

MISSING PAGE

MISSING PAGE

Friends at Court

CLEANINGS FOR NEXT WEEK'S CALENDAR

- January 28, Sunday.—Fourth Sunday after the Epiphany. St. John Chrysostom, Bishop, Confessor, and Doctor.
 ,, 29, Monday.—St. Francis of Sales, Bishop, Confessor, and Doctor.
 ,, 30, Tuesday.—St. Felix IV., Pope and Confessor.
 ,, 31, Wednesday.—St. Peter Nolasco, Confessor.
 February 1, Thursday.—St. Brigid, Virgin.
 ,, 2, Friday.—Purification of the Blessed Virgin Mary.
 ,, 3, Saturday.—St. Denis, Pope and Confessor.

St. John Chrysostom, Bishop, Confessor, and Doctor.

St. John, surnamed Chrysostom, or the golden-mouthed, on account of his eloquence, was born in Syria, A.D. 344. At first a lawyer, he afterwards became a priest, and was subsequently elected Archbishop of Constantinople. Undeterred by human respect, he boldly denounced the vices of the Imperial Court, thus making for himself many powerful enemies, at whose instance he was banished to a remote district situated to the east of the Black Sea. The saint never reached his destination. Worn out by the exhausting journey, he died in Armenia, A.D. 407.

St. Francis of Sales, Bishop, Confessor, and Doctor.

This saint was born in Savoy in 1547. Naturally of a passionate disposition, he succeeded in obtaining such perfect control over himself that his name is a synonym for meekness and patience. Ordained priest, the sanctity of his life, united to a gentle, winning manner, enabled him to bring back to the Church numbers of his countrymen, who had been imbued from childhood with the heretical tenets of Calvin. In 1602 he became Bishop of Geneva. He died in 1622, after having shown himself the model of a Bishop, as he had been that of a layman and priest.

St. Brigid, Virgin and Patroness of Ireland.

St. Brigid, known as 'the Mary of Ireland,' lived in the beginning of the sixth century. Having in her youth received the religious veil from St. Mel, the nephew of St. Patrick, she founded a convent at Kildare, which attracted to itself numbers of maidens anxious to consecrate themselves to God. From Kildare other houses were founded, all of which recognised St. Brigid as their head. Her remains were laid beside those of St. Patrick and St. Columba in the Cathedral of Downpatrick, in a magnificent monument which was destroyed in the reign of Henry VIII.

GRAINS OF GOLD

THE TIDAL CALL.

The fountains of a thousand hills
 Come singing to the sea;
 And so, O Lord, our voices pour
 In tribute unto Thee.

From out the tangled wilderness
 Of folly and of sin,
 The waters of our spirits rush,
 Thy ocean vast to win.

O, when we reach the boundless deep,
 The ocean of the all,
 Be Thine the onward-bearing wind,
 Be Thine the tidal call!

—Catholic World.

What is worth doing is worth doing well. Don't do things by half; the half is never equal to the whole. If you can, turn out the best work.

The Storyteller

THE SHADOW ON THE SOUL OF SWEET GRASS

For months the plague, like a skeleton shrouded in gravecloths, had stalked over the plains. In every tepee its talons had lain a frozen grip upon the Crees of the Saskatchewan, and each morning the bodies of its victims wrapped in blankets or buffalo robes were massed on the prairie for interment.

It was the golden autumn now. The smallpox was past, but Father Lacombe was still with his Cree nomads as he had been all the summer, passing from camp to camp, nursing their sick by day and night, burying their dead away from the dogs and coyotes.

He was in the camp of Sweet Grass, famous on the plains as a councillor and warrior—head-chief of all the Crees of the Saskatchewan. The snows of fifteen winters had melted since this chief's hospitable lodge had first been thrown open to Father Lacombe, and since then there had existed between the two a deep friendship, accompanied, oddly enough, by a quiet, persistent clash of will.

Now and again the spirit of this contest lifted its head, when the two met by camp-fire or trail, and the sturdy missionary approached the chief afresh with invitations to embrace the Christian faith. The answer of Sweet Grass was always the same:

'Leave me alone; I will tell you when my time comes.'

And with this the calm, unvoiced struggle would be resumed between the two. One spring that Father Lacombe had cured his favorite young warrior from blood-poisoning, Sweet Grass had voluntarily offered to become a Christian. Yet, as season gave way to season, and Sweet Grass still held back, Father Lacombe ransacked his consciousness for the key of the mystery.

No Christian warrior on the plains was at greater pains to assist him than Sweet Grass; nor had the great Little Chief any contempt for his teachings. He merely refused to submit himself to the new order.

Now, in this mellow autumn weather, when the peace of God lay over the lately afflicted camp, a group of the stronger Indians gathered about Father Lacombe's tent one evening for prayer. And as they prayed they were astonished to see Sweet Grass stalk into the circle, not pausing till he reached the priest. There he solemnly abjured his old beliefs.

He knelt then and asked Father Lacombe to make the Sign of the Cross on him, which Father Lacombe did, saying:

'In the name of the Father and of the Son and of the Holy Ghost, I receive you, brave Chief of the Crees.'

It was a dramatic scene, pregnant with significance for the onlookers. They knew that the head-chief had the heart of a woman for his friends, but he was also a man of fire and iron in war, and shrewd as a serpent in council. . . . He had yielded now to the white man's God; who among them could hope to hold out longer against Him?

For days Sweet Grass busied himself studying Christian teachings with Father Lacombe. Then, another evening after prayer, as the old men sat about Father Lacombe's tent smoking and talking, Sweet Grass again startled his people. He inquired abruptly of Ka-miyo-atchak-we (the Man-of-the-Beautiful-Mind):

'Will you soon baptise me?'

'The whole camp knows I am only making you ready for that.'

'But perhaps you would not do it if you knew what a man I am—and what evil I once did.'

Father Lacombe in reply slipped his crucifix from his belt, and holding it out to their gaze and his own, said: 'He became Man and died on the Cross for your salvation. He came into the world to save sinners. . . . He will pardon you all.'

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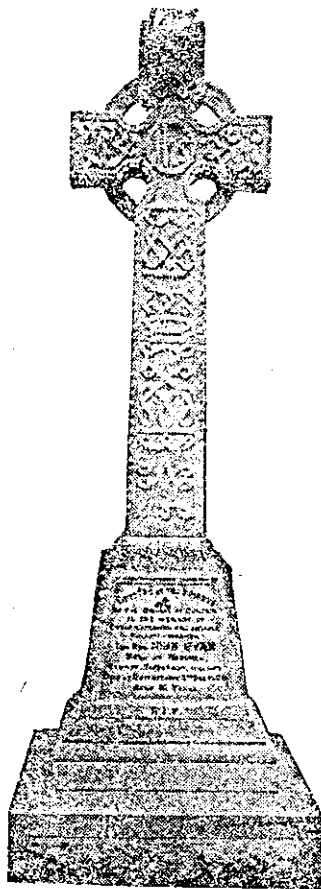
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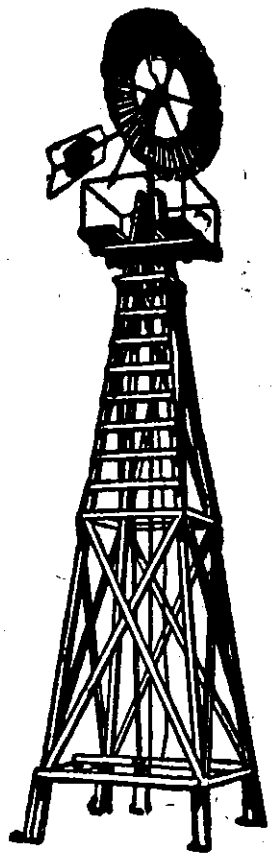
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he knew—of the people who would not make him theirs. He could let his horses slacken speed here, but all through the night he rode, pushing on toward the camp he had left as a nameless youth.

Shortly after dawn he saw the camp rise in the distance like a large-tented fringe on the greensward. He carried himself like another being, and he felt a long time had elapsed since a despised boy slipped out of the camp by stealth, begging the Great Spirit to send him scalps of his enemies, so that he too might be a warrior among men.

He urged the horses to a gallop.

The camp was still asleep, but it was roused by the rumble of his horses' hoofs galloping over the plain. The Crees tumbled out of their lodges to learn the cause of the alarm. . . . As they did a single warrior rode into camp, driving forty-two Blackfoot ponies before him!

He-who-has-no-name was standing erect on his one pony's back, chanting the weird war-songs of their tribe.

'Rise! Rise!' he cried. 'He-who-has-no-name has come from the war. Let the orphans and those who have no horses come and I will give to them!'

The band thronged about him; his praises were shouted aloud. He had never seen a warrior received in greater triumph. Questions were hurled at him beyond his power of answering, for many had not even known the lad was away from the camp.

One of the old men invited him kindly down from his horse, and to this man the young brave presented as further evidence of his deed the tuft of blood-stained sweet grass he carried inside his shirt.

The Ancient raised it aloft.

'Sweet Grass will be his name!' he cried.

And 'Sweet Grass! Sweet Grass!' the Crees acclaimed on all sides.

It was so that Sweet Grass made his name in the nation of which he was one day to be the head.

There was silence among the warriors when the voice of Sweet Grass died on the quiet evening air.

The old chief had told his story with no bravado, but only with regret.

It was this wanton murder of an unoffending old man—in the act of worshipping the Great Spirit in his symbol the sun—that had weighed on the mind of Sweet Grass. He loathed the crime; the thought of it had held him back from a religion of love which taught—'Thou shalt not kill!' He feared the missionaries would reject him when they knew of the crime.

Now with his story told that autumn night he found no judge in Father Lacombe, but a disciple of the all-comprehending Christ, the Man of Sorrows—and the disciple repeated only the Master's words:

'Let him who is without sin cast the first stone!'—Katherine Hughes, in *The Catholic World*.

'TEACHER' WILLIAMS

He was a curious figure of a boy, was William Wade Williams. It was partly because of his abnormally solemn countenance, his rusty-black clothes, his awkward shape, and his grave manner that none of his class-mates ever came to call him by the familiar 'Bill.' At first they called him formally Williams. After the event which this story describes, however, he became 'Teacher' Williams. It was a nickname given—and received—in the best possible spirit, and one that he assumed for life. At class reunions in later years it was shortened to 'Teacher Bill,' and that was as slangy as it ever became.

William Wade Williams hailed from a small settlement—so small that it did not boast of a post office—situated about eighty miles in the back country from the State University. His father was a lumberman, a great, rough-cut statue of a man who towered head and shoulders above the dean of the university.

'I never took to books,' said the lumberman, 'but Willy here, he sticks to 'em like the bark of a tree. He'll make you a good scholar, Mr. Dean.'

Among the other awkward boys in the freshman class, Williams took his inconspicuous place. He was

always silent and reserved. He never spoke unless spoken to, as if he were trying to fulfil the old directions to children. His slender figure, his impassive and studious look, and the shyness which never seemed to leave him, all combined to keep him apart from his fellows. As one of the students rather harshly put it, 'He's a kill-joy, that's what he is.'

Nothing is easier for a boy than to get started wrong at college, and nothing seems harder to overcome than the momentum thus gained in the wrong direction. So after the first month or two had passed, and it was realised that Williams not only did not 'mix,' but even threw a damper on gatherings, he was gradually, although not at all maliciously, dropped. Of course his fellows spoke to him as before, but they could not get him to do things, and they did not, consequently, go out of their way to be with him. Apparently he had nothing in common with them.

'Hello, William Williams!' said Frank Stone, one morning after chapel, in one of his attempts to be friendly. 'How's everything going with you?'

'All right,' replied the other.

'Thought you must have been sick or something,' continued Stone. 'Didn't see you watching practice yesterday.'

'I was studying history,' said Williams, and as that seemed to end the matter, the conversation ceased, and the two boys walked together to the class-room without saying another word.

'It isn't that I object to his studying,' said Stone magnanimously, a little later in the day to some fellows. 'It's the way he goes about it. He won't do anything else. He won't even crack a smile. He's a dead loss, that chap is.'

Hence, so far as many of the class were concerned, poor William Wade Williams, through no fault of his own except his manner, and through no fault at all of his class-mates except possibly their inexperience, passed out of the happy, normal, active life of the university. Hereafter his orbit was a lonely one. He studied. When he finished his regular lessons and did all the extra research that the professors recommended, he read.

In the course of the first two years he collected about him one or two other forlorn specimens like himself, and together they read and studied and dwelt apart. They became 'sharks' at their lessons, and this did not increase their popularity singly, or as a group. The teachers found that Williams was likely to be the one man in the class who knew the by-paths of a subject, and their evident confidence in him tended further to estrange him from his fellows. So the time passed and our junior year came.

But meanwhile a physical change not uncommon to boys who have not 'grown right' came over Williams. In the last six months he had grown—'swelled out and up,' as the country phrase has it. From being a pale, slender stripling, he had turned into a nearly life-sized copy of his father—a raw, large-boned figure, with a heavy forehead and a homely set of head on neck that reminded one of pictures of the youthful Lincoln. Almost without his mates realising it, he had surpassed the best of them in body, to say nothing of mind. His shyness wore off to some degree, but as he never had the opportunity nowadays to mingle with his fellows, his intercourse with them was almost nothing.

It was two weeks before the mid-year examinations of junior year. Soon the regular recitations were to stop and the tests begin. The last meeting of every course the professor devoted to a review, concluding invariably with a brief hint of what kind of an examination he expected to give. Needless to say, everyone came prepared to take elaborate notes, and the 'cuts' were very few in number.

'History K' was the large junior course in American history. It was a famous course in the college, splendidly given and full of interest. Doctor Roth, the stout professor who gave it, was worshipped alike by undergraduate and graduate. It was one of the sayings of the university that if you had not taken History K you had missed the best course in college.

Be that as it may, on a certain Friday morning at

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nine o'clock the big class of eighty fellows assembled in excellent season. Williams took his seat with the rest—beside Welles, the captain of the baseball team, with whom his relations were closer alphabetically than otherwise, and waited for the professor. The bell rang. Note-books were made ready, fountain pens shaken, and pencils sharpened. All were prepared for Doctor Roth. He was rarely late, but it was felt that on this special occasion his extra work in preparing the review might have kept him back. The talk that had subsided promptly at the hour was resumed.

Five minutes passed, and there was a little scuffling as the door opened—merely to let in a late comer. He was jeered and sent out again to see if he could spy the teacher. This was a class that none wanted to miss. He came back and reported no sign. Soon it was fifteen minutes past the hour.

Over in a corner of the room there was a group of fellows who had laid their heads together in consultation. Presently they began to chant these words: 'We want Williams to lecture. We want Williams to lecture. We want Williams—'

A burst of cheers and laughter and shouts drowned the rest. Students turned in their seats to look at Williams, and Williams promptly turned red. The man on Williams' right—Towne—said to him, 'Give 'em a speech, Williams.'

Williams grinned—it was a thing that necessity had taught him to do—but shook his head. At the same time, however, a wild notion rushed into his brain.

'Do it, Williams,' said Welles, the baseball captain, on his left. He said it in the same low, steady tone of voice which Williams had heard him use to his men on the field. 'Give 'em a review. You know as much as old Roth.'

The lumberman's son looked into the other's eyes a second. The baseball captain never flinched. He would have risen to the occasion if he and not Williams had been called on. To the astonishment of all, including Williams, Williams rose in his seat and said something. It was quite lost in the din.

'Platform, platform!' shouted some one.

Williams moved to the platform amid remarks and cheers which would have daunted a less determined man. His big red fists were clenched, his ears were almost purple from embarrassment, and when he faced the class-room from behind the desk, he had to sit down in the professor's chair because his knees were so weak. As the row subsided, he caught sight of Welles. The baseball captain was watching him—watching him as he would a green player at a critical moment in the game. Williams licked his lips and began.

He went straight to the point. He said that in the absence of the professor he was going to review History K. No one interrupted him, because every one wanted History K reviewed, and every one knew that Williams could do it. There was, moreover, something besides mere selfish interest that made them listen to the big man behind the desk.

Williams reviewed the course, rapidly, concisely, and, in the main, thoroughly. Pencils and pens raced across paper. Once a boy raised his hand to have a word repeated, and when Williams repeated it, the boy said, 'Thank you, sir,' and no one—not even Williams—noticed. The baseball captain worked like the rest of them.

At ten minutes before the hour Williams stopped, rose in his place, and said, 'And now for the examination on next Wednesday. The paper will probably consist—'

'I will finish that, if you please, Williams,' said the professor from the doorway.

'I am much obliged to you. That sounded like an excellent review, although I heard only the last of it. I owe the class an apology and to you my thanks.' Whereupon he took the platform and Williams his seat once more.

This explains why Williams came to be known as 'Teacher Bill,' and how it happened that a man who apparently had no connection with his fellows suddenly

found himself not only an authority on American history, but also an admired and cherished friend. Welles, the captain, saw that there was no further misunderstanding about Williams.

CHINA AND CHRISTIANITY

PROGRESS OF THE CATHOLIC CHURCH

During the revolution in China little has been heard of the Catholic missionaries, whose position at the present time cannot be otherwise than very serious in some parts of the country. In the past Catholic missionaries and their flocks suffered severely at the hands of the Boxers and other fanatical sections of the populace, and it can hardly be expected that they will escape attack at the present juncture from the irresponsible and uncontrollable adherents of the revolutionary party, notwithstanding the determination of the leaders not to give any cause for intervention to the European Powers. The history of the efforts of the Catholic Church to bring the vast population of China within her fold is of unusual interest at the present time. So far back as 1289 (says a writer in the *Catholic Times*) John of Montecorvino, a Franciscan, reached Peking, built a church, and founded a Bishopric. In 1307 he was created Archbishop and Primate of the Far East by Pope Clement V., and in 1370 Urban V. appointed a new Archbishop in the person of William de Prato, who was accompanied by twelve Franciscans. Nearly two centuries later St. Francis Xavier was proceeding from Japan to China when he died at a small island off the Canton coast. Not long afterwards two members of the same Order, Fathers Ruggieri and Pasio, obtained permission to settle at Chao-K'ing. This was in 1582.

In the following year they were joined by a Jesuit of extraordinary talents, Matthew Ricci. He was a man of extensive learning. In mathematics he was specially versed. By his knowledge he made an impression on all who came into contact with him. But as a foreigner he was held in suspicion as well as his brother Jesuits. Amidst the gravest difficulties he went to Peking, was courteously received by the Emperor, converted the Prime Minister, Su Kwang-Ki, founded a novitiate in the capital for Chinese whom he had won to the faith, established a seminary at Macao, and as Superior of the Jesuit missionaries in China paved the way for the development of their work. A large number of imperial princes and high officials were received into the Church, and within twenty years of Ricci's death there were thirteen thousand Christians in China.

When the Manchu Tartars took possession of Peking and the Ming dynasty came to an end, one of the men to whom the first Manchu Emperor paid most deference was a German Jesuit named Adam Schall, who, with James Rho, a colleague, was a member of the Astronomical Board. The Emperor treated the Jesuit as an intimate friend, built a splendid church for him in Peking, ordered, at his request, that Christians throughout the Empire should be free from molestation, and even entered on a course of instruction himself with a view to embracing the Catholic faith. He died, however, at an early age without being received into the Church. Owing to the intrigues of a Mussulman astronomer, Father Schall fell into disfavor at Court, and an anti-Christian movement was set on foot, but as soon as K'ang-hi, a prince of enlightened views, came to the throne the Jesuits again became influential. Two of a band sent out by Louis XIV. of France in 1685, Fathers Gerbillon and Bouvet, were appointed general advisers to the Emperor, and the outlook for the Catholic missions became very bright. There were then

Three Hundred Thousand Christians in the Chinese Empire. A beautiful cathedral church was built in the palace grounds, and the important question whether China was to become officially Christian was freely discussed. It was proposed that the practice of ancestral rites should be permitted to Chi-

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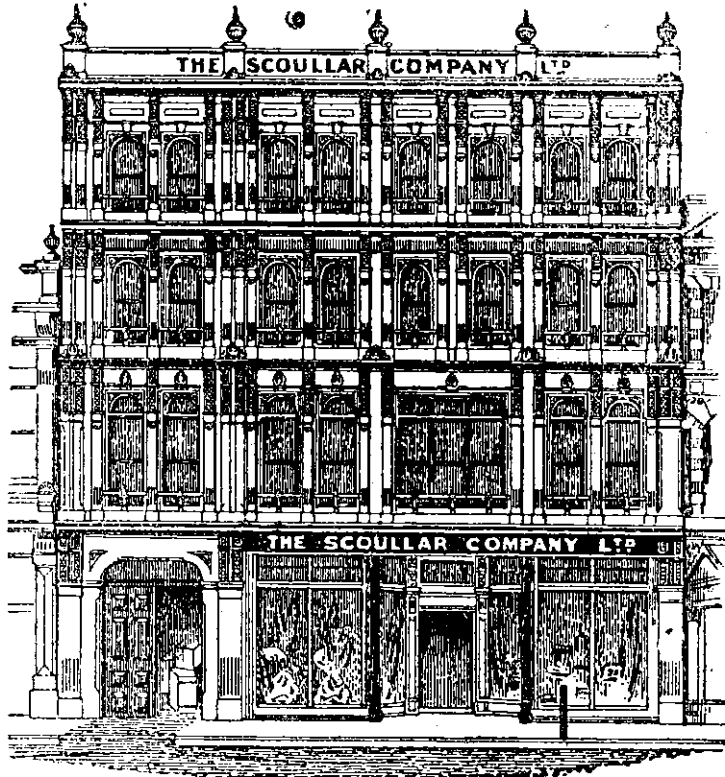
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nese converts, on the ground that these rites were not religious but mere civil functions, and that the use of the Chinese language should be allowed in the liturgy. The Holy See, having examined the matter, found that the request could not be complied with, and toleration of the rites was distinctly prohibited by Benedict XIV. in the Bull 'ex quo singulari.' Persecution followed from that time forward for many a year. Hundreds of Catholic churches were destroyed or turned into pagan temples, and many names were added to the list of martyrs.

