

MISSING PAGE

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Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR

- January 14, Sunday.—Second Sunday after the Epiphany. The Most Holy Name of Jesus.
- „ 15, Monday.—St. Ita, Virgin.
- „ 16, Tuesday.—St. Furse, Abbot.
- „ 17, Wednesday.—St. Anthony, Abbot.
- „ 18, Thursday.—Chair of St. Peter at Rome.
- „ 19, Friday.—St. Canute, Martyr.
- „ 20, Saturday.—SS. Fabian and Sebastian, Martyrs.

The Most Holy Name of Jesus.

St. Paul tells us that Our Lord 'humbled Himself, becoming obedient unto death, even the death of the Cross. For which cause God also hath exalted Him, and given Him a name which is above all names: that at the name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth.' The object of the Church in instituting the feast which we celebrate to-day was to bring before her children the sacredness of the name of Jesus, and to make atonement for the sins of those who use it irreverently.

St. Ita, Virgin.

St. Ita was born in the South of Ireland. She has always been held in great esteem in the district in which she lived, but, unfortunately, few details of her life have come down to us. She died in 570, and is styled by Colgan the second St. Brigid of Ireland.

St. Furse, Abbot.

St. Furse was born in the west of Ireland, and was of noble parentage. He spent a portion of his life in England, where he founded a monastery, in the county of Suffolk. Passing over to France, he continued to labor zealously for the advancement of religion until his death in 650. The remains of St. Furse are still preserved at Peronne, in the neighbourhood of Amiens.

GRAINS OF GOLD

THE HEART OF GOD.

'Tis a lonely Heart—It has waited long
For the sound of prayer and the voice of song,
For the welcome footsteps that seldom come;
The aisles are silent, the air is dumb.

'Tis a patient Heart, while the taper gleams
Through the desolate gloom like a light in dreams,
Hoping and yearning for some bright day
When souls awakened shall pass that way.

'Tis a Heart of forgiving—the world grows old,
Women are restless and men are cold
Oh, if they knew what a peace It brings;
The Heart of God! Of the King of Kings!

He that contemneth small things shall fall by little and little.

Money builds the churches, but faith makes them the temples of God.

Next to acquiring good friends, the best acquaintance is that of good books.

The soul gathers wisdom out of quiet, and strength out of struggle and conflict.

To keep the heart unwrinkled, to be hopeful, kindly, cheerful, reverent—that is to triumph over old age.

Next to the Passion of Our Divine Lord the compassion of His Blessed Mother appeals to us and teaches us the awful nature of sin, which required so bitter an expiation. For if the death of Christ and the grief of His Blessed Mother were necessary for its forgiveness, surely the sorrow of the guilty ought to correspond as far as possible with that of the innocent Saviour, and His Immaculate Mother.

The Storyteller

'A VILLAGE SAINT'

To everyone else she was only Kitty Cooney—to me she was a saint. She lived in a little house at the top of the village street, a little house consisting of two small rooms that she kept as neat as the veritable 'new pin.' She had neither 'chick nor child,' as she expressed it, not one but God and His Blessed Mother.

Her white goat browsed on the village graves; no one objected to the widow's 'little cow' feeding there; her 'God rest ye all in th' light an' glory o' Heaven' was payment enough for all of them, and it was tethered, first in the east, then in the west part of the churchyard, and the little animal kept the herbage close, and the graves for ever green.

Mrs. Cooney was the first in the village to open her door every morning. The blue smoke, that 'sweet spirit of the sod,' was the first to curl up from her white chimney. And the first to enter the church door, morning after morning, for many a long year, was the 'Widow Cooney.' She was always to be found in the same place—up near the Blessed Mother's altar; always kneeling erect with her faded eyes fixed on that sweet face. And every morning, since I first came to the village, she was at the altar rails to receive her God. Once my good angel found me a place beside her, and I learned then how an Irish saint can pray. Over and over again she murmured, 'Cead mile failte, my loving Lord, oh, welcome'; and again and again: 'O Son of Mary, I love You—indeed and indeed I do; sure who am I at all, that You should come next or near me—me, old Kitty Cooney? O God of Heaven, make a weeshy corner for me in your Heart, an' never while there's life in me, let me lose my place there; an' after death,' she whispered, 'have pity on me, O Blessed Mother. Talk to my God for me; tell Him I'm an ignorant poor craytur, full up o' nothin' but misery—but that I love you, His own dear Mother—that I am your poor servanit. An' for your sweet sake to help me, an' to pity me.'

So she prayed, on and on. And I felt small—oh, very, very small. How would God listen to half-hearted prayers like mine, while there was one that loved Him so much, that was so full of faith, so humble in her own eyes, to hearken to? Surely Kitty Cooney, and others like her, are the very salt of the earth in holy Ireland.

She made out life by spinning in the different farmhouses around—thread for stockings, I mean—for Kitty's village was an old-fashioned corner of Ireland, and had not arrived at buying shop goods, like other and more advanced localities. She knitted the stockings also during the long winter evenings by her own little fireside, for she was an energetic woman that depended on herself to find the means of living. She had two sons—but one rested among the dead in the little churchyard, and the other was away soldiering in foreign lands. His mother had not heard from him for years, but night after night, and morning after morning, the names of the living and the dead were wafted on their mother's prayers to the foot of God's throne—wafted there, with all the love and pleading such a heart as Kitty Cooney's was capable of.

That summer in Coolcullen was a very warm one. But even on the hottest day Kitty was on the road. 'Glory be to God, but the weather is warm,' she would say, as she passed me, for I, as well as Kitty, had work to do that necessitated my being always out of doors that summer. We got to be friends after some time, and she would stop to tell me the names of the families that lived near-by; stop to tell me how long 'Hugh Kearny' was married, or how long 'Pat Moran' of the Hollow was dead, what became of 'Whelan's boy' that went off to America, or how well 'John Murphy' got on in the world; but never a word that was unkind, never a word but what was to each one's credit, although I am sure there were black sheep in Coolcullen as well as in every other quarter of the world. In

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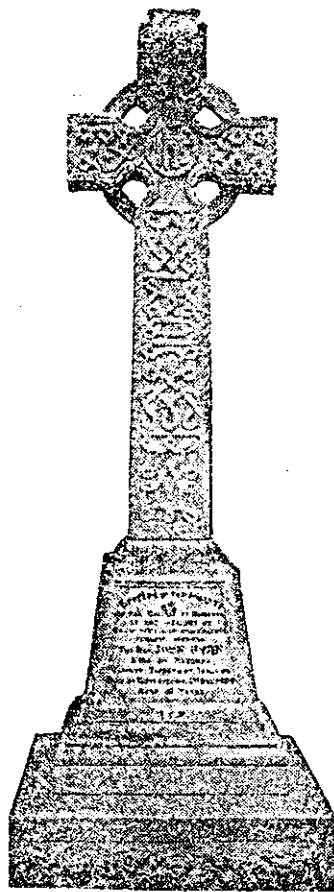
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Kitty's thoughts, however, as well as in her words, they were the whitest that were to be found anywhere.

One morning when I was two months in the village, walking across the village churchyard, I found Kitty's 'little cow' stone dead. She had broken her tethering-cord during the night, and eaten a piece of the flourishing yew that grew over Martin Keegan's grave, and alas!

Father O'Brien was quite shocked. 'Dear me, what will the poor creature do now, I wonder? It gave her milk, and she was quite independent while it lived. She will be so troubled, poor woman.'

'She will get another, no doubt,' I suggested.

'Get another? Certainly she will get another. But, think how long it will be before it will milk like Sally—'

I looked across the graves; the old woman, with her shining can in her hand, was coming towards us; she was looking around surprised.

Father O'Brien went forward to meet her.

'Kitty, woman, I have bad news for you,' he said gravely. 'Your poor goat got loose last night, and—' he paused and coughed.

'Is she dead, Father?' she asked quaveringly, while a little pink flush stole into her wrinkled cheeks and her faded eyes filled up with tears.

'I am sorry to say it is,' he answered. 'Mr. Hinkson was coming across just now and found it. We must get you another as soon as possible.'

The tears rolled slowly down her face. She brushed them off with her apron. 'Poor craytur,' she said, as she stood looking down at it; I reared her from a kid, Father, an' she was like a Christian; she knew me so well.'

'It's too bad,' I said sympathetically, 'even if you had a second to give you a drop of milk—'

'Well, welcome be the will of God,' she said resignedly. 'Sure He knows what's best; only I am sorry for the poor craytur.'

'Of course you're sorry—why wouldn't you?' I answered. 'Now, if we only knew where we could get another.'

'Maybe Mrs. Murphy would give me wan o' the kids,' she said hopefully. 'In any case I'm obliged to you, sir, an' to you, Father, for lettin' me keep her here so long. I'll get Paddy Morrissey to come take her away, an' bury her. Good mornin', Father, an' good luck.'

She turned away, the tears still on her face, the empty can in her hand, not one word of repining or bemoaning, perfectly satisfied that it was the will of God.

'That woman is a saint,' Father O'Brien remarked, as he took a pinch of snuff. 'I must see about another little cow for her.'

That evening I passed two small urchins whooping down the village street. One held a covered tin can, and both were making for Kitty Coony's—they were the twin sons of Matty Murphy, and they were bringing a pint of new milk to Kitty. Every evening during my stay in the village these two chaps went with a will down through the little street, and never without their tin can and its sweet contents to Kitty.

'Sure,' she remarked to me a fortnight later, 'God never forsakes wan, if they'll only have patience. There's Mrs. Murphy, now, that sends them two angels every evenin' with the sup o' milk, an' what do you think, if the priest hasn't got me another milkin' goat. Oh, sir, I know you had a hand in it, for it's the kind heart ye have.'

I laughed. 'I'll be going away to-morrow, Mrs. Coony,' I said. 'I hope you will sometimes think of me when you are saying your prayers in the little church beyond; I will come back again, if I am alive, next summer.'

'An' welcome you'll be, sir, an' proud we will be to see you,' she responded heartily; 'an' as to praying for you, that's the least I can do. May God an' His Blessed Mother protect you.'

I shook her hand, and we parted smiling in the sunny hillside—and I never saw Kitty Coony again.

Father O'Brien told me, when I went to Coolcullen the following summer, how she died.

It was of a Sunday morning, and she had just returned from first Mass, and from receiving the Blessed Sacrament as usual, when the post-boy came up the little street and put his head in at Kitty Coony's door.

'Are you there, Mrs. Coony?' he asked gaily; 'here's a letter from foreign parts for you.'

She was preparing her breakfast, and had just put the tea to brew upon the hearth. She turned round and went towards him.

'Mark, alanna, you'll have to come in an' read it,' she said wearily, as she took it from him. 'I'm too near-sighted to see it, an' I'm all of a tremble, too, at the sight of it. Who is it from, at all?'

Mark opened it, and turned to the end to see; it bore the signature of her long-watched for, long prayed for, forgetful son, James Coony.

'Oh,' she said softly, 'oh, Mark, alanna, wait one minnit. O Blessed Mother, I thank you; I knew you'd remember, I knew, I knew,' her voice died away in a murmur, her tired head fell back against the back of the old wooden chair. Mark sprang forward to lift her upright, but Kitty had no need of any help ever again. With that little prayer of thanksgiving upon her lips, surging up from her grateful loving heart, she slept the last long sleep of death.

—Messenger of the Sacred Heart.

IN REPARATION

I had been at Spring Lake less than a week when I first noticed her. After that, day by day, I watched her come and go, and day by day felt myself more strangely attracted toward her. Without her that summer would have been one of the loneliest and most trying of my life, for I was far from well, I had no friends in the hotel, and was much troubled about money matters; as it was, I became so much interested in the strange, sad, reserved woman that I was able to forget my weariness and my anxieties.

One warm afternoon some days after I reached Spring Lake, seeking a shady spot on the great porch which almost encircled the hotel, I found one far to the rear—almost at the very door of the kitchens. I had a book with me and some fancy work; but I neither read nor sewed, sitting idly and lazily drinking in the peace of the smiling sunshiny gardens stretched out before me.

Soon my attention was attracted by a forlorn, feeble old woman dressed in the garb of poverty which looks so strangely out of place when it intrudes itself within the sacred precincts of the pleasure grounds of the rich. Slowly she crossed the lawn and went to what I took to be the servants' entrance. She rang the bell and waited patiently for an indefinite length of time before anyone answered her summons. I heard her voice, low and timid and whining, and another which answered her rudely and crossly; then the door was slammed shut and the poor woman crept around the corner of the building and sank down on one of the lowest steps of a flight quite close to me.

She had been there but a minute or two when I heard the soft rustle of silken skirts, and she—Miss Stannard—brushed past me and, going down to the old woman, talked to her very gently. I gathered that they had met before and that it had been for her the old woman had asked at the door, in her humble, unsophisticated way going to the servants' quarters to do so.

After a short conversation the beggar went away with a smiling face, carefully tucking something into the palm of her torn, faded glove. As for me, I paid no further heed to her.

Miss Stannard watched her out of sight before she turned and mounted the steps rather wearily. I looked at her closely—stared at her, I am afraid—but she did not notice me at all. She was a tall, slight, graceful woman, perhaps thirty-five years of age. Her face might have been plain, or at least not unusual, had it not been for her dark eyes, wonderfully beautiful eyes, which were haunted by an expression of great sadness, perhaps even of horror. As I looked at her I wondered if she could smile. I wondered, too, if she could be

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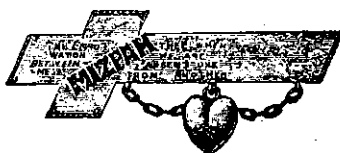
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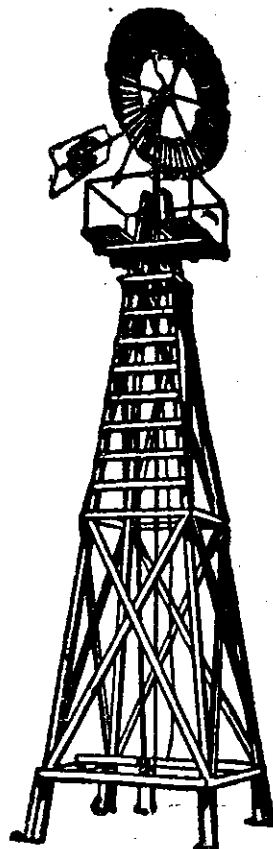
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unkind or harsh. I felt convinced that both were impossible.

As the weeks passed I became more and more interested in Miss Stannard. I saw her often in the corridors, in the dining-room, and at church, and she was always alone. I asked two or three of the other guests about her, but each one gave me substantially the same answer: that she spent every summer at Spring Lake but made no acquaintances, and that she was those two things so unpardonable in the eyes of the world—queer and 'awfully' religious. Perhaps because I, too, was in the habit of going to daily Mass and suspected that they included me in the latter category, I was annoyed at their unappreciative, unsympathetic attitude toward her. I felt certain that she had a story, a tragic one, more certain that she was well worth knowing.

Twice during all that summer did I see her moved out of her customary sad reserve. Once when I was walking among the hills I heard merry laughing voices, and spied Miss Stannard and two of the poor children of the village in the valley beneath me. They were seated on the grass and had evidently been gathering wild flowers, for three bunches of different sizes lay near by. On the ground before them a dainty luncheon was spread on a napkin. I caught one glimpse of Miss Stannard's smiling face and then stole away, saying to myself: 'She must have looked like that when she was a girl, before—' And I sauntered back to the hotel wondering before what.

Another day, just as I was about to leave the church after the seven o'clock Mass, it began to rain heavily. I stood at the door and looked out disconsolately, for I had no umbrella and the hotel was at least a mile away. I had decided that my best plan would be to run across to Father Burke's house and borrow an umbrella, when Miss Stannard came out into the vestibule. She saw my predicament and offered

to share her umbrella. 'I know that we go the same way,' she said. I assented eagerly, glad of the protection half of her umbrella would afford and delighted to know that she had noticed me.

In all my life I never had a merrier walk. The wind was so high and it rained in such torrents that our one umbrella was almost useless. As we became wetter and wetter and the road more and more muddy, our spirits rose, and all the way home we laughed and talked nonsense like a pair of sixteen-year-old girls. At the door we parted in the most familiar, friendly manner possible and hurried to our rooms for fresh clothing.

After that Miss Stannard spoke to me when we met in passing, but she never gave me an opportunity to say more than 'good morning' or 'good night.' Sometimes I was inclined to think that I must have dreamed that merry and delightfully uncomfortable walk.

It was late in August before I learned anything of her history. Mrs. Baker, an old friend of my mother's, came up to New York to spend the remnant of the season. I had not seen her for several years, and the first day that she was at Spring Lake we sat on the porch all through the heat of the afternoon talking of old friends and old times. Mrs. Baker loved to listen and she loved to talk, so she always knew all the current gossip and was always ready, or rather eager, to impart it.

We chatted cosily for hours and at half-past five were beginning to think of going to our rooms, when Miss Stannard passed us and walked down in the direction of the lake. I turned to watch as I ever felt impelled to do, and Mrs. Baker, anxious to see what was attracting my attention, also looked at her.

Suddenly she gripped my arm convulsively. 'I do believe that that is Miss Stannard!' she exclaimed. 'But how much she has changed!'

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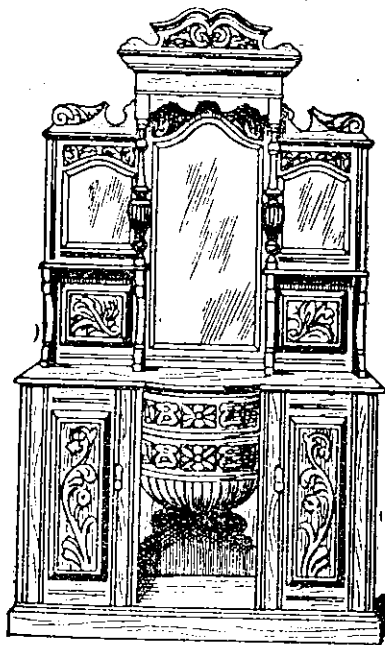
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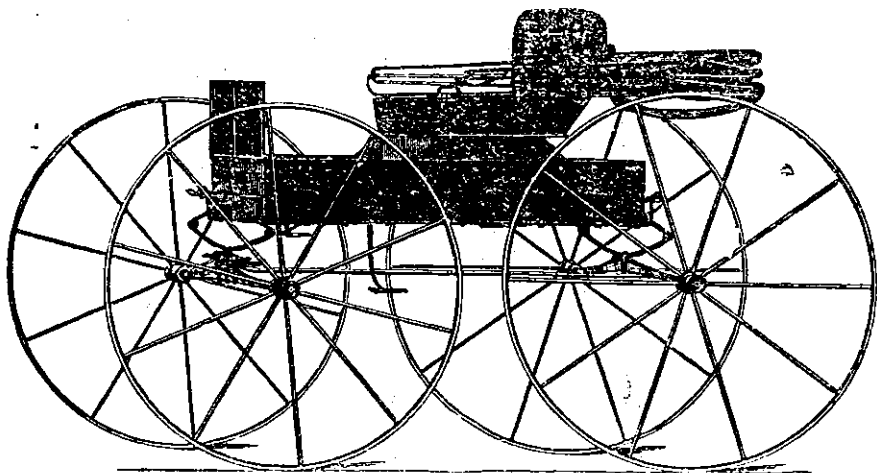
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At once I was all excitement. 'Yes, she is Miss Stannard. Do you know her? Who is she?'

Mrs. Baker did not answer my questions at once. She kept her kindly old eyes fastened on the retreating figure, murmuring to herself such exclamations as 'Poor, poor girl! How terribly she has changed! Poor child! Evidently she has never got over it.'

My curiosity, never very latent, was thoroughly aroused, and again I begged Mrs. Baker to tell me where she had known Miss Stannard and under what circumstances.

'It was years ago—the year that my husband first developed symptoms of tuberculosis and the doctors ordered him West. We went to a little mining town where the climate was ideal, because Mr. Baker had been in Colorado Springs before we were married and had disliked it cordially for some reason which I never could fathom. Little Creek was a poor place and scarcely more than a village. All the men were miners except the doctor, the saloonkeeper, a strange old fellow who kept the general store, and Mr. Stannard, —her father. He was as rich as Croesus but very eccentric, so I was told. In his youth he, too, had worked in the mines, but he had been well educated and, I believe, came of a fine Massachusetts family. In time he made his mint of money, married an aristocratic New Orleans girl, and, instead of going east to live, settled down in a great, unattractive but substantial house in Little Creek. His wife died when Miss Stannard, their only child, was two or three years of age, and he lived on among his books while the girl grew up at an eastern convent and then went back to the village perfectly content to live there alone with him.

'Unfortunately for Miss Stannard there was no Catholic school in the place and the only church was a tiny, poor place which some priest visited once a month. She was one of those rabid Catholics—you know convent-bred girls are apt to be.'

Mrs. Baker was forgetting that I was a Catholic, but I let the remark pass unchallenged.

'She was brimful of energy and excessive zeal, and she rented the room above Mr. Bauer's general store and taught the Catholic children herself day after day. When we were there her school was in full blast, and the people used to say that the boys and girls under her instruction—there were eight of them—were farther advanced than those of the same age in the public school.'

Mrs. Baker leaned closer to me and spoke in a lower tone.

'Now, this is the awful part of the matter. One winter afternoon fire broke out in the store. Mr. Bauer had gone to the saloon and no one was near, so it made terrific headway before it was discovered. Suddenly it burst through the floor of the upper room where Miss Stannard was teaching her class, and in an instant the side nearest the door was enveloped in flames.

'Miss Stannard was young, she loved life as we all do, and I, for one, never thought that she should have been blamed much—but she was. She did the natural thing; any other course would have been simply heroic, and most of us aren't heroes though we expect other people to be.'

Mrs. Baker finished her sentence slowly and thoughtfully and then stopped short in a most tantalizing way.

'Well, what did she do?' I asked impatiently.

(To be concluded next week.)

