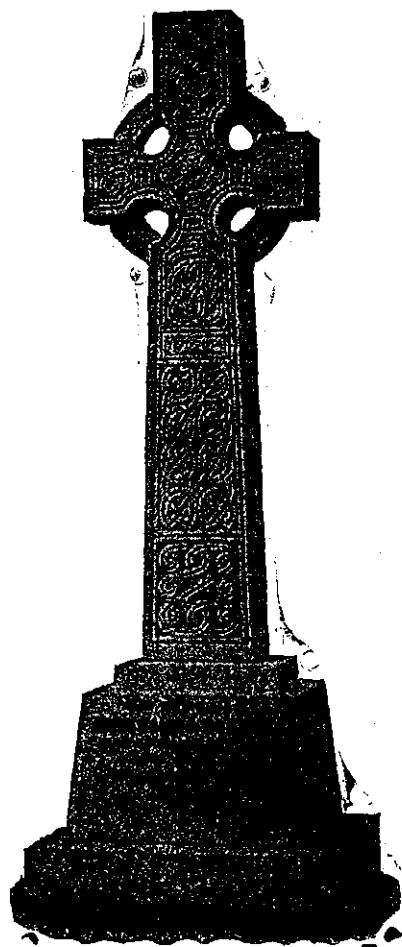
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first intended that the hall should be available to Catholic seamen only, but it has been decided, in view of the fact that seamen choose their friends irrespective of creed, to make the institution open to men of all denominations. Amongst those interested in the project are his Lordship Bishop Grimes and Rev. Father P. J. Cooney, who is in charge of St. Joseph's parish, and spiritual director of the Conference. A plot of land in Winchester street, Lyttelton, has already been secured, and it is anticipated that sufficient money, added to the funds already in hand, will be obtained from the bazaar to enable a start to be made by the end of January with the erection of the building, which will cost about £800.

In the course of some preliminary remarks, the Rev. Father Cooney referred to the object for which the bazaar and art union had been organised, and said that for the past six years members of the St. Vincent de Paul Society had devoted much of their time to attending to the spiritual welfare of seamen visiting Lyttelton, and to the poor people in the parish, and they found that their services were acceptable to a large number of people outside of the Catholic Church. In addition to providing a social hall for seamen, the proposed building would be available for parish purposes, so that young men and boys could meet for entertainments. Although the building would be under the control of the Catholic Church, it would be open to seamen of all creeds. Father Cooney thanked the ladies and gentlemen who had worked very energetically to make the project a success, and in asking Mr. G. Laurenson, M.P., to open the bazaar, he referred to the valuable services rendered by him, and to the fact that this was the fourth Catholic bazaar at which he had officiated during his twelve years' service as the representative in Parliament of the Lyttelton electorate.

Mr. Laurenson, before declaring the bazaar open, said that he was pleased to take part in such a function, the object of which was for elevating the life of seamen and the young men of the country. He trusted that it would be a financial success.

The attendance at the opening, and on subsequent evenings has been very good, and excellent business has resulted.

WEDDING BELLS

DUNCAN—HARTNELL.

A very pretty wedding was celebrated at the Church of the Holy Angels, Darfield, on November 29, when Miss Mary Hartnell, fourth daughter of Mr. and Mrs. J. N. Hartnell, of 'Sampford,' Hororata, was united in the bonds of Matrimony to Mr. James Francis Duncan, third son of Mr. J. Duncan, Hawkins, Canterbury. The ceremony was performed by the Rev. Father Fanning, S.M., of Darfield. The bride, who was given away by her father, wore a corded silk eolienne dress, trimmed with silk lace and insertion, and the usual wreath and veil. She also wore a beautifully jewelled gold necklet, the gift of the bridegroom. The bridesmaids, Miss Maggie Hartnell and Miss Maggie Duncan, wore gold brooches, the gifts of the bridegroom. The bride's gift to the bridegroom was a gold albert. Mr. P. Close, Christchurch, was best man. After the ceremony the wedding party, numbering about 150, adjourned to 'Sampford,' the residence of the bride's parents, where the wedding breakfast was partaken of. The Rev. Father Fanning, presided, and proposed the toast of the bride and bridegroom. The other customary toasts on such occasions were also duly honored. The popularity of Mr. and Mrs. Duncan was evidenced by the large number of handsome and useful presents they received, which included some valuable cheques. In the afternoon the happy couple left for the north, where the honeymoon was spent.

HELD OVER

Owing to pressure on our space we have been obliged to hold over several news items.

OBITUARY

MR. CORNELIUS BROSNAHAN,
BEACONSFIELD.

Sincere regret was felt in the district when it became known that Mr. Cornelius Brosnahan, of Beaconsfield, had passed away on November 27, after a brief illness. The deceased was born in the parish of Bally McElligott, Kerry, Ireland, about 52 years ago, and came to New Zealand in 1873. After working for his brother, Mr. T. H. Brosnahan, Washdyke, for some time, he started farming on his own account at the Levels, and afterwards at Kakahu. About four years ago he settled in Beaconsfield where he purchased a large farm which he successfully cultivated until his death. A Requiem Mass was celebrated by Very Rev. Dean Tubman, at the Church of the Sacred Heart, Timaru, who also officiated at the graveside, assisted by the Rev. Father Fay, at Temuka, where the interment took place. The attendance at the funeral, which was one of the largest ever seen in the district, bore testimony to the esteem in which the deceased was held. The late Mr. Brosnahan leaves a widow and family of nine children to mourn their loss.—R.I.P.

MR. DANIEL LYNCH, WELLINGTON.

(From our Wellington correspondent.)

I regret to have to announce the death of Mr. Daniel Lynch, who passed away at the age of 78 years on Christmas Eve. The deceased, who was chief messenger at Parliamentary Buildings for many years, died at the residence of Mr. J. Murphy, Guildford terrace, where he had lived since the death of his wife two years ago. The late Mr. Lynch, who was a West Coaster, was very well known. His children are Very Rev. Father Lynch, C.S.S.R., formerly of Dunedin, and now at Philippine Islands; Mr. J. D. Lynch, Greymouth; Mr. F. J. Lynch, Sydney; and two daughters, Dominican nuns, Dunedin. Prior to the interment, on December 26, which was private, a Requiem Mass was celebrated at the Basilica. The burial service at the graveside was read by the Rev. Father Creagh, C.S.S.R., assisted by Rev. Fathers Brown, C.S.S.R., and Peoples, S.M.—R.I.P.

MR. J. W. STACK, HASTINGS.

(From our own correspondent.)

On Friday, December 22, Mr. John W. Stack, a well-known and highly-respected resident of this district for over thirty years, passed away peacefully at his residence in Railway road, Hastings, after an illness extending over four months. Deceased, who was 63 years of age, was a native of County Kerry, and left for America when quite a young man. After a few years he returned to Ireland, went back again to the United States, and proceeded thence to New Zealand, where the rest of his life was spent in Hastings. The deceased has several brothers holding good positions in the United States, and he leaves a widow and family of three boys and five girls to mourn their loss. Deceased who was engaged in farming, and for many years conducted a successful carrying business, in this district, retired from business about twelve months ago to enjoy the rest he so well earned. The funeral, which was a very large one, and was representative of the whole of the Hawke's Bay district, took place on Sunday, December 24. The remains were taken to the Church of the Sacred Heart, where the first part of the burial service was read by the Very Rev. Father Keogh, who also officiated at the graveside. The high esteem in which the deceased was held was further testified to by the numerous messages of condolence received by the sorrowing family.—R.I.P.

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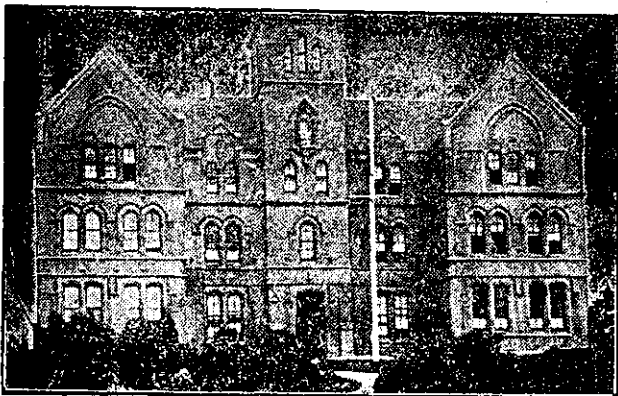
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BIRTH

GALLAGHER.—On December 26, 1911, at Cargill
street, Dunedin, the wife of H. Gallagher—a son.

MARRIAGE

DUNCAN—HARTNELL.—At Darfield, on November
29, 1911, by the Rev. Father Fanning, S.M.,
James Francis, third son of Mr J. Duncan, Haw-
kins, to Mary, fourth daughter of Mr. and Mrs.
J. W. Hartnell, of 'Sampford,' Hororata.

DEATHS

BROSNAHAN.—Of your charity pray for the repos-
of the soul of Cornelius Brosnahan, who died at
Beaconsfield, fortified by the rites of Holy Church,
on November 27, 1911, in his 52nd year. Born
in Co. Kerry, Ireland.—R.I.P.

RIORDAN.—On December 28, 1911, at Southbridge,
Monica, the fourth daughter of Thomas and Annie
Riordan, in her thirteenth year.—R.I.P.

STACK.—On December 22, 1911, at his late residence,
Railway road, Hastings, John William, the beloved
husband of Catherine Stack; aged 63 years.—
R.I.P.

MESSAGE OF POPE LEO XIII. TO THE N.Z. TABLET.

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Apostolica Benedictione confortati, Religionis et Justitiae
causam promovere per vias Veritatis et Pacis.*

Die 4 Aprilis, 1900.

LEO XIII., P.M.

TRANSLATION.—Fortified by the Apostolic Blessing, let
the Directors and Writers of the New Zealand Tablet con-
tinue to promote the cause of Religion and Justice by the
ways of Truth and Peace.

April 4, 1900.

LEO XIII., Pope.



THURSDAY, JANUARY 4, 1912.

RELIGION AND POLITICS



WE have referred briefly in another column
to the way in which, in some electorates,
the sectarian spirit was invoked during
the recent elections; and we also give
elsewhere particulars of the discussion on
'Sectarianism in Politics' which has
been proceeding in the columns of the
Christchurch Press for some few days
past. This discussion arose, in the first
instance, out of a timely and much-needed protest,
made by his Lordship Bishop Grimes, against the deter-
mined attempt which has been made in many quarters
to prejudice public opinion against the head of the
Government solely and merely on the ground that he
is a Catholic. Closely following on his Lordship's
utterance there appeared in the columns of the *Christ-
church Press* an anonymous letter from a West Coast
correspondent, making sundry wild charges against
priests of undue interference with Catholic voters in
connection with the Westland contest; and a day or
two after the appearance of this letter the *Press* devoted
a leader to the subject in which, on the authority of
'a reliable correspondent,' it alleged that in Dunedin
West a couple of days before the election 'every Catho-
lic voter was seen' in the interests of a particular can-
didate—the context clearly conveying the implication
that the 'seeing' was done and undue influence exerted
by Catholic priests. Thanks to the prompt action of
Bishop Grimes and of the Rev. Father Coffey both alle-
gations were at once shown to be utterly baseless. His
Lordship immediately telegraphed to the Very Rev.
Dean Carew, of Greymouth, and to the several West
Coast priests concerned. Dean Carew wired back as
follows: 'Letter absolutely untrue as far as we are
concerned—we took no part whatever in election';

while the different parish priests replied to the effect that there was absolutely no justification for the statements made in the letter. The Rev. Father Coffey, also, in regard to the allegations in respect to Dunedin West, at once forwarded an absolute and unqualified denial; and offered to present the 'reliable correspondent' with £10, to be given to the Dunedin Hospital, if he could prove that either he (Father Coffey), or any one of his fellow clergy called upon even one Catholic voter and used any 'influence' either in the Church or out of it.