But, for about a quarter of a century the Catholic missionaries have been recovering lost ground, and now there are over a million Catholics in the Empire, a good percentage of the priests being natives.

From time to time (remarks the *San Francisco Monitor*) the missionaries—men and women—have been subjected to terrible persecution, and hundreds of them have been martyred. Between the years 1796 and 1820 a great many were murdered. During the sixties the persecutions became so violent that the European Governments interfered; while the list of martyrs during the days of the Boxer war is a long one, full of terrible incidents.

Catholic Missionaries.

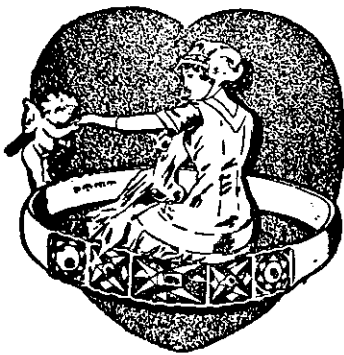
Ecclesiastically speaking China is divided into five regions, containing one diocese, the diocese of Macao, 38 Vicariates Apostolic, 4 Prefectures Apostolic, and one mission, scattered over the vast area which is known as the 18 provinces. In these regions labor 1213 foreign priests and 550 native priests, who take care of 951,400 Christians and 402,242 catechumens, with 5652 churches and chapels. Among the churches should be mentioned Our Saviour's Cathedral in Peking and the church at Chang-kia-Chwang, which are imposing structures. Mention should be made also of the Marist Brothers and many Sisters, both foreign

and native; Sisters of St. Vincent de Paul, of St. Joseph, of Providence, of Portieux, of the Third Order of St. Francis, of Canossa, of St. Paul of Chartres, Servants of the Holy Ghost, Daughters of Purgatory, etc. In the Vicariate of Kiang-Nan there are 32 Carmelite Sisters (in one house), 91 (33 native) Helpers of the Holy Souls (in three houses), 31 Sisters of Charity, 9 Little Sisters of the Poor, and 173 Chinese girls.

The present zone of war extends from the Yangtze River in the south with Wu-Chang as the centre, to the Yellow River in the north, where Siang-Cheng forms the main point. The former is the seat of a Vicar Apostolic, erected in 1878. It has 24 foreign priests, 17 native priests, 23,304 Christians, 20,000 catechumens, and 105 churches and chapels. Siang-Cheng is the seat of the congregation of St. Francis Xavier of Parma under a Prefect Apostolic, with 8 foreign priests, 800 Christians, 800 catechumens, and 8 churches and chapels. The whole territory forms the greater part of the third region, which has in all 314 foreign priests, 156 native priests, 279,980 Christians, 160,114 catechumens, and 1746 churches.

It will be seen from the above that the Catholic activity in China is of some account. In the issue of the *Outlook*, March 16, 1901, Mr. Arthur H. Smith, although taking issue with the Church on certain points of her administration, concludes a lengthy article with these words:

'No one who wishes well to the people of China will desire to utter a syllable which shall detract from the good work which the Roman Catholic Church has done and is at this moment doing for the Chinese in all parts of the land. There are in it many self-denying men and women who are freely giving themselves for the benefit of a people who have, as a rule, little perception of what such sacrifice means. For hundreds of years before the Protestant churches awoke from the



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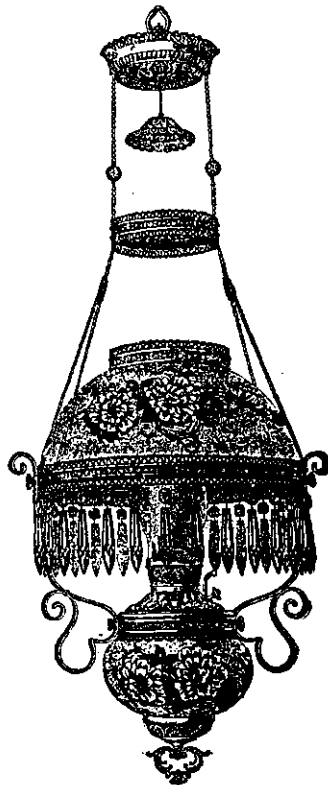
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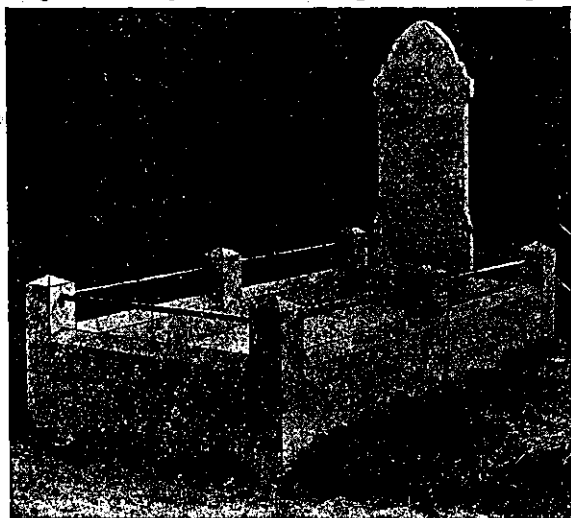
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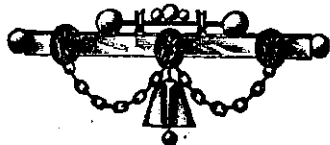


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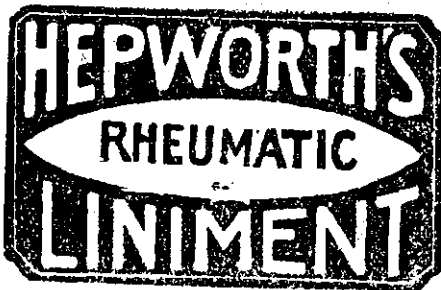
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age-long sleep, the Mother Church was resolutely at work upon the hardest task which she has ever undertaken—a task in which she still perseveres, serene and strong, unmoved by hostility or by criticism.'

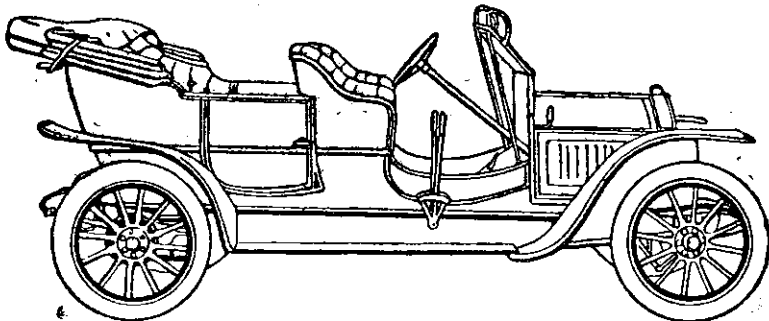
THE CHURCH IN ENGLAND

CARDINAL WISEMAN'S WORK

Cardinal Bourne took possession of his Titular Church of St. Pudentiana in Rome on Monday afternoon, December 27, on which occasion he delivered the following address. He said the first element of the joy he experienced in taking possession of the church was the fact that he was called to fill the place once filled by Cardinal Nicholas Wiseman, who was the special glory of the 'second spring' of the Catholic Church in England. Like Wiseman, he was first educated at St. Cuthbert's College, which in equal measure shared with the other Alma Mater of St. Edmund of Canterbury the glory of representing in the England of today the undying glories of the Douai of Cardinal Allen. Douai, Ushaw, Old Hall, names consecrated by memories of martyrdom, were precious assets in the treasure of the Church in England, and they gave to Wiseman and to him gifts of which, if he had not profited to the full, the fault was his and not theirs. The Catholic Church has dealt not with mere months, not alone with years or lives or generations—the centuries were hers, and she was ever at home therein, and it was therefore a very simple matter that again, after nearly fifty years, another English Cardinal, a son, like his last predecessor, of Ushaw, should take possession of the title of St. Pudentiana.

When Cardinal Wiseman first crossed the threshold of that ancient church he was called to build up anew the ecclesiastical Hierarchy of England and to renew the glories of the past as the only true successor of the authority of those who in the far distant past came as dim figures upon the page of history when Britannia was still the only name of England—successor in all jurisdiction of the great ones whose names shone forth as dauntless champions of England's religious faith and liberties, of Augustine, Dunstan, Lanfranc, Thomas, and Edmund. Like them, sent by the authority of the Apostolic See to hold their country in unity of faith and worship, Wiseman's hopes and aspirations were all fixed on England. It was on that sacred spot that Wiseman commenced his future work to God and turned his steps towards home, where there soon burst upon him a storm of obloquy and misrepresentation which brought shame upon their countrymen. They knew now how he overcame that, and how when fifteen years later he was called to his rest he had won the respect of the English people. The Pope had given to the work of restoration, begun in 1850, its crown and its completion by the creation of two new ecclesiastical provinces, thereby opening out the way to that multiplication of centres of sacred activity for which the spiritual needs of England would most surely call, and to-day another Cardinal priest of the title of St. Pudentiana was entrusted with the more complete development of the vast work of reorganisation which was given to his great predecessor sixty-one years ago. To him these things furnished

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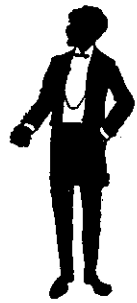
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ground of confidence might be sought in the sacredness of that shrine. The House of Pudens, who was the friend and generous host of Peter, the husband of Claudia, of British princely race, father of Praxedes and Pudentiana, marked, perhaps, the first link binding Britain to the Holy See, that gave to them, as the centuries passed on, the unity of faith which was to bind together into one people the various races that successively came thronging upon British shores. His Eminence concluded:—The Archbishop of Westminster has been called to the Sacred College as a signal proof of the Roman Pontiff's love for 'England and English Catholics.' For a thousand years these terms were practically synonymous and identical in their extension, and if to-day we have with sorrow to divide our country into those that are 'of the household of faith' and those whom we affectionately, but sadly, term 'our separated brethren,' the fault is not with us, but lies to the charge of the men who, more than three hundred years ago, snapped the chain that began to be formed in the house of Cornelius Pudens. The minds of many at home are turned with ardent longing to thoughts of knitting afresh the bonds which were broken then. But, for the most part, they are seeking their end where it can never be found, namely, in a compromise of religious truth. Many are the plans that have been suggested, all alike

Distressing and Disheartening,

in the impotence of the efforts that are so well meant. There is but one scheme that can succeed—the Divine Scheme of Jesus Christ Our Lord, Who has made of Peter and his successors the foundation of His Church, and has given to them the power to confirm their brethren in truth. This is the great fact of which we so earnestly desire to convince our fellow-countrymen, and thus again to build up the unity of faith which was the strength of England for so long, and which has left such deep traces upon the religious character of her people—traces which survive in their effects the cause which has, alas! so long disappeared. May the recent exercise on our behalf of the Supreme Authority of the Apostolic See, may the events of these past days, with their deep and touching significance, may the intercession of Peter and Pudentiana, and of all our saints of British, Saxon, Norman, or English blood, soon restore to our Blessed Lady her dowry

in unsullied beauty, and grant to our beloved England once again her full and proper place in the one true Church of Jesus Christ, the Holy Catholic Apostolic and Roman Church.

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Current Topics

A Merited Rebuke

The conference of the N.Z. Primitive Methodist Church, now sitting in Christchurch, adopted the other day a sort of rag-carpet resolution on the subject of the Catholic Church, the motion being made up of bits from an old Christchurch Presbytery overture (referring to an utterance by an American visitor, Mgr. Fowler), bits from an old Wellington Presbytery overture, bits from an old Baptist Conference resolution, and a few tiny bits 'on its own,' all stitched together anyhow. So far as its references to the Catholic Church are concerned, the deliverance—it is hardly necessary to say—is a tissue of false statements. It has elicited from an influential secular paper, the *Lyttelton Times*, the following dignified and deserved rebuke: 'It is a pity that the unity resolution should be associated in the records of the Conference with what seems to us a very unhappy reference to the Roman Catholic Church. The language that has been used officially by the Conference in its reply to certain statements on the subject of the Reformation will wound the feelings of a large section of the New Zealand people, who are in no way responsible for the indiscretions of their religious leaders, without, we think, serving any useful purpose at all. Sectarian bitterness is a weed of ready growth, and we feel sure that the men and women of the Primitive Methodist Church have no wish to assist in sowing its seed. But they are made to commit this offence by proxy when their representatives talk of "the subtle but steady encroachment of the Papal Church on the liberties of the nation." The suggestion underlying these words is as unjust as it is ungenerous. The Roman Church, in this country at any rate, has shown no more disposition to encroach upon the liberties of the nation than the democratic Primitive Methodist Church itself has, and its adherents, as a rule, are among the most earnest and zealous workers in the opposite direction.'

A 'Ne Temere' Joke

His Eminence the late Cardinal Moran was accustomed to say that if *Ne Temere* had done nothing else it had at least taught some Protestants more Latin than ever they knew before, for numbers of the New South Wales critics of the decree had persisted at the outset of the discussion in referring to the enactment as 'Ne Temeer.' The latest and best *Ne Temere* joke, however, is that which 'Civis,' ever unwilling to let a good thing pass him, has rescued from oblivion and embalmed in the 'Passing Notes' column of the *Otago Daily Times*. We give the story as the *Daily Times* contributor tells it, merely premising, for the benefit of readers outside the Dominion, that the New Zealand Government have for some years past been engaged from time to time in the purchase of large estates for the purpose of subdivision and close settlement, and that in regard to the transactions in connection with the Mokau estate individual members of the Government had come in for some considerable criticism. 'It was (writes 'Civis') an election meeting in the Oamaru electorate, and question time was on:—"Would the candidate, if elected, move in the direction of measures being taken to deal with the *Ne Temere* matter?" The Candidate: "While I am pretty well conversant with the Mokau question, the details of the acquisition of the other estate named have not come to my knowledge; but if the Government have been guilty of anything questionable in the 'Ne Temere' estate, I would certainly have something to say about it."—(Loud and prolonged applause.)'

*

'Civis' adds the following pithy and pungent comments on the story. 'He (the candidate) took "Ne Temere" for some obscure place in the North Island. And why not? "There is that beautiful native name 'Eureka'," said the early Melbourne legislator, arguing on grounds of taste for the retention of aboriginal place-names. A Victorian wasn't bound to know that

"Eureka" is Greek; neither is a New Zealander forbidden to think that "Ne Temere" may be Maori. Anyhow, a politician on ecclesiastical subjects is to be lightly judged when ecclesiastics make so sorry a show of themselves. Of all the "No Popery!" cries in my time, and I have heard a few, this about "Ne Temere" is the shabbiest, hollowest, least intelligent. Every Protestant communion limits marriage by a table of prohibited degrees beginning usually "A man may not marry his grandmother." Anglicans and Presbyterians have been emphatic that a man may not marry his wife's sister. "Neither may he marry an alien in religion," adds the Pope. And the Pope's rule is an excellent rule. Had it been followed always we should have been spared the Ahab and Jezebel mesalliance, not to mention King Solomon's scandalous foreign harem. Rule out on any terms the "mixed marriage," and you will have more of peace in the world and less of unhappiness.'

'Ritualism' in Christchurch

Some few weeks ago, it will be remembered, a Press Association message informed us that a petition signed by several hundred members of St. Michael's Anglican Church, Christchurch, had been presented to the Anglican Bishop of Christchurch, requesting him to condemn and forbid certain 'ritualistic' practices said to have been adopted by the incumbent of the church mentioned; and the agitation—if it can be so called—then started is still simmering. During the past week letters have been sent both to Christchurch and to Wellington papers, complaining of the inaction of Bishop Julius in the matter, and asking for support in an anti-ritualistic campaign. In connection with the Wellington letter the *Dominion* devotes an editorial to the subject, in which it endeavours to soothe its correspondent with the following pious platitudes. 'We do not,' it remarks, 'see that any useful purpose can be served by opening the floodgates of controversy on this most debatable question, concerning which almost everything that can be said has already been said, over and over again. Moreover, we do not see that our correspondent has exhausted all his legal remedies. If in a certain church in Christchurch, of which he is a parishioner, illegal ritual has been practised, it is open for him to take action in the Diocesan Court, which exists for that purpose. If the ritual is not illegal, but only different from what certain individuals in the parish have been accustomed to, would it not be a very undesirable thing to invoke episcopal interference for the purpose of overriding the autonomy of the parish? The Bishop occupies a constitutional position, and can only act within the law of the Church. He is not a sort of irresponsible despot, with unlimited authority to march up and down his diocese and insist upon a cast-iron type of service in accordance with his personal likes and dislikes. We feel sure that our correspondent would deplore any action which would practically declare to the world that there is no room for that great school of thought represented by such men as Gladstone, Keble, Liddon, Creighton, Stubbs, and Gore. There should be give and take in this matter of ritual, a spirit of unity in diversity, with room for growth and expansion, and the Church should be able by a natural process of development to adapt its services from time to time to meet the special needs and altered circumstances of each new age.'

*

Our contemporary's little preachment is well-meant but futile. Secular papers rarely seem to realise that at bottom this dispute is not a mere matter of ritual or of ecclesiastical 'millinery,' but that the crux of the controversy lies in the doctrines symbolised by the contested practices and vestments. To advise men who have any strength of conviction, and who believe, some in the Real Presence and some in the real absence in the Blessed Eucharist, to 'give and take' on the subject, is obviously vain—whether the advice be given to the ritualist or to the anti-ritualist. Unless the Church of England can heal the running sore of her doctrinal divisions she will have ritualist and anti-ritualist bickering against one another to the end.

'What to Me and to Thee'

It is generally assumed by non-Catholics that at the wedding-feast of Cana, our Lord administered a sharp rebuke to His Mother for her supposed interference. 'And the wine failing, the mother of Jesus saith to Him: They have no wine. And Jesus saith to her: What is it to Me and to thee? My hour is not yet come' (St. John, ii. 3, 4). There is not much difficulty in disposing of the objection. In the first place, since Our Lady had not asked for a miracle, she neither said nor did anything that would call for a rebuke. And believers in our Lord's divinity should surely be the last to say that He would reprove where there was no occasion for so doing. In the second place, our Lord's answer in verse 4 evidently contains a suggestion to the effect that His wishes agree perfectly with those of His mother, else Mary would not immediately have told the waiters to fill the water-pots with water. She commenced by making a kindly observation. Now, after the answer of her Son, she is encouraged to dictate, not, of course, to Him, but to the waiters: 'Whatsoever He shall say to you, do ye.' Could she have given such an order, if she had just been reprov'd? Moreover, Mary was surely the last person in the world who would interfere in her Son's affairs, particularly after the events that had recently happened. The retirement of our Lord into the desert, the mysterious manifestation of His sacred character at the time of His baptism, the testimony of John the Baptist—all this must have made the unassuming Virgin feel that now at least she was once more a mere 'woman.' The words from heaven, 'This is My beloved Son,' must have made a deep impression on her mind and forced her to think that she could no longer consider or speak to Him as *her* Son. Keeping all these words in her heart, she did not require to be warned against unbecoming interference in her Son's affairs. The very circumstances, therefore, of the utterance prove that no interference was thought of, and no rebuke intended or given. On the contrary, our Lord placed Himself and His resources at her disposal. His answer comes to this: 'My hour, that is the period of My independent activity, is not yet come. It is therefore still *your* hour. You may be inclined to think that your maternal authority over Me is at an end, but I am even now at your bidding. If we can do anything to help our friends in their distress, I am willing. Command Me.'

