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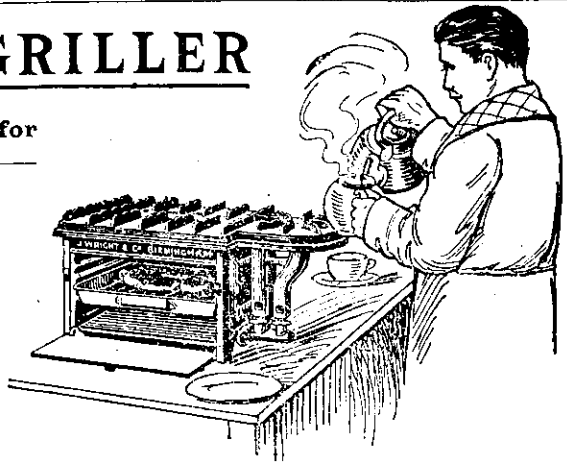
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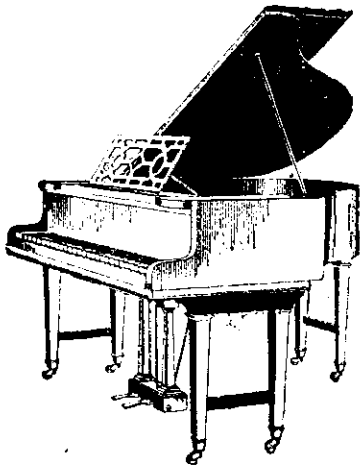
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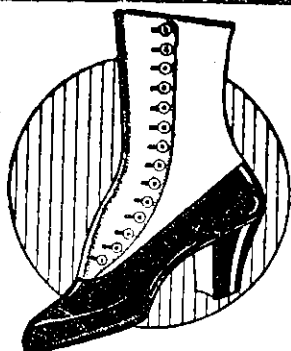
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CLEANINGS FOR NEXT WEEK'S CALENDAR

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

GRAINS OF GOLD.

THE HEART OF JESUS.

O Heart of Jesus glowing
 With love to overflowing,
 To mine be ever nigh;
 So that with flame supernal,
 My heart may burn eternal,
 Before Thy throne on high.

O Heart consumed for creatures
 Who bear Thy Father's features,
 Can these Thy longings still?
 Canst aught from them desire,
 But that the heav'nly fire
 Of love their hearts may fill?

My heart, too small to compass
 Thy love, still dares trespass
 When passion doth o'erwhelm,
 Yet Thou dost flood with graces
 This heart when it retraces
 Its steps from sin's false realm.

O Heart of Friend the truest,
 When earthly friends are fewest,
 How sweet to know Thee near!
 When my sad heart is aching,
 With sorrows well-nigh breaking,
 Thy heart doth mark each tear.

O Heart of light effulgent,
 So tender, so indulgent,
 To sheep that go astray!
 The darksome path Thou lightest,
 The wayward heart invitest,
 With love both night and day.

O Heart in vain dilating,
 Desiring, bleeding, waiting
 To close in fond embrace
 My poor, weak heart—ah, render
 Its love Divine and tender,
 By Thy sweet power and grace.

—Catholic Tribune.

To be proud of learning is the greatest ignorance.—
 Taylor.

Nature is lavish in the production of everything
 but great men.—Hubbard.

It's a good plan to believe only half you hear, and
 then forget most of that.

Skilful men usually know how to disguise their
 skill.

The misery of man proceeds not from any single
 crush of overwhelming evil, but from small vexations
 continually repeated.

The world is governed more by ideals than by
 ideas; it is influenced more by living, concrete models
 than by abstract principles of virtue.

A large number of our New Year resolutions are
 like footprints in the snow; they are very definite at
 first, but soon melt away.

An amiable man without much ability is often
 seen, as also the able man without much or any amia-
 bility. Too rarely do we find these qualities well
 mixed.

The Storyteller

PHILEAS FOX, ATTORNEY

By ANNA T. SADLIER.

[By Arrangement with the *Ave Maria*.]

(Continued.)

XII.

The next afternoon a notice appeared above that newly-varnished sign on the office door, to the effect that Mr. Fox had left town on professional business. The lawyer was thus forced to interrupt, for those few hours at least, that stream of petty affairs which had begun to flow into his office; but he consoled himself with the reflection that Saturday afternoon, especially in summer, was usually a slack time, and that the notice above mentioned would really serve as an advertisement.

Solacing himself with these reflections, Phileas took a train, which bore him to a solitary way station far up in Westchester County. He left the city, with its noise and dust, behind him; and journeyed on, past the Harlem River, with its great bridge swinging lazily open to permit the passage of a boat, and its shores dotted with small houses or occasionally with the tall chimney-stacks of a factory.

The motion of the train was restful after the fret and fever of the scenes whence he had escaped; and he was almost sorry when that short journey was over, and he had to alight at a station without the smallest claim to architectural or any other beauty. Rude wooden benches, within and without, constituted the only furniture, save for an equally primitive desk occupying a corner. There was likewise a station-master, who seemed principally busy in coming in at one door and going out at the other. Phileas contrived to engage this man in conversation, discovered from him a small inn where he might put up for a day or two, and made, moreover, a few cautious inquiries as to the house he had come to see.

'There ain't none such as you describe, that's occupied,' declared the agent, who was taciturn; nor could he be moved from this declaration.

Phileas, therefore, taking his suit case, accepted the services of a single vehicle, which stood forlornly waiting the chance of wayfarers. And in this he was rattled and jolted speedily to the small country hotel which must be his temporary abode. Here he made inquiries which were still more cautious, as he feared the place might be the headquarters and centre of gossip; but could learn nothing in particular. After his repast, which consisted of bacon, eggs, radishes, and fried eggplant, he set forth on a preliminary voyage of discovery. He walked up a broad but lonely highway, showing on either side ravines, tree-clothed and verdant. The faint, aromatic smell of the woods came borne on the night breeze that waved the tops of the trees. A bird or two still sounded a note, breaking the silence harmoniously; a star glittered in the west—the star 'beloved of lovers,'—and presently a myriad more came shimmering into view in the bright disc of the firmament.

Phileas lit a cigar, so often the solace of darkness and loneliness; and, after a brisk walk of some moments, discovered a house which must necessarily be that of which he was in search, since no other of its kind was anywhere in evidence. He paused before the low wooden gate, concealing himself, lest any eyes were observing him, in the shadow of a tree which bent downward almost to the ground. But the windows were, one and all, blank pages,—almost invisible in the complete obscurity which enveloped the place. Not a twinkle of light, not a sound nor movement of any sort to indicate human presence. He tried the gate: it yielded, but with a certain stiffness, as though its joints were unused to exercise; and, passing in, he

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stood gazing up at the house. As well as he could determine through the gloom, it was long and low, with no particular pretensions of any sort. Its wide verandah was elevated very little above the grass-grown lawn, which at the rear stretched downward, as he presently discovered, through a series of natural terraces to the banks of Long Island Sound.

It was a weird, ghostly place; and, though Phileas was as untroubled by fear as any young man of powerful frame and athletic training could very well be, he was acutely conscious of the eeriness of the atmosphere. He walked slowly around the verandah, striving to peer in through each long French window that reached to the very floor. All was impenetrable blackness. With a sigh, he gave up the attempt to make any further discovery that night, and strode home to the hotel, marvelling whether the mysterious lodger, John Vorst, if it should chance to be he, or any other person, could be at such pains to conceal the remotest trace of his presence.

Next day being Sunday, Phileas left word that he should be called early in the morning, for 8 o'clock Mass at the Catholic church, which, as he was informed, was distant half a mile or more from his hostelry. After Mass, he called at the modest rectory; but the pastor was absent, his place being taken by a stranger. The latter received Phileas cordially, but he could give him little or no information as to the district or its inhabitants. The young man turned away in disappointment. That was another hope dashed to the ground. Carefully as he had scanned the faces of the congregation, there was not one who, by any possibility, could have answered to the description of the missing defendant.

He inquired if there was to be another Mass, and was told that there was not, as the officiating priest had to sing High Mass farther up the line. Phileas was for a moment oppressed by a discouraging sense of failure. From Mrs. Wilson's account of the man who had been her husband, it was evident that he was a practical and even devout Catholic; so it was certain that if he were in the vicinity he would not be absent from Mass on Sunday,—unless, indeed (and Phileas brightened at the suggestion), that he might be ill or incapacitated from attending church at so considerable a distance from his house.

Fortified by this hope, Phileas enjoyed a plain but excellent breakfast, to which the morning air lent a particular relish; after which he sallied forth once more in the direction of the apparently deserted dwelling. As he really saw it first that Sunday morning, with the charm of the Sabbath sunshine over all, he literally fell in love with the place, and applauded John Vorst, or whoever might be its tenant, for his superlative taste in the choice of a residence. Old rather than new, shabby rather than elegant, it nestled like a bower in those exquisite surroundings,—a lawn that was far from well kept, a flower-garden that had run riot, below which, down through refreshing masses of greenness, lay the Sound, blue and clear as the sky overhead, flowing placidly upon its way, with delightful ripples and gurgles. It was a paradisaical spot, with ambrosial airs, and the checkerwork of light, radiant, multifiform, through 'the incommunicable trees,' and the murmurings as of peace and content amongst their branches; a spot that should be essentially for love and happiness; a place, thought Phileas, paraphrasing the poet, which should be possessed only by the 'loving and the loved.'

The young man made a leisurely but very thorough tour of inspection about the house. He looked in through the slatted blinds of the long French windows, and beheld low-ceilinged but cheerful and spacious apartments, papered in quaint, flowered patterns, and with furniture grimly immovable against the walls. He tried the doors; he strove to undo the blinds; and at last he rang the bell, which reverberated with the hollow mockery of a sound through the vacant rooms and up the stairs (though it was evident that no feet ascended or descended them), and along halls inhabited only by the memory of the departed tenants. The

summons, though several times repeated, seemed as futile as the agonised appeals made by sorrowing survivors, to those who have passed beyond the soundless bourne. If John Vorst or any other human being were there, he was in hiding with a vengeance.

So Phileas reflected, though he felt morally certain that there was no one within those four walls. Solitude had set its unmistakable seal upon that domicile. For a human presence always makes itself felt, even if it be in some intangible fashion; and the impalpable loneliness of its absence is curiously perceptible even to the least impressionable. Therefore, a deserted dwelling in a rural district becomes almost invariably a haunted dwelling.

Phileas threw himself upon a bench on the back verandah, and gave himself up to a delicious laziness, through which floated a variety of thoughts. And those thoughts included, amongst many others, a pleasant memory of that girl who had so far lightened by her cheerful personality the somewhat dreary windings of the case of Spooner *vs.* Vorst. He felt a sudden, keen longing for her society. How delightful it would be if she were to appear! And how she would enjoy the mystery and the loneliness of this place, with the loveliness of its situation! The young man realised with a new thrill of interest that in that eager, animated nature he could find a fresh stimulus, and how powerful might be its help in unravelling the windings of that mystery through which he had to find his way alone. Feminine intuition has solved many a difficulty, gained the key to many an enigma. If only he could have taken Isabel into his confidence! He smiled at the notion; and smiled, too, over his cigar, at various little witticisms or quaint observations of hers that had stuck in his memory. She was so charming, he thought,—so perfectly companionable! There was her special attraction.

Thus smoking, and thus pondering pleasantly and idly, Phileas now and again saw pass a boat heavily laden with passengers going up the Sound. Its splashing and its sputtering alone broke the silence. At intervals catboats scudded along with gleaming sails of white spread to catch the breeze blowing briskly from the west. Smaller craft, with energetic rowers, flew over the surface of the stream; and cheerful voices floated up to the idler on the bench, breaking in upon his reverie. It was very shortly after the passage of the largest boat of all, bearing passengers to New London, Norwich, or other Connecticut ports, that, as if evoked by its whistle and its huge bulk outlined against the sky, a figure suddenly became discernible behind a clump of trees; and Phileas presently heard a heavy step crunching the dry leaves, relics of a past autumn, that had been suffered to accumulate.

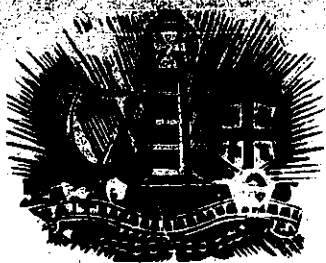
(To be continued.)

THOSE ANGEL FACES

Candidly, the world is pessimistic, and the joy of living has developed into a contempt of existence, which is demonstrated in current reviews, where long articles are printed arguing the necessity of a change. The cold hand of this century's philosophy points to the grave as the final answer.

Such were the reflections of young Henri Du Bois as he looked from his window on Paris one winter morning. The storm of the previous day had ceased, and now the snow-clad city seemed to wear a silver mantle as it lay in the light of the rising sun. But there was no joy in his heart as he gazed on this scene of beauty. For years pleasure had left him and happiness appeared but as a dream from which he had awakened. His was a nature essentially reflective—he lived from the interior, not the exterior; therefore he had few friends. Once he had rejoiced in all nature's phases: in the shining of the stars, the swaying wave, the mystery of sunset and the wonder of dawn.

From the beauty of the exterior world his whole heart rose in adoration to the Eternal Beauty of which



MOTTO.

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all he saw was but a feeble reflection. His life was indeed an act of love towards God the Creator, revealed in the mystery of His creation, towards the same God hidden in the testament of His love. It was perhaps at Benediction that his soul was most suffused with light, and the contemplation of the pure white Host shining as a star in the golden ostensorium drew from him all earthly affection.

Now all was changed. He had passed through the most dangerous period of youth without a guide and he was at present adrift on the sea of doubt. The cold wind of materialism had banished his faith and replaced it with a weariness which could find no rest. Du Bois looked upon life to-day as an evil, a tiresome succession of countless days and nights which he would have soon cease. The future was as a desert, and the lingering light over the hills at sunset made him long for what he termed the eternal sleep of death; he thought morbidly of the solitude of the grave, of its quiet and of its rest. Ambition, too, had departed, for he looked only upon the evil of life—never upon its good.

'Take your obstinate optimism,' he would say in the words of his favorite philosopher, 'through the hospitals, lazar houses, and surgical chambers of horrors, through the prison, torture chambers, and slave cells and over the battlefields and into all the dark retreats of misery and surely he will see of what sort is this *meilleur des mondes possible*.'

This condition of mind brought no happiness to Du Bois, for he did not bear loss of faith with indifference; rather it pierced him to the soul. As he paced his study this morning, he realised as never before the miserable emptiness of his life, and he was 'terrified at his solitude, the solitude of a great soul in which there was no altar.'

'Either madness or self-destruction!' his very heart cried out almost articulately, so keen was his despair.

Late in the afternoon the city presented a contrast to these thoughts which still remained a merciless iron in his soul. It was growing late and the music of many sleigh-bells filled the air—the streets were thronged with busy pedestrians, for it is Christmas Eve. To escape from an atmosphere of anticipation which he could not share, Du Bois entered a Museum, where he found distraction, being a connoisseur of antiquities. Here, among the remains of a people dead, hours were passed. Priceless inscriptions from Egypt, Assyria, and other Asiatic countries, curiously wrought jewellery, beautiful and strange earthenware, all brought to him the life of that mysterious East which will ever be unfathomed, never understood. He stood in awe before the relics of Greece and Rome, before the dominator of the mind and the ruler of the world.

'Beautiful Greece!' he exclaimed, 'it is thou who art the mother of soul, mother of those divine ideals which ravished the mind through all ages: and still more wonderful Rome, queen of the world, the civiliser who prepared the way for the perfection of modern life!'

He was now in the manuscript collection. Studying with interest the Evolution of the Book, he came to an open missal, one of those rare treasures which record the patient skill and talent of the medieval monk. He approached it with curiosity, admiring the richness of color which time had so well preserved. His eye fell on the open page—on the final chapter of the Apocalypse, almost the last words of the great apostle expressing intense love and longing for the Master he had served on earth. It was as though a light had passed before him; then his eyes grew dim. Was it indeed faith that had returned to him? or only the influence of the moment which made him more than read '*Veni Domine Jesu*'?

Forgotten thoughts, forgotten aspirations, and above all that forgotten God rose before him. '*Veni Domine Jesu*.' It was one of those moments in which heaven opens to the wanderer, in which in an instant wonderful mysteries are revealed to the soul. The present seemed no more. He saw before him the Christ of his youth, pointing to His Sacred Heart. 'O again *Veni Domine Jesu*!' his soul cried out, and he turned away—away from this place where memories were re-

vived which he would forget, away from light, into the darkness of the night.

The stars were shining brightly; quiet had fallen upon the city. Hours had passed and he knew it not. Feelings which he could not quell arose within him—an awkward love for this Christ Who held His hand extended to him. '*Veni Domine Jesu*'—but could He come to him, to one who had so forsaken Him, so despised Him, so betrayed Him? His life appeared now as a dark road, over hard rocks; no love, no peace, only thoughts of self. And could this Lord come? It was too much!

But the ways of life are unfathomable. Apparent accident is often the providence of God. Du Bois, without knowing, had come to Notre Dame, and, seeing others enter, followed. It was near midnight, that solemn hour made sacred by the birth of the Son of God. Mass was about to commence, and as the young man knelt, the brilliant star above the altar shed its rays over this darkened mind and again he prayed, '*Veni Domine Jesu*.' Suddenly it seemed as though an angel chorus were drawing nigh, first in the distance, then nearer and nearer till the glorious, joyous 'Adeste Fideles' resounded through the long aisles of the great Cathedral. As the glad voices sang again, '*Venite in Bethlechem*,' he stood in spirit on the dark Judean hills effulgent with glory of heaven; while angels awakened the slumbering shepherds and bade them seek the Desire of the everlasting hills: and it was as if one of that bright host had come to him and whispered: 'Come, let us, too, adore!'

He had prayed for Christ to come, and he knew now that He was here, in lowliness, in poverty, as a little child, so that he need not fear. '*Puer natus est nobis et Filius datus est nobis*.' He approached the crib, knelt, and, gazing on the Divine Child, became himself a child—a child of God. Doubt gave place to faith, darkness to light, weariness to rest, sadness to joy, tumult to peace. He had followed the star of prayer and found his home again in Bethlechem.

TWO CONVERT PRIESTS

Among those ordained to the priesthood at St. Mary's Cathedral, Sydney, by Archbishop Kelly, on November 30 was the Rev. W. J. Geer, M.A., eldest son of the late Anglican Vicar of Mildura (says the *Tribune*). Father Geer was educated at Ballarat College, where he matriculated with honors, and won a Trinity College (Melbourne University) Exhibition. After a three years' course at the University he gained his degrees in arts. Then, as an Anglican clergyman, he labored in the dioceses of Ballarat, Tasmania, and Sydney. About five years ago, when he was attached to All Saints' Anglican Church, Woollahra, Sydney, he was received into the Catholic Church. As Father Geer is the first ex-Anglican clergyman born in Australia to become a Catholic priest, his ordination will be received with much joy by Catholics throughout Australia.

On Sunday, December 3, another ex-Anglican clergyman, Rev. W. Bisset-Carrie, M.A., was raised to the priesthood. Father Carrie is a native of England, and a graduate of Cambridge University. As an Anglican clergyman he worked in England and in various places in Queensland, and just prior to his conversion he was Rector of Sandgate, Queensland. He was ordained by Bishop Sheil at Rockhampton, Queensland, in which diocese he will now labor.

Both Father Geer and Father Carrie did their theological course at St. Patrick's College, Manly, N.S.W. Including the above, no fewer than twelve priests will be ordained at Manly in the ordination ceremonies for this year.

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I confess that when the Pastor narrated the story of the Evil Presence to us, some of us at least felt that the climax of the evening had been reached. There were just six of us in the little Maine Rectory, and we had spent the evening pleasantly in telling stories and anecdotes, and in swapping experiences.

It was an argument over one of Mgr. Benson's tales, which led us into the field of ghost stories, and the Pastor had told the story of the Evil Presence to establish the fact that the particular story of Benson's, which was being questioned, was neither impossible nor absurd. The disputed story had to do with the impression which is made on the ether or on some intangible matter by violent emotion such as generally accompanies murder or suicide. The Pastor argued that an impression can be made on this unknown medium in some such manner as an impression is made on a sensitive photographic plate by light.

When he finished the story of the Evil Presence, which he insisted was true, I confess that I for one was terrified by its horror and mystery, and was glad that there was as yet no movement on the part of the company to retire. The Curate, who had argued against the possibility of such happenings, remained silent for some time in the face of the facts presented, but he looked unconvinced.

There was a young priest from Ireland present, who had followed the story with the keenest interest, and after it had been finished, he remarked that he believed it to be quite true, and that, moreover, he believed that such happenings were not at all uncommon. He maintained that even the material science of the day took cognizance of those things in their theory of environment and its effect on character.

"Of course," he observed, "I do not mean that we believe in the spiritual character of these phenomena, but in their theory of the influence of environment there is much which is very similar to the theory illustrated by the Pastor in the story he has just told."

"If these experiences are so common," retorted the Curate, "it is very peculiar that no one in the present company has experienced them. Even the story that the Pastor has told so realistically is on hearsay evidence."

"If you want evidence with regard to these phenomena, read us some of the data which the Society for Psychical Research has published. Read the investigations of Sir Oliver Lodge and some of the foremost British, American, and Italian scientists—many of them rank materialists—and be convinced."

"I've read some of it," retorted the Curate. "It's all bosh, filled with false philosophy from beginning to end. These men are merely groping for the light like moles in obscure cellars, and are shutting their eyes when they are in the face of the noonday sun, which is God's Truth. See what fools some of them are, even the cleverest. They were imposed upon by Palladino, the notorious Italian medium, who was an arch-fakir. Even the celebrated Lombroso himself was fooled. As for me, I never met any man whom I would consider sound, healthy, and normal, who ever experienced any of these so-called phenomena. They exist chiefly, I believe, in the disordered imagination of hysterical and abnormal people. The only difference between these abnormal people and the people in the insane asylum across the river is that the visions of the so-called sane people are only momentary, while in the case of the insane they are fixed hallucinations."

"I see, Father, that you're pretty much of a sceptic. Now, would I fall under your concept of a sane and healthy person?"

The Curate laughed as he looked at the young priest, over six feet tall, handsome and well built.

"Yes, you could make my football team if I were forming one," he responded.

"Then, perhaps, Father, you will listen patiently to a little experience I had myself—somewhat along the lines of the story told by the Pastor. I have never told it before, save only to my confessor, because I

know the world is very sceptical about such things, and I have no desire to be considered a fool.

* * * * *

"Two years ago, I was in Chicago, on my way West, and I was travelling with another priest who belonged to the Leavenworth diocese. We intended to stay in Chicago only a night to break the long journey, as the weather was warm, and we were both tired after the run from New York. Neither of us knew that there was being held in Chicago at the time a convention of a Masonic association, until we found that all the hotels were crowded. We tried two of the largest, and they did not have a room to spare, and when we had received the same answer at a third, I said to the clerk, "Can't you find us some sort of a room? We are only going to stay one night, and can put up with inconveniences. We are both fagged, and it's getting late."

The clerk hesitated a few seconds, and then said slowly, "Yes, I can give you a room—but—er—its location is not very desirable. It has not been occupied for some time. There are two beds in it. If you wish to take it, I will have it made up immediately."

"Certainly," I said, "we'll take it. Anything at all will do for the night."

He called the bell boy and said, "Take the gentlemen to six-twenty-nine!"

The bell boy looked at the clerk in surprise.

"Six-twenty-nine?" he asked hesitating.

"Yes, that's what I said," answered the clerk sharply, tossing the key on the desk.

The bell boy took it without a word, and the elevator quickly brought us to the tenth floor. We followed the bell boy down the long corridor, and came to number six-twenty-nine.

The room had evidently been closed for a long time, and I felt that there was some mystery about an unoccupied room in a crowded hotel. But it was a good large room, with two beds, and we would be there only for one night.

We went to supper while the room was being prepared, and when we returned and switched on the electric lights, everything looked cheery and bright. We finished the office, smoked and chatted a little while, and retired early, for we had a long trip ahead of us the next day and planned an early start.

* * * * *

I don't know how it happened, but as soon as the lights were extinguished, I experienced a cold chill, and a certain feeling of indescribable terror took possession of me. The windows were open, and there was a little breeze stirring, but the curtains swayed back and forth so regularly that they seemed to be manipulated by invisible hands. Once I thought I heard the patter of feet in the room, and I sat up straight in bed, but I saw nothing, and all was still. My nerves, I thought were getting unsteady, and I began to try to get sleep by counting sheep, and employing every other device that I could think of. Meanwhile, I could tell by the stentorian breathing of my fellow traveller that he was voyaging safely in the land of Nod.

Had I been alone, I would have arisen and turned on the electric lights to dispel the haunting shadows that filled the room, but I was ashamed to awaken my companion and admit my fears. A cold breeze blew steadily for an instant, and I fancied that the door opened and shut. I sat up in bed, and stared at its white outline. No one had entered, so far as I could see. My nerves were certainly unstrung, when such vain imaginings could lay hold on me.

I lay down again, blessing myself and resolutely shutting my eyes, resolved to pay no attention whatsoever to all these vain imaginings of an overstrained fancy, when I became conscious of the rocking chair in the room swaying back and forth. It is true, it stood near the open window, and the breeze might have started it swaying, but I could not persuade myself then or since that this was the cause. During a part of the night it rocked incessantly. If I had had sufficient courage, I would have pushed it away from

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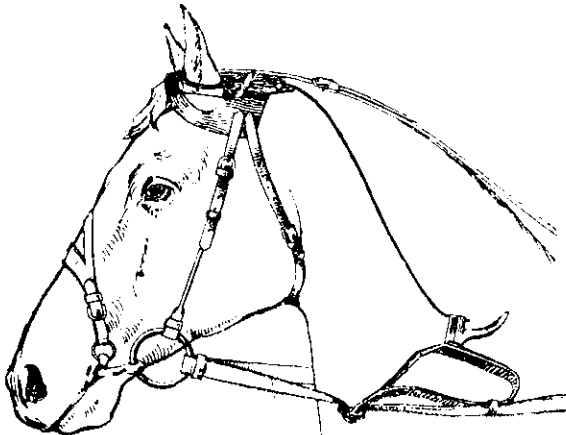
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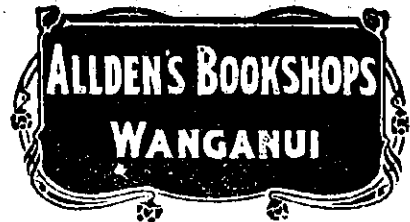
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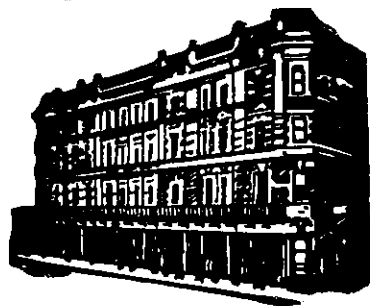
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the open window, for I tried to persuade myself that the breeze was causing it to move.

I tried in vain to sleep, and found myself now with eyes shut, now with eyes open, staring into the darkness, as I heard the rocking chair move or the floor creak as if some one walked on it or the mysterious footstep, soft and light on the rug. Far below us, the noises of the city gradually died out. In the early part of the night I could hear the clang of the electric cars, the tooting of automobile horns, the cries of the newsboys, and the thousand and one nocturnal noises of a great city. Now all was becoming silent.

I had heard ten strike, and then eleven, and then twelve, and the city was still. Several times I was on the point of dozing off after twelve when one of the mysterious noises within the room would render me once more alert and sleepless. One o'clock struck, and I became aware of a presence in the room. The darkness in one corner seemed to gather, till it achieved a fantastic and threatening shape. Its size was gigantic. It seemed to touch the ceiling. I tried then to call my friend, but my voice failed. I tried to compose myself, to persuade myself that I did not fear, but I was really frozen with horror. I could no longer persuade myself that the presence was a creation of my imagination. It was really tangibly something objective and external. Once I thought the shadow drew near, and a cold hand passed over my face, but I blessed myself, and it retreated.

Smaller and smaller it grew, but more and more and more clearly defined. It was assuming figure and shape and the shape was that of a woman. I could see her face now, but not clearly for it was turned from me. She was looking toward the door. She wore a long flowing gown of white, luminous and dazzling.

When she turned toward me I saw that her face was beautiful but distorted with passion. Her hand was raised high above her head and in it there was a ghostly dagger. She turned her eyes toward me and the face took on such a devilishly hateful and malignant look that my blood froze. She seemed to advance toward me.

Then I found my voice. I shrieked and my friend sat up instantly in bed wide awake. The shade paused and I saw the dagger fall and bury itself in the white bosom. There was a subdued groan and the sound of a fall and the vision disappeared.

My friend jumped up and turned on the light. I was absolutely unable to move but lay there white and shaken after the terrible experiences of the night.

After a while I followed my friend's example and arose and dressed. Meanwhile neither of us had uttered a word. Finally, I asked "Did you see it?"

"The woman," he said. "Yes, I saw her. What a devilish expression on her face. I shall never forget it."

Then I observed that his face too was white and that he was trembling.

We left the accursed room as soon as we could and sat the remainder of the night in the lobby. The night-clerk was all apology when my friend reported to him that we could not sleep in the room. The hotel man admitted that the room was never occupied, and said that he did not understand how it had been given to us; that no one was able to sleep comfortably in it.

My friend without narrating our weird experiences asked him what the complaint of others had been and the clerk responded that a young woman had committed suicide in the room some years before under peculiarly tragic circumstances and that the room was believed to be haunted. The clerk added that some people had asserted that they saw the woman in the act of plunging the dagger into her breast, but he observed that these people probably knew the story and were victims of their own imagination. As for himself, he did not believe in it at all.

"Would you sleep in the room?" queried my friend of the clerk.