*

In a further leading article, the *Press*, while accepting the disclaimers so far as the priests were concerned, suggested, in respect to Dunedin West, that the canvassing work referred to had been done by 'lay representatives of the Roman Catholic Church.' Whereupon Father Coffey sent the following communication, in which, after putting a final extinguisher on the 'reliable correspondent,' he lays bare the true inwardness and real significance of this attempt to foist on to the Catholic Church the charge of introducing religion into the recent contests. The letter, addressed to the editor of the *Press*, runs thus:—'SIR,—I have to thank you for having published my letter in your issue of the 28th inst. It would have pleased me more, and have been more generous on your part, had you accepted my unqualified denial of your correspondent's statement. Had you done so, you would have saved me the unpleasant task of having to give a further unqualified denial to your statement, in the foot-note, when trying to bolster up your "reliable correspondent." There is no use at this hour saying that "Neither we nor our correspondent said that the priests canvassed personally for Mr. Millar." The whole tone of your article was in condemnation of priestly influence; and to strengthen your direct attack (an unjustifiable attack as is now proved) on the priests of the West Coast, you introduced your "reliable correspondent's" information from Dunedin. Ninety-nine per-cent. of your readers could take no other meaning from your article; and every journalist I have spoken to, since the article appeared, agrees with me as to its meaning. But let that pass. You now admit that the Catholic clergy did not canvass personally, but you say, "Doubtless the work was done by lay representatives of the Roman Catholic Church." This I now emphatically deny; and I again offer my modest ten pounds if you or your correspondent can prove that the authorities of the Catholic Church authorised any person either lay or clerical to act as representative, or that any so-called representative, authorised or unauthorised, called on or saw "every Catholic in two days, or any number of days, before the election" in Mr. Millar's interests. I have no doubt that Mr. Millar had one or two Catholics on his committee, as he had members of other denominations, and I dare say that these Catholics justified their faith in him by working for him; but that these Catholics were authorised to act as representatives of the Catholic electors, I absolutely deny. Your statement to the contrary is untrue; and your inference is unjustifiable. I now call on you to make the *amende honorable*, without further qualification, by admitting that you were mis-informed by your "reliable correspondent."

*

'In my opinion, and in this opinion I am supported by honorable men of every class and creed, a more serious matter lies at the back of this disgraceful effort to sling mud at the Catholic Church over the recent elections. The present Prime Minister has the misfortune, from a political point of view, to be a member of the Catholic Church. He may have his faults, as who has not; but there is no doubting the fact, that in the minds of many of the electors of this fair Dominion his greatest fault is his creed. Many of his political opponents have not been above using his creed as a means to hound him out of politics. In this effort they have been ably assisted (consciously or unconsciously) by a portion of the Conservative press. This press has not openly condemned Sir J. G. Ward on account of his religion. It has used a baser, but more efficacious means of condemning him, viz., by falsely

accusing the Catholic Church and her priests of using undue influence on behalf of the Government "because the head of the Government was a Catholic." I think this is one of the most discreditable and disgraceful incidents of a disgraceful election.'

*

'It is a peculiar fact and one worthy of special notice that ministers of other denominations may turn their churches and meeting places into political platforms, that they may stand outside polling booths on election days, may even go inside till put out by some one in charge, that they may go from door to door distributing tracts and asking votes for certain candidates telling them "that God will be with them if they vote for Mr. So and So," that they may ride round in motor cars on the day of the election rounding up the faithful, and yet there is not one word in the papers in condemnation of such actions. But if a priest in the remotest corner of New Zealand lifts his voice, or if some "reliable correspondent" assumes that he has lifted his voice, the Press Association is at once informed of the fact or assumed fact, and the public are treated to a howl about the "priest in politics." Is this so because the press recognise that the said ministers wield so little influence that they are unworthy of notice? If so, the Catholic priest may take it as a compliment that he is reckoned worthy of the steel of the "Fourth Estate." Or is it the old story of the mote and the beam, or the gnat and the camel. Influence, be it clerical or otherwise, which influences in the direction we desire, is always welcome, but influence which is directed against us is always undue and tyrannical.'

*

'We have an example given us by the last elections of what may happen in this free and enlightened Dominion of ours—in "God's own country." We have every single Catholic man, with one solitary exception, who stood for Parliament defeated, though if Catholics had their proportion there should be ten Catholic members returned to the House. Did the same thing happen in Ireland, and the Catholics of Ireland refuse to return (by accident or otherwise) non-Catholic representatives, we would be treated to a mighty howl about the intolerance of the Catholic Church, and what may be expected under Home Rule. People who live in glass-houses should not throw stones. The time may not be far distant when the voice of the priest will be raised in earnest, and that not in the interests of any man, but in the interests of Christian principles, and when that time comes you will have your opportunity to cry it down. In the meantime *Medice, cura te ipsum*, and like a chivalrous opponent admit you were deceived by your "reliable correspondent."—Yours, etc.,

JAMES COFFEY,

Administrator, St. Joseph's Cathedral, Dunedin.
December 30, 1911.

*

The fact that, with the one exception of the Premier, not a single Catholic candidate was returned at the late election is conclusive evidence as to which side made the religious question a factor in the contest. In drawing public attention to the ignoble tactics adopted, and in making vigorous and emphatic protest against their introduction into the public life of this young country, his Lordship Bishop Grimes and the Rev. Father Coffey have rendered a distinct service, not only to their co-religionists, but to the community at large.

Christmas Day was ushered in by the celebration of midnight Mass at St. Patrick's Basilica, Oamaru, Right Rev. Mgr. Mackay being the celebrant. Monsignor Mackay preached a sermon on the subject of the Nativity. The choir, which had been assiduously practising Farmer's Mass for some time under the conductorship of Mr. Mountfort, were in strong force, and the manner in which the music was sung must have recompensed the conductor for his painstaking efforts in bringing the choir to their present state of efficiency. Miss K. Hannon presided at the organ.

Notes

Newman and Ingersoll

A very thoughtful review of a recent biography of Ingersoll appears in a recent issue of the *Nation*. The writer asks how it is that the *Apologia* of Newman still lives, while the writings of Ingersoll are already dead. And he answers by alleging that Ingersoll lacked the 'saving surplus qualities.' He wanted balance, 'effective tolerance' and complete civilisation.' Raw young men of the early '80's thought Ingersoll a demi-god, 'an immortal.' They have lived to see him forgotten and to forget their own callow admiration.

A Doctor's Testimony

A French-American physician, Dr. S. A. Dandelin, who has been spending several years in Europe, was asked recently whether his stay in the Old World had lessened or increased his faith. We quote his weighty answer, as it is given in the *Ave Maria*. 'I return,' he replied, 'with greater faith than ever. I was always a real Catholic in former years, but occasionally events would jar me. Now I am content to believe all. I have seen the whirlwind of unbelief, in France, turning about in the great hollow, unable to ease itself on any point. Then I have seen the people of the German Rhineland, happy, energetic, industrious, and contented in their boundless faith. I have met great men of my profession, and great scientists, in Paris, Vienna, Berlin, Fribourg,—men who have struggled with Rationalism only to discover at last that it was a circular route that had no beginning and no end, and was unsatisfying to the soul. The happiest people are those who have the faith. Others, so far as my experience went, do not seem to be happy. I know that the Church is right in her teaching. I know that she can not deceive us, and so accept all her teachings, even to the most unimportant detail, without a doubt, without a whimper.'

DIOCESE OF DUNEDIN

The annual schools' picnic takes place on Wednesday, February 7. The locality has not yet been decided upon, but it will probably be Wingatui.

On the Feast of the Circumcision Masses were celebrated at St. Joseph's Cathedral at 6, 7, 8, and 11 o'clock. There were good congregations at all the Masses, and at the early Masses large numbers approached the Holy Table.

Mr. J. A. Scott, editor of the *Tablet*, left on Tuesday for the North for a fortnight's holiday. Matter intended for insertion in the paper should be addressed to the Editor. Communications addressed personally to Mr. Scott will be forwarded to him.

Rev. Father Skinner preached his first sermon at St. Joseph's Cathedral on Sunday evening. The subject was Faith, and was based on the second Epistle to Timothy, fourth chapter, and seventh verse: 'I have fought a good fight, I have finished my course, I have kept the faith.' His Lordship the Bishop pontificated at Benediction of the Blessed Sacrament, Rev. Father Corcoran being deacon and Rev. Father Skinner sub-deacon. At Benediction the choir sang the 'Te Deum,' it being the last Sunday of the year.

Mr. C. Columb, jun., who has been manager of the *N.Z. Tablet* for the past eight years, and who has severed his connection with the company for the purpose of taking a trip to Europe, was on Saturday the recipient of a presentation from the combined literary, business, and mechanical staffs. The presentation was made by Mr. J. A. Scott, who eulogised the tact, courtesy, and straightforwardness of Mr. Columb, his remarks being endorsed by Messrs. Kennedy, Spain, and Cliff. Mr. Columb, in the course of a brief reply, thanked the donors for their gift, and the speakers for their kind references.

HIS LORDSHIP BISHOP VERDON

GOLDEN JUBILEE OF HIS ORDINATION

On December 28, the Feast of the Holy Innocents, the Right Rev. Dr. Verdon, the revered Bishop of Dunedin, celebrated the golden jubilee of his ordination to the priesthood. A few months ago when it became known that the jubilee would occur this year, the priests of the diocese approached his Lordship with the view of getting his permission to hold a public celebration of the event. His Lordship absolutely declined to consent to any such celebration, much to the regret not only of the clergy but also of the laity, who would have been only too pleased of the opportunity to honor in a befitting manner their beloved Bishop. On the morning of the jubilee his Lordship celebrated Mass in the Chapel of the Convent of Mercy, South Dunedin, and later on attended an entertainment given in his honor by the children of the St. Vincent de Paul Orphanage. After the entertainment the children adjourned to the dining hall, where ample justice was done to a bountiful luncheon, to which his Lordship had sent a substantial donation. In the afternoon his Lordship entertained at dinner at the Palace a number of the clergy of the diocese, amongst whom were some who had received their ecclesiastical training at Holy Cross College, Mosgiel, and had been ordained by him. Very Rev. Mgr. O'Leary, speaking at the dinner on behalf of the clergy of the diocese, congratulated his Lordship on the attainment of the golden jubilee of his ordination, and expressed the fervent wish that he would be spared for many years to rule over the diocese.