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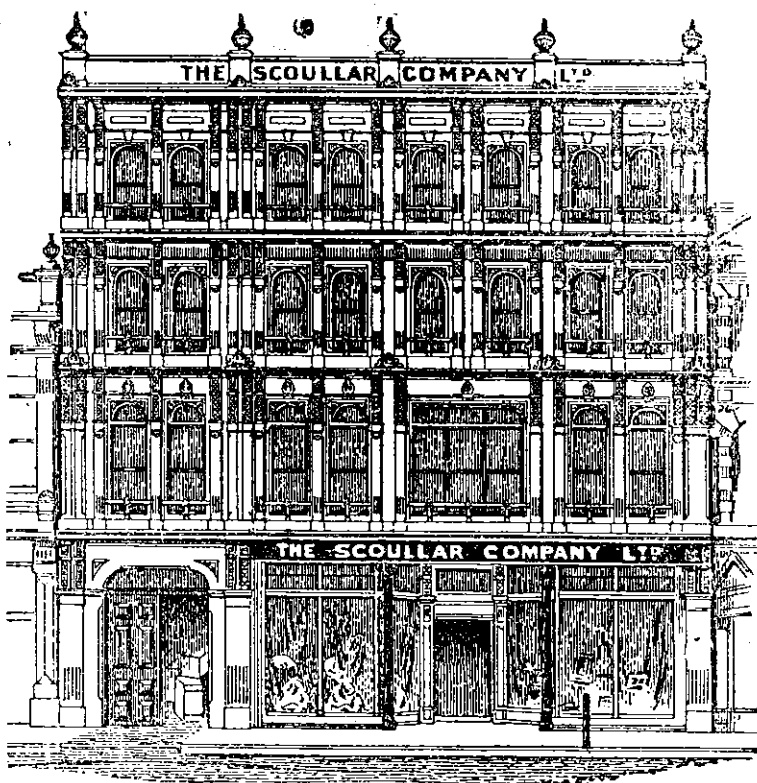
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GOOD SHEPHERD CONVENT, MT. MAGDALA

(From our Christchurch correspondent.)

Her Excellency Lady Islington, accompanied by the Hon. Miss Stapleton-Cotton and Captain Shannon, visited Mt. Magdala on the afternoon of December 27. She was met on arrival by his Lordship the Bishop, the Very Rev. Father Price, Adm., and members of the Community. Her Excellency first visited the inmates, whose reception room was tastefully decorated for the occasion. After the singing of the National Anthem, the following address of welcome was read:—

'May it please your Excellency,—The honor you confer on us to-day gleams as the evening star of 1911, and mid its brilliant rays is revealed the kindly condescension of the generous and noble in your deigning to afford such a pleasure to this humble portion of the great island Dominion, whose least ones, here at Mt. Magdala, cherish loyal affection for his Excellency, Lord Islington, the representative of his Most Gracious Majesty, our good Sovereign. Permit us to voice the grateful sentiments your Excellency's visit has awakened in our hearts. May the coming New Year from dawn till gloaming hours be an uninterrupted chain of joyous blessings—this will be our earnest prayer for you and yours. Again tendering to your Excellency our most cordial greetings of welcome, we have the honor to be, your Excellency's most respectful and grateful Children of the Good Shepherd's Institute, Mount Magdala.'

Twenty-four of the inmates, each holding a letter, showed in the last figure of a floral march the sentence—'God bless Lady Islington.' Verses of welcome were sung. In gracious terms her Excellency said that when his Lordship invited her to Mt. Magdala, she had no idea such a charming welcome awaited her. She thanked all for their good wishes for the New Year, and ex-

pressed the hope that at its close one and all would in retrospect have nought to regret in word or deed. It would have been a regret to leave New Zealand without visiting Mt. Magdala, and the remembrance of the beautiful and touching welcome she had received would be the sweetest souvenir of 1911. In conclusion, Lady Islington wished all a happy New Year, and said she would wish to address each individually if time permitted. After visiting the laundry departments, Lady Islington proceeded to the orphanage. The little ones recited verses of greeting, read an address of welcome, and went through a hoop drill. Her Excellency again graciously thanked the children for their cordial welcome, and reciprocated their good wishes for the New Year. She promised to tell good Queen Mary of her dear New Zealand children, who had given her so much pleasure, and asked the Rev. Mother to grant the children a holiday.

Mr. Martin I. J. Griffin, the best-known and foremost Catholic historian of America, died suddenly at his home in Philadelphia on November 10. He was an acknowledged authority on the Catholic history of America and a frequent contributor to magazines, periodicals, and the daily press on historical subjects. He was always a staunch Catholic and a valiant defender of his Church, a man of lovable qualities and charming personality, an old-school gentleman whom it was a delight to meet. Mr. Griffin was a native of Philadelphia, having been born in that city in 1842. Mr. Griffin was the founder of the American Catholic Historical Society of Philadelphia, a member of the American Historical Association, the Buffalo Historical Society, the Pennsylvania Historical Society, and historian of the Friendly Sons of St. Patrick of Philadelphia. He was the editor and publisher of *The American Catholic Historical Researches* (1887) and of *Griffin's Journal* (1883). He was the author of many biographies and Catholic historical works.



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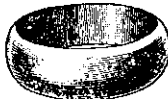
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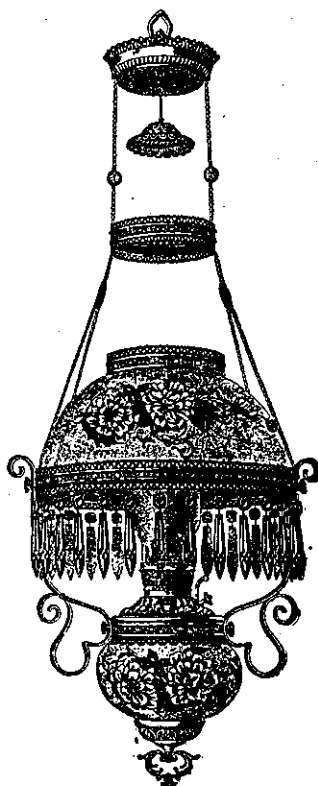
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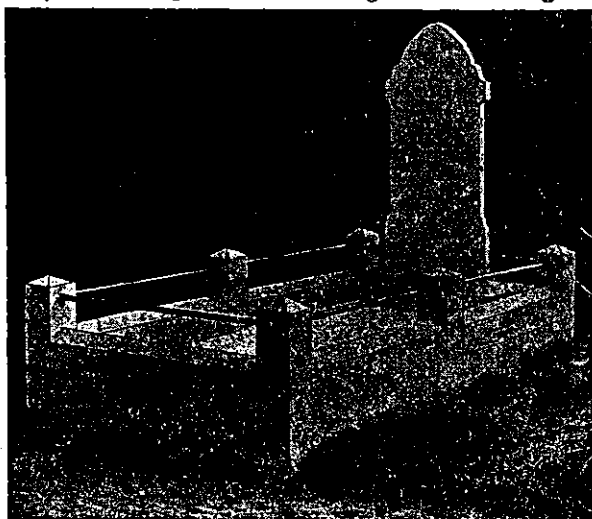
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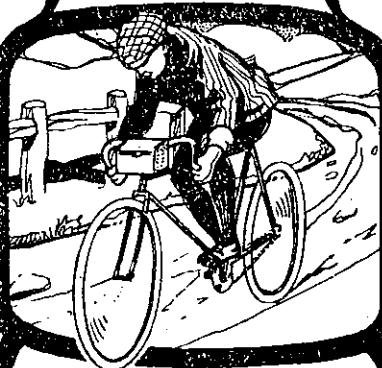
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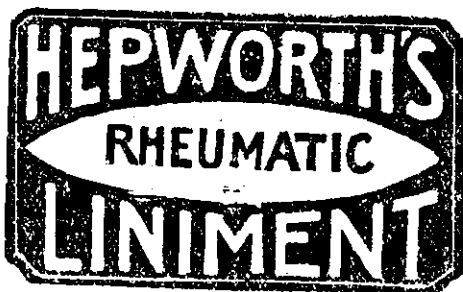
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THE CHRISTCHURCH CATHEDRAL ALTAR SOCIETY

(From our own correspondent.)

The second annual meeting of the Cathedral Altar Society was held on Sunday afternoon, December 17. His Lordship the Bishop presided, the Very Rev. Father Price, Adm., and Rev. Dr. Kennedy were also present, and a fair attendance of members and friends, considering the inclement weather. The annual report read by the secretary stated that the first general meeting of the present society, which in reality is a reconstructed one, was held on Sunday, September 18, of last year, His Lordship the Bishop presided, and the attendance of ladies was large. At that meeting the Ladies' Sewing Guild was formed in connection with the society. Members meet every Thursday afternoon at the convent, and repair and renovate vestments, altar linen, etc. The result of this work during the past year was given in detail, and formed quite a lengthy list. The Society of Perpetual Lamps was also established. An appeal was made for annual subscribers, who would become honorary members of the Altar Society, with the result that ten members were enrolled. A number of new active members were also enrolled, and officers selected for the year just expired. Monthly meetings have been held throughout the year, on the Thursdays following the first Fridays at which the monthly subscriptions were received and accounts passed for payment. Mass is celebrated every month for the intentions of members, every three months for deceased members, and on the occasion of the death of any member. The society is enriched with numerous special indulgences, granted by the Holy See for any good work connected with it. The committee desire to record its sincere appreciation of the invaluable services rendered to the Society over a number of years by Miss Kearney, who retired from the position of secretary during the year, the office, and that of treasurer being in the interval undertaken by Miss M. G.

O'Connor. The thanks of the society, and indeed of the whole congregation (states the report), are due to Miss Rose White and Miss Kearney for their work week after week in adorning the high altar and oratories, and in preparing the sanctuary for the various ceremonies during the year. The balance-sheet showed receipts from all sources to have been £81 14s 6d, including the sum of £6 16s 7d brought forward from last year, and £54 17s 5d monthly subscriptions. The expenditure has been £66 6s 3½d, leaving a credit balance of £15 8s 2½d.

His Lordship warmly complimented the society on the excellent results of their devoted efforts, and expressed his appreciation of the faithful manner in which the sanctuary requirements were supplied and attended to.

Very Rev. Father Price, Adm., expressed his pleasure and surprise at such a substantial credit balance being shown, especially in view of the numerous and costly articles supplied and renewed during the year, and appealed for more annual subscribers and new active members.

In the selection of officers for the ensuing year Mrs. J. R. Hayward was appointed president, Lady Clifford honorary vice-president, Miss M. G. O'Connor secretary and treasurer, and Mesdames Harper, Holland, Horan, and Hynes, Misses Rose White, Kearney, and McGuire as a committee.

The Altar Society desire to express their thanks to Mr. Frank Geoghegan (sacristan), Mr. Horton (verger), and the senior sanctuary boys for their assistance in the adornment of the sanctuary on the occasion of the various festivals.

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Intercolonial

At the recent Public Service examination Master J. J. Fennessey, a pupil of the Christian Brothers' College, East Melbourne, secured first place in all Australia. Master Fennessey's marks exceeded by nearly 200 those of the second boy on the list.

His Lordship Bishop Clune, who had not been in the best of health for some time, went for a sea voyage to Ceylon about the end of November, and returned to Perth a few days before Christmas. His Lordship benefited very much from his trip.

On his return to Penrith from his holiday in New Zealand, Rev. Father Thomas Barlow, P.P., was, on behalf of the parishioners, presented with an address of welcome by the church committee. Several speeches, appreciative of Father Barlow, were delivered.

The Right Rev. Dr. Higgins, Bishop of Ballarat, has received information from England that the Provincial of the Redemptorist Order, Very Rev. Father Griffiths, has left London for Australia for the purpose of visiting the various monasteries of the Order in Victoria and other States. His stay in Australia will extend over six months, and he will subsequently visit the New Zealand monasteries, as well as those in the Philippine Islands. Father Griffiths is being accompanied by four members of his Order, who will be permanently attached to the monasteries at Ballarat and Waratah.

The Home Rule envoys, Messrs. Donovan, Redmond, M.P., and Hazleton, M.P., who are at present enjoying a holiday at Orange (says the *Freeman's Journal*), will not open their Home Rule augmentation campaign in New South Wales till the latter end of February, and possibly not till the early days of March. After their rest at Orange the envoys will go back to Victoria and complete their work in that State. Their next move will be to West Australia, and they will spend part of January and part of February in 'the Cinderella State.' The New South Wales work will then be opened. It will be in full swing by March 17, and doubtless the Home Rule candidates are counting on the high-tide of Irish enthusiasm which usually

marks the middle of the month of March to have an influence for good, in a substantial way, on their campaign.

In the death of Mother Mary Regis Dowley, at St. Mary's Dominican Convent, West Maitland, on December 20, the Dominican Order in New South Wales loses its doyen and one of its pioneers. Born at Carrick-on-Suir, Waterford, in 1832, she joined the Dominican novitiate in 1854, and on December 10, 1867, arrived in Maitland, one of a band of eight nuns who came at the invitation of the late Bishop Murray to found a convent in West Maitland. Of that band (says the *Freeman's Journal*) there is one survivor, Sister Mary Bernard. The deceased was Prioress at West Maitland for some time, and had charge of the primary school for sixteen years, while for 28 years she resided at Tamworth, where a church was built to commemorate her golden jubilee in religion. The venerable Dominican spent the last year of her life in the mother-house of the Order, where as a young and zealous nun she had 44 years previously entered with her Sisters on the glorious work of Catholic education.

The *Westminster Gazette* believes that nothing could more clearly emphasise the new condition of affairs in Ireland than the announcement that Lord Clanricarde has consented to sell his estates. For thirty years the battle of Irish land seems to have been revolving round these farms. Even when other landlords were rushing to sell, Lord Clanricarde held aloof. He might have had a better price when land purchase was newly established. That he should be willing to sell now argues not only that landlords are being treated with full justice, but that even the most irreconcilable of Irish landlords are beginning to recognise that we are on the eve of the dawn of a new day in Ireland. Despite this optimistic view, a gentleman who has had some business relations with Lord Clanricarde recently expressed the belief that the notorious Marquis would cause an immense amount of trouble yet. 'The Irish Congested Districts Board will find itself up against a tough proposition,' said the Londoner, 'as Lord Clanricarde will look for about double the price any purchaser would think of paying.'

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Current Topics

Concerning Vocations

The recent ordination to the priesthood of students from Meeanee and Mosgiel has no doubt made many young men think seriously of their future, and of the possibility of their being called to serve God in the ecclesiastical state. But the subject of vocation is a difficult one, and it is not always easy to know whether one is called by God or not. It may be useful, therefore, to explain what is meant by a vocation, and to point out the signs by which it may be known. A vocation has been defined to be 'neither a miraculous interference of Providence nor a mere persuasion of pious fancy, but the Will of God manifested beforehand, indicating the state of life that one should choose.' When our Lord passed along the shores of the Sea of Galilee and said to Simon and Andrew, who were there mending their fishing nets, 'Come after Me and I shall make you fishers of men'—He called them in a very plain way: that was the Will of God manifested beforehand. But, as a rule, the invitation is not so pointed; no express messenger comes from heaven; God's Will has to be inferred from certain signs. These signs may be more strongly marked in some, less strongly in others; but in all these are sufficiently strong to justify one in going to an ecclesiastical college in order to find out whether God is calling one to the priesthood or to the life of a good layman in the world.

*

What are these signs? In ordinary cases, they come to fitness for the work and a genuine desire to undertake the work. When God wishes a man to serve Him in a particular state, He may be trusted to give that man an inclination thereto and the necessary qualifications. If the inclination and qualifications are present, it may be safely inferred that God is calling one to the priesthood; if these are not present, it may be just as safely inferred that there is no vocation. To make the matter still clearer, we venture to quote the explanation given by Father O'Reilly, S.J. This learned and pious Jesuit was Professor of Theology in Maynooth College from 1838 to 1851, and was spoken of by Cardinal Newman in his famous *Letter to the Duke of Norfolk* as 'a great authority' and 'one of the first theologians of the day.' In his explanation, Father O'Reilly speaks of the religious state, but his remarks hold good for a vocation to the priesthood. (1) 'Vocation to the religious state seems to consist practically in complete or quite sufficient fitness for the state, without any extrinsic obstacle, either in the shape of impossibility or in that of some obligation inconsistent with the state. This is a *sufficient* vocation, taking into account the intrinsic excellence and preferableness of the religious state. It is the best state for any whom it really answers; and it really answers those in whom the conditions above stated are found. (2) A vocation may be rendered more than sufficient either by a strong *impulse of grace towards the religious state* or by the spiritual necessity a person is under of taking refuge in it from dangers to his salvation. The impulse of grace towards the religious state may be sensible [that is to say, accompanied by a natural feeling or inclination for the religious state] or it may be merely rational and dry [that is, a person feels persuaded he *ought* to serve God in that way]. Frequent importunate thoughts of the religious state as desirable may be and are, at least very often, effects and signs of such an impulse of grace, or more properly the impulse itself. (3) There may be a vocation more than sufficient without a sensible attraction and even with a good deal of sensible repugnance, especially occasional repugnance. (4) When it is prudently judged on mature reflection that there is a decided impulse of grace towards the religious state, though no obvious necessity on the score of avoiding dangers, it is dangerous not to follow the call, considering that it is a call of God, on obedience to which the abundance of graces important for salvation may depend.'

Father O'Reilly then goes on to give answers to certain particular cases. Here are two of the cases and answers:—(1) The case of one who would gladly become a priest or enter a religious Order, if *God wished it*, and would as gladly remain in the world if *God wished it*, but cannot feel sure which He does wish. His answer to this case is as follows:—'Such a person, if perfectly fit and not having any obstacle of much account—looking at the matter spiritually—would seem to have a sufficient vocation. There may indeed be some reason to doubt the person's fitness on account of the being undecided; but this reason may not, all things considered, be of much weight. In some such cases, the person would do well to make a jump on the side of religion, without waiting to be more decidedly led into it by one's own reason and feelings. Such persons should often pray for a vocation.' (2) The case of one who at times prefers the life of the priest or the life of religion, and at times the life, honorable and God-fearing, of an ordinary Christian in the world, but then by and by would sooner forego all and be devoted to God—and yet won't decide. His answer to this second case is as follows:—'These attractions of the world are merely human reasons, and therefore should not be taken into account in weighing the reasons for and against entering religion. The only danger in such a case is that the person may be unfit for the religious life because he is undecided—but this danger is not considerable. Sometimes, too, these same worldly attractions may be a very good reason for embracing the religious state—because, though they are lawful for others, they are just the thing that is keeping this particular person back from serving God as He wishes.'

Three Factors in a Vocation

Apart from the signs of vocation, there are three important factors that lead up to or decide a vocation: (a) A call from God. Speaking of the office of a priest, the inspired writer of the Epistle to the Hebrews says: 'Neither doth any man take the honor to himself, but he that is called by God, as Aaron was. So Christ also did not glorify Himself, that He might be made a high-priest; but He that said unto Him: 'Thou art My Son, this day have I begotten thee'; as He saith also in another place: 'Thou art a priest for ever, according to the order of Melchisedech.' (5, 4, 5). Our Lord, too, reminded His first priests—'You have not chosen Me, but I have chosen you'; and He spoke of them as the gift of His Father: 'I have manifested Thy name to those whom Thou hast given Me out of the world. Thine they were and to Me Thou gavest them. . . . Holy Father, keep them in Thy name whom Thou hast given Me.' It is, then, God's prerogative to call to the priesthood or the religious state; no man may lawfully enter the ministry of the Church unless in obedience to a divine vocation. (b) Obedience to the call. At some period or other of life, a decision has to be made. Whatever the decision be, it is of supreme importance that it should be a right one. In practice, the course to be followed is, first, to pray, and to consider the purpose of human life; secondly, to write down and consider carefully the reasons on the one side and the other; thirdly, to come to some decision, at least provisionally; and, finally, to ask advice. The matter one way or the other is a serious one, and a decision should be come to only when reason, illumined by faith and helped by prayer and advice, has done its work. (c) The influence of the mother. There is an influence in the home, a gracious presence making itself felt all the day and everywhere, that should silently raise the souls of the children to nobler thoughts—and that is the influence and the presence of the mother. There is a beautiful illustration of this power for good in the case of Mrs. Vaughan, the mother of Herbert Vaughan, Cardinal-Archbishop of Westminster (1892-1903), Roger, Archbishop of Sydney (1873-1884), John, at present Bishop of Salford, and Father Bernard Vaughan, the distinguished Jesuit. The biographer of Cardinal Vaughan writes thus of this saintly woman:—'Beautiful, as her portraits remain to testify, Mrs.

Vaughan was one of those gentle spirits whose influence is chiefly felt in the happy difference they make in all the lives that are near them. . . . A convert to the Catholic Church shortly before her marriage, she consecrated herself heart and soul to the service of God. Her religion colored her whole outlook upon the world. It was a favorite saying of hers that she had received all from God, and so must be ready to give everything back to Him. And what more precious had she to give and surrender than her own children? She wanted them *all* to become priests and nuns. It was not a case of thinking that it would be nice if some younger son made up his mind to study for the priesthood, or one of the daughters went to a convent there to pray for the rest; she besought God to send vocations to them *all*—to Herbert, her eldest born, no less than to the others. For nearly twenty years it was her daily practice to spend an hour—from five to six in the afternoon—in prayer before the Blessed Sacrament asking this favor—that God would call every one of her children to serve Him in the choir or in the sanctuary. In the event all her five daughters entered convents, and of her eight sons, six became priests; even the two who have remained in the world for a time entered ecclesiastical seminaries to try their vocations' (*Life of Cardinal Vaughan*, I., p. 11).