*

This reply, based on a consideration of the circumstances of the case, might well be taken as a more than sufficient answer to Protestant difficulties. But recent studies throw further light on the question, and a philological examination of the expressions used bears out the Catholic solution of the problem. The *American Ecclesiastical Review* for February, 1911, contains a brilliant study of the whole question by Father à K. Reilly. The results may be summarised thus:—(1) The difficulty centres in the expression found in verse 4: 'Woman, what is it to Me and to thee?' That expression is a literal translation of an ancient Hebrew idiom found as far back as the Book of Judges. But since it is impossible to translate an idiom literally and yet preserve the original meaning, it is only by studying the meaning of the phrase in its origin that one can get at the real meaning. (2) There are eleven passages in Sacred Scripture in which the phrase occurs: 2 Kings 19, 22, 16, 10; 3 Kings 17, 18; 4 Kings 9, 18, 9, 19; 2 Paralipomenon 35, 21; Joel 3, 4; Judges 11, 12; Matthew 8, 29; Mark 5, 7; Luke 8, 28. A critical examination of the idiom in these passages shows three things: (a) In all these cases there is an element of surprise (not anger), and the object of that surprise is always some action or utterance on the part of those addressed. (b) Oneness (not separation) of mind, sentiment, sympathy, affection or policy is either sought, desired, or purposed in every case. The idiom, therefore, far from being repulsive, is rather of an ingratiating kind. (c) In all the instances quoted, the two terms of the idiom must be considered disjunctively: What is to me as distinct from what is to thee—that is, what have I that is not thine? or, why the distinction between mine and thine? Thus, to take only one example, the legionary demoniac in the laud of the Gerasens falls

down before our Lord as a sign of his helplessness before Him; he ventures to remind Him that whatever liberty he possesses, he holds from Him: 'What is to us and what is to thee, Jesus, Son of God,' that is, what is to me *as distinct from* what is to thee, what have I that is not thine? (3) The phrase in St. John ii, 4, which sounds so strangely in our ears, must be considered as a literal translation of a Hebrew idiom and must be explained in accordance with the original meaning. The dialogue then becomes in substance the following:

Mary: They have no wine.

Jesus: What is to me, woman, *as distinct from* what is to thee, since *My* hour is not yet come.

Mary (to the waiters): Do whatever He shall say.

Mary, as we have seen, was almost forced by recent events to think that henceforth she should withdraw, that her maternal authority should no longer be exercised, now that the divinity of her Son had been proclaimed from on high. Hence, she merely suggests 'They have no wine,' leaving it to Him to determine how help should be given. In all humility and modesty she acts and speaks as if her hour had passed. Our Lord's answer is a beautiful instance of a son's affection for his mother: 'Woman, lady, why hast thou distinguished between *My* resources or *My* will and thine own? What have I that is not still thine, since *My* hour of independent activity is not yet come? Mother, thy hour yet endures: thy will is still mine. Command me.' 'The Lamb of God gives a new example of meekness and humility. The Mother, blessed among all others, is as modest as the occasion would allow. The bonds of affection and veneration are drawn more tightly around the Mother and the Son.'

THE CONSISTORY

ALLOCATION BY THE HOLY FATHER

After waiting for four years (writes the correspondent of the *Catholic Times*), Rome has seen the most important Consistory for a long period held at the Vatican with that simplicity and splendor so characteristic of the Holy Sec. As might be expected, the most interesting part of all the great functions was the Allocation of Pius X. to the Sacred College on Monday, November 27, a translation of which I give. In this address, at the delivery of which, of course, only the older Cardinals of the College were present, the Cardinals-elect not having yet the right of participating in the Consistory, the Pope gives a clear exposition of the condition of the Church to-day.

His Holiness said:

Venerable Brothers, it is a source of pleasure for Us, after such a long interval, to address the Sacred College, which united with Us in singular harmony of views and affection, participates, as We well know, in Our joys and Our sorrows. It has been for a long time, indeed, Our desire to call this Consistory together in order to state publicly how great are the difficulties We meet with in the task of governing the Church of Jesus Christ. But you know well, Venerable Brothers, what the causes are that have caused delay. Though We are conscious at every step of the Divine protection, which sustains and comforts the Church Militant, still We cannot but feel the great bitterness of the times in which We live.

The year that is just closing has been for Us in a particular manner one of mourning: a fact that all understand. We shall not stop here to recall the profound sorrow which We and every devoted son of the Church felt at the

Noisy Commemoration

of events which, as is evident to all, had their origin in the many grievous outrages that have been perpetrated against the rights of the Holy See up to the present. And, as if it were not enough to commemorate those events with public festivities, fresh insults were made use of to revive the memory of ancient outrages by promoting during the course of the year manifestations of hate for the Catholic Faith with evident and grave offence to all the Catholics of the world.

Yet the greatest treasure and glory of Italy, which is so beloved by Us, is that Faith which inspired and promoted in an admirable manner all her civil progress, and which alone, as in the past, can bring forth peace and enduring prosperity. Moreover, when in this holy city an incredible degree of impunity is granted to the enemies of religion, what wonder is it if a wicked sect, to which nothing is so unwelcome as God and Christian order, held its little councils almost under Our very eyes, and if the Faith of Christ, the doctrine of the Church, the authority of the Roman Pontiff were exposed to derision and vituperation in the press, in the public streets, and even by magistrates.

The Persecution in Portugal.

But not within the walls of Rome nor the confines of Italy were the attacks of these wicked men against the Church restricted. You well know, Venerable Brothers, how, on the conversion of the kingdom of Portugal into a republic, a great storm of hate and persecution of the Christian religion broke loose there. Nor are you ignorant that this change was, by the very admission of the authors, entirely due to the inspiration and work of that sect which We mentioned above, and that though undoubtedly stimulated under the pretext of giving a new form of government, it was effected in reality for the purpose of suppressing religion more easily.

As it was Our inevitable duty to do, We rejected and publicly condemned the so-called Law of Separation of the Church from the State, a veritable monument of iniquity which had no other end than to tear Portugal from the Catholic Faith and gradually to remove from it every trace of profession of the Catholic Faith. We therefore recall and confirm now all that We declared in the Encyclical directed to the entire Catholic world; and We feel confident that the Portuguese nation, whose ancient glory was its faithful attachment to the Church, will strongly oppose the plots of those who, trampling on the very elements of liberty, are blindly preparing the ruin of the country. This hope of Ours is strengthened by the consoling spectacle which is presented to Us by the episcopacy and clergy of Portugal, headed by the very worthy Patriarch, who stand firmly united to the Apostolic See, and rather than fail in their duty and prove false to their consciences, face with admirable constancy, contumely, prison, and every sort of adversity.

While enemies by subverting morals and Christian ordinances drive individuals and nations to ruin; while the pestilence of Modernism, in a public scientific guise, astutely creeps along, and, by instilling into minds the poison of Naturalism, cools and dries up hearts, behold how the goodness of a merciful God lights up

A New Fire of Christian Charity.

and invites the erring to return to the straight path. Certainly there is no reason to despair of the public welfare when We see glowing so vividly in both hemispheres the love of Catholics for the Most Holy Eucharist. And now one finds the number almost innumerable of those of both sexes, adults, youths, and children, who not only constantly and ardently love and honor the August Sacrament, but receive It frequently and draw from It grace in the exercise of faith and other virtues.

To this the Eucharist Congresses which Catholics now hold every year, and to which they come from all parts, greatly contribute. After the Congresses of Cologne, London, and Montreal, which were celebrated with such magnificence and terminated so happily, came that lately held at Madrid, not less memorable than the others for external splendour and spiritual advantages. For the matter was one in which

Catholic Spain

should be second to none. All decided to give free and ardent manifestation to their hereditary Faith, and in these days the entire Spanish nation was seen prostrate in supplication at the feet of Jesus in the Blessed Sacrament. All classes of society, from the lowest to the highest, took part in the demonstration, the Catholic King with his august family distinguishing themselves by the example given to all. He, indeed, both by

word and example gave public and lasting testimony of his piety; and by that very act he gained the praise of all worthy people and a title to the profound respect and affection of his subjects. What the real sentiments of Spain are in the matter of religion was shown by her on that occasion with a clearness never surpassed. She affirmed in a most eloquent manner she is Catholic, not only in name and appearance, but by sincere conviction, and that she wishes to be so always. Therefore, if there is anything for which she longs, it certainly is not the promulgation of inauspicious laws that offend against the religious institutions, the prerogatives and rights of the Church. And it must be admitted that she positively desires that the ancient bonds that bind her to the Apostolic See shall remain unbroken.

May God be pleased, We pray Him, to look benignly on a nation that is so dear to Us, and to preserve it from the evils that seem to threaten its peace and happiness.

THE POPE AND THE NEW CARDINALS.

On the following Wednesday his Holiness imposed the red biretta on the new Cardinals. After the ceremony Cardinal Falconio, senior Archbishop of the new Princes of the Church, returned thanks to the Holy Father as follows:

'Holy Father,—On this solemn occasion of our elevation to the dignity of the sacred purple the honor has been reserved for me of presenting to your Holiness in my name and in the names of my distinguished colleagues our liveliest thanks and our respectful homage.

'Your Holiness, we are firmly convinced that the elevated position to which we have been raised is due not to our merits but rather to the well-known kindness of your Holiness towards us. In gratitude for this great solicitude on our behalf we feel it our strict duty to place our efforts from the present moment at your complete disposal.

'We well understand, your Holiness, the responsibility you bear, especially in these sad times when society is threatened with a movement for the destruction of the Church of Jesus Christ. Thanks to the energetic and constant action of your Holiness ever since the day of your providential election to the Pontificate a rampart has been raised against the devastating currents. We shall always earnestly pray that the Most High will continue to sustain you in this struggle against the spirit of evil, and we are sure of a final triumph.

'Aware of the grave responsibility attached to your sacred ministry, and of the formidable difficulties that surround it, we appreciate your need of co-operation and support, and we trust that the confidence reposed in us by raising us to the Sacred College of Cardinals will not be mistaken. United here at the foot of your august throne, we are all animated by the same lofty and holy purpose of aiding you as far as we can in the discharge of your Apostolic duties. We offer your Holiness our assistance, humble, it may be, but inspired by sentiments of unlimited obedience and profound veneration.

'This expression of our sentiments is neither servile homage nor a studied demonstration, but comes spontaneously from the depths of our hearts, for we are convinced, Holy Father, that you are the legitimate successor of St. Peter, the Supreme Pastor of the Church, the Vicar of Jesus Christ. We shall, therefore, with the help of the Lord, be always prepared to follow your counsels; ever ready to defend your teaching, because it reflects the doctrines of Our Divine Redeemer, and we declare that we shall always be arrayed at your side to maintain inviolate the sacred rights of the Church and the Papacy.

'Bless us, Holy Father; your blessing will keep up determined and faithful in the fulfilment of these our free, spontaneous, and sacred promises.'

THE HOLY FATHER REPLIES.

The Holy Father said in reply: I thank you, my Lord Cardinal, for the gratitude which, in your own name and in the names of your colleagues, you have expressed to me for the high dignity to which you have

been raised. I cannot but convey to you the pleasure it has given me to have appointed to the Apostolic College eminent prelates whose piety, zeal, and knowledge are well known to me; prelates, who, in different offices, have rendered singular services to the Church, and all commendable for the enlightened devotion they profess towards this Apostolic See. I congratulate myself and you, beloved sons, not only on your acquisition of the sacred purple, but much more on the fresh merit you will gain in aiding the Vicar of Christ in the government of the Church amidst such great needs, which are felt more acutely than ever to-day owing to the conditions of the times and the incessant and furious attacks made on the Roman Pontificate by its enemies.

I am sure you are all aware that your new dignity will demand sacrifices from you. In this connection I need not repeat the reply which, as we read in to-day's Gospel, the Divine Redeemer gave to the two disciples of the Baptist who asked Him where He lived: 'Come and see,' for you know what are the wretched conditions under which the Vicar of Christ lives. I recall this not to excite your sympathy with me, but to remind you that especially in these days the sacred purple is

A Symbol of Sorrow, of Suffering, and of
Sacrifice,

carried when necessary, for the triumph of truth and justice, even to the shedding of blood. But be consoled, beloved sons, who have hitherto worked beside me, witnesses of my joys and of my sorrows, and accept from the hands of the Lord, to your and my great consolation, those expressions of gratification addressed to you by your fellow citizens and the friends and companions with whom you have been associated in the execution of the delicate duties entrusted to you, and rejoice in the thought of the reward that awaits you for the important services you will also render the Church in the future.

Be consoled, sons of England and of Holland, for in the holy joy shown by your compatriots on your elevation to the Cardinalate the lively faith by which the Catholics are animated is manifested. And so both into your hearts and mine enters the hope that their example will influence the happy return of all the others to the bosom of the Church.

This sweet hope smiles on you who come from distant America. The enthusiasm with which the news of your elevation to the sacred Purple was received, the demonstrations that were made by all classes of the citizens, the acclamations that were followed by benedictions, by good wishes, by affectionate salutations at your departure from New York and Boston, and, finally, the triumphal voyage on the ocean, protected by the Papal flag, give me not only the hope but the certainty that on your return the Lord will multiply the fruits of your apostolate, and that over the hospitable land where all peoples are received and where the welfare of all is guarded with a liberty well understood, God will reign and His glory will shine.

Suffering France.

What shall I say to you, dear sons of France, who groan under persecution? The people who made an alliance with God at the baptismal font of Rheims will penitently return to their vocation. The merits of so many children who preach the Gospel in almost the whole world, of the many who sealed it with their blood; the prayers of so many saints who yearn to have as companions in celestial glory the dear brethren of their fatherland; the generous piety of so many sons who, even with many sacrifices, maintain in due decorum the clergy and the splendour of Catholic worship; and, above all, the sighs of so many children who pour out their little souls before the tabernacle in words which God Himself placed upon their lips, will call down on that nation the Divine mercy. Sins will not go unpunished; but the daughter of so many sighs, so many tears, will never perish. A day will come, and let us hope it is not far distant, when France, like Saul on the way to Damascus, will be overwhelmed by a light from above and hear a voice saying: 'O daughter, why do you persecute Me?' And she will

respond: 'Who art Thou, Lord?' The voice will answer: 'It is hard for thee to kick against the goad, because your obstinacy ruins you.' And trembling and astonished, she will say: Lord, what wilt Thou have me to do? And He: 'Rise up. Wash off the uncleanness that disfigures you. Awake in your bosom dormant feelings and the terms of our alliance, and go, Eldest Daughter of the Church, predestined nation, vessel of election, and carry as in the past, My Name before all the nations and kings of the earth.'

And with this sweet wish I impart in the fullness of my heart the Apostolic Benediction to you all, beloved sons, to the clergy and people of your dioceses, to your religious communities, to the dear faithful who grace this ceremony with their presence, and to your and their relatives. And may this blessing be for all a fountain of the most choice graces and the sweetest consolations.

Imposing the Red Hat.

On Thursday morning the ceremony of imposing the red hat took place in the Hall of Beatification, in which the Public Consistory was held. At 9.30 the grand procession of the ecclesiastical, lay, and military dignitaries of the Papal Court moved towards the chamber, the Holy Father being borne last on the *Sedia Gestatoria*, while the Sistine Choir rendered the 'Tu es Petrus.' Having taken his seat upon the throne, the Holy Father received the obedience of the Cardinals. The Public Consistory then opened and lasted for the space of two hours, during which time Pius X. imposed the red hats upon the new Cardinals, opened and shut their mouths, as this traditional technicality of ordering silence is popularly termed, listened to the postulaters in the causes of beatification of several servants of God, and to the postulation for the palliums for Liverpool, Birmingham, Philadelphia, Vienna, Sydney, Madras, and other archdioceses.

The Most Rev. Dr. Whiteside, Archbishop of Liverpool, postulated in person; his Eminence Cardinal Bisleti for Vienna; Right Rev. Mgr. Cronin, Vice-Rector of the English College, for Birmingham.

RETURNING TO THE FOLD

Almost twelve months ago—in February, 1911, to be precise—the Rev. Gordon Tidy, who, just prior to his conversion to the Catholic faith, was in charge of the Anglican Cathedral at Bathurst, was received into the Church (says the *Catholic Press*). Though his intention was known to his friends for months previous, its fulfilment was somewhat startling to the Anglican community of New South Wales. Mr. Tidy is now in Rome studying for the priesthood.

Now we have to record another conversion of an Anglican clergyman, the Rev. William John Geer, M.A., who had been assistant curate at All Saints' Church, Woollahra for nearly three years. On the morning of January 3 he was received into the Catholic Church by the Rev. Father Clarke, O.F.M., at St. Joseph's, Woollahra, and is at present living at Manly. The impression that he is at St. Patrick's Ecclesiastical College, conveyed by one of the morning papers, has no foundation. He is living privately as a Catholic layman, and so far has no plans as to the future.

'I Read Myself Out of Anglicanism.'

'For several years I have had the idea that I would eventually become a Catholic,' said Mr. Geer, in the course of a conversation with us. 'I distinctly remember being present at a Catholic mission in a country town in Victoria when I was a small boy. Even then I was impressed by the reverence of the congregation, and I made up my mind there and then that I would, when I grew up, read the best works on the Catholic side. Well, I did so. I have read nearly all the works of Cardinal Newman, and of that great Catholic controversialist of to-day, Monsignor Robert Hugh Benson, as well as many of the publications of the Catholic Truth Society. One pamphlet that impressed me very much was Monsignor Benson's *City Set on a Hill*, and among works that gave me great

assistance in arriving at my final determination were Father Ryder's reply to *Plain Reasons Against Joining the Church of Rome*, also Dom Chapman's reply to Bishop Gore's *Roman Catholic Claims*. So, you see, I practically read myself out of Anglicanism into Catholicism.

'From my reading of Church history I have long felt that I would be rather on the side of such men as the Blessed John Fisher, Sir Thomas More, Richard Whiting, and their successors to-day than on the side of the so-called Reformers, such as Henry VIII. and his tools, Thomas Cromwell and Cranmer.

'I Had to Follow my Own Conscience.'

'It was not the music or the ritual of the Catholic Church or the influence of any Catholic friend, priest, or layman, but my own deliberate choice that has led to the change of my religion. I, of course, realised the pain it would cause my relatives and many old friends, but, while feeling sorry that it should do so, I felt that I had to follow my own conscience, and that it was no use pretending any longer to believe what I did not believe.

'The change, as you see, is due to no sudden whim. It has been gradual, and has not come about through any personal difference with any individual Anglican, or through any dispute as to vestments, ritual, or anything else. My conscience has been my dictator, and, as I wrote in my communication to the parishioners of the churches with which I had been associated in Woollahra, when I came to hold views not in keeping with the Book of Common Prayer and the Reformation, the only honest course was to resign from the Anglican ministry.

'The change I have made has been quite a venture of faith. I have no plans for the future, but I trust that Providence will open some door of opportunity.'

During our chat Mr. Geer mentioned that during the whole time he was an Anglican clergyman in Sydney he had only been within St. Mary's Cathedral twice. His first visit was in March last, when perhaps the greatest and most memorable mission ever held in this city was conducted by the Redemptorist Fathers. He was passing, and, noticing the immense crowds pouring into the edifice from all sides, he followed them, and heard what he describes as 'the finest temperance sermon' he ever listened to. That night the Very Rev. P. M. Lynch, now Superior of the Redemptorist mission in the Philippines, was the preacher. The second visit was when, with thousands of others, he filed hurriedly past the remains of the late Cardinal Moran. At various times, however, he has attended missions in Catholic churches in country towns of his native State of Victoria, and he has a vivid recollection of a scholarly sermon delivered many years ago in St. Patrick's Cathedral, Melbourne, by the Very Rev. James T. Colgan, of the Society of Jesus, who is now local Superior of the Jesuit mission at St. Mary's, Ridge street, North Sydney.

Mr. Geer is a native of Carisbrook, Victoria, and is the eldest son of an Anglican clergyman. His early education was received in the Victorian public schools. For three years he was a resident student at Trinity College, Melbourne, where he graduated in the Arts course, taking his B.A., and subsequently his M.A. degrees.

ANOTHER CONVERSION.

The Rev. A. H. Murphy, acting-rector of St. Barnabas' Anglican Church, Bathurst South, has also been received into the Catholic Church. It may be remembered (says the *Catholic Press*) that he created a stir in Anglican circles some months ago by defending the *Ne Temere* Decree against attacks made upon it by the Anglican Bishop and others.

Portraits Are Our Forte

Sittings a pleasure, not an ordeal at the "Tesla" Studios, opposite Post Office, Wanganui, so the hackneyed phrase no longer required—sooner have a tooth out.

Enlargements made from any photo. in black and white, sepia, or water colours.

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

January 20.

The Marist Brothers' School at Thorndon will be blessed on Sunday, June 28.

Rev. Brother Paul, Provincial of the Marist Brothers' Order, is now in Wellington. Rev. Brother Fidelis, of Wellington, has been transferred to Napier.

On Wednesday at St. Joseph's Church, Buckle street, Mr. James McNee was married to Miss S. A. Dowling. Rev. Father Venning celebrated the Nuptial Mass.

There was Exposition of the Blessed Sacrament at St. Anne's Church, last Sunday. The Rev. Father Cullen, S.M., who was recently ordained, preached in the evening.

Master William B. Buckley, of St. Patrick's College, was successful in securing a senior national scholarship in the N.Z. University December examinations.

The Catholic Dramatic Club are now busily rehearsing 'The Barrister,' a drama which they intend staging at the Town Hall on Wednesday, February 7. The proceeds will be devoted to the new hall building fund.

Mr. J. E. Ferguson, District President of the H.A.C.B. Society in Victoria, arrived from Foxton to-day. Whilst at Foxton he addressed a meeting of men who are anxious to start a branch of the society in that town.

