

MISSING PAGE

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Friends at Court

CLEANINGS FOR NEXT WEEK'S CALENDAR

- January 12, Sunday.—Sunday within the Octave.
 „ 13, Monday.—Octave of the Epiphany.
 „ 14, Tuesday.—St. Hilary, Bishop, Confessor,
 and Doctor.
 „ 15, Wednesday.—St. Ita, Virgin.
 „ 16, Thursday.—St. Fursey, Abbot.
 „ 17, Friday.—Of the Second Sunday after the
 Epiphany.
 „ 18, Saturday.—The Chair of St. Peter at
 Rome.

St. Ita, Virgin.

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

The Chair of St. Peter at Rome.

This feast commemorates the residence and pontificate of St. Peter at Rome. At first he had fixed his See at Antioch, but, thinking it advisable that the Supreme Head of the Church should reside in the capital of the then known world, he came to Rome. His residence there extended, according to the more commonly received opinion, from A.D. 42 to his martyrdom in 67.

GRAINS OF GOLD

IF I COULD KNOW.

If I could know, when each day dies,
 I had brought joy to tired eyes;
 If I could know when falls each night,
 I'd helped to make some child's life bright;
 If I could know, at set of sun,
 The fruit of some good deed I'd done—
 I'd count my life of purer mould
 Than if I'd gathered mounds of gold.

—Ave Maria.

The Church has been the best guardian of liberty, because she has been the best guardian of law.—John Ayscough.

The road to heaven is narrow. He, then, who would walk along it with greater ease should cast aside every encumbrance, and set out leaning on the staff of the cross—that is, resolved in good earnest to suffer in everything for the love of God.—St. John of the Cross.

The cross is the gift of God to His friends. There is no need of discovering the origin of our crosses: they come from on High. 'Tis always God Who gives us this means of proving our love for Him.—Curé d'Ars.

The way some persons act, and the way they speak, too, they try to prove to us that at times it is impossible to overcome temptations: that we must follow our impulses, and cannot overcome overpowering temptations. Each life has its own besetting temptations, its own share of trials, and is menaced somewhere by danger. Strength is got through all this strain. That is the natural environment for growth in grace and virtue. It is the common human experience for the training of character, for the making of pure manhood and womanhood. He who is not tried and has nothing to overcome cannot be a soldier. And there is no one who is exempt from this battle, whether man or woman. To refuse to see the moral significance is to empty life of any meaning at all. But when we have a glimmering of the great and inspiring thought that this is the will of God for us, even our sanctification, and we manfully try to overcome ourselves, we begin to see how it must be, that God is faithful. He will not suffer us to be tempted above or beyond our powers, but will with the temptation also make a way of escape that we may be able to bear it.

'STAND FAST IN THE FAITH'

(A Weekly Instruction specially written for the N.Z. Tablet by 'GHIMEL'.)

THE DIVINITY OF OUR LORD: HOW A DENIER CAME TO BELIEVE IN IT.

In estimating the significance of the claims to Divinity put forward by Christ Himself, we met our opponents on their own ground. We took the historical records of the New Testament and we examined them in order to find out what impression Jesus, considered only as a man, makes upon us. Those who deny that He is God are forced to admit the singular excellence, the perfect symmetry of His human character; our point then was that one cannot admit so much and then stop short: if He is all even they allow He is, then He must be taken at His word when He claims to be God—He must be God.

It may be of interest to see how this line of argument has appealed in recent years to a very distinguished professor in Germany—perhaps the most distinguished convert since Newman,—and 'led him back to Holy Church.'

Albert von Ruville was born of Protestant parents in 1855. After serving with great success as an officer in the German Army for thirteen years, he studied at Berlin University, and in 1896 was appointed Professor of Modern History at the University of Halle-Wittenberg, one of the most famous centres of thought in Germany. After years of doubt and patient study he was first brought to a belief in the Divinity of Christ, and later on, in 1909, accepted the Catholic Church as the Church of this God-made man. Curiously enough this Protestant, who had for many years rejected the Godhead of Jesus, recovered his faith by reading the works of Professor Harnack, easily the most learned writer among Protestants throughout the world, and by weighing the admissions made by him in respect to the Person of Christ, Whose Divinity he denies. Professor von Ruville may best tell his own story: 'I was brought up,' he writes in his book, *Back to Holy Church*, 'in the strictly orthodox Protestant faith, but in spite of this subsequently passed through all the phases of thought usual for an independent youthful mind. I began by doubting the teachings inculcated during childhood; then I was assailed by a succession of materialistic, pantheistic, modernistic thoughts; but beneath them all I retained an under-current of real positive faith and participated, habitually and not insincerely, in devotional practices' (p. 2). 'I was in the habit of reading liberal theological books, whenever they came to my notice, and of occupying myself sometimes with the study of larger works of this kind; therefore, though not accepting everything, I gradually drifted into this channel of thought. In the summer of 1901 I read Harnack's *The Nature of Christianity*. In this book I was struck chiefly by the author's sublime conception of the Person of Jesus Christ. This leader of the "liberal" theologians, this penetrating, exact man of research, attributed to our Lord a nature, a character, and an importance, which far transcended all earthly stature' (p. 3). He found Harnack giving expression to the following ideas. 'One ray of His light changes the inner life of man' (p. 1); 'His Gospel cannot be replaced by anything else' (p. 3); 'And is capable of broad and deep development' (p. 7); 'His Gospel stands above all controversies of that time, yea, of all time' (p. 11); 'He has done many wonderful deeds, which are partly inexplicable to this day' (p. 19); 'Without scientific teaching, without inner struggles He has displayed a mighty, original teaching power, and poured forth truths in abundance solely from His own rich mind' (p. 21); 'With perfect peace of mind He lived and breathed in a Religion, the inner kernel of which He had Himself created, and His feelings and thoughts existed in constant relation to God' (p. 22); 'In liberty and serenity of soul He surpassed all the prophets' (p. 23); 'His sermons always exhausted the main thought, and yet let it appear inexhaustible. They have lost nothing of their

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freshness during the centuries' (p. 33); 'The personality of Christ is and remains the only foundation of all moral culture' (p. 78).

And this is how the reading of this book struck von Ruville: 'Considering that all these utterances . . . proceed from a scientist who desires Jesus Christ to be regarded only as man, I could surely take it for granted that they described Him in a light, not more favorable than strict science absolutely demands, and that they contain only the minimum of those eminent qualities which must be conceded to our Lord.' Yet 'these utterances represented a superhuman personality, free from all earthly weakness, rich in sublime virtues, unsurpassed in importance; then is it not unavoidable to explain the appearance of such a personality in the world as a miracle of the highest order, a direct mission from God?' (pp. 4-5). And of course if the very appearance of this Person in the world is a miracle, if He comes with a direct mission from God, He must be God Himself, for He has claimed to be God, and God would not, could not, work a miracle in favor of, or send one, who was an impostor.

So this pilgrim found his way back to God in Christ. Later, he found in the Catholic Church the 'community in which Jesus Christ is best loved and adored, and in which He is most accessible.' Peace of mind and true happiness of soul followed. 'I was filled with a joy and happiness such as worldly successes had never given me. . . . Many things which I had formerly considered devoid of all inner meaning became precious, and a spring of pure joy; while others, which I had considered necessary or desirable, sank down into nothingness. Purity, holiness, association with God were henceforth my standard of value even for earthly things' (p. 7).

The Storyteller

THE RETURN

The opera was 'Faust,' and the theatre presented an animated scene, for the whole of official Washington was clamoring at its doors. One would almost doubt the bill-board's announcement that a new singer was to make her debut and think that some queen of song was to appear. The lines of automobiles and carriages; the crowds about the doors and in the lobby; the magnificently gowned women and the faultlessly groomed men—all were eloquent proofs of the fact that at the nation's capital there is one thing equal to fame, namely, the possession of a father holding a high place among the 'powers that be.'

From her box near the stage, the mother of Constance Cathro, the young prima donna, watched the gathering of the brilliant audience. She was not torn between the hope and fear that often rob the parent heart of the triumphs of such an occasion. She had heard her daughter sing and was confident of the outcome. All during the tense opening scenes of the opera, with their encompassing by the wily Mephistopheles of the downfall of a human soul, she continued to busy herself with a critical survey of the stately assemblage.

And what a cosmopolitan gathering it was—foreign diplomats in all the splendor of their official regalia, their ladies bravely upholding in elaborateness of attire their respective countries' rank; a goodly sprinkling of the military element; members of the visiting German fleet, whose lusty applause testified to their national love for music, and in the Persian Minister's box some distinguished visitors from the Orient.

Mrs. Cathro noted with pleasure, well down in the centre of the house, the entire delegation from the State her husband represented—all there to do honor to the girl from home.

Without doubt the young songstress would have every stimulus to appear at her best, for the audience, taking its cue from the politically mighty, was ready, if given half a chance, to bestow the spur of its approval.

Toward the close of the second act she appeared, a fleeting vision of youth and beauty that left the spectators, like the lover Faust, pining for another glimpse of her. When she entered again her voice was greeted with the applause of an assemblage that is reserving its opinion, though even here friendship had intruded to add a degree of spontaneity quite unusual.

Her enraptured mother felt no dejection in the moderate applause, for she was sure it would be forced to cheers long before the curtain fell. She knew the girl could sing, even through the awful strain of a first appearance. Moreover, her talent was an inheritance as well as a gift, for the voice, wondrous beauty, and graceful figure of the youthful 'Marguerite' were those of her maternal grandmother. With the complete comprehension of this latter fact, the swift passions worked in the face of Mrs. Cathro. She fell suddenly to trembling. It was plain the thought dragged her soaring spirit down. Her breath caught once or twice, and she brushed from her forehead the moisture that had gathered there.

She felt the need of restoration, and, glancing at her husband, found it in the exultation and pride which covered him like a garment. She was winning, his little girl; singing herself straight into the great, discriminating heart of Washington. Congratulations were being flung at him from diplomats and statesmen round about.

'Such youth, such beauty, and a voice beyond the reach of mortals! Senator, you have given us a Marguerite for whose love any Faust would be justified in making any sort of a bargain.' This from North, the celebrated musical and dramatic critic, left him on the heights.

The curtain went down on the third act amid a storm of applause. Washington never withholds approbation from merit, and Constance Cathro, as Marguerite, radiant in the joy of success, was called out again and again. This, together with the influx of friends who sought their box from all parts of the theatre to offer felicitations, laid the ghosts that tortured the interval of retrospection Mrs. Cathro had allowed herself. From the President's box came a hastily scribbled note, and Mrs. Cathro looked up from the warm, congratulatory words to meet across the house the kindly bow and smile of the writer, the gracious first lady of the land. Never in all her life had she known a prouder moment.

The curtain had gone up again and the young prima donna returned to even greater conquests. Once more her voice, rare and sweet in the Spinning Wheel song, caressed the ears and stirred the hearts of the auditors. During a charged moment, when the great assemblage sat hushed and breathless under the singer's spell, words spoken in the Italian ambassador's box reached the mother's ears.

'You have singers, you Americans! To have been here to-night is to have heard one!' The tones were excited, those of a person moved to enthusiasm.

'She certainly has a divine gift,' came the answer, 'but they say she has no faith, is an atheist.'

'What, so lovely a flower without perfume! Impossible!'

'It is a pity, for a woman without religion is like what you say—a flower without perfume.'

'If it is true, someone is to blame for it. Behind her work is a heritage of religion. Yes, yes, otherwise she could not be so convincing.'

They were applauding now, but Mrs. Cathro heard and saw in a dream. At the remarks of the Italian, the phantoms again walked. She was scarcely conscious of the opera's shifting scenes.

'If it is true, some one is to blame for it.' The words burned in her brain like letters of fire. Yes, it was true, and, oh God, who was to blame for it but herself! She had given up her faith for a worldly marriage, and her husband, who was a materialist, had brought up their child without religion. The fact that her mother had once been a Catholic was carefully kept from her. To-night, in the midst of fulfilled ambitions, remorse threatened to overwhelm Mrs. Cathro as it had not done since she turned her back on her God.

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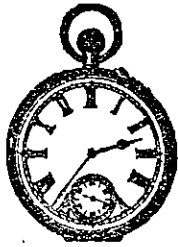
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Her husband, noticing the change in her, asked in alarm if she were ill.

'No, she replied, 'just a little worn from excitement. You know my nerves,' she added, with a slightly forced laugh. 'I shall feel better shortly.'

The act had reached the terrible church scene and she was suddenly keenly aware that her daughter's voice was rising sweet as that of a seraphim. 'Behind her work is a heritage of religion.' Was he who uttered that truth an accusing angel set there to torture her? The words seemed to bring the dead to life, and for the moment in her mind's eye she saw her own mother as a husband's love had often pictured her—dead in the June-time of life, because she would not withhold her beauty and accomplishments from the Church in an hour of need. It was three weeks after the birth of her baby when the sudden illness of an engaged soloist made it necessary for her to take the singer's place or witness the failure of a church undertaking from which great financial results were expected. In spite of her physician's warning, she decided to sing, and paid for it with her life. Such was the religious heritage to which her daughter had proved recreant.

Of what avail had been ambition and wealth, when they failed to drown these memories that shrivelled and scorched? Mrs. Cathro cowered in her seat as if shrinking from an avenging spirit. She struggled to shut out the vision of her mother that was so relentlessly bringing her face to face with the consequences of her apostasy.

'A flower without perfume.' At that moment, above the swelling harmonics of the priest's chorus, she seemed to hear the words. It was the voice of her own soul shouting its accusation. Startled, she raised her eyes to where Constance poured forth her song for mercy, in throbbing, plaintive notes, like the rhapsody of a nightingale. 'A flower without perfume.' Was that what her weakness and indifference with regard to things spiritual had made of this glorious creature in the eyes of God? She had never before viewed her course in the light of its results upon her child, and as she did so, she felt weakened, stricken.

At no point in her tragic journey from love and belief to apathy and renunciation had she been so tormented. Her mother and her child stood up before her to wage battle in her soul. The noise of the conflict was in her ears, its voices clamoring in her heart. Her pulses throbbed and her head ached. Then, suddenly, her whole nature seemed to escape from the leash in which she had held it during the years of her married life, and to rush back to the past—the past with its passionate love and zealous service of God and the wondrous joy and peace which these gave. An interval in which she knew the blackness of utter despair followed this with the thought that her child, whom she loved more than her life, might never know the inner beauties and exquisite experiences of the faith which was her heritage. In spirit she sank to her knees. 'O God,' she prayed, 'give her not of the kingdom of this world, only to abandon her to the outer darkness resultant from her mother's choice for her.'

She shuddered at the jeopardy in which her sin had placed the soul of her gifted child.

And then—just then—when her sense of the abject weakness of her own faith and of her utter unworthiness to shake doubt from another soul overwhelmed her, the vision of her mother rose before her. The eyes were no longer accusing and wrathful, but soft and full of light, and she felt suddenly strong—strong to take the journey back, upon which she must not go alone.

But, as her soul found strength, her body seemed to weaken. She touched her husband's arm. To turned toward her and stared at sight of her face.

'What is it, Helen?' he exclaimed. 'Are you ill?'