"I certainly would not," he answered, "Not that I believe in ghosts at all but I might imagine that I saw things."

"You might," we both cordially agreed—and left the hotel shortly after for the train.

The sceptical curate was visibly impressed.

"This was a real experience? You are not romancing?" he queried cautiously.

"You are a regular doubting Thomas," answered the Irish priest smiling. "I always carry holy water with me now when I travel."—Joseph Carey, in the *Boston Pilot*.

READINGS IN IRISH HISTORY

BY 'SHANACHIE.'

ST. EUDA OF ARAN (CONCLUDED).

Euda founded his first monastery at Killeany, close to the present village of the same name, and the fame of his austere sanctity soon spread throughout all Erin, and attracted religious men from all parts of the country. Amongst the first who came to visit Euda's island sanctuary was the celebrated St. Brendan, the Navigator, as he is called. Thither, too, came Finnian of Clonard, himself the 'tutor of the Saints of Eriu'; for Euda seems to have been the senior of all these saints of the Second Order, and he was loved and revered by them all as a father. Clonard was a great college; but Aran of St. Euda was the greatest sanctuary and nursery of holiness throughout all the land of Erin. Thither came, even from the farthest north, another venerable sage, Finnian of Moville, one of the teachers of the great Columcille. And thither, too, came Columcille himself, a scion of the royal race of Niall the Great, the ardent high-souled prince of Tirconnell, who had not yet quite schooled his fiery spirit to the patient endurance of injustice or insult. Therefore he came in his currach with the scholar's belt and book-satchel to learn wisdom in this romantic school of the sea. Here he took his turn at grinding the corn, and herding the sheep; he studied the Scriptures and learned from Euda's lips the virtues of a true monk, as practised by the saints and Fathers of the desert, and as daily exhibited in the godly life and conversation of Euda himself, and of the holy companions who shared his studies and his labors. Most reluctantly he left the sacred isle, and we know from a poem which he has left how dearly he loved Aran, and how bitterly he sorrowed in his soul when 'the Son of God' called him away from that beloved island to other scenes and other labors.

'Farewell to Aran Isle; farewell!

I steer for Hy—my heart is sore;

The breakers burst, the billows swell,

'Twixt Aran Isle and Alba's shore.'

He calls it Aran, 'Sun of the West,' another Pilgrim's Rome, under whose pure earth he would as soon be buried, as nigh to the graves of St. Peter and St. Paul.

With St. Columcille at Aran was also the mild-eyed Ciaran, 'the carpenter's son,' and the best beloved of all the disciples of Euda, and when Ciaran was called away by God to found his own great monastery in the green meadows by the Shannon's side, we are told that Euda and his monks came with him down to the sea shore, whilst their eyes were moist and their hearts were sorrow-laden. Then the young and gentle Ciaran, whose own career was destined to be so bright and so brief, knelt down on the white sand and begged his holy Father's blessing, while the tears rolled down his cheeks. It was too much for the holy old man to bear; in the pathetic language of Scripture he lifted up his voice and wept aloud—"Oh! my Brethren," he said, 'why should I not weep? This day our island has lost its choicest flower and the strength of religious observance.' So Ciaran got his Abbot's blessing, and

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entering his currach, sailed away for the mainland; but he often turned his streaming eyes to look back on Aran, the home of his heart, and on the little cells where his brethren dwelt, and the oratory of his beloved father, Euda, and the billowy cliffs of the holy island now fast fading from his view.

There is hardly a single one of the great saints of the Second Order who did not spend some time in Aran. It was, as we have said, the novitiate of their religious life. St. Jarlath of Tuam, St. Carthage the Elder of Lismore, the two St. Kevins of Glendalough, and others. There is no other part of Ireland so interesting as these Aran Islands, not only from their past history, but also from the great number of Christian remains that are still to be found on these shores. Nowhere else do we find so many and so various specimens of early Christian architecture. Euda divided Aran Mor into two parts. One-half he assigned to his own monastery at Killeany; the other or western half he assigned to such of his disciples as chose to erect permanent religious houses in the island. This, however, seems to have been a later arrangement, for at first it is said that he had 150 disciples under his own care; but when the establishment grew to be thus large in numbers, he divided the whole island into ten parts—each having its own religious house, and its own superior, while he himself retained a general superintendence over them all. The existing remains prove conclusively that there must have been several distinct establishments on the island, for we find separate groups of ruins at Killeany, at Killronan, at Kilmurvey, and further west at 'the seven churches.' (Dr. Healy.)

Such was St. Euda of Aran and his monks. Their lives were full of sunny hope and true happiness. That desert island was a paradise for those children of God; its arid rocks were to them as a garden of delights; the sunlight on its summer seas was a picture for them of heavenly joys; and the roar of its wintry billows reminded them of the power and the wrath of God. So they passed their blameless lives living only for God, and waiting not in fear, but in hope, for the happy hour when their Heavenly Father would call them home. Their bodies were laid to rest beside the walls of the little churches—their graves may still be seen stretched side by side, and who can doubt that their sinless souls went up to God in heaven?

WHAT THE MONKS DID FOR BELGIUM

When the German invasion closed the University of Louvain (says the *New World*), the professors of this historic institution were driven to many quarters of the globe. They found shelter and occupation in various universities of other countries, particularly in the United States. One of these scholars, Leon Van Der Essen, Ph.D., LL.D., Professor of History at the University of Louvain and member of the Royal Academy of Archaeology of Belgium, came to Chicago and for a while conducted a series of lectures at the Chicago University. While here he noticed how few were the histories of his country published in the English tongue. So he set himself to the task of preparing such a history. The volume has now been published.

Professor Van Der Essen treats of the whole of Belgium's history, starting with the Roman invasion up to, though not including the present struggle. A remarkable characteristic of the work is the cool, dispassionate even sympathetic manner in which the author treats all persons and people whose hands helped mould Belgium's past, whether to her joy or sorrow. Particularly notable is the manner in which he speaks of the work of the monks and monasteries and the influence they had upon the land. Belgium owes its civilisation entirely to the efforts of the monks, the Benedictines. This the author asserts boldly in the following paragraphs:—

Civilised by Monks.

'If the conversion to the Catholic faith was mainly the task of the missionaries, the introduction of civilisa-

tion was mainly the task of the monasteries. Here the Benedictine monks played a very large part, both as civilisers and colonisers. Their monasteries were, from the sixth century on, centres of economic and intellectual life. Whilst some of their monks attacked the thick forests of southern and central Belgium with axes, others engaged in literary labors in the monasteries' libraries, transcribing the ancient Greek and Latin manuscripts, composing hymns and lives of saints, and opening schools for the education of the people. They planted in the very hearts of the people the roots of that strong religious spirit, which has steadily developed and which has become one of the characteristics of the national spirit of Belgium.

Each monastery became a kind of model farm, where the population of the neighborhood could learn the best agricultural methods. In the monastery, too, they could find physicians who knew how to take care of the sick. The monastery, being protected by the respect that was inspired by the saint to whom it was dedicated, was also a place of safety in time of danger. Consequently, dwellings became more and more numerous around the monasteries, and villages developed under their influence and protection.

'It is not, then, surprising that in the course of time, tales and legends developed wherein the founders of those monasteries became the heroes of poetical and sometimes extraordinary adventures. In this manner, did the people of medieval times express their gratitude for all they owed to those early pioneers of culture and civilisation.'

In Feudal Times.

Feudal times have a harsh ring in our ears. Still even those times found in the monasteries a redeeming institution. The monks were active in preaching the Church's message of peace in a time when war and murder were the popular pastime. Their preaching was not without effect. To this the professor testifies in the following passages:

Belgium became a country of monasteries in the eleventh century, and ever since that time the people have shown that deep religious spirit that is one of the distinctive traits of the national character. The monks exerted a very strong influence on the minds of the rough feudalists, who thought mainly of war and robbery: one of the most powerful dukes of Lotharinga, Godefrid the Bearded, desired to be buried in the dress of a monk. The robber-knights, pursuing an enemy or a convoy of merchants, thought only of plunder: once in sight of the walls of a monastery, however, they would cease their pursuit and turn back. Carrying through the country the relics of their saints, the monks would often succeed in stopping private wars and murder. An example of the religious spirit is the great "procession" of Tournai, that attracted every year thousands of pilgrims and visitors, Flemish and Walloon together, and that acted as a unifying factor, to both races of Belgium.'

Cistercian Monks.

If Belgium was in the days before the present war a fertile and prosperous country, then that is owing in a great measure to the monks of the middle ages who cleared the lands of the forests and for the first time turned up their rich soil with the ploughshare.

Hitherto only one monastic Order had influenced religious life in Belgium—namely, the Benedictines. In the twelfth century other Orders were born—the Cistercians and the Norbertines or Premontres. The Cistercians, founded by St. Bernard in France, played the part, mainly, of clearers of wild land and colonisers; they introduced new economic and agricultural methods and exerted a deep influence in economic life. The Premontres were canons, rather than monks who passed their time in study and in administering the parishes. But they, too, did much for the colonisation of the country, and they transformed into fruitbearing lands the barren soil of the Antwerp Campine. The number of parishes increased in the course of the tenth and eleventh centuries. New chapels were founded in cases where the nearest parish church was too far removed, or where a number of people sufficient for the formation

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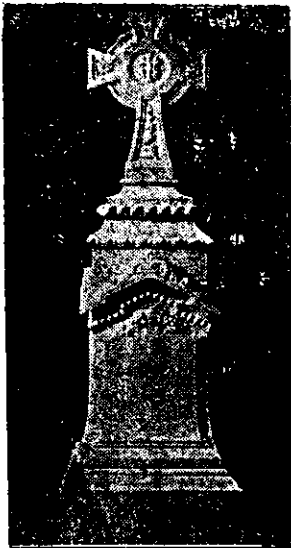
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of a new parish were to be found dwelling close together.'

Ecclesiastical Lords.

We have come to believe that the lot of the serfs of the middle ages was a life of servitude and misery. This may have been the case of those who owed submission to the lay landlords, but those who were employed on the estates of the Church and on the properties of the monasteries were not so badly off. Speaking of them the author says:

'The domain of the ecclesiastical landlords, bishops and abbots, was exceedingly well administered and the conditions of life of the people depending upon these landlords were very favorable: the ecclesiastical 'serfs' frequently asserted that they preferred their servitude to freedom, as less burdensome than freedom itself. The 'ecclesiastical serfs' were grouped in families, within whose limits justice was administered by the Mayor of the community in the name of the abbot. The lay landlords, on the other hand, were bad administrators, dealing only with politics and wars, and ignoring the agricultural problems.'

THE AGED NUN AND THE SOLDIER-LAD

Monsignor Bickerstaffe-Drew, known to the literary public as John Ayscough, describes a pretty scene in a village in West Flanders, in the *Month*. The Ancient mentioned in the sketch is the writer's name for himself. We quote:—

Next morning we went on to E., arriving there quite early. It looked pretty as we drew near to it, and even the actual village was much nicer than V. To the left, as we came in, in a really park-like *park*, there was a large placid-looking *chateau* that lay dreaming in a sunny haze: the old master was there, they told us at the lodge-gates: his sons all away at the war—everyone always spoke of the war as if it were somewhere else. Not far from the *chateau* was a hamlet of half a dozen houses and a mill, and in one quite small house the whole of us, nearly three hundred, were billeted. The Ancient sallied forth, by himself, to explore. The village consisted of two streets, now packed with French artillery and cavalry: the houses were homely-looking and not ugly: and there was a large church and a large convent of nuns. It was a pretty church, and old and pleasant: and the convent, which joined the back of the *chateau*, had the air of nestling under its protection.

In the church they were beginning a Requiem, and the dead person was carried in just as the Ancient arrived. A very old nun, they said: but the nuns who acted as chief mourners, walking nearest to the bier, holding tall white lilies in their hands, were young girls—novices.

The Office was very well sung, and almost every one in the large crowded church joined in the plainchant. There were many soldiers, French and Belgian, and they were all very reverent and devout. Somehow, the *Dies Iste* sung by them, in the midst of the war, added to its thousand meanings a new one, august and awful like the others.

It would have made a marvellous picture: the open bier (there was no catafalque) with its sumptuous but simple pall, the novices nearest to it, the older nuns next and then the great crowd of soldiers and priests and village-folk, and behind all the arches and sunlit windows of the fine old Flemish church.

It is all gone now. The church is gone, and the village, the convent, and presbytery: not a house left, except the *chateau*. Out of a hamlet, we ourselves were shelled that very night. The old nun got her peaceful burial only just in time.

When the Requiem was over, and the dead nun had been laid in her grave by the convent wall, there was another funeral, a stranger this time: a young French soldier-lad who had been killed near the village the day before. A French priest, not a chaplain, read the Office—himself a young soldier too, a *rouge-pantalon*—

the red trousers are gone now: the war has carried off them and a hundred other prettinesses that have been found useless. For the war is all grim fact, and 'pomp and circumstance' is a discarded tradition.

I fancied that the priest, who was a *fantassin*, had been a comrade of the lad he was laying back into the bosom of our mother earth: what he had to do moved him visibly, audibly. His fine, sensitive mouth was hard to control, and the words shook as they came out. 'Even though he be dead, yet shall he live. And no man living that believeth in Me shall be dead for ever.' And all his mother came into his eyes as he watched the raw coffin disappear under the rattling clouds of earth.

The old nun and the young soldier lay quite near to one another: one so close to her home, the other so far from his: both bound on the same journey, with the same patient Guide.

Wanganui

(From our own correspondent.)

December 26.

The Very Rev. Dean Holley has been appointed Provincial of the Society of Mary in the Dominion in place of Dean Smythe, of blessed memory, who died last September.

Valuable additions to the adornment of the sanctuary of St. Mary's Church have recently been made, the gifts of parishioners. A beautiful Axminster carpet has been donated by Mrs. D. Cullinane, Mrs. Selby Morton, and the Hearn family, at an approximate cost of £100, whilst Mrs. T. Cody has generously defrayed the expense of painting the sanctuary.

On Christmas Day at St. Mary's Church the ceremonies incidental to the great festival drew large congregations. The decorations of the altars and immediate surroundings with palms, garlands, and flowers were, as usual, of an elaborate and attractive nature. The celebrations of Masses began at 6 o'clock, when, notwithstanding the early hour, there was a large congregation. The second Mass was at 7.30, when the church was crowded. A third Mass was said at 9 o'clock, and the last Mass, which was a choral one, at 10.30. It is computed that the total number of Communicants at all the Masses amounted to over 1000, a practical proof of the piety and devotion of the flock, and their ready response to the wishes and exhortations of their parish priest (Very Rev. Dean Holley) and his devoted assistants, who placed themselves entirely at the disposal of the faithful to prepare them for the worthy reception of the Sacraments. At the High Mass at 10.30 the Very Rev. Dean Holley was celebrant, Rev. Fathers Mahoney and Dowling being deacon and subdeacon respectively. Mr. J. Kersley presided at the organ, and Mrs. Spillane was in charge of the choir, whose rendering of the Mass, together with the 'Adeste Fideles,' was excellently sung. The Dean, in a short discourse, congratulated the people on their fidelity in approaching the Sacraments in such numbers, which was the surest way to spend a happy Christmas, which he earnestly wished them all. He thanked the choir, the Sisters of St. Joseph for their floral decorations, and eulogised the benefactors to whose liberality the sanctuary, God's dwelling place, owed its present adornment. Solemn Benediction of the Blessed Sacrament brought the morning ceremonies to a close.

Set yourself steadfastly to those duties which have the least attractive exterior: it matters not whether God's holy will be fulfilled in great or small matters. Be patient with yourself and your own failings; never be in a hurry, and do not yield to longings after that which is impossible to you.—St. Francis de Sales.

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SIDELIGHTS ON THE WAR

GENERAL.

Sister Maria Comers, a brave Belgian nurse, who is known as the 'Angel of Antwerp,' has been presented with two medals in recognition of her saving the lives of three Royal Marines recently. One medal, the Order of King Leopold II., was presented to her by King Albert of Belgium, while the other, the Militaire War Cross, was conferred on her by Gen. Konings of the Belgian Army.

At least one of the recently decorated V.C. winners is a Catholic. Second-Lieutenant Gabriel George Anthony Conry, of the South Lancashire Regiment, is a Liverpool man of 20, educated at Stonyhurst. Joining the 6th King's Liverpool as a private he was afterwards given a commission in the South Lancashires, and lately joined the Flying Corps. Lieutenant J. Holland, another of the new V.C.'s, is returned as an Irishman. It is not known yet whether he also is a Catholic. He came from the Argentine to join the army as a volunteer at the outbreak of the war.

Probably no other nation in Europe has suffered more during the present war than have the Poles. Fourteen million Poles, including almost all the children under seven years of age, have perished. More than 20,500 villages have been laid waste. More than 200 towns have been obliterated. Over £2,000,000,000 worth of property has been destroyed. Fully 1600 churches are in ruins. Unless food, clothing, and fuel are given to multitudes of the survivors, they will perish. Poland before the war had a population of 34,000,000. It now has less than 20,000,000, and legions of these men, women, and children are destitute.

THE CATHOLICITY OF THE FRENCH GENERALS.

A writer in a contemporary journal calls attention to the marvellous change that has come about in the French Army since the days of Combes and General Andre, under whose regime of espionage and persecution and boycott no Catholic or Catholic-minded officer had the faintest chance of promotion, and all the responsible posts were filled by Masonic creatures or other anti-clericals (says the *Edinburgh Catholic Herald*). In the stress of a national crisis the Catholics have once more come to the fore, whilst Masonic and Republican Generals, having been proved incapable, have been compelled to take a back seat. The war has sifted these men, the chaff from the wheat. Catholic officers, who were previously the victims of an anti-religious conspiracy, and were denied advancement because of their convictions, are now, by sheer genius, brilliancy, and sterling moral character, entrusted with the leadership of the armies of France as the saviours of their country. General Castelnau has already been referred to frequently in these columns as a Catholic *par sang*. A contributor to the Irish quarterly *Studies* is quoted as furnishing a list of the 25 most prominent French generals in the war, with their religious attitude and antecedents. Of these only two have shown distinct hostility to the Church. Six others are characterised as neutral or indifferent, without stooping to any baseness in their relations with Catholicity (General Joffre is among these). The largest class, composed of 17 generals, includes those who are frankly and professedly Catholic in belief and practice. Their names deserve to be recorded:—Generals de Castelnau, Petain, Pau, Foch, d'Amade, D'Urbal, de Maud'huy, Gourand, de Langle, de Cary, Franchet d'Esperey, de Villaret, de Mitry, Bailloud, Humbert, and perhaps also Pelle, Roques, and Conneau. These, and such as these, are the men whom Combes would have kept down at the foot of the ladder because of their staunch Catholicity: now they are really saving France from her enemies. If Combes and his pack of infidel Masons had had their way, 'it is not too much to say,' writes the *Studies* contributor, 'that two-thirds of the men whose guidance is saving France would not have been in a position to do more than die for her.'

ARMY CHAPLAINS AWARDED MILITARY CROSS.

Rev. Father Stratton, S.J., who was on the staff of St. Aloysius' College, Glasgow, before his appointment as army chaplain, has been awarded the Military Cross for his gallantry on the battlefield, during the course of the Battle of the Somme on the 15th and 16th September. Father Stratton, who is possessed of a very gentle and attractive disposition, was very popular in Glasgow. He underwent a severe operation some time ago, and although this was not completely successful in removing the cause of his malady, he did not hesitate to volunteer for duty at the front when the necessity for chaplains arose. He is at present in hospital, suffering from shrapnel wounds, but it is hoped that he will make a good recovery.

Rev. Father B. Wilson, C.S.Sp., recently assistant priest at St. Joseph's, Peasley Cross, St. Helens, and at present chaplain to the 10th Argyll and Sutherland Highlanders, has been awarded the Military Cross for conspicuous bravery on the field of battle.

The Rev. Arthur O'Connor, chaplain to the Forces, has been awarded the Military Cross for special services in the field. Father O'Connor is a priest of the Salford diocese and was ordained in 1904. He was an assistant priest at St. Augustine's, Manchester, when he volunteered for military service about two years ago.

Captain the Rev. John Allan Gray, Catholic chaplain with the forces in France, and formerly of the Church of Our Lady and St. Joseph, Selkirk, has been awarded the Military Cross for distinguished bravery. His first experience of mission work was at Falkirk, where he remained until some ten years ago, when he was appointed to the charge of the church at Selkirk. There he remained until this year when he received his appointment as a chaplain with the forces. It is characteristic of the esteem in which he was held by his non-Catholic friends in Selkirk and others that they presented him with his military outfit, along with an address. He proceeded to Egypt first, and latterly was transferred to the Western front. Since then he has been almost continuously in the trenches. Father Gray has a wonderful natural talent for electrical engineering.

VON MOLTKE'S BLUNDER.

Considerable interest is taken in Paris in an account published in the *Renaissance* of a statement made by a German officer, alleged to be of high rank, to a Spanish journalist, who has reproduced it in a Bilbao newspaper.

According to this statement (says the *Morning Post* correspondent), General von Moltke was responsible personally for the German defeat on the Marne. He states that General von Kluck wished to surround the capital, and undertook to capture it within a very short space of time. He telegraphed to Moltke, who gave him instructions to ignore Paris and go in pursuit of the army corps of Franchet d'Esperey. In this way one day was lost. Two days had now passed, and Kluck a third time urged the importance of capturing Paris, and at the same moment drew attention to the fresh French army which was appearing on his right. Moltke insisted that this new army was unimportant, and that the real objective was the French left. Three days had in this way been wasted and when Kluck delivered his furious attack on the French left he was attacked in flank, as he had foreseen, by the Sixth French Army under General Manoury, and was forced to fall back to the Ourcq. 'Such, according to the German statement, was the terrible error that can never be forgotten. In this way we lost Paris, for we knew it could never resist a siege by us, because its forts had no heavy guns to reply to our modern weapons.'

GERMANY'S CATHOLIC POPULATION.

Though the war will certainly have an ending unfavorable for Germany, it is not likely that the progress of the Catholic Church in the German Empire will suffer any serious check (says the *Catholic Times*). The

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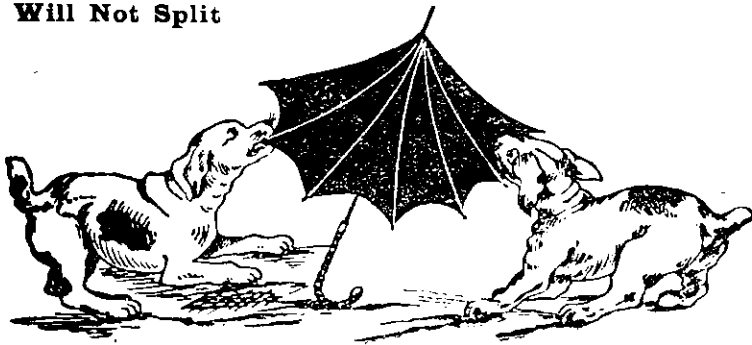
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Kaiser and the militarists may find their power greatly weakened or destroyed, but the German people will possess more liberty than they enjoyed before the war, and Catholicity will accordingly continue to progress amongst them. It is one of the most encouraging signs of the times from the spiritual point of view that in the home of the so-called Reformation the Catholic Church is regaining lost ground. According to statistics which have just been published in a German Catholic paper the number of Catholics in the Empire at present is 24,215,032 and of non-Catholics 40,724,000. In some of the dioceses the Catholics considerably outnumber the non-Catholics. In the diocese of Cologne there are 3,140,292 Catholics, and only 1,500,000 non-Catholics. The Prince-Bishop of Breslau has more Catholics under his jurisdiction than the Cardinal Archbishop of Cologne—no less than 3,216,188—but the non-Catholics in the diocese are nearly three times as numerous as his flock—9,400,000. In the dioceses of Munster, Gnesen-Posen, Freiburg, Trier, Munchen-Freising, Regensburg, Augsburg, Strasburg, Kulm, Wursburg, Metz, and Passau the Catholics preponderate and it is probable that when hostilities cease the Catholics will in every respect be placed on an equality with the non-Catholics. For many years they have complained that the authorities in making appointments differentiated against them.

BRITISH SOLDIERS AND THE SUPERNATURAL.

One of the effects of Protestantism in England is that it has left many who profess it with little faith in the supernatural. But the English Protestant soldiers who have gone to France are showing that their religious views are undergoing a change under the influence of the Catholic atmosphere in which they move. A contributor to a recent issue of the London *Daily Mail* describes the gradual progress that takes place. The priest blesses them as they arrive, and they are struck by the solemnity of the ceremony and the reverence observed by young and old present. Then they come in contact with French Catholic soldiers and find that their strong faith in the protection of the saints and particularly in Joan of Arc carries them confidently through great perils. They wonder, too, at the frequency with which when everything else around suffers destruction crosses, crucifixes, and statues of the Saviour, our Lady and the saints, escape and remain intact. The Protestant soldiers begin to feel that it is good to pray before the wayside crosses and crucifixes, and they collect and keep with reverence objects of piety. To the growth of this feeling and the letters home revealing it is due the new English custom of erecting shrines in the streets. When the Protestant soldiers come back their minds will certainly be much more accessible to Catholic ideas than they were when they left for the front.

THE HOLY FATHER AND WAR PRISONERS.

Readers of the newspapers in England know how hearty has been the reception extended to the British soldiers, who, being gravely ill or wounded, are now interned in Switzerland, where, owing to the arrangements that have been made by the Federal Council, they are properly cared for. They are also aware that these negotiations were brought to a happy termination, thanks to the interference of the Sovereign Pontiff, Benedict XV., to whom hundreds of broken fighting men have reason to be deeply grateful.

Welcome Presents.

I have before me at this moment (writes the Paris correspondent of the *Catholic Times*) an account of the arrival in Switzerland of the French prisoners. When the first batch reached Aigle on their way to the sanatorium of Leysin a sympathetic crowd awaited the travellers, who were already laden with cigarettes, chocolate, and oranges that had been thrown into the train by friendly Swiss people at the stations where the train stopped. The soldiers' joy and gratitude were manifest, but they could not forget the comrades they had left behind; those especially who, being brought to Constance, where, according to the arrangements accepted by the different Governments, they were examined by German doctors, in presence of Swiss medical men, were declared not to be sufficiently ill and were sent back to their camps. The happy soldiers who had successfully passed the dreaded ordeal, spoke feelingly of those who, within sight of the promised land, had been sent back to suffering—perhaps to death. 'It spoils our pleasure,' they said, and others begged the Swiss officer in command to allow them to send the presents just given to them to their less privileged comrades.

Effect of the Cry, 'Vive la France.'

Madame Noelle Roger, a Swiss writer, sympathetic to the Allies, tells that many French soldiers burst into tears, when, at Kreuzlingen, close to Constance, they were saluted by the cry 'Vive la France,' which was raised by the friendly Swiss people, who are there on their own ground. 'I did not weep when I was wounded, taken prisoner, and operated on, but I did cry when I heard them: it upset my heart,' said a rough peasant warrior. At Berne, the French Embassy had prepared a supper, which was served by the Swiss Red Cross nurses. Here the different groups of soldiers separated, being sent to their permanent destinations, according to the class of invalids to which they belong. Those who travelled towards the sanatoria of Valais were told that on the opposite shore of the lake, then wrapt in the morning mist, was France. 'Poor France,' said one, 'I never thought to see her again.' At Sierre, above the Rhone Valley, little girls in white were holding the Allied flags; they surrounded the French soldiers, whose faded uniforms contrasted with the fresh dresses of their little friends. At Interlaken, the sight of a group of maimed soldiers brought tears to the eyes of those present. 'Que voulez vous?' said one of the worst cases, 'it was for France.'

Self-Sacrificing Peasants.

When the Swiss officer in command of this particular region had settled the travellers in the comfortable rooms prepared for them, they seemed taken aback by the unexpected brightness of their surroundings. The average French soldier, it must be remembered, is a peasant, who feels keenly, but expresses himself with difficulty. 'How shall we be able to sleep in these good beds' said one. 'I am ashamed to be so comfortable,' muttered an adjutant who was severely wounded. 'What have I done? I ought to be at the front,' and his features quivered. Madame Noelle Roger, an excellent judge, being a cultivated Swiss woman, acknowledges that a certain pressure has been exercised by Germany on Swiss opinion, but she recognises also in 'our people of primitive Switzerland' a warm feeling of sympathy towards France simply because an invaded country will always appeal more strongly to these lovers of independence than the invader.

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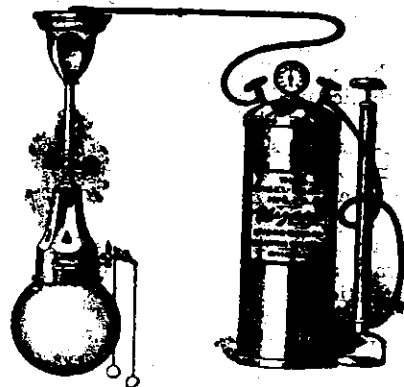
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Current Topics

Some Lame Excuses

Before taking up editorial work the writer of these lines spent some happy and (to him) useful years as traveller for the *N.Z. Tablet*, and looking back on his experience in that capacity he would catalogue somewhat as follows the reasons alleged by householders for barring their doors against the Catholic paper:—

1. That you have not been asked to take it.
2. That you have little, if any, interest in Catholic affairs.
3. That you prefer not to be bothered with religious reading.
4. That it is merely neglect. You haven't thought of it.
5. That you take so many papers you must economise by cutting off the best and most necessary of them.
6. That you will let the other fellow defend your religion.
7. That you differed once with the editor and can't forgive him, although you agreed with him in ninety-nine other instances.
8. That such money as you pay for papers you give to dailies which occasionally insult your religion, refer to your Church as 'the Romish Church,' and bring immorality and scandal into your family.