The Conversion of a Doctor

The French press was recently full of the conversion of M. Amieux, the doctor in charge of the famous Menier Establishment. Writing to M. Max Sangnier, the leader of the Sillon party in France, this distinguished convert gives the principal reasons that led him to embrace the Catholic faith. 'Dear friend.—I am about to become a Catholic. I ask your prayers. . . . You have done well to submit to the authority of our Holy Father the Pope. Had you acted otherwise, doubtless I should not be a Catholic at this moment, for I had confidence in you, and you would have ruined my confidence and delayed my conversion. I have waited four years before taking this irrevocable decision on which I shall never go back. . . . I have studied the doctrine point by point. I have prayed to God, to our Lord Jesus Christ, and I have also asked the assistance of the Blessed Virgin. And after constant toil, and a trial of religious experience that God alone knows, with an ardent desire of Himself, in full possession of my faculties, with a sense of all my responsibilities, I wish to become a Catholic. . . . I believe with all my powers in Revelation, in the Trinity, the Incarnation, grace, in the sovereign and infallible authority of the Pope in matters of faith. I believe in the Real Presence in the Sacred Host of Jesus Christ, Who was born of the Virgin Mary and Who rose again the third day, and I believe in the efficacy of all the Catholic Sacraments. And as the philosophy of Sabatier or of Harnack or the variations of Protestantism do not satisfy my deep religious needs, it is a duty for me definitely to proclaim my faith and to glorify the God of my ascension and of my access to the Light, to the absolute Truth. Protestantism may give the perfume of Jesus Christ, but it veils the *actual reality*, and that is why I go over to Catholicism.'

*

About the same time as Amieux wrote this beautiful letter, two other great doctors died in Paris: Raymond, professor at the Paris Faculty of Medicine, and Lancereaux, at one time President of the Academy of Medicine. Both of these renowned men were convinced Christians and practising Catholics; the lives of both had given a striking proof that faith and science are not incompatible. Apropos of Raymond, *La Croix* made this just remark: 'When the announcement was recently made of the death of Raymond, of the Paris Faculty of Medicine, the successor of Charcot at the Salpêtrière, it seems to us that there was left in the shade a point which deserved above all else to be brought out into the light. This illustrious physician, whose studies had all been devoted to neurology and psychopathology, had lived as a practical Catholic and made a most Christian end. That fact shows how impudent are those materialists who declare that Christian faith

cannot be reconciled with the study of psycho-physiology, as if science should have any other result than the strengthening of solidly-built convictions.'

The Progress of Catholicism in the World

An Italian writer, A. M. Stravelli, has recently published a work on the progress of the Catholic Church. Here is a list of the conquests made by the Church during the past century:—

	No. of Catholics in 1800.	No. of Catholics in 1900.
England	120,000	2,180,000
Germany	6,000,000	20,321,441
Holland	300,000	1,822,000
Switzerland	420,000	1,300,000
Roumania	16,000	150,000
Bosnia-Herzegovina	25,000	398,000
Bulgaria	1,300	28,000
Servia	6,000	20,000
Greece	15,000	44,000
Africa	A few thousands	850,000
Asia	"	4,600,000
United States of America	40,000	22,587,079*
Canada	160,000	2,250,000
Australasia	—	1,000,000

* Including the Philippine Islands.

Latin America possesses 40,000,000 Catholics today. In Russia there were 230,000 conversions during the brief space of four years (1905 to 1909), and in European Turkey 24,855 during practically the same period.

*

This brief summary of the magnificent progress made by the Catholic Church during the past century confirms the remarks of M. Rod, in the *Paris Figaro* (February, 1906): 'During three centuries, the Church has lost some countries, on which Protestantism and free thought have fastened their grasp. But the Church, slowly and patiently, with a tranquil power that nothing arrests, once again conquered the lost ground. Like the torrent, which, stopped in its course by some huge rock, hollows out for itself another bed, surrounds the rock that bars its flow, and eats away its foundations, the Church, when attacked, conquered at times in the place where it has developed, makes a long detour to gain other regions.'

Interesting Admissions

Some fifteen years ago, Count Hoensbroeck, a German Jesuit, left his Order and joined the Protestant Church of Prussia. He still belongs to that Church, but he has recently (1910) written his autobiography, in which occur the following remarkable admissions:—

Apropos of Harnack, the most distinguished scholar on the Liberal Protestant side in Germany: 'I admire his knowledge, but I am astonished at his ignorance of Catholicism.'

Apropos of Protestant professors and ministers: 'I have often come across very great ignorance of Catholicism among Protestant professors at the University and even among the highest members of the Protestant hierarchy. Any Catholic pupil would be capable of convicting them of stupidity, of bad faith, and of ignorance.' We are tempted to suggest that this remark holds good of other places besides Germany.

Apropos of the Catholic Church: 'In no other Christian society does the stream of Christian idealism throw out such powerful waves as in the ultramontane Catholic Church. Above all, the ultramontane Catholic is a man and wishes to be a Christian, that is to say, he possesses a heart which hides the bright heights and the empurpled depths of what is human and Christian. It is only ultramontane Christianity that resolutely places before the eyes of a man and a Christian the realisation of his ideal, by showing him the cloisters and by making these words re-echo there: "I am the Way, the Truth, and the Life."'

Apropos of the Protestant Church of Prussia: 'It is a very imperfect human work that interiorly and exteriorly has thrown away its religious and Christian character in order to assume a character of official bureaucracy. . . . It suffices to glance at Sacred Scripture and to recall the part that bishops and priests are called on to play, in order to recognise that the Supreme Pontiff and the ecclesiastical authorities of the national Protestant Church of Prussia have nothing, absolutely nothing in common with Christianity. It is not merely the natural dependence of the Protestant Church of Prussia on the State, which is anti-Christian and anti-religious; it is further the deplorable dependence of the Church on the Court. . . . God, religion, and Christianity often serve only to hide vanity and egoism. . . . Such a Church cannot inspire love, not even respect.' (Quoted in the *People's Gazette* of Cologne, 18th July, 1910.)

INVESTITURE OF THE NEW CARDINALS

There were forceful reminders of the ceremonial splendors of the old days of the Rome of the Popes in the details that accompanied the final scenes of the creation of the new Cardinals on November 29 and 30 (says *America*).

On the afternoon of November 29 the Pope ascended his throne in the Consistorial Hall of the Vatican, and, as the master of ceremonies called their names, the three new American Cardinals, Archbishop Falconio, Archbishop Farley, and Archbishop O'Connell, and ten of their associates, knelt before his Holiness and received from him the red mozetta and biretta, the minor insignia of their new rank in the Church.

After they had been thus invested they took their seats on benches around the throne. Cardinal Falconio, as the dean of the new members, then arose and, in Italian, said he felt honored at being selected to express to the Pope on behalf of himself and his most eminent colleagues their thanks and homage. They were all fully convinced that their merits were not in proportion to the high rank bestowed upon them, but their elevation was a proof of the Pontiff's benevolence.

The Cardinals, he said, were deeply grateful and were happy to reciprocate by offering the Pope their work and placing themselves at his entire disposal. They fully realised the responsibility of the Holy Father, especially in the present troubled times, when society was threatened by anti-religious attempts to demolish the Church of Christ. It was owing to the Pope's energetic and constant defence of the Church since his elevation to the chair of Peter that the devastating torrent had stopped.

The Cardinals would fervidly pray the Almighty to continue to aid the Pope in his struggle against the spirit of evil, and they were convinced of his final triumph.

He assured the Pope of the co-operation of himself and his colleagues, and offered him homage from the bottom of their hearts.

The Pope replied in a clear, strong voice, thanking the Cardinals for their assurances, and expressed his gratification at the fact that men who were already well known for their piety, zeal, and wisdom, and who had already served the Church with unlimited devotion, had now been added to the Sacred College. He congratulated them on the honor which had been bestowed on them, which, he said, was fully deserved, and which would enable them to aid him in the government of the Church.

In these unhappy times, said the Pontiff, when the Pope was furiously attacked by his enemies, the Cardinalate exacted a sacrifice owing to the unfortunate condition of Christ's Vicar, which he did not mention for the purpose of exciting pity, but to point out that the purple nowadays symbolized sorrow, pain, and sacrifice toward the triumph of truth and justice. He recalled the Scriptural warnings in regard to the persecution of the Church, which is inevitable, but he declared the Church will last to the end of the world and, even during its tribulations, consolations were not

lacking. Thus the new Cardinals would share the Pope's sorrows and happinesses and would strive with him to serve the Church.

Alluding to England and Holland, the Pope referred to the rejoicings in those countries over the elevation of Cardinals Bourne and Van Rossum, which, he said, filled him with the hope that the non-Catholics in those countries would return to the true faith. Then in a voice which was broken with emotion the Pope said:—

'This hope is increased when I think of you who come from distant America, of the enthusiasm there over the news of your elevation to the Cardinalate, of the demonstrations of all classes of citizens, of the acclamations accompanied by blessings and affectionate greetings on your departures from New York and Boston and your triumphal journey across the ocean. Protected by the Papal blessing, I hope that your return will multiply the fruits of your apostolic mission and that they will spread over your hospitable country, which welcomes the peoples of the world. Where well intended freedom contributes to the universal welfare there surely God will reign.'

Addressing the French Cardinals, he recalled the persecutions under which the Church was groaning in that country, and said he felt assured that with the piety and sacrifices of the clergy and the prayers of Catholics God's mercy would descend on France, which, he hoped, would again become the eldest daughter of the Church.

The Pope then blessed the Cardinals, the clergy, and the people of their dioceses, all those present and their families.

On November 30 the public Consistory brought to the Hall of Beatification a concourse of some 10,000 ecclesiastics and laymen to witness the final ceremony of the bestowal of the red hats, rings, and titles on the new Cardinals. In reply to the felicitations of Monsignor Caccia, the master of the wardrobe, who carried the red hats to them, Cardinal Falconio replied on behalf of himself and his colleagues, whose selection, he said, had proved the love of his Holiness for America. In that country he (Cardinal Falconio) had learned to admire the wonderful Constitution, which, besides respecting, he declared, encourages religious sentiments in the people, thereby contributing to the welfare of the country. The freedom of America, said Cardinal Falconio, made possible the wonderful development of Catholicism under the zeal of the bishops, the clergy, and the people.

Cardinal Falconio recalled the happy coincidence that the public consistory was being held on Thanksgiving Day, when the people of America thank the Almighty for the benefits they have received during the year, an example of the religious sentiment of that nation, which, he thought, would be well for other countries to follow.

The Pope was carried to the hall in the gestatorial chair, and after taking his throne, each of the new Cardinals approached and received from him his hat and ring. His Holiness read the formula of the ritual in a loud voice, and seemed to go through the long and fatiguing ceremony without much physical discomfort. His vigorous appearance impressed all.

Cardinal Giuseppe Maria Cos y Macho, Archbishop of Valladolid, Spain; Cardinal Bauer, Archbishop of Olmutz, Austria; Cardinal Nagl, Archbishop of Vienna; Cardinal Enriquez Almaraz y Santos, Archbishop of Seville, Spain; and Cardinal Vico, of Madrid, will receive the red birettas from their respective sovereigns.

The ablegates left Rome at once to bear the cap and documents authorising the investiture of these Cardinals, who will go to Rome within a year to receive their red hats from the Pope. The next Consistory probably will be at Easter time.

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THE CARDINALATE

Empowered to designate the Head of the Church, and constituting with him as auxiliaries and counsellors the spiritual body known as the Sacred College, the Cardinals of the Catholic Church rank next to the Sovereign Pontiff in ecclesiastical dignity and official importance (writes the Rev. M. Kenny, S.J., in *America*). Though not of divine origin nor essential to the constitution of the Church, the office grew with the Church's external development as by natural necessity, and had risen to its present eminence before the discoverer of America was born.

It was only in the twelfth century that the Sacred College was definitely constituted substantially as it exists to-day; but the beginnings from which it grew had their roots in the Catacombs. The word 'cardinal' (from *cardo*, a hinge) was first applied, in the sense of principal, to the clergy who were permanently and officially attached to a particular church, then to the archpriest of that church. In Rome, according to some, twenty-five 'titles' or churches in which the Sacraments were administered and the liturgical offices celebrated, were established in the first century, according to others from the second to the fifth, and the priest in charge was called the *presbyter Cardinalis*. Such presbyters were entrusted by the Pope with the supervision of discipline and other ecclesiastical and administrative functions in the Roman See. The title of Cardinal priest, which was at first extended to archpriests elsewhere, was soon restricted to the arch-presbyters of Rome, and was definitely confined to the Roman Cardinals by Pius V. The number of 'titles' was increased, but the rearrangement of titular churches, begun by Innocent III. and completed by Paul V., remained fixed until Leo XIII. added the Church of San Vitale. The titles are now fifty-three, though by the ordination of Pope Sixtus V. the actual number of Cardinal priests is limited to fifty.

Of Equal Antiquity are the Cardinal Deacons, who may be said to have sprung from the graves of the martyrs. Pope St. Clement (88-97) is said to have divided Rome into seven regional districts, in each of which a rotary or deacon was appointed to collect the Acts of the martyrs. St. Evaristus, his successor, charged them also with bearing witness to the teaching of the bishops, and Pope St. Fabian (236-250) enlarged their duties, appointed seven subdeacons to assist them, and had buildings (*diaconiae*) erected, in connection with a neighboring church, for the reception of the poor and other charitable works, in the cemeteries of the martyrs whose Acts they recorded. Besides being official executors of the Papal charities, the regional deacons assisted the Pontiff at Mass and at the liturgical services in the principal Papal churches, and, being gradually assigned to disciplinary and other ecclesiastical functions of continually extending scope, attained a fixity of relation to the Church of Rome, which made the term Cardinal Deacon analogous to that of Cardinal Priest. With the change of Roman topography other charitable institutions replaced the original deaconries. There were eighteen under Gregory the Great, and these are still existent, but the actual number of Cardinal Deacons was reduced to fourteen by Sixtus V.

As the Papal headship of the Church became more externally manifest and ecclesiastical business accordingly increased, the Popes called in the seven neighboring or 'suburbicarian' bishops to assist them in counsel at synodal meetings and represent them at episcopal functions; and these were known as Cardinal Bishops. When Porto was in ruins Rufina was joined to it, thus reducing the Cardinal Bishops to six, a number which was made permanent by Sixtus V. By a Decretal of Alexander III., 1159, the three orders of Cardinals were definitively unified into one body, to which the election of the successor of St. Peter was exclusively attached. Thereafter they were the only official legates and counsellors of the Pope. Sixtus V. fixed their number at seventy, which has been seldom reached.

From the earliest period, therefore, the Cardinals, in various degrees, were assistants of the Pope in the care of the poor, in liturgical functions, in the administration of Papal finances and possessions, and the disposition of important ecclesiastical business. Their manifold activity was exercised in the Consistory, that is, the formal assembly of the Cardinals under the presidency of the Pope. There they dealt with practically all the affairs of Christendom, for when Christendom was Catholic religious and secular matters usually touched or overlapped, and hence they gradually outranked bishops and archbishops, and towards the fourteenth century even patriarchs. Innocent III. granted them the privilege of the red hat, and extended to all the scarlet robe previously worn by Papal legates. They have a ring with sapphire stone, and may wear the pectoral cross even in the presence of the Pope. Leo X. placed them immediately after the Pope in order of precedence; in secular courts they rank with princes of the blood royal, and they were long acknowledged as equals by Emperors and Kings.

The Cardinals Have Charge of the Roman Congregations,

and the Pope alone is their ecclesiastical judge. Among other rights and privileges, they have place and vote in general councils, and they alone can be sent abroad as legates *a latere*. In private Consistory they counsel the Holy Father on the nominations of Cardinals and bishops, on the conclusion of concordats, and on all important ecclesiastical and politico-ecclesiastical matters; and on the death of the Pontiff they assume the management of necessary Church affairs and proceed to elect his successor. Their powers and duties were increased and simplified in our own day. The Congregations of Cardinals, including among others the important Consistorial Congregation and the Holy Office, established or regulated by Sixtus V., have been completely reorganised by Pius X. according to the great Constitution *Sapienti Consilio*, June 29, 1908, which enlarged and demarcated the powers of the Roman Cardinals and made the famous *Immensa* of Sixtus V. applicable to modern conditions.

The Popes have been always free in the nomination of Cardinals, but the Tridentine decrees, enforced by Sixtus V., and ratified by the Vatican Council, ordained that all Christian nations should be represented in the Sacred College. It was also established that the College of Cardinals should contain doctors of theology, four at least to be taken from the mendicant Orders, and that every person nominated must possess the qualifications required of a bishop. Their creation, which is the function of the Pope, is effected by the publication of their names in secret Consistory. The new dignitary, who has been informed of his nomination some weeks in advance, is invested by the Pope with the rochet and red biretta, and a few days later, in public Consistory, with the Cardinal's hat, while

The Holy Father Pronounces the Words:

'To the glory of the omnipotent God and the honor of the Holy See receive the red hat, the mark of the singular dignity of the Cardinalate, whereby it is signified that, for the exaltation of the holy Faith, the peace and quiet of the Christian people, and the increase and permanence of the Holy Roman Church, you should show yourself fearless even unto death and the shedding of your blood, in the name of the Father and of the Son and of the Holy Ghost.'

The Pope makes the Sign of the Cross thrice over the new Cardinal, and in secret Consistory confers on him the ring, assigns him his title or *diaconia*, and performs the ceremony of the opening and closing of the mouth, signifying his duty and right to observe secrecy and express his opinion on matters presented to his consideration. A Papal Ablegate conveys the red biretta to foreign Cardinals who cannot attend the Consistory, but the red hat is always conferred in public Consistory by the hands of the Sovereign Pontiff.

'Catholic Marriages.' The book of the hour. Single copies, 1s posted. Apply Manager, *Tablet*, Dunedin.

CATHOLIC NUNS IN THE CRIMEAN WAR

Mother M. Anastasia Kelly, who died recently in the hospital of the Sisters of Mercy at St. John's Wood, London, in her 86th year, was one of the few survivors of those brave Sisters who went out to Scutari in 1854 to help Miss Florence Nightingale in the work of caring for the sick and wounded English soldiers during the Crimean War. She returned to England in 1856, and was decorated with the Order of the Royal Red Cross by Queen Victoria in 1887. One of her companions, Mother Stanislaus, 89 years old, who went with her to the Crimea, and who was also decorated with the Royal Red Cross, is still living at the hospital; and Mother St. George, of the Nuns of the Faithful Virgin, Norwood, England, shares the same distinction.

In Madame Belloc's interesting book, *Historic Nuns*, we (*Sacred Heart Review*) learn that it was a certain very gifted Mother Clare who headed the little troop whom the well known Bishop Grant of Southwark sent off to look after the sick and wounded soldiers of their own Faith.

Bishop Grant had travelled with his father's regiment when a boy. Sergeant Grant and his wife were Catholics from the North of Ireland. Bermondsey Convent was in his diocese . . . and thither he came on October 13, 1854, and told Mother Clare that she must send out nuns to the Crimea. She knew nothing whatever about war and wounded soldiers, and thought the Bishop was jesting; but when he explained the horrors of the Eastern hospitals, she immediately offered to go herself. At first he thought it impossible to spare her from London, but two days later he wrote to her to pick out four other nuns and 'start for Turkey to-morrow.' And start they did on the 17th. An elderly friend, Bishop Morris (a Bishop in *partibus*), came to the convent, with his eyes full of tears, and asked, 'Who is to take care of you from here to Turkey?' 'Our angel guardians,' was the reply. He could do nothing for the pilgrims, but went every day to Bermondsey during their absence to look after those who were left behind.

Off to the Front.

To Paris the five set off. . . They spent a week in the French metropolis, and every possible courtesy was shown to them in the great hospitals. They bought cases of surgical instruments and other stores, and the French nuns at St. Roch taught them as much as they could. The Bishop wrote to them every day, and so did the flock in Bermondsey, to whom Mother Clare replied with astonishing pluck, and told them that the Government had consented to employ them, and to recognise them as nuns; she added: 'Now pray that we may do everything very well and give great satisfaction. Try to keep everybody in Bermondsey well and happy—Sisters, children, and all. I have you all within my heart, and say an *Ave* for you all three times a day besides the accustomed devotions.'

They finally traversed the Mediterranean in a violent storm, and reached Constantinople on November 4, thousands of spectators coming to see them land and climb up the steep hill from the landing place to the barracks. There the Sisters were put into a large room, which was absolutely unfurnished, except for one old chair, which, being without a back, served also for a table. The windows were broken, and there was no fire. An energetic soldier set to work to make some tea; alas, it was made in a can, and was of the weakest description. But the nuns ever after regarded him most gratefully.

The Nuns at the Seat of War.

Then Mother Clare fell to work. The other four spent their time dressing wounds, and two of them caught the hospital fever and nearly died. But they pulled through, and refused to be sent home. Mother Clare was forced to remain daily for hours serving out stores to the medical officers and nurses. . . No nurse was allowed in this department. She had to receive, prepare, and give out, aided by a contingent of Greeks, Italians, Turks, French, and soldiers em-

ployed as orderlies, whom the nurses called Alderneys! This motley throng was ruled by the nun so efficiently that, in the graver cases, if anything went wrong, it sufficed to uplift a finger. 'The Greeks and Turks obeyed her as exactly as if they understood every word she uttered.'

Jeers Change to Cheers.

Many more Sisters went out, collected from convents of the Order in England and Ireland; Liverpool, Dublin, Chelsea, Kinsale, Charleville, Carlow, and Cork contributed their quota. . . The Sisters risked their lives (Mother Clare nearly died). And when, at the end of the war, the Guards returned in the same ship with a last detachment, the commanding officer asked them to share the triumph of the landing by walking at the head of the regiment from the ship to the neighboring barracks. On the way, the people who had assembled to cheer the soldiers began to groan at the religious, whereupon one of the men became so exasperated that he sprang from the ranks and called upon his comrades to defend the ladies who had stood so faithfully by their dying brethren-in-arms. The regiment to a man placed themselves in a threatening attitude, with their rifles levelled at the crowd—a serious position, as all were supplied with ball cartridges. The commander stepped between the regiment and the people, and in a few well-chosen words explained the relation in which the nuns stood to them, the labors, fatigues, and indescribable sufferings they had endured for love of humanity. The hooting then turned to cheering; and the nuns, as they marched on, became the unwilling objects of an ovation. From that day, Sisters of Mercy can walk through London, not only unmolested, but respected.