'Only a little faint,' she replied. 'I must get some air.'

He reached for her cloak, and hastily arranging it about her shoulders led her from the box. Inquiring eyes followed them as they made their way out, and solicitude stamped itself on many countenances at sight of the pallor of Mrs. Cathro's face. Her husband

looked for the air to revive her immediately, and when it failed to do so insisted on taking her home.

'Oh, no, indeed, dear,' she remonstrated, 'you could not do that and be back in time for the finale. It will be disappointing enough for Constance not to have me here, but it you should be absent, too, it would break her heart.'

'But I cannot let you go home alone. You look far from well.'

'It's simply one of my old heart attacks,' she returned weakly, 'and you know they always seem more serious than they really are. James can take me home and bring the car back for you.'

Seeing that any other arrangement was only likely to disturb her, he made her as comfortable as possible in the machine. 'It's just too bad, dear, that this had to happen,' he said as he kissed her. 'Our little girl has had an unparalleled success to-night, and your absence from any part of it will dim the laurels for her.'

'I know it will, she's like that. God bless her!' returned the mother as the car rolled away.

The last phrase in his wife's reply repeated itself unpleasantly in Senator Cathro's mind. 'It was one long foreign to her lips, and her use of it now troubled him and made him doubt the wisdom of having sent her home alone.

When he regained his seat the final curtain was descending amid plaudits that shook the walls. Greater voices Washington had heard; but never a rarer, more perfect 'Marguerite.' And her voice, that took captive the senses, seemed to hold all earth's sweetest sounds.

Of course, there was to be a supper afterward, and, of course, the young prima donna, radiant and joyful in the first flush of her triumphs, must needs run home for a minute to assure herself that her mother's indisposition was nothing serious. 'I shall enjoy myself so much better if I do,' she said, with a winning firmness that silenced all remonstrances.

When the rush of the big machine was heard in the driveway below, Mrs. Cathro dismissed her maid in order to receive her daughter alone. She was not surprised that she had come. Somehow she felt that she would. The hurry of light footfalls sounded on the stairs, the swish of draperies along the hall, and Constance, her arms full of exquisite floral offerings, stood in the doorway.

'Oh, mother,' she cried, 'it was a success!' The flowers dropped to the floor and her strong young arms went round her mother in a rapturous embrace. 'You are better now, mother, dear?' Her clear, dark eyes regarded Mrs. Cathro anxiously.

'Yes, Constance, darling, I am better.'

'You were satisfied?' she whispered.

'Satisfied! I was exultant. You were your grandmother over again, except—and here her voice trembled and again her eyes were shadowed with the poignant reflections that had companioned her during the preceding hours—'except—that your grandmother was a Catholic.'

Constance stared at her mother with her soul in her eyes. 'My grandmother—a—Catholic!' she cried. 'And you, mother?'

For the second time that night it seemed to Mrs. Cathro that her own soul rose up to accuse her. 'I—I sold my birthright for a mess of pottage,' she moaned.

For an instant the turmoil of the girl's thoughts held her as by a spell. In the interval her brain pieced out the whole sad story and took in the significance of her mother's sudden illness. Then, with a glance as shining as the flash of a seraph's wing, she touched her mother's arm.

'Mother,' she whispered, 'would it please you very much if I would go back to my grandmother's faith?'

Her mother looked at her curiously, eagerly. Vague hopes gripping her heart set her breathing rapidly.

'Please me? Why, child, it would open the gates of paradise for me!'

'Then they are already ajar, dearest, for I am to be received into the Church next week. I wanted to wait until to-night should be over. I knew your prejudice and father's against the Church, and hoped that

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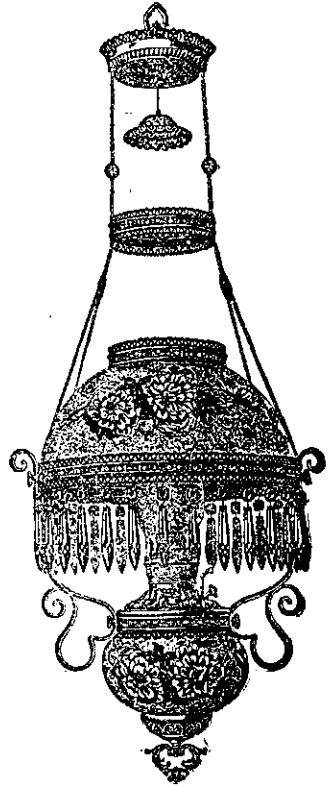
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the triumph I looked forward to would help both of you to view my step with some resignation.'

Mrs. Cathro sank back in her chair; her eyes grew moist; her hand trembled against her dress. 'But what drew you; what influenced you. Constance?' she finally gasped.

'My music, mother. From the day I started with Dolmini I began to get glimpses of the old faith that were wonderfully enlightening. It was like catching the first glimmering of what was to be a glorious sunrise. In his artless Catholic way he interpreted the works of the masters for me, and because so much that is best of the masters is the expression of the faith that was in them, consequently he interpreted much of that faith to me. It all gripped me strangely. I know why, now—I had a right to the grand old faith.' She lifted her head proudly with the words.

Mrs. Cathro's gaze went straight upward, as though it would pierce the veil that hides the vision of God's saints around His throne.

'Mother, mother,' she half-whispered, 'it is God's gift to you, for I could never—never have deserved it.'

Constance stooped, and kissing her mother tenderly left her with her new-found happiness while she rushed away to sing her double Te Deum at the festive board that was awaiting her.—*Extension Magazine.*

MASTER AND MAN

Weak and inexpressibly weary, Mary Barzynski dragged herself about the room. Her preparations for dinner were simple, and did not consume much time. First, she cleared the only table, a rickety, battered thing, bought at the second-hand dealer's across the way. It had been piled high with two or three boys' waists in which she had tried to make button-holes; but all day the pain in her head had been so violent that she could accomplish little, and it was with a sigh of discouragement that she laid the unfinished garments on a cot in the corner of the room.

She placed upon the bare table knives, forks, and plates for Peter and herself, a loaf of bread, a dish destined to hold the potatoes boiling languidly over a sickly fire, and another for some thick pieces of fat pork.

Soon all was in readiness, but her husband had not come. As he was often detained at the steel plant Mary was not uneasy. She stood for a few minutes at their one narrow window trying to find her husband among the jaded laborers who hurried this way and that, all eager for rest and food—for home, however poor that home might be. On and on they came in twos and threes, tens of them and hundreds. The young were there, the old, the weak, the strong—but no Peter. At last, weary of watching, Mary left her station at the window, and ran down the hall, and into a room even smaller and darker than their own. A young Irish woman lay there. Her husband worked with Mary's—worked hard during many hours each day; and afterward, when he should have rested, often spent the greater part of the night clumsily caring for the invalid.

When Mary opened the door she found that Nora was not alone. Beside her sat 'the good lady,' as the poor people in the quarter called her for want of a more specific name. She was a tall, slender woman, young, and with a face sweet and fair, but very sad. Her clothes were always of the simplest; that they were also exquisitely fine her proteges did not see. She was well known in the neighborhood, coming every day to visit all who were ill or in trouble. The poor knew that at heart she was one of themselves.

Mrs. Barzynski spoke to her, said a kind word to Nora and turned to leave the room.

'Do not hurry. I must go now, and Mr. Shae has not come,' the 'good lady' urged; then, noticing the pallor of Mary's face and the weary slowness of her movement, she asked, 'And how are you, Mrs. Barzynski?'

'Tired,' Mary answered laconically. After a pause, she added despairingly, 'Always tired. This is

a land of woe, and we thought, Peter and I, that we were coming to a land of plenty.' Without another word she left the room, the stranger looking after her with mute agony stamped on her own face.

Mary pushed the dinner far back on the stove to prevent its scorching; and afterward stood again at the window, thinking, pining, mourning. She had reason to be sad. She thought first of the years in their native Poland when she and Peter and their children had known cold and hunger, but where there was at least fresh air and cleanliness, and in summer time the woods, the flowers, and the merry babbling streams. She thought of the terrible winter when their two little girls had died of want; and she well remembered how over their graves she and Peter had determined to work their fingers to the bone, if necessary, to make money enough to carry them and Thaddeus, their one remaining child, to America.

After many months of saving came the awful journey in the steerage, during every long hour of which she and Thaddeus had been ill; but she smiled to herself, tenderly and wistfully, as she recalled how kind, how full of hope and courage, and even merriment, Peter had been throughout their passage. He was ever so in those days. It was only after weeks of toil at the steel plant had bent his broad shoulders and stolen away youth that he had changed.

First, Mary had grieved to see how tired he was by evening; too worn to do anything but throw himself, dressed as he was, across his bed as soon as he had eaten his dinner. Before long he began to complain of his work, of his wages, of the length of his working day; to rail at the rich, at all in authority; to bring home with him, from time to time, two dark-faced, ugly, savage fellows, to whom he would talk far into the night, while Mary tried to soothe Thaddeus to sleep in the corner of the room farthest from them.

And then, in the depth of a winter, colder than any they had ever known in Poland, Peter, along with hundreds of his fellow workmen, had struck for higher wages. Mary shuddered, standing there at her window staring down into the darkening street, as she recalled those fearful weeks. There had been a time of hunger, of fierce anger, and of bloodshed; and before a settlement was made, and the men, beaten, cowed, and sullen, were at work again, their little child had gone to heaven by the road his sisters had taken.

From that day Peter's heart had had room for naught but hatred. He railed against the rich more bitterly than before, and he did not hesitate to include the priests in his tirades; he even blasphemed; and Mary, trembling, made the sign of the Cross, and begged God to forgive him. He refused to go to church. He was a Socialist, he told her; and Mary wondered what the word meant, and knew only that it was something wicked.

At last a heavy footfall sounded in the passage—and Peter had reached home half an hour late. He was sullen, hopeless, and more than half intoxicated. It did not take him long to tell his new grievance; for Mary saw at once that he had a new one. Work, it seemed, was a little slack at the plant; they could contrive to do what there was with fewer men, and he was one of fifty who had been turned adrift. He swore horribly as he told his story, and Mary trembled and was silent. She would have liked to say some word of encouragement, but her tired heart could see no glimmer of hope. And her troubles had only begun. During the weeks that followed Peter spent his days and a great part of every night in the nearest saloon in company with a number of malcontents, hungry like himself, and like him hovering on the brink of despair—desperate men with no money to lose, no reputations to jeopardise, and lives too dreary and hopeless to be worth a second thought. As for the world to come, they had forgotten it, or boasted that they had. Meanwhile Mary sewed, sewed, sewed, 'in poverty, hunger, and dirt,' day after day, 'from weary chime to chime,' praying short, agonising prayers for patience, for health and for Peter. Every day she became weaker and her work seemed harder. She began to see strange shadows, and to hear strange noises. There came a day when even her slave-like endurance could force her fingers no farther.

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Then it was that the 'good lady' began to come to see her. How or when she learned of her illness Mary did not know. She knew only that she awoke from a long, feverish sleep to find the kind face of the doctor bending over her, and the 'good lady' standing at the foot of her cot. She came every day after that, and often cared for her several hours at a time. Mary loved her; and often, often watched her from under her half-closed lids, marvelling at the fervor with which she would slip on her knees and say her beads, and wondering why her sweet, thoughtful face was so sad. Surely, starvation was not staring her in the face! Surely she had no husband grown sullen, morose, wicked; and without these woes, Mary thought, why should anyone be sorrowful.

Even Peter loved the 'good lady.' He was not unlike his old gay self when he chanced to be at home and she was there. Perhaps it was because she treated him as she would have treated a gentleman, because she expected courtesy as well as gave it. Even when, as happened once or twice, he gave expression in her presence to his hatred of the rich and the powerful, even then she was all gentleness and compassion; though she talked to him seriously and sternly about this Socialism which Mary had instinctively known to be wrong.

A month passed. Mary was slowly struggling back to health, almost happy because her husband had been a little more gentle of late, and once or twice had even teased her as he used to love to do. But one Saturday afternoon when Peter and his friends went to the saloon as usual, they were refused further credit. They strolled away, feigning indifference; and gathered in a knot at the nearest corner talked in whispers, gesticulating menacingly. One uncouth fellow—Adam, they called him—always a leader among them, drew a sensation-colored picture of the gay, easy life led by Mr. Morrison, the president of the steel plant, and artfully contrasted it with the squalor into which he had thrust them, or at least allowed them to fall. He went farther, and did what none of them had ever dared to do before; he advocated revenge—revenge, in the shape of death.

Peter was roused to a state of frenzy. He approved of all Adam said, and declared himself ready to do the deed. Nor was Adam loathe to yield him the honor. He was far more daring in word than in action, as other men have been before and since.

An hour later Peter was hanging about an elegant mansion. Inside his threadbare coat a revolver was concealed. There he waited and watched, nursing his anger on the thought of his wrongs. Dusk fell, and the early winter darkness, and still he waited. At length an automobile came and stood before the house; the door opened, and the man whom he sought appeared. Peter glanced fearfully about him. There was no one in sight, but he decided to wait until his victim was seated in the automobile before he fired at him, and then make his escape in the friendly darkness.

Mr. Morrison came down the steps—and his wife was with him. Peter was a little disconcerted to see her. He wished her far away. It would be bitterly hard on her, he realised, with the first pang his heart had felt that day. Mr. and Mrs. Morrison reached the foot of the steps, passed through the gate, and came close to him; and Peter looked at the wife rather than at him, wondering vaguely where he had seen her face before.

Mrs. Morrison chanced to glance at the shabby figure pressed close against the fence; and to Peter's amazement a smile of recognition brightened her face, and she held out her daintily gloved hand, saying cordially:

'How do you do, Mr. Barzynski? And how is your wife?'

Then Peter saw that Mrs. Morrison was the 'good lady.'

'She—she's better,' he managed to falter.

Mr. Morrison had been giving some directions to the chauffeur, but when he turned to his wife, she said, 'John, this is Peter Barzynski, one of your old men. You remember, I told you about him and his sick wife.'

Mr. Morrison, a stout, pleasant-faced man, much older than his wife, shook Peter's hand in the friendliest way possible: a minute more, and he and Mrs. Morrison had stepped into their automobile and were gone; and Peter stood watching the car disappear in the distance, his right hand resting limply against his revolver.

Long, long, he stood there, remorse and horror little by little filtering into the depths of his soul, as he realised what he had been about to do. He thought of all Mrs. Morrison's kindness to his wife, and of the sorrow with which he had almost repaid it. He thought of the grief he had nearly caused his patient Mary. He thought of the fearsome death penalty he must have faced had he done the deed; and this thought recalled the still more awful punishment awaiting crime in the world to come. His faith was not dead.

In an agony of terror and remorse Peter turned away from Mr. Morrison's house, and wandered through the streets, face to face with his own sin-stained soul; hating himself; and loathing the odious doctrines which had enslaved and deceived him. He resolved to repudiate them, and to avoid their advocates. Still the future showed no gleam of hope to guide or cheer him. He was out of work; he was penniless; he was about to add, friendless as well, when there stole into his embittered soul the sweet remembrance of One Friend Who is ever true, ever loving, every ready to forgive.