Now, reader, if you are not a subscriber to a Catholic paper and belong to the 1st, 4th, 5th, 7th, or 8th class, you will subscribe at once. But if you belong to the 2nd, 3rd, or 6th, we can do nothing with you.

Ireland

If Mr. John Redmond's judgment can be accepted, there are some faint signs that Ireland is at last beginning to recover from the trying and tragic experience through which she has been passing in the bitter months since Easter week. In his recent speeches he has been vigorously pushing his campaign for the immediate application of Home Rule to Ireland; and speaking at Sligo on October 29 he thus hits off present conditions and prospects in the most distressful country: 'The present state of Ireland is a serious menace to the British Empire, to a victorious ending of the war. Ireland's suspicion of British statesmen and their promises should be met with trust and Home Rule put immediately into operation. This would do more to help the successful ending of the war than the alliance of half a dozen neutrals. Ireland is suffering from a brain-storm. A gust of passion has swept the country and a period of calm is necessary to restore a rational and sane view of the causes and the consequences of the tragedy through which Ireland has just passed. Common-sense is rapidly reasserting itself and the passion is subsiding. Ireland has come to believe that she must not sacrifice the fruits of forty years of patient labor in a moment of anger and disappointment.'

How Admiral Dewey Keeps His Grip

Admiral George Dewey—'me cousin George,' as Mr. Dooley affectionately called him,—now in his 79th year, is described as 'a picture of ruddy vigor, unwrinkled, unshrunk, and hard as a monkey-wrench.' The reason is that he has a system for preserving his health. It seems to consist chiefly of a series of don'ts. Fred C. Kelly tells what these don'ts are in the course of a sketch published in the *American Magazine*, and from this it appears that the Admiral who had no fear of the Spanish fleet is afraid of funerals and dinners. "Dinners and funerals kill more people than anything else," declares Dewey. And so he goes to neither. A while ago one of his old-time friends and associates in the navy died. The man's family expected Dewey

to act as one of the pall-bearers, but he was obliged to tell them that he adhered strictly to a rule against attending funerals. "A funeral," he says, "is depressing, and if I went to many I would soon go to my own." Frequently Dewey receives a dinner invitation that he would like to accept. He is tempted to do so. But he knows that the only way to have a rule effective against dining out is to have it inviolate. Otherwise, one would be exciting the animosity of old friends for accepting one invitation and declining another. "There has never yet been invented a way to eat your cake and have it," says Dewey; "neither can you abuse your health and have it." He looks on participation in social activities by a person of advanced years as an abuse of health. His experience has taught him that a fashionable dinner contains more food than one should eat, of a fragrantly indigestible sort. Dewey made up his mind to do one of two things: he would either go ahead with whatever his fancy might dictate, or he would adhere rigidly to a flat rule against everything that could detract in the slightest degree from proper health maintenance. He looked about him, and noted that the world was good to look upon. A long banquetless life appealed to him more than a shorter and merrier one. He made his choice on that basis.

Other examples and exponents of the art of long living have followed precisely the same maxim of studious moderation. A quaint old recipe for attaining great old age runs thus: 'No pies or cakes, no pains or aches. Most men dig their graves with their teeth.' Mr. Bradbury, a former Governor of Maine, gave the following as the secret of length of days when he was standing near the brink of his hundredth year: 'Get an incurable ailment in your youth and nurse it till your death.' A somewhat similar experience—minus the 'nursing'—fell to the lot of the illustrious Pope, Leo XIII. When nearing his twentieth year he fell into a long-drawn and painful malady that almost shrivelled up the life in him and threatened to dig him an early grave. Pain drove sleep from his pillow and in long watches of the weary night he wrote in Latin verse:

'Wakeful till latest night, thy limbs in vain
Court needful rest;
Yet pain, when charmed by verse,
Seems half allayed.'

He himself felt that his coffin and grave-clothes should soon be ready. Yet he lived far past the ordinary span of human existence and died at ninety-three with his great mind clear to the last. And ever through life he found that

'Against diseases here the strongest fence
Is the defensive virtue, abstinence.'

The Religious Shirker

We are all familiar with the colorless, spineless, weak-kneed type of character who is aptly known as the 'jelly-fish Catholic.' We are also familiar, unfortunately, with the out-and-out bad Catholic—the man who, as the American youngster said of his father, 'is a Christian, but he ain't working at it.' We have met, too, the man and the woman who, in their eagerness to make money or to gain social position, are in their secret hearts deeply sorry at having had the misfortune to be born Catholics, and who would readily quit their Church were it not that they lack the courage to become renegades. But it is not often that we come across a man who openly and publicly proclaims that he is ashamed of his religion. Such a case occurred in a northern city of New Zealand the other day. An individual—nominally Catholic—appearing in an official capacity in a Police Court, was met with the statement that his activities had caused dissatisfaction

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amongst the public, and that an inquiry had been asked for regarding the number of Catholics in high Government office in the city. Whereupon, if the Press Association report of the incident is to be relied upon, the individual in question hastened to say that 'he knew nothing of the complaints, and hoped the court would accept his assurance that he had not been in church for several years.' He was not of a religious turn of mind, and his wife was a member of the Church of England.' The court would probably have little difficulty in accepting the assurance, and they would have still less in coming to their own conclusion about it. It would probably occur to them that the man who is ashamed of his religion is likely to find that his religion is at least as heartily ashamed of him. At the best, a man who professes himself ashamed of the Catholic Church—with her long roll of saints' and martyrs, her mighty intellects, her galaxy of illustrious names, distinguished in literature, science, and art, and in every department of human activity—presents a pitiable and ridiculous figure. It is not the Church who suffers by such an one's repudiation or betrayal of the Catholic name. In such a connection one is reminded of Aesop's fable about the goat which was sitting on a bull's horn, and said to the bull: 'I'm going away now.' The bull said: 'I didn't know you were there.' All the world respects and admires consistency. When you know where to find a man, he has one good point at any rate; but an individual who tries to run with the hare and hunt with the hounds gets nobody's good word. Surely when the enemy of souls sees Catholics ashamed of their religion—and the number of these religious shirkers is painfully large,—it must be as good as a play to him. He tempts genuine Christians, but he lets the others alone. He need not shoot at lame ducks: his dog can pick them up any day.

THE CHURCH AND NATION BUILDING

VERY REV. FATHER LOCKINGTON'S LECTURE.

There was a good attendance at the Town Hall last evening (says the Wellington *Dominion* of December 19), when Very Rev. Father Lockington, S.J. lectured on 'The Church and Nation Building.' Mr. J. Burke presided, and among those on the platform was his Grace Archbishop O'Shea.

The chairman, introducing Father Lockington, said that the lecturer was a native of the West Coast of New Zealand, who had gained fame in other countries as a lecturer.

[Owing to pressure on our space, we are unable to give the whole of Father Lockington's scholarly address in this issue, but the first instalment will be found on page 24.—Ed. N.Z.T.]

Archbishop O'Shea, who said that Father Lockington's lecture should do a great deal of good, moved a vote of thanks. This was carried with acclamation.

On the motion of Mr. M. J. Reardon, it was unanimously resolved—That a system of education under which one-seventh of the taxpayers are excluded from participating in the benefits is neither a just nor a rational system, and this meeting expresses the hope that the Government will take into consideration the desirableness of making the New Zealand education system a truly national one, by recognising and incorporating within it all registered schools certified by the State inspectors as efficient, as has been done already in England, Canada, and other parts of the British Empire.

Mr. Sievers moved, and the meeting resolved—That this meeting protests against the injustice inflicted upon Catholic children by their exclusion from the full benefits of scholarships, free places, medical inspection, free swimming, tuition, etc., benefits of which Catholic parents as taxpayers contribute their full quota, and calls upon the Department to remove this peculiarly unjust discrimination.

During the evening the Schools Choir sang the National Anthem, 'The Harp that Once,' 'God Defend New Zealand,' and 'Erin, Beautiful Erin.' Mr. G. O'Meehan presided at the organ.

The proceedings concluded with thanks to the chairman and cheers for Father Lockington.

MARIST BROTHERS' SCHOOL, NEWTOWN

On Wednesday night, December 20, a large gathering of parents and friends of the boys assembled in St. Anne's Hall, Newtown, to witness the distribution of prizes by his Grace Archbishop O'Shea. The Ven. Archdeacon Devoy, Rev. Fathers O'Connell, and Hurley, and Messrs. J. McGrath and Henry were also seated on the stage. During the first hour the boys gave a short concert, the choir and school band being warmly applauded for their fine rendering of many choice numbers. Masters L. O'Brien, E. Quill, W. McCarthy, and Rolland O'Regan also contributed items. After the concert, the Director (Rev. Brother Egbert) supplemented the school report presented at the school concert in November by stating: 'The now completed year of 1916 has been particularly successful. The conduct of the boys, their attention to their religious duties, and their earnestness in school work giving every satisfaction. From such excellent boys we hope there will go forth at least a few volunteers for God's service, boys who will devote their lives, as Brothers, to the glorious cause of Catholic education, and enjoy with us the luxury of doing good. We are sorry to say that although our school is now in its forty-first year we have now only six representatives in our ranks, and the youngest of these entered eleven years ago, while the eldest, the Rev. Brother Charles, has passed to his reward. It is manifest to all that, desirable as it is that our generous Catholic people should build Catholic schools and people them with innocent Catholic boys, this would all be of no avail if there were no Brothers to teach them. Any doubts that parents or others may have as to the wisdom of allowing boys of fourteen or fifteen years of age to take such a serious step should surely yield to the decision of the late Pope Pius X., who, in a special decree (February 7, 1908), blessed and highly indulged this work, stating that it was greatly to be desired that boys who are twelve years of age and who show an inclination for the religious life should be trained apart and saved from the contamination of the world. Though a boy may enter the training college at fourteen or less he does not really enter the society till he is eighteen or nineteen, and his final vows are not made till he has passed six years in the Order. God grant that our school may yet emulate the Brothers' School in Bendigo (Victoria), which, though established only twenty-three years, has over twenty of its old boys members of the Order.

In secular studies the boys have been very successful. The inspector explained that the percentage required for a proficiency certificate had been raised, and that they were not supposed to grant the higher pass to more than 60 per cent. The work of the boys, he stated, was so good that in this case he had to make it 100 per cent., and as every boy in the class was presented, forty-three proficiency certificates were obtained.

The boys have also had plenty of physical exercise, as the winning of the Rugby, Soccer, and swimming championships of the Wellington schools, as well as many open relay races, testify. Our boys were refused admission to the public schools' cricket competition.

The school choir has been very successful, and besides rendering sacred music, particularly in St. Joseph's Church, has, with the band, assisted at several patriotic gatherings in the city, and drawn praise from the lips, and coins from the pockets of the spectators. To the Ven. Archdeacon Devoy, and Mrs. Macarthy-Reid, whose generous assistance made the band possible, we tender our sincere thanks.

The boys contributed £8 to the N.Z. Schools Belgian Fund and are sending £15 to the Irish Distress Fund.

Before concluding, I wish to thank his Grace Archbishop O'Shea and the Wellington Catholic Education Board, the Rev. Father Hurley (our parish priest), and the St. Joseph's Parish School Committee, Ven. Archdeacon Devoy, and Rev. Father O'Connell, as well as all the priests and people of the three parishes, the donors of prizes, and particularly the members of our Old Boys' Association, to which organisation we hope all our boys will belong. To one and all we wish an abundance of God's heavenly favors at this Christmas time, and many more in the years to come.

In addition to the class prizes, we have given a special prize for conduct and one for Christian doctrine in each class. All other class prizes, except those for attendance are for conduct and diligence, and we have considered more the earnestness a boy has shown than the success he has achieved. The names of donors of prizes appear in parentheses.

The following was the prize list:—

Special Prizes.

Good conduct (Archbishop O'Shea's gold medal)—James Dennis.

Dux of school (Mrs. Macarthy-Reid's gold medal)—Joseph Delaney, who also won the St. Patrick's College Scholarship for Wellington Catholic boys.

Best sport (Dr. Mackin's gold medal)—James Ward.

The names of these three boys will be placed on the school Honors Banner.

School prize for good conduct (Archdeacon Devoy)—R. O'Regan.

Good conduct (Rev. Fathers O'Connell and Hurley and Mr. M. O'Connor)—Standard VII., C. O'Regan; Standard VI., C. McCosker; Standard V., E. Quill; Standard IV., F. Parsonage; Standard III., R. O'Halloran; Standard II., C. Hoare; Standard I., W. McKenna.

Christian doctrine (Mr. F. Burke)—Standard VII. E. Davies; Standard VI., C. Kershaw; Standard V., G. Burton; Standard IV., J. Ainsworth; Standard III., F. Looner; Standard II., J. Sandford; Standard I., J. Bray and M. Carroll.

Mr. J. McGrath's Irish essay prizes (subject, 'What Ireland has done for the Empire, particularly in the present war')—Standard VII., T. Columb; Standard VI., S. Higgins 1, C. White 2; Standard V., P. Clarkson 1, L. O'Brien 2; Standard IV., F. Andrews 1, J. Darroch 2. Each prize-winner received a set of Irish books.

Swimming, M.B.S.V. Challenge Cup (presented by Mr. Henry, and prizes by Mr. McGrath)—T. Columb 1, J. Ryan and J. Ward 2. The winner also has his name recorded on the cup.

Most improved footballer (Mr. B. Guise)—J. Corby.

Cricket—Batting (Mr. B. Guise), O. Johnson; bowling (Mr. B. Doherty), J. Ryan.

Class Prizes.

Standard VII.—Conduct and diligence: C. O'Regan, J. Delaney, T. Columb, J. McLean, H. McKeown, E. Davies, B. Griffin, M. McCarthy.

Standard VI.—The following gained proficiency certificates, and each was awarded a prize—J. Braniff, G. Bezar, J. Barnes, R. Beveridge, W. Becker, W. Columb, W. Corby, J. Corby, P. Chase, A. Campbell, E. Davies, J. Doull, J. Dennis, D. Daly, D. Foley, R. Fitzerald, J. Griffin, J. Griffith, J. Higgins, M. McKeown, O. Johnson, E. Knudson, C. Kershaw, M. Krohn, R. Laffin, C. McCosker, T. McCarthy, J. McAteer, D. McLean, W. Millet, P. McCarthy, C. Nash, R. O'Regan, C. Kirk, V. Reid, J. Sandbrook, C. O'Regan, W. Scott, J. Walker, H. Warcup, E. Wilson, C. White.

Standard V.—Conduct and diligence—G. Burton, W. Parkinson, W. Kiernander, E. Quill, F. Ruscoe, J. Johns, J. Burke, W. Bassenden, W. Peters, E. Warren, L. Carswell, J. O'Brien, E. Barton, M. Gastein; attendance—John Cannon.

Standard IV.—Conduct—H. Pobar, R. Watson, C. Salven, E. Smith, F. Dunne, R. Dennis, F. Cooch, F. Maloney, W. Cullen, F. Buckley, J. Kershaw, F. Ledger, A. Holland, L. Gamble, F. Bustin, R. Clisby, C. Doherty, H. Headifen, A. Dillon, W. Fouhy; attendance—A. Burton, L. Hoskins, K. Hayward, L. Newton, J. Wallace.

Standard III.—Conduct—G. Jones, W. M. Yeats, E. Bonner, F. Hyland, R. Laffin, F. Delaney, F. Taylor, F. Kelleher, T. Cannon, J. Headifen, R. Wylie, F. Owen, M. Connell, F. O'Shea, B. Fisk, W. Guise; attendance—T. Cannon, W. Holmes, C. Beveridge, J. Headifen, E. Carney.

Standards II. and I.—The 66 boys forming these two standards were awarded a prize each.

Choir prizes—Best vocalists (Master H. McGrath, Napier)—L. O'Brien 1, E. Quill 2.

Alto voices (Ven. Archdeacon Devoy)—J. Reid 1, J. Dennis 2.

Attendance (Mr. T. O'Brien)—J. Ryan, J. Dennis, J. Burke, F. Maloney, R. Dennis, D. Nolan, O. Johnson, F. Buckley, H. Rafferty.

Choir sports.—100yds, under 12: W. O'Keefe; under 13: E. Warren 1, D. Nolan 2; under 14: O. Johnson 1, F. Maloney 2; open: G. Burton 1, D. Foley 2; open race: C. Nash 1, J. Ryan 2; Siamese race: J. Ryan and J. Ward; swimming race: J. Ward; band sports—100yds, under 13: W. Ainsworth; open: J. Lodge 1, R. Watson 2; Siamese race: J. and W. Ainsworth.

Band prizes (Archdeacon Devoy)—Theory and playing: J. Delaney 1, J. McLean 2; most improved player: E. Quill; best all-round bandsman (Ross Challenge Shield): J. McLean; best drummer: W. Meenan.

At the conclusion of the prize distribution Archbishop O'Shea congratulated the boys on their success in studies and sport, and more particularly on the fine Catholic spirit with which he knew them all to be imbued. To the Brothers, who taught the boys so earnestly, the Catholic body owed a debt of gratitude, and he urged the boys to continue loyal to the teachings they had received at school. The life of the Brothers was a very strenuous though happy one, and the boys could make it happier still by leading good Catholic lives that would make them an honor to their faith and their country.

Mr. J. McGrath, LL.B., proposed a vote of thanks to his Grace, and mentioned that it gave him the greatest pleasure to assist the Brothers and boys in their work. He had derived great pleasure from reading the Irish essays submitted to him, and congratulated the boys on being so thoroughly imbued with the 'Spirit of the Nation.' He urged them to be ever faithful to Holy Mass, Confession, and Holy Communion, that they might grow strong in their faith; for they would find as they battled their way through life that their faith, and nothing but their faith, would keep them on the right track; and if ever they were tempted to turn from it, he recommended them to 'remember Limerick.'

Hearty cheers for his Grace and the Brothers concluded a happy evening.

ST. PATRICK'S CONVENT, AUCKLAND

The following was the programme of the concert given by the pupils of St. Patrick's Convent at the Town Hall, on December 20:—

Part I.—Overture, orchestra; chorus, 'Messengers from Fairy Land,' singing class; songs, (a) 'Dancing Spring,' (b) 'Christmas is Coming,' junior pupils; sword dance, Misses Eva and E. Sanford; song and chorus, 'The Song the Kettle is Singing,' boys (solo by Miss Lightfoot); dance, 'Soldier's Dance,' Master N. Grace; song and march, 'Dear Little Cherubs,' junior pupils; song, 'Swiss Toy Girls,' Misses T. Lightfoot and V. Heaps; fairy play, 'Discontented Peggy and How She was Cured,' in which the following took part—Misses Lightfoot, P. Ganley, A. McKie, Ross, B. Draffin, V. Heaps, I. Baird; piano duet, Misses N.

Griffen and R. Smith; dance, Miss I. Baird. Part II.—Orchestral selection; chorus, 'The Homeland of the Scattered Gael,' singing class (soloist, Miss Miller); piano duet, Misses Burns and E. Skinner; operetta, 'The Twin Sisters' or 'May Day,' the following taking part—Misses McKie, Ramsay, Woodley, Fairweath, Barnes, Bradley, Skinner, McGuinness, E. Smyth, Burns, Moynihan, and A. Smith; song, 'Good Night,' pupils. Accompanist, Mr. H. Hiscocks.

THE CHURCH AND NATION BUILDING

By VERY REV. W. J. LOCKINGTON, S.J.

A meeting such as this makes one's heart thrill with pride. It is the expression of a force that is pulsing through the veins of our nation: a force that means life and vigor and strength: a force that is irresistible and eternal: a force that makes for glorious nationhood: a force that has been handed down to us by our forefathers and one that we shall guard and bequeath to our children—the splendid force of our Catholic Faith. This force is the leaven of progress and liberty and the essence of civilisation. To-night we shall consider one of its manifold relations to the nation and to our national ideals, and shall prove not only that our faith is a valuable national asset but that it is an indispensable factor in true nation building. A nation's greatness depends in great measure upon the education of its people. The foundations of education are laid in childhood's days. Therefore it follows that the greatness of a nation depends upon the education of its children.

First, I purpose to explain the reason of the firm attitude of the Catholic Church in the matter of the education of her children, and to show that there is nothing unreasonable in the claim that the New Zealand Catholics as part of the democracy of New Zealand urge to the democratic Government of New Zealand. Catholics are engaged in nation building, and strive to form citizens worthy of our nation. The granting of our claims will make for the morality of the community, the benefit of all classes, and the betterment of New Zealand. In the course of my lecture I hope to prove this in a way that will lead every open-minded man to acknowledge the truth of this statement.

Objections.

I shall deal first with objections. Many objections are based on ignorance of what constitutes our claims. This ignorance I shall endeavor to remove. Needless to say I do not intend to deal with objections based on bigotry. Bigotry is the loquacity of ignorance. At a time like to-day when her sons of every creed stand shoulder to shoulder fighting for her, New Zealand has no place for the bigot. Many fair-minded men are opposed, not to our demands but to what they are told are our demands. For example:—

1. The people are insistently told that we demand payment for religious teaching. That is no claim of ours. We ask no payment for religious teaching.

2. That our claims if granted will injure the existing educational system is another objection that many think is a weighty one. We have no wish to injure the State school system, that has been elaborated with such patient care by our statesmen. That system is complete up to a certain point. Viewed from a material standpoint it is a beautiful creation, seemingly complete in its parts. But examine it closely and critically; measure it, by the standard set for man by God, and we see that it is incomplete. Externally it seems competent to attain its end—the training of human souls; but it is a simulacrum, it is inanimate. We wish to take that and vivify it, to make it a living sentient being. In short, far from injuring it, our one wish is to give it that which it lacks, namely the breath of life, and perfect it. We yield to none in our cultivation of secular learning—and the Church is the greatest benefactor of mankind in this matter—but we insist that it must be hallowed by faith and employed wisely by uniting it to religion.

3. Again we are asked: 'Do you wish to go back to the educational muddle of 50 years ago which obtained when your system of denominational schools existed?' Our answer to that is: 'Certainly not. Fifty years ago the denominational schools were backward. They did not differ in that respect from those of other systems then in vogue, for our educational system in those days was in its infancy. There were no buildings; it was almost impossible to get a competent teacher. But this objection is not a just one. Let me prove this by an illustration. Suppose that a competent man who 50 years ago was a member of the Municipal Council of Wellington were to seek re-election to-day. Would it be fair for men to point the finger of scorn at him and object to his election on the grounds that formerly when he was a councillor the streets of Wellington were lighted with kerosene lamps or with candles; that there were no swift-moving trams and trains; that there was no sewerage; that the streets were rough and uneven? All will agree that men would not thus criticise him. Electric lighting was unknown and kerosene the best illuminant obtainable. Our train and tram systems are slow growths following world-wide study and the result of latter-day engineering invention, such as was undreamt of 50 years ago. The councillor at that time did the best that he could with the means at his disposal. Because we have means of rapid transit to-day do critics laugh at the slow-moving bullock team? No. All look back with admiration at the dauntless pluck of the hardy founders of our nation whose fearlessness and grim determination laid the foundation of God's Own Country. The citizen who moves swiftly along our smooth sidewalks to-day does not dream of harshly criticising the slow-moving pioneer who ploughed knee-deep across the same ground 50 years ago.

Why, then, single out for criticism those pioneers in educational matters who so gallantly strove in the face of tremendous difficulties to educate young New Zealand? Are they, too, not worthy of admiration? While others engaged in the feverish rush for gold, they remained behind—Anglican, Presbyterian, Catholic and others. They had scarcely any funds and no schools worthy of the name: but they did their level best, and with the scanty resources at their command they trained up the men who built New Zealand. They gathered the children together in what were little more than sheds, and thus laid the foundations of New Zealand education.

But why ask us if we wish to bring back those conditions? The folly of such a question should be apparent to all. Beginnings are always experimental and success is generally won through repeated failure. For instance, when the Government of England some 80 years ago began to take an interest in education, it gave to the whole English nation for the education of its children the sum of £20,000 sterling. To-day England for the same purpose gives £16,000,000. In the same way the tiny seed planted in poverty by our pioneers has grown to the splendid tree of to-day. Why not be just and give the same meed of praise and appreciation to these nation builders as we do to those others of whom we have spoken?

4. Another objection that is sometimes made is, 'You will arouse sectarianism.' No: sectarianism is a rank growth, the offspring of prejudice and ignorance, and can live only in the darkness. True education will annihilate it, for it dies when the bright light of truth is focussed upon it. It is not from the Catholic Church, the possessor of complete truth, that sectarianism is to be feared. In Belgium and in Canada Protestant and Catholic schools are in the same block of ground and use common playgrounds. Sectarianism is nourished by text-books written in a way that is unjust and often insulting to the Catholic religion. A friend of mine lately searching for a good primary history in Sydney could not get one suitable for Catholic boys. Take the presentment of history that is contained in such books! Take their books on Catholic questions. In some the Church is Babylon, the Pope anti-Christ, our religion superstition. Men educated

in such an atmosphere easily believe slanders against the Church.

5. Others object: 'You wish your Church to get control of State money!' Again we answer—No. We say to the State: 'We shall build schools according to your requirements, schools that must satisfy your inspectors. We shall train teachers that you can test and refuse registration to if you consider that they are not up to your standard of efficiency. The young New Zealanders, the future men and women of our country whom in thousands we are educating in our schools, will be trained by registered teachers in subjects that the State ordains. The quality of that teaching may be tested by the State. All that we ask is that these teachers, registered by the State as qualified to teach, teaching in buildings approved of by the State, teaching subjects selected by the State, shall be paid by the State from the money given to the State by the democracy of New Zealand for the education of the future citizens of New Zealand. Not one farthing of that money will go to Church or priest.'

6. The question is often asked of us: 'Why do you not agree to give half an hour daily for religion as for other subjects?' We answer to this that religion cannot be classified with 'the other subjects.' Religion is part of everything—the atmosphere of religion is essential to the very life of the child. Without it death follows. It is as necessary to the well-being of a child as is water to a fish. Let me illustrate what I mean by an example. Reformers are to be found on every hand with schemes for the training of the mind of the child. There is one thing that the Church on her part is determined on—namely, that such swirling silliness, masquerading under the name of education, shall never be allowed to injure the souls of the children committed by God to her care.

What is the reason of the inflexible determination of the Church in this matter of education? The reason is that education that does not take cognisance of religion is no education, and training that is not based on religion is no training. The Church has a right in this matter, for remember, secular teachers are a very modern institution, and the Church has ever been the guardian of the knowledge of the world.

Attitude of the Church.

The attitude of the Church is the same to-day as it was 2000 years ago, when she received her orders from God, and her attitude will be the same through all time, for she cannot change. Before the coming of Christ, learning was considered the exclusive right of the higher classes. The Church declared that it was for all equally. She had regard for the high destiny of man, for the reason and end of his existence. Man was created to praise, reverence, and serve God, and thereby save his soul, and the other things on the earth were created to help him to attain this end.

All means must be directed to the end desired, or else they cease to be means. Man's destiny is to reach God in heaven—as Christians we must admit this,—therefore all man's training must fit him for that end. Therefore knowledge that does not turn a man to God is not education. And remember, a man turned from God is a man turned from man also, for true love of the neighbor is based on love of God. The logic of our position is irrefutable.

The most impressionable days of life are the days of plastic childhood, and the groundwork of training must be laid then to enable one to attain perfect manhood. As the tender plant is shielded until it is strong enough to resist the cold of winter, so must the delicate soul of the child be guarded until it, too, is strong in its possession of truth and knowledge and can resist the chilling blast of evil that it must encounter.

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No New Fight

This is no new fight for the Church. In the first centuries she was confronted by it. We find St. Chrysostom answering a parent, who asked if he might send his child to the public schools of the time: 'Will the teachers in these schools guarantee the integrity of the souls of your children, and be responsible for their virtue and for their faith?' The saint speaks of religious training as the foundation of character. 'When the foundations of a building are sapped,' he says, 'we should seek rather for architects to reconstruct the whole edifice than for artists to adorn the walls. In fact, the choice lies between two alternatives—a liberal education in public schools or the salvation of their souls in religious schools.'

Those words might have been said by a Catholic bishop in the twentieth century, instead of St. Chrysostom. With the experience of twenty centuries behind her, and her infallible Guide always with her, the Church knows fully the danger of training men without a knowledge, active and practical in its results, of their high destiny. The Church has always been the patron of true education. In those ages of light and culture that are sometimes ignorantly referred to as Dark Ages, there were 37,000 Benedictine schools in Europe, and the result is seen in the large libraries of MSS. that are to be found to-day in every University in Europe. Every parish priest's house was a school, and the Church is the foundress of the great Universities.

She understands the soul and its weakness—*humanum est errare*—and the necessity of guarding it. As one of her princes, Cardinal Pie says:—'The most religious people in the world if they read nothing but bad books and newspapers will, at the end of thirty years, become a nation of unbelievers.' Religion is the foundation of any culture worthy of the name and the history of nations proves this, justifying thereby the attitude of the Church.

Sound Nationhood.

People talk sometimes of getting down to the fundamentals of religion. But the whole of religion is fundamental. Compromise is good in dealing with affairs so long as principle is not touched: but religion is all principle and compromise is impossible.

'There is no possible compromise,' says a prominent American Methodist, B. S. Coler, 'that will be satisfactory to Jew, Protestant, or Catholic. We must therefore look for some other way of restoring the moral co-efficient in public education. I think that in the parish school system the Catholic Church has found it. Mr Thornton, a Congregationalist minister, says:—'We send our child to a Catholic parochial school because we feel that the moral atmosphere there is safer and better than that of the public schools. For the sake of my country I wish that the moral and religious training applied by Catholics in their parochial schools would be largely applied in our public schools.'