It is now fifteen and a-half years since Dr. Verdon was consecrated Bishop of Dunedin, and during that time the diocese has made steady progress. Among the principal events of Dr. Verdon's episcopate have been the introduction of the Sisters of Mercy into the diocese, and the founding of the St. Vincent de Paul Orphanage, South Dunedin, an institution which is doing most necessary and praiseworthy work; the founding of Holy Cross College, an ecclesiastical seminary which, in the short time it has been in existence, has done much to supply, in some measure, the needs of every diocese in New Zealand; and the introduction of the Little Sisters of the Poor, whose work on behalf of the aged and needy is well known to all. During the same time several churches have been erected and dedicated to the service of God, convents founded, schools erected and placed in charge of religious Orders, and other useful and necessary works carried out, such as, for instance, St. Joseph's Hall, Dunedin, which serves the purpose of a parish hall and meeting place for the various societies. As previously stated, steady progress has been made during the past fifteen and a-half years, and the laity, knowing how much of this progress is due to his Lordship's wise and devoted administration, regret that he had not seen fit to allow them the opportunity of showing their respect and appreciation in some public and tangible manner. This being denied them, they have to content themselves by joining with the clergy in their congratulations, wishing his Lordship many years of health and strength to rule over his diocese.

RELIGION AND POLITICS

HIS LORDSHIP BISHOP GRIMES PROTESTS

The letter on 'Sectarianism and Politics,' signed by 'Limelight,' and making certain allegations in connection with the election for the Westland seat, was discussed by his Lordship Bishop Grimes last evening (says the *Christchurch Press* of December 26).

His Lordship said that it was not his practice to take any notice of anonymous communications which affected him personally. The letter, however, was a reflection on the clergy and Catholics of a district with which he was well acquainted. When it appeared, he telegraphed to the Dean of the district, and to the

several priests, referring them to the statements made in the letter. His Lordship showed our representative the telegrams he had received in reply.

Dean Carew telegraphed:—'Letter absolutely untrue as far as we are concerned. We took no part whatever in election.' Later on the Dean sent another wire to the effect that the letter was a tissue of unmitigated falsehoods, and was unworthy of notice.

The replies from the different parish priests were to the effect that there was absolutely no justification for the statements made in the letter. One priest wired that there had been notoriously heaving betting on the Seddon v. Michel contest, 'hence these tears.'

Referring to the leading article dealing with the question of 'sectarianism in politics,' Bishop Grimes said that the editor of the *Press* had suggested that he had been misinformed as to the antipathy that existed to Sir Joseph Ward on account of his being a Roman Catholic. He could only say that he had been too well informed. He had positive information, from the best authority, that it was being urged that the great fault of Sir Joseph Ward, who was admittedly head and shoulders above his opponents as a statesman, was that he was a Catholic. This had been said by non-Catholics within his hearing. He had been told by a non-Catholic, one of the leading men of a certain district, that a desirable candidate was not returned for two reasons—first, because he was a Catholic, and second, because the leader of his party was a Catholic. 'Assertions have been made as to the actions of clergymen,' said the Bishop, 'actions which I know did not exist except in the imagination of those who made the assertions. These things were repeated to me, and I made the remarks I did make because something I had said previously had been misconstrued. I pointed out that Catholics had a great power in their hands, in regard to their right of voting, and I asked them to wield that power as they thought fit, before God, their conscience, and their country. I never asked them to vote one way or the other. I certainly did protest, as I would in the case of any member of my Church who was recognised as possessing the qualities of a statesman, against a man being hounded out of his place simply because of the unpardonable crime of being a Catholic. It is a very deplorable thing that in a young country like this bigotry should be brought to bear on our politics, and that a man's chances should be lessened simply because he is a Catholic. The advance of patriotic, upright citizens should not be barred because they happen to be of this or that religion.'

The following letter, which explains itself, appeared in the *Press* of the same date:—

Sir,—My attention has been called to the following paragraph which has appeared in the editorial columns of your paper:—'A Dunedin correspondent, on whom we can rely, informs us that every Roman Catholic in Mr. Millar's constituency was seen on his behalf during the last two days before the election,' the inference being made clear from the preceding and subsequent paragraphs, viz., that undue influence was exerted by the Catholic clergy on Mr. Millar's behalf.'

As one of the clergy referred to I wish in the most public manner possible to give the statement an absolute and unqualified denial, and if 'the correspondent on whom you can rely' will prove that either I or any one of my fellow clergy called upon 'one' not 'every one' of the Roman Catholic voters and used any 'influence,' not 'undue influence,' or that this was done in the Church or out of it, I will present such a 'reliable correspondent' with £10, to be given by him as a Christmas gift to the Dunedin Hospital. I hope this will fix once for all a most base falsehood. I have stated facts. I have not denied the right of clergymen, as other men, to use their influence when and where they may think it necessary.—Yours, etc.,

JAMES COFFEY,
Administrator.

St. Joseph's Cathedral, Dunedin, December 24th.

[Neither we nor our Dunedin correspondent said that the priests canvassed personally for Mr. Millar. Doubtless the work was done by lay representatives of the Roman Catholic Church.—Ed. the *Press*.]

PRESENTATION TO DEAN O'DONNELL, ASHBURTON

(From our own correspondent.)

For some considerable time past the health of our much respected and highly esteemed pastor, Very Rev. Dean O'Donnell, has not been what his parishioners would desire, consequently the opinion of his medical advisers that absolute rest was imperative came as no great surprise. When this became known by his parishioners, a deputation waited on the Catholic Young Men's Club with the object of taking steps towards assisting Dean O'Donnell to take a very necessary rest from his arduous duties. Strong committees were formed, and collectors appointed in every portion of the parish, an executive committee being presided over by Mr. M. J. Burgess, with Mr. S. Madden as secretary. Due praise for the very successful result must be given to Mesdames W. Soal and D. McCormick, these two ladies collecting the greater portion of the money subscribed. The executive committee decided on the presentation being more of a private character, consequent on their desire to relieve the Dean of any undue excitement. On Sunday, December 24, the executive officers and interested friends met in the schoolroom for the purpose of making the presentation of an address and a well-filled purse of sovereigns to our esteemed pastor.

In making the presentation, the chairman (Mr. M. J. Burgess) expressed his sincere regret for Dean O'Donnell's ill-health, and earnestly hoped that their worthy pastor would rapidly improve, so that ere long he would resume his place among his flock who esteemed him so highly. Mr. Burgess concluded by handing the Dean a handsomely filled purse of sovereigns from his parishioners in all parts of the district, accompanied by the following address:—'Rev. and dear Father,—We the undersigned parishioners learn with regret that your health has been so unsatisfactory for some time that your doctor has advised you to take a lengthened rest in order to recuperate. The duties involved in the working of this large parish have, we recognise, materially assisted to impair your health. During the 20 years that you have labored in Ashburton as our parish priest, you have been unable to take any adequate rest, and we wish to express our sympathy with you and appreciation of your long and devoted service, by asking your acceptance of this small gift. It is our fond wish that you may have an enjoyable and beneficial rest, and we look forward to your return, restored and invigorated, to long labor amongst us.'

'Be beg respectfully to subscribe ourselves, Rev. and dear Father, your devoted people, M. J. Burgess (chairman), S. Madden (secretary), F. J. Pender (assistant secretary), A. T. Robertson (treasurer), P. Hanrahan, sen., L. Hanrahan, H. P. Madden, F. K. Cooper, N. Fitzgerald, Mrs. McCormick, Mrs. Soal.'

Dean O'Donnell, in replying, thanked one and all for their handsome gift. He could assure them as the result of a few weeks' stay, he had just finished at Hanmer, he already felt much better in health. For many reasons he desired to be ever near his Ashburton friends, consequently he would not be leaving the Dominion on this occasion. He had received nothing but the greatest kindness from the people of Ashburton, words, failing him to express his gratitude. In conclusion, he trusted to be soon again amongst them, and wished all present the joys of the festive season.

Dean O'Donnell left Ashburton on Friday for Fairlie, thence journeying to Mount Cook Hermitage, where he intends sojourning for some little time.

In this issue will be noticed an advertisement intimating that Messrs. Lusk and Moriarty have commenced business in Timaru as architects and building surveyors. It will be remembered that Mr. Moriarty carried out the building of the handsome Catholic church which now adorns Timaru....

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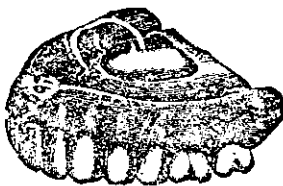
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Irish News

ANTRIM—Tenants Purchase their Holdings

The tenants on Lord Herbert Vane Tempest's estate, comprising twelve townlands in the districts of Cloughmills, Dunloy, and Glenravel, Co. Antrim, have completed arrangements to purchase at a price affording them 4s in the £ reduction on their present rents.

CORK—Exquisite Taste and Skill

Acknowledging the Court train of Irish needlepoint lace which the ladies of Belfast and neighborhood have presented as a coronation gift, the Queen says she is 'charmed with the train, and greatly admires the exquisite taste and skill which have been displayed by the Sisters of the Youghal Convent in the execution of the work.'

DERRY—Degrees and Domestic Duties

Distributing the prizes to successful students at Magherafelt Technical School, Mr. T. W. Russell, M.P., expressed the view that half the girls who were now taking degrees in Arts would do better to take degrees in Domestic Science. He would rather see a girl able to boil a potato well than play a piano badly. What good were such degrees as he had indicated to girls who were going to be the wives of farmers?

DUBLIN—A Munificent Donation

His Grace Most Rev. Dr. Walsh, Archbishop of Dublin, has given a donation of £1000 to the fund for the erection of St. Patrick's Church at Ringsend, Dublin.

Tribute to Lord Iveagh

Speaking at the opening of the academic year at University College, his Grace the Archbishop of Dublin referred to the generous gift of land which the college had received from its good neighbor, Lord Iveagh. That gift, valuable as it was in itself, though he understood that the extent of the land was small, could not but be regarded by them as handsome, owing to the circumstances and the spirit in which it was made. That gift would enable a building to be put up suitable to the work of the college, and in every sense acceptable from the architectural point of view. When Lord Iveagh was approached regarding the purchase of the land, he at once expressed his readiness to meet the views of the college representatives in every way, with the one exception that he insisted on making a gift of the land. The land, however, was tied up by settlements. Lord Iveagh was, therefore, not the owner, but was the life tenant, and could not part with it without paying in settlement the full value of it. That Lord Iveagh did with great generosity. Lord Iveagh expressed the wish that it should be understood that he was giving the land as a tribute to the memory of two Catholic priests whom he had very well known—Father James Healy and the Right Rev. Monsignor Molloy, who had been Rector of the Catholic University College. He (the Chancellor) trusted that they would see placed in some suitable position in the new building a tablet or some other permanent reference to the generosity of the man who had done so much for them, and also a record of the spirit in which the land was given in memory of those two priests.