The clergy of the archdiocese will commence their annual retreat at St. Patrick's College on February 5. The retreat will be conducted by Rev. Father Bannon, C.S.S.R. Very Rev. Dean Regnault, S.M. (Provincial), who is attending the retreat of the clergy at Christchurch, will also attend the retreat here.

Rev. Father C. J. Venning, S.M., who is chaplain to the Terrace Gaol, received a pleasant surprise the other day in the form of a little address with water-color illuminations, very neatly got up, and conveying to him the sincerest wishes of the Catholic prisoners for the New Year. Father Venning is very pleased with the souvenir, which is the work of the donors themselves, whilst the painting reflects great credit on the artist.

I am pleased to record the success of the Catholic Club's cricket teams this season. Last year a team was entered for the third grade competitions, and concluded the season by winning the championship. This year the same team entered for the junior competitions, and has been unbeaten so far, and has five games to its credit. The club have also entered another team for the third grade, which has also done remarkably well.

At the Sacred Heart Church, Hill street, on January 17, the wedding took place of Miss Ruby E. Burns, daughter of Mrs. M. Burns, of Featherston Terrace, to Mr. Alfred Fagg, of Hythe, Kent, England. The bride, who was given away by her brother, Mr. G. Burns, wore a grey tailor-made costume and hat to match. Miss Eva Lloyd, of Hokitika, attended as bridesmaid. The Rev. Father Peoples, S.M., officiated, and Mr. F. Burns acted as best man.

In connection with the fancy fair to be opened in the Marist Brothers' new schoolroom at Thorndon on February 1, a good concert programme has been arranged for each evening. And an energetic committee of ladies have arranged to stock the various tables with many useful and artistic articles, whilst the sweet and flower stalls and bran tubs will receive special attention. A tea kiosk has also been arranged for. All these attractions should help to draw a large attendance. The proceeds of the fair will be devoted towards furnishing the new school.

Mr. Miller, who has been for several years station-master at Featherston and is a prominent Catholic, was,

with Mrs. Miller, tendered a farewell social in the Town Hall, Featherston, on Thursday evening by the people of the district, and presented with a silver cutlery service. The Literary and Debating Society, of which Mr. Miller was secretary, also presented him with a travelling rug, whilst the congregation, and his fellow-railway officers, presented him with a silver salver, and a suit case and travelling rug respectively. Messrs. M. B. Tait (chairman of the Town Board), J. W. Card (president of the Literary and Debating Society and a leading Catholic), and E. A. Dawson (Railway Traffic Inspector) made the respective presentations. Mr. Miller has been appointed a relieving officer at Dunedin.

On January 11, at the Sacred Heart Church, Reefton, Miss Cecilia Patience Gallagher, second daughter of the late John Gallagher, of Cronadun, was married to Herbert Wallace, youngest son of Mr. W. W. Todd, of Northland. Very Rev. Dean Binsfield officiated. Mr. M. O'Malley, her brother-in-law, gave away the bride, who was dressed in ivory satin charmeuse, with silver embroideries, and wore a wreath of orange blossoms and a veil. Miss Doyle, of Blenheim, and Miss M. Gallagher (the bride's sister) were bridesmaids, one of whom received from the bridegroom a gold bangle, the other a ring. The bride's gift to the bridegroom was a gold cameo ring, and his to her a diamond ring. The best man was Mr. S. Ewart, the groomsmen Mr. J. Gallagher.

The adjourned annual meeting of St. Patrick's branch of the H.A.C.B. Society was held in St. Patrick's Hall on last Monday evening, there being a good attendance of members. The meeting was presided over by Bro. W. J. Feeney, P.P., and among those present were the Rev. Fathers C. J. Venning and T. Segrief. The officers who were elected at the previous meeting were duly installed by Bro. Feeney. Important correspondence from the district executive relative to the insurance scheme which was carried at the triennial movable meeting in 1910 was read. The scale adopted at that meeting has been slightly increased by the Government Friendly Societies' Actuary, owing to the high mortality rate experienced by the society during the last quinquennium, and the maximum age for entrants has been reduced from 60 years to 55 years. The society therefore now offers to insure any of its members passing a medical examination for the sum of £50, in addition to the sum of £20 now paid as a death benefit, making a total of £70. The scale of contributions for this additional benefit varies according to age from 2s 9d extra per quarter to 11s 2d. The scheme is purely a voluntary one, and is there if members wish to avail themselves of it. It does away with the objectionable and much-discussed levy system, which has time and again been heartily condemned by the actuary.

Masterton

(From our own correspondent.)

January 19.

The ordinary meeting of St. Michael's branch of the Hibernian Society was held in the Druids' Hall last Tuesday, Bro. E. Flavin, presiding. Correspondence was received from the district executive relative to the insurance scheme which was carried at the triennial movable meeting in 1910. The officers who were elected at a previous meeting were duly installed by Bro. J. Waters. At the conclusion of the meeting a social evening was held, Bro. B. Chapman presiding. The chairman extended a welcome to the newly-installed president, Bro. E. Flavin. Songs and recitations were contributed by Bros. E. Flavin, J. Connor, S. J. O'Regan, W. Bryant, M. Lavery, C. Ewington, J. Dunn, E. Hooper and H. Evans. The following toast list was honored:—'The King,' Bro. Chapman; 'The Past President,' Bro. O'Regan—Bro. Waters; 'Kindred societies,' Bro. Lavery—Bros. Ewington (Druids) and Evans (Oddfellows); 'Newly-installed officers,' Bro. Connor—Bros. Flavin and Duggan.

The annual combined picnic of the Catholic congregations of Wairarapa and the Bush districts was held at the picturesque domain at Newman on Thurs-

day. Although the weather was not very promising, large number attended from Masterton, Eketahuna, Pahiatua, and surrounding districts. The special train from Masterton was crowded. Slight showers of rain fell at intervals during the day, but, despite this, all present contrived to spend a most enjoyable day. Races, both foot and swimming, games, and other athletic pastimes were indulged in under the capable supervision of Very Rev. Dean McKenna and Rev. Fathers T. McKenna, Bowe, and Harnett. At the conclusion of the sports' cheers were given for Dean McKenna.

DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

January 22.

All the Catholic schools of the city and suburbs re-open on Monday next, January 29.

The Rev. Father O'Boyle, who had been assisting for some months in Westland, has again returned to the Cathedral.

As the anniversary of the dedication of the Christchurch Cathedral falls this year on Monday, February 12, the ceremonial observance of the event is to be on the preceding Sunday.

At the conclusion of the clergy retreat and synod on last Saturday all the priests of the Canterbury portion of the diocese returned to their respective parishes. Those of Westland return this week.

At Vespers in the Cathedral on last Sunday evening, the Very Rev. Father Murray, C.S.S.R. (Superior), preached a fine discourse on 'Faith,' based on an example contained in the Gospel of the day. Speaking incidentally on the necessity of an enlightened and practical faith the eloquent Redemptorist, whilst urging the reading and study of the best and purest literature, said that in regard to the Catholic newspaper press the *Tablet* was as good and well written as could be found in any country.

This city is experiencing an invasion of brass bands, and martial music has been and will be for the rest of the week resounding from all quarters. The contest, which opens to-day, has attracted more than the ordinary number for a similar event. A fair proportion of members of the various visiting bands were present at the Masses at the Cathedral on Sunday. Naturally the keenest interest was centred in the Hibernians of Invercargill, who looked particularly attractive in their smart well-fitting uniforms. The local Hibernian Hall has been placed at their disposal for practising, and all hope the band will be as successful as their grit and confidence deserve.

The Invercargill Hibernian Band was met at the Railway Station on arrival of the second express on Saturday evening, and played to their hotel by the local Stanmore Band.

Timaru

(From our own correspondent.)

January 22.

All the parochial schools re-open on Monday next. The local clergy were absent during the past week at the annual retreat.

Mr. J. M. Dunne was again successful in the higher division of the examination held in connection with the N.Z. Society of Accountants.

The Rev. Father Finnerty celebrated Mass in the parish church yesterday morning, and preached an eloquent sermon in the evening. In reply to the inquiries of friends he expressed his appreciation of the beauty and grandeur of the new church.

Among the successful candidates in the recent Civil Service examination were two—Philip Lynch and Thomas Hones—from the Marist Brothers' School. Both secured very satisfactory passes, although they presented themselves in the most difficult subjects—viz., English, Latin, French, geography, arithmetic, algebra, and geometry. The Brothers' school is indeed doing splendid work in the cause of Catholic education, and the Rev. Brother Egbert has cause to be proud of the success of his pupils.

DIOCESE OF AUCKLAND

(By Telegraph from our own correspondent.)

January 22.

At the annual Synod of the diocese of Auckland, which closed on Friday morning last, the following clerical changes were announced:—

Archpriest, the Right Rev. and Ven. Monsignor O'Reilly.

Archdeacon, the Ven. Matthew Brodie, Waihi.

Vicars Forane—Northern deanery, comprising the parochial districts of Devonport, Puhoi, Helensville (Helensville is for the present administered by the Vicar-general), Dargaville, and Whangarei, the Ven. Archdeacon Brodie, V.F. Eastern deanery, comprising the parochial districts of Coromandel, Thames, Paeroa, Waihi (Waihi is, till further notice, administered as part of the northern deanery), Te Aroha, Tauranga, Opotiki, and Gisborne, Very Rev. Dean Hackett, V.F. Waitemata deanery, comprising the parochial districts of Onehunga, Ellerslie, Otahuhu, Pukekohe, and Tuakau, Very Rev. Dean Mahoney, V.F. Waikato deanery, comprising the parochial districts of Cambridge, Hamilton, Huntly, Kihikihi, Taumarunui, and Te Kuiti, Very Rev. Dean Darby, V.F. Native missions deanery, Very Rev. Dean Lighthouse, V.F. Jurisdiction in connection with the bans of marriage is granted to the Vicars Forane within their respective jurisdictions, and, in addition, extended powers are given to Very Rev. Dean Lighthouse, where both contracting parties are of native or mixed white and native race.

The following further clerical changes were announced at the Synod:—Rev. Father Ormond takes temporary charge of Devonport till the return of Rev. Father Furlong, now on his way back from Europe. Rev. Father Ormond next relieves Rev. Father Tormey, who is taking a holiday to Europe on the return of Father Furlong. Rev. Father Golden will temporarily replace Very Rev. Dean Mahoney, V.F., of Onehunga, who is this week proceeding on a twelve months' holiday to Europe and the East. Rev. Father Dignan, of Ormond, replaces Rev. Father Tigar, O.P., as Administrator for the Right Rev. and Ven. Monsignor O'Reilly, Archpriest, at Thames. Rev. Father Dignan is replaced in Ormond by Rev. Father Carran, now assistant at St. Benedict's, and Rev. Father Tigar, O.P., is appointed diocesan missionary with headquarters at St. Benedict's. Rev. Father Molloy has been appointed rector of Pukekohe. Rev. Father Williams, now of Waiuku, takes charge of Taumarunui, rendered vacant by the transfer of the Rev. Father Molloy, and Father Wright, of St. Patrick's Cathedral, has been appointed to Waiuku. The Right Rev. and Ven. Monsignor O'Reilly, Archpriest, who resides with the Bishop, attends to the chaplaincy duties at St. Mary's Convent of Mercy, Ponsonby. Rev. Father McMillan, of Pukekohe, has been appointed chaplain to the orphanages at his special request, being physically unequal to the heavy Sunday work in the Pukekohe parish. Rev. Father Clarke is chaplain to the Home for the Aged Poor, conducted by the Little Sisters of the Poor. Rev. Father Smiers is chaplain to the Sacred Heart College. The five young priests recently ordained for the diocese are distributed as follow:—Rev. Fathers O'Doherty and Skinner at St. Patrick's Cathedral, Rev. Fathers Forde and O'Malley at St. Benedict's, and Rev. Father Kurrane at Remuera.

The diocesan council remains the same as last year. The diocesan secretary is Very Rev. Dean Mahoney, V.F. The Bishop's secretary, Rev. Father O'Farrell. Diocesan master of ceremonies, Rev. Father Holbrook, Adm. Diocesan censors, Ven. Archdeacon Brodie, V.F., and Very Rev. Dean Mahoney, V.F. Diocesan assessors, Right Rev. and Ven. Monsignor O'Reilly, Archpriest, Ven. Archdeacon Brodie, V.F., Very Rev. Dean Mahoney, V.F., and Very Rev. Dean Hackett, V.F. Diocesan examiners, Very Rev. Dean Hackett, V.F., Rev. Fathers Zanna, Cahill, and Edge. Parochial Consultors, Right Rev. and Ven. Monsignor O'Reilly, Archpriest, Ven. Archdeacon Brodie, V.F.,

Very Rev. Father Buckley, and Rev. Father Brennan. The Council of Vigilance remains as last year, and the Diocesan Board of Education is strengthened by the inclusion of Rev. Fathers Edge, Brennan, and O'Farrell. Diocesan council for architecture, Ven. Archdeacon Brodie, V.F., Very Rev. Dean Mahoney, V.F., and Rev. M. Edge, Adm. Commission for sacred music, Very Rev. Dean Darby, V.F., Rev. Fathers Patterson, Bowen, and Ormond. Diocesan inspector for Religious Instruction, Rev. Father O'Farrell. The following are authorised to handle sacred vessels for regilding and repairing: Messrs. Stewart Dawson and Co., Queen street, Auckland (per Mr. Forde), and Young and Co., Lorne street, Auckland (per Mr. Foy). The only altar wines authorised until further notice are Fallon's and Meeance.

A bursary for the education of a student for the diocesan priesthood has been established through the generosity of Miss Boylan, as a tribute to the memory of her lately-deceased father. Further bursaries have been offered by the Ven. Archdeacon Brodie and friends, and by Mr. Thomas Darby, wife Rev. Father Lane, of Gisborne, had, on behalf of himself and his people, undertaken to pay the expenses of a student. Rev. Father Tormey, of Ellerslie, has made a generous donation of £100 towards the same object, and his Lordship the Bishop anticipates that within the next few weeks several additions will be made to the bursaries already in existence or promised for strengthening the ranks of the diocesan clergy.

The following is an extract from the diocesan statutes promulgated on last Friday:—'We warmly commend to the clergy and laity of the diocese that excellent Catholic journal, the *New Zealand Tablet*, which is the organ of this diocese for official communications. In view of the approaching reduction in price of that estimable Catholic family journal, we request pastors of souls (a) To recommend it strongly from time to time in their Sunday instructions to the people, (b) To appoint energetic and trustworthy local agents for the same, (c) To afford facilities for its regular distribution at their churches, or otherwise to provide as zeal and practical wisdom may suggest for its circulation in every Catholic home in their several districts.'

There is now an ample supply of students for the diocese, and the old bursaries added to the two secured from friends of Dr. Cleary in Europe and to those just founded or promised or in prospect will relieve his Lordship's mind of a considerable load of care.

The annual retreat of clergy has this year been considered amongst the most successful held. This was in no small measure due to the eloquence and untiring energy displayed throughout by Rev. Father Hunt, C.S.S.R., who left nothing undone to impart the piety and zeal which animate and characterise the great Order to which he belongs.

A meeting of the St. Patrick's Day celebration committee was held this evening. Rev. Father Holbrook was voted to the chair. A large amount of routine business was transacted. It was decided to hold the next meeting on January 30 at Ailsa House.

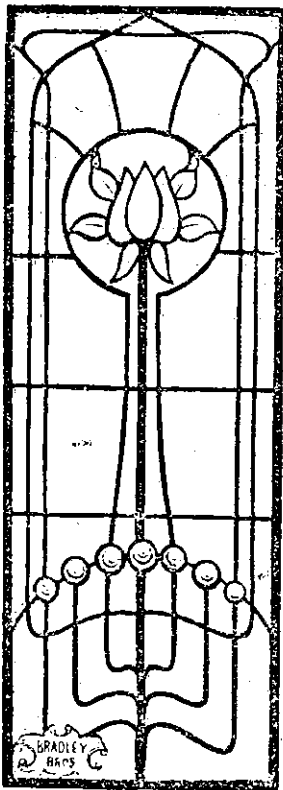
Rev. Father Gilbert arrived from the south on Saturday, and stays till the end of the week. He purposes visiting Rotorua before returning south.

A lady took her little daughter out to tea, and was much shocked to see her try to put a thin piece of bread and butter into her pocket.

Mother: 'Whatever are you doing, Flossie?'

Little Girl (aged five years): 'I thought I would take this home to nurse for a pattern.'

Mr. S. McBride, monumental mason, Timaru, has been entrusted with the work of erecting the memorial to pioneers, at Temuka. The memorial will have a blue-stone base, surmounted by four granite columns, and there will be a marble basin. The design is a very artistic one....



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TWELVE TOOK TRENCH'S REMEDY:
 ELEVEN WERE CURED.

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

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

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

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

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

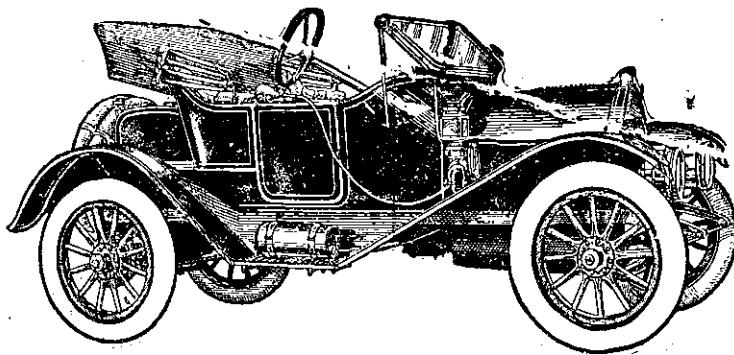
You may use my letter in any way you desire.

Very truly yours,

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

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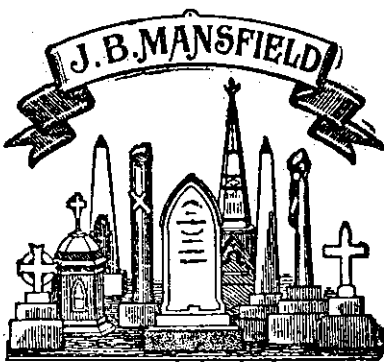
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Commercial

PRODUCE

Messrs. Dalgety and Co. report as follows:—

Oats.—The market continues very depressed, and owing to the absence of any shipping demand and heavier supplies, prices have dropped very considerably. Even at reduced prices there is no demand. Prime milling, 2s 8d to 2s 9d; good to best feed, 2s 5d to 2s 7d; inferior, 2s to 2s 3d per bushel (bags extra).

Wheat.—There is nothing fresh to report. The market has a healthier tone, but owing to the light offerings from the country, and the millers not operating, business is restricted. Prime velvet, 3s 11d; prime velvet ear and Tuscan, 3s 9d to 3s 10d; medium milling and best whole fowl feed, 3s 8d to 3s 9d; inferior to medium, 3s 3d to 3s 7d per bushel (bags extra).

Chaff.—The market is easier, and as supplies are heavier, lower values have to be taken to make sales. Best chaff, £4; medium to good, £3 to £3 17s 6d; inferior, £2 10s to £3 per ton (bags extra).

Messrs. Donald Reid and Co. report:—

Oats.—In view of new oats being on the market shortly, prices for last season's have suffered a decided decline, and in the unsettled state of the market it is impossible to give very definite quotations. Prime milling, 2s 6d to 2s 7d; good to best feed, 2s 4d to 2s 5d; inferior to medium, 2s 1d to 2s 3d per bushel (sacks extra).

Wheat.—There is not much animation in the market, but values are nominally firm at quotations. Prime milling velvet, 3s 10d to 3s 11d; Tuscan, 3s 9d to 3s 9½d; medium milling and best whole fowl wheat, 3s 8d to 3s 8½d; medium fowl wheat, 3s 4d to 3s 6d; broken and damaged, 2s 10d to 3s 3d per bushel (sacks extra).

Chaff.—The market is fully supplied, and in view of heavier offerings from the country prices are decidedly easier. Prime oaten sheaf is the only class meeting with any sale. Prime oaten sheaf, £3 15s to £4; medium, £3 7s 6d to £3 12s 6d; light and discoloured, £3 to £3 5s per ton (sacks extra).

WOOL

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

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

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

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

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

Prompt returns. No commission.

Stronach Morris, and Co., Ltd., report as follows:

Rabbitskins.—The next sale will be held on February 5.

Sheepskins.—The next sheepskin sales will take place on February 6.

Hides.—We held our fortnightly sale on Thursday, the 18th inst., when we offered a large catalogue. Bid-

ding was very keen, and prices showed an advance of fully ½d per lb. Calfskins were also very eagerly competed for, and we sold several lines at from 11d to 11½d. Quotations: Extra stout heavy ox, 8d to 8½d; stout heavy, to 7½d; heavy, 6½d to 7¼d; medium weight, 6½d to 7½d; light, 6¼d to 6¾d; damaged and inferior, 4½d to 6¾d; cut, to 6½d; bull and stag hides, 5¼d; stout heavy cow hides, 6½d to 6¾d; heavy, 6½d to 6¾d; light, 6¼d to 6¾d; damaged and inferior, 4½d to 5½d; cut, 5d to 5½d; best calfskins, 10½d to 11½d; medium, 9½d to 10½d; damaged and inferior, 5½d to 8½d.