Mr. Coler, whom I quoted a moment ago, after speaking of the splendid generosity of poor Catholics which makes the parish school system possible, says: 'In these later years it has been my pleasure to study your parish school system. I have found therein the saving principle that has been eliminated from the public school system. I have found therein a secular education which in every recent test has shown superior efficiency over the public school education. I have found the idea of authority dominating moral instruction, and the idea of divinity vitalising secular instruction. I have found the idea of personal responsibilities to God being pressed home upon the minds of the youth. I know of no other way of making good citizens. I do not believe there is any other way. Therefore I can say, although I am not of your Church, that in its parish school system you have builded an institution that makes for the conservation of the ideal of American life and government.'

Religious Schools Necessary for Patriotism.

We have been censured in the past for our insistence on the need of a religious atmosphere in the schools where the future citizens of our nation are being trained. I note to-day that the chorus of blame is diminishing

in volume, silenced by the stern logic of facts. The eyes of thinking men are being opened. Voices of non-Catholics are being raised the whole world over in protest against godless education—voices of good men who are judging godless schools by their results. An American Protestant author, after protesting against the godless training in the State schools of his country, speaks thus of American Catholic schools:—'The Roman Catholics have persistently, successfully, and with no means but their own, gone the other path. They have taught their faith. They have added to the strength of their patriotic teaching the religious instruction which, entirely aside from its individual moral value, is an element inseparably bound with love of country and devotion to national ideals. Other religions gave up, leaving the child's mind untouched by fear of God or respect for ideals. Only Christian schools can form a Christian nation.'

'Only Christian schools can form a Christian nation!' Here you have the teaching of the Church set forth by a non-Catholic who has been forced to this conclusion from a study of the wreckage and inevitable failures that lie strewn in the paths of other systems. 'Only Christian schools can form a Christian nation.' This is the reason why the Church is ever insistent that it is the bounden duty of every Catholic parent to send his children to a Catholic school. Our country demands that you give your children training that will make them excellent citizens. Our Catholic schools will give this training. Our Church demands that you will give your children training that will make them good Catholics. Our Catholic schools alone can give this training.

Godless Schools a National Menace.

Until recently Germany was held up as a model in educational methods for us to imitate by certain educationalists. They are silent to-day. Yes, silent while the whole world swims in blood, and lands are littered with the broken bodies of the slain—an awful harvesting that has resulted from the culture of the seed of godless education. Generations, taught to creep in the mud of earth, given as ideals the gods of sense, believing in nothing but material things, have come to maturity and their leaders stand aghast at the practical application of their teaching—a teaching that at its best has but produced the negation of evident truth and the destruction of high ideals, and whose finished product as often as not is the cold-blooded voluptuary and materialist as passionless and as voracious as an octopus. If these educationalists, who in their search for truth were led to recommend Germany to us, would honestly study our educational system, that is the outcome of centuries of thought and culture, fostered by the eternal steadiness of the Church, they would surely gain knowledge that would benefit our nation. Earnest educators in other countries are doing this. One famous University professor, a Protestant, says that 'there is no doubt in my mind that the Roman Catholic schools have the finest system of teaching yet devised, and I am positive that the time is coming when a move will be promoted to have each religion care for the education of its children just as the Roman Catholics are doing at the present time.'

In America non-Catholics are alarmed at the results of State school education, as shown by the increase in juvenile crime, divorce, anarchy, and gunmen. Men are holding meetings to devise ways and means of teaching morality in public schools, and all eyes are turning to the Catholic schools.

There is a film showing in Australia to-day entitled 'Give Us This Day Our Daily Bread.' It shows most pathetically the story of a family stricken by sudden poverty. The widow, to save them from beggary, separates from her children and goes herself to the workhouse, where she is crushed by unchristian aid. Buoyed up by the hope of meeting her children, she struggles on. A few years pass, and the children are brought to her. She rushes to them in an ecstasy of delight, but they turn away in fear from the poor broken creature that holds out her arms to them. The child does not know its own mother. Heart-broken by the shock, she loses her reason. Looking at this one might ask is there anything worse in the world than a system

that breaks the closest union of hearts on earth—that of the child and its mother? Yes—a system that separates a child from its God; and that system is what we are fighting against to-day—the deadly system of godless education. And we do not stand alone in thinking thus. Non-Catholic nations the whole world over are with us. Let us take Protestant countries and see how, taught by experience, they have brought religion once again into the schoolroom.

Protestant Countries.

Holland, after thirty years' experience of godless schools, founded denominational schools. Catholics are one-third of the population, Calvinists more than one-half of the population. All are agreed as to the failure of the godless schools. Both denominational schools are equally supported by the State, which regulates their organisation and their teaching: The State pays one-fourth the cost of buildings and one-fourth the cost of repairs. Secondary education is also assisted and a promise has been made to assist a denominational University. If 25 families apply, they can get a school, which will be supported by the State.

Germany, some years ago, after bitter persecution, agreed to the denominational school system. Before that, from 1870 onward, Bismarck and his allies fought with all their power to crush the Church. The iniquitous Falk laws of 1872 excluded religion from the schools, and caused eight out of twelve Prussian sees to be vacant, as well as 1400 parishes. It was not a question of creeds but of a contest between Christianity and atheism. As Windthorst, the O'Connell of Germany, exclaimed: 'Our fight for the school is a fight for Christianity, a fight for the Cross, a fight in which every believing Protestant should stand on our side.' The Catholic Centre Party fought against this for years, and finally obtained concessions from the nation in favor of religious teaching. It were well for the world if that nation had listened earlier and avoided the results of the godless 'Kultur' that we are fighting against to-day.

Canada has reverted to religious schools. The population includes 2,000,000 Catholics, while no other denomination numbers 1,000,000. The Catholic majority give full justice to the minority of whatever denomination—justice to all. A good Catholic cannot be unjust.

England also has given justice in this matter. The present position of Catholics is as follows as regards primary education:—The Education Act of 1902 abolished the School Boards, transferring their functions to the local general authority—the County Council or the Urban Council. It equalised the condition of Board (State) schools and of denominational schools in regard to maintenance by public funds, whether from local rates or from Government grants, both schools being of an equally public character in regard to secular education. The cost of school building must be found by the Catholic congregation, whilst the State, through the local County Council, provides all working expenses for all secular instruction. The school buildings are vested in the denomination that builds them. Each school has six managers, who have the appointment or the dismissal of teachers. In State schools the local Council appoints all six; in religious schools the local Council appoints two and the trust body owning the schools appoints four (in Catholic schools these are usually a priest and three prominent laymen). Three Bills have been brought forward in Parliament to change these schools, but were unsuccessful. In England there are five recognised Catholic residential training colleges for female primary teachers, with 507 students, to which the State pays £19,266 per annum. There is also one college for male primary teachers, towards the expenses of which the State pays £6042 per annum. In England and Wales there were in 1870, 354 Catholic schools; in 1906, there were 1063.

Here we have a justification of the claims of our Church and a proof of what non-Catholics think of them. Germany, Holland, Canada, England, Scotland, with a total population of 112,000,000 people, the great majority of whom are non-Catholics, establish and support religious schools. Surely New Zealand,

with its 1,000,000, need not fear to follow where so many lead? These facts are an object lesson to non-Catholics as to the reasonableness of our claims.

New Zealand's Need.

New Zealand needs citizens. We shall give them to her—citizens yielding to none in loyalty and patriotism,—for a man that is true to himself and God must be true to his fellow man. We shall train them and send them into New Zealand life fully qualified in knowledge and upright in character, ready to stand as honest citizens in any walk of life. What is to be said of those who object to the State recognising the training for the nation of such valuable citizens and object, because in addition to their secular training, they possess a knowledge of God. They are as those who, for example, looking for a competent workman and finding one possessed of the requisite technical knowledge, reject him. His certificates are in order and testify to his ability, and he asks indignantly, 'Why do you reject me?' We can understand the amazement of the rejected one if he were told, 'Yes, you are thoroughly expert, and could do the work perfectly, but we notice that you breathe, and we are determined to engage no workman who breathes.' The only thing for such employers of labor to do is to set up a private cemetery, for it is dead men they want. You laugh at the thought: yet reflect, and you will see that godless schools are but mausoleums for stifling souls—lethal chambers where spiritual life languishes and dies: for the breath of the soul is religion, and religion has no place in them. With what horror we look back to the exploitation of child-labor—helpless little children of six and eight years of age working in coal mines and factories! This was a stifling of life; but terrible as it was it is not to be compared with the stifling of spiritual life that follows from the systematic separation of the soul from its Creator that obtains in godless schools.

From whatever standpoint we consider our schools, they are an indispensable factor in solid nation building. From an economic aspect, the nation will benefit by recognising our schools, for under the godless system of education the State trains its children at a cost of about £7 13s per child per year. Under our system we train the children for less than half that cost, and according to the Protestant testimony that I have quoted we give them a better education and make them better citizens.

From a commercial point of view the nation will profit. Study the commercial dishonesty that afflicts the world to-day and you will realise this. Does vice recede as godless education advances? Our newspapers show that this is not so, for they are filled daily with records of crimes that show the trained mind uncontrolled by morality and religion. Intellectual culture has no necessary connection with morality. If a boy's will and conscience be not trained the filling of his memory with facts will be no guarantee that he will not use his knowledge to fashion himself into a consummate scoundrel.

Our country's greatest need is not so much the making of laws as the making of men. The basis of manhood is character. Character is moral strength. Unless this is developed by steady training, a man is useless both as a private individual and as a citizen. Moral strength depends on high ideals, and these can be attained from religious teaching only. We are living in troubled times, and when peace comes our nation will have to face a period of reconstruction. We must save New Zealand from the shifting quicksands of irreligious guidance. She is among the most democratic of the nations. The Catholic Church is the greatest and purest democracy on earth, and therefore is peculiarly suited to our nation. We must show to all that betterment and progress will come from the application of Catholic principles. Speaking on this point, Pope Leo XIII. says: 'No practical solution of these problems will ever be found without the assistance of the Church. We affirm without hesitation that all the striving of men will be in vain if they leave out the Church.'

(To be concluded.)

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THE IRISH PROBLEM

CAN MR. DUKE SOLVE IT?

LORD WIMBORNE STAYS IN IRELAND.

In connection with the cables which have been appearing in the daily papers for the last few days stating that a conference was being held to discuss methods for the settlement of the Irish question, we would recommend our readers to read the following article from the pen of Mr. T. P. O'Connor, M.P. It is a recent and we think a reasonable statement of the difficulties to be met with in any process of settlement, while on the whole it contains a strong ray of hope for final success. We reprint it from the *Dunedin Evening Star*:—

The task which Mr. Duke, the new Irish Secretary, has before him is not an easy one. Nobody feels that more than he does himself. In his favor is his undoubted sympathy with Ireland and with her national aspirations. For several years he braved the anger of some of the extremists in his own party by calling for a recognition of Irish Nationalists, and he was one of the keenest of the group of English Unionists who pleaded and worked for the success of the late attempted settlement. He has reiterated these views with special emphasis and with eloquence during the Irish debates with which the session wound up. Everybody in Ireland is personally predisposed in his favor: he has been promised fair play. In addition he has in Lord Wimborne, the Lord Lieutenant, an old comrade, for they were both Unionist members together for Plymouth in the dim and distant past. Lord Wimborne has since become a Liberal and a Home Ruler, and in the recent troubles in Ireland it is well known that he fought hard against some of the executions.

On the other hand, there is no denying that the state of Ireland is far from satisfactory. The resentment over the executions, the wholesale raids, the large number of prisoners, and the retention still in English gaols of many of the persons thus arrested—all these things have created an exasperation the fierceness of which cannot be exaggerated. This exasperation is maintained and augmented even by some of the steps which have been taken under the still apparently omnipotent military rule. General Maxwell is still maintained. Another official who has excited a great deal of popular animosity is Major Price, one of the officials of an elder and out-of-date epoch of Irish history.

Two Possible Methods.

There are two methods of meeting this state of things. The first is by keeping up military rule, and the second is by the Chief Secretary throwing himself on the good sense and the good-will of Ireland and restoring constitutional government. It is undoubtedly the desire of Mr. Duke, as he has more than once expressed, that military rule should come to the earliest possible end. The official world of Dublin, however, still sticks to its old traditions, and probably a good deal of pressure will be put upon him to maintain these little coercive acts which are at once nagging and futile. Here is a sample of one of these methods:

There was a convention of the Ancient Order of Hibernians called for a town in Donegal; interference was threatened, at least in the papers, against the meeting, which was of a perfectly proper character, and interference actually did take place with regard to arrangements made for excursion trains.

In the meantime, things are not helped by the outrageous and unexhausted campaign against the Irish party. Everybody of any sense in any party in Ireland knows that the one bulwark against anarchy in that country is the maintenance of the constitutional movement, which means, of course, the presence of the Irish party as its mouthpiece and guardian. In the break-up of the settlement which has taken place after the rebellion and its suppression, a good many Irishmen were in the mood to abandon the old ways and the old leaders, and to resort to the more desperate methods of

a different time. This movement owes most of its inception and its strength to the unnecessary severity with which the rebellion was put down. For some months some portions at least of the Irish people have remained at an uncertain frame of mind. The break-down of the settlement, of course, only helped to delay the return of the Irish people to their normal state of sane politics. It remains to be seen how far the new Administration will help towards bringing about a normal state of things.

The reappointment of Lord Wimborne is very popular. He possesses great wealth, is proprietor of a great iron and steel works in Wales, is a keen sportsman, is lavish, is affable, and he loves Ireland. It is also a great advantage for a man in his position to have a wife of great beauty and of charming and indeed fascinating manner. Like so many English people, the Wimbornes have been captured by Ireland, and they were in despair for some weeks after they had to give her up. They were offered in the meantime the dazzling position of the Vice-Royalty of Canada, but they never abandoned the hope of returning to their work in Ireland, and refused; and now their time has come again. It is well known in Ireland that Lord Wimborne made fierce and repeated protests against the number of executions on which Sir John Maxwell insisted, and that, of course, has increased his popularity.

Bought and Read.

Then, again, there comes the unexpected in Irish politics. For years a crusade has been carried on against the party, mainly by one man and one newspaper. The Irish are a thrifty people, and the fortunes of this campaign have been largely influenced by the fact that its organ can be bought for a halfpenny, while the *Freeman's Journal*, the organ of the Nationalist party, still remains at the old price of a penny. The *Daily Independent* is bought by some 75,000 people, and read by of course double that number. Its policy is not approved: it could not turn a single election in Ireland. Mr. Murphy, its proprietor, could not probably be elected for any constituency. His last attempt, many years ago, ended in a disastrous defeat. But a paper which continually dropped the poison of distrust in the party, which could never do anything right, finally got some hold of the people: and though there was no confidence in Mr. Murphy or in the *Independent*, there was a steadily decreasing confidence in the Irish party and in the constitutional movement of which it was the symbol and the creation.

Payment of Members.

The bestowal upon the members of the British Parliament of the salary of £400 a year did a great deal also to injure the party. It awoke new appetites and new rivalries, most of which, of course, had to be disappointed; it excited some envy; and, above all, it gave critics an opportunity of suggesting that the salary was the underlying motive of the members of the party. You will judge of the excesses to which the attacks on the Irish party have gone when I tell you that it has been seriously suggested that the main reason which now actuated the counsels and acts of the Irish party was the small salary of £400 per year. As a matter of fact, the salary was imposed upon the Irish party by parliamentary conditions; the highest minds of the party—Mr. Redmond, Mr. Dillon, and Mr. Devlin—were all fully alive to what a weapon this salary would put in the hands of the enemies of the party, and the Irish party carried a resolution against the salary, and asked Mr. Lloyd George that in proposing it he should not include Ireland. Mr. Lloyd George found himself unable to comply with the request. The Irish party were then faced with a difficult alternative. If they voted against the proposal they would have saved their party from the danger which they foresaw; but, on the other hand, by opposing the proposal and defeating it they would be the means of inflicting a grave injury on the members of the Labor party, who have also been among Ireland's best friends, and would have placed themselves in collision with one of the leading principles of all democratic forces in England; and without those

democratic forces Ireland would never have been able to win her many reforms during the last quarter of a century.

Transition Period.

To some extent Ireland is still in a transition period between the excitement and resentment of the rebellion and the restoration of her ordinary sane attitude. My recent information from different parts of Ireland leads me to the conviction that the justification of the Irish party is proceeding at a largely accelerated speed. Meetings are being held in almost every part of the country, speeches and resolutions have been made vindicating Mr. Redmond from the virulent attacks to which he has been subjected. There was never any doubt as to where the solid body of 300,000 peasant proprietors would stand ultimately. Their voice was not heard in the tempest of passion created by the rebellion, but it is rising more highly every day, and possibly before Parliament rises again we shall find an Ireland liberated from the spectre of rebellion and the will-o'-the-wisp rebellion methods.

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

December 30.

The Rev. Father Mangan, C.S.S.R., is conducting a retreat for the Sisters of Mercy at Wellington South.

A grant of £50 has been made out of the Catholic Field Service Fund to Chaplain-Captain Connolly, who is to sail in the hospital ship Maheno.

The Sisters of Compassion desire to convey their warmest thanks and the best wishes of the season to all those who have assisted them during the year.

After 1st Mass at the Sacred Heart Church, Hill street, on Christmas Day, the members of the choir presented Miss Jansen, the chief lady soloist for several years past, with a farewell mark of esteem. Miss Jansen is leaving the parish.

The St. Mary's annual parish festival will commence on January 30, and in connection therewith a queen carnival will be a feature of the function. Each stall has nominated a candidate, and the stall producing the highest takings will determine the successful candidate.

The progress of the Catholic Federation in the archdiocese of Wellington can be gauged by the financial barometer. A further sum of £55 8s 1d has been forwarded to the Dominion Executive for the half-year ending to-day, making a total of £166 7s for the half-year. This by no means represents the total, as many of the committees have not as yet forwarded their dues to the diocesan executive.

The annual Catholic picnic, known as Father Lane's picnic, was one of the chief attractions in the Hutt Valley on Boxing Day. Sports and games were provided for old and young. The children were specially catered for, and thoroughly enjoyed the outing. The sports and games were controlled by the Sports Committee, composed of Messrs. Mitten, O'Connell, Pearce, O'Brien, Gleeson, L. O'Sullivan, Neazor (2), Evans, Messrs. R. G. McKay, and D. Hickey were secretary and treasurer respectively. The judges were Messrs. C. A. Seymour, W. Hickey, W. Dennehy, and the starter, Mr. W. M. Welch. The refreshment stalls were in charge of Mesdames Patton, Cookson, and Lynch, and the afternoon tea stall was presided over by Mesdames Neazor and Connelly.

The annual picnic for the children of the Catholic schools of the city was held at Karori Park on Boxing Day. The weather was ideal, and an excellent outing was enjoyed. The committee arranged for everything that picnickers could desire, and the ladies made excellent provision for those who attended the gathering.

Throughout the day competitions (chiefly races) for children and others were held. The 100yds. school's championship was won by T. Colomb, of the Tasman Street School, with Plimmer, of the Hawkestone Street School, second. The attendance of adults was large, and included his Grace Archbishop Redwood, his Grace Archbishop O'Shea, the Ven. Archdeacon Devoy, and a large number of the clergy. Special car arrangements were made by the Tramway Department to convey the children to the Park in the morning and return them to the city in the evening. The loading of the returning cars was expedited through the committee lining the children up in order and despatching separate schools at a time. As a result of the day's outing a substantial amount will be handed to the Education Fund. The following were the officials:—Sports (adults): Director, Mr. Tom O'Brien; judges—Messrs. H. McKeowen, L. Carroll, and J. P. McKeowen; handicapper and starter, Mr. J. D. McPhee. Children's sports—Director, Mr. Jas. Stratford. Sideshow—Director, Mr. W. F. Johnson. Tea kiosk—Misses Mary McKeowen and Breen. Children's refreshments and sweets stall—Miss B. Craig and Mrs. E. Dunne. Committee luncheon—Mrs. H. McKeowen. Chairman and treasurer, Mr. J. J. L. Burke; vice-chairman, Mr. W. F. Johnson; hon. sec., Mr. P. D. Hoskins.

The following students were ordained priests by Archbishop Redwood at Greenmeadows on Thursday, December 28:—Cornelius Outtrim (Wellington), Dalton Campbell (Wellington), James Roche (Greymouth), Kevin McGrath (Napier), John Dowling (Wanganui). In addition to these Paul Kane (Timaru) was ordained to the diaconate and William Buckley (Wellington) to sub-diaconate.

The Misses Segrief and party entertained the men at Featherston Camp at a very enjoyable concert in the Catholic Institute on Thursday evening, December 21. The hall was well filled, and the various items were warmly applauded. Solos were contributed by Misses Teresa McEnroe, Violet Lamacroft, and R. and E. Segrief. Duets were given by Miss R. Segrief and Miss McEnroe, Miss Janie Petrie gave most delightful elocutionary items, and instrumental music was given by Sergt.-Major Connors. The accompaniments were played by Lieutenant Sutton. Thanks were given to the party by Chaplain-Captain F. S. Bartley, and the ladies were entertained afterwards at supper. On the following day the party gave concerts at the Featherston Military and the Greytown Hospitals, after which they returned to Wellington.

The Dominion treasurer of the Catholic Federation acknowledges the following donation for the Catholic Field Service Fund:—

Amount previously acknowledged ...	£601	7	5
Stratford Hibernian branch, per Rev.			
Father Maples ...	9	2	0
	£603	9	5
Less amount remitted to chaplains, etc. ...	£235	0	0
Grant to Chaplain-Captain Connolly (Maheno) ...	50	0	0
	285	0	0
Balance ...	£318	9	5

[Just as we go to press we have received our Wellington correspondent's letter, dated December 22, which gives the account of the meeting addressed by Very Rev. Father Lockington, S.J., in Wellington. In the circumstances we had to take our report of that meeting from the *Dominion* newspaper. This letter, rightly addressed, was posted in Wellington, as the post-mark shows, on December 22, and reached Dunedin on the afternoon of January 3. The Postal officials must all have gone to the war.—ED N.Z.T.]

The alchemist who essayed, by mixing various earths, to make a crucible that would endure was agreeably surprised to find he had produced porcelain.

DIocese OF CHRISTCHURCH

(From our own correspondent.)

January 1.

The Marist Brothers' School Cadets (senior and junior corps), under Lieutenant Amos, went into camp at Halswell last week.

Masses were celebrated in the Cathedral on New Year's Day (Feast of the Circumcision) at 6, 7, and 9 o'clock, at each of which very large numbers approached the Holy Table. At the last Mass his Lordship the Bishop, in a brief and appropriate address, extended most cordial wishes for every blessing and happiness to his priests, religious, and people for the year just opening, and exhorted all to pray fervently that the world's peace may be restored.

A lengthy summary of Catholic diocesan activities for the past year was given in last Saturday's issue of the *Lyttelton Times*. Among prospective undertakings in the near future mention is made of the intended erection of a new Sacred Heart Girls' College, for which complete plans have been obtained by the Sisters of Notre Dame des Missions denoting an elaborate structure to be raised in their extensive grounds facing Lower High street and adjacent to their Convent of the Sacred Heart.

At Vespers in the Cathedral on last Sunday evening a forceful and deeply impressive discourse on the 'Value of Life' was preached by the Rev. Father Egan, S.J. Commenting on the millions of human lives sacrificed on the blood-stained altar of the present devastating war, he alluded to the causes, and in eloquent terms pointed out the lesson to be learned from the past, and exhorted his hearers to make the best possible use of the years that may yet be their portion.

DIocese OF AUCKLAND

(From our own correspondent.)

December 27.

On Christmas Day Rev. Father Taylor celebrated midnight Mass at St. Mary's Orphanage, Hillsboro.

The Sisters of Mercy commenced their annual retreat at St. Mary's Convent this evening, under the care of the Rev. Father Herring, S.M.

A presentation was made on Christmas Night to Miss Josephine Donovan as a mark of appreciation for her long and constant service as a member of the Cathedral Choir. Rev. Father Murphy made the presentation. Mr. L. Whittaker replied for the worthy recipient, and took occasion to thank Miss Donovan and the members of the choir for their hearty co-operation.

Rev. Father Corcoran, S.J., arrived on Christmas morning from Sydney by the Vancouver liner Makura. He will conduct the retreat for ladies at the Sacred Heart Convent, Remuera, commencing on January 8 and terminating on January 13. The Rev. Mother at the Sacred Heart Convent will receive applications from ladies desiring to participate in this devout and highly beneficial spiritual exercise.

Mr. and Mrs. Victor Casey, at their residence, Nen street, last Thursday, gave a garden party and Christmas tree to those children of the Sacred Heart parish to whom the Society of St. Vincent de Paul devote so much of their attention. The little ones were sumptuously regaled by their generous host and hostess, and at the conclusion of the fete were sent to their homes in motor cars, all thoroughly pleased with the good time provided for them by Mr. and Mrs. Casey.

The city and suburban churches were filled with devout worshippers at all the Masses on Christmas Day. At the Cathedral Masses were celebrated continuously from 6 a.m. till 11 a.m. Rev. Father Murphy, Adm., celebrated the early Masses, at which crowds received Holy Communion. Rev. Father Henry, S.M. celebrated the Masses immediately following, and Rev. Father Taylor sang the Solemn High Mass at 11

o'clock. Rev. Father Henry and Mr. L. Whittaker, deacon and subdeacon respectively, and Rev. Father Murphy, master of ceremonies. Father Murphy at the various Masses briefly addressed the people, and in view of the great festival which all Christendom was that day celebrating, he enjoined upon them to pray earnestly that God would restore peace to the warring nations. He thanked the good Sisters of Mercy and their lay assistants for their constant and invaluable work in decorating the altars and attending to the wants of the sacristy. He also thanked the choir and collectors, and finally the parishioners for their hearty co-operation in every good work in the parish. The choir, under Mr. Leo Whittaker, rendered Haydn's 'Imperial Mass.' The attack and precision were noticeable features in a very excellent performance. In the evening the choir, in lieu of the ordinary Vespers service, gave the following programme:—'Gloria' from Mozart's Twelfth Mass, choir (soloists, Mrs. Wilson, Mrs. Bourke, Mr. Egan, Mr. Taylor); solo, 'Thus Saith the Lord,' Mr. Taylor; solo, 'Salve Maria' (Mercadante), Mrs. Blythe; solo, 'Laudate' (Zingarelli), Mr. J. H. Egan; solo, 'Nazareth,' Mr. F. G. Bourke; 'Magnificat' (Lambilotte), choir; 'Adeste Fideles,' Miss McCafferty, Miss Grace, Miss Twohill, Mr. Egan, Mr. Taylor, assisted by the choir; organ solo, 'Andantino' (Lemare), Mr. G. Allen; solo, 'O Salutaris,' Miss Coleman; 'Tantum Ergo,' 'Divine Praises,' and 'Hallelujah Chorus' by the choir. Mr. Leo Whittaker was the conductor, Mr. G. Allen presiding at the organ. Benediction was given by Rev. Dr. Ormond (secretary to the Papal Delegate). The high altar was handsomely decorated, and at Benediction presented a beautiful sight. A crib was erected in the southern aisle, and was visited by large numbers throughout the day and evening.

At St. Benedict's large crowds attended, and at the early Masses it was consoling to see the large numbers who approached Holy Communion. Right Rev. Mgr. Gillan celebrated one Mass at the auxiliary chapel at Mount Roskill and two at St. Benedict's. Rev. Father Dunphy celebrated one Mass at Mount Eden Gaol, and the 9 o'clock Mass and Missa Cantata at 11 a.m. at St. Benedict's. Rev. Father Bleakly celebrated Masses at Avondale, Henderson, and Kumeu. The choir at St. Benedict's at 11 o'clock, under Mr. W. J. Pringle, gave a fine interpretation of Gounod's 'Messe Solennelle,' and in the evening a recital of sacred music. Mr. Harry Hiscocks ably presided at the organ.

At Parnell, Ponsonby, Grey Lynn, and Devonport the Masses were well attended, and the priests in charge were edified and consoled with the numbers who received Holy Communion.

On Sunday week at Purewa Cemetery a monument was unveiled over the remains of the late Frederick Moore. It stands about 20 feet high, is of polished Scotch granite supported on a basis of Coromandel granite. It is surrounded by a splendid concrete wall; the surface of the grave is composed of Mosaic tiles. The whole cost over £100. The ceremony was performed by Mr. P. J. Nerheny on behalf of the committee. He explained that it was a tribute from the Irishmen of Auckland to one who for the last thirty years in this city had identified himself actively with every movement which had for its object the amelioration of Ireland. The Hon. J. A. Tole, K.C., LL.B., and Messrs. Hall, Skelton, George Higgins, M. J. Coyle, and M. J. Sheahan also spoke in eulogistic terms of the deceased Irishman, who, in matters of religion differed from the majority of his countrymen, but as an Irish nationalist he was ardent, sincere, and generous. Miss Moore, daughter of the deceased, on behalf of her mother and sisters, who were present, thanked the committee and the Irishmen of Auckland for this munificent testimony of their appreciation and esteem for her dear father. All of his spare moments were devoted to the study of Ireland. He longingly desired to see her self-governed, but God willed it otherwise. This monument would always remind them of him and of those generous Irish hearts who knew and loved him.

J. M. J.

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The Pension is £35 a year, payable half-yearly in advance. It provides for Board and Lodging, Tuition, School Books, Furniture, Bedding, and House Linen.

The Extra Charges are: Washing, £1/10/- a year; and Medicine and Medical Attendance if required.

Students will provide their own wearing apparel, including the Soutane, as well as Surplice for assistance in Choir.

The Seminary is under the patronage and direction of the Archbishops and Bishops of New Zealand, and under the immediate personal supervision of the Right Rev. Bishop of Dunedin.

Donations towards the establishment of Bursaries for the Free Education of Ecclesiastical Students will be thankfully received.

The course of studies is arranged to enable students who enter the College to prepare for Matriculation and the various Examinations for Degrees at the University.