KERRY—Irish Trees for the White House

There are to be some Irish trees on the White House grounds, Washington, from the estate of the Knight of Kerry on the island of Valencia. They are the gift to Mrs. Taft of Cincinnati friends who have been visiting Ireland, and they are the cuttings from three of the largest and oldest flowering trees in the world. One of them is from the fuchsia tree, long past a century old, and two and a-half feet around; another is from an oleander which 200 years ago was transplanted from an island in the Ionian Sea, and the third is from an acacia tree, which towers over oaks and sycamores and is a mass of pink feathery blossoms in July. All the cuttings have been rooted, and it is believed they will thrive in the soil of the White House grounds, where trees are specially cared for.

MAYO—A Large Estate Sold

The Palmer estate, the largest property in Mayo, with a rental of close on £20,000, has been sold to the Congested Districts Board.

TIPPERARY—A Venerable Nationalist

Very Rev. Canon Power, P.P., Emly, presided at an important meeting of the South Tipperary Executive of the United Irish League in the Town Hall, Cahir, on November 8. In the course of an address he said that when starting out that morning he saw snow on the hills, and he asked himself was it a day for an octogenarian to travel, or should he stay at home. He decided not to stay at home. He remembered being out one memorable night in cold sixty-seven, and he said to himself he would be with his friends in Cahir that day too. He congratulated those present on their fine meeting, which showed that they loved freedom, and that spirit would live on until they had their own again in a native Parliament.

Scholarships Examinations

At a meeting of the North Tipperary University committee, and at which the Rev. Benedict Wood, Mount St. Joseph, Roscrea, presided, the results of the recent examinations for University scholarships were announced. Six candidates presented themselves for the three scholarships, and each of the six qualified. The candidates were:—William C. Kenny, Portroe; Denis J. Kennedy, Borrisoleigh; M. J. O'Brien, Portroe; Thomas J. Power, Hogan's Pass, Nenagh; Michael Connolly, Ballypatrick, Thurles; Miss Annie O'Kennedy, Bawn, Nenagh. All the candidates obtained honors in from four to two subjects. The Rev. T. Corcoran, S.J., University College, Dublin, in a letter to Mr. Thomas Duggan, Chairman of the County Council, said that North Tipperary presented the largest number of candidates, and that all of them obtained the minimum qualification of two honors out of five subjects, and that the Tipperary candidates secured three out of the first five places. It was also gratifying that five of the entrants obtained honors in Irish, and that three were awarded that distinction in mathematics—a number unequalled by any other county.

An Unfounded Charge

The Clonmel Board of Guardians on November 11 adopted a resolution stating that there was no ground whatever for the charges made by Canon Leslie, Protestant chaplain of the workhouse, with regard to the change of religion of a Protestant patient in the workhouse hospital, and that if there was undue interference it was on the part of the assistant Protestant chaplain.

TYRONE—A Prosperous Town

Aughnacloy, in the Co. Tyrone, finds itself in the happy position of being able to dispense with its town rate this year, owing to the prosperous state of its markets and the profits accruing therefrom.

WATERFORD—Death of a Business Man

The death occurred on November 14, in his seventy-second year, of Mr. Robert Merry, managing director of the well-known firm of Messrs R. A. Merry and Co., of Dungarvan, New Ross, and Waterford. The deceased gentleman opened business in Dungarvan in 1868, and subsequently founded the Waterford and New Ross houses. His undertakings were of a most successful character, and some years ago the business was turned into a limited liability company.

GENERAL

Unwholesome Literature

All Irish Catholics (says a Dublin correspondent) admit that great credit is due to Limerick for having been the first city in Ireland to take practical steps towards putting an end to the sale of the unwholesome and immoral publications with which the country is being flooded. Other large centres of population are following Limerick's example, and it looks as if the movement set on foot there will result in suppressing the unholy traffic. The vigilance committee formed in Dublin has drawn up a set of rules for guidance in the action which has been entered on in the Metropolis. In Waterford a meeting was held in the Cathedral sacristy, Right Rev. Mgr. Flynn, P.P., presiding. The

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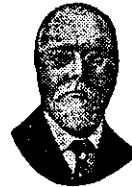
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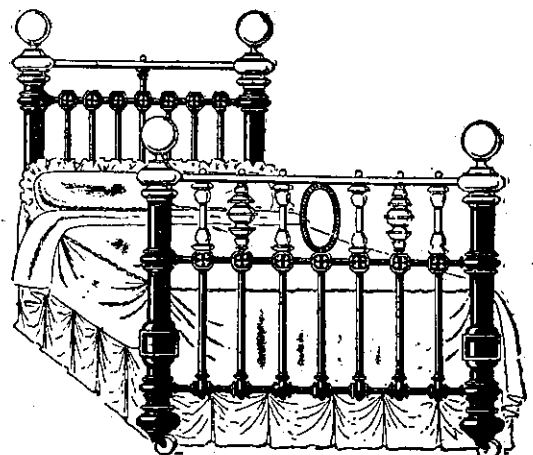
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Catholic bodies of the city were all represented. A committee was appointed to take steps to stop the sale of immoral literature and objectionable post cards in the city. At the monthly meeting of the Sacred Heart Sodality in SS. Peter and Paul's Church, Clonmel, the spiritual director spoke of the campaign that had been started in Dublin, Limerick, Waterford, and elsewhere against the sale of immoral literature. Subsequently a meeting was held, and a vigilance committee was appointed. At a meeting of the Christian Brothers' Union of past pupils held in the Belvidere Hotel, Dublin, a resolution was passed calling on all pupils of the Christian Schools in Ireland to use every legitimate means to stamp out the traffic in publications which had a tendency to poison the minds and corrupt the morals of the young. From many pulpits appeals have been made to the congregations in connection with the matter. An agitation has been started which is bound to have an excellent effect in connection with this question, one of vital importance to the spiritual and temporal welfare of the people.

No Cause for Complaint

It has frequently been suggested that fair-minded Protestants living in almost entirely Catholic districts should come forward and say what they think of the charges of intolerance preferred against their Catholic neighbors. It is satisfactory to find that many of them are doing so, and it is hoped that many others will follow their example. Mr. Shean Carter, owner of the largest property in Erris, says that during the thirty-five years he has been living in the locality he never heard of a single case of religious bigotry, or of any insulting remarks in connection with religious matters. On the contrary, the greatest harmony had always prevailed. Mr. James Butler-Revers says that having lived in Clare for many years he can honestly say a single case of religious bigotry has never come under his notice, and he is confident that there has been no such thing. Mr. Richard Bird, Fermoy, says that he has always lived on the best of terms with his Catholic friends and neighbors, and owes a good deal of his success as a farmer to their kindness and co-operation. Mr. Patter, J.P., D.C., County Kilkenny, says that in that county, where the Catholic element is so strong, they have on many of their public boards members of both denominations, and that the same state of affairs exists in every Catholic county in Ireland. As one who has had practical experience in Kilkenny of the manner in which public business is conducted, he can assert, without fear of contradiction, that if Home Rule were granted to Ireland—and he hoped it would be in the near future—Protestants would have no cause of complaint, but on the contrary would have their due share of representation. Mr. Pilkington, a County Clare solicitor, says he never met with the smallest inconvenience or discourtesy from his Catholic brethren on account of his religion. He has lived all his life amongst them on terms of goodwill and friendship. It is his experience that the county is free from religious intolerance.

People We Hear About

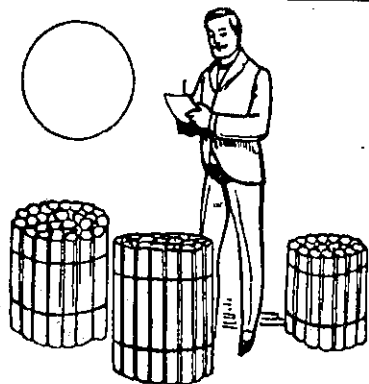
The Rev. Bernard Vaughan, S.J., who landed at New York on October 2, will preach in many of the larger cities of the United States.

Official statistics just issued in Berlin show that the Kaiser is the greatest landowner in Germany. He possesses eighty-three estates, covering an area of approximately 250,000 acres. The revenues from these estates flow into his pocket, quite apart from his allowance of nearly £1,000,000 per annum from the Treasury.

Mr. Sergeant O'Brien, who has been appointed Solicitor-General, comes of a well known Cork family. 'It is interesting to note (says a writer in the *Westminster Gazette*), that he is one of four reporters who, migrating from Cork to the Dublin press, achieved considerable distinction. The other three were Mr. Wm. O'Brien, M.P., the late Mr. J. Hooper, M.P., and the late Mr. W. B. Guinee.' To the list might be added the names of the late Lord Justice William O'Brien and County Court Judge Adams.

A Committee of the Nationalist Party has been formed to arrange for a testimonial to be given to Mr. Clancy, who has served the Party twenty-five years in Parliament. 'No member of the Party (says the *Freeman's Journal*) is more popular than Mr. Clancy. Not only have his services in the drafting of Bills, as well as in many other branches of Parliamentary activity, proved valuable to the Party as a whole, but by innumerable acts of personal kindness he has placed his colleagues individually under a debt of gratitude which they are glad to have an opportunity of acknowledging.'

A correspondent of a contemporary calls attention to the high reputation of Beaumont College, England, conducted by the Jesuits. Former students of the college include Don Jaime, Claimant to Spanish Throne; Prince Alphonso d'Orleans y Bourbon, and his brother Louis, cousins of the present King of Spain; the sons and grandsons of Lord Russell of Killowen; the sons of Sir Evelyn Wood, V.C.; Sir H. de Trafford, Lord de Freyne, Earl of Granard, Lord Bellew, Lord Emly, Sir Grattan Bellew, Prince de Croix, Duke of Santona, Duke of Berwick and Alba, Marquis de Stacpoole, Baron Boeselager, Major Costello, V.C. (Malakand, N.W. Frontier), Mr. John Aspinall (manager of L. and Y. Railway and pioneer of electrical traction), Edmund Gardner (the great authority on Dante), Jeringham (the 'Marmaduke' of *Truth*), Teixeira de Mattos (translator of many official works and of many plays), Sir John Knill (the late Lord Mayor of London), Mr. Heidsieck and Mr. Hennessey (of champagne and cognac fame), Mr. Giles Gilbert Scott (chosen at the age of twenty-four to be the architect of the Liverpool Anglican Cathedral), Major Mark Sykes, M.P. for Central Hull (traveller and writer).