Tallow and Fat.—There is no change to report, all coming forward being readily placed.

WEDDING BELLS

JACKSON—DICKSON.

A wedding of considerable interest was celebrated on New Year's Day at 'Bellevue,' Manutahi, the residence of Mr. M. O'Sullivan, when his sister-in-law, Miss Cecilia Dickson, was married to Mr. Percy G. Jackson, head teacher of the Foxton school. The Rev. Father Duffy, of Patea, performed the ceremony in the presence of over 100 of the friends of the bride and bridegroom, who was at one time teacher of the Manutahi school. There were numerous handsome presents. The bride, who was given away by her brother, Mr. William Dickson, wore a gown of creme French delaine, embroidered with sprays of roses. With this she wore the customary veil and orange blossoms, and carried a beautiful shower bouquet, the gift of Mrs. Lovell, of Hawera. The bridesmaids were Misses A. and B. O'Sullivan, nieces of the bride. The bridegroom was attended by Mr. John O'Sullivan as best man. The bridegroom's present to the bride was a gold necklet and pendant set with pearls and emeralds, and to the bridesmaids gold brooches. The bride's present to the bridegroom was a diamond and ruby tie-pin and a set of gold sleeve links. The guests were entertained by Mr. and Mrs. O'Sullivan at afternoon tea served in a marquee erected on the lawn at their residence. The Rev. Father Duffy proposed the toast of the bride and bridegroom, and the latter feelingly responded. The newly-married couple left by motor car for Wanganui; and the honeymoon was spent at Napier.

HAWERA CATHOLIC CLUB

(From the club correspondent.)

The annual Communion of the members of the Catholic Club took place on January 14 at the 9 o'clock Mass, when over 30 members approached the Holy Table. Mass was celebrated by the patron and president, Very Rev. Father Power, who preached a special sermon to the members of the club in which he pointed out the many good works that could be done by a body such as a Catholic Club, the value of unity and combination amongst members. He emphasised the fact that individually the members might consider themselves weak, but that combined, as in the case of a bundle of twigs, their strength could be greatly increased. After Mass, breakfast was provided by the ladies of the parish, under the direction of Mrs. Nicholson, and great praise is due to her and the ladies and gentlemen who assisted to make the affair so great a success. An address was delivered by the Very Rev. Father Power, who congratulated members on the reception of Holy Communion and on the good example given by them that morning. The president (Mr. B. McCarthy) also delivered a short and thoughtful speech on the success of the club generally. The secretary said a few words with reference to the energy members had put into this effort, and urged them to continue in the way they were going, which made it a great honor to be secretary of such a body. He also mentioned that arrangements were being made for a camp to be formed at the beach, and asked that a debating society should be formed, as such an adjunct was almost a necessity to such a body. After breakfast, many members returned to the church to assist at the second Mass.

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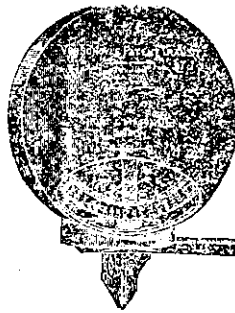
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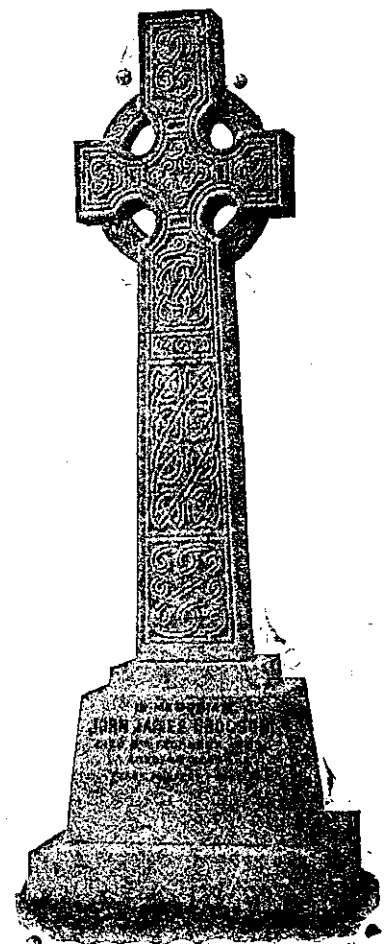
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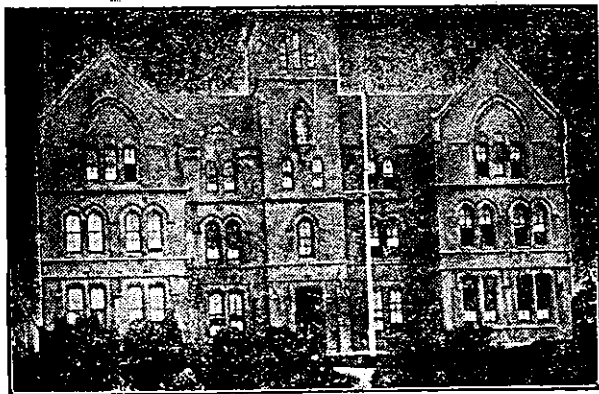
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MESSAGE OF POPE LEO XIII. TO THE N.Z. TABLET.

Pergant Directores et Scriptores New Zealand Tablet, Apostolica Benedictione confortati, Religionis et Justitiae causam promovere per vias Veritatis et Pacis.

Die 4 Aprilis, 1900.

LEO XIII., P.M.

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

April 4, 1900.

LEO XIII, Pope.



THURSDAY, JANUARY 25, 1912.

RELIGION AND POLITICS: A CHRISTCHURCH CONTROVERSY

HERE were two main questions at issue in the controversy just concluded between the Rev. Father Coffey and the editor of the Christchurch Press—a question of fact and a question of principle. The question of fact was clear and simple, and one which admitted of definite and final settlement. It was whether or not—as the Press had stated on the authority of 'a reliable correspondent in Dunedin'—'every Roman Catholic in Mr. Millar's constituency (Dunedin West) was seen on his behalf two days before the election.' The context clearly showed that the Press meant to suggest that it was the priests who had 'seen' the Catholic electors in Mr. Millar's interest. The Rev. Father Coffey, as Administrator of the Dunedin parish, promptly and emphatically denied the allegation, and challenged the Press to produce its proof, offering £10 to either the editor or his 'reliable correspondent' if between them they could prove that a single elector in Dunedin West had been 'seen' or spoken to or in any way influenced by a priest in connection with the election. The Press

editor wobbled in respect to his allegations regarding the priests, and hazarded the conjecture—for it was nothing but conjecture from start to finish—that 'doubtless the work (of canvassing for Mr. Millar) was done by lay representatives of the Roman Catholic Church.' Pressed harder and harder, however, by Father Coffey in each succeeding letter, and pinned down to either prove or withdraw the offensive statement, the editor of the *Press* in the end capitulated. He accepted Father Coffey's denial 'without the slightest qualification or reserve,' and admitted that the statement of his obviously prejudiced and imaginative correspondent 'was based on a misapprehension and was not correct.' Father Coffey's victory was decisive and complete.

*

The question of principle involved was not made specially prominent in the controversy, but it was there all the same. Back of all the *Press's* criticism lay the notion, clearly implied if not expressed, that clergymen have no right to take part in political matters, and Father Coffey was careful from the first to repudiate any such idea and to assert and claim for the clergy their full right, as citizens, to use their influence when and where they might think it necessary. We are not discussing the question of expediency—which must be determined by the individual or his Church authorities—but that of right; and so far as the citizen right is concerned, the claim advanced by Father Coffey is incontestable. There are many public questions—such as education, temperance, divorce, etc.—that have their religious as well as their political side. On such it is not only the right, but oftentimes the duty of churchmen, in the highest public interest, not merely to speak, but even, on occasion, to take an active and aggressive part. For are they not placed as watchers on the towers of Israel? And even in mere everyday politics, the clergy of various creeds have the same right as other citizens to follow the bent of their personal choice. The position was admirably and tersely expressed by Archbishop Blenk, of New Orleans, a few months ago in a sort of 'test' case that was submitted to him. 'I have to announce,' said his Grace, 'that the affair presented and discussed by you does not come within my jurisdiction as Archbishop of New Orleans. The priests of my diocese are under my authority only in matters of religion and of church discipline. They are and remain free men and American citizens, entitled to exercise, independent of me, all civil and political rights.' The claim is clearly recognised, also, by the statute law of the Dominion. Aliens, persons under twenty-one years of age, persons of unsound mind, and criminals, are the only classes debarred by law from the political life of the country, and as Father Coffey bluntly remarked: 'Clergymen as a rule are neither infants, imbeciles, lunatics, or jail-birds, that they should be deprived of the right granted to every ordinary citizen.'

*

An interesting incidental feature of the controversy was Father Coffey's refusal to allow himself to be bluffed or brow-beaten into withdrawing his strictures on the *Press* for its 'uncalled-for attack on the Catholic Bishop of Christchurch.' In order to 'save his face' and cover his retreat—if we may be allowed to mix our metaphors—the *Press* editor professed to 'have a grievance against the reverend Father,' and, giving 'an absolute denial' to the statement that it had made 'an attack' on the Bishop of Christchurch, called upon Father Coffey to either prove the charge or to withdraw it. Doubtless to the editor's surprise, and certainly to his discomfiture, Father Coffey accepted the former alternative. There is no doubt that in referring to Bishop Grimes as one 'who, by reason of his learning, his culture, his urbanity, is a distinguished figure in the great Church to which he belongs, and adorns the community in which he lives,' the editor of the *Press* was expressing both his own personal sentiments and those of the public of Christchurch generally. At the same time when the *Press* makes a general charge against the Catholic Church of bringing 'ecclesiastical pressure' to bear on electors to induce them to cast their votes on religious grounds, and when it makes a

particular application of the charge by referring to 'the remarkable spectacle of the Roman Catholic Bishop of Christchurch on the Sunday before the second ballots delivering addresses to his congregations in which he compared the Prime Minister to Aristides the Just,' and alludes to his 'impassioned appeals,' it cannot be questioned that such action may be justly and fairly described as an 'attack.' This view of the matter Father Coffey, in his fourth letter, pressed home in a way, which, if it was not conspicuous for the *suaviter in modo*, was certainly not lacking in the *fortiter in re*.

*

By this time the *Press* editor had had enough; and, instead of attempting to answer Father Coffey's contentions, he threw up the sponge in the following feeble footnote: 'We regret to find the Rev. Father Coffey straining and twisting our remarks in regard to Bishop Grimes in such an obviously unfair and unjustifiable manner. However, we are quite content to leave the whole matter to the judgment of our readers.' Father Coffey may very safely do the same, assured that the verdict of the great body of unbiassed readers will be that the honors rest with him on all points in the controversy.

Notes

A Protestant Admission

Our Presbyterian contemporary, the *Outlook*, is affected with grave concern—as well it might be—at the unmistakable evidence of the almost total ignorance of the Scriptures which prevails amongst the rising generation of Protestant children; and its comments on the subject include the following: 'We understand also why the *Ve Temere* decree is published with impunity. The Pope can depend on many Protestants coming to the priest to be married, for, through ignorance, they have no particular zeal for their own cause. When they cannot understand justification by faith, and the priesthood of believers, and the benefit of an open Bible, then convent schools and convent missions can sweep them into the Roman fold. One writer in this issue even asks which of the two parties, Protestant and Roman Catholic, is now going to be dominant in New Zealand. Which party, we ask, has the best right to dominate? Which works and sacrifices and teaches and evangelises after its own fashion the most?'

*

As showing what our beautiful godless system is doing for Protestant children the following letter from Mr. C. R. Richardson, Chief Inspector of Schools for the Otago Education Board, which also appears in the current issue of the *Outlook*, is instructive. Mr. Richardson writes: 'With reference to the discussion going on in your columns regarding the ignorance of the Bible shown by pupils of Otago schools, the following story may be appropriate. During the examination of one of our less remote country schools the inspector was questioning a class upon the Reformation. The local clergyman, who was present, asked permission to put a question to the class. He asked, "Who was John Knox?" and received no reply. He turned to the teacher and said, "That looks bad for the school." A few minutes later another class was being questioned on the introduction of Christianity into England. The teacher asked, "Who was the founder of Christianity?" and received no answer. His remark to the minister was, "That is bad for the Church and the Sunday school." Now, there was no soreness between these two. They worked as amicably as possible. It shows how common is the ignorance of Biblical subjects in the public schools, and bears out exactly the results of the recent examination you have quoted.'

Some Facts About 'Sister Candide'

In May, 1910, cables from Paris chronicled with some detail the sensation caused by the prosecution of 'Sœur Candide,' who was described as 'a well-known member of the Sisters of Charity'; and in last Monday's

daily papers a further cable message appeared on the subject. The later career and present position of 'Sister Candide' are sufficiently indicated in the following excerpt from the London *Tablet* of June, 1910. It will be seen that 'Sister Candide' has now no right to the name or garb of a nun, and that the Church has had no control over, and no responsibility whatever for the financial transactions which have got her into trouble.

*

Says the London *Tablet*: 'In view of the wide publicity which has been given to the financial dealings of "Sœur Candide," and the attempt to make capital therefrom to discredit the Church and the religious Orders, it is important to note that "Sœur Candide" is not a nun, but that widely different character, an ex-nun, viz., one who left her Order, and returned to secular life. She is therefore one over whom her Order had no longer the slightest control, and in regard of whom the ecclesiastical authorities cannot fairly be saddled with any responsibility. We quote the following passage from the *Journal des Débats* (May 22, 1910): "One of the editors of the *Echo de Paris* who has inquired from a high ecclesiastical personage what is the position of Sœur Candide in relation to the Church authorities, has received the following reply: "Sœur Candide was a member of the Congregation of the Sisters of St. Ann, which has its mother-house at Feugerolles, in the diocese of Agen. She separated herself from this Order several years ago, at the expiration of the term of her yearly vows. She then founded, upon her own personal responsibility, the Association of Nurses of San-Salvador, which is not a religious community. Sœur Candide became thus absolutely independent, and in her position the ecclesiastical authorities know nothing of the transactions which she carried on, nor, indeed, could they have any claim that she should render them any account of them." In other words, Sœur Candide was no longer a nun, but a lady at the head of a lay association founded by herself, and it was in this capacity that she has become entangled in transactions which have led to her arrest.'

DIOCESE OF DUNEDIN

The Christian Brothers' School re-opens on Monday, February 5.

Rev. Father Colman, S.J., of Melbourne, is preaching the retreat to the Dominican Nuns, which began on Monday.

Rev. Father Colman, S.J., preached an impressive sermon, based on the day's Gospel, in St. Joseph's Cathedral on Sunday evening.

The retreat of the Little Sisters of the Poor, Anderson's Bay, which was preached by the Rev. Father Creagh, C.S.S.R., was brought to a close on Monday.

At the election last week of three members of the Dunedin Drainage Board, Mr. J. J. Marlow, one of the retiring members, was re-elected. He was placed second, being within ten votes of the candidate at the head of the poll.

The Rev. Fathers Creagh and J. Murray, C.S.S.R., will open a mission at Milton on Sunday, and on the following Sunday, February 4, at Lawrence. Rev. Fathers Hunt and P. J. Lynch, C.S.S.R., will open a mission at Gore on Sunday week.

The annual retreat of the clergy of the diocese began at Holy Cross College, Mosgiel, on Monday evening, and is being conducted by the Rev. Father Creagh, C.S.S.R. Rev. E. Lynch is attending to the parochial duties at St. Joseph's Cathedral during the retreat.

The Christian Brothers, who are spending their vacation at the cold lakes, have been officially notified of the appointment of Rev. Brother D. O'Donoghue as the Superior of their House in Dunedin. Brother O'Donoghue, since his arrival from Ireland, fifteen years ago, has presided over colleges of the Order in Fremantle (W.A.), South Melbourne, and Ipswich (Queensland). He is expected to arrive in Dunedin next week.

An adjourned meeting of the schools' picnic committee was held in St. Joseph's Hall on Sunday evening. Rev. Father Coffey, Adm., presided, and Rev. Father Delany (South Dunedin) was also present. It was decided to hold the outing at Wingatui on the date originally selected, Wednesday, February 7. Several matters of detail were arranged, and a sports programme adopted. It was resolved that the train fares be as follow:—Adults, 1s 6d; scholars, 9d; children, 6d. The following appointments were made:—Handicappers for sports events, Brother Redmond and Mr. T. P. Laffey; starter, Mr. F. Cantwell; ladies' committee, Mesdames Jackson, Stone, and Salmon. Train arrangements and other matters were left in the hands of the Rev. Father Coffey and Mr. J. Salmon (secretary). The next meeting of the committee will be held on Sunday evening, February 4.

On Friday afternoon the office and outside staffs of the local branch of the Government Insurance Department met together to say good-bye to Mr. L. F. Casey, who is under transfer to the head office, Wellington. Mr. Bolt (manager), in presenting him with a gladstone bag, referred to his unfailing courtesy to all with whom he came in contact, and wished him every success in his new sphere of labor. The recipient, in a few appropriate words, thanked those present for the gift and reciprocated their good wishes. On Saturday evening, Mr. Casey was the recipient of a handsome present from the members of the Opoho Cricket Club. Mr. George McGavin (captain), in a neat speech, conveyed to Mr. Casey their deep regret at losing his valued services as a member of the senior eleven, and referred to the high esteem which Mr. Casey's excellent personal qualities had won for him in athletic circles in Dunedin. He trusted his future would be of the most prosperous, and assured him that his old cricket friends would always be proud to hear of his success. On Monday evening, at the Waratah Tea Rooms, Mr. Casey was entertained by the members of the Christian Brothers' Football Club. Mr. Casey has been a most valued and enthusiastic member, and his unassuming and genial manner has won for him hosts of friends. During the evening Mr. E. W. Spain, on behalf of those present, expressed to Mr. Casey their sincere regret at his departure and best wishes for his future welfare, and presented him with a case of pipes and tobacco pouch as a small token of the esteem in which he is held. Mr. Casey, in reply, thanked the members for their good wishes and handsome mementoes of his connection with the club.

SUCCESSSES AT PUBLIC EXAMINATIONS.

The following are the successes secured by the pupils of the Sisters of Mercy, St. Philomena's College, South Dunedin, at the recent public examinations:—University entrance examination—Matriculation and Solicitors' General Knowledge, Miss May Lemon. Junior Civil Service, Misses Lemon and Mary McAuley.

At the recent examinations held by the University of New Zealand the following pupils of the Christian Brothers' School, Dunedin, were among the successful candidates:—Medical Preliminary, Solicitors' General Knowledge, and Matriculation, F. T. De Largey, F. Le Fevre, and M. J. A. McKeefry; Matriculation, J. A. Clements. The following passed the Junior Civil Service examination, J. A. Clements (honors), M. J. Lawless, E. Fitzgibbon.

ANSWER TO CORRESPONDENT

SUBSCRIBER.—We have made such inquiries as have been possible since your letter reached us, and the results all go to confirm Father Coffey's statement. So far as we can learn, neither of the members named by you is a Catholic. We are making further investigation, however, and will give you a final answer next week.

The Rev. A. Venning, son of Mr. and Mrs. Venning, Russell square (writes our Timaru correspondent), celebrated the 9 and 11 o'clock Masses at the parish church on Sunday morning. Father Venning preached on Our Lady at the 11 o'clock Mass.

SECTARIANISM IN POLITICS

The following and final letter on the above subject appeared in the *Christchurch Press* of January 17:—

Sir,—Three distinct denials have at length succeeded in getting you to admit that you were deceived by your correspondent when you suggested that the Catholic authorities brought any organisation or undue influence to bear to secure the return of Mr. Millar to Parliament for Dunedin West. This you have done by accepting my denial 'without the slightest qualification or reserve.' Thus I have gained what I contended for, and had it come after my first short letter calling your attention to the fact that you had been deceived, it would have exhibited a better spirit on your part, and given more satisfaction to your 'Roman Catholic friends.' Having accepted my denial 'without the slightest qualification or reserve,' I am sorry that you still try to justify your mistake 'by failing to see where the baseness of your original statement comes in.' You gave circulation to a false statement on the authority of an anonymous and probably prejudiced correspondent; your mistake had been pointed out to you by one who was in a position to know the truth, and who had some sense of the responsibility of his conduct; you refused to accept the contradiction, and made the false statement your own, saying you still believed it true notwithstanding my denial. I think 'baseness' is a by no means unfair term to apply to such conduct. In my first letter, while denying that the Church authorities had used their influence in the particular case under discussion, I did not deny their right to use their influence when and where they thought it necessary. This proposition is so self-evident that it needs not proof nor justification. Clergymen as a rule are neither infants, imbeciles, lunatics, nor gaoil-birds, that they should be deprived of the right granted to every ordinary citizen. Their right is as sacred and as well recognised as the right of the *Press* to use its influence when and where it thinks it necessary. For modern ethics commend me to the following sentence, from your paper of the 9th inst.:—'If it is right and proper, as Father Coffey contended, for priests to use their influence over their flocks in elections we fail to see how it is a base and unjust insinuation for a newspaper correspondent to say that that influence had been used, even if it turns out afterwards that the statement is based on a misrepresentation and is not correct.' Or this other one, taken from the same source:—'And inasmuch as Father Coffey says "that most, if not all, the Catholics in the constituency voted for Mr. Millar?" we do not think that our correspondent or anyone else is very much to be blamed for having come to the conclusion that this was the result of Church organisation.' To make this doctrine complete, you should have added, you did not see where the baseness or blame came in, even when the false statement had been repeated, again and again, after it had been contradicted, in the clearest possible manner, by those who knew the true position. However, as you admit that the statement was founded on a misrepresentation, and was not correct, I am satisfied.