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

January 6.

Rev. Brother Justin, Superior of the Marist Brothers in Wellington, left last week for Sydney on a holiday visit.

The annual retreat of the clergy of the archdiocese of Wellington will commence on February 5, at St. Patrick's College.

Bro. Ferguson, District President of the Victorian District of the H.A.C.B. Society, is at present in Wellington on a holiday visit. The local Hibernians will formally welcome him to-morrow afternoon.

Last Sunday special devotions were held at the confraternity church (St. Anne's). Rev. Father Joseph Herring, S.M., one of the recently ordained priests, preached, and new members were enrolled.

The monthly meetings of the ladies' branches of the Sacred Heart Society were held at St. Joseph's, Basilica of the Sacred Heart, and St. Anne's last evening, and were largely attended. Rev. Father C. J. Venning, S.M., addressed the meeting at St. Joseph's, whilst Rev. Father Segrief addressed that at St. Anne's.

Thursday was the twenty-fifth anniversary of the wedding of Mr. and Mrs. A. A. Corrigan. Though the occasion was not marked by any special function, the staff of the D.I.C. in Wellington, of which Mr. Corrigan is the general manager, did not allow the event to pass unnoticed. When Mr. Corrigan arrived home that evening, he was surprised to receive a very handsome silver rose-bowl and a pair of silver vases from the staff over which he has presided as manager for so many years. It was a thoughtful and grateful act, which shows the excellent feeling which exists between Mr. Corrigan and those under him.

Bro. J. W. Callaghan, District Deputy of the H.A.C.B. Society, opened a branch of the society at Levin last month. Sixteen members were initiated at the opening ceremony, including Rev. Father Cognet, who has given every encouragement to the movement. What struck Bro. Callaghan was the eagerness of the

members to hold office and the keen interest they displayed in discussing the business of the meeting, signs which augur well for the future of the branch. After the business, a pleasant social evening was spent. Bro. R. A. McDonald, who has been appointed treasurer, is deserving of great praise for the efforts he has made to establish the branch. Bro. Doyle has been elected to the position of president.

When it was made known recently that the Thorndon parish boys' school was to lose the services of the Marist Brothers, owing to the difficulty experienced by the Rev. Brother Provincial (Brother Paul) in providing the necessary staff for the school, several deputations of Thorndon parishioners waited on the Rev. Brother Provincial and expressed a very keen desire that the school should be staffed by the Marist Brothers, and informed him that the parishioners were exceedingly anxious for the Brothers to continue the good work of the past. In replying Rev. Brother Paul expressed his desire to do all in his power to meet the wishes of the parishioners, but that it was a most difficult matter. Anyhow he would give the matter his most thoughtful consideration and communicate with Rev. Father Hickson, S.M., Adm. The result of Rev. Brother Paul's deliberations was announced at a special meeting of the parishioners on last Thursday evening by Rev. Father Hickson, and was to the effect that the requisite number of Brothers was forthcoming to carry on the school. It was then immediately moved that the motion passed at the previous meeting, to the effect that pending the engagement of another Order of Brothers, the school be handed over to the Sisters of Mercy, be rescinded. Another motion was then moved that the Marist Brothers take charge of the school. Both the motions were unanimously and enthusiastically carried. The news of the Brothers' intention to continue the school has caused widespread satisfaction to the people of Thorndon, especially those who had been old pupils of the school, and who were very disappointed when it was first announced that the Brothers were unable to carry on. Gratitude is expressed on every side to Rev. Brother Paul for his efforts on behalf of the Thorndon parishioners.

The annual meeting of St. Patrick's branch of the H.A.C.B. Society was held at St. Patrick's Hall on last Tuesday evening, there being a large attendance of members under the presidency of Bro. W. J. Feeney, P.P. The District Deputy, Bro. J. W. Callaghan, P.P., was also present. The election of officers for the ensuing half-year resulted, as follows:—President, Bro. J. J. L. Burke; vice-president, Bro. M. Walsh; treasurer, Bro. J. McKeown; warden, Bro. J. Sullivan; guardian, Bro. A. Barnes; sick visitors, Bros. Condon and O'Callaghan; auditors, Bros. H. McKeown and F. McDonald; delegate to dispensary, Bro. J. W. Callaghan; delegate to United Friendly Societies' Council, Bro. M. O'Kane; medical attendants, Drs. Cahill, Mackin, McEvedy, Clay, Bowerbank, and Anderson. The secretary presented the quarterly balance sheet for December quarter, together with the annual returns, as required by the Government Registrar of Friendly Societies, under the Act of 1909. He also presented a report for the year just ended, which proved interesting, and disclosed to the members the position of the society. From it is extracted a few interesting paragraphs:—The membership of the branch, which is the parent branch of the Wellington district, is 300, the receipts for the year totalled £1000, whilst the expenditure came to £930, leaving a profit of £70 for the year, which was considered satisfactory owing to the abnormal amount of sickness experienced, and for which no less a sum than £265 was paid. Of this sum £65 was paid to members on what is termed the superannuation allowance. During the past fifteen years no less than £800 has been paid out to this class of member, whilst the total sick pay paid out since 1894 came to £3600, or an average of £200 per annum. The management and benevolent funds also disclosed satisfactory progress. The installation of the newly-elected officers takes place at the next meeting on 15th January.

DIocese OF CHRISTCHURCH

(From our own correspondent.)

January 8.

His Lordship the Bishop assisted in parochial duty in Rakaia on Sunday last.

The Rev. Father Bartley, S.M., M.A., of St. Patrick's College, who has been conducting retreats for the Sisters of the Missions, returned to Wellington last week.

His Lordship the Bishop and Very Rev. Father Price, Adm., were the guests last week at the Mayoral dinner, given in honor of his Excellency the Governor, Lord Islington, at the Council Chambers.

There was Exposition of the Blessed Sacrament in the Cathedral from the 11 o'clock Mass on Sunday last. At Vespers an impressive discourse was preached by the Rev. Father Morkane, of Holy Cross College, Mosgiel, in the presence of a crowded congregation. There was the usual procession, followed by Benediction of the Blessed Sacrament.

The bazaar in the Railway Social Hall, Lyttelton, promoted by the local conference of the society of St. Vincent de Paul (Mission to Catholic seamen), and open during the Christmas and New Year holidays, proved a most successful enterprise. The Brothers of the society and a number of most energetic young lady friends worked almost incessantly, their efforts being rewarded by a net result of nearly £300, which will be added to the fund for the erection of a social hall for seamen and parish purposes, and meeting place for the conference. As the blocks in connection with the art union were not all returned to enable the drawing to take place as advertised—the last night of the bazaar—the time has been extended to January 31.

Mr. Joseph Blascheck and Miss Mildred Wrighton gave a short private recital in the Catholic girls' school-room, Lower High street, on last Friday afternoon. The programme consisted of songs, recitations, and musical sketches. Mr. Blascheck was heard to very great advantage in Mark Antony's oration from *Julius Caesar*, speaking the lines with great dramatic power. In numerous items he proved himself a clever imitator, and his impersonation of forgetful old men and funny little boys was very effective and laughter-provoking. A musical monologue, 'The Little Red Ribbon,' was delightfully quaint, and humorous with a slight touch of pathos, while his funny stories were very funny indeed. Miss Mildred Wrighton justified her reputation as a clever elocutionist, and proved herself the possessor of a very fine voice.

Geraldine

The annual picnic of the H.A.C.B. Society (says the *Geraldine Mail*) was held on New Year's Day on the pleasant grounds of Mr. J. Connolly, Raukapuka, Geraldine, the site selected being beside the creek at the end of the avenue, where sports and games could be watched from the grateful shade of the trees. There were fully four hundred present, and the weather conditions being altogether favorable, while the members of the society were indefatigable in their efforts to make everything pass merrily, enjoyment reigned supreme. After morning tea a sports programme was commenced, and this was continued after lunch, when the various contests resulted as follows:—Girls' race (under 6)—M. Mitchell 1, A. Connolly 2; under 10—V. O'Connor 1, —Cunningham 2; under 12—A. Buckley 1, S. Mulhern 2; under 16—Storey 1, McKay 2. Boys' races.—Under 6—J. Connolly 1, J. Lysaght 2; under 8—Mitchell 1, Lysaght 2; under 10—Scully 1, Markham 2; under 12—Kennedy 1, Mitchell 2; under 16—Connell 1, Smith 2. Wrestling (Cumberland)—M. Prendergast 1, T. Sugrue 2. Hop, step, and jump—G. Coulter (39ft 10in) 1, J. Connell (39ft 9in) 2, P. Fifield (38ft 10in) 3. 100yds open (21 entries)—J. Connell 1, J. Coulter 2, J. Guerin 3. Married men's race (for special trophy, 16 entries)—J. Brett 1, J. Earl 2. Sack race—T. Murphy 1, J. Feely 2. Married ladies' race (special trophy)—Mrs Dineen 1, Mrs. Holloway and Mrs. Charles Deadhead 2. Single ladies' race—Miss M. Burke 1, Miss McKay 2, Miss Mitchell

3. This was a good race with a big field. Consolation race—M. O'Grady 1, M. Scully 2. Consolation race for boys—Mitchell 1, Mitchell 2. Between the sports games were entered into, and time was spent in social intercourse, and the gathering was a most pleasant one throughout.

After tea Mr. P. Mulvihill, on behalf of the visitors thanked the members of the Hibernian Society for their hospitality and for their highly successful efforts in entertaining so large a company. He spoke at some length on the advantages of such a picnic in bringing parishioners together socially and promoting friendliness and good feeling.

Mr. O'Malley, president of the local branch of the H.A.C.B. Society, replied and thanked their visitors for their presence and encouragement, and Mr. Mulvihill for his kind and appreciative remarks.

Mr. J. Connolly also voiced the pleasure it had been to Mrs. Connolly and himself to see so many friends around them, and said their grounds would always be open for such gatherings.

Three cheers were then given for Mr. and Mrs. Connolly.

DIocese OF AUCKLAND

(By telegraph, from our own correspondent.)

January 8.

Rev. Father Holbrook was elected to-night president of the Auckland branch of the Hibernian Society.

Rev. Fathers P. and D. O'Neill, of Dunedin, passed through Auckland last night *en route* to Rotorua.

Rev. Father Creed, Kumara, arrived from the South yesterday, and is a guest at St. Patrick's presbytery.

Rev. Father O'Connor, of Ross, who has been for some time at the Mater Misericordiae Hospital, is now almost restored to his usual health, and was able to say Mass yesterday for the first time since he underwent a severe operation.

Rev. Father Hunt, C.S.S.R., is engaged giving retreats to the religious. He finishes a retreat to the Marist Brothers at the Sacred Heart College on Wednesday.

Rev. Father Moloney, S.M., of Wanganui, arrived here last Wednesday by the second express, and celebrated High Mass at the Cathedral on Sunday, Rev. Fathers Ormond and O'Doherty being deacon and sub-deacon respectively.

Mr. J. J. Sullivan is resigning from the local Deeds Office at the end of this month, and joins a leading legal firm in Wellington as senior clerk. During his residence in Auckland Mr. Sullivan has closely identified himself with the Catholic Club and Irish national matters. He gave several most interesting lectures here, and his knowledge of Irish history, past and present, is extensive.

The increase of the Catholic population at Remuera has received the attention of Rev. Father Doyle, and the necessity of providing for the influx has become more apparent every day. The convent chapel (Newmarket), and a school hall in Middlemore road are now used for parish purposes. The time has arrived for the erection of a commodious parish church, and with this end in view a suitable site has been acquired opposite St. Mark's road, with a frontage to Ely avenue. On the allotment is a house of fourteen rooms, which will be removed back from the main road and will serve as a rectory. A sum of £2000, it is stated, has been paid for the place.

His Lordship the Bishop presided at Vespers at the Cathedral on Sunday evening, and preached an impressive sermon dealing with the old year and the new year. His Lordship pointed out to his hearers that while they listened to him their onward race to death was certain, and he exhorted all, young and old, to pause and think on their arrival at another milestone on the journey of life. He asked them to look back on the past year, and profit by their failures, and resolve in this and the years to come to lead better and holier lives. A procession took place after the sermon, the Blessed Sacrament being borne by his Lord-

ship, Rev. Fathers Moloney and Creed being deacon and sub-deacon respectively, and Rev. Father Holbrook, Adm., master of ceremonies. Right Rev. Mgr. O'Haran, Right Rev. Mgr. O'Reilly, and Rev. Father O'Doherty also took part in the procession. The choir mustered strongly, under Mr. Hiscocks, and rendered the music in a finished manner.

Gisborne

(From our own correspondent.)

December 31.

The Catholic schools' picnic, advertised to be held on Boxing Day, had to be abandoned at the last minute, owing to the action of the local railway management. It seems the charges had been increased to a considerable extent over those made for carrying the State school children. Rev. Father Lane, speaking on Sunday, stated that he felt the injustice so keenly that he had decided to cancel the whole of the arrangements. However, so as not to disappoint the children, he promised that the picnic should eventuate within two weeks.

In connection with the Christmas festival a mid-night Mass was celebrated at St. Mary's Church by Rev. Father Lane. The high altar and the altar of the Sacred Heart and Blessed Virgin were beautifully decorated for the occasion by the ladies of the Altar Society. The music of the Mass was taken from Mozart and Hadyn. Novello's fine arrangement of 'Adeste Fideles' was also sung. The choir, though not numerically strong, gave a good rendition of the music, and were ably assisted by an orchestra. The choirmaster, Mr. Kimpton, and the organist, Miss Neil, deserve special mention for their untiring efforts to make the music of the Mass such a success.

After Mass on Sunday the members of the choir were the guests of Father Lane at the presbytery, the occasion being the making of a presentation to Mr. Kimpton, the conductor, who is severing his connection with the choir on account of ill-health. Father Lane, in making the presentation, referred in eulogistic terms to the valuable services so freely given by Mr. Kimpton, who had at all times been most assiduous in his attention to the arduous duties of conductor. Father Lane then, on behalf of the members of the choir, made him a presentation of a handsome travelling companion, suitably inscribed. Father Lane, representing the congregation, presented Miss Neil, the organist, with a handsome silver combined kettle and lamp, and thanked her most heartily for the gratuitous services rendered to the choir during a long period. Both recipients suitably replied, and after being hospitably entertained by Father Lane, the guests dispersed.

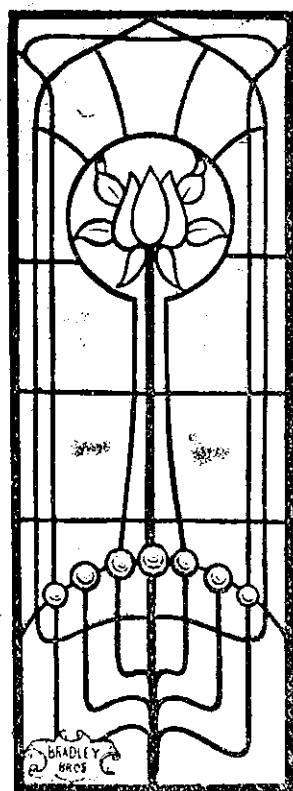
Invercargill

(From our own correspondent.)

January 8.

St. Mary's Tennis Club will be formally opened on Wednesday afternoon, January 17, when members, and particularly, intending members, are invited to be present. Although the opening day has been fixed so late in the season, still the members have been playing for the past two months or so, but were handicapped by the bad weather prevailing during that time.

I take the following from this morning's *Southland Times*:—The Hibernian Band will leave on the 20th inst. to compete in the brass bands' contest, which will be held in Christchurch about the end of the month. At a promenade concert at Rugby Park yesterday, the band appeared for the first time in their new uniforms, which presented a pleasing appearance. The uniforms are of dark green cloth, with white facings. Under their conductor (Mr. A. R. Wills) the band has lately advanced considerably, from a musical point of view, and it is confidently anticipated that it will make a favorable showing at the contest. Yesterday the band went through the contest quickstep 'Light Cut,' in addition to rendering an all-round programme of music. There was a big attendance of the public, the collection taken up realising some £15.



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L.D.S. Business College,
Salt Lake City,
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Messrs. Trench's Remedies, Ltd., Dublin, Ireland.

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.

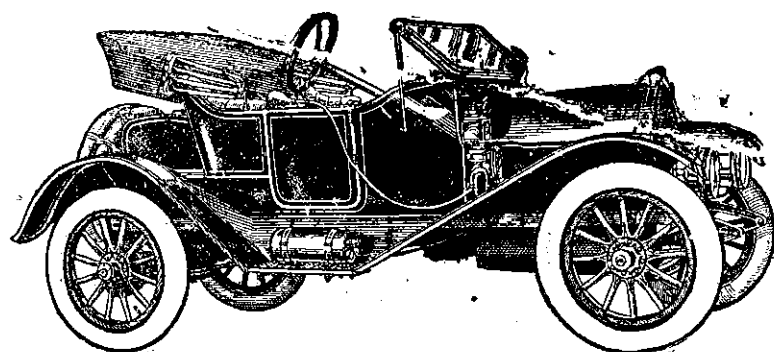
Very truly yours,

WM. A. MORTON,
Registrar, L.D.S. University.

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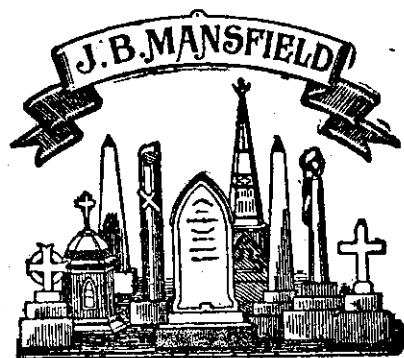


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Commercial

PRODUCE

Wellington, January 8.—The High Commissioner's cablegram, dated London, January 6, is as follows (note: quotations, unless otherwise specified, are average prices on spot):—

Mutton.—The market is firm. New Zealand stocks of mutton on hand are light and firmly held in a few hands. In anticipation of small arrivals quotations are nominal. Canterbury, 4½d per lb; North Island, 4¼d.

Lamb.—Market quiet. A small number of New Zealand lambs have arrived. Average price, 6½d per lb; Australian, large supply, 4½d; Argentine, plentiful, 4¼d.

Beef.—The market is firm, with improved demand. Stocks of New Zealand beef on hand are light. Quotations are nominal. New Zealand hinds, 3½d; New Zealand fores, 2¾d.

Butter.—The market is very firm, and there is a general and active demand. The market is affected by the expectation of light arrivals. There is general confidence in the maintenance of present prices. Average price for the week for choicest New Zealand butter, 134s per cwt; Australian, 131s; Argentine, 130s; Danish, 137s; Siberian, 128s.

Messrs. Dalgety and Co. report as follows:—

We held our weekly auction sale of grain and produce at our stores on Monday, when we offered a fair-sized catalogue to the usual attendance of the trade. Bidding was slack, and the bulk of the offerings were passed in. The following are quotations:—

Oats.—The market remains in the same quiet state. In the absence of shipping demand, the market is slightly easier. Very few lines are coming in from the country. Prime milling, 2s 11½d; good to best feed, 2s 10d to 2s 11d; medium, 2s 8d to 2s 9d; inferior, 2s 6d to 2s 8d per bushel (bags extra).

Wheat.—There is nothing fresh to report. Millers are not operating, and quotations are only nominal. Prime velvet, 3s 10d to 3s 11d; prime velvet ear and Tuscan, 3s 8½d to 3s 9½d; best whole fowl feed, 3s 7½d to 3s 8d; inferior, 3s 3d to 3s 6d per bushel (bags extra).

Chaff.—Prime oaten sheaf is sought after. Medium quality is very difficult to place. Choice black oaten chaff, £4 10s; good chaff, £4 5s to £4 7s 6d; medium, £3 5s to £3 15s; inferior, £2 10s to £2 15s per ton (bags extra).

Messrs. Donald Reid and Co. report:—

We held our weekly auction sale of grain and produce at our stores on Monday, when values ruled as under:—

Oats.—The market remains quiet. Stocks are light, but sufficient for local requirements, while there is little demand from exporters. We quote: Prime milling, 2s 11d to 2s 11½d; good to best feed, 2s 10d to 2s 11d; inferior to medium, 2s 8d to 2s 9½d per bushel (sacks extra).

Wheat.—To-day's cablegrams report a slight advance in other markets, and although no business of any importance is being transacted here, there is a firmer tone. Millers' demand is confined to choice lots for mixing. Medium milling quality finds an outlet for fowl feed, which is scarce and in good demand. We quote: Prime milling velvet, 3s 10½d to 4s; Tuscan,

3s 9d to 3s 9½d; medium, 3s 8d to 3s 8½d; best whole fowl wheat, 3s 7d to 3s 8d; medium, 3s 4d to 3s 6d; broken and damaged, 2s 10d to 3s 3d per bushel (sacks extra).

Potatoes.—A few consignments of old potatoes are coming forward. Best freshly-picked lots realise 22s 6d to 25s; others, 10s to 20s per ton (sacks included).

Chaff.—The market is quiet. Present requirements are not heavy, and consignments coming forward are sufficient to supply same. It is, therefore, difficult to effect sales of lines in the country. We quote: Best oaten sheaf, £4 2s 6d to £4 7s 6d; medium to good, £3 15s to £4; light and discolored, £3 to £3 10s per ton (bags extra).

WOOL

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

Rabbitskins.—Prime winter does, 17d to 18d; second does, to 16½d; prime bucks, to 16d; incoming and early winter, 14d to 15d; autumn, 12d to 13d; racks, 7½d to 9d. Horsehair, 16d to 19d; catskins, 4d to 6d each.

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

Hides.—Sound ox, 6d to 8d; do. cow, 5d to 6½d; damaged ox and cow, 3d to 4½d; calfskins and yearlings (sound), 6½d to 9d. Horsehides, 8s to 14s each.