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The annual breaking-up ceremony in connection with the above school was held on December 16. There was a large attendance of the parents and friends of the pupils. The work of the pupils for the year was displayed, and received well-deserved praise from those present. Prior to the distribution of prizes the following contributed to the musical programme:—K. Nealon, M. Soal, I. Doherty, M. Quigley, Monica Muller, Margot Muller, M. Langley, A. Bradley, M. Burgess, A. Ward, E. Ward, M. Sparrow, J. Dunlop, L. Bishop, N. Small, J. McClurg, Z. Bonnington, R. Brown, D. Brown, K. Bree, M. Sheehan, J. Patching, M. O'Sullivan, M. Daily, E. Langley, M. Dove, and M. Nealon. The pupils also gave in a very creditable manner the cantata 'New Year's Eve.' Rev. Father O'Hare, in the unavoidable absence of Very Rev. Dean O'Donnell, presided. He distributed the prizes as follows:—

Good conduct.—Boarders, M. Fitzgerald; day pupils, K. Fitzgerald; kindergarten school, T. Ryan, D. Clarke. Christian doctrine (gold medal presented by Rev. Father O'Hare)—Margot Muller; second prizes—L. Bishop, E. Langley, E. Ward. Amiability and politeness—B. Hurley, C. Muller, and M. Daily. Regular attendance and punctuality—J. Patching and A. Lennon. Oil painting—I. Doherty and M. Fitzgerald. Wood carving—B. Clarke, C. Muller, A. Burgess, and A. Bradley. Needlework—M. Bradley. Brush drawing—J. Patching, K. Bree, L. Bishop, D. O'Connell. Order and neatness—M. Bradley, C. Muller, J. Patching, R. Brown, E. Ward. Devotedness—C. McCormack.

Music.—Teachers' division—K. Nealon. Senior division (advanced)—M. Fitzgerald, M. Soal, K. Bree

(vocal); higher intermediate, M. Quigley, L. Bishop; lower division (junior), J. Patching, M. Langley (violin), R. Brown; preparatory grade, A. Bradley, E. Ward, M. Scott.

Theory of Music.—Higher local, M. Quigley; junior, L. Bishop; preparatory, A. Bradley; dux (gold medal presented by Very Rev. Dean O'Donnell)—(Primary division only completed), M. Sheehan; next in merit, M. O'Sullivan.

Matriculation Class.—Mathematics, English, French, Latin, biology, geography, and history—B. Hurley 1, K. Fitzgerald 2.

Standard VII.—Mathematics and Latin, N. Fitzgerald.

Standard VI.—English, N. Dove, A. Bradley, Margot Muller, M. O'Sullivan; Latin, Margot Muller, N. Dove; botany, B. Clarke, N. Dove; geography, M. O'Sullivan, M. Bradley; writing, N. Dove; L. Bishop, D. O'Connell, J. Patching; drawing, J. Patching, B. Clarke, M. Daily; reading and recitation, M. Sheehan, A. Bradley, Margot Muller; general improvement, M. Nealon; general application, M. Daily, D. O'Connell.

Standard V.—Arithmetic, English, and writing, N. Small; arithmetic and writing, A. Burgess; English, M. Hanrahan; English and geography, R. Brown; English, geography, and writing, E. Burgess; geography, drawing, reading, and recitation, M. Moriarty; drawing and writing, A. Lennon; reading and recitation, M. Lennon.

Standard IV.—English, arithmetic, and writing, A. Ryan; reading, geography, and history, A. Ward and N. Sheehan.

Standard III.—English, arithmetic, writing, and reading, M. Langley; geography and history, E. Langley and M. Pawson.

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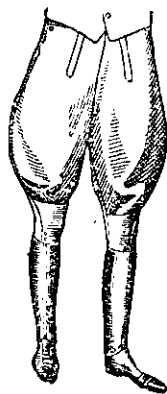
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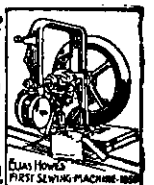
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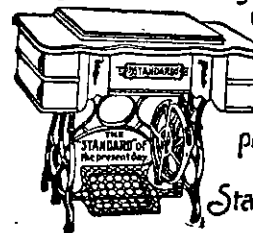
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Standard II.—Reading and geography, F. Lawrence; writing and arithmetic, T. Ryan; geography, M. Newman; drawing, B. Hurley.

Standard I.—Writing and spelling, M. Scott; reading and spelling, A. Ramsey; arithmetic, K. Burgess; writing, R. Lawrence.

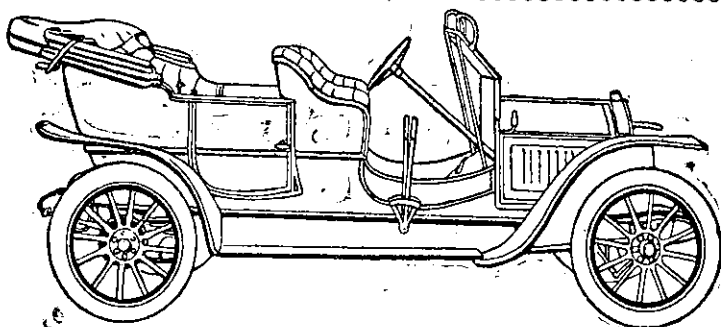
Infant Class.—Reading, P. Tomlinson; writing, M. Meeking and I. Shrimpton; reading and recitation, R. Campbell; writing, M. Bond. For being good girls, W. Dierkin and A. Dierkin.

The following are the results of the music examinations for the year 1911:—Practical examinations Trinity College and Royal Academy—Certificated pianist, K. Nealon; senior pass, M. Fitzgerald, K. Bree, M. Soal; intermediate pass, M. Quigley, L. Bishop, L. Langley, N. Small; junior pass, E. Langley; preparatory, A. Bradley, A. Ward, E. Ward, L. Holland; preparatory (violin), M. Langley. Royal Academy, lower division, I. McClurg. Theoretical examinations, advanced grade, M. Quigley, N. Sheehan, K. Nealon; junior grade, Z. Bonnington (honors), G. Tubb; preparatory, M. Daily.

Convent School, Waipawa

The annual entertainment in aid of the Convent School, Waipawa, was held in the Municipal Theatre, and was attended by a large number of the parents of the pupils and their friends (says a local paper). A lengthy and diversified programme was submitted, which met with the hearty approval of the audience. The piano playing was a feature of the evening, and the various pupils acquitted themselves with credit and demonstrated that they had received careful tuition.

This fact was recognised by the audience, who bestowed their applause most liberally throughout the evening. The vocal items and action songs were well received and gave evidence of painstaking and capable preparation. Taken altogether, the concert was a distinct success, and reflected great credit on the performers and their teachers. The programme was as follows:—Pianoforte duet, 'Mendelssohn's wedding march,' Misses B. Lee, L. Taylor, N. Limbrick, V. Oakenfull, M. Shanly (organ); vocal duet, 'Tuscan girls crowning the sea,' senior pupils; dialogue, 'The quack doctor,' junior pupils; pianoforte duet, 'Canary bird,' Miss B. and Master F. Limbrick; action song, 'The soldiers,' junior boys; pianoforte duet, 'Polka brilliant,' Misses E. Whittington, D. Williams, C. Ireland, R. Thompson; song and tableau, 'Ora pro nobis,' senior pupils; recitation, 'Dolly's lesson,' Miss Thelma McGreevy; action song, 'The rainbow,' junior pupils; piano solo, 'Irish diamonds,' Miss M. Shanly; drill, 'The rose,' junior girls; pianoforte duet, 'Santiago march,' Miss D. Sebley and Master J. Lyons; action song, 'The truants,' junior pupils; recitation, 'My umbrella,' Master Lionel Limbrick; vocal duet, 'At eventide,' Misses E. Limbrick and V. Oakenfull; piano solo, 'Highland gems,' Miss I. Lee; song, 'Swiss toy girl,' Misses B. Limbrick, M. and R. Tunnel, K. and T. McGreevy, S. Moroney, I. Coe. The entertainment concluded with the operetta 'Cinderella,' which brought a bright programme to a finish. The performers entered into the fun of the production and gave a very good and intelligent representation of the musical absurdity. The singing was good, the acting spontaneous and the dresses bright, varied, and effective. The characters were allotted as follow:—Cinderella, Miss E. Whittington; Baron, Master P. Cosgrove; Baroness, Miss I. O'Halloran; Dolabella and Marinella, Misses



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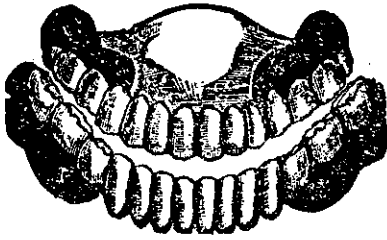
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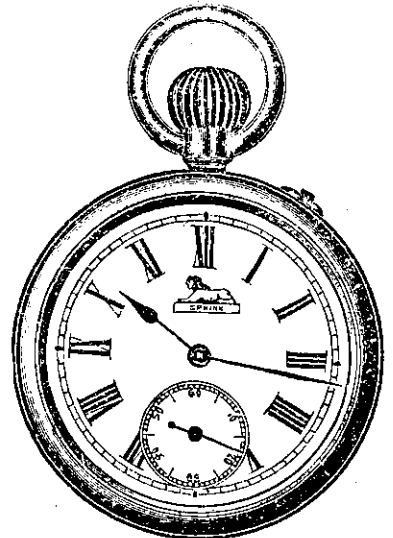
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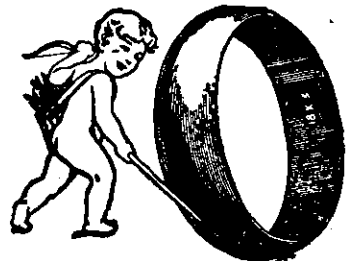
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Prize List.

The prizes were presented by the Mayoress (Mrs. W. I. Limbrick). The Rev. Father Saunderson briefly thanked those who had given prizes.

Christian doctrine.—Senior grade, L. Cosgrove 1, P. Cosgrove 2; intermediate grade, G. Cosgrove 1, P. O'Connor 2; junior grade, J. Cosgrove 1, T. McGreevy 2.

Good conduct.—Senior grade, B. Limbrick; junior grade, L. Limbrick.

Music.—Senior grade, M. Shanly; intermediate grade, N. Limbrick; junior grade, D. Williams; second grade, D. Sebley 1, K. McGreevy and F. Limbrick 2.

Sewing.—Senior grade, I. O'Halloran; junior grade, I. Coe.

Singing.—Senior grade, P. Cosgrove and E. Whittington; junior grade, T. McGreevy and S. Cosgrove.

Attendance.—Senior grade, G. Cosgrove; junior grade, J. Cosgrove.

Class Prizes.

Standard VI.—L. Cosgrove 1, I. O'Halloran 2; drawing, D. Fitzgerald; arithmetic, G. Limbrick.

Standard V.—P. Cosgrove 1, C. O'Halloran 2; writing, J. Lyons; spelling, B. Limbrick; diligence, F. Fanning; improvement, M. Gleeson.

Standard IV.—G. Cosgrove 1, P. O'Connor 2; diligence, M. Coe.

Standard III.—M. Tunnel 1, W. Harman 2; writing, M. Hona; drawing, F. Fanning.

Standard II.—K. McGreevy 1, Lionel Limbrick 2, G. Coyle 3; writing, H. Coyle; general improvement, G. Brophy; diligence, I. Coe.