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MARRIAGE

BURNS—CRICHTON.—On September 27, 1916, at St. Joseph's Cathedral, Dunedin, by the Rev. Father Corcoran, John, youngest son of Mr. John Burns, Dunedin, to Catherine Myrtle, eldest daughter of Mr. David Crichton, Dunedin.

DEATHS

FITZGERALD.—On Wednesday, December 13, 1916, at her residence, Arowhenua, Anna, beloved wife of John Fitzgerald; aged 84 years; deeply regretted.—R.I.P.

FULTON.—On December 12, 1916, at Castle street, Dunedin, Joseph Fulton: in his 39th year.—R.I.P.

HYNES.—Of your charity pray for the happy repose of the soul of Denis Hynes, of Clomboo, Galway, Ireland, who died on October 19, 1916.—R.I.P.
On whose soul, sweet Jesus, have mercy.

FOR THE EMPIRE'S CAUSE

SPIERS.—On December 10, 1916 (killed in action in France), Corporal James Spiers, fourth and dearly beloved son of John and Mary Spiers, Kurow: in his 22nd years.—R.I.P.

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SUB-EDITOR

APPLICATIONS are invited for the position of Sub-Editor to the *N.Z. Tablet*.

Applications are to be forwarded to the 'Chairman of Directors,' stating age and qualifications. Schedule of duties, etc., will be forwarded to Applicants.

CONVENT OF THE SACRED HEART TIMARU

The **ANNUAL SPIRITUAL RETREAT** for Ladies will begin at 7 p.m. on **MONDAY**, the 1st day of **JANUARY**, 1917, and will end on the morning of **SATURDAY**, the 6th day of **JANUARY**.

The Retreat will be conducted by a Jesuit Father. By applying in time to the Rev. Mother Superior, ladies wishing to make the Retreat can find every accommodation at the Convent during the time above specified.

CONVENT OF THE SACRED HEART REMUERA, AUCKLAND.

THE ANNUAL SPIRITUAL RETREAT —FOR LADIES—

Will begin at 7 p.m. on **MONDAY**, **JANUARY 8**, and end on the morning of **SATURDAY**, **JANUARY 13**. It will be preached by the Rev. Father Corcoran, S.J.

Ladies wishing to attend should let the Rev. Mother Superior know as soon as possible.

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

Pergant Directores et Scriptorum 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 4, 1916.

THE OUTLOOK



R. LLOYD GEORGE and his new War Cabinet have not been long in getting to work, and the decision to hold what is vitally an Imperial War Conference at the end of February marks a step of the utmost importance. The order of reference is stated only in very general terms, but they are sufficiently clear to enable us to form a fairly definite idea as to the questions that will constitute the subject matter of the deliberations of the conference. 'Urgent matters affecting the prosecution of the war, the possible conditions on which the Allies could assent to its termination, and the problems which must immediately

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arise on the conclusion of hostilities,' is the official setting forth of the matters to be discussed at the gathering. It is a comprehensive programme: it means, in brief, that everything will be brought under review that can be considered as either directly or indirectly helping to the victorious prosecution of the struggle. Especially it will mean, we may be sure, a mobilisation of the resources of every part of the Empire, and there will, it may be safely assumed, be a call for sacrifices—financial and economic—far beyond anything that has yet been asked for from the Dominions. The immediate effect of the move will be to give the outlying portions of the Empire a more direct and vivid interest in the Imperial policy relating to the war; and the infusion of new blood and the gathering in council of the best brains of the Dominions cannot fail to strengthen the hands of the Government in the heavy work that is before it.

*

The fact that peace terms figure among the matters to be considered is not the least significant aspect of the gathering. It is not to be taken as indicating that peace is by any means imminent, but at least it shows that matters have advanced to the stage when the Allies think it necessary to be prepared for that eagerly looked-for consummation. The discussion will doubtless proceed on the basis of the decisive defeat of the Central Powers, and the crux of the question will be the determination of the precise terms which are to be imposed in order to provide the most effective guarantee against a repetition of the hideous nightmare of a European conflagration. In this connection it is interesting to recall that a definite attempt has already been made by an ex-colleague of Mr. Asquith's to set forth the precise demands which Britain, at least, would be likely to put forward as a basis for the final settlement. Mr. C. F. G. Masterman (formerly Chancellor of the Duchy of Lancaster), in an article in the *Daily Chronicle*, under the title 'The Only Possible Peace Terms,' thus semi-officially interpreted the then Premier's ideals:—

1. Belgium should be restored to complete independence, Germany paying an indemnity adequate for rebuilding the ruined cities, bringing about the revival of destroyed industries, and paying compensation to disabled men and relatives of the dead.

2. France should receive Alsace-Lorraine, an indemnity, and a natural defensive boundary, rendering a repetition of Germany's attack for ever impossible.

3. Denmark should receive Schleswig.

4. German, Austrian, and Russian Poland shall be united under the Czar or his nominee.

5. Italy should get the Trentino and the whole Italia Irredenta.

6. The Turkish Empire should be torn to fragments, and Armenia, Syria, Palestine, Mesopotamia, and Thrace should be divided among those who develop the countries. The Turks should be penned in Central Anatolia, where they should be compelled to learn to work instead of to massacre.

7. Serbia should be restored, with the payment of a heavy indemnity from Austria-Hungary, and should receive Bosnia and Herzegovina, with adequate access to the Adriatic, and should also receive all of Serbian Austria.

8. The German fleet should be surrendered, and divided among the allied nations; the Zepelins and hangars should be burnt.

9. The German colonies should remain as trophies to the nations which conquered them.

Compared with some of the terms that have been suggested, these are almost moderate; but it is difficult to imagine Germany agreeing, under any circumstances save those of absolute compulsion, to such conditions as those embodied in Articles 4 and 8.

Germany has also given an unofficial but semi-authoritative indication of the sort of settlement which she desires, per medium of the former Imperial Chancellor, Prince von Bulow. The statement does not 'condescend to particulars'; but even the general observations are of sufficient interest to merit some attention at the present time. In the new edition of his *Imperial Germany*—the later chapters of which were written in May last—von Bulow says: 'This war is a national war not only for us Germans, but equally for the English, the French, and the most influential section of the Russian people. The national hatred which has been aroused by the war and confirmed by bloodshed, will persist after the struggle is concluded until national passions receive an impetus in a new direction. These considerations must be decisive in determining the conditions of peace, and that in two respects. Germany will in future require protection against hostility and desires for revenge, both old and new, in the west, the east, and beyond the Channel; such protection can only be found in the increase of her own power. Our enemies will also strengthen their armaments on land and sea. We must see to it that our frontiers and shores are strengthened and rendered less easy of attack than at the beginning of this war; not in furtherance of that desire for world dominion with which we are falsely credited, but for the maintenance of our present position. The outcome of the war must be a positive, not a negative, one. To prevent our annihilation, loss of territory or dismemberment to ensure that we be not bled to the last farthing, that is not the point; it is a question of definite gain in the form of real security and guarantees, as an indemnity for hitherto unheard of labors and suffering, and also as a pledge for the future. In view of the ill-feeling against us which this war is bound to bring in its train, the mere restoration of the *status quo ante bellum* would mean for Germany not gain, but loss. Only if our power—political, economic, and military—emerges from this war so strengthened that it considerably outweighs the feelings of enmity that have been aroused shall we be able to assert with a clear conscience that our position in the world has been bettered by the war.' Here, then, is the situation: Germany will not be satisfied unless she emerges from the contest with her power strengthened; the Allies, as their reply to the German Note clearly shows, will not be content with any settlement which does not leave Germany crippled, if not absolutely crushed. It looks as if no amount of negotiation would be able to square this circle, and as if a settlement will only be reached when Germany is faced with the prospect of complete defeat.

*

It is good to read that in connection with the summoning of the Imperial Conference there has been an active revival of negotiations for the Irish settlement. Little is given us in the way of detail, but there is a hopeful tone in the cables on the subject that is very welcome. As we have before put it, Mr. Lloyd George has taken up the duties of Premier with a firm determination to win the war; and to that end he doubtless realises that the pacification of Ireland, as Mr. Redmond has expressed it, would be worth more than alliance with half a dozen neutrals. As regards Irish settlements, it seems to be always a case of 'so near and yet so far'; but at least in the present interesting juncture we are not left without reasonable grounds for hope.

REPRESENTATIVES' MOVEMENTS

NORTH ISLAND:

MR. RYAN—Taranaki.

SOUTH ISLAND:

MR. PICKUP—Otago Central.

Notes

To Our Readers

Owing to the holidays last week and this we are a few hours late in publishing. Our readers will understand the delay if the paper reaches them later than usual.

Didn't Need Them

The *Journal of Education* tells the following story of the war, and we want to know if it is—in Artemus Ward's phrase—wrote 'sarcastical':—A successful operation was performed on a sergeant in Flanders who had been wounded in the head. The surgeon who performed the operation subsequently recognised his patient walking in Pall Mall and congratulated him on his recovery. "I've got that portion of your brain that I removed preserved in spirits, and if you like I'll give it you as a curiosity." "Thank 'ee kindly, sir, but I've no use for it now. You see I'm employed at the War Office."

Peace and the Wise Men

The kind of peace that is really needed—above and beyond a mere paper peace—for the salvation of this sin-laden, war-smitten world is admirably set forth in the following verses by Eliza Morgan Swift in the *American Outlook*:—

Peace! Will there be peace,
Or only the cease
Of the cannon's roar?
Will this sinister war
Turn from a battle of guns and of swords
To a battle of words?
Is hate buried deep down
With the bones of the dead?
Have they fought so, and bled,
To leave behind them a curse, or a crown?
Will Love be reborn in the dawn of the day?
And who will come to show us the way?

* * * * *

The Wise Men! Where are they?
Will they come—will they come?
From the East and the West,
From the North and the South,
From the eagle's nest
And the river's mouth,
Will they follow the Star?
Will they hear from afar
The voice that bids them arise and bring
Their priceless gift, their offering?

* * * * *

Oh, pray! Let us pray
They will show us the way
Through the darkness of night to a nobler day,
To a Christ reborn in the hearts of men,
To peace on earth, good will again.

When buying GARDEN HOSE, specify NORTH BRITISH L. or G. QUALITY, which lasts longer than others. Sold by all ironmongers.

DIOCESE OF DUNEDIN

The Rev. Father Langley, C.S.S.R., who is giving the retreat to the Sisters of Mercy, South Dunedin, preached in St. Patrick's Basilica on last Sunday night.

The Little Sisters of the Poor, Anderson's Bay, desire to thank Mr. Adams and friends of the Water-side Workers, Port Chalmers, who generously contributed £9 13s towards a Christmas and New Year's treat for the old people in the Home at Anderson's Bay.

The many friends of Mr. and Mrs. J. Spiers, Kurow, will regret to learn of the death in action of their son James. Corporal James Spiers was educated in St. Patrick's School, Oamaru. On leaving school he entered into the service of the New Zealand Insurance Co., Oamaru. He was a first-class tennis and hockey player, and was very popular amongst the young folk. He left New Zealand with the 14th Reinforcements, and was reported killed in action on December 10.—R.I.P.

The Very Rev. Father Lockington, S.J., who is engaged this week in giving a retreat to the Dominican Nuns, preached to a very large congregation in St. Joseph's Cathedral on last Sunday night. The subject of the sermon, which was specially directed to our Catholic mothers, was sorrow and its lessons. In beautifully descriptive language the Very Rev. Father eloquently dealt with the lessons in sorrow taught by the present war, and concluded by stating that if nations, which were led away from God by the infidel teaching of recent years, were brought back the conversion must come through Catholic mothers, who themselves will have to learn at the shrine of sorrow, where they shall find seated the noblest type of womanhood, the Mother of Sorrows.

THE IRISH PROBLEM

The following cables appeared in the New Zealand daily papers last week:—

London, December 27.—Well-informed sources state that negotiations for the settlement of the Irish question will be reopened shortly.

On New Year's Day Masses were celebrated in St. Joseph's Cathedral at 6, 7, 8, and 11 o'clock. Very good congregations attended all the Masses. Masses were also celebrated in the North-East Valley, Kaikorai Valley, and Mornington Churches.

London, December 28.—Preliminary conferences for the settlement of the Irish question are already being held, and definite progress is expected immediately. It is understood that Mr. Lloyd George is forcing the pace. He is sending additional Government representatives to assist Mr. Duke, Chief Secretary for Ireland, at the conferences.

The love which is given as a reward in heaven is always greater in every one than that which had been given him on earth to acquire merit. And not only will each one in particular have more love in heaven than he ever had on earth, but also the exercise of the least charity that may be in heavenly life will be much sweeter and excellent, generally speaking, than that of the greatest charity that is or has ever been in this mortal life.—St. Francis de Sales.

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Raetihi Parish.—Mr. John Punch, £3 3s; Mr. P. O. Cavanagh, £2; Mr. M. Dalton, £2; Mr. M. McNair, £2; Mr. P. O'Neal, £2; Mr. Jas. Punch, £1 1s; Mr. T. Hunter, £1 1s; Mr. Jos. Punch, £1; Mr. T. O'Sullivan, £1; Mr. John Keville, £1; Mr. A. McGarry, £1; Mr. P. McEghan, £1; Mr. H. Geraghty, £1; Mr. P. Murray, £1; Mr. A. O'Connor, £1; Mr. J. Harvey, £1; Mr. J. O'Connor, £1; Mr. C. H. MacDonald, £1; Mr. M. Morrissey, £1; Mr. T. Cronin, £1; Mr. P. Keating, £1; Mr. M. Keating, £1; Mr. D. Mahoney, £1; Mr. Jack O'Connor, £1; Mr. J. Casey, £1; Mr. H. Madden, £1; Mr. J. Wharton, £1; Mr. J. Regan, 10s; Mr. T. Burns, 10s; Mr. F. Malley, 10s; Mrs. Maloney, 10s; Mr. T. McCann, 10s; Mr. P. O'Shea, 10s; Mr. S. McGrath, 10s; Mr. J. Coyle, 10s; the following contributed 5s each—Mr. M. Duigan, Mr. D. Sheehy, Mr. M. Sheehy, Mr. C. Martin, Mr. J. Burke, Mr. T. Brady;—total, £38 15s.

Oamaru Parish (Collected by the Hibernian Society, Oamaru, and Messrs. P. J. Duggan and R. Taylor, Windsor and Enfield. This list does not include many subscriptions sent privately, before the society made the appeal).—Children of Mary, £3 8s; Right Rev. Mgr. Mackay, £1; Mr. P. J. Duggan, £1 1s; Mr. R. Taylor, £1 1s; Mr. D. Foley, £1 1s; Mr. E. Conlan, £1 1s; Mr. P. Condon, £1 1s; Mr. T. Slattery, £1 1s; Mr. H. Molloy, £1 1s; Mr. A. Dineen, £1 1s; Mr. John Quinn, £1 1s; Mr. R. Murphy, £1; Morrissy Bros., £1; Mr. G. Moncrief, £1; Mrs. Molloy, £1; Mr. M. J. Hannon, £1; Sheehy and McMullin, £1; Mr. F. W. Ongley, £1; Mrs. Beaty, £1; Mrs. T. Cartwright, £1; Mr. P. C. Hjorring, £1; Mr. J. Rooney, £1; Mr. H. Diver, £1; Mr. T. Mausell, £1;

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Waimate.—The following donations were given in addition to those already acknowledged in the *Tablet*:—Mrs. J. Fox, £5; Mr. George McCulloch, £3 3s; Mr. John Foley, £3; Mr. J. McCrossan, £3; Mr. J. Gorman, £3; Mrs. Craighead, £2 2s; Mrs. Harris, £2 2s; Mr. Peter Byrne, £2; Mr. Michael Keogh, £1; Mr. Daniel Kane, £1; Mr. John Fox, £1; Mr. Maurice Leonard, £1; Mr. James Wall, £1; Mr. D. Flynn, £1; Mr. F. O'Donnell, £1; Mr. Morgan O'Brien, £1; Mr. Patrick Frost, £1; Mr. Daniel O'Shea, £1; Mr. John Dooley, 10s; Mr. Martin Hickey, 10s; Mr. P. Murphy, 10s; Mr. T. Thyne, 10s; Miss K. Tracey, 10s; Mr. P. J. Hoare, 10s; Mr. J. Tavendale, jun., 10s; Mr. J. Brosnahan, 10s; Mr. W. Kelly, 10s; Mr. D. O'Connor, 10s; Mr. John O'Shea, 10s; Mr. Tom Barrett, 10s; Mr. J. Wall, 10s; Mr. J. Henden, 7s 6d; Mr. A. Beamish, 7s 6d; the following contributed 5s each—Mr. J. Barthos, Miss Millar, Mr. George Curtis, Mrs. P. Murphy, Mrs. Lundon, Mr. J. Nolan, Mr. James Packer, Mr. Michael Cleary, Mr. S. Laird, Mr. J. Matheson, Mr. John Frewin, Mr. P. Fahey, Mr. Michael Thyne, Mrs. Jones, Mr. Kelly; smaller sums, £1 15s;—total, £46 2s.

Mr. John Thornton, Waikouro, £1; Mr. Frank Kennon, Manawahi, Matata, 10s; Mr. J. Bowe, Dannevirke, 7s 6d.

All Subscriptions to be sent to Manager or Editor 'N.Z. Tablet,' Octagon, Dunedin

Hokitika

(From our own correspondent.)

At the recent examination, held in St. Mary's High School, the following pupils received their proficiency certificates—M. Pickett, J. Ross, E. Stephens, M. Nolan.

A very large congregation attended mid-night Mass on Christmas Day at St. Mary's Church, celebrated by the Rev. Father Clancy, who also preached on the feast of the day. The altar was tastefully decorated by the ladies of the Altar Society. The music for the service was supplied by the members of the choir, under the conductorship of Mrs. S. W. Richardson, whilst Miss A. Daly presided at the organ. The Mass chosen for the occasion was Winter's, and was well rendered.

Travellers do not make a special call to collect advance payments. Advance payments should be made direct to the Office.

THE NEW PROVINCIAL OF THE SOCIETY OF MARY

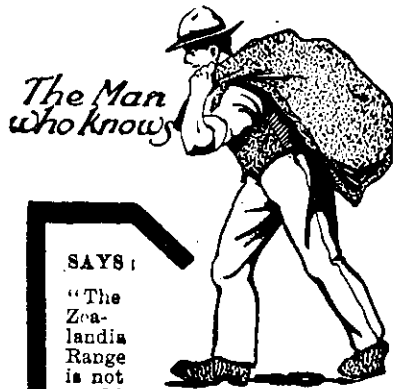
The Very Rev. Dean Holley, S.M., of Wanganui, has been appointed Provincial of the Society of Mary in New Zealand, in succession to the late Very Rev. Dean Smyth, who died at Wellington on September 7 (writes our Wellington correspondent). Dean Holley was educated at St. Patrick's College, and is a native of New Zealand. For some years he was stationed at Thorndon, was transferred to Blenheim as parish priest, and subsequently to Wanganui. When the war broke out he was in Europe as one of the delegates from the Dominion to the General Chapter of the Society of Mary, which it was intended should meet in Lyons, France. He is eminently suited for the position which he has been appointed to, being a capable administrator and a very popular and tactful priest.

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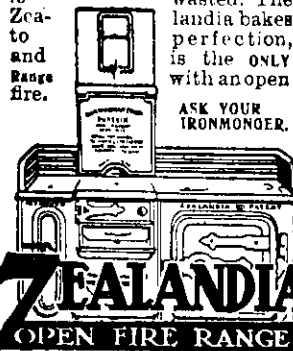


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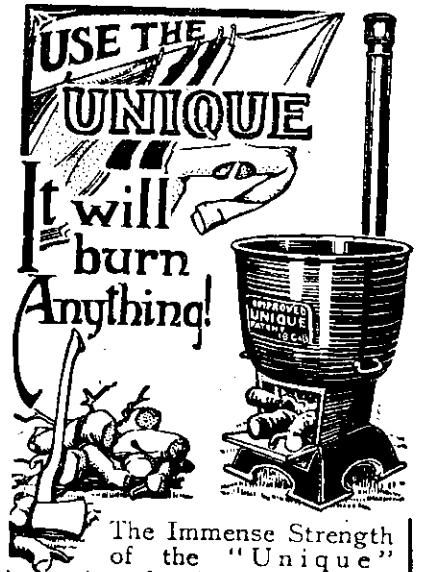
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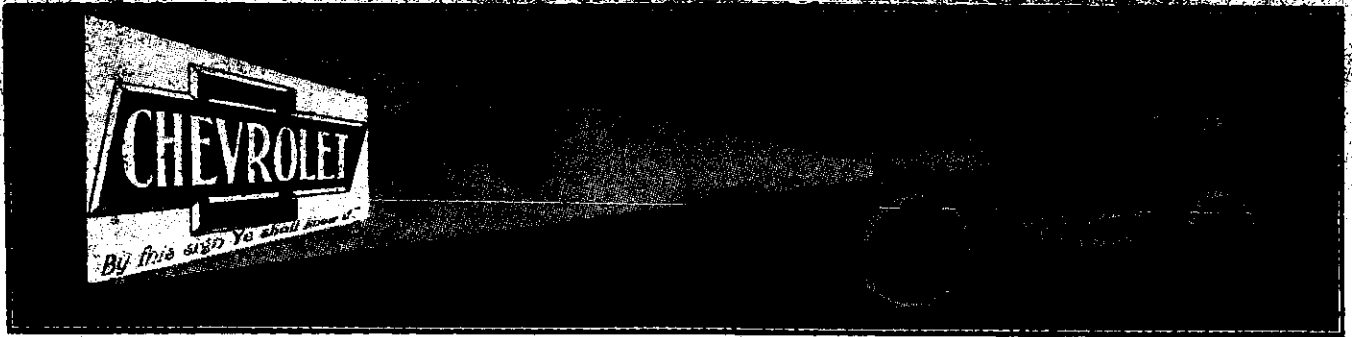
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Irish News

The Most Rev. Dr. O'Dwyer, Bishop of Limerick, has forwarded to his Holiness the Pope the sum of £609, collected in the various parishes of the diocese for the Holy Father.

Lord Fingall, Mr. Devlin, M.P., Mr. Donovan, M.P., General Hammond, and a number of other Irish notables, have formed a committee to promote a memorial to the late Professor Kettle, killed in action at Ginchey. Mr. W. G. Fallon, B.A., is secretary of the committee.

Mr. Flavin, M.P., who lately visited the 65 Irish prisoners confined in Dartmoor, for participation in the Dublin rising, reports that they are not required to associate with ordinary prisoners at exercise nor otherwise, unless at chapel. The Catholic chaplain, who is an Irish priest, reports favorably on the health of the prisoners.

The 'failure of Irish recruiting' seems to be due to the fact that Irishmen, especially in Great Britain, on enlistment are allotted to British regiments. A further light on the matter was shed by a recent question in Parliament, when Mr. MacVeagh, M.P., asked was it the case that a draft of 200 Connaught Rangers had been sent from Kinsale to reinforce the Seaforth Highlanders and had been obliged to don the kilt. Mr. Forster pleaded ignorance, but was unable to deny the statement.

Mr. Jer. MacVeagh, M.P., asked the War Secretary in the House of Commons the other day whether Captain Bowen-Colthurst—the murderer of Sheehy Skeffington—had been 'retired' from the Army on full pay, half-pay, or no pay. No answer was given. Pressed on the point, Mr. Lloyd George said he must have notice of such a question. Mr. MacVeagh said the public should know whether an officer who had been convicted of four murders and declared a lunatic was still drawing public money. He would repeat the question later.

THE NEW UNDER-SECRETARY.

Sir William Patrick Byrne, K.C., V.O., who has been gazetted to the Irish Under-Secretaryship, has had a long and distinguished career in this country as a capable and, so far as I can discover, unobtrusive Civil Servant (writes the London correspondent of the *Irish Weekly*). A Lancashire man by birth, his official career began when he was only twenty-two. The Land League was at its fiercest in 1881, when young Mr. Byrne, not long out of the famous Catholic College of St. Bede, Manchester, secured a clerkship in the General Post Office. Soon afterwards the Home Office claimed him; and for the past thirty-two years he has been identified with the work of that important Department of the English State. He leaves the Chairmanship of the Board of Control, a post of considerable magnitude, in order to assume duties which must certainly prove onerous, and which may possibly prove thankless, in Dublin Castle. Sir Robert Chalmers's tenancy of the post was, it is understood, assumed on the condition that it would be temporary. Like Sir Mathew Nathan, the new 'incumbent' has vacated a position of greater ease, less responsibility, and presumably a larger salary. After thirty-five years of uninterruptedly successful service he should be entitled to more at the Home Office than the emolument of the Irish Secretaryship amounts to.

The removal of Sir William Byrne from a Department with whose business he is perfectly familiar, and which is a Department of very great importance at the present juncture, is regarded by Irishmen here as a rather significant step. Sir Mathew Nathan was appointed to make financial arrangements for Home Rule; and it may be said now that most of the allegations made against that able official in connection with his work were perfectly baseless. Sir William Byrne is

not an 'economist,' though he is a lawyer. His official experience has been in a wholly different sphere of governmental work. He has been intimately concerned with the administration of affairs under circumstances which should render his aid invaluable if the Government made up their minds to put a Home Rule Act—amended according to the wishes of the majority of the people—into immediate operation in Ireland without treating that country's financial claims in the spirit of a curmudgeon while she is paying far more than her just share of the five millions odd per day which the war is costing. As a direct result of the speeches delivered from the Irish benches in the House of Commons last week, the possibility of establishing Self-Government in Ireland without further delay is now seriously debated on all sides, and has in fact become a question of 'practical politics.'

FRANCE AND IRELAND.

There can be little doubt that the object of the visit recently paid to Ireland by the Bishops of Orleans and Digne, Mgr. Batifol and the Abbe Flynn will be attained: the relations between Catholic France and Catholic Ireland will again become as cordial as they were in the past (says the *Catholic Times*). Since his return to his native land Mgr. Batifol has been giving in the French press his impressions of the people and the scenes he has visited. He pays graceful compliments to the Irish, quoting the words in which Lacordaire, when preaching the funeral oration of Daniel O'Connell, declared that Ireland was a name which should only be mentioned by the noble-minded and the pure of heart. In his concluding passage he writes: 'We should like Ireland to know how grateful we are for her help and with what a warm heart France receives the heroic children of Ireland who come to mix their Celtic blood with the Celtic blood which flows in the veins of our soldiers. Beautiful is that fraternity of spirit which renews and completes worldly friendship! May that friendship find in the coming peace fresh occasions of asserting itself. And since we are united by the same Catholic faith, may the Church rejoice and benefit by a "rapprochement" which Irish and French Bishops gladly sought to bring about because they saw the advantage of it.' It is certain that the visit which Mgr. Batifol has described will prove the forerunner of others which will be of service to the Church in both countries.

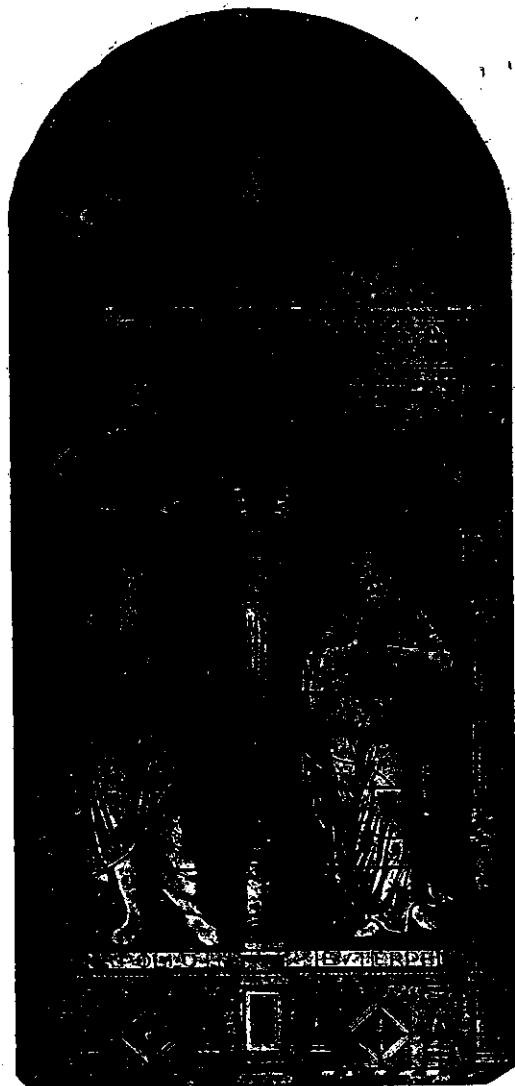
A PUBLIC BOARD'S BIGOTRY.

Since the war began much has been written to discountenance displays of religious prejudice, and it must be admitted that on the whole the spirit of toleration prevails to a larger extent than it did before the conflict (says the *Catholic Times*). But there is at least one place where the old anti-Catholic feeling is maintained without abatement by the civic authorities. The Derry Corporation are true to the tradition by which they have so long been guided. The Catholics are in the majority at Derry, but by artful methods the Corporation has been retained as a Protestant preserve, and it is a cardinal doctrine of the civic governors that all the posts in their gift shall be given to Protestants. Not one of the officers is a Catholic. The other day it was necessary to appoint a sanitary sub-officer temporarily. A number of Catholic candidates presented themselves and the Catholic members of the Corporation thought that at last a Catholic would receive an appointment, even though it should only be for a short time. They were mistaken. The Catholic candidates were proposed and rejected one after another. Even the claims of a Catholic soldier who had been at the front and had been wounded did not appeal to the sympathies of the Unionists. A Protestant was duly appointed, Alderman McCarron remarking that if a Turk, Jew, or Atheist applied for a post under the Corporation he would get it in preference to a Catholic. Yet these are the people whose conduct is so frequently the subject of praise in British journals!


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THE WAR OFFICE AND SIR FRANCIS VANE.