The magic of the thought calmed him, and stumbling across a church in his aimless rambling, he tiptoed in. Straight to the altar steps he went, and prayed there fervently, but not for long, as they pray who are in earnest, but unaccustomed to the language of their fatherland. It was only a few minutes after he first entered the church that he went and stood beside a confessional, waiting for the penitent within to give him his place.

The minutes passed, and Peter, growing tired, allowed his eyes to wander curiously over the great, hushed spaces. Presently he discovered that the woman who knelt before Our Lady's altar was Mrs. Morrison, and with a kind of awe he watched her upturned face, and noted that it was smiling as he had never seen it smile before.

At last there was a slight rustle within the confessional, the curtain was pushed aside—and Peter fell back a step when Mr. Morrison came out, pale and a little tremulous, and going forward knelt beside his wife at Our Lady's feet. A moment more, and Peter was on his knees in his master's place.

On the following Monday morning Peter and the other men who had been discharged from the steel plant, because by driving those who remained a little harder it was possible to do without them, were reinstated in their old places. A few weeks later their pitilessly long working day was shortened; and before long their wages were advanced a little. Mary Barzynski learned to smile again; and as for Peter, the money in his pocket and the peace in his heart taught him to laugh and to pray as he had not done for many a weary month.

And there was a soul saintly and detached amid horrible luxury, and a heart filled with love for one who had long wandered from the fold in his greedy quest for wealth, which overflowed at last with the joy as well as the peace which passeth understanding.—*Florence Gilmore, in Extension.*

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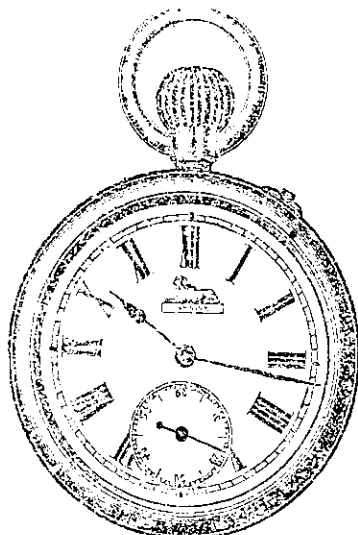
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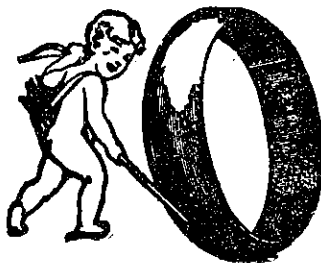
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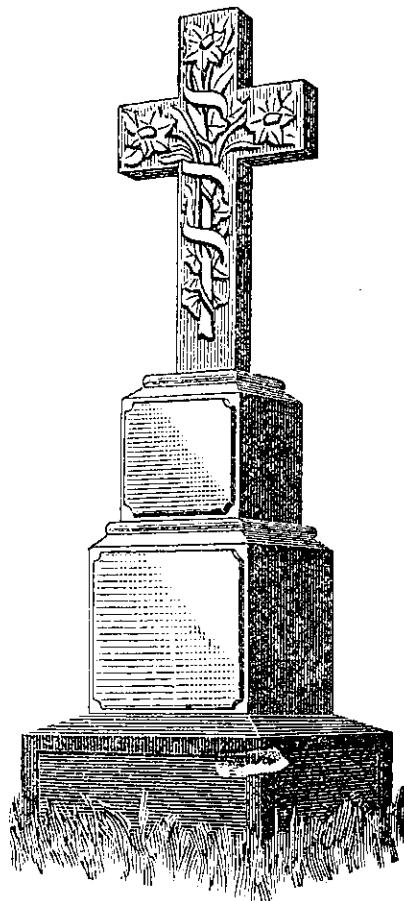
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THE JESUITS IN PARAGUAY

In a recent letter (writes the London correspondent of the *Melbourne Advocate*) reference was made to Mrs. Marion Mulhall's remarkably interesting book on the government of Paraguay by the Jesuits. The romantic story is told again—this time by a gentleman, Mr. W. H. Koebel—in a handsome new book entitled *In Jesuit Land*. Mr. Koebel, who has recently returned from a prolonged tour of Paraguay, is full of praise and admiration for the work done by the Jesuits among the Indian tribes, both as Christian missionaries and secular administrators. Their system of government, he says, was drawn up with a degree of care and thought that has never been fully or adequately appreciated. It was 'a form of government that was undoubtedly responsible for astonishingly successful results.' It was peculiarly suitable to the temperament of the people to whom it was applied. It was purely socialistic, and the division of labor and property was elaborated in a fashion that left no room for the pauper. Practically without exception the laws of the nations and tribes of South America before the coming of the Europeans were of a roughly socialistic character. What the Jesuits did in Paraguay was to elevate and sublimate the socialism of the Indian tribes, directing it into the wisest channels, and stamping upon it the impress of

The Gospel of Christ.

They showed what Christian Socialism could accomplish under wise administration and favorable conditions. From this point of view the expulsion of the Jesuits from Paraguay was a calamity to the whole world, depriving humanity at large of a striking object-lesson in genuine Christian Socialism. Nobody benefited by hunting the sons of St. Ignatius out of the country. There were no successors to carry on their beneficent work, and in the course of a generation or two many of the Indians had relapsed into their primitive barbarism. The stately churches, the well-tilled farms, and the hives of mechanical industry were left to ruin and decay. Mr. Koebel gives a sad and distressing description of this once fair and flourishing 'Jesuit Land' as he saw it a few months ago:—'While civil and international wars raged, the Jesuit towns and settlements were utterly neglected. But all the while the sub-tropical vegetation was creeping back to reconquer the spots that had been wrested from its glades; little by little the open stretches of the fields lost their smoothness, until in the end they lay lost and obscured beneath a triumphant tangle of vegetation. In the course of years the spots that had resounded to the laughter and labor and hymns of the converts became dense, impenetrable jungle. The town buildings held out longest, but in the end their fate was similar, for they suffered from the destructive power of man as well as that of Nature. The walls once loosened and crumbling, chance dwellers in the neighborhood availed themselves of the conveniently-cut stones. Thus the reed framework of a rough rancho became fortified by fragments of intricately-carved masonry, and a capital that had been poised proudly on high would stand in the midst of a lowly mud hut. The whole region is now devastated, and all is tangled woodland where once solemn processions moved with glittering lights and fragrant incense along the crowded aisles.' In describing the ruins of one of the finest churches erected by the Jesuits in Paraguay, Mr. Koebel records

This Remarkable Occurrence—

At one point in the masonry is a niche that holds the remnants of a worn and mutilated statue. Armless and headless, it is an object that retains very little contour or symmetry of any kind. It once stood for a figure of the Virgin, and was laden, so they say, with bracelets and rich ornaments of gold and silver. Hence the mutilation of the stone, for the treasure was to be wrenched away by no other means when the day of spoliation came. Curiously enough, the broken statue is still surrounded by as great a wealth of blossom as it could ever have known in the days when it reposed in the hush of the walled and roofed interior,

and when the garlands of cut blooms were brought in to encircle it. The flowers have banked their glowing masses of color in a strangely ordered fashion to right and left, lighting up the sad tints of the battered figure. Were there more folks in the neighborhood the thing would doubtless give rise to some talk of a miracle. As it is, Nature is doing her kindly work quite unapplauded.'

It is a pleasure to note the very friendly and sympathetic reviews of this book that have appeared in the London papers during the past week. Evidently the old-time English prejudices and misapprehensions concerning Jesuits are being rapidly dissipated. They were born in ignorance, and in this, as in other matters, education and enlightenment have been dispelling the darkness and showing up the absurdities and the malevolent fibs manufactured in bygone centuries and too credulously accepted by succeeding generations. The *Daily Telegraph*, for instance, which devotes a column to the book, starts its notice by making fun of the old-time Protestant Jesuit bogey and those 'well-meaning but excitable persons' who once went into tantrums and hysterics at the mere mention of the word 'Jesuit.' The verdict of the *Daily Telegraph* upon the book is that its perusal will 'leave in the minds of all unprejudiced readers

A Sense of Deep Sympathy

with the dispossessed and civilising Jesuit communities in Paraguay.' What were the motives that prompted the destruction of this singularly interesting experiment in Christian Socialism and the expulsion of its Jesuit authors and administrators? There were several, but perhaps most powerful was the one emphasised by the *Daily Telegraph*:—'The jealousy that dogged their success.' Envy and jealousy gave currency to all sorts of lies and slanders. One of them was that the Jesuits exploited the labor of the Indians in working the gold mines, and that in this way they amassed immense hoards of treasure. That slander has persisted down to the present day, and it was only a few weeks ago that an expedition left Europe to 'search for the Jesuits' buried treasure in Paraguay.' They will not find it, for the simple reason that it isn't there, and never was.

Catholic social action in Spain is being pushed forward rapidly. Obeying the inspiration and letter of Pope Pius X. in 1909, Cardinal Aguirre, Archbishop of Toledo, founded the National Organisation of Catholic Action. Under this, and sustained and guided by the hierarchy are Diocesan Councils, which work through diocesan and parochial associations. The development of these is very remarkable. Their purpose is to protect the people against social danger of every kind, to draw the careless to the churches, to promote the teaching of Catechism and works of beneficence. They are combining and utilising the pious and charitable organisations existing in each parish. The director of one of these parochial associations said, the other day, at one of their annual meetings in Madrid, 'Whoever says that we Catholics of Spain are not organised makes a statement that is no longer true.' The rapidity with which social works advance is illustrated by the success of Padre Nevares, S.J., and Senor Monedero in their agricultural enterprises in the province of Valencia. In a few months they formed twenty syndicates with Raffeisen banks, and enrolled 10,000 agricultural laborers in the Catholic Agrarian Federation.

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THE PAST AND PRESENT ORMONDES

At the late anti-Home Rule meeting held at Kilkenny Castle (writes the Very Rev. Canon Murphy, Kilmanagh), special compliments were paid to the House of Ormonde, as if its representatives were always supporters of the Ascendancy anti-Irish faction. It may be news for the majority of the Kilkenny Unionists that the present House of Ormonde is descended in a direct line from one whom the Nuncio Rinuccini styles an excellent Catholic (*Catholicus perfectissimus*), Colonel Richard Butler, of Kilkash, brother of the great Duke of Ormonde. He was commissioned by the Supreme Council of the Catholic Confederation to congratulate the Nuncio on his safe arrival and to escort him from Macroom to Limerick with a select bodyguard of horse soldiers. We have here in Kilmanagh a very beautiful Benediction monstrance of Irish manufacture, presented by Colonel Butler, bearing his own and his wife's crests, and the following inscription:—'God be merciful to the Honorable Colonel Richard Butler and his Right Honorable Lady, Frances Butler, alias Touchet' (Castlehaven).

The humeral veil which accompanies it has the following inscription:—'The gift of Mrs. Butler. Pray for the soul of Walter Butler, Esq., of the Castle of Kilkenny, who departed this life the 2nd of June, 1783.'

Every time the priceless monstrance is made use of in the Benediction service, there must go up to heaven a plea for the return to the faith of their fathers of a family which did so much for the preservation of the faith in Ireland in the dark days of persecution, which gave so many saintly and learned ecclesiastics to the Church, including Dr. Christopher Butler, Archbishop of Cashel from 1712 to 1757, of whom De Burgo writes that 'he might be justly compared to the bishops of the golden age of the Church,' and which was distinguished by a special devotion to the Blessed Sacrament and to the Immaculate Mother of God.

In the year 1650, in the bustle of Cromwell's campaign in Ireland, Colonel Richard Butler fell into the hands of the Parliamentary forces. Cromwell granted him the following 'safe conduct' for the purpose stated therein. The document is preserved in Kilkenny Castle:—

'April 29th, 1650.—Forasmuch as Colonel Richard Butler, of Kilkash, in the County of Tipperary, stands engaged for some moneys for the ransoming of some prisoners at Dublin, who are since released, and doth desire leave to go to the Lord of Ormond, the Lord of Inchiquin, or any other of the enemies partie to disengage himself of the obligation aforesaid: These are therefore to require and strictly to charge all officers and soldiers under my command quietly to permit and suffer the said Colonel Butler, with James Lea, James Comerford, and Vincent Daulton, his servants, and their horses, riding armes and other necessaries, quietly to pass to the Lord of Ormond, the Lord of Inchiquin, or any of the enemies party to procure his discharge of the aforesaid ingamt. and to return to my headquarters without any lett or interruption: Provided the same be done before the twelfth day of May next. And I do hereby declare that if within the time aforesaid the said Colonel Butler shall discharge his said ingamt, that then the said Colonel shall be free and at liberty from his imprisonment. Given under my hand this 29th day of April, 1650.—O. Cromwell.'

The Ormondes were such staunch, devoted Catholics, and always so liberal and humane, it must be regarded as a perversion of history and also of the fitness of things that they should be held up as figureheads in their own county for anything derogatory to Ireland or to the religion which was that of their ancestors up to the year 1764. The local papers of the period tell us what manner of man the first pervert, John of the Castle, was—a weed flung over the Pope's garden walls.

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THE CHARITIES OF A GREAT CHURCH

Under the above heading, the *Philadelphia North American*, a daily paper of wide influence in the State of Pennsylvania, had the following editorial in a recent issue:—

The National Conference of Catholic Charities, held last week in Washington, should serve to remind the country that the Church which saved to the world the Christian ideal still cherishes the early spirit of brotherhood, which had its inception in the catacombs and its fruition in the feeling of the serfs of western Europe.

From the earliest ages the Catholic Church has preached and practised a doctrine of charity. When there were no charity organisations and no relief funds, when the sick were considered a burden and the physically enfeebled a curse, when lepers were driven from habitations and herded together like cattle, the Church opened hospitals and founded asylums. Its women of wealth and aristocratic birth devoted their lives to the care of the sick and the injured, to the protection of the aged and the young.

Every monastery and convent had its time for the service of the poor, and monks and nuns prescribed for the sick and distributed alms to the needy. The hunted criminal found refuge in the sanctuary of the church.

The Catholic Church has never relinquished her claim upon the broken and the afflicted. She has never lost the attitude of the mother toward the suffering child. The Hotel Dieu, of Paris, has been the model for thousands of hospitals in all parts of the world, where Sisters of hundreds of religious Orders pass from bed to bed, from ward to ward, in quiet ministrations.

There are institutions for the aged, under the care of nuns who to-day go out as the medicants did of old, begging for their charges. You see them on the streets like ghosts of medieval saints, almstaking instead of almsgiving. There is no physical or spiritual need that the sons and daughters of the Church, dedicated to the service of religion and humanity, are not meeting to-day.

But besides the army of religious devotees who are carrying on a splendid work of relief, the Catholic Church has a sturdy band of lay workers who supplement their efforts, and who, in their broad contact with the world, reflect the later spirit of fraternity.

To them charity is not only the dispensing of alms as it was long ago. It is a tedious work of reconstruction. It attacks the economic and social ills that underlie poverty. It grapples with low wages, with juvenile crime and parental delinquency. It deals with the feeble-minded child and the broken family, and cares for the woman and her children who have been left to face starvation while the wage-earner pays the penalty of crime in jail.