Tallow.—Best in casks, to 26s per cwt; do., 24s; mixed, 18s to 20s; rough fat, 16s to 20s.

Prompt returns. No commission.

Messrs Stronach, Morris, and Co., Ltd., report for week ended January 9, as follows:—

Rabbitskins.—Very small catalogues were offered at yesterday's sales, the majority of the skins forward being off season's lines. Competition was keen and prices ruled about the same as at last sale. Prime winter does 20d to 22d; bucks 16d to 16½d; second winter does, 14d to 15½d; second winter bucks, 12½d to 15d; autumns, 12d to 14½d; racks, 8½d to 9½d; light racks, 7½d to 8½d; outgoing, 11d to 13d; incomings, 13½d to 15d; hawk torn, 6d to 9½d; winter blacks, 18d to 20d; seconds, 9d to 13d; fawns, 14d to 15½d; horse hair, 13½d to 19½d.

Sheepskins.—At to-day's sale we offered a very large catalogue. There was hardly the competition of last sale and prices, if anything, were inclined to ease. Prime halfbred, 7d to 7½d; medium to good, 6d to 6½d; inferior, 4½d to 5½d; best fine crossbred, 6½d to 6¾d; coarse crossbred, 5½d to 6½d; inferior, 3d to 4½d; hoggets, 5½d to 6¾d; medium to good, 4½d to 5½d; best merino, 6d to 6¾d; medium to good, 5½d to 6d; pelts, 1½d to 4½d; lambskins, 5d to 5½d.

Hides.—We submitted a catalogue of 593 at our sale on Friday, 5th inst. Competition was very brisk and prices for all offered were fully up to the standard of last sale. Calfskins were very eagerly competed for and sold up to 10½d per lb. Our top price for ox hides was 8½d; for cow hides, 6½d. Quotations: Prime stout heavy ox hides, 7½d to 8½d; stout heavy, 7d to 7½d; medium weight, 6½d to 7½d; light weight, 6½d to 6¾d; staggy and inferior, 4½d to 5d; cut, 5½d to 6¾d; best heavy cow hides, 6¾d to 6½d; medium weight, 6½d to 6¾d; light weight, 6d to 6¾d; inferior, 4½d to 5½d; yearlings, 6½d to 6¾d; best calfskins, 10d to 10½d; good, 8½d to 9½d; inferior, 7½d to 8½d.

Tallow and Fat.—The market remains very steady and the small consignments coming forward readily placed.

Te Awamutu

For the last two years the Marist Brothers Old Boys' Club, of Auckland, have made a practice of visiting Te Awamutu during the New Year holidays (says the *Waipa Post*). During their stay they have given concerts in aid of the local Catholic Church, and the public has not been slow to fully appreciate the rich musical treat resulting from these concerts. The company arrived at Te Awamutu on December 30, and were met and warmly welcomed by the Rev. Father Lynch and many residents. As on former occasions the concert company was under the direction of Mr.

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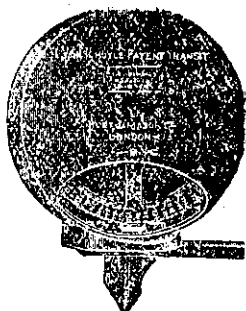
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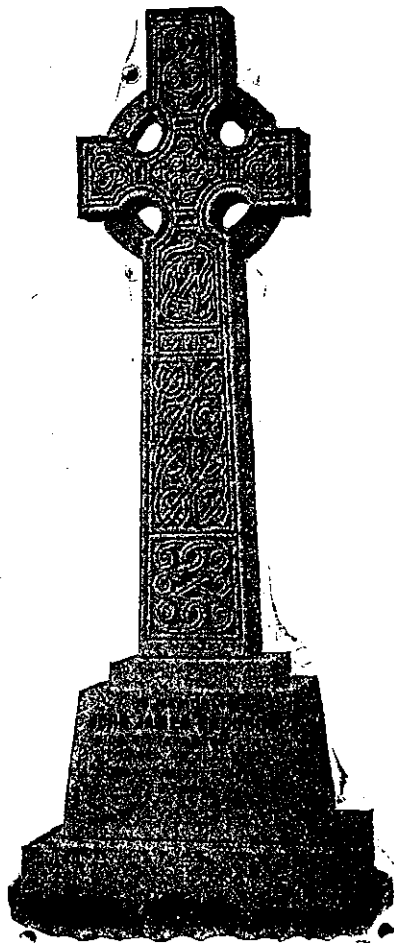
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P. J. Clarke, and the members of the company to visit Te Awamutu this year were:—Messrs. F. Hahn (violinist), S. L. Exton, S. Pritchard, F. Bourke, L. O'Malley, F. J. Adeane, N. Hutcheson, C. Dod, W. Hendry, J. T. Fitzgerald, R. Long, Purcell, Kemble, and Noonan (secretary). During their stay they were the guests of Mr. and Mrs. J. Jackson, of the Te Awamutu Hotel.

A concert was given on Saturday evening at Kihikihi, when, as the local correspondent of the *Post* says, the delightful musical programme, followed by a minstrel entertainment, was most highly appreciated, and the whole of the items were enthusiastically received. Returning to Te Awamutu several carols were sung as the New Year was heralded in.

There was a very large attendance at the Town Hall on Sunday evening, when the company submitted a sacred programme. The items were rendered in a most pleasing manner, and the audience was very appreciative.

Entertainments at Te Awamutu have been most liberally patronised for some months past, and the concert on New Year's night was no exception to this rule, the seating accommodation—withstanding that fully 100 chairs had been procured—was totally inadequate for the requirements. Several requests had been made that day for the company to repeat 'Nazareth.' This they had decided to do. A feature of the programme throughout was the overtures, which were played by Miss Marie Hahn. Mr. F. Hahn, as violinist, added considerably to the rendering of the items. The rich mellow voice of Mr. F. Bourke soon made him exceedingly popular with the audience. Mr. S. Pritchard was equally well received, and the audience was most emphatic in recalling both these gentlemen. Mr. L. O'Malley was already too well known to receive other than a warm welcome. Messrs. S. L. Exton and F. Adeane proved themselves very talented, and were most pleasingly received. It was probably in the harmony items where the company appeared to best advantage. The choruses were sung with much feeling, and the expression was a special feature. The first part of the highly enjoyable programme consisted of songs and choruses, and the second was devoted to a minstrel entertainment. Mr. F. Burke as interlocutor was all that could be desired, and Messrs. L. O'Malley and R. Long (bones) and W. Hendry and F. Adeane (tambos) kept the audience well amused. A number of chorus songs and solos were rendered in a most pleasing manner, and several encores were called for.

In a short speech the Rev. Father Lynch thanked the club members for coming to Te Awamutu, and hoped that they would again visit the district at no very distant date. He thanked all for their patronage and appreciation of the concerts, but more especially thanked the audience for the hospitality extended. He especially thanked Mr. Clarke and the officers of the club, and hoped that the members would again be at Te Awamutu to usher in 1913.

On Tuesday the club members returned to Auckland. In the morning they were the guests of Mrs. Clarke at the Vicarage, where a very pleasant hour was spent. Before leaving the hotel, Mr. Clarke, on behalf of the club, presented Mrs. Jackson with a very handsome silver afternoon tea service. In a short but appropriate speech he expressed the highest appreciation of the hospitality received, and felt sure that he was only voicing the opinion of all in saying they were made to feel thoroughly at home. Mr. Jackson suitably responded, and thanked the members for the very beautiful present.

The takings of the concerts throughout totalled £33 7s 6d, which is considered highly satisfactory.

OBITUARY

MRS. MARY CASEY, LOWER HUTT.

(From an occasional correspondent.)

On November 22 there passed away at Lower Hutt, Mrs. Mary Casey, wife of Mr. Patrick Casey. The

deceased, who was a native of Ireland, was 55 years of age. Her illness was short, and the news of her death came as a great shock to her many friends, by whom she was highly esteemed. She was a devoted Catholic, and took a deep interest in Church affairs. The late Mrs. Casey leaves a husband, four daughters, and three sons to mourn their loss, and for whom great sympathy is felt. The funeral was a very large and representative one. Rev. Father Walsh officiated at the graveside, and the members of the Hibernian Society acted as pall-bearers.—R.I.P.

REV. FATHER O'DWYER, S.M., LEESTON.

(By telegraph from our Christchurch correspondent.)

The death occurred on last Sunday night at Leeston, of the Rev. Father O'Dwyer, S.M., a priest well known for very many years in most parts of the Dominion. The Rev. Father John Dennis O'Dwyer, who was in his 66th year, was born in the diocese of Kerry, on January 17, 1846. He was educated at Blackrock College, and also at Paris, where he was ordained in 1871. The deceased was professed in the Society of Mary on May 11, 1885, and for many years labored in the archdiocese of Wellington, in the diocese of Auckland, and also in Tonga. He came to Christchurch in 1906, being attached to both city parishes, and since then had done duty in Kumara, Reefton, Waimate, and elsewhere, latterly assisting at Leeston.

A Solemn Requiem Mass for the repose of the soul of the late Father O'Dwyer, S.M., was celebrated at the Church of St. John the Evangelist, Leeston, at 11 o'clock on Tuesday. The Very Rev. Dean Hills, S.M., V.G., was celebrant, Rev. Father Morkane (Holy Cross College) deacon, Rev. Father Dignan, S.M. (St. Mary's, Christchurch) subdeacon, and Very Rev. Father Price, Adm., master of ceremonies. The Office for the Dead, prior to and during the Mass, was sung by the clergy, all those of the North Canterbury deanery being present. His Lordship Bishop Grimes presided in the sanctuary, and, at the conclusion of the Mass, addressed the crowded congregation on the life and missionary labors of the deceased priest during the long period he had been associated with the progress of the Church in the Dominion, and gave the absolution at the coffin. Immediately after Mass the remains were conveyed to the local Catholic cemetery, and interred alongside the grave of the late Dean Chervier, S.M., a former rector of the parish of Leeston. The funeral was very largely attended. The Very Rev. Dean Hills officiated at the graveside, assisted by the clergy previously mentioned.—R.I.P.

MR. CORNELIUS O'DONOGHUE, HASTINGS.

(From our own correspondent.)

Sincere regret was felt throughout the district when the death of Mr. Cornelius O'Donoghue, of the Albert Hotel, Hastings, at the comparatively early age of 52 years, was announced. Deceased was seized with a sudden illness a few weeks ago, and he passed away on the morning of January 2. The late Mr. O'Donoghue was of a genial and kindly disposition, and a patriotic Irishman, being treasurer of the Irish Parliamentary fund in Hastings. He was a native of the County Waterford, and arrived in the Dominion 33 years ago, when he took up contracting work in Waipawa. Later on he started hotel-keeping in Wainstead, proceeding from there to Napier, and thence to Port Ahuriri. 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 attendance at the funeral, which was the largest ever seen in Hastings, bore testimony to the esteem in which deceased was held. It was headed by over sixty members of the Hibernian Society, representing Hastings, Napier, and Waipawa. Deceased was a member of the Waipawa branch for the past thirty years. The clergy present were the Very Rev. Dean Grogan (Meeanee), Rev. Father Saunderson (Waipawa), Rev. Father O'Connor (Napier), and Rev. Father Gondringer (Wellington).—R.I.P.

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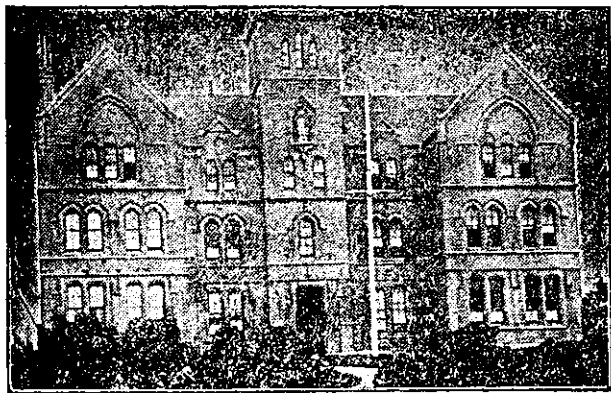
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DEATH

O'DONOGHUE.—On January 2, at his late residence, Albert Hotel, Hastings, Cornelius O'Donoghue; aged 63 years.—R.I.P.

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

Pergant Directores et Scriptores New Zealand Tablet, 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 continue to promote the cause of Religion and Justice by the ways of Truth and Peace.

April 4, 1900.

LEO XIII., Pope.



THURSDAY, JANUARY 11, 1912.

I. THE ALLEGED PERSONAL AND CIVIC SHORTCOMINGS OF CATHOLICS*

IN a beautiful morning of early Spring two men occupied the box seat of the coach that runs daily between Hawera and Opunake. When they had passed the second clump of pines beyond the Waihi stream, both turned their eyes to the right, and this is what they saw. One beheld a glorious landscape, but he looked out of the eyes of a poet. Such brilliancy of color, combined with harmony, he thought he had never seen. At his feet, a glorious patch of emerald green, in the middle distance right and left, tufts of darker hue, bespattered with the golden wattle bloom, behind the purple tints of the snow-capped mountain, and above the sunshot clouds like a canopy of glory. He was enraptured with the vision of the sublime and beautiful, and in his heart he decreed that it was in very deed beyond all price. The other looked through the eyes of a dairy farmer, and he saw eighteen inches deep of rich dark loam, and beneath this an excellent subsoil, all promising a continuous supply of rich grass, capable of feeding, without the aid of bone manure, a large dairy herd, and worth £50 an acre. Now we, who are neither farmers nor poets, but mere onlookers, see that each of these men has his own point of view, considers only one out of several aspects of what is before him, and is in blissful ignorance that there is any other but his own. We see that through this ignorance there is danger of misunderstandings and of a conflict, that at any moment the poet may mock the farmer, who expects to draw a ton of butter fat out of a patch of scenery, and the farmer may ridicule the poet because he hopes to hang a hundred acres of meadow land in the National Gallery, or enshrine it all in a page of immortal verse. And this is really what very often happens in life, and becomes the cause of so many quarrels and the ground for so many un-

*Reprinted from a Reply to the Rev. Messrs. Boys and North by the Very Rev. P. J. Power, Hawera.

worthy charges against venerable institutions that are entirely innocent and altogether praiseworthy.

*

Consider the attacks just now being circulated in our midst by certain reverend gentlemen against the venerable Mother Church of Christendom and against Catholic persons. These spring from the unwillingness or inability of these gentlemen to consider the possibility of any other point of view but their own. They fail to consider that Catholics and non-Catholics take essentially different views of religion and the mission of the Church. Holding their own Protestant view, they draw from it their own Protestant principles. But when they measure and condemn Catholic morality on Protestant principles, they become as foolish and ridiculous as the farmer who would express in terms of cheese or butter fat the immortal genius and divine inspiration of the poet. The idea which they seem to have of the object of religion and the mission of the Church is one which we could not for a moment approve of; yet it is one which we can understand: it has the merit of being simple. No intellectual assent to the teachings of Christ is necessary either for Church membership or for salvation. Each Church member may adopt his own personal view and justify it by his own personal conviction. There is no obligation to know God by learning and accepting the truths He has taught. Faith is 'not a mental assent to dogmas,' but 'confidence in God.' The mission of the Church appears to be to foster the social virtues, to suppress crime, to bring to all the enjoyment of the comforts of life, to disseminate the blessings of wealth, civic progress, and national pre-eminence. In a word, as Cardinal Newman puts it, 'to make this world pleasant and the loss of it painful.'

*

Then, noticing that the Catholic Church fails or seems to fail to pursue these aims, or to consider them as indispensable, they lay it as a charge against us, and as a proof of failure that we 'do not count in the world's politics,' 'that the verdict (of the great social forces) is written in the failing vitality of Catholic lands,' 'that we figure in criminal statistics,' and so forth. Now, supposing for the sake of argument, that all this were true, that all these failures were successfully and to the minutest detail proved against us, we should be as little affected by them as the poet who admires the landscape is by the rise and fall of the London markets. The world, no doubt, and those who stand by the world against the Church, make much of civic virtue and national greatness, but the Church, while she sees goodness in these, is compelled by her view of God, religion, and her own mission, to put them in a very secondary place. She places first faith, purity, and charity, some of which the world will not even recognise, and some of which so-called Christian preachers undervalue, dislike, and even declare impossible. Her great and primary duty is to teach the doctrines of Christ and wage continual war against sin. And sin, be it remembered, is not any mere offence against society, or against any civic or political institution. Nor is poverty a sin, nor is failure to gain or maintain political pre-eminence by arms or diplomacy. Sin, according to the view of the Catholic Church, is any wilful thought, word, deed, or omission, contrary to the law of the Creator. Wilful unbelief or heresy is a rebellion against the Creator on the part of the intellect which He created; therefore the Church must join with St. Paul in fighting against it as a most grievous sin, excluding from the Kingdom. Then there are the various violations of the Ten Commandments, by which the will as well as the intellect rebels against God, and against these two she must be ever fighting; and if her hands are at certain times and places so full that she seems to do little towards the suppression of mere crime, or towards the cultivation of civic virtues, in this very seeming she is manifesting her divinity by accentuating the priority and superiority of the claims of the moral law. 'Excess in drinking,' says Cardinal Newman, 'is one of the world's most disgraceful offences; odious it ever is in the eyes of the Church, but if it does not proceed to

the loss of reason, she thinks it a far less sin than one deliberate act of detraction, though the matter of it may be truth.' And, on the other hand, there are sins the most heinous in the eyes of the Church which are not considered by the world and the critics of the Church serious enough to exclude their perpetrators from the drawing-room or from the religious ordinances of non-Catholic Churches, e.g., progressive polygamy, or polyandry, that is to say, practical Mormonism.

*

If our critics, therefore, would be honest, let them lay to our charge a violation of some principle that follows from our idea of the mission of the Church. Let them prove against us that we neglect the duties of the commission to teach all nations all whatsoever Christ has revealed. Let them prove that we neglect to build Christian schools in which to bring up God's children in His knowledge and love; let them prove that we have no orphanages to guard the boys and girls of wicked or unfortunate parents; no asylum where poor Magdalen may with her tears wipe out from the memory of God the history of the past; let them prove that we have no Sisters of Mercy, no Sisters of Charity, no Little Sisters of the Poor, no Sisters of Nazareth, no Sisters of Compassion to linger by the bed of sickness, to comfort the loneliness of the incurables and the aged poor, and to close the eyes of the deserted dead. Let them prove that through our neglect any of our young people contract merely civil marriages, and so live in a state of legalised adultery; let them prove that we tolerate divorce, and put no ban upon the marriage of those who have been divorced. Let them lay these or any other violations of the moral law against us; but let them not persist in making themselves a spectacle to men and angels by striving to measure with their little civic tape that Majestic Church, spiritual and universal, that received her credentials from Divine lips, and that has pursued her course for two thousand years—sometimes blessed, sometimes cast out of the world, but always undaunted, always triumphant.

*

I have shown, then, that even if we had a large percentage of criminals, this would prove nothing against the divinity of the Church; but I think I can, moreover, show that the charge itself, though not to the point, cannot even be proved. Take, for the purpose of illustration, our own little town of Hawera. I find that during the eight months of this year already elapsed, 69 persons were convicted of drunkenness and other crimes in the Magistrate's Court; but does any sane man imagine that there were only 69 offences against the law committed here during that time? Those who interest themselves in these matters say that the police do their duty very well if they detect and bring before the Magistrate one in twenty offenders against the law. This would allow for close upon 1400 petty and major crimes within the eight months. How, then, can one arrive at the religion of the 1400 from that of the 69? But matters are even much worse than this; for, out of the 69 convicted, 67 paid the fine, and only two went to gaol and would, if the old arrangement prevailed, have had their religion recorded. If these two were members of Mr. Boys' congregation, should I be justified in concluding that all the criminals of Hawera were Methodists? Logic is not a strong point with the reverend gentleman. Nor does he seem to have paid much attention to the Eighth Commandment of the Decalogue, as appears from his reckless repetition of charges already refuted. In my pamphlet, *Know Popery*, page 4, referring to the statement that Catholics had a certain proportion of criminals, I gave the following answer:—'The compiler of the *Official Year Book* has discontinued the practice of publishing the religions of prisoners, because, as he explained in an interview given to the *Wellington Evening Post*, the figures were entirely misleading, owing to the fact that for their own purposes prisoners frequently made false statements regarding their religion and for other reasons. Did you know this, reverend sir? If you did, your statement of a half truth is the worst kind of lie, and is a disgrace to a Christian pulpit. If you

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did not, your conduct is not less reprehensible, for you should have made the most exhaustive enquiries before running the risk of bearing false witness against the neighbor.'

Mr. Boys read my reply, yet in a subsequent issue of the *Hawera Methodist Monthly*, in which he refers to my pamphlet, he gives his readers no hint that I had challenged his figures, or that the compiler of the *Official Year Book* had expressed any opinion, but repeats the false charge in all its native and naked brutality. And now a third time, in his pamphlet, he repeats the identical accusation. He writes:—'Turn to the last prison statistics published by the New Zealand Government concerning the religion of prisoners, and we find, as in previous statistics, the Roman Catholic prisoners number between 30 and 40 per cent.' I do not wish to accuse Mr. Boys of a wilful lie; but, surely, Government statistics are not given in such slipshod fashion. There is a decided difference between 30 and 40, as every one must see who would not be a reckless calumniator of his neighbor. When were the last statistics given; in what volume are they to be found; what is the page; and, above all (may I implore the reverend gentleman), what is the exact percentage? I ask him, in all seriousness, to fall upon his knees before God, and ask himself if such conduct is calculated to bring credit upon the religion he professes. I here leave this part of the subject, with a recommendation to the Rev. Mr. Boys to read a penny pamphlet, entitled *Catholics and Crime*, by Mr. Benjamin Hoare, of Melbourne. An Australian paper says that 'Mr. Benjamin Hoare is the most eminent of Australian journalists, and the man who, next to David Syme, is the greatest force in Australian journalism. He is, in fact, Mr. Syme's right hand.' Statistics are a terrible weapon in his hands against Protestantism, and he makes them show the vile pre-eminence of Protestant countries and Protestant quarters of Catholic countries in every form of moral depravity: in illegitimacy, infanticide, foeticide, suicide, murder, deaths from drunkenness, etc. I have resisted every temptation to quote from him, because I am not attacking Protestantism, but defending the Catholic Church from a Protestant attack.