Standard I.—T. McGreevy 1, J. Cosgrove 2, R. Tunnel 3; diligence, J. Fletcher.

Convent School, Feilding

(From an occasional correspondent.)

The annual concert of the pupils of the Sacred Heart Convent School, conducted by the Sisters of St. Joseph, was given on Tuesday evening, December 19, in the Drill Hall, which was filled with an appreciative audience. The varied and excellently arranged programme was rendered most creditably, the musical portion in particular eliciting very favorable comment. Great praise was given the Sisters for this additional evidence of their talent and ability as teachers, whilst the thanks of the people of Feilding are due to them for the annual treat given.

At the conclusion of the entertainment his Worship the Mayor spoke in terms of congratulation and commendation of pupils and teachers, and distributed the medals won during the year, the remainder of the prizes being given out at the school on the following afternoon.

Mr. D. H. Guthrie, M.P., in a brief speech heartily congratulated the performers and Sisters on the highly successful programme submitted. The Sisters, he said, deserved every credit for the evident pains taken in the children's training, and wished them every success in the future. The following was the programme:—Chorus, 'Welcome,' senior pupils; piano-forte duet, 'Sans souci,' Misses Wells, Andrews, Hos-

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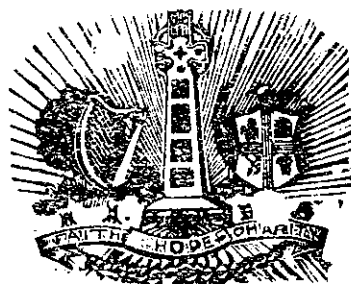


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king, Wilson, Pryce, Walsh; song, 'Tardy scholar,' senior pupils; Irish jig, junior pupils; piano trio, 'Canary birds,' Misses Wells, Ennis, Walsh, Fowler, Burnett, Andrews, Dunford (2), and Redpath; play, 'Toy shop,' infant pupils; chorus, 'Hush, 'tis the twilight,' senior pupils; pianoforte duet, 'Gaiety of heart,' Misses Andrews, Fisher, Fowles, Oakley, Burnett, and Smith; song, 'Carissima,' Miss Prior; drill, 'Spanish,' senior pupils; pianoforte trio, 'Gloria,' Misses Fisher, Wells, Burnett, Hosking, Whitley, Oakley, Walsh, Ennis, and Smith; song, 'Irish lullaby,' Miss Townsend. In the drama, 'Miss Jemima's Pets,' the following was the cast of characters:—Miss Jemima Walton, Miss M. Meehan; Miss Walton, Miss F. McLeod; Mary Walton, Miss M. Plante; Agnes Walton, Miss G. Christie; Mrs. Thorn, Miss M. Burnett; Mrs. Tinker, Master J. Kitchen; Peggy, Master H. McManaway; Martha Griffin, Miss S. Wilson.

The prize-list was as follows:—

Senior division.—Christian doctrine (medal presented by Rev. Father O'Dwyer), Sadie Wilson 1, M.

Plante 2, F. Macleod 3; junior division, Grace Christie 1, M. Galvin 2; infant division, D. Christie; Civil Service Class, L. Charles; dux of the school, W. Christie; proficiency, W. Christie, T. Regan, P. Christie, F. Macleod.

Standard V.—II. McManaway 1, Herbert Bowler 2.

Standard IV.—T. Peddar, G. Christie.

Standard III.—J. Beattie, M. Read.

Standard II.—E. Meehan, C. McManaway.

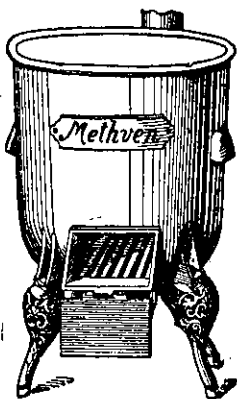
Standard I.—P. Bell, M. Murphy; attendance, J. Beattie, E. Charles; sewing, M. Peterkin, L. Hoppy; singing, M. Burnett; infants, M. Turner.

Music (Royal Academy, local centre), gold medal presented by Mrs. Johnston, G. Wells, practical, 106; theory, 85. Lower school, Kathleen Walsh, Stella Hosking, Stella Fetch, Thelma Fowlds. Elementary singing—R. Townsend, M. Ennis, M. Pryce. Primary—S. Jackson (honors), S. Dunford, Z. Dunford, N. Calder.

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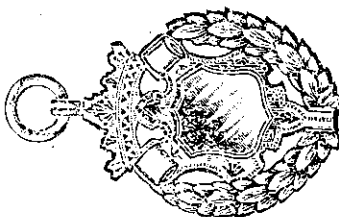
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CANADA

A VENERABLE PRELATE.

The Right Rev. Richard A. O'Connor, D.D., Bishop of Petersburg, Canada, recently celebrated the golden jubilee of his ordination to the priesthood. Bishop O'Connor was born at Listowel, County Kerry, Ireland, on April 15, 1838. He went to Canada in 1841 with his parents, and settled in Toronto.

FRANCE

ANTI-CHRISTIAN TYRANNY.

The Paris *Eclair* states that the Abbe Carrier has been imprisoned at Grenoble. His offence is that in giving catechetical instructions to children he spoke to them about the history of their country. It appeared to him quite fitting in describing to Catholic children the beginnings of Christianity to inform them how it was introduced into France, how it became associated with the destinies of the country, and of the part it played in the formation, training, and expansion of the nation. This teaching the abbe imparted in familiar conversations, the object of which was to lend increased interest to the particular subject with which he was dealing. He was summoned, appeared before a court, and was condemned in a fine. He refused to pay it and has been sent to gaol. Is it not clear when the French Government is thus punishing a priest for communicating knowledge to the minds of the young that it is pursuing a policy the outcome of which is bound to be national decay? Ever since the warfare against the Christian religion was commenced by the Government of France the policy of the authorities has become more and more degrading for the country. A Government could scarcely display its ineptitude more glaringly than by casting a man into prison for having explained to children the grounds for glorying in the past of their country.

ITALY

SETTING A GOOD EXAMPLE.

Genoa has given the other cities of Italy an example of energy and firmness. Audacity usually marks the conduct of the irreligious elements of Italy, nor did it fail to urge the Municipality of Genoa, which is a typical 'blocc' corporation, to vote away the imparting of religious instruction in the elementary schools of the city. In Rome and a few other cities a few meetings and newspaper complaints might end in action that might take effect—six months hence. But to the sturdy people of Genoa energetic steps are as meat and drink, and accordingly the Mayor of the city found in his office the other day a commission of fathers of families who politely but firmly declared their children should receive religious instruction, and therefore demanded the schoolrooms to be placed at their disposition according to the law. They had even at that moment teachers of both sexes, duly qualified, to commence religious lessons. Needless to say, the good Mayor promised to do everything possible to meet their demands. Genoa also is about the first diocese in Italy to put into execution the Pope's wishes regarding Italian emigrants. To the diocesan Directive Committee the Archbishop has confided the spiritual and temporal interests of those about to emigrate.

JAPAN

A REMARKABLE INCREASE.

The death of Bishop Cousin marks the passing of one of the pioneers of the faith in Japan. He was ordained in 1865 and arrived in the mission where he labored so faithfully the same year. He succeeded the famous Bishop Petitjean as head of the diocese of Nagasaki. On March 17, 1910, at the celebration of the feast of the Finding of the Christians, he recalled

many scenes of which he was the eyewitness. In 1865, when he arrived in Japan, there were only five priests and not a single neophyte. Twenty-five years later, at the General Synod of Japan there were three Bishops, twenty European missionaries, fifteen native priests, thirty seminarians, and two thousand Christians. In 1891 Pope Leo established the Japanese Hierarchy. Particular care of Bishop Cousin was the native clergy, drawn principally from the old Christians, the children of the martyrs. He ordained during his twenty-five years forty Japanese priests. He established thirty-five missions and dedicated fifty churches and chapels. The Catholic population of Nagasaki in 1885, when he took charge of the diocese, was 23,000, and last year the census showed 47,000. The number was doubled in twenty-five years. The Bishop was forty-five years a missionary in Japan.

ROME

THE SACRED COLLEGE.

Of the 64 Cardinals who form the Sacred College (says *America*), 33 are Italians, and 31 are non-Italians, divided into 7 French, 6 Spaniards, 6 from Austria-Hungary, 4 from the United States, 2 Germans, and one each for Ireland, England, Holland, Belgium, Portugal and Brazil. The religious Orders will have this representation: three Friars Minors, one each for the Capuchins, Benedictines, Oratorians, Carmelites, Jesuits, Redemptorists, and Augustinians. The Redemptorist Father Van Rossum is the second member of that Congregation to become a Cardinal since its foundation by St. Alphonsus Ligouri, Cardinal Deschamps, Archbishop of Malines, being the other.

UNITED STATES

CARDINAL GIBBONS' MEMORIAL.

According to an announcement by Bishop Corrigan, the full amount collected for the Cardinal Gibbons Memorial Hall of the Catholic University of America, the corner stone of which was laid on October 12, is 121,462 dollars, about half of the amount necessary to complete the memorial.

A GENEROUS DONOR.

Realising the importance of the Catholic University and the necessity of providing ample funds for its expansion, Mr. James J. Ryan, of Philadelphia, called on Cardinal Gibbons in Baltimore recently and placed in his hands fifty 1000 dollar bills. Mr. Ryan believes in the charity 'that doth not vaunt itself.' He took precautions to prevent the very name of the donor being made public, and paid in cash and not by cheque in order to escape notoriety. But such good deeds in this day and time cannot long be hidden. The fact that a chair of Scripture was to be founded at the University and that the Cardinal had selected for it the name 'The James J. and Hannah Cusick Ryan Chair of the Old Testament' gave the clue, and Mr. Ryan was compelled to confess that he was the donor. The gift of Mr. Ryan is a personal tribute to Cardinal Gibbons, one of the most notable of the many that has marked his jubilee year.

DEPARTURE FOR ROME.

Two of the three American Cardinals-Elect, Archbishop Farley of New York, and Monsignor Falconio, Apostolic Delegate to Washington, sailed from New York on November 14, on board the Kronprinzessin Cecile for Rome. They were the central figures in a remarkable religious demonstration at St. Patrick's Cathedral, and thousands cheered the Archbishop en route to the pier.

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Kerrytown Convent School

The break-up of the Convent School, Kerrytown, for the Christmas vacation and the giving of prizes, took place on December 20. Rev. Father Fay, S.M., after addressing a few appropriate and encouraging words to the children, distributed the prizes. The following is the prize-list:—

Standard VI.—V. O'Connell, arithmetic; H. Lyons, recitation; M. Foley, composition; E. Tozer, drawing.

Standard V.—E. Brosnahan, Christian doctrine; A. Breen, grammar; J. Norton, arithmetic; T. O'Connell, composition.