The dispensers of Catholic charities in the past have concealed their light beneath a bushel, and have maintained a secretive silence about the amount and extent of their work. They have been chary of red tape and card indexes. They have feared to make their giving too scientific and their good deeds too well known. Consequently has come from time to time the criticism that the Catholic institutions are not co-operative, and that the older spirit of giving, not the newer spirit of fraternity, prevails in their methods. But this charge must be swept aside by the facts revealed at the Washington conference, where every phase of modern sociological work was discussed openly, with a view to its bearing on the individual and the community, and in its co-operative aspect, where noted specialists made valuable contributions to such problems as that of the family income and child labor, the pensioning of widows and their families, the causes of desertion and non-support, the care of the defective child and the prevention of delinquency. It is an encouraging sign when the inexhaustible resources of Catholic charity, behind which lie unmatched traditions of self-sacrifice and enthusiasm for humanity, are put in accord with the great forward movement of social betterment.

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NON-CATHOLIC'S OBSERVATIONS

Almost everywhere I have been in Europe the report has been made to me that the Protestant Churches are just managing to hold their own—in some cases are decidedly losing ground—while the Catholic Church almost everywhere seems to be growing relatively stronger (says a non-Catholic contributor in the American *Progressive Farmer*). That was the testimony I obtained in Great Britain, and it has been repeated in Germany.

Losing Their Hold.

The situation seems to me to form nothing less than a challenge to our Protestant Christianity. If the Catholics are doing their part to maintain the hold of a Christian organisation on the part of the world they influence, it is up to the Protestant denominations—if I may use the phrase—to maintain their hold upon the people they reach. Why is it that the Catholic Church is strengthening itself while the Protestant Church, in many cases, is losing ground? This is the question which every Southern church member, anxious to see his denomination do its part for the uplifting of mankind, ought to consider very seriously. To me the explanation seems to be found in the fact that the Catholic Church is everywhere interesting itself in movements and enterprises for improving the living conditions of its people, while the Protestant Church too often looks upon itself as an agency for getting people into a Kingdom of Heaven after death without doing its part towards making the Master's Kingdom come on earth.

Interest in Public Welfare.

I repeat that the Catholic Church seems to me to be getting stronger in Europe solely because it is interesting itself in the everyday life of the people

around it. When I was travelling in Ireland, I commented on the fact that Catholic priests were leaders in the co-operative societies I visited—the creameries, the egg-packing institutions, the co-operative credit societies or rural banks, the societies for co-operative purchase of fertilisers and feedstuffs, etc., etc. If any movement for progress—improving the roads or the schools or the farming methods or the health of the people—is started, which the priest approves of, he throws himself into the movement with his people and helps bring it about, not merely as an individual, but as an officer of the Church.

The same policy is pursued in other countries of Europe. Take the case of Belgium, where agricultural co-operation has developed almost as greatly as in Ireland. Here, too, the activity of the Catholic Church has been indispensable in bringing about this result, and the Church has immeasurably strengthened itself in consequence. In order to show that I am not exaggerating in this statement, I shall quote the following from Mr. B. Seebohm Rowntree in *Land and Labor in Belgium*. Says Mr. Rowntree:—

In Belgium

'The great development of agricultural societies is almost entirely the work of the Catholic or Conservative party; and it is doubtful whether it would have been half so important but for the whole-hearted devotion of hundreds of priests, who have made themselves responsible for managing and superintending the little village societies. The writer visited one of these priests, who showed him the elaborate system of book-keeping which he himself undertook in connection with all kinds of agricultural societies in the village. If a cow was to be insured, the priest must value it. If fresh ideas and fresh initiative were requested, he must supply them. It should also be remembered that the Catholic churches are multiplying their energies in

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these respects simply because they do realise that it helps them to gain influence for their Church. At a congress of Catholic institutions some time ago, one of the leaders having charge of agricultural work exclaimed: What a magnificent wealth of enterprise, as varied as they are numerous! There are our social activities, whose benefits the rural districts are only just beginning to appreciate; and our economic activities, which should win us fresh allies, and give us strength not only to make proselytes in the good cause, but to fight the vast proselytism for evil. We have seen the great extent and power of Catholic enterprises. They have retained whole provinces for us; they have just conquered another; and we hope that ere long they will conquer more. Let us imitate these noble examples, and multiply unions, schools, friendly societies, and co-operative associations.

AN OBJECT LESSON IN CONTINUITY

Few churches in this country (remarks the *London Universe*) can boast such early and sacred associations as St. Mary's, erected at Carlton, near Snaith, in Yorkshire, during 1841-2, from the designs of Messrs. Weightman and Hadfield, of Sheffield, who two years later were the architects of St. John's Cathedral, Salford. A mural tablet recently erected in the porch of this church put on record for the benefit of its numerous non-Catholic visitors, its mediæval, and therefore essentially Catholic and Roman antecedents, and provides us with perhaps a unique example of genuine continuity of faith, in contrast to that suggested by a mere succession of clergy or by identity of structure. This tablet, which is of dark slate, bears the following historical inscription:—

To the greater honor and glory of God, and of the Virgin Mother of our only Redeemer, Jesus Christ, True God and True Man. By a 'Grant' of Pope Boniface IX., given at Saint Peter's, in Rome, during the second year of his Pontificate, as related therein, 'his dear children, the noble Bryant de Stapilton, and all the inhabitants and dwellers at Carlton,' in 1397 were granted their petition that there should 'be canonically built in the same village a Chapel of Ease, in honor and under the name of the Blessed Virgin Mary.' During the 16th century this mediæval chapel, which was eventually razed to the ground, being alienated from its original use, the Holy Sacrifice of the Mass continued to be offered, and the Sacraments of the Catholic and Roman Church were secretly administered at Quosque, and also within the sheltering walls of Carlton Hall, now known as Carlton Towers. After three centuries of most cruel persecution, during the Pontificate of Pope Gregory XVI., in 1842, its private chapel was replaced by this public church, also erected under the Roman Obedience, and in honor and under the name of the Blessed Virgin Mary. Its site was the gift of the members of its congregation, and its cost, with that of the presbytery attached, was defrayed in equal parts by donations and subscriptions obtained by its first priest-in-charge, and by a legacy under the will of Lady Throckmorton, *nee* Catharine Stapleton, the relict of Sir George Throckmorton, of Weston Underwood, Bart. Born in 1765, she died at Northampton in 1839, having refounded the missions formerly dependent upon Carlton Hall within the Northern Vicariate, but now in the diocese of Leeds within the Province of Liverpool, created during October, 1911, by Pope Pius X. Upon her, and on all benefactors, God have mercy.

Within the sacred edifice itself are recorded also the names of twenty penal-time clergy, who from 1660 onwards are known to have served this ancient mission, the second being the last of the English Martyrs, the Venerable Thomas Thwing, whose name was so spelt by his cousin and patron, Sir Miles Stapleton, then lord of the manor of Carlton.

These priests, many of them confessors, and one a martyr, are commemorated by a bronze plate, let into a richly moulded black marble tablet, bearing the following inscription, with the names and authenticated dates in parallel columns:—

Recorded Names of Chaplains at
Carlton Hall, During Penal Times,
The Last of Whom Erected this Church, 1841-2.

1660-65.	Rev. John Robinson.
1665-68.	Ven. Thomas Thwing, M.
1668-86.	Rev. John Harper.
1686-93.	Rev. John Edisford, S.J.
1693-1718.	Rev. John Lodge.
1718-66.	Rev. William Hardisty.
1766-68.	Rev. John Nestfield.
1768-73.	Rev. Thomas Meynell, S.J.
1774-81.	Rev. William Allan, S.J.
1781-82.	Rev. Joseph Berrington, D.D.
1782-90.	Rev. George Witham.
1791-97.	Rev. Charles Hoghton.
1797-1802.	Rev. M. P. Fradoulet.
1802-03.	Rev. Wm. A. Longuemere.
1803-08.	Rev. Edward Pitchford.
1808-10.	Rev. Charles Forestier.
1810-22.	Rev. Robert Hogarth.
1823-27.	Rev. John Billington.
1828-29.	Rev. George Bert.
1829-42.	Rev. George Heptonstall.

'Blessed Are They That Suffer Persecution For
Justice's Sake.'

May They Rest in Peace.

The last of these chaplains at Carlton Hall (now Carlton Towers, the residence of Baroness Beaumont, the present representative of the Stapleton family), in 1842 became the first priest-in-charge of St. Mary's, where he died at the presbytery attached as recently as 1875. Eventually a member of the Chapter of Beverley, and later of Leeds, his name and the names of his successors are inscribed on a second tablet, also recently erected in the porch of his church at Carlton, thus completing an authentic clergy list covering a period of over 250 years—the more interesting because during penal times such records were rare, as in themselves affording evidence endangering the lives or liberty of the Catholic clergy then in England.

Oamaru

(From our own correspondent.)

December 31.

A crowded congregation was present at St. Patrick's Basilica on Tuesday night, when the Christmas festival was ushered in by the celebration of midnight Mass. Right Rev. Mgr. Mackay, V.G., was the celebrant, being assisted by Rev. Fathers Farthing and Lynch. A brief but touching sermon appropriate to the festival was preached by the Monsignor. The singing of Gounod's Mass added another success to those already achieved by the choir under the able direction of Mr. Mountfort, and Monsignor Mackay, in the course of his sermon, took the opportunity of giving expression to his own and the congregation's gratitude to the conductor and members of the choir for the painstaking efforts of which the devotional rendering of the music gave evidence. Miss K. Hannon presided at the organ in her usually capable manner. The altar was very tastefully decorated. The Masses celebrated subsequently were all well attended. After the midnight Mass the choir were entertained at supper at the presbytery, when occasion was taken to make a presentation to the conductor on behalf of the choir and friends, this taking the form of a beautiful epergne and handsome silver and oak tray. Monsignor Mackay made the presentation, and congratulatory speeches were made. Mr. Mountfort suitably replied.

News has been received from the Very Rev. Father J. Shiel, Bishop-elect of Rockhampton, to the effect that he is almost completely restored to health. Father Shiel was to spend Christmas with his parents in Dublin, and early in the new year will be consecrated Bishop of Rockhampton, either at Maynooth or Mullingar. He will arrive in Australia in company with Most Rev. Dr. Mannix (Coadjutor-Archbishop of Melbourne) about Easter next.

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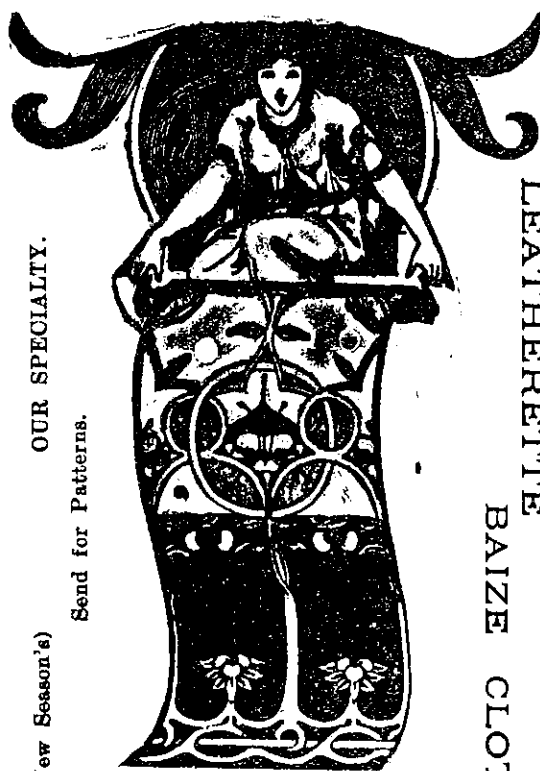
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Current Topics

Catholic Population

The Sacred Congregation of Propaganda has recently presented to the Holy Father the results of the last general census of the Catholic population of the world. The number of Catholics scattered over the world is set down at 263 millions, and the yearly increase at 9 per cent. And yet some people write books about the decay of the Church of Rome!

'Grotesquely Truthful'

Tennyson used to speak of his intimate friend, William George Ward, one of the great converts of the Oxford Movement, as being 'grotesquely truthful.' The following incident, given in the current number of the *Australian Catholic Record*, bears out the truth of the description. In order to provide for his family Ward had to insure his life. 'Is your general health good?' he was asked by the insurance office. 'It is deplorably bad,' came the answer. 'Has your family any hereditary complaint?' 'I should fully expect so.' 'Well, but you look well; I suppose you eat and sleep well?' 'I have never had a good night's sleep in my life.' It must have been a unique experience for the medical officer to get such answers, and he signalled the occasion by putting the young man of 38 on the 60-70 years' list.

Educational Progress in America

America leads the way in many things, and Catholic America also teaches many a useful lesson. Recently efforts have been made to secure uniformity in the Catholic schools, which according to reliable statistics, educate some 1,500,000 children. To this end, a Summer Session has been held at the Catholic University of America for the benefit of the Sisters, especially the head-teachers, engaged in the work of the schools. The second of these Sessions was held this year, June 30 to August 9. Students to the number of 314 attended the lectures. Of this number 11 were lay students and 303 were religious, who represented 26 Orders or Congregations, and who came from 55 dioceses of the United States and Canada. Fifty-eight courses conducted by the Professors of the University were given in religious knowledge, education, philosophy, *belles-lettres*, mathematics, science, history, sociology, music, and art. The school day lasted from 8 a.m. to 6 p.m., with a recess of two hours at noon.

One of the Sisters explains in the *Catholic Educational Review* (September, 1912) the secret of the wonderful self-sacrifice shown both by professors and Sisters in devoting their vacation to this arduous work. 'All working in unison, with the one end in view that we might become more efficient instruments in carrying on the work confided to us by our bishops and pastors—the strengthening of Christ's Kingdom in the hearts of His children. A sense of this personal responsibility was brought home to us in a striking manner when we had the privilege of visiting some of the public buildings that are of interest from an educational point of view. In this instance, it was the Bureau of Engraving. As we watched that army of employees intent on their work, rejecting at each stage of development any copy that bore the least blemish, and learned that by a perfect system of organisation any mark of carelessness might be directly traced to the particular offender, we asked ourselves, "What about those who are engraving, not on paper, but on immortal souls?" And finally, when we were shown the original plate and had been duly impressed with the necessity of its perfect elaboration, the analogy was complete. Why should we wonder that our Holy Father, that the hierarchy of the Church, that our religious Superiors, should attach so much importance to the training of teachers, when we consider how far-reaching is their influence and how stupendous is its consequence?'