London *Truth*, in its issue of October 25, writes very strongly with regard to the Irish situation. It takes Mr. Duke to task for suggesting 'that the obstacle to Home Rule in July of this year, was that Irishmen were not agreed about Home Rule.' As *Truth* reminds the Irish Chief Secretary, miracles in the way of agreement were wrought between Mr. Redmond and Sir Edward Carson, and it was Lord Lansdowne in London who frustrated the agreement. Writing of the Sheehy Skeffington case *Truth* says that the recent report of the Commission of Inquiry makes this tragedy look, if possible, more horrible than before. The Germans in Belgium have produced nothing worse in the way of frightfulness, not even the murders of Miss Cavell and Captain Fryatt. Presuming that there will be some debate in Parliament on the report, we (*Irish Weekly*) are glad to say that *Truth* accentuates the point raised by us when the tragedy was first published. Writing of the report, *Truth* says:—

'It does not explain how it came about that Captain Bowen-Colthurst remained at large from April 26 (the date of the murders) till May 6, and able during that time to add to his iniquity in the hope of finding some justification for it. It does not state what "superior military authority" gave orders on May 6 for him to be placed under arrest—though then only open arrest—nor what military action (if any) has been taken since in reference to this culpable delay.'

All that the report states is that Colthurst was arrested 'as a result of a communication made to the military authorities in London by Major Francis Vane.' As soon as Sir Francis Vane heard of the murders he went to the Commanding Officer in Dublin, demanding that Colthurst should be placed under arrest. The Commanding Officer expressed his inability to do anything. A few days afterwards, Sir Francis Vane was ordered to hand over his own command—to Captain Colthurst! Straight off Sir Francis Vane left for England and reported the matter to the War Office, and thereupon Kitchener telegraphed to Dublin ordering the arrest of Colthurst. Such in substance is the statement of *Truth*, which proceeds—

'If these statements are correct, they imply that the military authorities in Dublin never had the slightest intention of taking any action against Captain Colthurst, but that, on the contrary, they screened him, with the evident intention of hushing up his crime. They got rid of Sir Francis Vane, who had shown a disposition to frustrate this intention: they actually promoted in his place Colthurst, who was then known to be a murderer, but not yet known to be a lunatic. In point of law they seem to have made themselves accessories to Colthurst's crime after the fact, and there is a *prima facie* case for putting some of them on trial on that charge. A word as to Sir Francis Vane. He is an officer who, as commandant of a disturbed district during the Boer War, took a line of his own, with very useful results on the course of events. In connection with the murders at Portobello Barracks, he is the one man who made a stand in the interest of justice. But for him Bowen-Colthurst would now be holding his commission in the Army, instead of occupying apartments in Broadmoor Asylum, and his crimes would have been condoned and denied by his superiors, to the lasting shame of this country in the eyes of Irishmen. I believe I am right in saying that for the course he took Sir Francis Vane was officially thanked. It seems about time that a little more justice was done to him.'

THE NEW BISHOP OF CORK.

Much pleasure is expressed in Ireland at the appointment of the Right Rev. Dr. Cohalan as Bishop of Cork, and from all parts of the country have come congratulatory messages from bishops, led by Cardinal Logue, priests, laity, and societies. The Bishop held a reception of his parishioners at South Cork the other day and told them how happy their wishes made him. He was born at Kilmichael 58 years ago, and was educated at Maynooth, where he remained as professor for

some 28 years. When the late Bishop's health began to give way two years ago Dr. Cohalan was called to assist him, and as Vicar-General of the diocese he already knows most of the administrative work, for on his shoulders the bulk of it devolved despite the heroic efforts of the late Bishop to do his share. Bishop Cohalan is a well-known writer on sacred subjects, and is also a religious journalist. He is an enthusiastic supporter of the Catholic press and of the campaign against bad literature which is being waged in Ireland.

Intercolonial

Before Christmas Archbishop Mannix cabled a round £3000 to Dublin to aid the Irish Relief Fund. This made a total of £6000 from Melbourne.

The Premier of Victoria, Sir A. J. Peacock, during the welcome to his Lordship the Right Rev. Dr. Foley, Bishop of Ballarat, on the occasion of his first official visit to Creswick, paid a tribute to his Lordship's splendid qualities. He claimed his Lordship as a personal friend, and joined with the Catholic community in welcoming the Bishop to the parish.

The many friends of his Grace the Most Rev. Dr. Clune, Archbishop of Perth, W.A., and of his brother, Captain-Chaplain Francis Clune, C.P., will learn with regret that the latter has been wounded. His injuries are the result of an exploding shell. His sight has been affected, but at the time of cabling Father Francis was much improved, and there was every hope of preserving his sight.

A brilliant career was unhappily cut short recently, when Miss Ella McGoldrick, one of Australia's most gifted singers, met a tragic death by falling over the Queenscliff Headland, Manly, Sydney. The deceased was a native of Toowoomba, Queensland, 24 years of age, and sister to the Rev. Father W. McGoldrick, who is secretary to his Grace the Most Rev. Dr. Duhig, Coadjutor-Archbishop of Brisbane. Her marvellous voice attracted widespread attention, and Miss McGoldrick went to Sydney and placed herself under the tuition of Signor de Giorgio.

At a meeting of the City Council held on Saturday afternoon, December 9, Alderman R. D. Meagher was re-elected as Lord Mayor of Sydney. The only other candidate was Alderman Joynton Smith. The allowance was increased from £1000 per annum to £1500. Lord Mayor Meagher's election to a second term of office (says the *Sydney Freeman*) was no particular surprise, for it is doubtful if any occupant of the chair in the past has done better work or represented the rate-payers of the city of Sydney with more tact and dignity. Just as Richard Denis Meagher has disarmed the most hostile of his Parliamentary critics by the ability and fairness which he brought to the Speakership, so as Chief Magistrate he has turned enemies into friends by his display of the best qualities that such a high and honorable position demands.

The Very Rev. W. J. Lockington, S.J. (Rector of St. Patrick's College, Melbourne), severely criticised the evil production, 'Damaged Goods,' when speaking at the twelfth annual meeting of the Australian Truth Society the other day (says the *Sydney Freeman*). He said the play was staged in California a few years ago, and, owing to the strong opposition shown to it by the Catholic men and women there, the producer had the very life frightened out of him. He wished that there was a similar opposition to the play here. He commended the attitude of the morning papers in regard to it, and condemned strongly the approval of it as publicly expressed by four clergymen. These clergymen, he said, had in their guidance to God thousands of Australians. What manner of guides were they who voiced such opinions of the play? Such opinions had to be combated, and would be combated only by Catholics, who judged everything by the Ten Commandments in their original form, and not by their suggested revised edition.

Here and There

FACTS ABOUT BLOODHOUNDS.

No real reason exists for the common belief that the bloodhound is a fierce animal, ready to tear the person whom it may be tracking to pieces. It is, on the contrary, rather noted for its gentleness, even seeming timid, unless specially trained to attack.

The origin of the breed, according to Count Le Couteux de Canteley, the greatest living authority on the subject, is from St. Hubert of St. Hubert's Abbey in the Ardennes. It dates from the earliest ages, and the breed certainly existed in the time of the Gauls.

As regards the name bloodhound, the Count Le Couteux believes that when fox-hunting in something like its present form was instituted it was found that the sleuth-hound was not fast enough for the purpose, and the present foxhound was evolved from various material, and about this time it became usual, in speaking of the old hound of the country, to call him a bloodhound, meaning the hound of pure blood (as might be said of a blooded horse) to distinguish him from the new hound or foxhound. There is only one breed of pure, genuine bloodhounds, and that is the English.

THE TERM BLUE STOCKING.

In or about 1750 Mrs. Elizabeth Montagu, a woman of means and high social standing in London, made an effort to introduce into society a more intellectual tone by holding assemblies at which literary conversation and discussion were to take the place of cards and gossip. Although her assemblies were primarily for women, men were not excluded, and one who embraced the opportunity to improve his mind by contact with bright women was Benjamin Stillingfleet, a well-known naturalist and linguist of the period. The assemblies were not dress affairs, and because Mr. Stillingfleet invariably appeared in blue worsted stockings instead of the conventional blue silk of the period, the wits of the day called Mrs. Montagu's women friends blue stockings, and from that the term was applied to literary women generally.

A REMARKABLE VOLCANO.

Kilauea, in the island of Hawaii, is known as one of the most remarkable volcanoes in the world. Like Stromboli, and perhaps some of the South American volcanoes, it is in a constant state of activity. In the centre of the crater is a fiery liquid lake, throwing up fountains of boiling lava. Occasionally the lava overflows the crater, but more often finds a way of escape lower down the mountain. It has recently, however, been exhibiting a phase of activity never before known during the eighty years it has been under observation. In the central pit, which occupies an area of forty or fifty acres, explosive and spasmodic movements have been taking place. The molten lava suddenly rises from ten to four hundred feet in a few hours, and then as suddenly subsides. The explanation suggested is that through earth movements which have occurred a great underground cavity has been formed. This gradually fills with gases and vapors, until their pressure is sufficient to raise the overlying lava in the crater. Presently the gases find a way of escape, and the lava sinks again.

DESTROYING DILAPIDATED NOTES.

To keep pace with returns of worn and dilapidated Australian notes from the increased war circulation, the staff of women sorters at the Federal Treasury in Melbourne has gone up from 20 to 100, and it may be necessary even to add to this total, as the work has fallen into arrears somewhat. In ordinary times 200,000 notes a month are returned to the Federal Treasury by agencies throughout the Commonwealth for destruction. The total is now 800,000, and still rising. Each week lately 150,000 cancelled notes have been burnt, the former face value being between £300,-

000 and £400,000. The total face value of old notes destroyed since November, 1910, when the Act came into operation, is £16,445,000. The total circulation is now £30,000,000, for which a gold reserve equal to 34.14 per cent. is held. Many of the notes reaching the Treasury have had advertisements stamped on them. This is against the Notes Act, and warnings have been issued that proceedings will be taken if the practice is not stopped. The penalty for the offence is a fine up to £20.

CROCODILE BIRDS.

In a former generation all grammar school pupils were acquainted with the ancient story of the trochilus, a little bird said to attend the Egyptian crocodile in the manner related by Herodotus, the 'father of history,' who reported:

'All other birds and beasts avoid him (the crocodile), but he is at peace with the trochilus because he receives benefit from that bird. Even when the crocodile gets out of the water on land and then opens its jaws, which it commonly does towards the west, the trochilus enters its mouth and swallows the leeches; the crocodile is so well pleased with this service that it never hurts the trochilus.'

A variation of this story, to the effect that the crocodile opened its enormous mouth to the bird in order to protect it, grew up during the Middle Ages. Both tales were commonly regarded, till recently, as equally fabulous.

Almost all modern naturalists discredited the report of Herodotus, for modern scientists are very apt to doubt anything for which they have not the authority of some known modern scientific observer. This is a natural consequence of the fact that the ancient writers, and indeed most writers up to within a hundred years were very credulous, and gravely reported numerous untruths because they believed wonderful tales on little or no evidence.

Now it has been proved that the crocodile does open its mouth for a little bird identified as the spur-winged plover. Mr. J. M. Cook and his friend, Mr. Hedges, being on the Nile, saw on a sand-bank some crocodiles apparently attended by these birds, which the natives called crocodile-birds. So the two Englishmen determined to watch for what might happen.

'For this purpose,' says Mr. Cook in *This*, 'during the dark hours we had a small pit dug on the western side of the sand-bank, and ensconced ourselves in the pit. We watched patiently until about noon, when two large crocodiles came out of the water on the bank and apparently were soon asleep. Several crocodile-birds commenced flitting over them. We watched one bird, and saw it deliberately go up to a crocodile, apparently asleep, which opened its jaws. The bird hopped in, and the crocodile closed its jaws.'

'In a minute or two the crocodile opened its jaws, and we saw the crocodile-bird go down to the water's edge. As the sand-bank was at least half a mile across and the bird's back was turned toward us, we could not see whether it vomited in the water or drank, but in the course of a few seconds it returned to the crocodile which opened its mouth again and the bird again entered.'

'The mouth was again closed, and in a short time was opened for the bird to come out, and the same operation was repeated at the river-bank. We saw the same bird enter the crocodile's mouth three times, and on three occasions go to the water.'

The story of Herodotus is confirmed unanimously by the Nile boatmen, and it can no longer be doubted since Mr. Cook's evidence. But the question what the bird does in the crocodile's mouth remains to be solved.

THE DISCOVERY OF GRAVITATION.

It was in the summer of the year 1666, two hundred and fifty years ago (writes Brother Potamian in the *Catholic World*), that a young man of twenty-three, a Cambridge graduate of one year's standing, while sitting in the garden of his Woolthorpe farm

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alone and absorbed in thought, saw an apple fall to the ground. No doubt, he had seen apples fall from the trees many a time in that same orchard when a boy; but *then* his mind was free and open, *now* it was preoccupied and bent upon a quest. What passed unnoticed in his boyish days, commanded attention in his present mood and awoke a serious train of thought.

There is a popular belief to the effect that Newton discovered gravity; but, of course, that is an error. What he did discover was that the gravitational pull of terrestrial gravity extends out to the moon and keeps her in her orbit; and, by inference, that the attraction of the sun is the ruling power in our whole planetary system. A further induction, which was amply justified, established the grand generalisation that all pairs of bodies wherever placed in the universe, attract each other with a force that varies directly as the product of their masses and inversely as the square of the distance between them. But it required years of close thinking; years of observation, calculation, and discussion before all objections to the new philosophy of the universe were answered, all difficulties removed, and the theory of universal gravitation firmly established.

The same modesty characterised Newton throughout life. His estimate of the work which he accomplished during his eighty-five years is best expressed in his own memorable words: 'I know not what the world will think of my labors, but to myself it seems that I have been but as a child playing on the seashore: now finding some pebble rather more polished, and now some shell more agreeably variegated than another, while the immense ocean of truth extended itself unexplored before me.'

INDEPENDENT INDIANS.

The San Blas Indians, who occupy the north coast of the Republic of Panama from a point a few miles west of the Gulf of San Blas to Cape Tiburon, on the Colombian frontier, are well known to dwellers in the Canal Zone, which they frequently visit, but are by no means inclined to receive visits in return. They have resolutely maintained their independence, preserving their territory from foreign exploitation, and kept their blood and racial characteristics pure.

Mr. J. G. Steese, writing of these people in the *Bulletin* of the American Geographical Society, says that they keep up the custom of requiring the traders who visit their coast to return to their ships at sundown. There has been friction of late between the Indians and the Panama Government, and consequently the former are at present flying the Colombian flag. The President of Panama made a special trip of conciliation to the San Blas coast last spring, but most of the Indian chiefs refused to receive him. A result of this trip, however, was the establishment of a Customs House on one of the islands of the Gulf, where all trading boats must clear, and this will give the Government a stronger hold upon the tribesmen.

WHERE THE PIANOS GO.

What becomes of all the old pianos? Thousands of new pianos are sold every year, the greater number to those who already have musical instruments. The salesman allows a liberal price for the old piano in trade, accepts a little cash and takes the balance on monthly payments. Now while he has sold one piano he has just as many on his hands as before, for he has accepted an old one. What becomes of it? He does not care to sell it to some one who has never had a piano if he can avoid it, for if the process of trading continued he would soon be following himself around in a circle, and there are no dividends in that.

He must find a market for the old musical instrument. To do this he repairs and revarnishes the old piano, boxes it and, with hundreds of others, it is shipped to South America, Africa, Asia, and other benighted portions of the world, where it is sold to the natives, who yearn for music and whose ambition is to drum out tunes on an instrument of their own.

These pianos are sold for a small amount down and the balance in monthly, sometimes weekly, payments extended over a long period of time.

In this way the dealer gets back not only the price he allows for the old piano in the first place, but the cost of repairing, boxing, and shipping, with interest added to each of the charges.—*Harper's Weekly*.

AN INTERESTING INDUSTRY.

The recent exhibition of British Industries in London was a revelation of the wonderful strides in invention and manufacture which are being evidenced everywhere in fighting German trade. Before the war a toy industry in this country can scarcely have been said to have existed, yet now in almost every industrial centre, and even in rural districts, cleverly inventive and well-made toys are being produced on a large scale.

Lady King, of Dublin, is doing an excellent work in this direction. In the autumn of 1914 she started the Kingram Toy Industry in order to give employment to women and girls who were greatly in need of work and to establish in Ireland a new trade under healthy and happy conditions. The toys are from entirely new designs, and are beautiful in outline and color and, whenever possible, true to nature, thus the taste of children is educated to recognise and appreciate the beautiful.

LEATHER SWINDLES.

If asked to recommend substances to be used fraudulently to give weight to cheap leather, probably no one would think of suggesting sugar or Epsom salts. Yet these are the 'weighting' materials most generally found, the sugar being used in the form of glucose.

Tanners state that leather is loaded with foreign materials, because boot and shoemakers will buy only the lower price leather which, to quote the trade expression, 'cuts to advantage,' that is, leather from which the greater number of soles can be got at the lowest cost a pair.

During a recent investigation 63 per cent. of the leathers examined were found to be weighed with glucose or Epsom salts, or both. This loading varies from 1 to 7.5, with an average of 3 per cent. of Epsom salts, and up to 10.4, with an average of 5.5 per cent. of glucose, amounting to a total maximum loading, when both are present, of 16 per cent. and an average of 8 per cent. The loading process often makes the leather hard, brittle, and liable to crack, and, when the soluble loading washes out, the leather is more easily penetrated by water. In short, this weighting trick tends to destroy those very essential properties of leather for which it is trusted.

WHERE ISLANDS REALLY GROW.

At Yamagata, Japan, there is a small lake called the Lake of the Floating Islands, that contains at times as many as sixty islands that change their position constantly. The islands, which move first one way and then the other, start from masses of vegetable debris that are carried to the surface by bubbles of gas; reeds soon grow on these masses in such quantity that they sometimes become top-heavy and overturn. In that case the reeds grow on the newly-exposed side, until the islands have become so deep and wide that they will no longer turn over. Professor Kusakabe, of the Tohoku Imperial University, and several associates have investigated the mysterious movements of these floating islands. By placing wooden floats in the lake to show the situation and direction of the various currents Professor Kusakabe and his associates found that combined action of currents of air and water is what makes the islands move.

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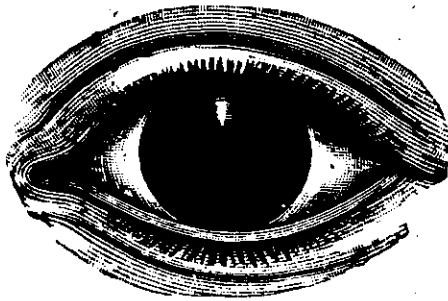
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The Stinging Nettle.

The stinging nettle was put to many uses in medieval times. Its fibre before the days of cheap cotton used to be spun and woven into a wide variety of materials from stout rope to fine lace, and good paper has been manufactured from it. Then, too, it was used medicinally; but what herb was not? The word nettle is said to be derived from needle, and refers to the sharp hairs. Though firm enough to pierce the skin, they are hollow and brittle, and break off in it, exuding a poison. Under a high-powered microscope the hollow nettle hair is seen to be partly occupied by living protoplasm—a transparent, viscid substance, which shows an active streaming movement, and has embedded in it a dense kernel or nucleus—a living 'cell,' or life unit. The space in the cell not occupied by protoplasm is filled with clear liquid, which contains the poison. This has been examined chemically by using a large quantity of nettle hairs, and is found to contain formic acid—the same irritating acid which is secreted by ants when they sting. The juice contains also a special poison in minute quantities, an albuminous substance, which resembles that of the poison-sacs at the base of the teeth of snakes. Besides the common nettle, there are the small nettle (*Urtica minor*) and the Roman nettle (*U. pilulifera*), which is not considered indigenous to Britain; it is found in the east of England, chiefly near the sea, and is the most virulent of the three.

Bullet-Proof Caps.

The steep caps which are being used by our soldiers at the front are marvels of lightness and strength.

They are made of manganese steel and are bullet-proof to a Webley automatic pistol at five yards. Furthermore, during a recent experiment, one of the caps was only slightly dented when a heavy poker, raised over the head and brought down with both hands and all possible force, was crashed upon it. The British helmets are called 'soup plates' by the soldiers, and are so constructed that they not only protect the wearer from the enemy's weapons but from fragments of the cap itself. Rubber studs are placed between the helmet and the skull, while next to the latter is a double lining of wadding and felt. This not only renders the helmet more comfortable, but helps to protect the skull from jagged fragments.

ST. MARY'S STAR OF THE SEA PREPARATORY COLLEGE, WELLINGTON

The following is the prize list:—

Christian doctrine—Seniors, Joseph O'Shaughnessy; juniors, Tom Hull, Beresford Lavin. Good conduct—Seniors, Patrick Griffin; juniors, Owen Broad. Physical drill, Frank Hailes. Music—Lower division, Edgar Card; violin, Frank Hailes; Primary division, Patrick Griffin. Singing—Elementary, Victor Mewhinney; Primary, Patrick Griffin. Theory of music—Division I, Edgar Card. Division III. (equal in merit)—J. O'Shaughnessy, Francis McParland, Ernie O'Malley, Gerard Vavasour, Leslie Driscoll.

Class Prizes.

Standard VI.—English, Joseph O'Shaughnessy; arithmetic, Francis McParland; composition and spelling, Ernest O'Malley; reading, Joseph O'Shaughnessy; geography, Francis McParland; history and civics, Joseph O'Shaughnessy; botany, Philip Hailes; drawing, Edgar Card; proficiency certificates—Joseph O'Shaughnessy, Francis McParland, Philip Hailes, and Edgar Card.

Standard V.—English and composition, Albert O'Malley; arithmetic, Albert O'Malley; reading, Victor Mewhinney; geography, Frank Hailes; history, Harold Vavasour; drawing, Jack Payne.

Standards IV. and III.—Reading, Ernie McParland; arithmetic, Jack Abbott; English, Patrick Griffin; reading and spelling, Tom Hull; drawing, Ernie McParland.

Standard II.—Reading and composition, Graham Rutter; arithmetic and spelling, Owen Broad; writing, Vernon Redwood; drawing, Tom Hull; geography, Owen Broad.

Standard I.—Arithmetic, Maurice Bourke and Allan Sexton; reading, Harry Guilford.

Primers.—Arithmetic, Vincent Bourke; reading, Desmond Lavin; recitation, Maurice O'Connor.

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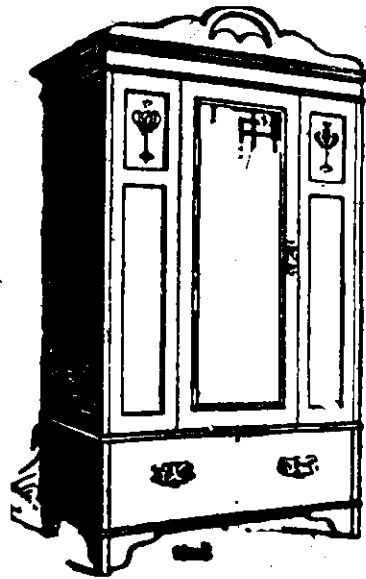
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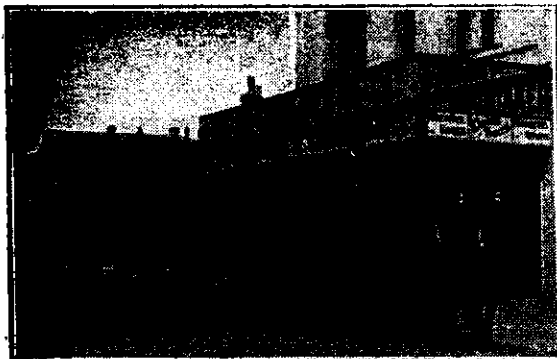
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Following is the prize list of St. Mary's College:—
Good Conduct.—Senior boarders, Frances Metcalfe; junior boarders, Phyllis Fache; senior day pupils, Eileen Buckley; junior day pupils, Nellie Murray.

Christian Doctrine.—First division, Isobel Redwood 1, Clare O'Regan 2; second division, equal in merit, Frances M'Grath and Germaine Redwood; third division, Dorothy Bolton; fourth division, May Matier.

Class Prizes.

Form VI.—English composition (gift of Archbishop Redwood), Clare O'Regan; English, Frances Metcalfe; mathematics, Olive Cox; elocution, Zita Chapman; French, Olive Cox.

Form V.—English literature, Clare O'Regan; French, Eileen Buckley; science, Frances Metcalfe; diligence, Frances Metcalfe; English composition, Hilda Wilkinson; geometry and algebra, Alice O'Shea; English, Eileen Buckley; penmanship, Eileen Buckley; arithmetic, Hilda Wilkinson and Eileen Buckley (equal).

Form IV.—History and civics, Isobel Redwood; geography and mapping, Isobel Redwood; Latin, Hilda Wilkinson; English literature, Zita Chapman; elocution, Peggy Reeves; algebra, Valmai Williams; science, Isobel Redwood; diligence, Isobel Redwood; arithmetic, Valmai Williams.

Form III.—English, Valmai Williams; composition, Frances M'Grath and Ellen M'Govern (equal); literature, Frances M'Grath; English history, Peggy Reeves; French, Mary O'Connell; Latin, Mary O'Connell; science, Molly Chapman; neatest science book, Molly Chapman; penmanship, Eileen Staff; arithmetic, Olga Khouri; geometry, Molly Chapman; algebra, Molly Chapman; geography, Jean M'Kenzie; diligence, Molly Chapman and Mary O'Connell (equal); elocution, Frances M'Grath.

Commercial Class.—Shorthand: First division, Lucy Cromwell and Nellie Downey; second division, May Griffin and Mary O'Connell. Bookkeeping: First division, Nellie Downey; second division, Lucy Cromwell and Nana Day. Typewriting: First division, Lily Mitchell; second division, Nana Day and Antonietta de Vella.

Standard VI.—Christian doctrine, Dorothy Bolton; reading, Tessie Mewhinney; dictation, Dorothy Bolton; writing, Elizabeth Fitzsimmons; composition, Kathleen Grimstone; arithmetic, Edna Bradley; geography, Tessie Mewhinney; history, Kathleen Grimstone; drawing, Dorothy Khouri; first aid, Dorothy Khouri; French, Beatrice Emerson; English, Beatrice Emerson; recitation, Edna Bradley; literature, Tessie Mewhinney; mapping, Gwen Jeffries; best pass, Rose M'Hardy.

Standard V.—Reading and recitation, Flossie Craig; dictation, Eveleen O'Brien; writing, Kathleen Doherty; composition, Nessie Craig; arithmetic, Eveleen O'Brien; geography, Nessie Craig; history, Leah Wilson; drawing, Mercy Redwood; English, Leah Wilson; French, Leah Wilson; mapping, Kitty Bourke.

Standard V. B.—Reading and recitation, Clorine Yells; English, Clorine Yells; spelling and dictation, Mary Burke; writing, Peggy Burke; geography, Peggy Burke; composition, Clorine Yells; drawing, Clorine Yells 1, Sybil Fache 2; history, Josephine Dixon; arithmetic, May Hannafin; French, Ludu Cohen.

Standard IV.—Reading and recitation, Leila Black and Elsie Fraser (equal); English, Lynn Queree; history, Eileen Foley; writing, Eileen Foley 1, Queenie Mitchell 2; geography, Mary M'Connell; composition, Lynn Queree; arithmetic, Lynn Queree and Eileen Foley (equal); drawing, Lynn Queree.

Preparatory School.

Christian doctrine, Kathleen O'Brien 1, Fanny Eccles 2, Philip Reeves 3.

Form I. A.—English, Marjory Dempster; history, Dorothy Martin and Claude Williams (equal); spelling,

Kathleen O'Brien; arithmetic, Steve Dealy and Claude Williams (equal); French, Cara Chapman and Dorothy Martin (equal); drawing, Kathleen O'Brien; composition, Marjory Dempster; writing, Eileen Hannafin; reading and recitation, Cara Chapman; geography, Claude Williams.

Form I. B.—English, Tessie Craig; history, Joyce Card; spelling, Zita Flanagan; arithmetic, Nellie Murray; French, Joyce Card; drawing, Nellie Murray and Victoria Pritchard (equal); composition, Tessie Craig; writing, Victoria Pritchard; reading and recitation, Victoria Pritchard; geography, Gwendoline Oxspring.

Form II. A.—Reading and recitation, Sheila Quirk; English and composition, Sheila Quirk; writing, Sydney Wood; spelling, Norma Vallance; arithmetic, Eileen Casey and Violet Rowley; drawing, Verona Nash.

Form II. B.—Arithmetic, Molly Burke; English, Maggie Hayworth; composition, Elsie M'Leod; writing, Dorothy Eccles; reading, Florry Hayworth; recitation, Fanny Eccles; French, Fanny Eccles and Minnie Khouri (equal); spelling, Florry Hayworth; geography, Gwenneth Carr; drawing, Dorothy Eccles.

Special Prizes.

Painting, Eileen Redwood 1, Rosa Siegel 2; sight-reading, Beatrice Emerson; singing (L.A.B. diploma), Enid Hanna; advanced grade, Lavinia Morgan; intermediate division, Trinity College, Effie Beirne; higher division, Royal Academy, Kathleen Corby and Rosie Palmer; elementary division, Rita Nees; violin, Ada Mitchell.

Pianoforte Playing.

L.A.B. teacher's diploma, Nellie Bennett; L.A.B. performer's diploma, Huia Shepherd; L.T.C.L. diploma, Maude Parker; senior division, Trinity College, Minnie Curran; intermediate division, Royal Academy, Rosa Siegel; intermediate division, Trinity College, Jean M'Kenzie; higher division, Royal Academy, Mollie Ward; lower division, Royal Academy, Dorothy Bolton; junior division, Trinity College, Alma Card; primary division, Trinity College, Victoria Pritchard; preparatory division, Trinity College, Thelma M'Kenzie; first steps, Nellie Murray; diligence in music, Clorine Yells, Kitty Bourke, and Sybil Fache.