Standard IV.—L. Lyons, general proficiency; A. Brosnahan, reading; L. Coughlan, Christian doctrine; L. Brosnahan, composition; K. Brosnahan, geography; J. O'Connor, arithmetic; G. Fitzgerald, writing; N. Brosnahan, spelling.

Standard III.—M. O'Connor, Christian doctrine; C. Brosnahan, general proficiency; R. Day, geography; J. Keane, general improvement; J. Brosnahan, arithmetic; J. Foley, diligence; J. Scannell, reading; E. Brosnahan, writing; J. Brian, spelling; J. Breen, composition.

Standard II.—E. Smith, J. Kyne, general proficiency; M. Sullivan, Christian doctrine; A. Fitzgerald, attendance; F. Kyne, writing; A. Scannell, drawing; L. Brosnahan, composition; T. Keane, spelling; J. Keane, recitation; M. Breen, arithmetic.

Standard I.—M. Brosnahan, Christian doctrine; C. Fitzgerald, general proficiency; E. Foley, spelling; A. Sullivan, diligence.

Prizes were also distributed to the preparatory classes.

Of the 72,000 people inhabiting the vast snow fields of Alaska's 500,000 miles, 16,000 are Catholics. Of these Catholics about 5000 are native Eskimos. These Catholics, whites and Eskimos, are scattered over about 25 missions and stations attended by about 18 or 20 Jesuit priests.

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Browned Bread Pudding.

One pound stale bread (baked a golden brown and crushed to powder), $\frac{1}{2}$ lb chopped suet, 4oz each of sugar, candied peel, suitanas, currants, two eggs, half a teaspoonful of spice. Prepare all dry ingredients, and mix together, moisten with eggs well beaten, press into a buttered mould, and steam three hours. This is a very wholesome pudding and much liked by children.

Open Lace Insertion.

To apply open lace insertion, which is so popular at the present time, it should be laid flat on the uncut material, and stitched on both sides, the stuff being then slit up the middle, and turned back close to the stitching. If necessary, it may be basted back, but as a rule, pressing with a hot iron will be sufficient. Stitch again right over the first stitching, and then cut away the material close to the edge.

Unbreakable Buttons.

As a rule after every washing a supply of buttons has to be sewn on, owing to the wear and tear of these necessary articles in the process. The following save much annoyance and loss if used upon articles constantly in the laundry. Procure some scraps of linen or calico, and with the aid of a button pencil cut several rounds the required size. Put one on top of the other till the right thickness is obtained. Six are usually sufficient. Fasten these together with a firm row of buttonholing round the edge when serviceable buttons will be the result.

Brain Fag.

There is a very close connection between the mind and body. Good bodily health does much to keep the brain in good working order. To keep the brain in good working order special attention must be given to the condition and quality of the blood. The blood is rich or poor according to the quality of food taken, and it must not be overlooked that the quality of food is not so much a question of cost as of wise choice. A glass of milk does more for the blood than a glass of champagne, oatmeal porridge than rich pastry, and fresh herrings than crabs or lobsters. The first thing is to learn what is nourishing food, and to choose that instead of what is indigestible and unwholesome. The blood must be pure as well as good. Pure blood depends to a great extent on pure air. Open air is part of the cure for nervous breakdown, and it is certainly one of the preventatives. Brain fag cannot be prevented by idleness, for idle people are more liable to nerve trouble than busy ones. Work with a will to keep nerve trouble away. Take interest and pleasure in work, which always lighten the labor. The brain is brightened by use, but becomes dull and rusted with neglect, but care must always be taken not to exceed one's powers. As soon as there is trace of exhaustion change the occupation, so that another part of the body is set to work. Let the hours of sleep be fairly long, and avoid brain work at night; always remember to spend every available moment in the air and sunshine when possible.

Maureen

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Marist Brothers' School, Timaru

The Catholic Boys' School, Timaru, broke up recently. A most enjoyable concert was held in the Assembly Rooms on Wednesday evening, December 20, and on the following evening he prizes were distributed in the school hall. In his annual report Brother Egbert (director) said:—During the past year the conduct of the boys had been uniformly good. Several boys had gained 'Excellent' or 'Very good,' and nearly all the remainder 'Good' or 'Satisfactory.' Thanks to Messrs. Schaab, Cotter, and Hyland, the cadet corps established this year had done very good work in drill and shooting. The Government supplied the uniforms, which were accepted with pleasure, but it seemed rather inconsistent that the same boys should be refused the eight shillings' worth of books which were to be supplied next year to the 5th and 6th standards of all Government-inspected schools except Catholic schools. Of the eight presented last year for the sixth standard, six passed and gained proficiency certificates. A school garden and cricket pitch had been laid down, and several old boys had presented valuable pictures to the school. A very handsome honors board lately presented to the school was then unveiled. The board is the work of Mr. Lister and Mr. R. Griffiths, and is certainly a work of art. In the field of sport Brother Egbert continued, the boys had also been successful, and were now holders of the premiership trophies in swimming and football. Altogether the school work was progressing favorably.

Very Rev. Dean Tubman congratulated the Brothers and boys on the good work done during the year, and mentioned that it was only the sacrificing labors of the Brothers and the Sacred Heart Nuns that had made

possible the carrying on of their Catholic schools. He referred to the injustice mentioned in the report, but expressed the belief that if they (the Catholics) were a little more energetic, and if all the people of the Dominion were as broad-minded as their non-Catholic friends of Timaru, their many grievances would be removed, and the money contributed by Catholics through taxation would be spent on Catholic schools.

The prize-list was as follows:—

Good conduct (old boys' gold cross), H. Geaney; dux of school (Mr. O'Leary's prize), P. Lynch; best athlete (M.B.S. challenge cup), E. Brosnahan; most enthusiastic cricketer (Mr. Mullin's gold medal), J. O'Connor; football (Mr. Pearson's prizes), W. Hay; shooting (Mr. Schaab's prizes), J. O'Kane (87) and W. Power (86).

Standard VI.—Good conduct, H. Geaney; Christian doctrine, L. Brosnahan; scholarship, H. Geaney 1, G. O'Brien and L. Brosnahan 2, Kelly 3.

Standard V.—Good conduct, J. Kane; Christian doctrine, G. O'Meehan; scholarship, G. O'Meehan 1, J. Kane 2, J. Fahey and T. Sullivan 3.

Standard IV.—Good conduct, W. Power; Christian doctrine, B. Kane; scholarship, F. Darey 1, P. Flett 2, G. Mellor and P. Courtney 3.

Standard III.—Good conduct, I. McKenzie; Christian doctrine, J. Cunningham; scholarship, E. Kirk 1, J. Reilly 2, J. Brierley 3.

Standard II.—Good conduct, C. Harding and S. McKenzie; Christian doctrine, G. Flett; scholarship, C. Harding 1, G. Flett 2, J. Fahey 3; application, J. Joyce.

Standard I.—Good conduct, P. Kirk; Christian doctrine, P. Cronin; scholarship, F. O'Meehan 1, M. Dunne 2, P. Cronin 3.

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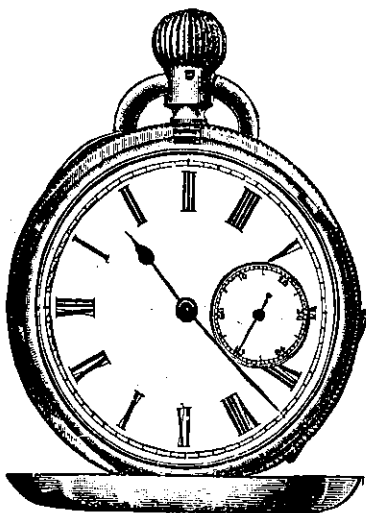
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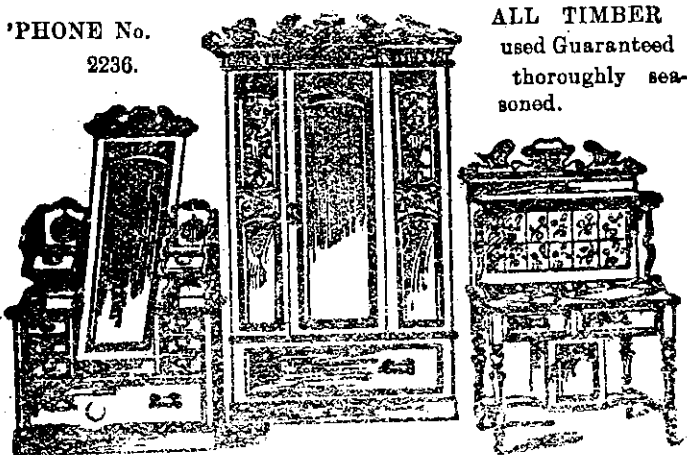
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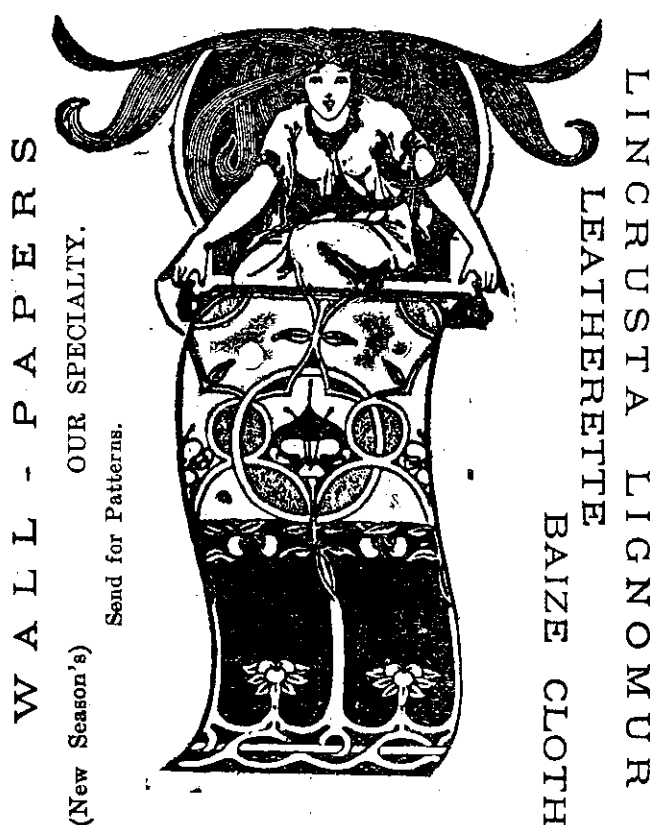
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Now is the season of my discontent;
When summer comes and all the world is gay
With Nature's smile, my mistress hies away
To shore and woodland green, while I am pent
In back yards lone and empty. Weak and spent
From lack of food, I prowls by night and day
O'er fence and gate, and howl my doleful lay.
But there are none to heed a cat's lament!

Sad is my lot! Why was I born a cat!
My lady's ugly poodle takes his nap
On some hotel verandah, in her lap.
Without a care, he feasts and waxes fat
The summer long. Please, friends, now have the
grace
To plead the cause of my ill-treated race!

THE PINK STRING

'Peter,' said his mother, 'I want you to do a little errand for me.'