The Catholic Revival in France

For some years the Church in France has been passing through a furnace of persecution, and at times it must have seemed to all except believers in Christ's protecting promise that she would be scorched and shrivelled up. But now there are many signs of a widespread and general revival of religion. The character of this revival will be understood better when it is contrasted with the period of trouble preceding. Preparations had been made for many years in the Masonic lodges; the war broke out in earnest in 1901. First non-authorised, and then authorised, congregations were declared illegal and disbanded, great numbers of their members being forced to take refuge in foreign countries. Those individuals who remained behind were forbidden to take part in the work of education. As a result some 16,000 religious schools were closed. When this work was completed, the new rulers set about effecting an open rupture with the Holy See. M. Loubet, President of the Republic, went to Rome, but though he was the head of a so-called Catholic nation, he could not see his way to pay the ceremonial visit to the Pope, honored by immemorial custom. Shortly after the French Ambassador to the Vatican left Rome without observing the usual diplomatic courtesies, while the Papal Nuncio at Paris was subjected to all sorts of insults and was finally conveyed across the French frontier as an undesirable! The Concordat, the celebrated treaty concluded between Napoleon and Pius VII. on July 15, 1801, which as a bilateral contract could not be abrogated by one of the parties only, was treated by the French Government as though it had no existence. In July, 1905, M. Briand's Separation Bill was passed. By this measure of confiscation, all Church property—churches, schools, seminaries, presbyteries, etc.—would cease to belong to the rightful owners, unless these formed themselves into *associations cultuelles*. As these *associations* were simply boards of administration controlled by the civil authorities, the bishops, instructed by the Pope, refused to form them. The result was that all Church property, together with pious foundations to the value of twenty millions, was confiscated to the State. The wisdom of the Pope and his advisers was of course questioned by some wisecracks, but time is proving that he was right, for though in 1906 the French Church found itself in a state of absolute poverty and banished from its rightful place in the laws and institutions of the country, it gained in exchange the precious gift of Liberty.

Mr. Arkell, who has resided in Paris for the past twenty years as a newspaper correspondent, has recently been telling the readers of the *Hibbert Journal* (a Liberal, if not a Rationalistic publication) what use the French Catholics have made in a few years of this gift. 'The question of the schools was of pressing importance. . . . For a time a number of Church schools were kept on by the disbanded teachers. . . . In the meantime, training colleges were started, and gradually new Church schools sprang up, until at this moment there is a fair prospect of lost ground being recovered. . . . It grew to be the fashion to teach in many of the State schools that belief in God and in a future life was a superstition of the Dark Ages, and that religion and reason were contradictory terms. Hence in 1910, the French Bishops published a collective letter condemning some of the text-books that were used in the State schools, and calling upon Christian parents to protect the faith of their children. The answer to that appeal was the creation of associations of *pères de famille* pledged to watch over the kind of instruction given in the State schools, and to take action accordingly. There are about 400,000 French fathers who take part in this movement, a truly formidable result. As a consequence, although Government threatened repressive measures, and introduced two Bills to that effect into Parliament, two years have been allowed to pass without further action being taken, a proof that the Catholic party has grown strong enough to show effective resistance.' Another illustration of the truth that there is only one way of dealing with politicians—and that is, to squeeze them. 'It was

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confidently anticipated by the adversaries of the Roman Catholic Church that few young men would be found disposed to become candidates for Orders once the Separation was a *fait accompli*. Undoubtedly there was reason for this conjecture, for vocations had fallen to a very low ebb in the two or three years that preceded the abolition of the Concordat. But here again there was a great surprise. Last year, for example, the candidates for the priesthood seeking admission into the Grand Seminary more than doubled the contingents of previous years. Strange to say, these vocations are not confined to youths, but include those of already-formed men, men of culture and ability, who, whether from disappointments, or from disgust of the world, prefer to devote themselves to the ecclesiastical career. As far as may be judged, there is no longer any real disquietude in episcopal minds on the point of priestly recruits. 'The fact remains that in the past few years 450,000 Parisians have been won over to the Church, who before lived without any kind of religion. Mgr. Pages, one of Cardinal Amette's indefatigable Vicars-General, is the head of an organisation that has constructed in the last few years no fewer than 54 places of worship, in and around Paris, of which 24 form new parishes. As soon as a new church is opened, it is crowded. The proofs of this are so many, that the fact is unquestionable. . . . It requires a considerable amount of courage for a priest to show himself in certain low districts in and around Paris. A new commune called Pavillons-sous-Bois was erected five years ago. The Municipal Council took as its programme, "*Ni gendarme ni curé chez nous.*" The inhabitants were wild, unruly people, who never set foot in a church or place of worship of any sort. The Archbishop of Paris sent for the Abbé Alfonsi, a young Corsican priest, and charged him with the mission of evangelising Pavillons-sous-Bois. That was in 1908. The abbé hired a tumble-down house, and said Mass in his dining-room. The landlord drove him away. The abbé went elsewhere. The Municipality immediately changed the names of the streets around the temporary chapel for titles notoriously odious to Catholics. The revolutionaries swore they would have the abbé's "skin," but already a nucleus of well-meaning people were interested in his work. He has now a congregation of five thousand practical Christians.'

'Thus everywhere,' the writer concludes, 'is seen the growth of a new spirit in France. The revolutionary Labor Confederation is powerless to conduct a general strike, because Catholic men belonging to anti-socialistic syndicates form a stronger body. The Reign of Terror established by the Jacobinism of the last decade is over. "The stars of heaven are extinguished," said M. René Viviani on a memorable occasion. They never shone more brilliantly than they do now.' And thus another attempt to 'de-christianise' France has completely failed.

THE LATE FATHER COGNET, S.M.

OBSEQUIES AT OTAKI

(From an occasional correspondent.)

The archdiocese of Wellington, already so severely tried, has suffered another loss by the death of the Rev. Father Cognet, S.M., parish priest of Otaki, who died on Christmas Eve at the Provincial House of the Society of Mary, Boulcott street, Wellington. Although still active in his priestly duties, he had been suffering severely for some months past, and it was only at the expressed wish of his religious superiors that he went to Wellington for medical treatment. From the first his medical advisers held out little hope of his recovery, but his death was as unexpected by his parishioners as it was sad. The last Sacraments were administered early in his illness, and thence onward he had the privilege and consolation of receiving Holy Communion regularly, and the end came suddenly and peacefully on the morning of Christmas Eve. The body was that evening brought to Otaki and was

placed in the church, where it lay in state until Friday. His faithful Maoris soon gathered even from distant parts and expressed their grief in tears and lamentations, for they knew they had lost a good Father and kindly friend.

A Solemn Requiem Mass was celebrated on Friday morning, Very Rev. Dean Regnault, S.M. (Provincial), being celebrant, Very Rev. Dean James McKenna deacon, Rev. Father Maillard, S.M., sub-deacon, and Rev. Father Hurley, S.M., master of ceremonies. The choir was composed of a number of the clergy under the direction of Very Rev. Dr. Kennedy, and Rev. Father Schaefer presided at the organ. The church was far too small to hold the large number of parishioners who came to pay their last respects to their beloved pastor, so the funeral sermon was delivered at the graveside. Immediately after the Mass a procession was formed for the adjoining cemetery. It was headed by the cross-bearer, and then in order came the altar boys, Children of Mary, Sisters of St. Joseph, Hibernians, clergy, and the coffin borne by six stalwart Natives, dressed in beautiful and costly mats, and then followed the general public. The site of the grave was at the foot of the large cross which stands on the crest of Pukekarakara Hill, the spot where the late Rev. Father Compte established his first church in the early forties of the last century. The service at the graveside was conducted by Very Rev. Dean O'Shea, S.M., V.G., and at the conclusion Dean Regnault preached from the text, 'Be you then also ready, for at what hour you think not, the Son of Man will come' (Luke xii., 40).

The esteem in which the deceased was held by his brother priests was evinced by the large attendance of the clergy, there being present in addition to those already mentioned the Ven. Archdeacon Devoy, Very Rev. Dean John McKenna, Very Rev. Dean Holley, S.M., Very Rev. Dean Smyth, S.M., and Rev. Fathers T. McKenna, Kehoe, Doolaghty, Barra, Goggan, Herring, Hickson, O'Reilly, Menard, Cahill, Bowe, Kelly, Melu, Ginisty, Delach, Vibeaud, Murray, Keogh, and Martin.

Of his many works of zeal in the parish special mention must be made of the St. Vincent de Paul Societies in Levin and Otaki, and a flourishing branch of the Hibernian Society in Levin, which he founded and under his care and direction have taken deep root and are doing great good.

The late Father Cognet was a fluent Maori linguist and knew the language, its idiom and imagery, perfectly, and, indeed, he was regarded as one of the best authorities on the Maori language in the Dominion. At every Maori meeting he was always the principal speaker, and Pa Koneta—as he was called by the Natives—was always listened to with the deepest attention. His charming personality endeared him to all, and his loss is keenly felt, and in the eloquent words of Dean Regnault he was beloved by God and man and his memory will be held in benediction.

DEAN REGNAULT'S DISCOURSE.

Very Rev. Dean Regnault, S.M., preached as follows from the text already quoted:—

God has again spoken to us in language most distinct and most eloquent. He has repeated the lesson which of late He has so forcibly brought home to us. Only six weeks ago many of us were assembled in the parochial church at Meeanee. We had met with sad hearts to pay the last tribute of respect to the highly esteemed pastor, the late Dean Grogan. The last funeral rites were scarcely over when news came of the awful accident which had happened to the saintly, zealous, hardworking heroic Father Venning, an accident which a few hours later resulted in his death. We all hastened to Wellington to find the city in mourning because not only the Catholic, but the whole population felt that a good man had been taken away. We were beginning to recover from the shock, when from Palmerston North flashed the news of the sudden death of its kind, genial, hospitable and zealous pastor, the Rev. Father Costello, and then again, with hearts sadder still as the cross became heavier, we assembled to pay to the dear departed the last tribute of our re-

spect and affection. To-day, we are here mourning the loss of the gentle, saintly, big-hearted Father Cognet. The Angel of Death once more has invaded the sanctuary; we have before us the lifeless form of another priest. He is clad in his sacrificial robes, but never more will he be seen ministering at God's altar. Yet, although still and cold in death, he reminds us, with awful force, of the lesson conveyed by the inspired words of Holy Writ: 'To-day for me, for you tomorrow: be you then also ready, for at what hour you think not, the Son of Man will come.'

It is not my intention to give an extensive eulogy of Father Cognet, the simplicity and honesty of his priestly life, as well as his truly Marist spirit forbid me; I shall content myself with a short sketch of his religious and priestly career. He was born on December 3, 1858, in the diocese of Lyons, a diocese specially blessed by Almighty God, because of its devotion to and of the maternal protection of the Blessed Virgin Mary; a diocese which has contributed more than any other in Christendom to the extension of the Kingdom of Christ by the number of priests it has given to the Church, and the material resources it has sent to missionaries throughout the world. Father Cognet enjoyed the blessing of belonging to a family highly respected and deeply imbued with true Catholic principles; hence, in his very infancy all his aspirations tended towards the things of God. As a boy he received his primary education at the Christian Brothers' School, and later on, the Blessed Virgin Mary, whom he always loved so tenderly, whose child of predilection he was to become, took him, as it were by the hand and led him to the College of Valbenoite, a college established by the founder of the Society of Mary at the request and on the property of Father Rouchon, one of the most distinguished secular priests of the diocese of Lyons. The teachers had been trained by the Ven. Father Colin himself, his spirit lived in them; they infused it into the hearts of their pupils. Many of them became priests, bishops, missionaries, and carried the blessings of faith and of civilisation to the most distant parts of the earth. Claudius Cognet also imbibed that spirit, and he too determined to give himself entirely to the service of God, under the banner of the Blessed Virgin Mary; he determined to become a Marist, a priest, a missionary, to spend himself in promoting the glory of God and the salvation of souls in the Islands of the South Pacific. He applied to be admitted into the novitiate of the Society of Mary in the year 1878. Even then he was remarkable for

His Gentleness, His Piety, His Charm of Manner; hence it is not surprising to learn that he was loved by both masters and pupils, by his fellow novices, as he has been loved ever since by his brother priests and the people with whom he has been brought in contact. We may truly apply to him the inspired words spoken of Moses—'He was beloved of God and men; whose memory is in benediction' (Ecclesiasticus xlv., 1). The year during which he studied philosophy was spent in the scholasticate of Belley, that house which has been the cradle of the Society of Mary, and in which Blessed Peter Chanel, the martyr saint of the South Pacific, exercised such a wholesome influence. Then the persecution of 1880 against Religious Orders, fomented by Freemasonry, broke out in France. Father Cognet, like so many of his confreres and members of other Religious Orders, had to leave the shore of his beloved country and seek a refuge in the land of exile, in Switzerland and Spain. As he was endowed with more than ordinary talent, he made brilliant theological studies at Genevisier and Barcelona, and then he was attached to the teaching staff of the Colleges of Toulon and Moutluçon. At last the happy day of his ordination dawned. He was made a priest according to the Order of Melchisedec on August 16, 1885. From that moment he eagerly looked forward to the day when he would cross the ocean to spend his life amongst his beloved Maoris—the noblest race in the Islands of the South Pacific. He arrived in New Zealand in the middle of January, 1886. A few days later he was sent to Jerusalem, on the Wanganui River, to assist in the work of re-organising the Maori Mission—a work which was being so successfully carried out by Rev.

Fathers Soulas, Melu, and Lepretre. Whatever he saw, the scenery, the charming manners of the native race, not only interested him, but filled him with enthusiasm. He was full of gratitude to God for having chosen him, and he determined to carry on his work with the most ardent zeal. To-day, after twenty-seven years of missionary labors, he has laid down the burden. Rightly may he say in the words of St. Paul, 'I have fought the good fight, I have finished my course, I have kept the faith; as to the rest, there is laid up for me a crown of justice which the Lord, the Just Judge, will render to me in that day.' And you, my dear people, who owe so much to the dear departed, pray that this crown may soon adorn his brow. Repeat the prayers of the Church, that 'Eternal rest may soon be his portion,' that 'perpetual light may shine upon him,' and that his happiness may be without alloy, without end. May he rest in peace. You have witnessed his labors at Jerusalem, where for ten years he sowed and reaped a rich harvest; at Pakipaka, in Taranaki, where he erected presbyteries and churches; and at Otaki, where he established the Hibernian and the St. Vincent de Paul Societies. Those who have lived with him, who have been his Superiors and confreres—Father Soulas, Dean James McKenna, Father Melu, Father Maillard, Father Delach, and others,—know that for him no dangers, no hardships could possibly be an excuse for neglecting or postponing a duty. When he had to visit the sick, or travel to a distant place, through a dense bush, in order to say Mass or catechise children, he was indifferent as to the state of the weather, as to any discomforts, he might have to endure. He was always grateful to his Maori people for whatever provisions they had to put before him, whether they were abundant or scanty. Now he has completed the task allotted to him, he has done his work, the work God gave him to do: may he enjoy eternal rest—may he rest in peace. May also eternal light shine upon him. Light is the greatest gift of God, it was to impart that light, the light of the soul that the Son of God became Man, and it was to impart that light to the Maori race that Father Cognet left home, relations and friends and all that the world holds dear. God endowed him with a facile pen, with great facility of speech: he did not bury his talent; he made use of it for the spiritual welfare of both races. He loved to preach the word of God. He preached it in France after his ordination, he preached it on board the steamer that brought him to New Zealand, he preached it in the confessional, in the pulpit, in the church, in the whare; at our Maori meetings he was always ready to do the work of his Master. He wrote numerous articles for Catholic magazines—articles which were very much appreciated, and which brought men and resources to our missions in different parts of the world.