Theory of Music.

Intermediate division, Sarah Mulholland; rudiments of music, Rosa Siegel; grammar of music, first division Mary O'Connell, second division Mollie Wright, third division Olga Khouri.

Other Prizes.

Needlework, Mollie Green and Josephine Dixon (equal) 1, Alice M'Laughlin and Kitty Bourke (equal) 2. Preparatory School—Mary Downey, Joyce Card, Noreen O'Reilly, Fanny Eccles.

Dressmaking, Josephine Dixon.

Physical culture: Senior boarders, Eileen Redwood 1, Dorothy Khouri 2; junior boarders, Elsie Fraser; senior day pupils, Eileen Buckley and Olive Cox; junior day pupils, Claude Williams.

SYMPATHY.

If there is one person who deserves sympathy it is surely he who suffers from chronic colds. A sudden change in the weather or going out into the night air from a heated room, is quite enough to bring on the trouble. Usually the tendency to catch cold is due to a generally run-down condition, and the treatment should take the form of a tonic like BAXTER'S LUNG PRESERVER. It is pleasant to take, gives sure results, and is quite harmless; for children and adults you cannot find a better cough or cold remedy. 1/10 a bottle from all chemists and stores, or by post direct. J. BAXTER & CO.—CHRISTCHURCH.

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HASTINGS CONVENT SCHOOL, SISTERS OF ST. JOSEPH

The following are the results of the commercial examinations of the Convent School, Hastings, 1916, National Business College, Sydney:—

Elementary Typewriting.—Easter examination—Bridget O'Neill, 97; Teresa Pimley, 95; Annie Gilhooly, 94.

Midwinter examination—Marion Shewan, 98; Muriel Kiely, 98; Alma Stone, 97; Moira Kirby, 97; Jack McKeown, 97; Gwen Halse, 96; Mary Burt, 96; Cora Lawlor, 95; Madge Bishop, 95; Camilla O'Brien, 95; Elsie Breen, 94.

Intermediate Typewriting (Christmas examination).—Bridget O'Neill, 98; Teresa Pimley, 95; Annie Gilhooly, 93; Alma Stone, 93; Marion Shewan, 93; Cora Lawlor, 92.

Elementary Typewriting (Christmas examination).—Zoe Rosenberg, 95; Ivy Fippard, 95; Margaret Cassin, 94.

Junior Typewriting (Christmas examination).—Mason Clark, 95.

Junior Book-keeping (Midwinter examination).—Camilla O'Brien, 100; Muriel Kiely, 100; Elsie Breen, 100; Gwen Halse, 99; Madge Bishop, 99; John McKeown, 98; Moira Kirby, 98.

Intermediate Book-keeping (Christmas examination).—Minnie Campbell, 91; Marjorie Rosenberg, 88; Margaret Cassin, 87; Zoe Rosenberg, 87.

Advanced Book-keeping (Christmas examination).—Bridget O'Neill, 84 (diploma); Annie Gilhooly, 80.

Pitman's Shorthand, Junior (Midwinter examination).—Alma Stone, 100; Madge Bishop, 96; Ivy Fippard, 94; Elsie Breen, 93; John McKeown, 93; Moira Kirby, 91.

Elementary Shorthand (Christmas examination).—Ivy Fippard, 84.

Intermediate Shorthand (Christmas examination).—Alma Stone, 92.

Gregg Shorthand College, Christchurch (Midwinter examination).—Primary certificate—Muriel Kiely, 95; Marion Shewan, 91.7; Camilla O'Brien, 91.6; Gwen Halse, 91.5; Cora Lawlor, 84; Mary Burt, 83.3.

Full Theory Certificate (Midwinter examination).—Teresa Pimley, 92.3; Bridget O'Neill, 91; Annie Gilhooly, 82.

Full Theory Certificate (Christmas examination).—Muriel Kiely, 98; Marion Shewan, 97; Gwen Halse, 97; Cora Lawlor, 70.

Speed Certificate, 80 Words a Minute (Christmas examination).—Annie Gilhooly, Teresa Pimley, Bridget O'Neill.

MARIST BROTHERS' SCHOOL, WANGANUI

The Very Rev. Dean Holley presided at the distribution of prizes at the Marist Brothers' School. The Rev. Father Mahoney was also in attendance. The Director, Brother Basil, in welcoming the Dean, said that the conduct of the boys during the year was very satisfactory. They took a keen interest in their religious studies, and were regular and punctual in the performance of their religious duties. Their secular studies produced good results. The two scholarships of St. Patrick's College, Wellington, were secured by the pupils. H. McDonald won the Sacred Heart College (Auckland) Scholarship, and added to his other successes a Junior National Scholarship. He and L. Corney passed the Junior Civil Service, and were allotted Senior Free Places. In football, the boys were again successful, retaining for another year, the senior school shield and the Trimen Challenge Cup. The Rev. Dean, in congratulating the boys on their successes, mental, moral, and physical, said among other things that the school had the distinction of producing a scholar who caused much correspondence, agitation, and comment, right through the Dominion. A Bill was passed through Parliament which was understood to allow Catholic children, who won National Scholarships, to attend Catholic Secondary Schools, to avail

themselves of them. On H. McDonald's applying to have his made available at the Sacred Heart College, Auckland, the Minister of Education refused to grant the 'boarding allowance' which Parliament enacted should be allowed. On being interviewed by the secretary of the Catholic Federation, he based his refusal on the word 'obliged' in the Act, saying, the boy was not obliged to go away from home, since there was a Secondary School in Wanganui. But as Catholic boys, for conscientious reasons, refuse to go to non-Catholic secondary schools. McDonald was obliged to go to Auckland for his secondary education, the Minister persisting in his refusal to grant the boarding allowance, which Act provides for winners of National Scholarships. The Dean expressed the hope that when the Catholic Federation had made the public aware of the grievances and injustice under which the Catholics were laboring in this and other matters, a sense of justice would be eventually awakened, which would prepare the way for legislation that would wipe away the hardships which, in the matter of education, are the lot of Catholics at the present time. He then distributed the prizes. Following is the list:—

Special Prizes, Civil Service Class.—English and history, W. Slatter; mathematics, J. Stonaway; science, F. Purcell.

Standard VI.—Good conduct—L. Luxford and F. Purcell. Aggregate merit.—Shakespeare's plays (gift of the Mayoress)—L. Luxford 1, J. O'Meara 2, C. Palmer 3, W. Phillips 4. Reading—P. Hartshorn 1, L. Luxford 2. English composition—J. O'Meara 1, S. Tuffin 2. English grammar—A. Koorey 1, J. Cullinane 2. Orthography—P. Hartshorn 1, V. Ahearn 2. Writing—L. McCarthy 1, S. Tuffin 2. Arithmetic—L. Luxford 1, J. O'Meara 2. Geography—W. Shanessy 1, W. Phillips 2. History and civics—F. Sampson 1, J. O'Meara 2. Drawing—V. Cullinane 1, L. Luxford 2.

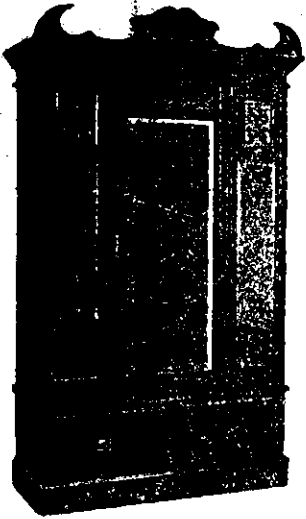
Standard V.—Good conduct—W. Greener. Christian doctrine—L. Joblin 1, T. Quirk 2. Aggregate merit—C. Benefield 1, S. Barry 2, P. Luxford 3. Reading—J. McGonagle 1, L. McWilliams 2. English composition—P. Carvell 1, J. Louissou 2. English grammar—T. Quirk 1, C. Benefield 2. Writing—C. Benefield 1, L. Roache 2. Orthography—S. Barry 1, P. Luxford 2. Arithmetic—S. Barry 1, F. Durran 2. Geography—E. Leahy 1, S. Barry 2. History—E. Leahy 1, S. Barry 2. Drawing—J. Smithies 1, J. Louissou 2. Singing—M. Ruscoe 1, L. Roache 2. Elocution—Susmilche 1.

Standard IV.—Good conduct—S. Luxford. Christian doctrine—A. Benefield 1, W. Cooper 2. Aggregate merit—A. Benefield 1, R. Carlyle 2, G. Herd 3. Reading—J. Pawson 1, A. Conchie 2. English composition—S. Luxford 1, Murphy 2. English grammar—J. Carvell 1, S. Luxford 2. Writing—J. Carvell 1, P. Wicky 2. Orthography—D. Barry 1, A. Conchie 2. Arithmetic—D. Barry 1, R. Carlyle 2. Geography—R. Carlyle 1, P. Wicky 2. History—J. Carlyle 1, P. McBeth 2. Drawing—A. Benefield 1, C. Murphy 2. Singing—Pawson 1, A. Conchie 2.

Standard III.—Good conduct—E. Brown. Christian doctrine—R. Coxon 1, D. Tuffin 2. Aggregate merit—A. Cutelli 1, D. Tuffin 2, E. Brown 3. Reading—A. Cutelli 1, H. Carlyle 2. Writing—J. Kennedy 1, C. James 2. Orthography—J. Kennedy 1, H. Carlyle 2. English composition—F. Huwiler 1, E. Brown 2. Arithmetic—E. Brown 1, A. Cutelli 2. Geography—D. Tuffin 1, D. Gilbertson 2. History—A. Cutelli 1, D. Gilbertson 2. Drawing—D. Gilbertson 1, R. Coxon 2.

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MARIST BROTHERS' SCHOOL, CHRISTCHURCH

At the annual break-up ceremony in connection with the Marist Brothers' School, Bishop Brodie presided.

After a short musical programme had been given, the head master read the report. He referred to the very good conduct of the pupils, both within and without the school, during the year. The inspector's report, too, was on the whole very satisfactory. On the football field the school had again won the schools' senior championship, and in the seven-a-side tournament two teams from the school had carried off the trophies. On a sterner field the Marist old boys had also done nobly. Out of a roll number of 280 about 220 had enlisted.

Bishop Brodie congratulated the pupils on their uniform good conduct in the classes and on the sports field. He then distributed the prizes as follows:—

Christian doctrine (the Clifford shield, and the gold medal presented by Bishop Brodie)—Maurice Daly.

Dux of the school (gold medal presented by Dr. Morkane)—William Barnard.

Good conduct (gold medal, presented by the Hibernian Society)—John Proudfoot.

Best sport in the school (gold medal, presented by Mr. T. Cotter)—Edward Goodman.

Irish history (gold Celtic cross, presented by Mrs. Herbert)—Edward Egan.

Best bowling average (silver medal, presented by Mr. White)—Edward Collett.

Standard V.—Stan. Polaschek, Roscius Glubb, Ronald McKay, Sarsfield Flood, Ernest Stanley, Arthur Stanley, William O'Brien, Roy Spackman, Joseph Ellis, Charles Garty, Joseph O'Donoghue, Cormac Hoben, Charles Barnett, Herbert Rogers.

Standard IV.—Stan. Cotter, Edward Gaines, Gordon Daly, Roy Trewern, Morris Molloy, William Collins, John Gilmore, Harold Handisides, James Gibson, William Kelly, George Brittenden, Raymond Hickey, Richard Maines, Herbert Upjohn, Francis Pender, John Commons, Cyril Hayward.

Standard III.—Eneas Curran, John Blackaby, Edward Barnard, Percy Heslip, Albert Gillum, Leo Dempsey, Francis Curran, Oliver Child, Edgeworth Upjohn, John Mahoney, Kenneth Tullock, John Cuddon, Thomas Slattery, Stan. Barnett, Fred Corbett, Hector Oliver, John Baker.

Standard II.—William Bagley, Norman McAloon, Leslie Mitchell, Thomas Crowley, Francis Carey, Roy O'Malley, Arthur O'Connell, James Ames, Arthur Moody, James Noonan, Reginald Childs, Edward Stratford.

Attendance Prizes.—Standard VI.—Leslie Mahoney, William Mitchell, Edward Consedine. Standard V.—Claude Handisides, Stan. Polaschek, Sarsfield Flood, Charles Garty, David McArdley. Standard IV.—Harold Handisides, William Collins, John Gilmore, Ray Trewern, James Gibson, David Khouri, Francis Pender. Standard III.—William McAuliffe, Patrick Barnard, John Blackaby, Edward Barnett, John Mahoney, Francis Curran. Standard II.—John Roach, Patrick Burns, Ray Milligan, Arthur Moody, William Bagley.

The head master thanked Bishop Brodie and the clergy for the interest taken in the school; also the following, who donated medals and book prizes—Bishop Brodie, Father Murphy, Dr. Morkane, Messrs. T. Cotter, Kelly, O'Malley, Cullock, Sutton, Payne, McLaren, Daly, P. O'Connor, Mrs. Herbert, the Hibernian Society, Catholic Club, and Celtic Club.

The ceremony was concluded by Bishop Brodie wishing the pupils a happy Christmas and pleasant holidays. Hearty cheers were given for the clergy and the Brothers.

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NEW SHERIDAN STATUE

The magnificent equestrian statue to Gen. Philip H. Sheridan on Capitol Hill, Albany, was dedicated a few weeks ago with appropriate exercises. Right Rev. Thomas F. Cusack, D.D., Bishop of the Albany diocese, invoked the blessing of God on the memorial, and among the addresses was an eloquent tribute to Gen. Sheridan from Former Governor Martin H. Glynn.

In the early morning a Solemn High Mass of Requiem was celebrated in the Cathedral for the repose of the soul of the great soldier at which Rev. Joseph Scully preached, paying a fine tribute to Sheridan. Right Rev. Mgr. Joseph A. Delaney was the celebrant. Among those in the great congregation were the widow and daughter of Gen. Sheridan. Resting upon the catafalque, which was covered by the Stars and Stripes, were the military hat and sword of General Sheridan.

We desire to draw our readers' attention to the advertisement on page 38 of this issue in connection with the 'Chevrolet' motor car. This car is of the latest and most up-to-date design, and the very best of workmanship is a dominant feature of the car. A perusal of the advertisement will certainly repay those of our readers who are interested, and full particulars may be obtained from the sole controlling agents for New Zealand, the Dominion Motor Vehicles, Ltd., 65 Courtenay place, Wellington. Catalogues may be obtained from the following agencies—Russell and Co., Auckland; N.Z. Motor Agency, Hamilton; C. E. Kusabs, Rotorua; J. R. Redstone, Gisborne; Lowe and Keating, Napier; C. L. Neilsen, Dannevirke; H. J. Jones, Masterton; Hawera Farmers' Co-op., Hawera; McKenzies, Ltd., Marton; J. R. Perry, Feilding; J. T. Midwood, Palmerston North; Commercial Garage, Nelson; Ed. Parker, Blenheim; H. J. Ranger, Christchurch; Bockaerts, Ltd., Timaru; W. J. P. McCulloch, Dunedin; Hislop and Gibson, Balclutha; Russell and Co., Invercargill.

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The Catholic World

ROME

HONORING THE MEMORY OF CARDINAL FERRATA.

Honor has been paid to the memory of the late Cardinal Domenico Ferrata, Secretary of State to his Holiness Benedict XV., by the erection of a monumental tomb of unusual magnificence over his remains in the cemetery of Gradoli, his native town (says the Rome correspondent of the *Catholic Times*, under date October 20). None but the best-known sculptors, workers in bronze and in stained-glass, and other artists were employed by the Cardinal's brother, Signor Nazzarino Ferrata, a lawyer, at whose expense the monument has been built. To manifest his veneration for his deceased friend and former Secretary of State—though the Cardinal held the office only for a few weeks—the Holy Father sent as his representative to Gradoli for the ceremony of unveiling the monument the Right Rev. Mgr. Tedeschini, Under Secretary of State. Among others present were the Most Rev. Archbishop Ranuzzi dei Bianchi, Majordomo of the Vatican, and the Right Rev. Mgr. De Samper, Maestro di Camera. It will be recollected that Cardinal Ferrata died at the age of sixty-seven. His apartments in the Vatican Palace were prepared for him on his appointment as Secretary of State, but he did not live even to enter them.

PAPAL NUNCIO IN MUNICH.

The Most Rev. Giuseppe Aversa, Titular Archbishop of Sardi, who has been Papal Nuncio in Brazil since 1911, and who has been called to fill the important post of Nuncio at Munich, where he will direct the relations between the Holy See and the Central Powers, is well known in America, where he has many friends. He has been visiting in New York the past few weeks (says an American exchange of recent date), and he sailed last week on his way to Rome and thence to his new post at Munich. Archbishop Aversa was born in Naples in 1862. He made his early studies there and finished his higher studies with marked distinction in Rome. He served as under-secretary in the Consistorial Congregation with Cardinal Gasparri, now Secretary of State, and also at the Nunciature of Vienna. He was appointed Delegate to Cuba and Porto Rico in 1905. Through him the pending negotiations between Spain, this country, and the Holy See dealing with the property of the Church, were successfully settled. As Delegate to Venezuela he arranged a *modus vivendi* between that government and the Church authorities. He created two new ecclesiastical provinces and two dioceses, whose Bishops he consecrated before his departure from the country. In 1911 he was sent to Brazil as Papal Nuncio, where he rendered distinguished service. He formed twelve new dioceses, three archdioceses, and consecrated fourteen Bishops.

SPAIN

OUR LADY OF QUERALT.

Spain has been rejoicing of late over the Papal recognition given to the famous statue of the Virgin of Queralt, which has been crowned as miraculous by special rescript of Benedict XV. The great event brought crowds of pilgrims from all parts of Spain to the shrine, which is in the diocese of Salsona and Seo de Urgel. In the midst of the Spanish elite, with the Infanta Isabella representing the King, the Papal Nuncio placed a magnificent crown of gold and brilliants, for which many Spanish ladies had given valued jewels, on the head of the statue. The miraculous statue, which is surrounded by proofs of the devotion of the people and of Mary's intercession, was then carried in procession followed by a rejoicing crowd, while the children strewed flowers in the path of Our Lady of Queralt.

CONDITION OF SPANISH PRIESTS.

At the opening of the Spanish Cortes an important speech was made and proposals put forward on behalf of the parish priests of Spain by the archbishops and bishops of Saragossa in an address which was presented on the financial estimates. The Spanish priests receive from the Government a stipend which was fixed at the time of the Concordat with the Holy See in 1856, and even at that date a speedy revision and increase were promised. Since then the value of money has changed enormously, living is much dearer, and in addition to this the government has levied imposts amounting to 20 per cent. of the miserable stipends allotted to the clergy, and despite the fact that taxes were expressly excluded in the Concordat. That the priests are not asking very much is shown by their modest demands, which are that the financial estimates for the year should be increased to permit a yearly stipend of a thousand pesetas—£40—being paid as a minimum to each priest. The bishops give details of hardships endured, which show that the priests, especially in the rural districts, are living on the very edge of existence, and have not the common necessities of life.

UNITED STATES

VALUE OF CATHOLIC TEACHING.

The superiority of Catholic schools over the public schools was demonstrated unexpectedly in Pittsburg on October 30. The occasion was the one hundredth anniversary of the city charter, and in honor of the event the Western Pennsylvania Historical Society offered eighteen prizes for the best essays in English on the history of the city, the competition being open to the sixth, seventh, and eighth grades of the elementary schools, and the ninth, tenth, and eleventh grades in the junior high schools. Both public schools and Catholic schools competed, and to the amazement of the city authorities, when the prize lists were read out in Carnegie Hall on the evening of Monday, October 30, it was found that eight of the first nine names read were from Catholic schools. Catholic schools captured ten of the eighteen prizes. And this, too, in spite of the fact that the number of Catholic children competing was about one-third the number of public school children. That the victory is no empty one is evident from the fact that lecturers went about from school to school in the public schools preparing the children for the contest. The board of award was composed almost entirely of non-Catholics, and in every way the achievement of the children in Catholic schools is a notable one, and proves that there is no reason at all for sending children to any other than Catholic schools for their entire education.

UNIQUE CEREMONY.

A ceremony unique in religious history in the United States, if not in the world, was performed a few weeks ago in the chapel of Nazareth Convent, the mother house of the Sisters of St. Joseph, La Grange, Illinois. Mrs. Pauline Gosselin, a widowed lady of 74 years, entered the novitiate and received the holy habit of the Order from her daughter, Mother M. Alexine, who will now be her Superior. The ceremony of reception was performed by Archbishop Mundelein, to whom the venerable novice owes the privilege of entering the religious life. Mrs. Gosselin is the mother of thirteen children and has a host of grandchildren and great-grandchildren. Two of her daughters are nuns, as are also two nieces, two grand-children, and three cousins. Two nephews were ordained priests and two aunts are nuns.

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For details of the course of studies, examination results, etc., see the college prospectus, which can be had on application to the Mother Superior. Places are already booked for the new term. Intending pupils should apply without delay.

SACRED HEART GIRLS' COLLEGE, CHRISTCHURCH

(From our own correspondent.)

Again this year, the annual entertainment in connection with the Sacred Heart Girls' College, with its junior division, and also St. Joseph's Parochial Girls' School of the Cathedral—conducted by the Sisters of Notre Dames des Missions—was given in aid of the Patriotic and Red Cross funds, the customary prize-giving of past years being on this occasion likewise foregone in favor of the same worthy objects. The large parochial school building was crowded, and the entertainment was greatly enjoyed. His Lordship Bishop Brodie was present, accompanied by the Very Rev. Dean Regnault, S.M., and a number of visiting and resident clergy. The programme was as follows:—

Opening chorus, 'The Holidays,' the pupils; orchestral selection, 'Petite Marquise'—first violins, K. Murphy, M. Bowman, O. Bowman, C. Cookley, M. Lawlor, F. Banfield; second violins, E. Forman, M. Neale, M. O'Malley; third violins, W. Green, W. Khouri; cello, M. Murphy, G. Young; harp, E. Harrison; pianos, K. Haydon, I. Mahon. Action song, 'Good Night,' and tableau, junior pupils; vocal duet, 'Twilight,' M. Mullane and M. Allen; harp solo, 'Irish Fantasia,' K. Murphy; chorus, 'God Bless Daddy at the War,' junior pupils; action song, 'Britain's Soldier Boys,' junior pupils; orchestral selection, 'Marche Gasconne'; vocal quartet, 'O Boatman, Row Gently,' M. Mullane, K. Haydon, V. Berry, K. Murphy; action song, 'A Hunting We Will Go,' junior pupils; part song, with instrumental accompaniment, 'A Night in May'—first violin, M. Bowman; second violin, M. Neale; cello, M. Murphy; piano, G. Young, senior pupils. Orchestral selection, 'Intermezzo'; chorus, 'Music and Her Sister Song,' the pupils; action song, 'Screen Song,' the pupils; part song, with harp accompaniment, 'Wind and the Harp,' senior pupils (harp, K. Murphy); drill, 'Patriotic Ribbon Drill,' the pupils; tableau, 'The Allies,' the pupils; finale, 'Glory to God,' the pupils.

A synopsis of the year's work at the convent reads as follows:—

Success in Examinations. M.A. and first-class honors, one candidate. Teachers' D.—Three full passes and four partial passes. Senior Free Place—Five successful candidates. Junior Free Place—One successful candidate. Of the 26 successful sixth standard pupils, twenty gained proficiency and six gained competency certificates.

In the Navy League essay competition held in connection with the Trafalgar Day celebrations, Rewa Murphy won the first prize in the secondary group under 15 years of age, and Mary Rundle came equal with a pupil of the Girls' High School for the second prize in the same group. Madge Allen received special mention in the group over 15 years of age. Annie Joyce obtained the first certificate in the Standard VI. group, Cissie Naismith the second. In the Standard V. group Lorraine Jarman obtained the first and Elsie Ives the second class certificate. The examiner reported that the essays in the Standard VI. group were of special excellence. The successful candidates for senior free place were—Madge Allan, Verda Wilson, Molly Campbell, Mary Sheehan, Evelyn Mooney; junior free place, Margaret Hickey. In games, the various basket-ball teams have had an unusually successful year, winning matches against the Technical College, Normal School, and the senior girls of the Sumner Institute for the Deaf. The primary school was examined by the board's inspectors, and satisfactory reports were obtained. The school is in a thoroughly sound condition. The programmes of work have been suitably drawn up and the results of this examination show that the various subjects have been intelligently taught. Great care and neatness is exhibited in all the written papers, and in the oral tests the pupils are bright and responsive. Excellent singing has been obtained, and the reading, recitation, and composition were of especial merit. The remaining subjects vary from good to very

good. The discipline of the school is highly commendable. The secondary classes of the college were inspected on behalf of the Education Department, Wellington, by Inspectors T. H. Gill and W. Brock, the substance of whose report is as follows:—"The secondary department has 43 girls on the roll, 42 of whom were present on the occasion of our visit. From the subjects of instruction, consisting of religious teaching, English, French, Latin, arithmetic, algebra, geometry, history, geography, botany, hygiene, shorthand, book-keeping, typewriting, sewing, and dressmaking, two courses have been arranged—(a) a general course, which aims at giving girls a good general education, including preparation for the teaching profession; and (b) a commercial course for those girls who wish to take up work in an office. The course (a) reaches the standard of attainment of the intermediate certificate in two years, and matriculation in four years. The methods of teaching were on thoroughly approved lines, and considerable skill was shown in using them. Force, directness, and zeal were noticeable features of the work which came under our notice. The lessons bore evidence of earnest and thoughtful preparation. The fullest use was made of the blackboard, and considerable ability was shown in questioning. The English language receives systematic attention, and a well-chosen list of books is studied during the year. Both the language and the literature lessons were creditable performances. French is taught by the direct method, and Latin by the traditional. The various steps in arithmetic were clearly set out on the board and in the pupils' books. In the commercial course the work reaches a very high standard, the book-keeping being very noticeable in this respect. The girls were diligent, attentive, and well behaved. There appeared to be a splendid spirit of work. The girls play tennis, basketball, cricket, have a short period of Swedish drill daily, and sports on Friday afternoon."

In the commercial class, the report concludes, 'the pupils have had a very successful year. Certificates for shorthand have been obtained from Sir Isaac Pitman and Sons, Ltd., England, as under:—Theoretical, nine pupils have gained elementary and eleven have gained second-class certificates. Thirty-four speed certificates have been obtained, one at the rate of 180 words per minute, one at 140 words per minute, one at 150 words per minute, two at 110 words per minute, two at 100 words per minute, two at 90 words per minute, nine at 80 words per minute, six at 70 words per minute, 10 at 50 words per minute. Certificates were received from the Incorporated Phonographic Society (Typists' Section), England, the secretary writing: "I am pleased to advise you that all the candidates were successful, the work submitted by them being excellent." Junior typist—May O'Donoghue, Nellie Murphy, Dorothy McInerney, Cissy Mullins, Stenny Chisnall, Gloria Reade, Queenie O'Donoghue.

At the music examinations held during the year by the representatives of Trinity College and Royal College of Music, London, 64 candidates were successful. Trinity College (Practical)—Fifty-one passed, 21 securing honors. On the recommendation of the examiner, a special prize has been awarded by the local Centre to Ida Bradford, and the Junior Grade medal has been awarded to Helena Keane. Theoretical and Art of Teaching—Seventeen passed, 10 securing honors. Royal College of Music—Thirteen passed. The dux of the school this year is Marion Williams. Next in order of merit are—T. Gill 2, E. Burke 3, Madge Allen 4, M. Rundle 5, M. Campbell 6, T. Ryan 7, M. O'Donoghue 8, J. Mills 9, V. Wilson 10.'

In addressing the assembly his Lordship the Bishop said that it was a very pleasant duty to preside over such a successful entertainment. The concert had been for the Red Cross and Patriotic funds, and the programme had been singularly appropriate. He was glad to find the children animated by the true spirit of patriotism and charity, in that they had readily foregone their prizes this year in order to help in that good work. Therefore there was only a small distribution of prizes, presented by kind friends. As for the

concert, it had been so delightful that but for the fact that it was given on the last school day he would have asked the children and the Sisters to repeat it. He complimented the teachers and pupils on their magnificent success, and the Sisters on the result of their year's work in every department of the school. If there was one section of the community to whom sufficient praise was not given it was the teachers, but he was pleased to say that the Government now realised its obligation to reward in every possible way the zeal and devotion of the teachers of the public schools. He was also glad to take the opportunity of expressing his gratitude to the inspectors for the kindly interest they took in the Catholic schools, and his feelings were shared by the priests of the diocese and the religious of the different schools. The public school teachers were doing a wonderful work, but in the Catholic schools one found a zeal and devotion and sacrifice that were unknown in any other educational system. Their Sisters and Brothers devoted the whole of their lives to the grand work of Catholic education. They were not being treated with the spirit of justice that might be expected, but it was their proud boast that the religious were doing a work of the greatest self-sacrifice and devotion. If the State could get such a spirit in its teachers it would be glad to range itself with the Catholic Church in the great work she was doing for complete education—namely, instruction supplemented by religious knowledge. To the children and to the friends of the Sisters there assembled he said: 'Try and show on every possible occasion the gratitude that is due to our Sisters and Brothers for the noble work of their lives, sacrificed in the cause of Christian education.' (Applause.)

His Lordship ended by expressing the hope that the children would find their Christmas a happy and a holy one to usher in a joyful and happy New Year. His Lordship then presented the following special prizes:—

Christian doctrine—Secondary and Commercial Classes: Marion Williams 1, Kathleen Haydon 2.

Standard VI.—Florence Nidd 1, Ruby Mallison 2. General improvement, Myrtle Hunt.

Standard V.—Derxean Brittenden 1, Lorraine Jarman 2.

