

women with a full sense of their duty to God, to their fellow-men, and to themselves. They realise that this sense of duty is not to be learnt like a lesson in school; that occasional—nay, frequent—references to it will not suffice; that it must be taught by word and by deed, and that the very surroundings have their bearings upon it; that life must be lived with this sense of duty ever to the fore; hence the insistence, in the face of opposition and competition which would have crushed any less in earnest, made at the cost of great personal sacrifice on the part of Catholic teachers in Catholic schools, upon the cultivation of the Catholic atmosphere. This, in the concrete, is their way of expressing the truth that education is not synonymous with instruction; that moral education and training must go hand in hand with the child's mental development.' 'The aim of the French Catholic schools,' adds this Protestant clergyman, 'is to inculcate Catholicism as a life to be lived, not merely as a doctrine to be taught and learned, or as a collection of information to be acquired whether in or out of school.' What has followed from the State war upon religion, both in and out of the school, will best be told in another issue.

Notes

Bogus Nuns

A few weeks ago a news paragraph went the rounds of a section of the New Zealand secular press, announcing the breaking-up of an orphan asylum in Chicago that was alleged to have been conducted by an association of Catholic nuns. The real facts of the case are now the common property of the American press. The alleged 'nuns' were not Catholics. They were three impostors who assumed the religious habit in order the better to appeal to the pity of a great city that is largely Catholic. They were the agents and accomplices of a non-Catholic criminal who, with fraudulent intent, donned clerical attire and called himself 'Father' De Lubicz. The bogus 'priest' netted some £10 to £13 a day from the operations of the sham 'nuns,' and the precious quartette spent the money in riotous living, while the fifteen hapless inmates that were taken in to give a color to their 'charity' were half-starved and mistreated. From our American exchange we learn that the enterprising coterie of criminals have been arrested and brought to justice.

The 'Catholic Encyclopedia'

The *Catholic Encyclopedia* has not escaped the 'back-wounding calumny' that (as Shakespeare saith) 'the whitest virtue strikes.'

'What king so strong

Can tie the gall up in the slanderous tongue?'

This time (like the termagant in the old play) slander had 'a free tongue and a bold invention.' It coined and industriously circulated the report that the *Catholic Encyclopedia* had fallen under the censure of the Holy See. A cabled reply from Rome made it clear that the whole story was a fabrication from top to finish. Meantime, this great Catholic work of reference continues to win laurels of praise from every part of the Church's wide domain. It has also attracted, through its wide and varied scholarship and its judicial temper, widespread and commendatory attention from Protestant sources in Europe and America. The *S.H. Review* quotes a very recent instance in point, from an editorial article in the *Sabbath Recorder*. 'The breadth of view which the *Encyclopedia* takes,' says the *Recorder*, 'whenever the history of Protestantism comes within its scope, will surprise the average Protestant. The *Sabbath Recorder* theologically and logically stands at the extreme antipode when compared with Catholicism. Nevertheless, we appreciate the fairness and thoroughness with which this *Encyclopedia* presents its claims. No well equipped public library, to say nothing of private libraries, can afford to be without this *Encyclopedia*.'

Three volumes of the *Encyclopedia* have been already published, and the fourth will shortly appear. Each succeeding volume more amply justifies the verdict of Cardinal Gibbons, who refers to it as 'a great work of reference, equal to anything of its class in foreign countries, if not in certain respects the very best of its kind.'