His History of the Church

in the Maori language, and for the use of the Maori race, came in to fill a long felt want. It will remain as a monument of his zeal and talent. His confreres selected him in 1894 to visit Europe and supervise the printing of a large prayer book and catechism, which, owing to numerous and well-chosen illustrations, is a particularly valuable work. Therefore he has been a shining light. To-day the light is extinguished, the pen is broken, the voice will be heard no more—it is our duty to pray that his eyes may at once be opened to the beautiful light of heaven; that he may have no occasion to exclaim any longer: 'O when will that day dawn that will know no setting sun'—let perpetual light shine upon him. At last may his joy be perfect and without end. The day of trial is over; contradictions, anxieties, tribulations are no more; he suffered much, he suffered many years, more than the world knew, but he suffered in silence; no one ever heard him utter a word of complaint. As to the Marist virtues which make the perfect man and the saint, we all know how he practised them. He was a loving, devoted child of the Blessed Virgin Mary; his great desire during the last few months was to celebrate the Feast of the Immaculate Conception with more than usual solemnity; he wished to have the grotto of our Lady of Lourdes brilliantly illuminated. His wishes were partly carried out, but he was not present. Mary his



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Mother cannot fail to give him a share of her endless happiness. He was obedient; his last act on leaving his home to which he never returned alive was an act of obedience. He observed the vow of poverty to the letter; although his relations sent him regularly the revenue of his patrimony, he died poor, without anything to his credit in cash or bank, nothing but his good works. He relied on the charity and generosity of his brother priests to offer up the Holy Sacrifice of the Mass for his soul; on the charity and generosity of the religious and people of the parish to offer up prayers and Holy Communion; on the maternal solicitude of his Order to defray his funeral expenses.

The Virtues of Simplicity, Humility, and Modesty shone conspicuously in his person, and endeared him to all, clergy and laity alike. But we may say that the virtue of charity was above all the characteristic virtue of Father Cognet; his charity was simply inexhaustible; he loved God, he loved his confreres, he loved all men; hence the love and esteem in which he was held. Naturally gifted with delicate and refined feelings, he proved himself a gentleman at all times and under all circumstances; always considerate of the feelings of others, he has not been known to say an unkind word of any one. Hence once more he was rightly 'beloved of God and men; whose memory is in benediction' (Ecclesiasticus xlv., 1). We trust that his charity has already secured for him the eternal joy of heaven. At least, let it be our prayer. During his sickness he edified us all by his wonderful patience; he died as he would have liked to die. God in His great mercy allowed him the reprieve of a few days to trim his lamp, to light it and carry it burning brightly to meet the coming of the Bridegroom. Not only was he fortified in his last agony by the Sacraments of the Church, but he died in the presence of the Blessed Sacrament; he went to heaven on Christmas Eve to sing with the angels—'Glory to God on high,'—and what he practised during life, 'Peace to men of good will.' To-day, although his lips have been sealed by the cold hand of death, he reminds us forcibly of the message contained in my text—'To-day for me, for you to-morrow: be you then also ready, for at what hour you think not, the Son of Man will come.'

Now, dear Brother, I wish to say that I am grateful to you for spending the last days of your earthly career in the Provincial House. Your presence has been a source of untold blessings to us. Our thanks are due to Drs. Cahill and Martin for their devotedness and untiring attention to you and to the nurses for the loving care with which they have attended to your wants and watched over you. We thank also our brother priests for their attendance here to-day. Whilst praying for you we feel that we ought to ask you to pray for us. When you shall have entered your and our destined home, remember us priests who tarry in this land of exile; remember this archdiocese and all its priests; remember the Society of Mary and the Maori Mission, and your faithful people before the throne of our Lord Jesus Christ, our King, and the patron saints of this archdiocese, of our Blessed Lady, our Ven. Founder and ask them to send laborers into the Master's vineyard. We shall continue to repeat the prayer, 'Grant, O Lord, eternal rest to Thy servant Claudius; may perpetual light shine upon him; may he rest in peace. Amen.'

Mr. L. T. Reichel, A.M.I.E.E. (late Government electrician), has commenced business at 67 Vivian street, Wellington, as consulting and contracting electrical engineer. He makes a specialty of scientific and physical apparatus of all kinds suitable for schools, convents, and colleges, and may be consulted by inventors and others as to the commercial and technical value of their inventions. Mr. Reichel has just returned from a trip extending over two years in America and Europe, during which time he made himself conversant with the latest and most improved electrical methods, and is therefore in a position to give practical and reliable advice on matters relating thereto....

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Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

January 4:

The Rev. Father Hassett, S.J., arrived in Wellington last night from Sydney.

Mr. P. J. Duggan, secretary of the Oamaru branch of the H.A.C.B. Society, is on a visit to Wellington.

A splendid crib has been erected in St. Joseph's Church, Buckle street, and has been visited by a large number of the faithful.

The residence for the Marist Brothers at Te Aro is now nearing completion. It is expected that the opening ceremony will take place early in February.

The retreat of the clergy of the archdiocese will take place this year at St. Patrick's College, commencing on January 27. It will be conducted by Rev. Father Barry, C.S.S.R.

The supplement with the last issue of the *Tablet* has been favorably commented upon by many as filling a long-felt want in Catholic homes, serving as it does as a calendar combined with a record of Catholic feasts. The management is to be complimented on the successful result of its enterprise.

On Sunday, December 15, the annual prize distribution in connection with the Christian Doctrine Society of St. Mary of the Angels' Church, took place. The prizes were many and valuable, and at the conclusion the children thanked their teachers and spiritual director, for their zeal during the past twelve months.

A pleasant Christmas surprise was sprung on Mr. Isidor Mount, organist of St. Mary of the Angels' Church, Boulcott street, on Christmas morning, when the choir presented him with four bound volumes of organ music and a fountain pen, as a token of their appreciation of the good work he is doing as church organist.

The following changes in the Marist Brothers are reported:—Brother Justin, who has been Superior in Wellington for some years, takes Brother Basil's place as Superior at Wanganui. Brother Basil replaces Brother Justin at Tasman street. Brother Virgilius, who has also been some time in Wellington, has been transferred to Auckland.

On Friday, December 13, eighteen small children had the privilege of receiving their First Communion at the 8 o'clock Mass at St. Mary of the Angels' Church, Boulcott street. Rev. Father Joseph Herring, S.M., who had instructed the children, was celebrant, and addressed the children in terms suitable to the occasion. After Mass, the children adjourned to St. Patrick's Hall, where breakfast was partaken of, and which was kindly provided by Mrs. T. G. McCarthy.

Another old identity in the person of Mr. James Doyle passed away at the age of 74 at Mother Aubert's Home, Auckland, on Tuesday, December 31. Mr. Doyle was one of the original members of St. Patrick's branch of the H.A.C.B. Society, having joined the branch on the day of its establishment in Wellington, on October 6, 1874, and continued as a member right up to the time of his death. The late Mr. Doyle will be better remembered by the old parishioners of Thorndon, he having for many years been in the service of his Grace Archbishop Redwood, when the late Rev. Father McNamara was Vicar-General and Administrator. The deceased, who had never married, was well liked by all who knew him. He was a native of Kilkenny, and came to New Zealand as a member of the 65th Regiment.—R.I.P.

St. Anne's Senior Cadets returned home by the Maori on Thursday from Christchurch, where they successfully competed at the military tournament. The corps entered for three events, and were placed in each of them. In the rifle exercise championship, which they won, there were no less than fifty-two entries. St. Anne's were awarded 98½ points out of a possible 100. In the squad drill championship, for which thirty-

four teams entered, they tied for first place with several other teams, and on the final came fifth, 2½ points behind the winners. The corps also tied with three other teams for the Senior Cadet Championship Cup of New Zealand, but the final had to be abandoned on account of the limited time. Captain Martin speaks highly of the hospitality shown them by the Christchurch people, especially his Lordship Bishop Grimes, whose guests they were whilst in Christchurch. St. Anne's Cadets have been in existence only three years, and have secured a championship at each of the three military tournaments.

The quarterly meeting of St. Mary's (ladies') branch of the H.A.C.B. Society was held in St. Patrick's Hall on Monday night, December 23. There was a large attendance of members, presided over by Sister D. McGrath, B.P., and a number of visitors, including the Rev. Father J. Herring, Bros. J. W. Callaghan (president H.A.C.B.S. Council), P. D. Hoskins, B.S., T. Darby, B.P., J. McKeowen, B.T., Messrs. R. Butcher, Tiller, Justain, Quinn (Catholic Club), and others. Nominations for the various offices were received, and judging by the keen interest taken in the same the elections at the next meeting should prove very interesting. After the business of the evening had been concluded a presentation of a roller-top desk was made to Bro. P. D. Hoskins by Sister D. McGrath, B.P., on behalf of the ladies' branch, as a slight token of their appreciation of the many services rendered their branch by Bro. Hoskins. Sister G. O'Flaherty, B.S., spoke in praise of Bro. Hoskins' good work. Bro. J. W. Callaghan, having been asked to speak, said it gave him great pleasure to testify to Bro. Hoskins' many years of faithful service, and it was also a pleasure to him to see that the same was appreciated in a really practical manner. Bro. Hoskins, who was taken by surprise, responded very feelingly, and expressed his willingness to continue doing all in his power to promote Hibernianism. After supper had been partaken of the evening was brought to a close with the singing of 'Auld lang syne.'

DIocese OF CHRISTCHURCH

(From our own correspondent.)

January 6.

The Cathedral choir went on New Year's Day to a picnic at the residence and grounds of Miss M. White, Hoon Hay. The weather being favorable, the outing proved very enjoyable. With the party were the Cathedral clergy and several visiting priests.

Major-General Godley, with his aide-de-camp, Mr. T. Rhodes, dined with his Lordship the Bishop at the episcopal residence on last Sunday week. Mr. A. E. G. Rhodes and Dr. Morkane were also of the party.

There was Exposition of the Blessed Sacrament from the 11 o'clock Mass in the Cathedral on Sunday. After the sermon at Vespers there was the usual procession followed by Solemn Benediction.

The annual general meeting of the Society of St. Vincent de Paul, under the circumscription of the Particular Council of Christchurch, was held recently in the Marist Brothers' schoolroom. His Lordship the Bishop presided. The Very Rev. Father Price, D.C., Adm., was present, and there was a large attendance of members representing the various conferences. The president gave a report of the year's work, and made special reference to the great loss sustained by the society in the death of Father Venning, and more recently in the death of Bro. D. Murphy, a vice-president and an energetic member of St. Mary's Conference, Christchurch North. The balance sheet giving a statement of accounts for the year was presented and adopted. Excellent sectional reports were received from the various conferences, and an amount of correspondence was dealt with.

His Lordship the Bishop, in the course of a particularly appropriate address, said he had listened to the president's report and those of the conferences with a great deal of interest. He impressed upon his hearers the necessity of not losing sight of the chief aim of the society. Corporal works of mercy were useful as a means to an end, but spiritual works should be to

members of far greater importance, in fact their main object. Not the success we achieve, but the efforts we display in its achievement were the most pleasing to Almighty God, Who would reward accordingly. His Lordship congratulated St. Mary's Conference on its growth of membership, and generally expressed his deep satisfaction at the work done and evident good will displayed.

The Very Rev. Father Price (spiritual director) also addressed the meeting in encouraging terms, after which his Lordship the Bishop imparted the episcopal blessing to all present.

In an interesting summary of diocesan progress given by his Lordship the Bishop to a representative of the *Lyttelton Times* it is shown that the past year has been a particularly active one in the Christchurch diocese, and it is expected that the present year will not be less so. His Lordship said that the event of the year had been the celebration of the jubilee of the diocese, and at the same time the jubilee of his appointment as the first Catholic Bishop of Christchurch. The diocese, he said, was created twenty-five years ago by Pope Leo XIII., and during the past quarter of a century it had extended considerably, the past year having been one of the most fruitful. In Timaru a new church, one of the handsomest in the Dominion, had been opened, and in it a new organ, regarded as one of the best in New Zealand, had been installed. A number of new schools and churches had been opened on the West Coast, and a new presbytery on a large scale had been started at Greymouth. The foundation-stone had been laid, and it was expected that the new building would be opened in a few months. A new parish had been created, embracing Rakaia and Methven, detached from Ashburton. The Rev. Dr. Kennedy had been appointed to the parish, and was showing great zeal there. At present Methven was his headquarters. It was probable that a new convent and school would be opened at Methven in February. At present the Sisters of Mercy from Lyttelton went to Methven every day to conduct their school there, but the new convent would mean that a branch of the Order would be established in Methven. Property had been acquired in Rakaia for school and church purposes. At Mount Magdala a new church had been opened. It was the largest community church in the Dominion. On January 19 the new church at Sumner, which was a beautiful building, would be opened, and another feature in the coming year would be the new school that was being built in Colombo street for the Sisters of Mercy. The Sisters of the Missions intended to increase the accommodation at the Convent in Lower High street. In all the institutions the year had been very active. St. Bede's College was doing a splendid work, and the number of students was increasing. He thought that if the college were made residential the number of students would be much larger. During the year the Mother Superior of the Timaru Convent had left to go to Japan. The Order to which she belonged had opened a new school at Tokio. The new institution had been a great success, and the Japanese were using it extensively. It was practically under the protection of the Japanese Government, and its success had meant that English-speaking Sisters had to be sent to it. During the year the debt on the Cathedral had been reduced from £8000 to £7000, and he hoped that it would not be long before the original debt of £20,000 would be eliminated. During the year a large marble tablet, the largest in the Dominion, had been installed in the Cathedral giving the names of the founders and benefactors of the Cathedral. Those who had donated £100 were regarded as founders, and those whose contributions exceeded £10 were benefactors. During the past year a new priest from Europe had arrived, and in 1913 another would come to the diocese.

DIocese OF AUCKLAND

(By telegraph, from our own correspondent.)

January 6.

The Marist Brothers will open a new school in Vermont street on Monday, February 3, the old Pitt street school being now not used for scholastic purposes.

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These two cabs—71 and 97—can be had at any time by telephoning to 59 or 2707, day or night. Wedding and other parties specially catered for.

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Rev. Father McCarthy preached an eloquent sermon at St. Benedict's on Sunday night before a large congregation.

There was Exposition of the Blessed Sacrament at the Cathedral from the last Mass until after Vespers on Sunday. His Lordship the Bishop was present, and gave Pontifical Benediction.

The retreat of the Marist Brothers, conducted by the Very Rev. Father O'Connell, S.M., concluded on Wednesday. Father O'Connell is due in Wanganui on January 14 to conduct a retreat there. He has had a strenuous time of it during the past twelve months, not only in this Dominion, but also in Fiji, Tasmania, and Sydney.

The following changes have been made by the Provincial of the Marist Brothers:—Brother Paul goes from Auckland to Invercargill, a Brother from Sydney replacing him here; Brother Augustine from the Sacred Heart College, Auckland, to Tasman street, Wellington; Brother Virgilius from Tasman street, Wellington, to the Sacred Heart College, Auckland; Brother Leo from the Sacred Heart College, Auckland, to Christchurch; Brother Charles from Christchurch, to the Sacred Heart College, Auckland; Brother Justin from Tasman street, Wellington, to the charge of Wanganui; Brother Basil from Wanganui, to the charge of Tasman street, Wellington; Brother Anselm, from Greymouth, to be director at Invercargill; Brother Arthur from Invercargill to Greymouth; Brother Alfred has been appointed director at Greymouth.