Notes

Thrives Best Under Liberty

A noteworthy fact in connection with the tremendous growth of the Catholic Church in the United States (remarks the *Intermountain*) is that it has occurred under the freest institution, the best Republic in the world, where Church and State have been separated from the beginning, and where it presents incontestable proof that her prosperity does not depend upon a combination of secular and ecclesiastical authority, such as formerly obtained in many of the European kingdoms, but that she thrives best where, under the protection of religious liberty, she may exercise solely her spiritual powers in spreading the Gospel and upholding the principles of Christianity.

Loss and Gain

The experiences of the late Lady Herbert of Lea were much the same as those of many other converts to the Catholic Church. Their difficulties are not so much in accepting the teachings of the Church as in getting rid of prejudices, the result of their early training. One of the firm beliefs of many outside the fold is that the Church prohibits the laity from reading the Bible. This was instilled into the mind of Lady Herbert in her school days, and was the firm belief of numbers even among the educated classes in England about the middle of the last century. But one or two incidents (remarks the *London Tablet*) enlarged and clarified her vision. One day the English Bible she always took with her in travelling was lost, and she went into a foreign bookseller's and found a Douay

Version, prefixed by Pope Pius the Sixth's letter to the English translator in 1778, with its declaration that the Scriptures are 'the abundant sources which ought to be left open to everyone to draw from them purity of doctrine and of morals, and to eradicate error,' followed by a commendation of the publication of the sacred writings 'in the language of your country, suitable to everyone's capacity.' In practical life Lady Herbert found illustrations of the Pontiff's words. On her return from a visit to the East she shared her cabin with a Catholic girl, who probably little guessed what scandal or what edification it was in her power to give. Lady Herbert asked her companion 'if her confessor were very severe with her.' 'Oh, no!' was the reply; 'he only insists on one thing—that I should read a passage of Scripture every day.'

The Continuity Theory

What is known as 'The Continuity Theory' has received another severe shock. Mr. Ellis Griffith, K.C., M.P., chairman of the Welsh Parliamentary Party, addressing a large and enthusiastic audience at Holyhead, recently, said: 'The endowments were originally given to the Church when it was coterminous and identified with the nation, and were intended for the benefit of the people generally, and not for the special advantage of one sect. The present Church did not represent the pre-"Reformation" Church to which the property was originally given. It was a case not of continuation, but of supersession. It was a case of survival after a bitter and hostile conflict. In belief, in doctrine, in ritual, and in liturgy—the very essences of a spiritual organisation—there was a complete change and abandonment. The new Church regarded the old Church as heretic, superstitious and idolatrous, condemned its creed, despised its practices, and retained its property. At the "Reformation" the Crown freely diverted by Act of Parliament and by prerogative, ecclesiastical property to its own use, and to the use of the nobility and courtiers.'

Commenting upon the foregoing at the weekly meeting of the Lowe House young Men's Christian Doctrine Class, St. Helens, the Rev. P. J. Hayden, S.J., said:—'Now this is strong language, but to us Catholics it contains nothing that is new. It is only a recital of the bare facts of history repeated over and over again by non-Catholic as well as Catholic historians. You have heard what Professor Gairdner has to say on this question in his monumental work, 'Lollardy and the Reformation in England.' But, coming as this deliberately-formed judgment does from a well-known K.C., an authoritative statistician, and the chosen leader of an important Parliamentary party, is it too much to hope that it may stay a little those wild and reckless writers in parish magazines, and other publications, who unblushingly falsify history, and dishonestly describe the life and teaching of the pre-"Reformation" and post-"Reformation" Churches, as if they were one and the same thing?'

DIOCESE OF DUNEDIN

The retreat of the Sisters of Mercy commenced at the convent, South Dunedin, on Saturday, and is being conducted by the Rev. Father Creagh, C.S.S.R.

Rev. Father Skinner, who was recently ordained in St. Joseph's Cathedral, left for Auckland by the second express on Saturday.

The annual retreat of the clergy of the diocese, which will be held at Holy Cross College, begins on Monday evening, January 22, and will be conducted by Rev. Father Creagh, C.S.S.R.

At St. Joseph's Cathedral on Sunday there was Exposition of the Blessed Sacrament from the 11 o'clock Mass until Vespers, after which there was the usual procession, followed by Benediction. The high altar was very beautifully decorated with white and red flowers and graceful foliage, the work of Misses White and Murphy.

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St. Patrick's Convent School, Lawrence

The breaking-up of St. Patrick's School for the Christmas holidays (says the *Tuapeka Times*) was preceded by a very pleasing little function. The afternoon was beautifully fine and there was a very good attendance of parents and friends. The Very Rev. Mgr. O'Leary presided and presented the prizes at the conclusion of the musical programme, which was as follows:—Pianoforte duet, 'Shepherd's evening song,' K. and S. Franklin; solo, 'Pretty wavelets,' Mr. Sandys; chorus, 'Adeste Fideles'; duet, 'Waltz,' F. and C. Hart; duet, 'Sleigh ride,' T. and M. Neiper; duet, 'Caballeta,' M. Paget and T. Neiper. In addition to the foregoing items, which were all admirably rendered, the children repeated 'The doll's house party,' which formed so conspicuous a part of the programme at the recent concert. This included a good deal of speaking, singing, and no little acting, and it must be said that in every respect each one of the juvenile performers acquitted herself with the greatest credit. The dressing of the children was also very pretty, in some instances quaint, and the effect was certainly pleasing to the audience. Another pleasing item was 'The nursery rhyme quadrilles. Not a single mistake was made by the little dancers who appeared to thoroughly enjoy their exhibition. Following is the prize-list:—

Standard I.—Class prize, J. Hoare; writing, J. Neiper; arithmetic, S. Real; improvement, A. Gordon.

P. Standard II.—Class prize, F. Hart; writing and needlework, M. McMullan; improvement, B. McMullan; reading and writing, Z. Simmers.

Standard II.—Improvement, W. Roughan and M. Fitzgerald; improvement in writing, G. Leslie.

Standard III.—Class prize, M. Sandys; composition, E. Higgins; needlework and arithmetic, A. Paget; reading and composition, M. Hoare; composition, S. Donohue.

Standard IV.—Class prize, C. Hart; arithmetic, J. Real; writing and improvement, A. Gordon; neatness, M. Neiper.

Standard V.—Class prize, M. Leslie; good conduct, E. Roughan; attention to studies, T. Roughan; politeness, S. Franklin.

Standard VI. B.—Class prize, A. Higgins; arithmetic and general knowledge, J. Sandys; home lessons and arithmetic, J. Hoare; drawing and mental arithmetic, J. Oliver; neatness and application, G. Laffey.

Standard VI. A.—Class catechism, R. Donohue; attention to studies, T. Neiper.

Standard VII.—Composition and recitation, P. Higgins; English and arithmetic, M. Paget.

General Prizes.

Good conduct.—M. Paget (gold medal presented by Rev. Father Collins). Attendance—R. Donohue (silver medal presented by Mr. Jeffery) and C. Hart. Needlework—T. Neiper. Second prize junior division religious knowledge—E. Higgins and M. Sandys. General satisfaction—Arthur Higgins. Composition—R. Donohue (special prize presented by Rev. Father Collins). Dux—P. Higgins (gold medal presented by Rev. Father Collins). Navy League prizes—Standard VII., M. Paget; VI., A. Higgins; V., M. Leslie. In Standard VI. four proficiency certificates were gained.

The Very Rev. Mgr. O'Leary, at the conclusion of the prize distribution, thanked the parents and friends for their attendance, and complimented the good Sisters upon the excellent entertainment provided by the children, and also upon the result of their work throughout the year. The report of Inspector Bossence this year was the best they had yet received, and it showed that the ordinary school subjects were taught as efficiently by the good Sisters as in the State schools. He also reminded the children of the great privilege they enjoyed in being taught by the good nuns who, year after year, without fee or reward, or consideration for their own health, devoted their lives to the training of the children of the Catholic Church. Not only were

they taught their ordinary subjects of the school curriculum, but also their duty to God, their parents, their neighbors, and themselves. He referred at some length to the injustice that they, as Catholics, suffered through the refusal of the State to grant them the assistance to which they were justly entitled. Every child taught in the State school cost, he believed, about £4 10s per annum, and though the Catholics contributed their share through the general taxation they received no allowance from the State for the enormous saving due to their maintenance of their own schools. He trusted the time would soon come when those in power would recognise the injustice they were inflicting on the Catholics of this country and do their duty by giving them the assistance to which they were justly entitled.

MR. JOHN McCORMACK

The great singer was born in Athlone less than twenty-eight years ago. He received his primary education at the Christian Brothers' School, and in 1895 he went to the College of the Immaculate Conception in Sligo, where he remained till 1901. As a student he distinguished himself, and obtained a first-class exhibition in each grade, which is considered a very great distinction, and rarely obtained. In Dublin each year there are competitions embracing all the arts, and someone suggested to Mr. McCormack that he should enter and test his ability as a vocalist. He was successful in winning the much-coveted gold medal given to the best vocalist in Ireland. From that time he was determined to make a name for himself, and after two years' study in Milan he returned to London, got an engagement at the Royal Albert Hall, and since then he has never looked back. To-day managers vie with each other to enter into contracts with him, and whether it be at Covent Garden Opera House (London), or the Manhattan Opera House (New York) an enthusiastic reception awaits him. When Madame Melba was selecting the artists for her grand opera season, which has just been brought to a close in Australia, Mr. McCormack was one of the first to be engaged, and the enormous success he has been was a tribute to Melba's judgment in securing his services. Prior to his returning Home, Mr. McCormack was induced to give a few concerts in Australia and two in New Zealand, and the public of Wellington and Auckland will have an opportunity of hearing the great tenor on January 12 and 18 respectively. In addition to Mr. McCormack, the concert company will include Miss Rosina Buckman (lyric soprano of the Melba Grand Opera Company), Mr. Alfred Kaufmann (principal basso of the same company), and Mr. Spencer Clay (solo pianist). The box plan for reserved seats for the Auckland concert on Thursday, January 18, opens at Wildman and Arcey's on Monday, January 15.

We have to thank Messrs. Chas. Begg and Co., Ltd., for a copy of the firm's jubilee souvenir, which is practically a brief but very interesting history of the growth and development of the firm during the past fifty years. The business was originally founded in 1861 by the late Mr. Charles Begg, who, prior to his arrival in New Zealand, had had considerable experience as a piano manufacturer in Aberdeen. With characteristic energy Mr. Begg, on the day after his arrival in Dunedin, set to work, and within a brief period opened a shop in Princes street, the site of which is now occupied by a portion of the firm's fine warehouse. A piano which was constructed by Mr. Begg was awarded a medal at the New Zealand Exhibition of 1865. The founder of the firm died in 1874, and some years ago the two sons—Messrs. A. Begg and C. Begg—became identified with the business, subsequently assuming the entire management. As time went on branches and agencies were established in many of the principal towns of the Dominion—branches in Wellington, Timaru, Invercargill, Oamaru, Nelson, and agencies in about a dozen other centres, with a buying office in London. The entire staff of the firm's employees numbers 86, 43 of whom are connected with the head office.

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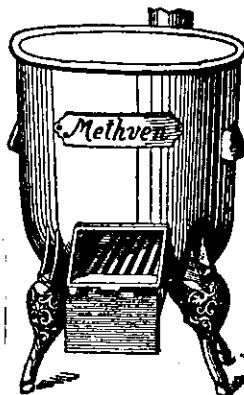
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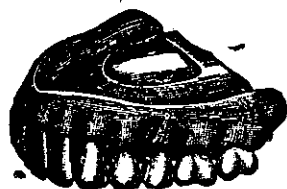
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Irish News

ANTRIM—Death of a Priest

Ulster has lost one of its most distinguished ecclesiastics in the Rev. Dr. Daniel O'Logan, for some time Professor of Ecclesiastical History at Maynooth, who died at the Mater Hospital, Belfast, about the middle of November.

DUBLIN—Talented Brothers

Two brothers, Masters Joseph and William Keohane, took first and second place respectively at the recent examination among the sons of Civil Servants in Ireland for free scholarships of the value of £150 each in the National University. They are the sons of Mr. W. Keohane, Inland Revenue, Dublin.

Founded Fifty Years ago

A most touching function was held at the Jesuit Church, Gardiner street, Dublin, on Sunday afternoon, November 19, when Father Bannon, S.J., took formal leave of the Sodality of Our Blessed Lady, Help of Christians, established by him fifty years ago. Increasing illness and infirmities have prompted a step which is keenly regretted by all who have learned the worth of his services as director, and his valedictory address was listened to with whole-hearted sympathy by the large congregation which had assembled for the occasion.

What the Public Read

Alderman Doctor McWalter, Chairman of the Public Libraries Committee, has caused lists to be prepared showing the thirty works of fiction most in demand amongst Dublin readers. For this the worthy doctor deserves much gratitude, as it is clearly shown that only the most wholesome literature is demanded by the numerous patrons of the public libraries. Canon Sheehan Dr. McWalter finds to be the most popular novelist among Dublin readers. Matched with writers like Dickens and Lever, he counts more patrons. Another cleric, he adds—the Rev. J. J. Meldon—runs the Canon close. Kickham's *Knocknagow* is still a favorite in some of the libraries, but not in all. Amongst the lady novelists Katharine Tynan and Rosa Mulholland outclass Mrs. Henry Wood and Miss Braddon. Mrs. Alexander and Helen Mathers are well in the running with favorites like Baroness Orczy and Mrs. Pender. The classical novelists make a very poor show amongst the favorites. The friends of George Eliot or George Meredith are too few to get a place for them in the list. Bulwer Lytton and Disraeli are nowhere; neither are Wilkie Collins, G. P. James, James Payne, nor any of the mid-Victorian second-rate stars. In concluding, the doctor says now that the fever of virtuous indignation against prurient printed matter is raging, it may be claimed that the thirty novels which Dublin favors most are singularly innocuous. There is not one of them, he thinks, that might not fittingly find a place in the most austere convent library.

LIMERICK—A Brave Boy

At Glin Petty Sessions Court on November 18, the chairman (Mr. Woulfe Flanagan, R.M.) presented a silver watch from the trustees of the Carnegie Hero Fund to a twelve-year-old boy named James Dillane for his bravery in rescuing his eight-year-old brother from drowning in the Shannon.

MAYO—New Bishop of Killala

His Grace the Archbishop of Tuam received word from Rome on November 20 that the Very Rev. James Naughton, President St. Muredach's College, had been chosen to succeed the late Most Rev. Dr. Conmy in the See of Killala. The news was received with the greatest satisfaction in Ballina, the native town of the new Bishop-elect, and throughout the diocese. All the houses were brilliantly illuminated in celebration of the tidings. Dr. Naughton was ordained in 1889, after passing through a distinguished course in Maynooth. His first curacy was in Enniscrone, and he was afterwards at Erris, and from there transferred to

Ballina. In the year 1891 he became Administrator of the Cathedral parish, and five years ago, when the new college was opened, he was appointed its President, in which position he has remained, giving proof of great administrative capacity, and conducting the college with the highest success. At a large meeting of the Palmer tenants in reference to the recent purchase of the estate, the chairman (Very Rev. Father Quinn, Vicar-Capitular), before the opening of the proceedings, made the announcement of the nomination of the new Bishop amidst prolonged applause. He tendered to Dr. Naughton the congratulations of the priests and people of the diocese.

ROSCOMMON—The Parliamentary Party

In the course of a letter to the Roscommon U.I.L. in which he intimates that he will this year double his subscription to the Parliamentary Fund, Very Rev. Canon Cummins says:—'With regard to the Parliamentary collection, I am prepared to add in every way in my power in making it a success in this parish. The Irish Party deserve not only the gratitude but the practical support of every true lover of Ireland, and especially of the Irish tenant farmer, whom they have raised from a position of slavery to one of independence and self-respect. The Party has accomplished great things for Ireland; a big struggle just now lies before them; they have to fight Toryism, Orangeism, and creed ascendancy arrayed in ferocious opposition in the last ditch, and on the issue of that struggle depends the freedom and progress of our beloved country.'

TIPPERARY—Monster Apples

Apples grow to a great size under cultivation. We are told of a Bramley's seedling weighing 28½oz—a fruit that won first prize at the recent Clonmel Show. It was grown by Mrs. Blackmore, Piltown, County Kilkenny, who holds an experimental orchard under the Department of Agriculture. It was picked from a tree planted seven years ago. At that show there were plenty of apples weighing from 20 to 25oz each, the second prize winner weighing 27oz.

TYRONE—Another Centenarian

The death is reported from Dunamore, a mountain district near Cookstown, County Tyrone, of James Loughran at the great age of 110 years. The deceased centenarian, who resided with an unmarried daughter, was a small farmer.

GENERAL

Land Purchase Figures

Replying to a question in the House of Commons, Mr. Birrell said:—The Estates Commissioners inform me that the total price of lands sold to March 31 last under the Land Purchase Acts was £67,839,088, and the area is 6,497,162 acres. On March 31 lands of an estimated value of over £45,000,000 were pending for sale under those Acts, and the area is approximately 4,075,400 acres.

Ireland and the Insurance Act

The following are the principal amendments made in the Insurance Bill as regards Ireland:—Ireland is to have a separate Commission, a distinct fund, and separate administration of the Bill. The joint contribution from employer and employed in Ireland will be 5½d. In Great Britain it is 7d—3d from the master and 4d from the man. The saving in Ireland is to be divided between the employer and worker. From wages under nine shillings a week there is to be no contribution from the worker at all. All the benefits given in England will be given in Ireland, except medical benefit. Since that is already given in Ireland by the local dispensaries (without inflicting any disfranchisement), public opinion is against the incurring of any new financial outlay for what is considered an unnecessary innovation.

Irish Fisheries

The quantity of sea fish (excluding salmon and shell-fish) landed in Ireland during 1910 is calculated (according to the Department return for 1910, which has just been issued) at 52,000 tons, the estimated value

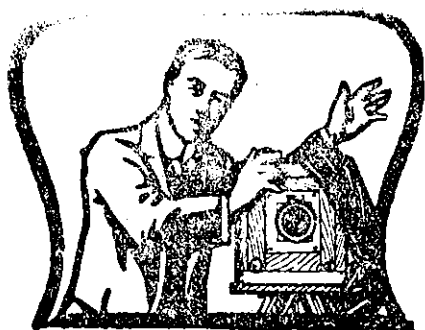
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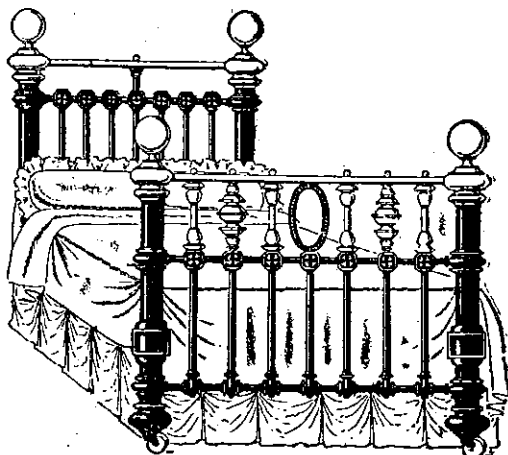
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being £316,500. The centres of supply have been, mainly, Howth, Kilkeel, Ardglass, Buncrana, Cleggan, Cahirciveen, Kinsale, Galway, and Dublin. Contrasted with the year 1909, there were only 5652 vessels engaged in sea fishing, as against 5976, and in hands employed—men and boys—there was a decrease of 1542, the figures being for 1910 20,690, as against 22,232. The development of motor power in fishing has continued, and it is said that the demand for large fishing vessels has been so great that the building yards have been unable to keep pace with it.

Utilisation of Peat

During the past half-century many unsuccessful attempts have been made to utilise the stores of energy in the peat bogs of Ireland. At a meeting of the Institution of Civil Engineers in Ireland, Mr. P. C. Cowan, in the course of a very interesting presidential address, said that there was now some hope that this problem was near solution. At a weaving factory at Portadown a peat gas engine has lately been erected by which power is obtained at a fuel cost of only one-sixteenth of a penny per brake horse-power per hour. The interesting plant supplies the driving power for Mr. Hamilton Robb's weaving factory, which employs between five and six hundred workers. The peat itself is cut from a bog near Lough Neagh, dried in the open air in the ordinary way, and brought by water to Portadown, a cheap method of transit.

Mr. Justin McCarthy rounded out eighty-one years of a useful life on November 21. Mr. McCarthy, who has long been regarded as one of the foremost living men of letters, was born in Cork in 1830, and at an early age began his career as a reporter in the gallery of the House of Commons. The work by which he will be longest remembered is his *History of Our Own Times*. Mr. McCarthy is in good health, and continues actively at work.

People We Hear About

Very Rev. Canon P. A. Sheehan, of Doneraile, County Cork, Ireland, whose new romance of the French Revolution, bearing the interesting title of *The Queen's Fillet*, promises to be one of the most successful of his various books, is a hearty 'young' man at sixty, whose chief recreation is gardening. Despite his onerous parochial duties as Canon of Cloyne, he finds time to write stories, essays, and poems which have an international sale. According to the *London Bookman*, *My New Curate* ran through twenty editions in the United States. This was immediately followed by *Luke Delmege*, which was promptly translated into all the European languages and ran through five editions in Germany alone.