In France

The *Catholic Times* summarises, in its issue of October 9, an interesting article by the Paris correspondent of the *Guardian*

(Anglican) on the results of the separation of Church and State in France. 'In spite of some drawbacks,' says the *Catholic Times*, 'he finds that many benefits have arisen. Thus, the Church is relieved from its former obligations towards the State, it enjoys liberty, it has no diminution of its civic rights, its Bishops are not Government nominees, its clergy are appointed by the Bishop. But it is poorer. Still, the faithful in every parish and diocese are working zealously to raise the funds required for the support of the clergy and the maintenance of divine worship, and on the whole with success. Yet many of the priests are in such dire poverty that they are forced to labor for their daily bread. Curious are the kinds of secular employment which they take up. Some are secretaries to Municipal Councils, some work in the fields as farm laborers; others are artists, sculptors, and portrait painters. One has patented an incubator for chickens, another breeds rabbits, another cultivates snails, another makes jellies and jams, another makes bicycles, motor-cars, and sewing-machines, and another is a turner of chair and table legs. Watch and clock making, tailoring, knitting, printing, perfumery are the occupations of others. And the list might be lengthened. These toiling priests have banded themselves together in a union called The Alliance of Working Priests, which already numbers six hundred members. Thus do the French clergy, in the day of their dire distress, prove that their spirit of faith can face the calls of poverty. But the distress will deepen when the pensions allowed to some of the older priests dwindle and cease. Then will come the full pressure of poverty, when all the clergy, without exception, must be maintained totally from the alms of the faithful. Let us hope by that time the faithful will have grown accustomed to the duty of supporting their ministers of religion.'

DIOCESE OF DUNEDIN

All the pupils presented by the Sisters of St. Joseph, Por: Chalmers, at the recent music examinations, conducted by Mr. Henry Saint-George, were successful. The names are: James Gorman, Mona Healy, Nellie Varney, Vera Watson, and Gladys Barker.

The following are the results obtained by the pupils of the Dominican Nuns of Southland in the recent Trinity College musical examination, held at Invercargill, by Mr. H. Saint-George:—Senior: Reina C. Gifford (Bluff), 81 (honors); Ruby Hannah (Bluff), 76 (pass). Intermediate: Marion Nelson (Invercargill), 68; Vera Bews (Invercargill), 61. Junior: Dorothy Hamilton (Invercargill), 88 (honors); May O'Byrne (Invercargill), 83 (honors); Helen Pow (Invercargill), 75; Ada Crawford (Invercargill), 75; Olive Durie (Invercargill), 71; Mary Hynes (Invercargill), 70. Preparatory: Eva Imlay (Bluff), 79; Nellie Giles (Bluff), 71.

The following are the results of the Oxford Local Examinations held at St. Dominic's College in June last:—Senior: Hannah Burke, Associate in Arts. Junior, certificate: Johanna O'Leary, Hazel Tighe-Umbers. Passed in five subjects: Imelda Gaffaney, Kathleen Wallis, Irene McLennan. Preliminary, certificate: Maggie Burke, Beryl Callaghan, Mary Mackie. Passed in five subjects: Ethel George, Alice Norris, Aileen Moritzson, Maggie Nolan, Mona Thurston, Molly Coughlan, Nellie Millar. We understand that the Education Department, Wellington, has intimated that exemption will be allowed to successful senior Oxford students from corresponding subjects in the annual teachers' examinations.

ARCHDIOCESE OF WELLINGTON

(From an occasional correspondent.)

November 23.

Yesterday (Sunday) Catholic sailors to the number of eighty from the squadron, which is anchored in the harbor, marched from the wharf to St. Mary's Church. Mass was celebrated by the Rev. Father Schaefer, S.M., and the Very Rev. Dean Regnault, S.M., preached on 'Prayer.'

The members of the Wellington Catholic Club cricket team journeyed to Porirua on Saturday afternoon to try conclusions with the local Asylum team. They were defeated by 150 runs to 35. After the game the visitors were entertained by the officials. Mr. T. McGovern, on behalf of the club, thanked the captain and officials for the splendid reception given his team.

The local secretary of the Trinity College of Music, London, has been advised that the following Convent pupils have been

J. TAIT, Monumental Sculptor
273 Cashel Street W., Christchurch.

{ Just over Bridge } Manufacturer and Importer of Every Description of
and opposite Headstones, Cross Monuments etc., in Granite, Marble
Drill Shed. and other stones.