For your satisfaction I wish to justify the charge contained in the following quotation from my last letter, as you have asked me to do so. 'You made an uncalled-for attack on the Catholic Bishop of Christchurch, etc.' To my mind (and I am not alone in so considering it) your whole article of December 21 was an attack on him for having spoken on the subject of the abuse which had been levelled at the Prime Minister during the elections. In that article you made use of a most absurd and patently false accusation against the priests of the West Coast contained in a letter signed 'Lime-light'—a more appropriate signature would have been 'Moonlight,' as he must have been gazing by the light of the moon when he saw so many clergy on the West Coast. Dunedin was drawn in next; Auckland, you did not know much about, but you knew all about Christchurch, and there you witnessed 'the remarkable spectacle of the Roman Catholic Bishop on the Sunday before the second ballots delivering addresses to his congregations in which he compared the Prime Minister to Aristides the Just.' And then you proceed to lec-

ture him on the iniquity of such an offence. You say, 'We venture to think that the policy of suggesting that the ministers of the Church should support the Prime Minister, not on account of his politics but on account of his religion is fraught with peril to the peace of the community.' Your insinuation here is that Bishop Grimes suggested this line of action in his address to his congregation before the second ballots. So clear was this that the Bishop had to take steps to defend himself and his priests against such an insinuation, which he did in an interview he gave to your reporter. I may add that no Bishop and no priests of the Catholic Church, either in this or any other country, as far as I have heard, ever advocated the principle that Catholics should vote for a man 'not on account of his politics, but on account of his religion.' And in New Zealand the lie direct was given to such a principle at the last elections; for it is a notorious fact that in many districts Catholics did not vote for Catholic candidates, nor were they urged to do so by the pastors of the Church. Later on in the article under review you say:—'If Catholics are to support the Prime Minister simply because he is a Catholic, regardless of politics, then we shall have the broad questions of good government obscured by bitter sectarian feuds and fights.' This is a very pious sentiment, to which I say 'hear, hear'; but, pray, whom do you accuse of suggesting such a thing? Is it the man in the moon? Or is it not the Catholic Bishop of Christchurch and his priests on the West Coast? Again you say:—'If Catholics are urged to support a politician because he is a Roman Catholic, etc.,' again I ask, Whom do you accuse of having so urged Catholics? Is it not the Catholic Bishop of Christchurch to whom you were devoting your attention? Journalists are not given to writing about abstract problems which have no bearing on practical politics, especially about election time. One meaning alone can be taken out of your whole article of December 21, and that is the meaning which I have taken from it, that it was an attack on the Catholic authorities, and particularly on Bishop Grimes for having spoken as he did on the Sunday before the second ballot. Your love for the person of the Bishop which has moved you to give utterance to such appreciative expressions as 'his learning, culture, urbanity, etc.,' leaves me cold. I think it was Brutus—a well-known character in ancient Rome—who said similar things of another well-known character called Cæsar, but said them more eloquently. He added, however, that he loved Rome more, and because he loved Rome more he thrust his dagger into Cæsar. I do not need to expound the application of the story.—Yours, etc.,

JAMES COFFEY,

Administrator St. Joseph's Cathedral, Dunedin.

January 12, 1912.

[We regret to find the Rev. Father Coffey straining and twisting our remarks in regard to Bishop Grimes in such an obviously unfair and unjustifiable manner. However, we are quite content to leave the whole matter to the judgment of our readers.—Ed. *The Press*.]

Lawrence

After Mass on Sunday, January 7 (says the *Tua-puka Times*), Very Rev. Mgr. O'Leary, on behalf of the congregation of St. Patrick's Church, Waitahuna, presented Mrs. Pringle with a gold brooch and gold bangle. In making the presentation Monsignor O'Leary referred to the services rendered to the church by Mrs. Pringle, she having presided at the organ and conducted the choir for a number of years. He, himself, had appreciated her services very much, and that the congregation had appreciated them was evidenced in a tangible manner by the articles he was asked to present her with. He hoped that God would bless her and her family in their new home.

Mr. Pringle, in replying on behalf of his wife, thanked the congregation for their handsome presents, and also Monsignor O'Leary for his kindly remarks. He assured them that Mrs. Pringle would treasure their gifts and that they would never forget the many kind friends they were leaving behind them in Waitahuna.

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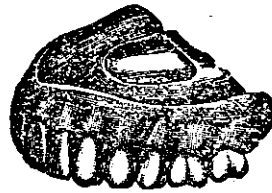
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Irish News

CORK—A Big Deficit

According to a report of the statutory general meeting of the shareholders of the *Cork Free Press Co.*, Ltd., held recently in Cork, a deficit of £8751 was reported on the fifteen months ending September 10 last.

DOWN—A Millionaire's Estate

In Mourne several relatives of the late Mr. Daniel Cunningham, a New York millionaire, will benefit largely under his will. The residue of his estate is to be distributed in equal shares amongst his brother James, and his sisters, Ellen, Mary, Rose, and Margaret, or their surviving children. Margaret, who became Mrs. Flood, is still alive, and there are three local families of Cunninghams to participate, while Mary's family is in America. In addition a sum of 10,000 dollars was left to the grandchildren of his brother John, the surviving children of Mr. William McKibben, Moneydarraghmore.

DUBLIN—Substantial Damages

The hearing of the action of Mr. Denis Johnston for £5000 damages against the Thompson Motor Car Company for injuries he sustained by being thrown in March last by an automobile belonging to them was concluded at Dublin early in December. Mr. Justice Kenny, in his charge to the jury, said whether this was an ordinary hiring of a motor car or a trial trip with a view to purchase, the obligation rested with the person who sent out the car to provide one able for the work it was called on to do. If, said his Lordship, the jury held that Mr. Johnston was entitled to damages, they ought to be substantial, and he asked them to try and come to a conclusion as to whether or not they thought there would be permanent brain affection. So far as he could make out, Mr. Johnston had been put to £362 expenses, and he might yet have to undergo an operation to his arm, entailing further expense. The jury found that the accident was due to the car not being reasonably fit for the purpose for which it was sent out; that it was not caused by the negligence or incompetence of the chauffeur; that plaintiff did not direct the chauffeur to take the road on which the accident occurred, and assessed damages at £1900. Judgment was given accordingly.

Wanted a Millionaire

The Lord Mayor of Dublin, presiding at the opening of a newsroom in the Great Brunswick Street Library, thanked Mr. Carnegie for his munificent gift to the citizens of Dublin. If they could get a brother millionaire to give a loan of £2,000,000 for houses for the workers, they would then be at the beginning of a beautiful social state when men could really call one another brothers.

Proportional Representation

A public meeting under the auspices of the Proportional Representation Society of Ireland was held recently in the Antient Concert Rooms, Dublin. Professor Robert Donovan presided, and the speakers included Professor T. M. Kettle, Lord MacDonnell, Mr. Alec Wilson, J.P., Belfast; Rev. W. Crawford, M.A., and Rev. T. A. Finlay, S.J. Among the speakers was the Rev. W. Crawford, M.A., a Wesleyan clergyman, who said he was there as a member of a minority in Ireland, and it was in view of the future government of Ireland that he desired to see the system introduced. Continuing, the Rev. Mr. Crawford said: 'When we speak of safeguards, it is not, so far as I am concerned, safeguards against intentional ill-treatment by our fellow-countrymen. I have received too many proofs of their generosity ever to believe such a thing possible. But I contend that the majority need to be instructed. They need to be informed of the views, the wishes, and the ideals that are held by the minority. They are sometimes in ignorance of our wishes, and we are vilely misrepresented oftentimes by those who pretend to speak for us. I believe that with

the full information that can be afforded through the system that is here advocated, we have the only safeguard that intelligent men require, and given full representation, free speech, a fair field, and no favor, we are willing to trust to the generosity of our fellow-countrymen to the very utmost.

LIMERICK—Episcopal Silver Jubilee

At the Palace, Corbally, County Limerick, on November 29, a congratulatory address and other tokens of esteem, were presented to the Most Rev. Dr. O'Dwyer by his brother Bishops of Munster, in connection with his Lordship's episcopal silver jubilee. The address, which was read by the Most Rev. Dr. Fennelly, Archbishop of Cashel, says:—'To us, your brother Bishops, you have been an example as well as a glory by your blameless life, your high ideals, your fervid faith and tireless activities in the service of Christ, to whose sacred cause you have surely dedicated the life-long energies of your gifted mind.'

LONGFORD—Tribute to a Priest

Rev. Father Murray, Rathcline, Lanesborough, was presented by his parishioners with an illuminated address and a purse of sovereigns to signalise his recovery from his recent illness. In returning thanks for the gifts, Father Murray said he would hand over the money towards reducing a debt of £1200 which still remained on the church.

A Matter of Simple Justice

In a circular letter to the Guardians of the Longford Union, his Lordship the Right Rev. Dr. Hoare, Bishop of Ardagh and Clonmacnoise, in connection with the appointment of a medical officer to the Workhouse, pleaded, in the first place, that no candidate should be elected who failed to possess a high-class medical learning, morality—especially social virtue and sobriety—and a kind and gentle disposition in dealing with the poor. In the second place, he asked them to give the appointment to the candidate who passed the qualifications with the highest degree. 'This is simple justice,' says his Lordship, 'which binds the conscience of the elector, and without which he breaks his trust to society.' His Lordship also urged the Guardians to discontinue the so-called economy of amalgamating offices and diminishing salaries. Referring to the prospect of Home Rule, his Lordship adds:—'It would be a misfortune at such a time, with the eyes of enemies and friends upon us, to shock the public conscience if we were to elect a candidate save on his merits.'

TIPPERARY—Evicted Tenants Restored

Mr. J. P. Byrne, Estates Commissioners' Inspector, on December 1 handed over to Mr. Patrick Moclair, County Councillor Board of Guardians, possession of the dwelling-house and farm from which he was evicted in 1888, by Lord Barrymore. The inspector afterwards visited the adjoining lands and handed over to Mrs. S. English a farm from which she had been evicted 23 years ago.

GENERAL

Remarkably Light Calendars

The Winter Assize Courts for Leinster, Munster, and Connaught were opened on December 1, and in most cases the calendars were remarkably light. At the Leinster Court (Dublin), Mr. Justice Gibson said it was a matter for congratulation that there was so little crime to be investigated. There was but a small amount of business, on the whole, for twelve large counties with such a large population. The counties of Wexford and Carlow supplied no cases. Lord Chief Justice O'Brien, at the Munster Assizes, which were held at Cork, said that Cork City was in a very satisfactory condition, and promised to be better, if possible; while Waterford, both city and county, were in a remarkably satisfactory condition. County Waterford supplied not even one case. County Cork had improved; there were a few serious cases from County Kerry, but there was no serious case from County Tipperary. There were a few serious cases from the Connaught area, which includes Limerick and Clare; but

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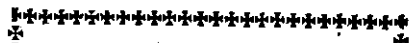
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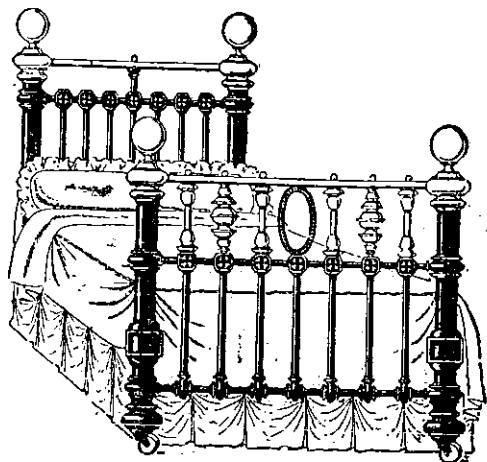
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from Leitrim, Sligo, and Roscommon there was not even one case.

Finance of the Irish Government

'The Finance of the Irish Government' was the title of an address delivered in the Antient Concert Rooms, Dublin, before the Institute of Bankers, by Lord MacDonnell at the inaugural meeting of the session 1911-12. He contended that any settlement of the Irish financial question on the basis of limiting Ireland strictly to her existing contributions to the Consolidated Fund would not be a fair settlement, and said that for the last 115 years the United Kingdom had drawn to the limit of Irish resources and far beyond the limit of relative capacity of Ireland to pay. The expenditure debited to Ireland had, he said, been swollen by illegitimate additions. Dealing with possible Irish economies under Home Rule, he declared that unless all expenditure on social betterment be abandoned and Irish administrative standards reduced below the English and Scotch level, no such economies could be effected as would suffice to meet (from the Irish national revenue) the charges of Irish government and the outlay which Ireland's neglected condition calls for. Professor Kettle said the Irish people could not have control of domestic legislation unless they had control of the Customs and Excise. Mr. A. W. Samuels, K.C., spoke chiefly on the financial stumbling blocks ahead for Home Rule; and Mr. Andrew Jameson, D.L., who presided, said there was no question at present of more interest to Irish business men than that on which Lord MacDonnell had treated.

Campaign Against Bad Literature

The movement against unhealthy reading, started, in Limerick, is still extending. From pulpit, press, and platform it is being earnestly supported. In St. Patrick's Cathedral, Queenstown, on Sunday, December 1, Right Rev. Dr. Browne, Bishop of Cloyne, preaching on the subject, said parents and guardians and all others in authority should exclude from their households pernicious reading. He told those engaged in the book trade that they sinned in circulating bad books and newspapers, and those who preside over public libraries, intended for the improvement of the people, that they were bound before God to exclude from their shelves every book or magazine or newspaper by which the faith or innocence or purity of heart and imagination of those who frequented or used these libraries was endangered. In the diocese of Killaloe, the crusade is being carried on with vigor, with system, and with great success. The Right Rev. Dr. Fogarty has conferred with his Vicar-General on the matter, with the result that in every town of importance in the diocese vigilance committees are being formed. A crowded and representative meeting of the citizens of Kilkenny decided to take steps to prevent the introduction of immoral literature into the city. The attendance was representative of the clergy of every denomination, of the commercial, professional, trades and labor interests of the city.

Accuracy is the twin brother of honesty, and they make such a good working team, pull so well together, that they are able to accomplish much work and do it well. The eye that winces at the false and is always on the lookout for the true will eventually bring success within its vision.

A cable message received last week states that his Grace the Archbishop of Sydney described the State system of secular education as incomplete and unsound. His Grace has challenged the press or Parliament to show any true principle of education that required the elimination or curtailment of religion, and says he will give £100 to a charitable institution if he is shown such.

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People We Hear About

The death of Mr. Henry Labouchere, which occurred last week at Florence, will not be regretted by rogues and frauds of all kinds, especially religious impostors, whom he relentlessly exposed. His wife, who was a fervent Catholic, died in October, 1910..

The Rev. Thomas Gavan Duffy, youngest son of the late Sir Charles Gavan Duffy, K.C.M.G., who was raised to the priesthood recently at the College of the Missions Etrangères, Paris, has left for the field of his labors, Pondicherry, India.

Mrs. Alicia Needham, the well-known Irish poetess and song-writer, has handed over to the Bangor (County Down) Library authorities the library belonging to her late father, Mr. J. W. Montgomery. The collection is one of considerable value, and is highly appreciated.

Chief Inspector Kane, of the London Police, who retired from Scotland Yard early in December after forty years' service, was one of the many Irishmen who have risen to positions of distinction in the London Police. He secured the conviction of many criminals, and, still better, he established the innocence and secured the release of Adolf Beck.

The *Westminster Gazette* points out that for the first time since Confederation, there is not a Scotsman in the Canadian Cabinet. How Scotsmen missed getting even one post is hard to understand. However, it is not likely to happen again. By the way it is interesting to learn that of the eighteen members of the new Conservative Cabinet seven are Anglicans, five Methodists, four Catholics, one Baptist, and one Presbyterian.

Mr. John McCormack, the famous Irish tenor, who left Auckland for Vancouver on Friday, asked a fee of 75 guineas from the Philharmonic Society of Melbourne for the 'Messiah' Christmas Night concert. It was more than the society was prepared to pay, and they were arranging to cry the engagement off, when the Irish tenor came down handsomely by saying he would sing for a fee of £50 and half the profits of the concert. The Philharmonic agreed, and Mr. McCormack was handed a cheque for £250 the day after the concert. The society did well out of the event, but probably regret they did not close with the tenor's first offer.

Some time ago the London *Times* issued a South American supplement containing a lengthy article on 'Englishmen in South America,' including among these Englishmen, Maurice O'Higgins, the father of Bernardo O'Higgins, the Liberator of Chile. Maurice O'Higgins was a native of the County Meath. Our contemporary, the *Christchurch Press*, in the course of an article dealing with the adventurous career of Mr. Francis McCullagh, the famous war correspondent, has made a similar mistake, and calls him an 'Englishman.' Mr. McCullagh was born and educated in Dublin, and was for some years connected with Catholic journals published in Glasgow and Bradford. Later on he was editor of the *Catholic Messenger*, Ceylon, and from there he gravitated to Siam. From there he went to Japan, and later on acted as correspondent for the *New York Herald* during the Russo-Japanese war. He was in Lisbon at the time of the revolution, and sent to the English papers the most readable and reliable account of the dethronement of the young King. He was expelled from Agadir, and was politely requested by the Italians to 'move on' out of Tripoli owing to his comments on their methods of warfare.

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SLANDERING THE MARIST FATHERS

A VIGOROUS DEFENCE

Further persecution seems to be in store for the devoted Marist Fathers in Wallis Island, north of Tonga (says the *Freeman's Journal*). Dr. Brochard, the French Resident there, and the emulator of his anti-Catholic Government, returned to Sydney the other day on his way to the island, fully invested with special powers to break, as he said, 'the powers of the priests' in the island. It is the old, old story.

The saintly Bishop Olier, who spent his life in carrying the torch of divine faith into the pagan darkness of the Islands, sleeps in his lonely grave in the South Seas. He was in charge of Wallis Island when Dr. Brochard first attempted to extinguish the light of the Faith some eighteen months ago. Foiled by the devotedness of the simple islanders, the disappointed Dr. Brochard visited Sydney en route to France, in order to pour his grievances into the sympathetic ears of the French Government. Making it his business then to see that the *S.M. Herald* had an interview, the doctor unfolded the usual tale of priestly influence in the island, which, he alleged, was detrimental to the best interests of the Islands. Bishop Olier happened to be in Sydney at the time, and he gave to the public the true history of the unselfish work of the Marist Fathers in the island.

A significant feature of the Marist mission at Wallis Island is the fact that it is one of the islands where the native population, which is wholly Catholic, has increased. That in itself should prove how beneficial is the work of the devoted priests.

When Dr. Brochard was passing through Sydney the other day he repeated his statements.

Rev. Father Chevreuil (Procureur for the Marist Missions in the South Seas) indignantly denied, in the course of an interview, the libel on the missions. He went further, and made allegations against Dr. Brochard himself, and suggested that in the return of that official to the island to continue his fight against the priests, the 'Masonic Lodge was at the bottom of the whole thing.' 'Even before he arrived at Wallis Island Dr. Brochard boasted that he would crush the Catholic religion and the influence of the missionaries there. He is afflicted with anti-religious monomania. When in possession of his power, he acted in accordance with his strange ideas, but went beyond his right. Wallis Island accepted the protectorate of France, on condition that the King and his Ministers continued to administer the island. The Commissioner's power is restricted to external affairs.'

'All Nonsense.'

'Dr. Brochard says he found most of the population working for the priests, and a very deplorable state of affairs existing,' remarked the pressman.

'All nonsense! He persecuted the priests. The late Governor of New Caledonia (Mr. Bonhoure) went to Wallis Island to investigate the trouble. He held a meeting, to which the Resident and the priests were invited. The missionaries placed their side of the case before the Governor. Some of their accusations against Dr. Brochard were very serious, and they rebutted the calumnies levelled against them. The Governor rebuked the Commissioner, and asked that he should apologise to Father Bazin, the Superior of the mission. I might say that this Governor of New Caledonia was not a Catholic, but a Protestant.