One of the traits which endear the Duke of Norfolk to the people of Sheffield is his unconventionality (writes the *Yorkshire Daily Observer*). The utter absence of any attitude of aloofness is particularly marked when he is amongst his especial friends, the Catholics of the city. Then the Earl Marshal of England moves about as freely and with less fuss than many a provincial Mayor. He was in Sheffield recently entertaining Cardinal Logue, the Irish Primate, who had come over to dedicate a new tower at St. Vincent's Church, and he attended a conversazione held in honor of the Cardinal in the church hall, a building situated in the heart of Sheffield's slums. An observer could not help contrasting this little room where the Duke was making himself the life and soul of a small group of acquaintances with the splendors amid which he so lately moved as master of the Coronation ceremonies. One could imagine that his energy and direct methods were a revelation to the officials who were under his orders during the busy months that preceded the ceremony in Westminster Abbey.

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Sacred Heart Select School, Wanganui

For many years past the Convent concert (says the *Wanganui Chronicle* of December 18) has been regarded as one of the principal entertainment events of the Christmas season. This reputation has been well-earned, for the entertainments given by the Convent pupils have invariably been of a most artistic and enjoyable nature: that given on Friday evening was no exception to the rule. As in previous years, the Opera House was packed to overflowing, many having to be content with standing room. The programme was a particularly fine one, the only fault being that too many good things were given to the audience, thus prolonging the concert till about 11 o'clock. The Sisters of the Convent must have been proud of the manner in which their pupils acquitted themselves, especially in the intricate and charming dance evolutions, the delightful operetta and the cantata. We would like to refer in detail to each item, but space will not permit. At the conclusion of the programme, Father Holley, in a brief but happy speech, thanked the audience for their attendance. He then introduced the Mayoress, who distributed the chief prizes, according to the list published below. Owing to the lateness of the hour, it was decided to present the remaining prizes at the respective schools. We have to congratulate the Sisters upon the excellent result of their year's work, and hope that, in their new home, they will have even more success. The following was the programme:—Part 1—Overture; pianoforte solo, 'Polonaise in A' (Chopin), Miss M. Mullins; chorus, 'Sisters, 'tis the wild bird's song,' pupils St. Joseph's School; cantata, 'The Flower Queen, or Coronation of the Rose,' senior girls; pianoforte duet (2 pianos—4 hands), 'Pas des cymbales' (Chamin-

ade), Misses W. Neylon and E. Tompsitt; violin solo, Miss E. Connor; Hungarian dance, junior girls. Part 2—Operetta, 'Laila, the Children's Queen,' junior pupils; pianoforte solo (2 pianos), 'Rustle of spring' (Sinding), Misses C. Hooper and D. Roache; songs—(a) 'The wren' (Liza Lehmann), (b) selected, Miss E. McGuire; military dance, 'Preparatories'; songs—(a) aria, 'Jerusalem' (St. Paul), (b) aria, 'Porgi amor' (Mozart), Miss F. F. Brown, T.C.L.; Austrian Court dance, senior girls; pianoforte quartet (2 pianos—8 hands), 'Valse brillante' (Moskowski), Misses W. Neylon, E. Tompsitt, E. Sullivan, and R. Curran. The orchestra was under Miss Violet Price.

The following was the prize list:—

Amiability crown (chosen by vote of companions), J. Whyte. Christian doctrine (gold medal, gift of Rev. Father Holley, S.M.), T. Herlihy 1, E. O'Brien and S. Power 2, M. Ahern 3. Good conduct (gold medal, gift of Very Rev. Dean Regnault), T. Herlihy. Dux (gold medal gift of Mr. Gaffaney), M. Smith. Proxime accessit to dux, E. O'Brien. General excellence (boarders), T. Herlihy; (day girls), E. O'Leary. Calisthenics (first prize gold medal, gift of Mrs. Gelatly), N. Rains; second prize (gift of Rev. Father O'Sullivan), M. McCarthy. Civil Service (gold medal, gift of Mr. Greenwood), E. Tompsitt. Prize essay (gifts of Very Rev. Dean Regnault), M. Smith 1, T. Herlihy 2. Languages (gifts of Mother Lawrence, Melbourne), M. Smith (senior division); E. O'Leary (junior division).

Instrumental music (higher examinations).—Singing, A.T.C.L. (gold medal, gift of Rev. Father Moloney), W. Neylon, T.C.L., (gold medal, gift of Cosmopolitan Club), F. Franklin-Brown; higher local, E. Tompsitt; senior grade, T.C. (gold medal, gift of Mrs. Pawson), D. Roache; intermediate grade (honors), E.

G.

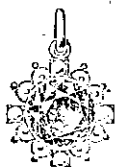


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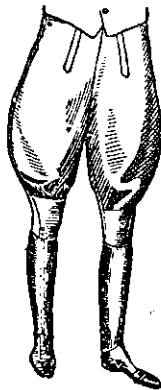
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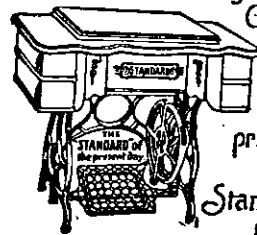
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Art needlework, E. Tomsitt 1, A. Sullivan 2, C. Inman 3; junior division, E. Connor 1, G. Jefferson 2; special mention, C. Gellatly, G. Brownlie, M. Smith, I. Varley, C. Griffin, D. Roache, H. Herlihy, E. Barnes, E. Quinlivan, Ethel Barnes, E. Mouldey, M. Connor, M. Fraser, J. Whyte. Embroidery work, G. Brownlie 1, M. Connor 2; special mention, Emily Barnes, N. Rains, K. Hogg, E. Connor, E. Hastie, E. O'Brien, T. Herlihy, E. Mouldey, E. Quinlivan, M. Fraser, and E. Mudgway. Plain sewing (senior division), I. Varley 1, B. Salmond 2, M. Connor 3; junior division, Ethel Barnes 1, E. Connor 2; hon. mention, C. Griffin, E. Sullivan, G. Brownlie, and E. Barnes.

Shorthand, E. Tomsitt 1, A. Sullivan 2, C. Griffin 3. Typewriting, C. Griffin 1, B. Salmond 2, A. Sullivan 3. House prize, M. McCarthy.

University and Civil Service.—Arithmetic 3, French 1, Latin 1, physiology 2, English language and literature 1, essay writing 1—M. Smith. French 2, arithmetic 1, physiology 1, Latin 2, English language and literature 2, essay writing 2—T. Herlihy. Mathematics 1, arithmetic 2, Latin 3, English language and literature 3, essay writing 3—E. O'Brien. Geography 1, drawing 1, French 2, physiology 3—S. Power.

Sub-Civil.—Mathematics 1, arithmetic 1, Geography 1, French 2, Latin 2, physiology 1, English language and literature 2, essay—M. Ahern. English

language and literature 1, Latin 1, French 1, physiology 2, geography 2, mathematics 2, essay 1, arithmetic 2—E. O'Leary. French 3, English language and literature 3, physiology 3, reading 2—I. Madden.

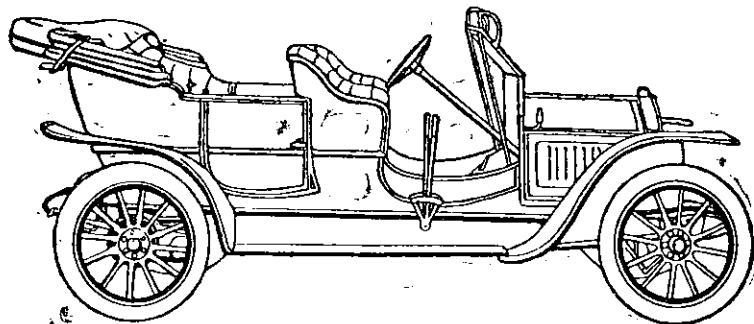
Form 1A.—English 1, reading 1, arithmetic 1, essay writing 2, elocution 2—M. McCarthy; English 2, geography 1, arithmetic 2, history 1, essay 1, physiology 1—B. Salmond; arithmetic 3, geography 3, history, reading 2, elocution 3—K. Neylon; geography 2, history 3, English 3, reading 3, elocution 1—K. Howard.

Form 1B.—Arithmetic 1, English 2, geography 1—J. Whyte; English 1, geography 2, writing 2, history 2, neatness 2, essay writing 2—G. Brownlie; English 3—D. Healey; writing 1, history 3, neatness 1—E. Connor; writing 3—M. Connor; history 1, reading 2, elocution 2—B. Stuart; essay writing 1—E. Kay; essay writing 3—A. Mack; arithmetic 3—E. Palmer; reading 1, elocution 1—K. Hogg; arithmetic 2—Syd. Whyte; general improvement—I. Varley, E. Barnes, M. Fraser, M. Bremer and M. Mudgway.

Form 1C.—English 1, writing 1—C. Gellatly; English 2, writing 3—A. Mouldey; reading 1, English 3—E. Mudgway; writing 2—C. Griffin; general improvement—E. Quinlivan.

Form 2.—English 1, essay 1, reading 2, elocution 2, geography 1, drawing 2, writing 2—V. Neylon; arithmetic 2, English 2, geography 2, reading 2, essay writing 2—D. Goden; elocution 1, reading 1—M. Koorey; English 3, geography 3, arithmetic 1, elocution 3—M. Benefield; essay writing 3, arithmetic 3—E. Barnes; writing 1—N. Rains; drawing 1—A. Wood; writing 3—E. Rhodes; general improvement—M. Rhodes.

Form 3.—Reading 1, essay 1, elocution 1, English 1—O. Nixon; reading 2, essay 3, geography 1, elocu-



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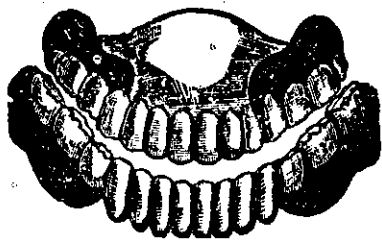
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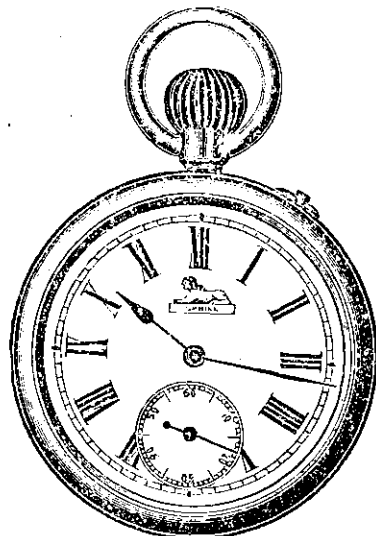
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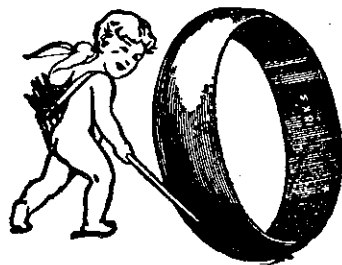
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tion 2—G. Jefferson; writing 2, geography 2—B. Calver; reading 3, drawing 3—G. Cullinane; writing 3, arithmetic 2, English 3, geography 3—G. Swan; English 2, elocution 3, essay 2—N. Cribb; arithmetic—E. Hastie; drawing 2, arithmetic—M. Callaghan; writing 1—I. Chapman; drawing 1—W. Hally; general improvement—A. Richardson and R. Cribb.

Form 4.—Arithmetic 1, drawing 2—M. Singh; English 1, geography 2, writing 2, spelling 2, drawing 2—D. Pawson; geography 1, arithmetic 2, English 2, spelling 2—L. Jefferson; spelling 1, reading 2, recitation 2, Christian doctrine 1—D. Law; drawing 1, reading and recitation 1, English 2, geography and writing 2—M. Pawson; writing 1, arithmetic 2, English 2—M. Inkpen; general improvement—F. Galpin and C. Lloyd.

Form 5.—English 1, geography 1, arithmetic 1, spelling 1, reading and recitation 2—T. Kaganski; reading and recitation 1, geography 2, writing 2, spelling 2, Christian doctrine 1—M. Dooley; English 2, arithmetic 2, spelling 2, Christian doctrine 2—M. Craig; writing 1, English 2, geography 3—M. Murray; general improvement—E. Jacobs.

The following children in the Infant School department passed a Standard I successful examination:—F. McGuire, E. Howard, P. Noom, H. Scott, C. Frazer, E. Spriggins, C. Corney, H. Allan, E. Jamieson, E. Brown, C. Cameron, M. Luxford, P. Luxford. Primers—C. Forbes, M. Goldring, E. Briggs, L. Koorey, T. Benge, M. Dooley, D. Rout, A. Kitchen, F. Hogan, O. Merson, M. Jackson, I. Mathieson, A. Robertson, O. Lloyd, M. Missen, H. Missen, H. Kaganski, C. Brown, P. Quartermann, T. Barns, C. Madden, S. Luxford, R. Jacobs, F. Parker, E. Singh.

ST. BENEDICT'S CATHOLIC CLUB, AUCKLAND

(From the club correspondent.)

The first annual reunion of the members of St. Benedict's Catholic Club was held in the club rooms on the evening of Friday, December 22. Among those present were Rev. Fathers Carran (chaplain), and O'Farrell, and representatives of the Marist Brothers' Old Boys' Club and the Onehunga Catholic Club. The president (Mr. J. G. Foy) occupied the chair. Musical items were ably rendered by the following:—Messrs. J. Fernandez, J. Smith, Hill, F. Foreman, A. Hynes, P. Creamer, Rev. Father O'Farrell, L. O'Malley, J. G. Foy, and E. Kennedy. Frequent encores testified to the excellence of the items. Several toasts were honored, including 'The Pope and King,' proposed by the president, 'the Chaplain' (Mr. J. J. Furlong), 'Kindred clubs' (Mr. G. O'Dwyer), 'St. Benedict's Club' (Mr. L. O'Malley), 'the Press' (Mr. A. J. Fernandez). The principal items of the programme, however, was the completion of the oratorical contest, for the diploma given by the Federated Catholic Clubs' executive, and a special prize donated by the committee. The contest was held some three or four weeks ago, and on that occasion Messrs. A. J. Fernandez and A. Rose tied with 90 points each, so these gentlemen were requested to try again. The Rev. Father O'Farrell again officiated as judge, and he placed Mr. Fernandez, who took as his subject 'Abraham Lincoln,' first, with 92 points. Mr. Rose ('Florence Nightingale') obtained 88 points. The judge complimented the contestants on the excellence of their speeches, and remarked upon the improvement on their previous efforts.

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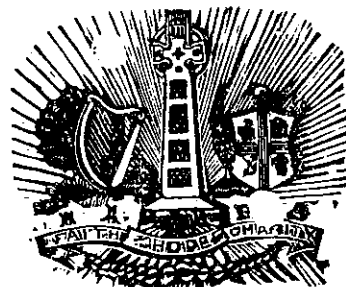
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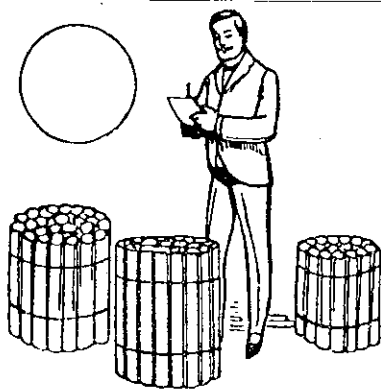
The judge's decision was unquestionably the correct one, for Mr. Fernandez delivered a very good speech indeed. Mr. Rose was somewhat nervous, and consequently he was unable to do himself full justice. Both speakers are to be highly complimented on their efforts when it is stated that this was the first occasion that they ever took part in anything of the kind.

During the evening Mr. D. Slade, who has been in charge of the billiard room for some three years, and who quite recently resigned from his position, was the recipient of a very handsome salad bowl from the members. During his term of office Mr. Slade did yeoman service in the interest of the club, and his loss is very keenly felt. Mr. J. Duggan (hon. treasurer), the winner of the last billiard tournament, was presented with a valuable cue and case. A very pleasant evening was ended by the singing of 'Auld lang syne,' and 'God save the King.'

'Catholic Marriages.' The book of the hour. Single copies, 1s posted. Apply Manager, *Tablet*, Dunedin.

Catholic Church Extension Society

The board of governors of the Catholic Church Extension Society of the United States held their annual meeting in Chicago on November 8. The president's report showed that the financial receipts for the past year amounted to over 300,000 dollars, or about one-half of the total receipts for the entire first five years of the Society's existence. Very Rev. Dr. Kelley stated that in the six years of the Society's work a total of 537 little chapels had been built through the efforts of the Society, or an average of about two a week. Aside from this, and not included in the financial report at all, owing to the nature of the donations, approximately 63,000 dollars' worth of church goods, both old and new, had been distributed in six years to needy places. Another noteworthy fact which was reported by the board was the offer and acceptance of another chapel car; but at the request of the donor his name was withheld.



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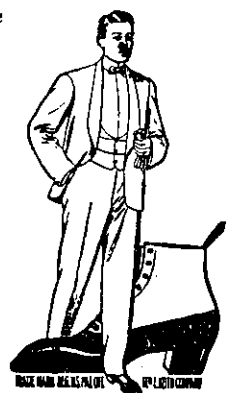
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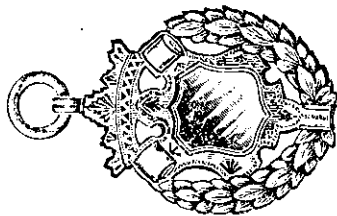
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CANADA

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The Irish Christian Brothers of St. John's, Newfoundland, have achieved a notable success in the competitive examinations held each year in which the colleges and schools of all denominations take part. In 1911 they captured for the third time the Rhodes Scholarship. The successful candidate was Mr. J. E. J. Fox, a stepson of Sir Edward Morris, P.C., K.C.M.G., Premier of Newfoundland.

GERMANY

INCREASE OF CATHOLICS.

Some surprise and much regret (says the *London Globe*) will be expressed among Protestant religious circles at the pronounced decline of the Lutheran Church in Germany. The statistics published by the census officials leave no doubt whatever on the subject, so heavy a fall is there in the membership of the official Prussian Church; and it is noteworthy that what the Lutheran Church has lost the Roman Catholic Church has gained. It would be a strange thing if a new counter-Reformation were to change twentieth-century Prussia into a Catholic country. For some years past Protestantism has also been declining in Holland, the most typical Protestant country in Europe. Here, again, the old Calvinism is giving way in many places to Catholicism. We need not comment on the change further than to say that it disproves the idea which was prevalent at one time, that those who left the Protestant Churches relapsed into indifference and abjured all forms of religion. On the contrary, they seem to return to the older creed.

ROME

THE LATE CARDINAL MORAN.

A Requiem High Mass for the repose of the soul of the late Cardinal Moran was celebrated on November 15 in the Basilica of St. Agatha dei Goti attached to the Irish College, and was made the occasion of a touching tribute to the memory of the great Irishman. From various quarters messages appropriate to the occasion reached the College, the most characteristic coming from the Bishop of Bobbio, in North Italy, where St. Columbanus labored and died. This wire ran as follows:—'This morning the children of St. Columbanus, united in spirit with the Irish in Rome, have offered the Holy Sacrifice on the tomb of their Patron Saint for the repose of the soul of the great Cardinal Moran.' The reply to this was:—'The Irish in Rome return their heartfelt thanks to the children of St. Columbanus for the kindly thought that inspired them to pray for the soul of their great fellow-countryman.' The church was beautifully draped in black and gold throughout, a lofty catafalque surmounted by a Cardinal's biretta occupying the centre of the edifice. The celebrant of the Mass was the Right Rev. Dr. O'Dea, Bishop of Galway.

THE SACRED COLLEGE.

Of the more than sixty Cardinals who constituted the Sacred College when Cardinal Gibbons entered it twenty-five years ago, there are only three left besides himself—Cardinal Oreglia, who is still dean of the Sacred College; Cardinal Neto, who, after spending many years as Patriarch of Lisbon, has retired definitely into a convent of his Order (he belongs to the Friars Minor), and Cardinal Capecehatro, Archbishop of Capua, who has recently recovered from a very serious illness, at the age of eighty-eight. In the whole Catholic Church there are only four Bishops who have worn the mitre longer than Cardinal Gibbons—Monsignor Mellus, the Chaldean Bishop of Mordin (consecrated October 7, 1864), Monsignor Cezon, titular Bishop of Byblos (April 15, 1865), Cardinal Oreglia

(May 4, 1866), and Cardinal Di Pietro (June 25, 1866).

THE NEW CARDINALS.

Nearly all the titular churches for the new Cardinals were chosen by the Holy Father during the early part of November (says a Rome correspondent). To the Archbishop of Paris has been assigned the title of Cardinal-Priest of S. Sabina on the Aventine Hill, from which church Cardinal Mathieu took his title. In accordance with the tradition of ages, the great Franciscan Church of Ara Coeli, which is served by the Friars Minor, has been chosen by the Most Rev. Archbishop Falconio; while the Dominican Church of S. Maria in Minerva has been selected for the Archbishop of New York, the third American Cardinal, the Archbishop of Boston, receiving the ancient S. Calisto as his titular church, S. Pudenziana, at the foot of the Esquiline Hill, from which Cardinal Wiseman took his title, has been assigned to the Most Rev. Dr. Bourne, Archbishop of Westminster. This is supposed to be the most ancient of all the churches of Rome, being built on the site of the mansion of Senator Pudens, who here gave hospitality to St. Paul and became a Christian, with his whole family, in 41 A.D. Treating of this relic of Apostolic days, Lanciani says: 'Here the first converts met for prayers; here Pudenziana, Praxedes, and Timotheus, daughters and son of Pudens, obtained from Pius I. the institution of a regular parish-assembly, provided with a baptismal font; and here, for a long time, were preserved some pieces of household furniture which had been used by St. Peter. The tradition deserves attention, because it was openly accepted at the beginning of the fourth century.'

SCOTLAND

DEATH OF A BISHOP.

