

of making his own creed are seen in the multitude and ridiculous vanity of sects, whose faith is only the denial of what we hold, while the fruits of our faith are seen in the wonderful unity of doctrine and discipline which more than anything else prove its truth and its divine principle. And one of the chief fruits of your faith will be that mutual understanding and perfect cordiality which should exist between you and those who represent the Church's authority and that through submission of mind and heart which only a Catholic can give in all that is ordained for the good of religion, and the salvation of souls. This is the spirit that should characterise your body, which ought to represent truly and faithfully all that is Catholic, all that is genuinely Irish in this city. And as hope sustained our fathers in the gloomiest days, and urged them on to superhuman struggles, in a cause that so often and so long seemed hopeless, so let Christian hope ever be the staff on which you shall lean and teach others to lean who will come after you. The would-be benefactors of society offer you or rather sell you a delusive hope, that by throwing off the sacred yoke of Christ and of His Church, you shall enjoy liberty to wander about in a labyrinth of unbelief, or flounder in the quagmire of unrestrained sensuality. In exchange for the certain, you will receive the uncertain, and for the pure and noble the unholy and the vile. Look at the liberty which the simple confiding Catholic enjoys! The roughest paths are smoothed, the most gloomy prospects become bright under the cheering ray of holy hope. And this Christian hope my friends will cheer you in your daily toil, in your domestic troubles, in your struggles for your rights as citizens and men, and especially in your persistent struggle for that freedom which alone is wanting to make these colonies the home of true liberty—I mean deliverance from those shackles, which the present anti-Catholic and anti-Christian system of education imposes upon us—making us pay for that which we can never accept or make use of. Finally let me exhort you to the practice of that truly Christian charity which should ever find its home in a Catholic heart. You, my friends, are bound together in a society whose existence springs from and depends upon charity, and consequently more than others are bound to the exercise of this virtue. And one of the first and most important duties of brotherly love, because it is one of the most powerful means to obtain the good of your neighbour is good example. You are therefore bound even more than others to give good example at home and abroad in worldly matters as well as in religious. The absence of this good example in you places you in a false position, like lamps that give no light; but by means of its influence you may do as much for your religion and perhaps a great deal more than the most fervent priest, for you will be brought into contact with many whom the influence of a priest may never reach. A good part of my life as a priest was spent in the management of confraternities and I can testify to the enormous amount of good they are able to accomplish. But this we must never forget that it is only in proportion to their union with God by faith, hope and charity, that they shall be able to bring forth those abiding fruits, which are seen in the social and religious improvement of the members, and by means of which, great men, great cities, and great nations are made."

In accordance with the wish of the missionary fathers about 90 members approached Holy Communion at 9 o'clock Mass yesterday, which was a most edifying spectacle.

The total number of Communicants at St. Patrick's during the mission was 2,000 adults, confirmed 70, and several converts were received into Church, although the Mission of the Redeemers is essentially for the conversion of Catholics.

Auckland, January 18, 1886.

THE DOMINICANS IN IRELAND.

The recent laying of the foundation-stone of St. Saviour's Priory, Dublin, the Dominicans' first effort, since the dissolution of the monasteries under Henry VIII., to erect a monastery in keeping with their old traditions and customs—naturally suggests a retrospect of the history of their illustrious Order in Ireland.

They came thither in 1234, but three years after the death of their holy founder, Dominic Guzman; and have ever since, through every storm of political and religious persecution, kept their foothold in the country.

In the beginning, the generous Cistercians shared worldly wealth with them, giving them eligible sites for church and monastery. Another prominent benefactor of these pioneer Dominicans was John Lecar, a medieval Mayor of Dublin.

The ancient University of Dublin was founded in 1320, by Archbishop Bicknor, and one of its first masters and doctors was an Irish Dominican, William de Hardite. This University after a time languishing, the Dominicans in 1428, with characteristic generosity, opened an Academy in Dublin for all the youth of Ireland, wherein all branches, from grammar to theology, were taught gratuitously. The convent was on one side of the Liffey; the House of Studies on the other. For the convenience of their students, the Dominicans built, at their own expense, a stone bridge of four arches—for two centuries the only bridge of its kind in Ireland—which, under the name of the "Old Bridge," stood intact until 1802.

The Dominicans were as patriotic as they were learned and generous. While Robert Bruce, King of Scotland, was besieging Dublin, many a council of war was held within their cloisters. They pulled down their Priory that it might not afford a shelter to the invaders. On the Bruce's retirement, however, a grateful people rebuilt their church and refitted their Priory.

In 1534, Henry VIII. confiscated the Dominicans' establishment in Dublin. Tyrants might drive them from their homes, but no edicts of banishment, even with certainty of prison and gallows for their recovered evasion, could drive them from the land. They chose persecution and death for and with their own countrymen rather than safety and honor in foreign lands. They furnished many a martyr to the ranks of the blessed to hasten by their prayers the day of resurrection for the Church in Ireland.—*Pilot*.

ALL SAINTS' CONVENT SCHOOLS, GREYMOUTH.