'Yes, mother, tell me quick, for it's most school time.'

'O mother, Jack Ray's been telling me that whenever he has an errand to do his mother ties a string round his finger. That keeps him in mind every time he looks at it that he has something to do. Did you ever hear of anyone doing that?'

'Yes, many a time. So you would like a string?'

'Yes, here's the string bag, and here's a nice piece of pink string.'

'Now, then'—As she tied it on his finger mother told him what she wanted him to do.

'And, Peter,' she added, 'be sure to speak very politely when you ask it.'

'Yes, I'll remember.'

'I know you always mean to be polite, dear, but you sometimes forget, as all little boys do. Good-bye.'

'What's that on your finger?' asked one of them.

'Oh, that's because I have an errand to do, so as to make me think of it.'

But, as he gazed at it, what was the errand, anyhow? In his interest in watching the string tied on he had only half listened to what his mother had been saying, and now the most he could remember of it was that he was to be very, very polite.

'I can do that, anyway—to everybody. And perhaps, if I do it all the time, I shall get to thinking of the errand—Oh, please excuse me, I didn't mean to.'

In his hard thinking he had run against a big girl as he was turning into the school yard.

'Peter,' said she, 'you're such a polite little fellow that it's easy to excuse you.'

'A good thing to say of a boy,' said one of the teachers who was passing in. 'Keep it up, Peter. Good manners are always a very great help to a boy in going through life.'

'If they'll only help me to remember that errand,' said Peter to himself.

He did remember the politeness. He stood up to give a girl his seat on a crowded recitation bench. He said his best 'please' and 'thank you' when he went to the teacher's desk to ask about an example, all the while thinking—

'If I'm polite, p'haps I shall think of the errand.'

At the close of school the teacher said:

'Who will carry a book with its marked lesson around to Johnny Park's house? He is sick and could not come to school to-day.'

'I will,' said Peter, rising in his seat as he spoke.

'Thank you, Peter. I might have known you are just that kind of a boy.'

He had to go several blocks out of his way to do it. No remembrance of his errand came into his head

as he left the book at the door with a polite inquiry about Johnny; and he walked on slowly, doing his best thinking.

He passed a yard in which were many beautiful flowers. A lady was inside whom Peter had sometimes seen talking with his mother, so he raised his hat to her with a very polite little bow. She smiled at him, and then said:

'I wonder if I couldn't get you to do something for me?'

'Of course, ma'am,' said Peter, again taking off his hat. 'I shall be very glad to do it.'

'I am cutting some flowers to send to a sick woman,' went on the lady. 'Mrs. Hale told me about her—'

'Oh, that was it!' Peter flung up his hat and capered about for joy.

'That was what?' asked the lady, with a smile.

'My errand. Mrs. Hale's my mother, and you're Mrs. Garde; and mother told me to come here and ask you, very politely, if you would let her have some of your flowers to take to the sick woman. She tied this pink string around my finger so I wouldn't forget. But I did forget, all but the politeness.'

Mrs. Garde laughed as she put a wonderful bunch of flowers on Peter's arm, saying as she did so:

'If you hadn't taken off your hat so politely, I shouldn't have thought of asking you to oblige me.'

'Will you please to excuse me for not taking it off to say good-bye? You see, my hands are full.'

'Oh my dear boy, you did remember, didn't you?' said mother, as he laid the flowers before her. 'We will try the string again.'

'Mother,' said Peter, gravely, 'it wasn't the string at all; it was the politeness.'

ANIMAL CURIOSITIES

There are many strange facts about animals which no one has ever seemed able to understand or explain. Here are a few of them:—

A fly will crawl to the top of a window-pane, fly back to the bottom, and crawl up again. Hardly ever does it fly up and crawl down. It has been known, however, to repeat the former process thirty-two times without stopping.

Hens scratch for food always with the sun behind them, so that its rays will reflect on the tiny particles. Yet a blind hen, for whom this reason does not hold, always manages to get the sun behind her when she scratches—and she will not miss a single kernel either.

Cats hardly ever lie with their feet to the fire. In most cases they lie instead with their left side turned toward it. But dogs invariably lie with their forepaws to the fire.

A mouse overlooks a perfectly safe food supply, sufficient for a meal or two, to enjoy the perilous pleasures of an unlimited store. It will hide near the food and come out to nibble when it is hungry, for it is not true that a mouse runs to its hole at the first alarm.

A CARNEGIE STORY

Mr. Andrew Carnegie, the American millionaire, was once in the reading-room of a certain hotel, when an English family party entered, one member of which was a little boy of about ten. Mr. Carnegie always took notice of prepossessing boys. After making friends with the child he asked him, 'What would you like best to have—a picture-book or an orange?' 'Neither,' said the boy. 'I thought little boys always liked oranges, even if they did not care for picture-books,' was the amused comment. 'What I'd really like,' said the child confidentially, 'is a cream-colored pony, not half as big as a Newfoundland dog.' 'Oh, but I couldn't get you that. I could give you an orange or a shilling to buy a picture-book.' For several minutes the urchin scrutinised the stranger's face. At last he remarked, 'Then I don't think it's much use being a millionaire; but I'd like the shilling, please, as you can't get me the pony.'

WILLING TO PAY

The morning had been long and the arithmetic lesson particularly severe. Little Tommy Traddles had laboriously worked his way through a tantalising maze of figures till his small head ached, and he now stood before his master with the result of his travail.

'Wrong!' said the instructor, curtly. 'Return to your desk and do it again.'

Tommy glanced at the clock. 'Please, sir,' he asked, 'how much am I out?'

'Your result is two pence short of the correct total,' was the reply.

Tommy's hand sought the pocket which contained his most valued possessions. Swiftly he separated two coins from a piece of string, some marbles, a top and a penknife.

'Please, I'm in a hurry, sir,' he said, 'if you don't mind I'll pay the difference!'

TRIED HARD

At a recent trial at Auburn, Pa., one of the witnesses was a green countryman, unused to the ways of the law, but quick, as it proved, to understand its principles. After a severe cross-examination, the counsel for the government paused, and then, putting on a look of severity, exclaimed:

'Mr. Wilkins, has not an effort been made to induce you to tell a different story?'

'A different story from what I told, sir?'

'That is what I mean.'

'Yes, sir; several persons have tried to get me to tell a different story from what I have told, but they couldn't.'

'Now, sir, upon your oath, I wish to know who those persons are.'

'Well, I guess you've tried 'bout as hard as any of 'em.'

QUITE ANOTHER POINT OF VIEW

A young Boston lawyer who is going to be married shortly met another young lawyer who was married last year. They exchanged felicitations and inquiries. 'The only thing that bothers me,' explained the about-to-be-happy man, 'is the subject of expense. Of course I'm not plunging into this thing with my eyes shut, but——' 'Now, look here,' interrupted the experienced Benedick, 'I'll tell you an absolute fact. I don't spend half the money I did before I was married.' 'You don't?' exclaimed the other. 'How do you work that?' 'I don't have it to spend.'

ONE ON THE PROFESSOR

A real joke was sprung by a student at an American college recently. This student suffers from the stigma of obesity; it appears that even professors do not love a fat man. After a particularly weak recitation, the professor said: 'Alas, Mr. Blank! You are better fed than taught.' 'That's right, professor,' sighed the youth, subsiding heavily; 'you teach me—I feed myself.'

FAMILY FUN

Guessing Contest.—There is a clever contest in which our lady readers should excel as the answers are all names of dress materials.

A long-haired animal in Peru? Alpaca.

A loud noise? Crash.

A symbol of worldly sacrifice? Nun's veiling.

A material used by painters? Canvas.

An amphibious creature? Duck.

A rising billow? Storm serge.

The grassy sward? Lawn.

A dwelling and wove? Home spun.

To spice and sweeten wine? Mull.

A much-discussed water way? Panama.

A musical instrument and a Scotch river? Or-gandy.

Science Siftings

By 'VOLT.'

Fishing Aided by the Telephone.

In any other land than that from which the sun refuses to retire at midnight accounts of boatloads of men listening to the private conversations of fishes under water would smack too much of the adventures of *Alice in Wonderland*, to be taken seriously. Nevertheless the fishermen along the Norwegian coasts are just such eavesdroppers. Every fishing vessel is now equipped with a telephone to which is attached a microphone designed to augment submarine sounds. These sounds, collected by an electrical apparatus, communicate by means of a copper wire with the receiver of the telephone installed on the boat. By listening in the ordinary way, receiver at ear, the fisherman can tell precisely the moment when the fish begin to collect. It is said that there is a considerable difference in the sounds made by the various fish as they congregate. The cod utters a guttural grunt, and the herring has a whistling intonation which is said to be rather musical.

Plants Suffer From Fever.

Not only animals, but plants may suffer and die of fevers, is the conclusion reached by the French savant Du Sablon. When a human being has a fever he loses flesh on account of the increased combustion, the quantity of carbonic acid respired from the lungs being augmented from 79 to 100 per cent. A plant attacked by a fever, which may be caused by a wound, rapidly consumes its reserves of organic matter and becomes enfeebled, sometimes sufficiently to cause its death. Du Sablon has experimented with potatoes rendered feverish by cutting them. The temperature soon rises about one degree, and the quantity of carbonic acid given off increases several hundred per cent. If the potato survives, its 'respiration' after a few days becomes normal, but (says an American contemporary), it falls into an enfeebled state, resembling that of a person convalescent from a long fever.

The Migration of Birds.

The fascinating problem of 'The Migration of Birds' is discussed in the October *Windsor Magazine*, with many interesting illustrations. Writing of the perils that beset these strange journeyings, the author says:—'Many, too, are the perils that beset the journey, for falcons and hawks of various kinds are ever ready to take toll of the wanderers, whilst lighthouses frequently prove a fatal fascination. The attraction of the lighthouse or lightship is greatest on dark, cloudy nights, when the birds evidently lose their bearings, and make for the light as being the only landmark. The scene on such a night has been described as bewildering. Hundreds of thousands of migrants are passing; the lamp is vignetted in a perfect sea of drifting birds. Some cling, fluttering like huge moths, to the lantern; dozen are killed by hurling themselves against the glass. Then, as the moon breaks through the clouds, and the migrating stream is able to find its bearings again, the lighthouse is deserted, and their wild call-notes alone tell us that the birds are still passing far overhead. Thus it is more or less due to weather conditions that we actually see anything of nocturnal flights. For should a spell of fine starlight nights occur at the appointed time, few, if any, birds will visit the lights, though their migration has taken place just the same. In most cases it is the young and inexperienced birds that seem perplexed at such adverse circumstances, the old hands, who have travelled before, being, apparently, not distressed by them. This is scarcely to be wondered at, when we know that the young of many species, soon after leaving the nest, are the first to start on the autumn journey 'South'. For the youngsters, who have had no previous knowledge of the way, will set out to find Africa 'on their own.' Travelling some days in advance of their parents, these plucky fledglings journey hundreds of miles into the unknown, yet following almost unerringly an ancient bird-path which their ancestors have followed for ages.'