At St. Patrick's presbytery last evening a large gathering, including his Lordship Bishop Cleary, Rev. Fathers Holbrook, O'Doherty, and O'Malley, members of the Cathedral choir, the collectors, and Mr. Jennings, ex-M.P. (an old Cathedral choir member), assembled to do honor to Mr. Hiscocks, who, for twenty-seven years has been connected with the choir, during the greater part of which time he has acted as conductor. An address from the choir was read by Mr. Egan. His Lordship the Bishop presented Mr. Hiscocks with handsome pieces of silverware of exquisite design. In making the presentation his Lordship said that he had learned with pleasure that Father Holbrook had made arrangements to retain Mr. Hiscocks' services for at least a time. If the Cathedral steeple were to topple over, it could easily be replaced, but to replace Mr. Hiscocks was not so easy a task. He wished Mr. and Mrs. Hiscocks long life, happiness, and prosperity. Rev. Father Holbrook and Mr. Jennings briefly spoke, eulogising the work of Mr. Hiscocks. In replying, Mr. Hiscocks said that the success of the choir was primarily due to the good work done by his predecessors, and also by the late Bishop Lenihan, and Rev. Dr. Egan. The former had started a very fine musical library, which would last for the next fifty years. To Mrs. Hiscocks he was much indebted, her aid being invaluable, also to Rev. Father Holbrook for continued support, and to members of the choir individually and collectively. With them it was a pleasure to work, and were it not for them success could not have been achieved. His Lordship, before leaving, took the occasion of thanking the collectors for their good and constant work during the past year. Light refreshments were then dispensed, and a pleasant time was spent.

CATHOLIC FEDERATION IN AUCKLAND

(By telegraph, from our own correspondent.)

Auckland, January 6.

His Lordship Bishop Cleary made an important announcement at St. Patrick's Cathedral on Sunday evening concerning a new development in the resistance of Catholics to the proposals of the Bible-in-State Schools League. His Lordship detailed the seven momentous changes which the League is demanding in our existing legislation. These changes, he said, involved a serious invasion of the rights of conscience, of taxpayers, of parents, and of pupils, and would compel Catholic teachers either to be false to the de-

clared principles and laws of their Church, or to forfeit their bread and butter. It was significant that not one leader of the League had the courage, or rather the foolhardiness, to attempt a defence of those seven proposed changes in the law. As a Christian and lover of his adopted country, he deplored the fact that an anti-Popery banner had been flung out, blazoned with a false issue—'Home Rule or Rome Rule.' The Catholic laity of Auckland were the first in this Dominion to move in the direction of federating all Catholic societies, clubs, confraternities, and individuals in one solid organisation for strenuous resistance to these encroachments on the religious liberties of themselves and of their fellow-citizens of other faiths. All the chief lay associations had joined in this demand, which had his hearty God-speed and co-operation. A federation on these lines was already an accomplished fact in Wellington. His Lordship announced that arrangements had been made for the immediate organisation of the Catholic body on the lines stated throughout the diocese of Auckland. He described the great success and varied activities of such a federation in Germany and the United States, where their crusade against evil plays and immoral literature had won for them high government encomiums. He spoke of the great social work and flourishing daily press conducted by similar organisations in Chili, and entered into considerable detail regarding the Catholic Federation of Victoria, which, though only twelve months old, had 420 branches. Immigration, lecture, and employment bureaux had been organised, and a society for the suppression of immoral literature, composed of people of various religious beliefs. The movements in South Australia and New South Wales were also touched upon. 'It is essentially a lay movement,' said his Lordship. 'Its motto is never to attack, and never to permit others with impunity to attack us in our faith or in our civil or religious rights. I hope the organisation will adopt one other motto—"Ever to treat opponents in a reasonable and truly Christian way, and thus to help in breaking down the un-Christian rancor that is now being fomented in this Dominion."'

The church was thronged, and people listened with the closest attention throughout to his Lordship's discourse.

THE CROWN OF THE BOSPHORUS

The age-renowned city of Constantinople, coveted by so many great nations, and still held by the Turks, occupies a great strategic position (says a writer in the *Philadelphia Standard and Times*). It is situated at the extreme south-westerly corner of Europe, only a narrow strait dividing from Asia. This strait, in reality a deep river of salt water flowing from the Black Sea to the Sea of Marmora, is the Bosphorus: celebrated so long in Byzantine and Ottoman prose and poesy. So gentle is the fall of the Bosphorus that a strong wind is sufficient to keep it back and prevent the current. Just before the river enters the Sea of Marmora it opens on the north into a narrow but deep bay or inlet of still water, in which no current flows. This is the Golden Horn—a harbor in which the navies of the world might ride with ease in perfect calm and safety. The depth of water and boldness of shore is such in both the Bosphorus and the Golden Horn that the largest ships may lie anywhere along the banks and receive or discharge cargo. There is no tide here and no rise or fall of water, except it be a few inches' rise when the south wind keeps back and heaps up the current of the Bosphorus. The point of land between the Golden Horn and the Sea of Marmora is Stamboul; the city north of the Golden Horn is divided into sections, known as Pera, Galata, and Tophanna. Ancient Byzantium was only that part of the city now called Stamboul.

The Golden Horn

is traversed by three wooden bridges, so that Pera, Galata and Stamboul are in effect but one city, although the inhabitants always keep the distinction as perfectly as we do St. Paul and Minneapolis, for instance. The old Turks and Armenians reside and do

business in Stamboul. There the chief bazaars are situated. Thus much by way of introduction to the city which we are now approaching. The steamer runs close under the point of Stamboul known as Seraglio Point, because of the old seraglio palace and gardens occupying the slope down to the edge of the water. As we round it every one must be on the look out for the hole in the wall, out of which tradition says so many wives and slaves have been thrown in sacks into the Bosphorus. It is an ordinary shute, like a coal shute, through the solid stone wall, built evidently to enable sweepers and cleaners to throw garden rubbish into the river. Yet the inhabitants believe it to have another design, and mutter low when you ask questions about it.

Constantinople is not a clean city. Mud is deep everywhere in the narrow passages, and at the foot of the hill in Galata, just before crossing the Golden Horn, the slime is terrible. The mixture of people is more curious than any seen elsewhere—soldiers, sailors, and travellers of every nation under heaven, mingled with Turks, Arabs, Persians, Greeks and inhabitants of all the eastern islands and the mountains of Asia Minor, so that the narrow alley at the foot of the hill, which runs along parallel with the water, separated from it by small shops, is at times almost impassable. The stream of people pours along it steadily without a break. Woe to the unlucky dog who slips on the treacherous footing and falls in the mud of that alley. He is irrecoverably lost under the feet of the crowd that presses on, heedless of man or beast.

When the writer visited Constantinople long ago conditions were such as they must be to-day. Every man was armed. It was like a city in a state of siege, and as if everyone were ready for battle. Some wore swords; some carried long guns of ancient shape and ornamented with arabesques in silver.

The long bridge of boats leads across the water. Below it at that time lay the fleets of the world, and among all the splendid vessels that lay there, the great English and French three-deckers, the Napoleon, the Wellington, the Prince Albert, and a host of other great names, it was with a hearty pride that the writer saw one ship attracting more attention from all the passers on the bridge than any other, and this an American. The Great Republic, clipper, lay at the foot of the Seraglio Gardens. No one crossed the bridge but stopped to admire her, and a running fire of praises fell from a hundred lips.

The change is delightful from crowded Galata to cool Stamboul, and it is pleasant to loiter a while in the bazaars before going to the mosques. Of those gorgeous bazaars whose fame has travelled far, the finest is the slipper bazaar. It is a short covered street, with windows in the roof, and in front of each shop is a broad stage or platform, usually carpeted. The shelves behind this platform in the little shop are heaped up with all the brilliant embroideries which so delight the feet of the Turkish ladies. Rare patterns of work are done on velvet in split quills and costly pearls. The diamonds are more carefully guarded, but if you sit down on the shop front, the merchant before you can say 'no,' will fling down a pile of dazzling slippers that would seduce the money out of a purse of steel. The silk and embroidery bazaars are incomparably luxurious.

In the Hippodrome, now the open square of the city, once stood a magnificent collection of statues and ornamental works. It was doubtless one of the grandest squares the world has seen. A few—a sad few—of its old splendors remain—a twisted column, three serpents twined together, whose three heads once supported the tripod of the oracle at Delphi, whence this bronze column was removed to Constantinople; a leaning column of stone once cased in bronze and splendidly adorned, but now trembling and tottering to the fall, naked of all ornament; an Egyptian obelisk, the spoil of some ancient battle with the people of Memphis. These are the few sorrowful reminders of the glory of the city. Elsewhere the lonesome column of Theodosius and the dark caverns of the cisterns of Constantinople and the ruined arches of the Aqueduct of Valens are all that remain of ancient Byzantium.

DIED AT THE ALTAR

Word has been received at the Foreign Mission Seminary in Maryknoll, Ossington, N.Y., of a young priest's death in the Congo:—

The new apostle, Rev. Father Duggan, was one of the Mill Hill (England) Fathers. He was Irish by birth, and ordained in the spring of 1911. In the few months of his ministry he had gathered about him a considerable flock of devoted blacks. He had started out on a visit to distant stations, when a malignant fever seized him. He struggled on until he was quite helpless and was forced to rest in the cabin of a native Christian. While there, he wrote to his brother missionary, who had gone a five days' journey in the opposite direction, stating his condition but expressing his belief that he would be out of danger soon.

Father Duggan then started back to his station which, after a great effort and a long, weary journey, he reached on a Sunday morning. Once more gathering his faithful flock, he struggled into his vestments to offer the Holy Sacrifice. He began the Mass with difficulty, and after the Consecration grew gradually weaker. Still he went on until the Communion. Then, after giving himself the Holy Viaticum, the heroic priest fell dead at the altar steps. He was carried to his hut and the Mass was left to be finished by the angels. When his brother priest returned, he found still upon the altar the chalice containing the Precious Blood.

The sad news of the young priest's death was communicated to his parents by the rector of Freshfield (the Mill Hill preparatory school), who writes that the father, with wonderful faith and resignation, responded: 'God's will be done. I am content to lose my son for His cause, and my only regret is that I have no other to take his place.'

Gore

(From an occasional correspondent.)

January 6.

The quarterly Communion of the members of the SS. Peter and Paul's branch of the H.A.C.B. Society took place on Sunday last, Rev. Father Woods, of Invercargill, being celebrant of the Mass. Breakfast was subsequently partaken of at Islington House, there being a satisfactory attendance of members. Rev. Father Woods was also present. At the last fortnightly meeting, held on January 2, several new members were initiated, bringing the membership passed through the society's books up to 100. This is evidence of the progress of the branch during a period of four years. At the annual meeting on January 6, the following officers for the ensuing term were elected:—Past president, Bro. E. Columb; president, Bro. A. H. Smith; vice-president, Bro. M. A. O'Neill; secretary, Bro. M. T. Francis; treasurer, Bro. B. Kolly; warden, Bro. J. Howard; guardian, Bro. J. F. Heslin; sick visitors, Bros. P. Kelly and Wm. O'Neill; auditors, Bros. M. A. O'Neill and J. F. Heslin.

The quarterly and annual balance sheets disclosed a very satisfactory state of affairs. There was an increase of eight members during the quarter, and twenty-six during the year.

'The Church and Socialism'

A PAMPHLET FOR WORKING MEN.

(Published by A.C.T.S.)

By J. A. SCOTT, M.A., LL.B., Editor of *New Zealand Tablet*.

The *Southern Cross* (Adelaide), after briefly summarising the pamphlet, says: 'We would strongly recommend Catholics to obtain this valuable pamphlet (which costs only one penny), and read it for themselves.'

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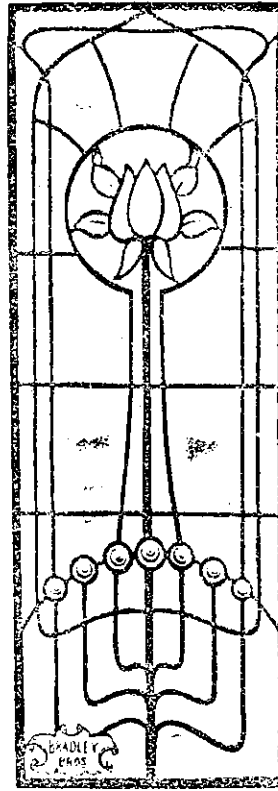
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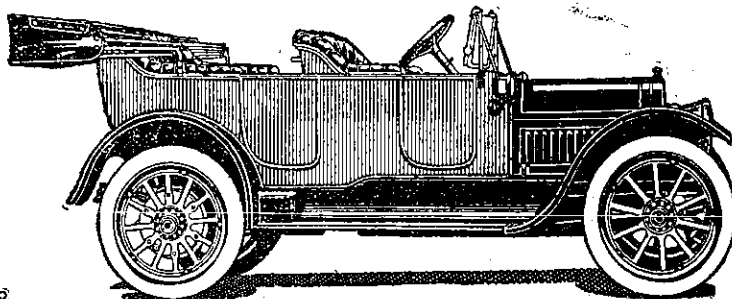
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Commercial**PRODUCE**

Wellington, January 6.—The Commerce and Tourists' Division of the Department of Agriculture has received the following cable from the High Commissioner for New Zealand, dated London, January 4 :—

Mutton.—The market is very firm. Canterbury, not quoted; North Island, 4³/_d per lb.

Lamb.—The market is firm, with a good demand for prime quality. Canterbury, 5³/_d (nominal).

Beef.—Market quiet, but holders firm. Supplies of American chilled large New Zealand hinds, 3³/_d; fores, 3¹/_d.

The butter market is very quiet. Buyers are cautious. The market is temporarily depressed on account of unusually mild weather. Average prices: New Zealand choicest, 119s per cwt; Australian, 113s; Argentine, 111s; Danish, 130s; Siberian, 111s.

The cheese market is quiet, with small business doing. New Zealand white, 61s; colored, 62s.

Hemp.—The market is very quiet, nothing doing. Spot New Zealand, good fair grade, £33; fair, £31; fair current Manila, £33 1s; January to March shipments, New Zealand good fair, £33 10s; fair, £31 10s; fair current Manila, £35. Quotations nominal. The output from Manila for the week was 17,000 bales.

Wool.—Market strong for all grades.

Wheat.—Market dull, with very little business doing. New Zealand long-berried, ex granary, per quarter of 496lb, 37s; short-berried, 36s.

Oats.—Market quiet, but moderate business doing. There is a large supply of New Zealand oats. Short sparrowbills, ex granary, per quarter of 384lb, 24s 6d; Danish, per quarter of 320lb, 22s 6d.

Beans.—The market is quiet, but holders are firm. Supplies are decreasing. New Zealand beans, f.a.q. (new crop), per 504lb, 39s 6d.

Peas.—The market is quiet, and the demand considerable. Partridge, per 504lb, 38s 6d.