'Dr. Brochard speaks of the wealth of the priests, of their fine churches, their residences, and of their four plantations. If the natives have churches, it is

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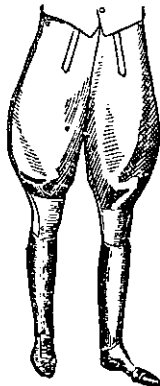
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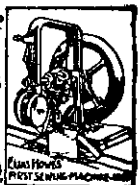
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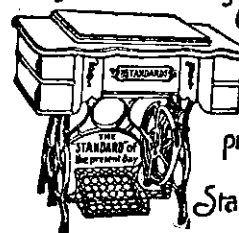
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to their credit. Besides, they belong to them, not to the priests. The priests must have houses. In Wallis Island the presbyteries cannot excite the envy of anybody, not even Dr. Brochard, who has his own European house and, besides, a very large plantation. It is quite natural that the natives should work to build their churches, the presbyteries, and occasionally help the mission. The custom of European races is to contribute towards the Church with gifts of money; among the natives the custom is to offer the contribution of their manual labor.'

Financing Missions.

'According to Dr. Brochard, the priests have made attendance at church services compulsory, a penalty of five francs being imposed on absentees. The laws concerning the Catholic religion are the same everywhere. A missionary amongst the natives would no more than any priest in Sydney think of imposing a fine on the Catholics who stayed away from church on Sundays. These are venomous statements, and only show the extent of his hatred for the Catholic missionaries in Wallis Island.

'Again, Dr. Brochard says that he will propose a poll tax to cover several expenses and to build schools. As far as the schools are concerned, he need not take the trouble, and he will not take it, because the schools have been built already by the Catholic mission. Last year he accused the priests of compelling the natives to build a great stone cathedral and a big house for the priests. They enlarged a church for their convenience, and what Dr. Brochard took for a big house for the priests was a very substantial school, which is now finished. I may say that a great deal of the expenses of the mission are on account of the churches and schools. Whatever the Wallis mission receives from the Propagation of the Faith fund, the gifts from friends and relatives of the missionaries, the revenue from the mission plantations, everything is spent for

the building and keeping of churches, schools, and for other good mission works in Wallis Island only. Catholic priests do not leave France and go to the missions in order to get rich.'

Alleged Tyranny.

'What about the alleged tyranny of the priests?' 'That exists only in Dr. Brochard's imagination,' Father Chevreuil continued. 'According to him, when the king realised the position, he and his council decreed the expulsion of the Superior of the Mission, and Dr. Brochard was requested to secure the execution of the decree. That is the story. Now this is the truth. The Resident approached the King, and tried to get his signature to the document expelling the Superior of the mission. For fourteen days the king resisted, in spite of the anger and threats of Dr. Brochard. Afterwards the king declared to the priests and to the late Bishop Olier that he was compelled to sign his name against his will. The natives got so angry at that action of the king that they marched in a body to the king's house, deposed him, and elected a new king.'

'Now, the deposition of the king was made against the advice of some of the priests. Dr. Brochard, however, states that the mission raised a revolution, and 500 natives attacked the king and menaced the French Residency. The fright which Dr. Brochard experienced on that occasion, though he was in no danger, can only explain the extent to which he has drawn on his imagination. The election of the new king was ratified by the Governor of New Caledonia, and the French warship Kersaint fired three guns in his honor. Though a petition was made for his dismissal, not by the Marist Order, but by the King and the Minister of Wallis Island, Dr. Brochard goes back to his former place. He has nothing to fear from the priests, who do not interfere in Government business. But it is hard to say what may happen in the future.'

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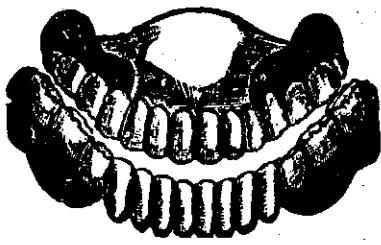
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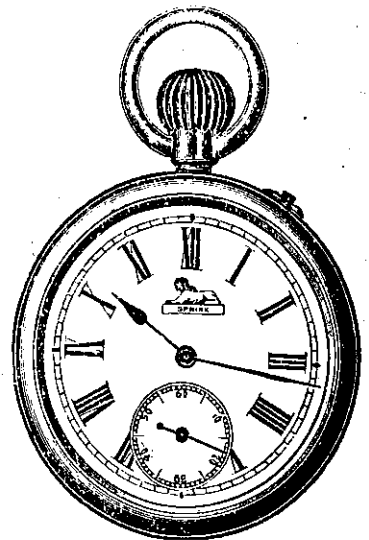
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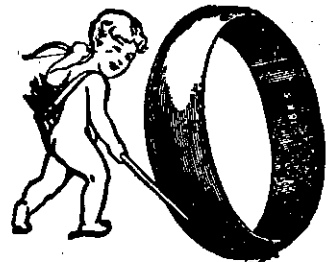
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Every description of Furniture to
Order in our own Factory.

Dr. Brochard returned to the attack the following day, when he repeated his allegation in the *Herald*, and wailed: 'Don't forget that I am absolutely alone in Wallis Island—alone among a lot of fanatics. I have not even a single policeman with me.' As to my having taken fright and run away when the revolution was raised on the island—well, the best answer I can make is that I am going back.'

A Rejoinder.

The controversy reached another stage a few days later, when the Rev. Father Chevreuil, S.M., made the following statement:—

'As a preliminary remark, I must say that it is extremely undignified on the part of a French Government official to go out of his way to attack and calumniate before an English community his own countrymen. If Dr. Brochard had, I do not say the sense of truthfulness, but the least particle of patriotism, he would have refrained from such an odious course. His offhand way of answering my remarks by saying, "I will treat them with contempt," is a tactic common to those who cannot find any reasonable explanation or a way to extricate themselves from an embarrassing position. He has nothing better to say than that he thinks the worst turn he could do the priests in Wallis Island would be to have my statements published and distributed amongst the natives. I pray that he will not hesitate to do so, and I shall willingly and generously contribute towards whatever expenses are incurred in this way.'

Trouble and Bloodshed.

'A few more remarks will show that Dr. Brochard only is to blame for all the trouble. He went there with the set purpose of fighting against the Catholic mission. His friend and champion, the correspondent

whose letter was published in Saturday's *Herald*, states that Dr. Brochard "is doubtless invigorated with reasoned hatred of the Catholic priests," and so on. This also was found out by his predecessor in Wallis Island, Dr. Viola. Compelled to stay a few weeks in the island before taking his departure, Dr. Viola had time enough to examine the administrative methods of Dr. Brochard, and declared to us afterwards that there would be trouble and perhaps bloodshed in Wallis Island before six months had elapsed. Dr. Brochard was not the first French resident in Wallis. Before him several officials had administered the island. They were not, most of them, religious men, and might have had different views from those held by the priests, but they were at least as enlightened as Dr. Brochard, and had cordial relations with the mission.

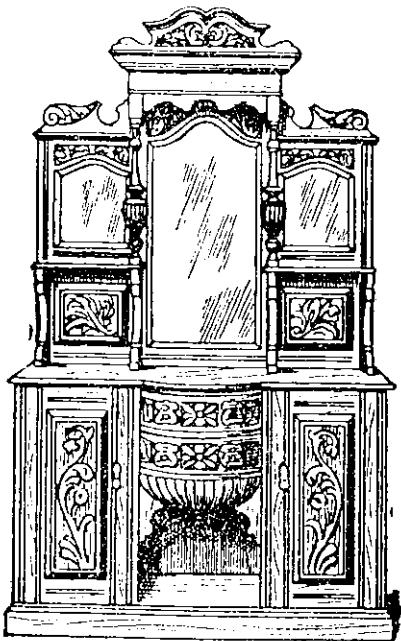
'Dr. Brochard himself admits that he started the trouble, though he complains that he has been persecuted. I quote his own words: "He talked to the natives, and to the king in particular. He showed them how heavily the yoke of the priests pressed upon them." The happy natives and the king himself—though he is said to be a shrewd old man—never suspected before that they were badly treated. Why? Because the state of things as described by Dr. Brochard did not exist.'

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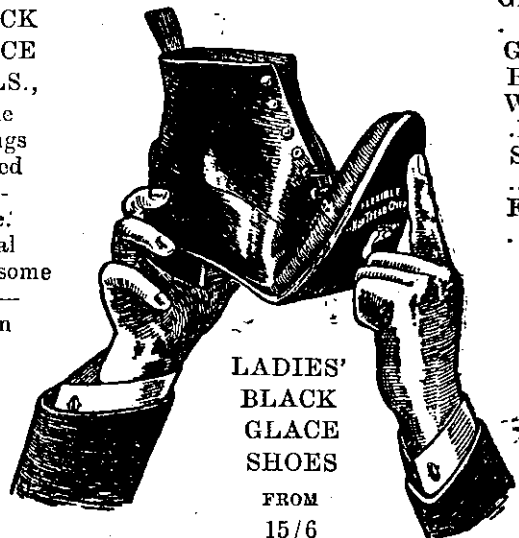
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Inspection of our Showroom invited.

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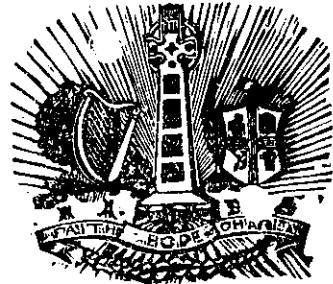
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NEW ZEALAND DISTRICT, No. 3.

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The Entrance Fees are from 2s 6d to £4, according to age at time of admission.

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Funeral Allowance: £20 at the death of a member, and £10 at the death of a member's wife.

In addition to the foregoing, provision is made for the admission of Honorary Members, Reduced Benefit Members, and the establishment of Sisters' Branches and Juvenile Contingents. Full information may be obtained from Local Branch Offices or direct from the District Secretary.

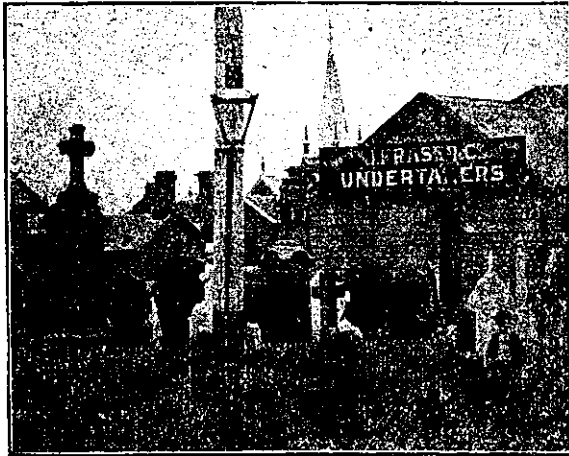
The District Officers are anxious to open New Branches, and will give all possible assistance and information to applicants. Branches being established in the various centres throughout the Colonies, an invaluable measure of reciprocity obtains.

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The New Zealand Catholic Prayer Book
By the Australian Catholic Truth Society.

This Book is identical with the Australian Catholic Prayer Book, published at the request of the Third Australian Plenary Council, which is so highly recommended. Price 6d, post free, from the N.Z. Tablet Co.

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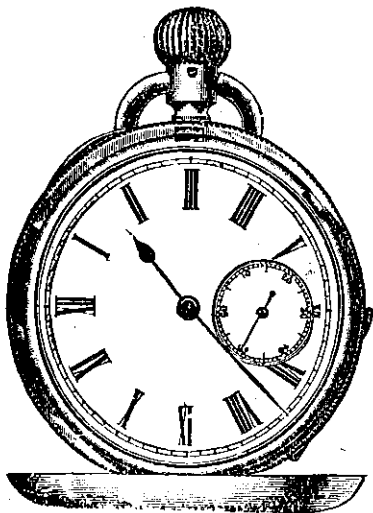
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Reinsurance Fund	-	-	-	250,000	770,000
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Losses paid by Company to date	-	-	-	-	£7,923,736

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The Catholic World

CANADA

CHURCH STATISTICS.

Canada had in 1800 but a single diocese, with 160,000 Catholics; now it contains 2,250,000, 20 Bishops, 9 Archbishops, 3 Catholic universities, and 32 seminaries. There are 28 religious Congregations of men and 60 of women.

ENGLAND

REPLANTING THE FAITH.

The Bishop of Northampton in his Advent Pastoral says:—Now during the period [thirty years] the number of Catholics [in the diocese] has almost doubled, having risen from 7462 in 1880 to 14,725 in 1910. Small as our numbers still are, this increase of cent. per cent. in thirty years is remarkable, and I believe unique, in one important feature. It is almost entirely accounted for by conversions, which total no less than 5818 souls out of the 7263 added to the Catholic population of the diocese during the period under review. It is extremely doubtful whether any other diocese can show anything approaching such a proportion. Moreover, the work of conversions has not been intermittent. It has been steady and progressive, rising from an average of about 160 a year in the eighties and nineties; passing the 200 in 1896; and reaching a maximum of 306 in the year 1910.

INDIA

PROGRESS OF THE CHURCH.

The details kindly supplied by the 41 Catholic missions of these countries for the *Catholic Directory of India* now in the press enable us (*Catholic Herald of India*) to submit the following statistics for 1911, the increase per cent. for ten years being in parentheses:—Catholics—India, 2,103,636 (13.5); Burma, 88,447 (58.6); Ceylon, 322,163 (13.0). Priests—India, 2554 (8.3); Burma, 105 (20.45); Ceylon, 229 (37.9). Churches and chapels—India, 4914 (16.5); Burma, 478 (118.3); Ceylon, 712 (17.3). Colleges and schools—India, 3230 (17.35); Burma, 144; Ceylon, 725 (37.3). These figures are cheering and encouraging, and the reader will forgive their apparent dryness for the sake of definiteness. The increase of 13.5 per cent. of the Catholics of India compares favorably with that of 7 per cent. of the whole population in the same decade; while that of Burma is remarkable. In Ceylon both Catholics and all others have increased 13 per cent.

FRANCE

STATE AND CATHOLIC SCHOOLS.

The statistics just published by the Ministry of Public Instruction should constitute a great encouragement to French Catholics, and stimulate them to yet more strenuous efforts to combat the anti-religious propaganda of masters and mistresses employed in the State primary educational establishments (says the Paris correspondent of an Irish paper). The statistics—which for the most part do not go beyond the end of 1910—demonstrate clearly that the interdiction of a number of anti-religious and anti-patriotic text-books used in many Government primary schools had had even at the end of 1910 most salutary effects, and that during 1911 the religious revival, and consequently the opposition to Materialist theories, has gone on rapidly gaining strength. The figures show that if the population of the State primary schools has increased, that of the free Catholic establishments has augmented more considerably. At the end of 1910 the number of public schools in France and Algeria had within twelve months risen from 71,269 to 71,491, and the number of pupils attending them from 4,064,559 to 4,135,886, making a gain of 222 schools and 71,327 pupils. It is necessary to point out that this increase in the number of pupils was, to at least some extent, swollen

by the law which raised by one year the age at which the pupils of State educational establishments could present themselves at the examinations for the certificate of primary education. However, as that law applies also to the pupils attending private schools it is permissible to compare the augmentation with that of the Catholic establishments. During the same period the number of private (Catholic) establishments of primary education in France and Algeria rose from 14,298 to 14,428, and that of the pupils attending them from 933,749 to 960,712. The gain was consequently 130 schools and 26,963 pupils. Therefore in one year the number of public schools increased 3.10 per 1000, and that of the pupils attending them 17.26 per 1000, while the private schools augmented 9 per 1000 and the number of pupils attending them 28 per 1000. That result is undeniably very satisfactory, especially when it is remembered the State schools are supported by the public treasury, and that the Catholic schools can depend on nothing but voluntary contributions.

ROME

CARDINAL LOGUE RECEIVED BY THE HOLY FATHER.

Though the great public functions connected with the creation of new Cardinals at the centre of Christendom have concluded (writes a Rome correspondent), his Eminence Cardinal Logue (attended by his chaplain, Rev. Michael Quinn, Adm., Armagh) still remains in Rome for the transaction of various important matters connected with the Church. Amongst the subjects discussed by his Holiness Pope Pius X. when granting an audience to Cardinal Logue recently the subject on which his Holiness made, perhaps, most interested inquiry was the working of the new regulations relating to the First Communion of children in Ireland. Pius X. was extremely pleased to hear of the immense numbers of little children who now in organised sodalities were receiving Holy Communion devoutly at regular periods. Cardinal Logue presented his Holiness with the Armagh Archdiocesan Peter's Pence collection, amounting to over £700. Rev. Michael Quinn, Adm., Armagh, was also received by his Holiness in audience immediately after the Cardinal. In view of recent unauthorised rumors regarding the Pope's health, it is interesting to know that on the occasion of Cardinal Logue's audience his Holiness, despite the fatigue incidental to such an occasion as the great public Consistory through which he had just passed, looked extremely well and quite strong.

SPAIN

THE PREMIER GAINS EXPERIENCE.

Experience of power has taught Senor Canalejas useful lessons. There has been an orientation in his policy. He no longer believes that there is wisdom in conciliating extremists such as Senor Lerroux. At a banquet in Madrid on November 23 he proclaimed his determination to resist them to the last. Whilst he professed Liberal principles, he is, he declared with emphasis, a lover of law and order, and is resolved to defend at any cost the rights of the monarch who gave him his confidence, and of the State. A revolution had been organised by plotters beyond the Pyrenees in union with Spanish Republicans and Socialists, and to suppress it he had to suspend the Constitutional Guarantees. He would do the same thing again if the necessity arose. The Premier (remarks the *Catholic Times*) is well aware how much of the success of the monarchists at the municipal elections was due to the Conservatives who joined in the coalition against the Republicans, and he was careful to let them know that the Liberals will preserve 'the necessary ties' with them. He disclaimed, too, the wish to persecute the religious Orders. He promised that when the Cortes are reopened in the early days of the New Year he will put forward an extensive programme of social reforms. If he keeps this promise he may retain his position at the head of the Government for a considerable period longer.

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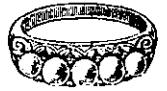
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The advantages of dealing DIRECT with a MANUFACTURING FIRM must obviously prove MOST ADVANTAGEOUS to Purchasers.

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£7 10s.



Beautiful Pearl
£5 10s.



18ct Wedding Ring
30s.



18ct Buckle
(Extra Heavy) 40s.

SPECIAL—

To purchasers of Engagement Rings a Special Discount of 20 per cent. allowed. One dozen Silver Spoons given free to purchasers of a Wedding Ring. Size card sent free to any address.

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J. S. COLLINS, PROPRIETOR.

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TERMS MODERATE.

Best Brands of Wines, Spirits, and Beer. First-class Sample Room.

A Porter will attend Passengers on the Arrival and Departure of Steamers. First-class Stabling. Horses and Buggies for Hire.

IN ASHBURTON . . .

There are some who want watching,

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Death of Archbishop Navarre of New Guinea

His Grace Archbishop Navarre, of British New Guinea, died in the Townsville (Queensland) Hospital last week.

By the Japanese mail steamer Nikko Maru, which arrived in Sydney on January 10, Archbishop Navarre, who was Vicar-Apostolic of British New Guinea until the beginning of 1908, when owing to advancing years—he was over eighty—he resigned, was a passenger as far as Townsville, where illness obliged him to go ashore for treatment. It was his Grace's intention to enter St. Vincent's Hospital as soon as he landed in Sydney. He was accompanied by the Rev. Father Pages, M.S.H. His Grace was consecrated titular Archbishop of Cyrrhus in 1887.

Stone's Otago and Southland Directory

We have to thank Messrs. Stone, Son, and Co., Ltd., Dunedin, for a copy of their Otago and Southland Directory for the current year. This is the twenty-ninth issue of this very useful and reliable publication, and like its predecessors it contains numerous improvements in addition to the great mass of information supplied in previous editions. In order to facilitate the finding of names, a number of references are given throughout the alphabetical division. By means of these references a person, looking for a name of which he knows the pronunciation only, will find the information sought for, where otherwise he might be at a loss, through an unusual mode of spelling the name not occurring to him at the time. The principal divisions of the work are:—Street, country, alphabetical, trades, municipal, official, judicial, educational, and ecclesiastical directories; railway, postal, and telegraphic information. The 'New Zealand Annual,' consisting of 150 pages, gives a great deal of useful information about the Dominion as a whole, and will be found to be a very handy and convenient work of reference. The maps and plans that accompany the work have been prepared specially for it, and corrected to date. The Directory is a work which should not be absent from the desk or library of any business man or farmer in Otago and Southland.

Persons suffering from ordinary colds, tickling coughs, bronchial and nasal catarrh, sore or relaxed throat, huskiness, loss of voice, asthma, bronchitis, tightness of the chest, pleurisy, or influenza cough will find prompt and efficient relief and strength by taking one or two teaspoonfuls of TUSSICURA several times a day.

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Domestic

BY MAUREEN.

Peeling Onions.

When peeling onions do so in a free current of air, or near the fire, and much of the discomfort caused to the eyes when doing this work will be spared. Knives used for onions should be rubbed briskly up and down in earth; this quickly removes the taint of onions. It is better to keep a special knife for the purpose.

Worth Knowing.

An easy way to clean curtain pins and rings that have become black with use is to put them in a bowl with hot water and vinegar—two parts vinegar to one of water. Let them stand all day, then rub with a coarse cloth and they will be like new.

Baking soda gives instant relief to a burn or a scald. Applied either wet or dry to the burned part immediately the sense of relief is magical. It withdraws the heat and with it the pain.

Moths in Furniture.