The death is announced of the Right Rev. Bishop Charles Gordon, S.J., which occurred at Manresa House, Roehampton, London, after a long illness. Dr. Gordon was a native of Glenlivet, Scotland, and was a descendant of the Gordons of Minmore. His family was an old Jacobite and Catholic one and a branch of the ancient ducal house of Gordon. His father was Sir Charles Gordon, of Drinnan, Argyllshire, well known as one of the chief promoters of the Highland and Agricultural Society. In his earlier years Dr. Gordon was destined for a writership in India, his uncle being a director of the East India Co. The death of his father, however, involved a change in his career, and he devoted himself to the management of the extensive family estates. In 1867, when the French Empire had ceased to defend the Pope, he raised a force of sixty men, recruited chiefly in Glasgow, armed them at his own expense, and took them to Italy, where he saw much active service, receiving severe wounds, the marks of which he bore until his death. After two years with the Papal soldiers he renounced his fortune and estates in favor of his brother and joined the Society of Jesus in Rome in 1869, being then in his thirtieth year. He was raised to the priesthood at St. Beuno's, North Wales, in 1878, and soon afterwards left for the South African mission, where he remained for two years. In 1884 he returned to England and was appointed Superior of St. Aloysius' College, Glasgow, the first portion of which institution he built. Dr. Gordon was consecrated Bishop of Thyatira by Archbishop Eyre, of Glasgow, in 1889, and was appointed Vicar-Apostolic of Jamaica, his zeal in that position greatly increasing the Catholic population of the island, whilst his knowledge of agricultural matters enabled him to better the condition of many of his people. Owing to ill-health he resigned that See in 1905.

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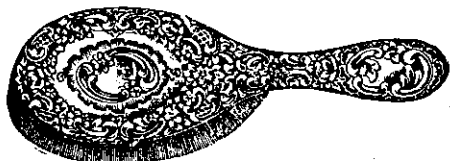
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WANGANUI.

Greymouth

(From our own correspondent.)

In connection with the Feast of the Nativity, midnight Mass was celebrated in St. Patrick's Church by the Very Rev. Dean Carew, S.M., Rev. Father Schaefer being deacon, and Rev. Father Fraher subdeacon. The choir, under the conductorship of Mr. H. F. Doogan, sang the 'Kyrie' and 'Agnus Dei,' from Weber's Mass, and 'Gloria,' 'Credo,' 'Sanctus' and 'Benedictus' from Gounod's 'Messe Solennelle.' During the offertory they also rendered 'The Hallelujah Chorus' very effectively. A small-but efficient orchestra assisted. A sermon appropriate to the occasion was preached by the Rev. Father Schaefer.

For many months past the ladies of the Catholic community (says the *Evening Star*) have been very busy preparing articles for the great Coronation festival and bazaar in aid of the funds of the new presbytery which will be built on the section which was recently purchased adjoining the church. Willing hands and deft fingers soon turned yards of material into articles of the most artistic design. The majority of the workers had been pupils of the good Sisters of the convent, and one is therefore not surprised at the splendid specimens of fancy work and painting that have been prepared for the various stalls. A walk round the Town Hall, which has been transformed for the occasion into a veritable fairy bower, would give a visitor the impression that he had been transported from the Wild West Coast to one of the Eastern bazaars. The decorated stalls, the many and beautiful articles contained therein, and the appropriate costumes of the ladies make a splendid feast of color. The stall-holders are as follows:—England, Mesdames Hannan, Black, and McDonnell; Scotland, Mesdames Doogan, Duffy, and Shannahan; Ireland, Misses Barry, Phillips, and Fogarty; sweet and fern stall, Mrs. E. McDonnell and Miss E. Campbell.

The Right Rev. Dr. Higgins, Bishop of Ballarat, has presented, through the Mayor of the City, Cr. J. M. Barker, to the citizens of Ballarat, a valuable piece of land at Wendouree, having a frontage of thirty feet four inches to Alfred street by a depth of 109 feet along Wendouree parade. The land consists of a corner of the grounds of the Bishop's palace, and the city council desired to purchase it from the Catholic authorities for the purpose of widening the junction of the thoroughfares named. The Bishop said he was anxious to advance the interests of the city, and he would present the block of land free of all cost. The Mayor has thanked Dr. Higgins for his public-spirited generosity.

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Spinach has great aperient qualities, and is far better than medicine for sufferers from constipation.

Beetroot is fattening and good for people who want to put on flesh.

Parsnips possess the same virtues as sarsaparilla.

Asparagus stimulates the kidneys.

Bananas are beneficial to sufferers from chest complaints.

Celery contains sulphur and helps to ward off rheumatism. It is also a nerve tonic.

Honey is a good substitute for cod liver oil.

The juice of a lemon is excellent for sore throat, not to be swallowed, but used as a gargle.

Carrots are excellent for gout.

A Cinder in the Eye.

Nine persons out of every ten, with a cinder or any other foreign substance in the eye, will instantly begin to rub it with one hand while hunting for a handkerchief with the other. This is all wrong. The right way is not to rub the eye with the cinder in it, but to rub the other as vigorously as you like. A few months ago I was riding on the engine of a fast express (says a traveller). The engineer threw open the front window of the cab, and I caught a cinder in my eye which gave me intense pain. I began to rub the eye desperately, when the engineer called to me, 'Let that eye alone and rub the other one.' Thinking he was chaffing me, I only rubbed the harder. 'I know the doctors think they know it all, but they don't, and if you will let that eye alone and work on the other one you will soon have the cinder out,' shouted the engineer. I did as he directed, and soon felt the cinder near the inner part of the eye, and made ready to take it out. 'Let it alone and keep at the well eye,' again shouted the engineer. I did so for a minute longer, and then, looking into a small glass the engineer handed me, I saw the offender on my cheek. I have tried it many times since, always with success.

It is Well to Know.

That fish can be scaled much easier by dipping into boiling water about one minute.

That fresh meat, after beginning to sour, will sweeten if placed out of doors in the cool air over night.

That kerosene will soften boots or shoes which have been hardened by water, and render them pliable as when new.

Potatoes, at any time of the year, can be made mealy if boiled in salt and water and drained, and then covered with a thick towel and left in the back of the range five minutes.

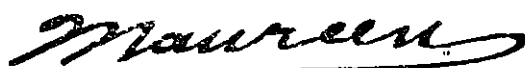
It is always best to underseason rather than to overseason food.

When anything is accidentally made too salty it can be counteracted by adding a tablespoonful of vinegar and a tablespoonful of sugar.

Meats of any kind should not be washed, but wiped with a towel to preserve the juices and quality.

Keep cheese in a tight tin box where it is cool and dry. Neither cake nor bread should be exposed to the air.

Rice, tapioca, sago, etc., must be kept close covered, for fear of insects.



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The annual entertainment by, and distribution of prizes to, the pupils of the Marist Brothers' School, took place in St. Benedict's Hall, on December 21. The following was the programme:—Part 1—Choruses, (a) 'Ecce Sacerdos' (3 parts), (b) 'Boatman's song' (2 parts), pupils; chorus, 'The Onehunga zoo,' junior pupils; solo, 'Daddy,' Master H. Adeane; recitation, 'Boys or girls—Which?' Masters H. Richards and R. Lanigan; solo and quartette, 'Forgive and forget,' Masters J. and R. O'Connor, T. Neville, and C. Clark; song, 'You show me your slate,' Masters P. McCarthy and A. Stevenson; solo and chorus (a) 'What a relief it is' (3 parts), (b) 'The little coon' (3 parts; dance, Iris jig, Master G. Follis; chorus, 'List to the Convent bells,' pupils; recitation, 'At the seaside,' Master J. Moodabe (medallist Auckland competitions); solo, 'Swallows,' Master H. Jew (medallist Auckland competitions); chorus, 'Light blue and dark blue,' pupils. Part 2.—'Honesty is the best policy,' a comedy in four acts, in which the characters were sustained as follow:—Mr. Strong, S. O'Donnell; Charles, J. Martin; Harry, B. Temm; Mr. Buckley, W. Murphy; Mr. Adams, L. Brooks; first customer, A. Thompson; second customer, P. Mulvihill; Dr. Boyd, L. Fischer; policeman, J. Barker; finale, 'God defend New Zealand.' Mr. H. Hiscocks acted as accompanist.

The prizes were distributed by his Lordship the Bishop, the list being as follows:—

Standard VI.—Good conduct (Coolahan medal), S. Johnston; dux of school, S. Johnston; Christian doctrine (Father Holbrook's prize), I. King; reading, R. O'Connor; writing, I. King; arithmetic, T. Clarke; drawing, J. Draffin; geography, E. Beehan; recitation, J. O'Connor; spelling, W. Fairweather; composition, H. Griffiths.

Standard V.—Reading, E. Murphy; writing, H. Adeane; arithmetic, L. Avey; drawing, M. McVeigh; geography, R. Tercel; recitation, W. Page; spelling, J. Robertson; composition, A. Hatton; proficiency, W. Clarke.

Best batting average, cricket competition for season (bat, presented by M. J. Sheehan), E. Murphy; most improved player football competition (cap, presented by Mr. Cox), A. Hatton.

Standard IV.—Good conduct, P. Brody; Christian doctrine, J. Moodabe; general proficiency, A. Wills; arithmetic, D. McVeigh; reading, J. Schollum; drawing, W. Foley; geography, C. Murray; attendance, L. Righton; singing, T. Neville; recitation, J. Moodabe 1, H. Richards 2.

Standard III.—Good conduct, J. Brody; general proficiency, B. Daly; attendance, G. Knight; arithmetic, L. O'Neill; reading, A. Grant, singing, L. Credin; writing, C. Brown; recitation, T. O'Donohue; Christian doctrine, J. Brody.

Standard II.—Good conduct and proficiency, R. Lanigan; Christian doctrine, J. Kenny; regular attendance, F. Jew; arithmetic, W. Walsh; reading, T. Frost; writing, C. O'Hara; drawing, J. Valvoi.

Standard I.—Good conduct, J. Mason; Christian doctrine, J. Walsh; proficiency, P. McCarthy; arithmetic, V. Woods; reading, W. Smith; writing, J. Tuberty; drawing, J. Parris.

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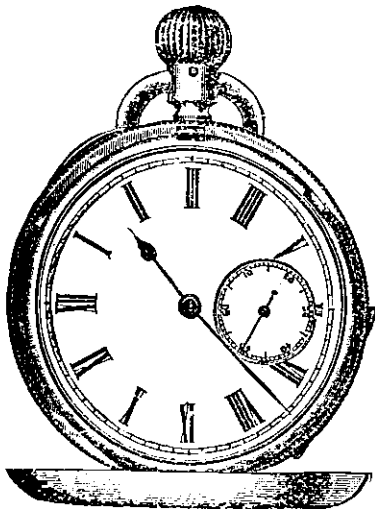
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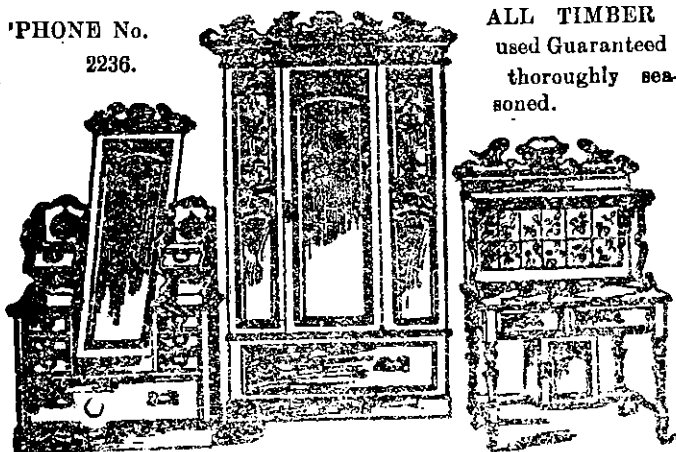
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The Family Circle

THE QUEER CLOCK

When things go just a certain way,
As steady as can be,
They're 'regular as a clock,' we say;
Now, that's what puzzles me.

A clock's not regular at all;
I know this for a fact—
So don't depend upon it when
You want to be exact.

Now our clock, why, it's sure as sure,
When I am having fun,
And bedtime hour is drawing near,
To break into a run!

And through the night it gallops on,
Until, to my surprise,
It's morning, and I know that I
Have hardly closed my eyes.

Then when I go to see the boys—
I often wonder why—
The hours go by so very fast,
They seem to fairly fly.

But then, sometimes, when I'm in school,
It's just the other way;
The old clock goes so slow, so slow,
It seems the longest day!

And when it's near vacation time,
That is the worst of all;
It's slower than the slowest snail;
It scarcely seems to crawl!

A clock's not regular at all,
I know this for a fact—
So don't depend upon it when
You want to be exact.

—St. Nicholas.

HUMILITY

A humble man is one who, thinking of himself neither more highly nor more lowly than he ought to think, passes a true judgment on his own character. There is no genuine self-abasement apart from a lofty conception of our own destiny, powers, and responsibilities; and one of the most excellent of human virtues is but poorly expressed by an abject carriage. Torpid passions, a languid temperament, and a feeble nature may easily produce that false imitation of humility which, however, in its genuine state, will ever impart elevation to the soul and dignity to the demeanor.

NOT UP TO MUCH

At dinner in a small town in Scotland it was found that everyone had contributed to the evening's entertainment but a certain Dr. McDonald.

'Come, come, Dr. McDonald,' said the chairman, 'we cannot let you escape.'

The doctor protested that he could not sing.

'My voice is altogether unmusical, and resembles the sound caused by the act of rubbing a brick along the panels of a door.'

The company attributed this to the doctor's modesty. Good singers, he was reminded, always needed a lot of pressing.

'Very well,' said the doctor; 'if you can stand it I will sing.'

Long before he had finished his audience was uneasy. There was a painful silence as the doctor sat down, broken at length by the voice of a candid Scot at the end of the table.

'Man,' he exclaimed, 'your singin's no up to much, but your veracity's just awful. You're richt aboot that brick.'

IN A NUTSHELL

In a recent sitting of the House of Commons a certain M.P., after elaborating in a speech of two hours a statement that would have been better made in a speech of two minutes, concluded:

'And that's the situation in a nutshell.'

'Gracious!' said Winston Churchill softly. 'What a nut!'

A CONUNDRUM

When Grover Cleveland's little girl was quite young, her father once telephoned to the White House from Chicago and asked Mrs. Cleveland to bring the child to the 'phone.

Lifting the little one up to the instrument, Mrs. Cleveland watched her expression change from bewilderment to wonder, and then to fear. It was surely her father's voice, yet she looked at the telephone incredulously.

After examining the tiny opening in the receiver, the little girl burst into tears.

'Oh, mamma,' she sobbed, 'how can we ever get papa out of that little hole?'

THE PROFESSOR'S ADVICE

The professor of elocution was instructing an ambitious young man in the art of public speaking.

'When you have finished your lecture,' he said, 'bow gracefully, and leave the platform on tip-toe.'

'Why on tip-toe?' queried the ambitious young man.

'So as not to wake the audience,' replied the professor.

A YOUTHFUL FINANCIER

A well known member of Parliament has a little daughter who has the making of a great financier in her. One day her father called her to him.

'My dear,' said he, 'a man this morning offered me this room full of gold if I would sell your little brother. Now that means gold enough to fill this room from wall to wall, and from floor to ceiling. If I sell your little brother for that sum, I shall be able to buy everything in the world you want. Shall I sell him?'

'No, papa,' answered the little girl promptly; and then, before her delighted father could embrace her for expressing so much unselfish affection, she went on:

'Keep him till he's bigger; he'll be worth more then.'

NOT WHAT HE WANTED

He walked slowly up to the counter of the great universal emporium facing the well known and largely patronised A— Hotel, and stammered something about lace to the man behind the counter.

'Lace, sir,' said the salesman. 'Certainly, sir. We have the largest stock in the city. Will Valenciennes lace do you? Jones! Valenciennes forward!'

'But I only—' began the shopper.

'Or perhaps some point lace? Our lace trade revolves very largely on the variety. Smith! Lace forward!'

'Well, er—'

'We have every variety, sir, don't you worry. We shall be able to suit you.'

'I know, but—'

'Here is the Valenciennes. Not what you require? Then what lace would you like, sir?'

'I want a bootlace, please!'

WITHIN HER MEANS

A pretty little girl of three years went into a drug store with her mother. Being attracted by something in the showcase, she asked what it was. The clerk replied: 'That is a scent bag.'

'How cheap!' replied the little girl. 'I'll take two!'

THE GENUINE ARTICLE

'I don't know about this picture, Bobby,' said the visitor, as he ran over specimens of the youngster's camera work. 'I am afraid a dog with a propeller instead of a tail is something of a fake.'

'That ain't a propeller,' said Bobby; 'that's his tail. He kept waggin' it while his picture was being tookened.'

PARENTS WERE LOST

He was a kind-hearted man, and the sight of the little nipper who stood wailing mournfully on the sands filled him with sympathy. He approached the youthful sufferer.

'Well, my little man,' he said as cheerfully as he could, 'what's wrong? Are you lost?'

'N-no,' blubbed the little man, 'I ain't lost!'

'Then what's the matter? Tell me, and I'll see if I can help you.'

Still the little one sobbed.

'It-it ain't me who's lost,' he said sorrowfully.

'But I'd like to know where father and mother's gone and wandered off to!'

REMEMBERED THE ACCENT

'Queen Mary,' said the teacher to the class, in the history lesson; 'loved France so much that she declared "Calais" would be found written across her heart after she was dead.'

Pausing a moment, the teacher looked at a boy steadily.

'Jimmy Smith,' she said, 'you were not listening.'

'Oh, yes, I was,' Jimmy replied.

'Well, what did Queen Mary say would be found written across her heart?'

"Kelly," was little Jimmy's triumphant reply.

AN AMATEUR ENGINE DRIVER

The railway trouble in Scotland has recalled some stories respecting the North British railway strike of twelve years ago. In the emergency an amateur engine driver had been put on duty on a branch line. At one station he ran his train a considerable way past the platform; stopping at last, he 'backed,' and went as far beyond at the other end..

The old porter, who had remained loyal, eyed the proceedings with cynical amusement. 'Stop whaur ye are,' he shouted, 'and we'll shift the station for ye.'

NOT MUCH CHOICE

Father Bernard Vaughan, the well-known English Jesuit, relates a humorous incident which occurred to him in the North of Ireland. Arriving late at a small village, he made inquiries from a 'jarvey' concerning the two local hotels.

"Which is the better, Pat?" he asked.

"Well, it's like this, your reverence," was the reply, "whichever you go to, you'll wish you'd gone to the other."

FAMILY FUN

Ask a friend to write down any number of three figures, the last figure of which is less than the first. Get your friend to write beneath it the same figures reversed and subtract. Below this remainder let him write the remainder reversed in the same way. Then tell him to add the two remainders together. No matter what figures your friend chooses, if the above conditions be followed, the remainder will be found to be 1089. Note that every zero in a remainder must also be set down.

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On the Land

During the past fortnight (says a Press message) 27,000 boxes of butter were received in Auckland for export. This quantity constitutes a record for butter received for one fortnight. Including the shipment mentioned, the quantity of butter exported for this season totals 165,682 boxes, against 158,263 boxes for the corresponding period last season—an increase for the present season of nearly 5 per cent. Should no set-back be experienced with regard to weather, it is considered a possibility for the export of butter for the season to show an increase of 10 or 15 per cent.

Strictly speaking, a manure and a fertiliser are not the same thing, though now the terms are used synonymously. To manure originally meant to work with the hand, being derived from the Latin *manus*, a hand, and *opera*, work; through the French *manœuvre*. Lime may then be called a manure, but not a fertiliser. Lime if applied alone, and the land cropped every year, will exhaust the soil. When used with farmyard manure, green manure, or chemical fertilisers, it proves very beneficial in most cases. Lime assists in hastening the chemical action of other materials, and renders them more readily available as plant food.

The yardings at the Burnside weekly stock sales, held on Thursday last, were larger than was the case in the previous week. A total of 2592 sheep was penned (says the *Otago Daily Times*). Some good quality sheep were penned, and with the exception of a dozen or so, all were shorn. They made exceedingly good prices, and with present values farmers have certainly no cause to complain. Wethers made up to 22s 9d, and ewes up to 21s. It is predicted that the existing high prices must come down. There was a yarding of 518 lambs, and on the whole the quality was only of a medium description. In consequence of the excessive rains the grass does not possess the fattening properties required, and as a result the lambs coming forward are not in prime condition. Prices were easier than was the case the previous week, being about on a par with those ruling a fortnight ago. There was a small yarding of 115 head of cattle. They were of a mixed description in point of quality. The yarding included some nice cattle sent forward from the North Island, and these realised the highest prices of the day, making up to £15 per head.

At Addington last week there were moderate entries of stock and a fair attendance. Fat cattle were easier, and there was a decided drop in price of fat lambs. Store sheep, which were mostly wethers, sold at an advance on late rates, and fat sheep showed little or no change. Fat pigs also sold better, and there was an improved demand for store cattle. The entry of fat lambs totalled 1604. A considerable proportion of the lambs were unfinished, and as there was little business done for export there was a decided drop in prices, and a number of the lighter lots were purchased by graziers. The decline in values was equal to 1s 6d to 3s per head. There was a moderate yarding of fat sheep, about two-thirds of which were wethers. There was a good demand on the part of butchers, and wethers maintained late rates, whilst the line sold rather better. There was no business done for export. Prime wethers made 17s 6d to 23s 3d, lighter 12s 1d to 17s, prime ewes 15s 6d to 19s 6d, extra to 20s 6d. There were 251 head of fat cattle penned, and included a good proportion of North Island cattle. The quality was generally good, but the demand was slack, and a dragging sale resulted in values being down about 1s per 100lb. A small entry of fat pigs came forward, and prices, especially for porkers, showed an improvement. Choppers made 50s to 84s, large baconers 60s to 72s, and smaller 50s to 57s 6d, large porkers 42s 6d to 47s 6d, smaller 30s to 40s.

Each complaint drags us down a degree in our upward course. If you would discern in whom God's spirit dwells, watch that person and notice whether you ever hear him murmur.