Standard IV.—Betty Nairn. Lower Division: Lena Kearne 1, M. McKenzie 2.

Dux of School—Marion Williams (gold medal).

Good conduct—Upper Division: Kathleen Haydon (gold medal). Lower Division: Norma Kennedy.

Typewriting—M. Donoghue (gold medal, presented by Mr. D. N. Adams).

Painting—M. O'Malley (gold medal, presented by Mr. Andrew Lee).

Music—Kitty Murphy (gold medal).

The following prizes were presented to pupils of St. Joseph's School:—

Christian doctrine—Senior Division, Molly Flood; Intermediate Division, Milly Bachelor 1, Imelda Manning 2; Junior Division, Katie McDonald 1, Ivy Milligan 2.

Dux of School—Eunice James (gold medal, presented by the Hibernian Society).

The accommodation of one of the largest classrooms in the convent building was devoted to the purposes of an 'Art and work exhibition,' which attracted a constant stream of admiring visitors. The display was a credit to the exhibitors and to the teaching staff of the college. Included in the exhibition were many exquisite paintings of New Zealand scenes, while many first-class specimens of poker, relief and chip carving, needlework, embroidery, dressmaking, pen-painting, etc., were to be seen. Amongst the best of the various exhibits were those of the following pupils:—

Painting—Mrs. William Hoban, Mrs. J. D. Walsh, Misses C. Ryan, Veronica Berry, E. Mooney, M. Mullane, A. Petrie, L. O'Malley (gold medallist for the year), D. Walsh, T. Gill, M. Neale.

Pen Painting—Mrs. J. D. Walsh, Misses M. Mullane, M. Evans, D. Ogier, and S. Chisnall.

Woodwork—Mrs. J. D. Walsh, Mrs. W. Hoban,

Misses M. Mullane, P. O'Reilly, S. Chisnall, K. Haydon, and N. Bruce.

Needlework (embroidery, fancy work, etc.)—Misses Madeline O'Brien, L. O'Malley, Kitty Murphy, Florrie Nidd, V. Wilson, and S. Chisnall.

Dressmaking—Misses Veronica Berry, Jean Mills, Mona Neale, Mona Mullane, Ruby Mallison, and Kitty Murphy.

The exhibition was in every way a most creditable one, and contained work by pupils of all ages.

OBITUARY

MRS. P. DALTON, CHEVIOT.

Quite a gloom was cast over Cheviot on December 6 when it became known that Mrs. Dalton, wife of Mr. Patrick Dalton, a well-known and highly-respected settler of Cheviot, had passed away at the Lewisham Hospital, Christchurch. The deceased lady (writes a correspondent), who was in her 66th year, underwent an operation a week previous at the hospital, but gradually sank, and passed away on the above-mentioned date. The late Mrs Dalton was born at Athea, Co. Limerick, Ireland, and resided for a time with her husband at Temuka, removing to Cheviot at the commencement of that settlement, where they have resided ever since. The deceased lady was beloved by all who knew her for her kind and charitable disposition, and her death will cause a deep loss to a large circle of friends. The funeral, which took place on December 8, left Mina Railway Station for the Catholic church and thence to the Homeview Cemetery. It was one of the largest ever seen in the district, and the coffin was covered with beautiful wreaths from the many friends of the deceased. The Rev. Father O'Connor officiated at the graveside. Great sympathy is felt for Mr. Dalton, as his only son has recently gone to the front. The late Mrs. Dalton leaves a grown-up family (Mrs. A. H. Forbes, Christchurch; Mrs. D. McLaren, Christchurch, and Mr. J. Dalton, Cheviot) to mourn their loss.—R.I.P.

MRS JOHN FITZGERALD, TEMUKA.

It is with very sincere regret (writes a correspondent) I have to record the death of a very old colonist, in the person of Mrs. Anna Fitzgerald, wife of Mr. John Fitzgerald, J.P., which took place on December 13 at her residence, Cullen Farm, Arowhenna, Temuka, in her 84th year. The late Mrs. Fitzgerald came to New Zealand in the early 'fifties. After two years spent here she re-visited the Old Land, but returned again in 1863 in the ship Lancashire Witch. After arriving here she went to live with the family of the late Hon. J. B. Acland, where she met Mr. Fitzgerald, whom she married in the old Catholic Church, Christchurch, the ceremony being performed by the late Very Rev. Father Chervier in 1868. The deceased knew what it was to rough it in the early days in the district, and there being very few houses at the time her hospitality was fully availed of, no chance wayfarer being ever refused either food or shelter. Mrs. Fitzgerald was an exemplary Catholic, and one of the pillars of St. Joseph's Church, Temuka. She leaves a husband, one son (Mr. W. D. Fitzgerald) and two daughters (Mrs. W. Barry, Ma Waro, and Mrs. T. Buckley, Arowhenna) and thirteen grandchildren to mourn their loss. Two sons and one daughter predeceased her. She was attended in her last illness by the Rev. Father Kerley, S.M., together with his assistant priests. On Friday morning the body was removed to St. Joseph's Church, where Solemn Requiem Mass was celebrated by Rev. Father Kerley, assisted by Rev. Fathers Goggan and Herring. The funeral, which was the largest seen in the district for some time, served to show the esteem in which she was held. The Hibernian Society formed a guard of honor and the pall-bearers, wearing the regalia of officers of that society, were three nephews of the deceased (Messrs. M. J., J. P., and T. Fitzgerald) and a son-in-law (Mr. T. Buckley).—R.I.P.

Domestic

(BY MAUREEN.)

SOME TOMATO RECIPES.

Tomatoes are delicious scrambled, scalloped, boiled, baked, fried, stewed, devilled, preserved, or as a salad, a pickle, or a catsup. To peel tomatoes, place them in a wire basket, plunge into hot water for a moment, then into cold, when the skins will easily come off. A French way to fry tomatoes is to put a tablespoonful of butter into a saucepan and stir a spoonful of flour into this, allowing it to brown; put in sliced tomatoes, which have been seasoned with salt and dipped in beaten egg and then in cracker crumbs. The addition of a little sweet, green corn, freshly cut from the cob, is an improvement in stewed tomatoes.

Tomatoes Duchesse.—Cut ripe tomatoes in half, fry in butter, and serve them smothered in rich cream. Salt or sugar may be used, as preferred.

Baked Tomatoes.—Select half a dozen, firm and smooth: cut a slice from the end and take out the inside. Mix together one-half cupful each of finely-minced cold boiled ham and stale breadcrumbs, to which are added some chopped parsley, butter, salt, and pepper. Fill the tomatoes with this mixture, and sprinkle over the top grated breadcrumbs. Put the tomatoes in a baking-pan, pour over them a tablespoonful of melted butter, and bake for half an hour. Serve hot.

Stuffed Tomatoes.—For stuffed tomatoes the filling is made of minced chicken, chopped mushrooms, grated breadcrumbs, chopped parsley, and melted butter. The tomatoes are prepared and baked in the same way as ordinary baked tomatoes, being basted with melted butter. Serve hot with cream sauce.

Fried Tomatoes.—One pound of small, even-sized tomatoes, one tablespoonful of butter, two small onions, salt and pepper, parsley. Wipe the tomatoes with a cloth, and cut into slices. Peel and chop the onions

finely. Melt the butter in a frying pan, when hot put in the onions, and fry to a golden brown color. Be careful not to let them get too brown, else the flavor of the onions will be spoiled. Place in the tomatoes, and fry them over a brisk fire—they will take about ten minutes to cook. Season with salt and a little cayenne pepper. Dish up on a hot dish, and sprinkle a little finely chopped parsley over the top.

Use of Lemons.

Lemon juice and salt will remove iron rust.

A slice of lemon added to a cup of tea makes Russian tea.

Garnish fish, oysters, and salads with slices of lemon.

Wash fruit-stained hands in lemon juice to take off the stains.

Hot lemonade, taken before going to bed, will cure a cold on the lungs.

Gargle a bad sore throat with a strong solution of lemon juice and water.

The juice of half a lemon in a cup of black coffee, without any sugar, will cure sick headache.

A strong, unsweetened lemonade, taken before breakfast, will prevent and cure a bilious attack.

Lemon juice mixed very thick with sugar will relieve that tickling cough that is so annoying.

A cloth saturated in lemon juice and bound about a cut or wound will stop its bleeding.

Lemon juice added to fruit juices that do not jelly readily, such as cherry, strawberries, etc., will cause them to jelly.

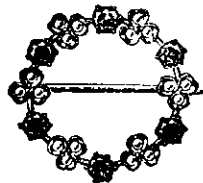
Lemon juice added to milk until it curds, and these curds then bound upon parts swollen from rheumatism, will bring relief.

Lemon Icing.—Put $\frac{1}{2}$ lb sugar in a bowl, add grated rind and juice of one lemon, and half cup of boiling water. Whip stiff, and spread between cake layers.

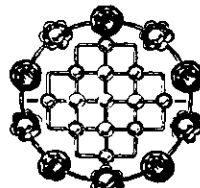
Lemon Extract.—Let stand the grated rind of four lemons in half-pint of alcohol for about three weeks. Drain off the fluid, bottle and cork, and you have finer extract than that which you buy at the stores.



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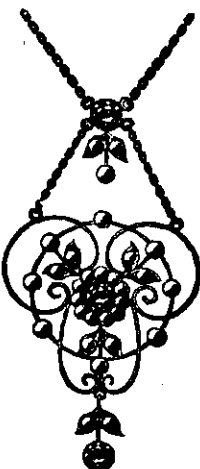
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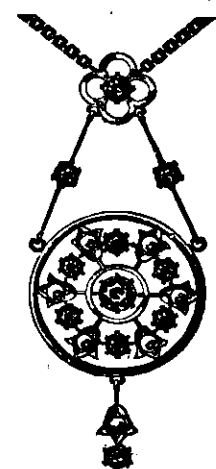
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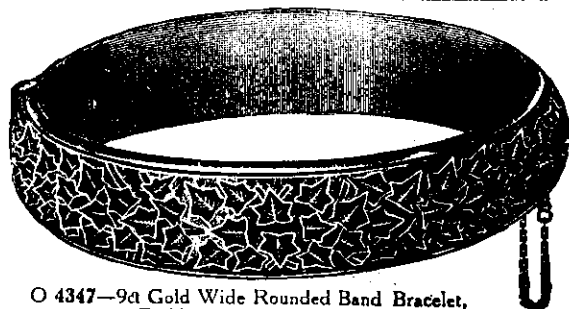
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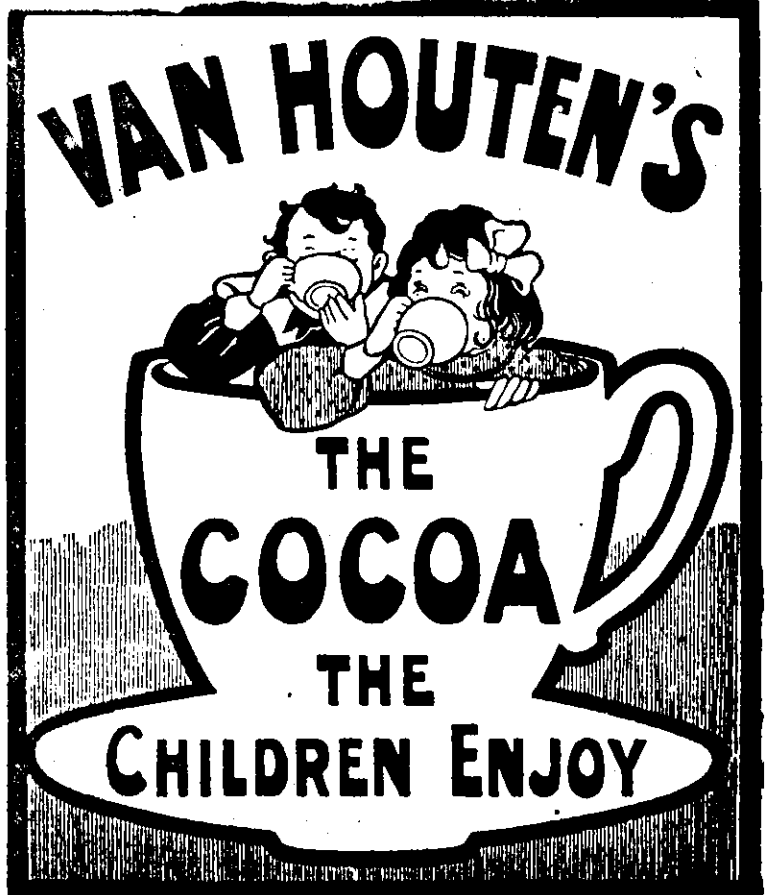
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On the Land

GREEN MANURING: THE VALUE OF BLUE LUPINS.

At no period in the history of New Zealand has the importance of manuring for improvement in soil fertility been of such moment as at the present time, when our agricultural, horticultural, and pastoral products are in such demand upon the Home markets, and increased output at a reasonable cost is so imperative (says a writer in the *N.Z. Farmer*). But to secure this increased production on most of our soils, fertilisers in no stinted amount are necessary. Of the great basic manures, potash, phosphates, and nitrates, the chief sources of supply of the first were the enormous deposits of Germany. This supply is no longer available, with the result that potash manures have risen from approximately £16 to £55 per ton, and even at the latter figure are practically unprocurable.

A movement is under consideration to convert the unlimited supplies of seaweed on the coast of Southland and Stewart Island, and other parts of New Zealand into potash by the simple process of burning. The scouring of wool previous to export would also yield upwards of 4000 tons of this valuable fertiliser annually. But, fortunately, the soil of the north, generally speaking, is very well supplied with potash, as careful experiments on fruit-growing areas have conclusively proved. Analysts also tell us that the greatest necessary fertiliser for Northern lands is phosphates, potash being fairly abundant in most of our soils.

Of course the class of farm making the greatest drain upon the phosphates of the soil is the dairying and grazing proposition, by which phosphates are being taken up by the milk produced and the bone-building of the young stock. Our supplies of this valuable constituent must, of necessity, be the manure works of the country, rock phosphates, and the imported guanos of the Pacific Islands, the latter a very rapidly diminishing quantity.

The remaining basic manure to be considered is nitrogen, known commercially in the various forms of nitrates. Whence the origin of this, the king of fertilisers? The air around us! And the medium of collection? The pod-bearing plants so familiar to us in the pea, bean, clovers, vetches, etc., and last, and perhaps the most important—the blue lupin.

An examination of the roots of any of the aforementioned plants will show a warty growth or excrescence which contains the invaluable nitrogen bacteria. This most useful microbe derives the nitrogen necessary to its existence direct from the air, and the plant draws its supplies from the parasite on its roots. When the plant is harvested this supply of germ-gathered nitrogen is available for the succeeding crop. And in none of the pod-bearing plants is the nitrogen bacteria found in greater profusion than in the blue lupin.

Among the many special qualities of the lupin as a soiling crop are:—

1. Its extreme adaptability to any soil. Successful experiments have been carried out on practically all classes of soils, varying from pipe clay and light powdery soils to heavy clay and lime-stone.
2. Its remarkably luscious growth. Crops sown in March average 3½ft to 4ft and more, in flower and ready for ploughing in in the latter part of September.
3. The remarkable effect it has upon the texture of the soil.
4. The ease with which it ploughs in.

Particularly useful is this plant going to be to the orchardist who requires to green manure at regular intervals. Not only does the plant return to the soil all the phosphates and potash it gathered in growing, but also the vast supply of nitrogen the bacteria at the root has collected, and the enormous amount of humus formed by the decay of the soft, juicy stems and leaves, thus rendering a dry friable soil drought-resisting, and a previously wet soil open and porous.

Extremely gratifying results have been obtained

by two of the largest and most successful orchardists of the Auckland district, and the Department of Agriculture is experimenting on the fruit areas of Nelson at the present time with the plant. Another important consideration in the use of the blue lupin for orchard manuring is the ease with which it is controlled, for being an annual, and once ploughed in it is completed, finished with—no suckering, no recurring annual growths. For the bringing into profitable cultivation of the poor, light lands of the North it stands alone, and with its introduction and the judicious use of agricultural lime, what are now dreary wastes of fern and scrub may, in the course of a couple of years, be some of the finest pasture land in the Dominion.

WHEAT BINS: ESTIMATES OF COST GIVEN.

An estimate of the cost of constructing wheat bins on the farm was put before the Tallawang branch of the Agricultural Bureau of New South Wales the other day, and, in view of the position regarding bulk-handling, the figures are interesting. The estimate was offered by Mr. T. Collins, sen., who recommended a bin 20 feet by 10 feet by 8 feet, built sufficiently high off the ground to allow of the wheat, if necessary, being run into bags, by means of a trap-door. The materials and labor he estimated as follows:—

Eight posts, 5s; walls of 1½ inch sawn slabs (erected vertically), £7 10s; flooring, £2 10s; joists, £1 10s; blocks, £1; rafters and battens, £1 5s; roofing iron, £6; cost of erection £5. The total, allowing for every probable contingency, he set down at £30.

The secretary of the Tallawang branch subsequently asked the Department of Agriculture for an estimate of the cost of a concrete bin, and the question was answered by the works overseer in a recent issue of *Weekly Notes*. It is recommended by that officer that the bin be subdivided into three compartments, each 6ft 8in long. To allow proper facilities for bagging, the floor of the bin would require to be at least 38 inches above the ground. Thus a foundation would be necessary 34 inches high, making the full height of the concrete walls 10ft 8in.

If the gravel available is, say, 1-inch gauge, and the sand coarse, the thickness of the walls of the bin could be reduced to 4 inches, but in the estimate it is presumed that the gravel is larger, say up to 2 inches, the walls 6 inches thick are allowed for. Iron rods as reinforcement are also included, but strong wire-netting would do if the gravel was fine. The cost and quantities would be:—Say, 22 cubic yards of gravel and sand together at 6s per yard, £6 12s; 70 bags cement at 5s each, £17 10s; iron for reinforcement, £4; roof timber and iron, £7 10s; outlets with shutters, £1 10s; boarding for concrete, £3 10s. Total, £40 12s.

HOW TO COMBAT 'COLTSFOOT.'

Many waste places and railway banks are now conspicuous with the yellow flowers of the coltsfoot weed. These flowers are among the earliest to bloom in spring, and, however pleasing to the eye of a townsman as an indication of the coming summer, they are an eyesore to the farmer who knows the nature of the weed to spread to adjoining fields.

To keep the weed in check it should be attacked at the present time, because the object must be to prevent the flower from seeding.

The plant must be spudded or hoed out while in flower. Repeated spudding or hoeing of the plant must be practised early in the season, and should be renewed from time to time. This is especially necessary when the plant has gained a footing on arable fields.

Good drainage of the soil is desirable, as the weed flourishes most on moist, stiff, badly-drained land.

In pastures and meadows it can be gradually destroyed by the application of manures of a nitrogenous character, farmyard manure, nitrate of soda, or similar substances, which encourages the growth of grass and other tall-growing herbage.

Deep-ploughing of arable land in the hotter periods of summer does much to destroy the weed.

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The Family Circle

UNSPOKEN WORDS.

The kindly words that rise within the heart
And thrill it with their sympathetic tone,
But die ere spoken, fail to play their part,
And claim a merit that is not their own.

The kindly word unspoken is a sin,
A sin that wraps itself in purest guise,
And tells the heart that, doubting, looks within
That not in speech, but thought, the virtue lies.

But 'tis not so; another heart may thirst
For that kind word, as Hagar in the wild—
Poor banished Hagar! prayed a well might burst
From out the sand to save her parching child.

And loving eyes that cannot see the mind
Will watch the expected movement of the lip;
And can ye let its cutting silence wind
Around that heart and scathe it like a whip?

Unspoken words, like treasures in the mind,
Are valueless until we give them birth,
Like unfound gold their hidden beauties shine
Which God has made to bless and gild the earth.

How sad 'twould be to see a master's hand
Strike glorious notes upon a voiceless lute!
But, oh, what pain when, at God's own command,
A heartstring thrills with kindness, but is mute!

Then hide it not, the music of the soul,
Dear sympathy, expressed with kindly voice,
But let it like a shining river roll
To deserts dry—to hearts that would rejoice.

Oh, let the sympathy of kindly words
Sound for the poor, the friendless, and the weak!
And He will bless you; He Who struck these chords
Will strike another when in turn you seek.

—John Boyle O'Reilly.

THE GLOWWORM'S LESSON.

Beatrice was spending her holiday with her grandmother, who lived in the country. She had a delightful old garden, in which the little girl loved to linger. At the foot of the tall elm there glided a brook, calm and clear as the sunshine which glittered on its waters. The clouds mirrored themselves on its surface, and the swallows from the old barn dipped their joyous wings in its tiny waves.

To this quiet spot Beatrice now came. The drowsy murmur of some late working bee, and the scent from the spicy pine-tree near, seemed to challenge her attention, and over all was the golden glow of the setting sun.

She leaned back against the lofty elm, and gradually became unconscious of the sights and sounds about her. Presently a tiny voice close to her startled her. 'Of what use is my light, or who sees it down here in the grasses?' it said in a discontented tone. Beatrice carefully turned her head to see who was speaking. There, curled up near, lay a little glowworm. 'If I could shine up there in the sky now, like that beautiful moon or the stars; or even if I could fly about in the air as the fireflies do, I might brighten the world a little, but what good can I do here?'

'Why,' thought the little girl, 'I know just how the poor thing feels; I've often felt that way myself.'

'I will curl myself up here and sleep, and nobody will miss me,' went on the sad little voice. 'Ah, children, the little glowworm was very wretched just then. Then, to the watching girl, it seemed as if the worm slept for hours and hours. Then she heard a confusion of sounds. Listening attentively for some time, she

at length became able to distinguish some of the words.

'I wonder where he is?' said one.

'This is the garden he has always lived in,' said another. 'I wish he would come'; and so on.

Whom were they speaking about? Who was missed so much?

At length she heard the sleepy voice close to her say: 'Heigho! I am tired of this. I believe I will light my lamp, and go out once more for a stroll.' Then, after a little stretching and yawning the glowworm started off.

'Oh, here you are at last,' cried the cricket. 'Wherever have you been? I can't enjoy my practising half as much as usual, when your light is not showing.'

'Glad to see you,' called the daisies and grasses. 'The fireflies flit over our heads, but none but yourself thinks of lighting our feet. Where have you been so long?'

The glowworm flushed at this praise, and was beginning to falter a reply, when he was saved the necessity of an explanation by the lilies, who called out cheerily: 'Oh, we are so glad that you have come,' and they rang a merry chime to welcome him. 'We are so glad you are here.'

'Why, you have the moonlight and the starlight and the fireflies to give you light; you surely do not miss my humble glow,' said our friend, who in spite of his former depression was beginning to feel that the world was not a bad place, after all, and that he had many friends, where he had thought no one cared for him.

'Yes, we know that the stars and the fireflies are overhead, but we cannot see them, for we cannot lift our heads, our necks are so slender. So, you see, we always watch for your cheery light down in the grass.' And all the lily bells pealed another chime gay enough for a fairy wedding.

'Well, well!' thought the glowworm, 'I will let my light shine after this. I will teach the world to trust, to hope, to work on, to thrust self aside, and who knows but my name may be handed down as one who has at least done his duty.'

Just then Beatrice awoke with a start, for grandmother was calling her. 'Yes, I'm coming,' she said. 'What a nice dream I've had!'

WHO WAS IT?

The kindergarten had been studying the wind all the week—its power, effects, etc.—until the subject had been pretty well exhausted. To stimulate interest the kindergartener said, in her most enthusiastic manner: 'Children, as I came to school to-day in the car, the door opened and something came softly in and kissed me on the cheek. What do you think it was?'

And the children joyfully answered: 'The conductor!'

HE WAS ABSENT-MINDED.

An absent-minded old minister was greatly dependent upon his practical wife. One morning she sent up an announcement after he had entered the pulpit with a foot-note intended to be private. 'The Women's Missionary Society,' he read aloud, 'will meet on Wednesday afternoon, at three o'clock sharp. Your necktie is crooked; please straighten toward the right.'

BIG WONDERS.

The largest and most valuable library in the world is the Bibliotheque National, in Paris, which was founded by Louis XIV. The library contains 1,400,000 volumes, 300,000 pamphlets, 175,000 manuscripts, 300,000 maps and charts, and 150,000 coins and medals. There are 10,000 volumes of engravings, containing 1,300,000 specimens. The portraits number about 100,000.

The largest public place of amusement in the world is the New Opera House in Paris, which covers nearly three acres of ground. Its cubic mass is over 4,000,000 feet, and it cost about 100,000,000 francs.

YOUR OWN PHOTOGRAPH

Or one of the Family Group will be more pleasing than anything else you can send for Xmas, and it's time now to make an appointment with—

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HAMILTON

The greatest pyramid is that of Cheops, one of the three pyramids forming what is known as the Memphis group, situated on a plateau about 137 feet above the Nile. Its dimensions have been reduced by the removal of the outer portions to furnish stone for the city of Cairo. Its masonry consisted originally of 89,628,000 cubic feet, and still amounts to over 82,000,000ft. The present vertical height is 450 feet. The total weight of the stone is estimated at 6,613,000 tons.

The largest trees in the world are the mammoth trees of California. One of a grove in Tulare County is 276 feet in height, 180 feet in circumference at the base, and 76 feet at a point 12 feet from the ground. Some of the largest that have been felled indicate an age of from 2000 to 2500 years.

HIGHLY SENSATIONAL.

A writer thinks it is not so hard to write a capital serial story of adventure as has been supposed. He gives the following outline of what he thinks would make a cheap novel at least as good as the average:—

Chapter I.

As he rode slowly over the trail the crack of a rifle was heard. Bill Dalton lay dead, with a ball through his temple.

Chapter II.

The next morning Bill Dalton arose, and though somewhat pained by the wound through his head, set forth to find his comrades.

As he reached the cañon, his horse shied and lost his footing.

Horse and rider went toppling down two thousand feet to instant death.

Chapter III.

Bruised and wounded, he got up three hours later, and in a moment of desperation rode off twenty miles to the cave where his brother desperadoes lived.

As he entered, a long, low 'Hist!' came from the deepest corner of the cave. There was an instant's pause, the flash of a bowie, and Bill Dalton bit the dust, never more to rise.

Chapter IV.

Somewhat feeble, but strengthened by the fresh morning air, Bill Dalton left the cave next day.

Ill luck attended him. Riding all alone through the mountains, he was startled by a horrible sound.

Looking up, he saw—an avalanche! It came on with terrible speed. It reached him, pushed him into the chasm two miles below, and buried him under a thousand tons of rock and stone.

Poor Dalton was Dead.

Chapter V.

The next afternoon he was arrested in a frontier mining town while in the act of robbing a bank.

The End.

WHAT THE PAPER REQUIRED.

The other day a well-known music-hall artist was chatting to a London journalist whose paper is not always to be relied upon for accuracy of statements. 'My dear fellow,' the comedian said, 'I think that what you want is a bishop on your staff,' 'A bishop! Why?' asked the journalist, in amazement. 'Because,' answered the other with a smile, 'some of the statements in your paper are in sore need of confirmation.'

NOT AN ART PATRON.

'Canvases?' said the artist, flattered by the presence of the millionaire in his studio. 'Yes, sir, I shall be happy to show you my best canvases. Something allegorical? Or do you prefer a landscape?' 'What I want,' said Mr. Newrich, the eminent contractor, with decision, 'is something about a yard and a-half long and a yard wide, to cover some cracks in the frescain.'

SOCIAL AMENITIES.

After being with the Uppingtons for some years as 'general,' Mary married. She was a good housewife, but she had become imbued with lofty ideas from her mistress.

One day Mrs. Uppington called on Mary to see the new home. It was all very comfortable and clean, and Mrs. Uppington beamed.

'And, Mary,' she said, presently, 'have you got nice neighbors?'

Mary drew herself up slightly.

'Well, ma'am,' she replied, 'as you know, I don't 'old with being too friendly all at once like; it don't never answer. But, of course, we allus bows when we meets at the washus' door.'

THE PASSION FLOWER.

When the Spaniards discovered South America they saw among other plants new to them a climbing shrub, having from two to three fruit-bearing flowers, unlike any they had ever seen. One day a priest was preaching to the Peruvians, or aboriginal inhabitants, amidst the wild scenery of their native forests. His subject was the Passion of our Lord. His eyes suddenly glanced at this curious flower, which hung in festoons from the trees overhead, and, like St. Patrick with the shamrock, he saw with the eye of a saint a vivid picture of the sad story of Calvary. The rings of threads which surround the cup of the flower, and which are mottled with blue, crimson, and white, suggested to his mind tutored by meditation the Crown of Thorns, stained with blood, the five antlers, on the stamens, represented the Five Wounds; the three styles, the nails which fixed our Blessed Lord to the Cross; and the singular column which rises in the centre of the flower, were made to bring before the minds of these wild savages the harrowing scene of the Second Sorrowful Mystery of the Most Holy Rosary. So, without Bible or books, did this holy man instruct his converts on the Passion; and to this day our beautiful creeping garden flower is called 'the Passion Flower.' In all languages it bears the same name.

A SLIGHT MISUNDERSTANDING.

Desirous of buying a camera, a certain fair young woman inspected the stock of a local shopkeeper.

'Is this a good one?' she asked, as she picked up a dainty little machine. 'What is it called?'

'That's the Belvedere,' said the handsome young shopman, politely.

There was a chilly silence. Then the young woman drew herself coldly erect, fixed him with an icy stare, and asked again:

'Er—and can you recommend the Belva?'

THE COST OF LIVING.

Old Dame: 'Tinpence a pound for candles! That's very dear, ain't it?'

Grocer: 'Yes, but, you see, they are dearer now on account of the war.'

Old Dame (in surprise): 'Lor' a massy! You don't say so. An' be they a-fightin' by candle-light now?'

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