Incessant watchfulness is necessary if moths are to be kept out of furniture. It is advisable to use a small broom whisk for brushing out the corners of chairs and sofas, and the whole surface of saddlebag suites should be vigorously brushed at least once a week. Insectibane may be blown into the crevices out of sight after the furniture has been brushed.

New Boots.

All new leather is said to 'draw' the feet at first, and new boots should be worn only for short periods, till the feet are accustomed to them. Wearing them indoors near a fire is a very good plan to season them, as the heat helps kid and leather to give or expand to the feet. A good plan is to dip a sponge or cloth in hot water and put it on the place where the boot draws most. But this should never be done for children. Their boots and shoes should always be light and soft, because their little feet are very tender and soon tire; heavy boots and shoes are injurious to very young children.

A Simple Trifle.

Warm about two tablespoonfuls of jam with water and lemon juice. Split some sponge cakes, smear with a thick layer of jam, and cut them in two. Arrange half the sponge cake and some ratifias or macaroons on a glass dish, and sprinkle with some almonds, blanched and shredded. Strain half the jam and water over them. Pile the remainder of the sponge cake, ratifias and almonds on top, and soak these with jam and water. Make a custard, and while it is hot, pour it over the sponge cake. Stir the remainder till cold, and pour it over the trifle to form a thick coating. Whisk the cream till it is slightly thickened, and the white of an egg to a stiff froth. Mix them together, add castor sugar and vanilla essence, and arrange it on top of the trifle. Any kind of fruit syrup may be used instead of the jam and water.

To Launder Colored Linens.

Colored linens are regarded as necessities nowadays, and it is well to understand how to launder them in a way that will help to retain their fresh appearance. Most colors require either salt or vinegar in the rinsing water to fix them; as a rule, the lighter colors take salt; the darker ones vinegar. Both are used in the proportion of a tablespoon to a quart of water. When in doubt use both. For lilac, mauve, or purple, vinegar will be found to slightly intensify as well as preserve the color. Blues are often ruined by their first trip to a careless laundress. Any shade of blue may be permanently fixed by soaking first in a bucket of water into which an ounce of sugar of lead has been poured. Some prefer to iron without starching, but if a suit is required to be stiff it should be dried before starching—but in the shade, never in the sun. Linen should never be boiled. Pale green is a color that fades easily, but a little alum in the water will fix it.

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Science Siftings

BY 'VOLT.'

An Enormous Tree.

A wonderfully straight giant Douglas fir, growing in the great fir timber belt in Washington, measured seven feet nine inches at the base, and reached a height of 300 feet. From it 40,000 feet of serviceable lumber was obtained, and from the material alone a two-story house containing fourteen rooms was built.

'Gigantic' Indeed.

The White Star liner *Gigantic*, which is to be built by Messrs. Harland and Wolff, Belfast, will be 1000 feet in length, 112 feet beam, and will have a displacement of 70,000 tons. There will be accommodation for over 4000 passengers, and the vessel will cost nearly £2,000,000. Her appointments will include golf links, cricket field, and tennis court.

Unique Newspaper.

In British Columbia there is a little newspaper, the *Kamloops Wawa*, circulated among several tribes of North American Indians. The unique feature of this journal is that it is printed in shorthand. Some years ago the Rev. J. M. Le June, a Breton missionary, arrived in British Columbia to take charge of a territory some fifty miles square. According to the *Strand*, he found the great obstacle to his work to be the absence of any means of written communication, as the natives had no written language of their own. His repeated efforts to teach them to read and write by ordinary methods failed entirely. This missionary was acquainted with the simple French Duployan shorthand, and then conceived the novel idea of teaching the Indians to write their own language phonetically by means of the shorthand characters. He adapted the stenographic signs to the Chinook language, and the experiments proved a complete success. There are to-day three thousand Indians able to read and write their own language by no other means than shorthand. 'Wawa' means 'talk' in the Chinook, hence the title of the little newspaper, which has been the natural outcome of the missionary's undertaking.

Threshing Machines.

The flail is the most ancient instrument for threshing grain, although it is possible that the tramping of the straw under the feet of horses, oxen and men is a close second. The Romans used a machine called the 'tribulum,' a sledge loaded with stones or iron and drawn over the grain sheaves by horses or oxen. The first machine attempted in modern times for the work of threshing was invented by one Michael Mengies of Edinburgh, about 1732. Some thirty years later Andrew Meikle built a similar machine. It was not until the middle of the nineteenth century, however, that the threshing machine reached anything like its present perfection.

Man Would Be a Wonder if Built on Insect Scale.

A beetle can draw 40 times its own weight. If a horse were proportionately as strong it could haul five tons.

If a man could travel as fast in proportion as locusts he could go around the world in a day or so.

A flea can jump 200 times its own length; for a man that would be a leap of a quarter of a mile.

If a man could travel as fast proportionately as a fly he could cover six miles a minute.

If a man had a dragon fly's appetite he would eat a whole roast chicken, vegetables and pie in five minutes and then eat another meal of the same amount, and keep that up all the afternoon.

If the average baby ate as much as the silkworm baby does it would, when a month old, be bigger than the giants you read about in the fairy stories.

It is only because these insects are so very small that there is enough food to go around. If there were one species of insects as large as human beings they would eat everything up.

Intercolonial

The Christian Brothers' College, which has been just erected at Warwick, will be opened on Sunday next.

The Rev. Father P. J. Donovan, of Gundagai, has been an inmate of Lewisham Private Hospital for several weeks. His condition is somewhat serious.

The unveiling of the monument erected to perpetuate the memory of the late Dr. Kevin Izod O'Doherty and his gifted wife will take place in Toowong cemetery, Queensland, on Sunday, January 28.

Two new Dominican priests—Revs. M. O'Byrne and I. Doyle, O.P.—arrived recently in Adelaide from Home. Father O'Byrne is a Wicklow man, but served for some years in the West Indies; Father Doyle is a Wexford man, and spent five years in Lisbon.

His Grace the Archbishop of Sydney, accompanied by the Rev. P. Murphy, was among the number of prominent citizens entertained at lunch on board the R.M.S. *Orama* by Mr. David Anderson, general manager of the Orient company in Australia, to celebrate the visit of the latest and largest Orient liner to Sydney.

The Very Rev. Father Thomas Hayden, vice-president of St. Patrick's College, Manly, and his brother, the Rev. Father W. Hayden, of Fern Hill, and the Rev. Father P. J. Walsh, P.P., Wollongong, were to leave Sydney for Ireland on Wednesday, the 24th inst., by the German steamer *Seydlitz*, on a twelve months' holiday. On the way they intend visiting Egypt and the Holy Land, Rome, and other places of interest in Europe.

Rev. Father Shiel, Administrator of St. Patrick's Cathedral, Ballarat, who has been connected with the Australian mission for fourteen years, intends leaving shortly on a twelve months' tour of Europe and the East. During the tour, Father Shiel will spend some time in the County of Meath, Ireland, where his mother resides, and will also visit China, in which country his sister is a nun in the Franciscan Order.

We have received the *Almanac* of the diocese of Maitland for the current year, and desire to congratulate the compilers on the excellence of that very useful publication. From it we take the following statistics regarding the diocese. Total Catholic population, 30,040; Catholic schools, 56; pupils in Catholic schools, 4401.

The Rev. Father M. H. McInerny, O.P., who has been working in Adelaide for seven years past, left recently for Ireland, whither he has been recalled to undertake important literary work for the Dominican Order. His Catholic Truth Society pamphlets are well known. Before Father McInerny's departure the people of the Balaklava and Brompton parishes presented him with an address, a watch, and a purse of sovereigns.

Speaking at the inaugural meeting of the St. Patrick's Day celebration committee at the Chapter Hall, Sydney, His Grace the Archbishop made a special appeal to all friends of Ireland, and particularly non-Catholics, to join hands with their fellow-men in the joyous celebration of the National festival. In the course of his remarks His Grace said: In Ireland all were not Catholics, but in a certain way they were more honored and sometimes were more Catholic than the Catholics themselves, only they did not go to confession or abstain from meat on Friday. As far as their own legislators were concerned, he had been told that they secured greater warmth and cordiality of support because of their upright, honest convictions. He would not ask non-Catholics to go to Mass, but would ask them to glorify St. Patrick in a national sense, as he was the ideal of the Irish people, and represented the twin love of Church and Country. It would never happen that anyone not a Catholic would find offence to his religion by joining with them in the celebration of St. Patrick's Day.

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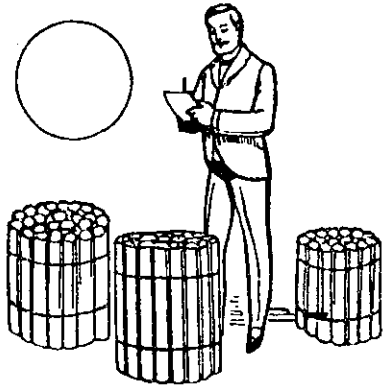
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The Family Circle

THE PROPER TIME

'Will you play with me? Will you play with me?'
A little girl said to the birds on a tree.
'Oh, we have our nest to build,' said they:
'There's a time for work and a time for play.'

Then, meeting a dog, she cried, 'Halloo!
Come play with me, Jip, and do as I do.'
Said he, 'I must watch the orchard to-day:
There's a time for work and a time for play.'

A boy she saw; and to him she cried,
'Come, play with me, John, by the greenwood side.'
'Oh, no!' said John, 'I've my lesson to say:
There's a time for work and a time for play.'

Then thoughtful a while stood the little miss,
And said, 'It is hard, on a day like this,
To go to work; but, from what they all say,
'Tis a time for work, and not for play.'

So homeward she went, and took her book,
And first at the pictures began to look;
Then said, 'I think I will study to-day:
There's a time for work and a time for play.'

THE SPITE HOUSE

'You're mean, Kitty Perkins.'
'So are you, Patty Parker, and if you don't look
out, I shall take all my things out of this playhouse
and have 'em somewhere else. Then how would your
old playhouse look?'

To grandma, sitting on the verandah, the cross
voices were wafted loudly from the corner playhouse
under the plum trees, and grandma looked troubled.

Kitty! Patty!' she called clearly.

At first Kitty and Patty did not hear, their own
voices were too loud, but when grandma walked down
across the lawn, and stood in the doorway of the play-
house, they both looked up, just a little ashamed.

'Did you ever hear about the old Spite House in
Marblehead?' asked grandma smiling. 'Come up on
the verandah and have a peppermint while I tell you
about it.'

Kitty and Patty loved peppermints and, moreover,
they loved grandma's stories, so, without looking at
each other, they walked stiffly beside grandma up to
the verandah.

'Down in the queer old town of Marblehead on
the Massachusetts shore,' began grandma, when Kitty
and Patty were settled on either side of her, munching
the pink peppermints, 'there is a very odd-looking
house. It looks just as if some one had taken a big
knife and sliced out a quarter of it, just as you cut a
square corner out of a loaf or cake.'

'How funny!' cried Kitty.

'What made it that way?' asked Patty.

'That's just what I'll tell you, if you'll listen,'
said grandma.

There once were four brothers who lived together
in that house when it was a whole house and not three-
quarters of one. And then one day the brothers had
a quarrel, and one of them said:

'If I can't have my own way I shall go off, and
I'll take my share of the house with me.'

'But the other brothers did not give it up, and
the next day the other brother came with workmen,
and they measured the old house and divided it into
quarters. Then they sawed and chopped and cut and
took away one-quarter to another place, and there the
fourth brother lived all alone. Everyone in Marble-
head knew about the quarrel; so the story has come
down to this day, and if you go to Marblehead and
follow a certain winding little street to the water's
edge, there you will see the "Old Spite House," as it
has been named.'

Kitty and Patty were very quiet as grandma
finished the story.

Then Patty said slowly, 'I guess we don't want
our playhouse to be a spite house. Come on, Kitty,
let's have dinner for the dolls.'

'All right,' said Kitty happily.

'And here are some pink peppermints for dessert,'
said grandma, as she kissed each little girl.

TENDERNESS TO THE OLD

Nothing is more beautiful or Christ-like in the
character of the young than a kind and gentle regard
for the old. They whose failing steps are slowly de-
scending the sunless slope of age have but one consol-
ation as the years speed by them, and that is the tender-
ness and consideration of those on whose lives the
beauties of the morning are breaking. Age is a season
of physical infirmity, of mental retrospection, of shat-
tered dreams and earthly disappointments. No more
for the old is there a glamor in the rolling stars, no
more freshness in the spring, no more a triumph in the
years. The thousand melodies of the present sound far
off to their aged ears and its charms are blurred in
the ears and eyes whose tears fall on the graves of old
affections. Treat them gently, for by their travail
and their sacrifice are ye the possessors not only of
existence in the world in whose splendors ye exult, but
also for the prosperity and happiness ye thoughtlessly
enjoy. Never mind if she and he be old and feeble
and of humble garb—they look to you in their helpless
years to aid with gentle courtesy their tottering steps.
God's blessing will reward you if you do.

SECOND THOUGHTS

A young widow went to select a monument for her
recently deceased husband. After due consideration
she picked out a stone and ordered the following inscrip-
tion placed upon it:—'My grief is more than I can
bear.' The man who was to erect the monument was
a little tardy in doing it, and the widow re-married
before it was done. This fact worried him, as he feared
that he might have to change the wording of the inscrip-
tion. So he called upon the lady and told her that
he was now ready to do his work, and after some hesita-
tion asked her if she wished to change the wording of
the inscription in any way.

She politely replied: 'No, just as I gave it, only
add at the end the word "Alone."'

HISTORIC DOGS

The brave pioneers in the New World had very few
consolations, so it makes one feel glad to read in their
records that they often enjoyed the companionship of
faithful dogs. When Balboa was guided to the Pacific
Ocean by the Indians, he had with him his dog, Leo-
cico, 'the terror of the savages.' Ponce de Leon's
dog, Berezillo, was as good as a warrior to his master;
it is said that he could distinguish those of the Indians
who were allies from those who were enemies of the
Spaniards. De Soto's favorite dog, a splendid hound,
once sprang at a treacherous Indian who had killed a
Spaniard, and tore the savage to pieces. Pilot, an-
other dog that figures in history, was one of the band
which warned De Maisonneuve, founder of Montreal,
of the approach of hostile Indians, thus giving the
soldiers time to prepare for the attack which followed.

WIT

Chief Justice Story attended a public dinner at
Boston, at which Edward Everett was present. De-
siring to pay a delicate compliment to the latter, the
learned judge proposed, as a volunteer toast—'Fame
follows merit where Everett goes.' The brilliant scholar
rose and responded—'To whatever heights judicial
learning may attain in this country, it will never get
above one Story.' The applause which followed lasted
for twenty minutes.

WHY CAT FAMILY DIDN'T MOVE W.M.M.W.

Mrs. Dappled Gray lived in the barn where the hay was stored with her three little kittens. One Kitty was black and one white and one gray, just like his mamma cat.

When they got big enough to open their eyes, Mrs. Dappled Gray told her kittens all about the lovely big house and the milk and bread which they should have when they got big enough to go there for their meals as she did.

Every time Mamma Cat came back from the house she told the kittens about the lovely romp she had with the baby, and how sunny and nice it was there, till they could hardly wait to go and see it all for themselves.

One day Mamma Cat said, 'I have found a nice new house for you in a very large trunk, where some old clothes are kept, and I think we will have it at once.'

Then she picked up black kitty and walked right out of the barn with him in her mouth. Mamma Cat went into the hall upstairs and dropped black kitty into the open trunk there. Then she started for the white kitty.

But what do you think! The lady who owned the trunk came out, and, seeing it open, shut it with a bang. She did not know that a dear little fat kitten was in there.

Oh, how frightened Mamma Cat was when she came back with white kitty! She scratched and clawed the trunk, and rushed to the lady who was playing with her baby in another room. 'Mee-ow, mee-ow! You have your baby and I want mine,' she cried, and rubbed against her dress.

The lady saw Mamma Cat jump on the trunk and scratch it with her sharp claws. 'What can the matter be?' said the lady; and she opened her trunk. There cuddled up in the clothes was black kitty, sound asleep.

Before the lady could ask Mamma Cat a single question, she had picked up black kitty out of the trunk and started for the old home and the barn.

When she got the three babies back in the hay, Mrs. Dappled Gray Cat told them that the house was a very nice place to go, but the barn was the best home to bring up little kittens.

FAMILY FUN

A Trick With Numbers.—'Mind-reading' games are popular at gatherings of young people. If any boy wants to contribute something of the sort, here is an old law of numbers which will enable him to mystify the uninitiated. If from any number of two or more digits you subtract the sum of the digits, the remainder will always be divisible by 9, and the sum of the digits in the remainder will be 9, or a multiple of 9. For example, take 25 as your number. The sum of the digits is 7. Subtract 7 from 25, and you have 18—which is twice 9. Or try a larger figure—say 7985. The sum of the digits is 29. This subtracted from 7985 leaves 7956, which is just 884 times 9, and the sum of whose digits is 27, or 3 times 9.

So much for the principle. The trick consists in applying it backwards. Ask some one first to choose a number; second, to add together the digits composing it; third, to subtract this sum from the original number; fourth, to drop out any one figure from the remainder; and fifth, to tell you what he has left. By adding together the figures that he gives you, and subtracting this sum from 9, or from the first multiple of 9 that is large enough, you can at once announce the figure that was dropped out. Suppose he says that he has 795 left. The sum of these digits, added together, is 21. This you subtract from 27—the nearest multiple of 9 that is larger than 21—and discover that 6 was the figure dropped out. It will take your friends a long time to find out how you perform this marvel.

WANTED KNOWN—That Bill-heads, Circulars, Cards, Programmes, and General Printing of every description are executed at the Tablet Office. Moderate rates.

On the Land

Cows that go dry of their own accord are generally unprofitable for dairy purposes. They should be dry six or eight weeks before calving, but they should be made to dry off. A good cow should be giving at least sixteen pounds of milk per day when the drying process is begun. Ten weeks before calving reduce the feed for a week, milk her only once a day for a week, and the next week every other day. Then stop, for if milking is continued the cow is bound to respond. Sometimes two or three days after milking has been entirely stopped it may happen that the udder will cask a little. In this case milk a little, but generally nothing of this sort occurs. Six weeks previous to calving the cow should be quite dry.

There was a yarding of 2401 sheep at Burnside last week. The sale opened rather weaker compared with the previous week, the result being that a reduction took place of from 6d to 1s per head for wethers and 1s, and in some instances as much as 1s 6d, for ewes. The highest prices realised were 21s 9d, which was brought by both lines of wethers and ewes. The yarding of lambs totalled 490. Taking the quality into consideration, values were slightly firmer, and prices ranged up to 16s. The quality of the 194 cattle yarded was fair. Towards the end of the sale bullocks were back fully 10s per head as compared with the previous sale, whilst cows and heifers brought 10s to 15s per head less. Highest values went up £14 10s per head. The decrease in prices (says the *Otago Daily Times*) was caused by the large number of cattle forward, it being the largest yarding penned for some time.

At Addington last week there were large yardings of nearly all classes of stock and a good attendance. Fat cattle showed no change. Store sheep and fat lambs sold well. Pigs were in keen demand, but eased off towards the end of the sale. There was an entry of 2680 lambs, and both condition and quality showed a considerable improvement over late yardings. There was better competition in consequence of the larger supply, the exporters bidding more freely. Best lambs made 14s 6d to 17s, and lighter 12s 10d to 14s. The yarding of fat sheep was a moderate one in point of numbers, but included some good lines of wethers and ewes. The range of prices was: Prime wethers, 17s 6d to 21s; others, 12s 6d to 17s; prime ewes, 16s 6d to 18s 6d; extra, to 20s. There were only 180 head of fat cattle penned, all being local entries, though the quality was medium, and the prices were firmer. Steers made £7 2s 6d to £13 10s; heifers, £5 5s to £9 5s. A small entry of fat pigs sold well under a keen demand. Choppers made 55s to 80s; large baconers, 60s to 73s, and smaller, 48s to 57s 6d (equal to 6d per lb).

To tell the age of a horse (says Professor E. L. Potter, of the Oregon Agricultural College), notice his teeth, his ribs, the flesh on his tail, and the skin on his cheeks. In a young horse the skin on his cheeks is soft and elastic and flies back quickly, while in an old one the skin is lifeless and goes back to place more slowly. There is a wider, more distinct space apparent between the ribs of an old horse than of a young one. And with age the flesh on the tail shrinks, making the joints more distinct. The most accurate method of judging is by the teeth. The temporary teeth come first and then the permanent ones, and their development to maturity, change in shape on account of wear, coming of the 'cups' and their ultimate wearing away, with the change in angle of meeting from perpendicular to an acute angle in age, are all important indications of age. The permanent teeth above and below come in at the same time, but the cups above do not wear away until all those below are gone. The changes begin at the centre and continue at the rate of one pair a year. At maturity (five years) a horse has everything—all the permanent teeth and their cups. This is the whole thing in a nutshell.

His Lordship the Bishop of Ballarat visited Terang on Sunday, December 31, to bless the new presbytery and Convent of Mercy. The collection realised £1400.