On the 7th and 8th of December, the pupils of the Convent Schools Greymouth, were examined by the Rev. Fathers Carew and Goggin, with very satisfactory results. On the 21st of December the plain and fancy-work, copies, etc., of the pupils of St. Patrick's school were exhibited in the large school-room. In the evening of the same day, the children of St. Patrick's school gave a concert, after which the distribution of prizes took place. The following is the programme of the concert: Entree, "Put me in my Little Bed"; song, Singing Class; duett, "Sweet Brier," Julia Courtney and Mary Burke; recitation, "The Mill," Rose Card and Jane McKendrey; solo, "Soldier's Return," Lizzie Webber; song, "Minstrel Boy," Singing Class, solo, "Snowdrift," Julia McGain; recitation, "Captive Lark," Lizzie Anderson; solo, "Maidenhood," Lizzie Webber; song, "The Cows are in the Corn," Singing Class; waltz, "Messenger of Love," Harriet Card; recitation, "The Evil Adviser," Annie Moran, Mary Burke, Minnie Nolan and Ellen Quin; duett, "Tripping through the Daisies," Harriet Card and Lizzie Webber; recitation, "Charles Bianconi," Julia McGain; song, "A Merry Christmas," Singing Class.

On the 22nd December, the Young Ladies' School, All Saints' Convent, Greymouth, presented a very pretty appearance. The work of the pupils was exhibited consisting of copies, exercises in various subjects, drawings, fancy and plain work, different kinds of laces, gipsy table, artificial flowers etc.—so numerous and well done as to elicit from the crowds of visitors the highest praise. On the evening of the 22nd, the children of this school gave a concert. The following is the programme:—Entree, song, "Early Flowers," Singing Class; march, "Ivanhoe," Misses Kate McDonnell and Ellen Webster; recitation, "The King and the Miller," Misses Kate McDonnell and Ellen Webster; duett, "Noah's Ark," Misses Anastasia Kennedy and Katie O'Connor; song, "The Ship's in the Bay," Singing Class; duett, "Home to our Mountains," Misses Katie Dungan and Edith Brown; recitation, "Absalom," Misses Maryanne Ashton; duett, "Gaiete de Coeur," Misses Lizzie Griffen, Teresa Griffen, Maggie Dupré and Sophia Dupré; song, "Going from the Cotton Fields," Singing Class; solo, "Waves in a Storm," Miss Lizzie Griffen and John Ainsworth; recitation, "The Angels," Misses Agnes Joyce, Anastasia Kennedy, Cecilia Foote, Katie Dungan and Katie O'Connor; duett, "Naughts and Crosses," Misses Sarah Phillips, Lizzie Brown, Alice Dorrian, and Emma Dungan; song, "When the Wind blows from the Sea," Singing Class; duett, "Diabelli," Misses Lizzie Griffen, and Kate McDonnell; recitation, "The Drowning Fly," Emma Dungan; vocal duett, "Exiles Home," Misses Maryanne Ashton, Florence Ashton, and Sarah Phillips; schottische, "Maidenhood," Misses Florence Ashton, Agnes Joyce; French recitation, Miss Mary McDonnell; duett, "Spirit of the Ball," Misses Teresa Griffen and Agnes Joyce; recitation, "Charade," Misses Maggie Dupré, Alice Foote, Teresa Griffen, and Sophia Dupré; "Clochettes," K. McDonnell, M. McDonnell, J. Ainsworth and M. Ainsworth; "Christmas Song," Singing Class; "Irish Diamonds," Miss Lizzie Griffen and John Ainsworth; "The Musical Surprise," Singing Class and Misses Kate McDonnell, Mary McDonnell, Maggie Dupré, Maryanne Ashton, and Florence Ashton.

Before proceeding to distribute the prizes Rev. Father Carew expressed his satisfaction as to the state in which the school was found on close inspection by Father Goggin and himself.

The following is the prize list:—

Christian Doctrine.—Prize in first class, Miss Kate McDonnell; prize in second class, Miss Teresa Griffen; prize in third class, Miss Mary Norman.

Prize for Amiability, Miss Kate McDonnell.

Application.—Prize in first class.—Miss Mary McDonnell; prize in second class, Miss Alice Foote; prize in third class, Emma Dungan; prize in fourth class, Anastasia Kennedy.

Arithmetic.—Prize in first class, Miss Kate McDonnell; prize in second class, Miss Alice Foote; prize in third class, Miss Emma Dungan.

Writing.—1st prize in senior division, Miss Lizzie Griffen; 2nd prize in senior division, Miss Mary O'Brien; 1st prize in junior division, Miss Teresa Griffen; 2nd prize in junior division, Miss Cecilia Foote.

Grammar and Analysis.—Prize in first class, Miss Katie McDonnell; prize in second class, Miss Maggie Dupré; prize in third class, Mary Ann Kelly.

Geography.—Prize in first class, Miss Lizzie Brown; prize in second class, Miss Maggie Dupré; prize in third class, Miss Alice Dorrian.

Prize for History.—Miss Mary McDonnell.

Prize for Flowermaking.—Miss Lizzie Brown.

Prize for French.—Miss Mary McDonnell.

Reading.—Prize in second class, Miss Agnes Joyce; prize in third class, Miss Sophia Dupré; prize in fourth class, Miss Katie Dungan.

Instrumental Music.—1st prize, Master J. Ainsworth; 2nd prize, Miss Katie McDonnell; 3rd prize, Miss Agnes Joyce; 4th prize, Miss Katie O'Connor.

Vocal Music.—1st prize, Miss Maryanne Ashton; 2nd, Miss Sophia Ashton; 3rd, Sarah Phillips.

Drawing.—1st prize, Master Harry Griffen; 2nd, Master Frank Dupré.

Labourer Michael Lyman left his five year-old daughter Mammie in charge of their home, in the fourth story of the tenement 444 Henderson street, Jersey City, on Saturday night, while he and his wife went out to make some purchases. The little one climbed to the open window and called out "Good-by, papa," as her parents were going down the stoop. The next moment she lost her balance and fell headlong to the side walk. She died in a few minutes.