Messrs. Donald Reid and Co. report:—

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

Oats.—During the holidays no business has been passing and quotations are therefore nominal. Local stocks are not heavy, and would be readily absorbed by any export demand. We quote: Prime milling, 2s 2d to 2s 3d; good to best feed, 1s 11d to 2s 1¹/_d; inferior to medium, 1s 6d to 1s 10d per bushel (sacks extra).

Wheat.—Millers are buyers of prime samples, which are not offering freely. Fowl wheat has moved off steadily of late, and is not so plentiful. We quote: Prime milling, 3s 9d to 3s 11d; medium to good, 3s 6d to 3s 8d; best whole fowl wheat, 3s 3d to 3s 4d; medium to good, 3s to 3s 2d; broken and damaged, 2s 3d to 2s 10d per bushel (sacks extra).

Potatoes.—The few lots submitted at to-day's sale were passed in for lack of competition.

Chaff.—The market is bare of prime oaten sheaf, and although there are still stocks of inferior and medium quality in stores, these do not attract buyers. Prime oaten sheaf would sell readily at £3 10s to £3 15s; medium to good is worth about £2 10s to £3; light and discolored, unsaleable, but offering at £2 to £2 7s 6d per ton (bags extra).

Interprovincial

During the month of December the Egmont Butter Box Factory manufactured 24,942 butter boxes and 47,650 cheese cases. This is a considerable increase on the total turned out for the same month the previous year, when the total was about 50,000.

Harvesting early crops of oats was commenced in several portions of the Waiau district at the latter end of last week (says the *Press*). Later crops look exceedingly promising, and the harvest should be well over the average.

The *Timaru Herald* states that the spell of warm, dry weather is having a noticeable effect on the country. The pastures are dying off, and the crops are beginning to whiten for harvest on warm, sunny faces. In a field off the Pleasant Point road a crop of oats is already to be seen in stook.

A telegram from Wellington states that Mr. Schaeff made a successful trial of his new monoplane with an Anzani engine at Lyall Bay on Saturday morning, achieving several short flights. It is the intention of Mr. Schaeff to continue short flights until he has had sufficient experience to attempt a long one. The performance was satisfactory in every way.

In Taranaki the dairying season is in full swing just now, and the outputs from the various factories are reported to be large (says the *Post*). All the Taranaki product comes through Wellington, and the small boats have to work very hard to bring it down. The next outgoing boat to take the regular shipments from Wellington will be the New Zealand Shipping Company's Ruapehu, leaving on the 9th. Over 9000 crates of cheese and over 2000 boxes of butter are to come from Patea for this boat.

The difficulties experienced by the postal authorities in delivering letters insufficiently addressed were exemplified recently (says the *Southland News*). A letter arrived at the Invercargill Post Office addressed to a name, 'Church street, New Zealand.' The fact that there are thirteen Church streets in various parts of the Dominion seemed an almost insurmountable obstacle, but the addressee for whom the missive was intended was discovered in Masterton, and the letter promptly delivered.

A telegram from Whangarei says:—A fire which broke out in the Whakatiri district on Tuesday is now assuming alarming proportions, covering an area of eight miles long and half a mile wide. The continued dry weather had made a shortage of feed, and now some farms are nearly devastated. One farmer, milking 50 cows on 200 acres, had more than half of his feed destroyed. The cocksfoot crops are also destroyed. The fire is still raging. Settlers have engaged all available hands to beat it out, but the only hope is heavy rain. It is impossible to estimate the damage.

The closing of the old year has brought to an end New Zealand's connection with a horrible trade—the manufacture of matches from white phosphorus (says the *New Zealand Times*). An Act which was passed in 1910 and ordered to come into force on January 1, 1913, provides penalties for the importation, manufacture, and sale of matches, containing this material, and in future the people of the Dominion will have to be content with 'lights' that are a little less convenient in use, but do not inflict the terrible disease known as 'phossy jaw' upon the workers, usually women, who are engaged in the match factories. The Dominion has been importing increasing quantities of 'strike anywhere' matches which do not contain white phosphorus, so that the change may not be noticed by many persons; but, in any case, we are sure that no one will be sorry that New Zealand has joined the countries that have given play to their humanitarian instincts in this matter.

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Class 1. Tweed and Navy Cheviot Serge Costumes, Semi-fitting and Norfolk shapes, in Colors Grey, Green, and other shades, etc. Special price, 29s 6d

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Charming Ninon and Lace Blouses over colours, 14s 11d, 18s 11d, 22s 6d.

Fancy trimmed and embroidered Jap. Silk, 6s 11d, 10s 9d, 15s 6d, to 27s 6d.

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Coloured Jap Silk Blouses, Sky, Rose, Navy, etc. 5s 6d, 6s 11d, 8s 11d.

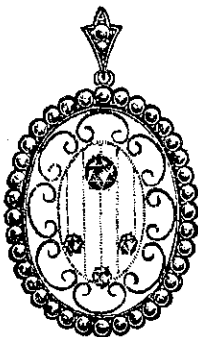
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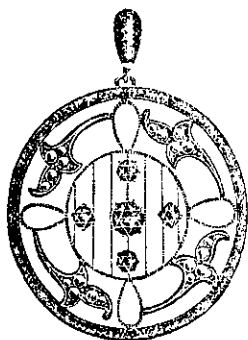
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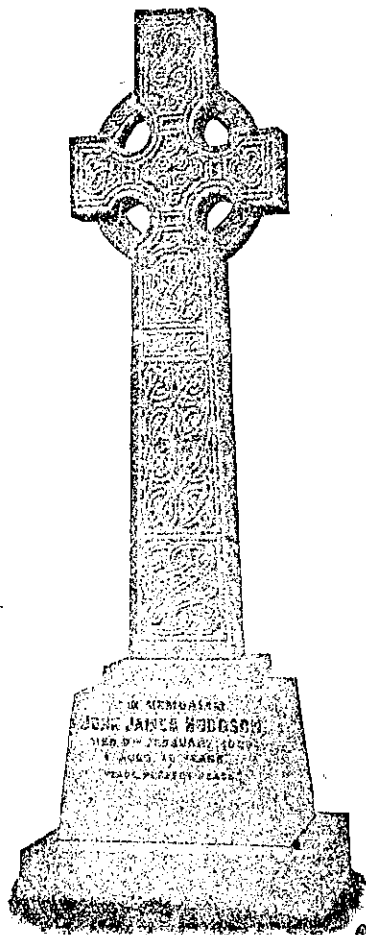
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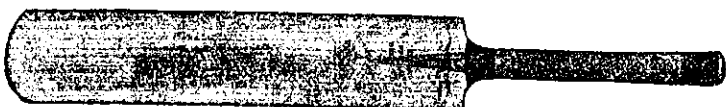
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ITEMS OF SPORT

GENERAL.

Dick Arnst, the ex-champion sculler, saved the life of a surf bather who had been swept off his feet by the undertow at Manly on Boxing Day and carried out beyond the red flag that flutters as a danger mark. Arnst, who is a strong swimmer, happened to be farther out than any of the other bathers, and within a minute of the man's cries for help Arnst was on the spot and supported him till two men, named McKelvey and McAuliffe, arrived with a life-line. Two New Zealand visitors, J. Hentsh and G. Brown, also did good work in keeping another bather up till the life-savers reached him with the life-line.

Everything promised to make the garden fete and hunters' carnival at Trentham on New Year's Day a big success, yet all the efforts of an energetic committee in this direction were spoilt by the rain, which fell persistently (writes our Wellington correspondent). The carnival was in aid of St. Joseph's Orphanage and parish at Upper Hutt. In the circumstances it is doubtful whether there will be a balance on the right side. Only the equestrian events were able to be got off, the other items being left for decision on some occasion early in February. The few items of the programme that were gone through proved most interesting. The Wellington City Band rendered selections during the day. The committee was composed as follows: Rev. Father Daly, Messrs. A. M. Samuel, C. G. Hayward, J. Martin, J. Comesky, John Cudby, J. Twobill, A. Golder, J. Lyons, H. V. Benge, W. H. Edwards, O. E. Phillips, J. Rodgers, W. McCrossen, J. Stout, J. Hogan, N. J. Bennington, J. Hill, D. Mahoney, J. Boyle, J. Burns, R. Quinn, A. Cudby, D. Patterson, E. Gornell, P. Garvey, and J. Snell.

CRICKET.

The Auckland Cricket Association decided to accept Canterbury's terms for a match at Auckland for the Plunket Shield. The dates suggested are January 29, 30, and 31.

South Auckland defeated Rangitikei at Taumarunui by an innings and 146 runs. South Auckland will now have to meet the winners of the Manawatu-Wairarapa match.

The only match in the senior grade in Wellington on Saturday was that between East B and North, which was concluded after several postponements. North secured a three-point win by an innings and 131 runs.

Beautiful weather prevailed in Christchurch for Saturday's matches, when the fifth round was commenced on beautiful wickets. The leading team, St. Albans, cracked up badly against East Christchurch, and are in a bad position; whilst West Christchurch, aided by a fine double century from Dan Reese, put up the big total of 418. Sydenham are in a strong position against Linwood. Results:—St. Albans, 90 and 25 for two wickets, v. East Christchurch, 167; West Christchurch, 418 (D. Reese 209, W. J. Jennings 69) v. Riccarton 27 for no wickets; Linwood, 144 (E. Perrin 66) v. Sydenham, 160 for five wickets (G. L. Patterson 87 not out).

Fresh from their triumphs in the north, and hot-foot after their fine victory over Canterbury, the South Melbourne team, which included several ex-Victorian State cricketers and one ex-international in the personage of Harry Trott, invaded Dunedin, and on Saturday opened a campaign against Otago (says the *Otago Daily Times*). The afternoon was perfect—a good light and the hot January sun tempered by a cool breeze. Most things were verified during the day save the one most expected—South Melbourne did not bat up to reputation. For a side of acknowledged strength and repute, the visitors gave a tame and colorless exhibition, unredeemed from mediocrity by the occasional dashing batting of H. Trott, who, standing Sphinx-like at his crease, saved himself an amount of running between the wickets with drives to the boundary. As a matter of stern fact, the batting of the South Melbourne side, in such favorable conditions and against

bowling not generally regarded as strong, was disappointing in the extreme. The visitors scored 227 in their first innings, and when the stumps were drawn Otago had run up a score of 53 for the loss of one wicket. The match was resumed at noon on Monday, and was continued until the luncheon adjournment at one o'clock, when the Otago score had been raised from 53 to 109 for the loss of two wickets. Rain having set in, it was decided to stop play for the day. The match was resumed on Tuesday, when Otago scored 177 in the first innings. In the second innings South Melbourne had run up 54, when rain set in and the match had to be abandoned.

OBITUARY

MRS. MARY HELMS, SOUTH DUNEDIN.

We regret to record the death of Mrs. Mary Helms, wife of Mr. C. Helms, Melbourne street, South Dunedin, who passed away after a long and painful illness at her residence on December 29. The deceased, who was a most earnest and zealous Catholic, was constantly attended during her illness by Rev. Father Delany, whilst the Sisters of Mercy were most unremitting in their attention. The late Mrs. Helms, who was in her 65th year, was a native of Melbourne, and came to New Zealand about ten years ago, during which time she had resided in South Dunedin. The remains were removed to St. Patrick's Basilica, South Dunedin, on the evening of December 30, and the funeral left the church next morning for the Southern Cemetery, where the interment took place. Rev. Father Delany officiated at the graveside. She leaves a husband and one daughter to mourn their loss.—R.I.P.

A Long Railway Ride

The improvements on the Trans-Siberian road that have already been made are many, and more are promised. There seems to be no limit to the laudable ambition of the Russian railway authorities in this direction. They are now holding out the prospect, that before many years are over, trains will be able to cover the distance from St. Petersburg to Vladivostok in six days. While that is a matter for the future, during the present summer the time of the express trains will be considerably shortened. The outward express, from Moscow to Vladivostok, will take 8 days, 17 hours, 35 minutes, while from Vladivostok to Moscow the time will be 8 days, 11 hours, 35 minutes. There is naturally also a reduction in time from St. Petersburg. The outward journey to Vladivostok will occupy 9 days, 2 hours and from Vladivostok to St. Petersburg 9 days, 4 hours, 40 minutes. The ordinary passenger trains will take 12 days, 12 hours on the journey from Moscow to Vladivostok and on the homeward trip 11 days, 12 hours. Next year it is anticipated that a further reduction in the running time of 24 hours will be made.

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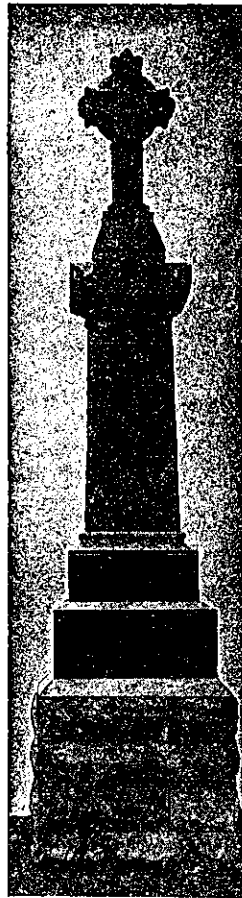
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DEATH

HELMS.—On December 29, 1912, at her residence, 33 Melbourne street, South Dunedin, Mary, the beloved wife of Criss Helms, and mother of Julia Long; aged 65 years.—R.I.P.

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MESSAGE OF POPE LEO XIII. TO THE N.Z. TABLET
Pergant Directores et Scriptorum New Zealand Tablet, Apostolica Benedictione confortati, Religionis et Justitiae causam promovere per vias Veritatis et Pacis.
 Die 4 Aprilis, 1900. LEO XIII., P.M.



THURSDAY, JANUARY 9, 1913.

'HERETICS'



UCH is the somewhat startling title of one of Mr. G. K. Chesterton's latest books; and the matter is as startling as the title; for, in an age of universal tolerance, Chesterton boldly assumes to himself complete orthodoxy, and brands as 'heretics' those contemporary writers who most conspicuously disagree with him—Kipling, Bernard Shaw, H. G. Wells, and others.

The wide-spread modern idea that all these men, as well as himself, may be in possession of diverse aspects of the same truth, he brusquely dismisses with the Chestertonian simile of the architect who submits a plan of the south aspect of Sea-View Cottage, and

explains at the same time that the cottage itself is unthinkable by the human mind. In fact, all through the book, Chesterton deliberately attacks the vaunted ideals of liberty and progress current in his own century; and harks back to the medieval and Catholic principles. Religious liberty, he stigmatises as a failure, for good taste, that last and worst of human superstitions, has enjoined silence upon religious discussions. Another modern dictum attacked by him is the celebrated formula: 'Art for art's sake.' We have heard this so frequently that it is hard not to believe it in part, and to think that a great work of art is produced from the mere joy of creation, unadulterated by any didactic motive. Yet we find this ultra-modern writer assuring us that 'A man cannot have the energy to produce good art without having the energy to wish to pass beyond it. . . . A small artist is content with art; a great artist is content with nothing except everything—an artist is only a performing bear compared with the meanest man who fancies he has anything to say.' And he supports his defence of didactic art by reference to some of the world's greatest literature, and by the names of two of the greatest of living English authors, Rudyard Kipling and Bernard Shaw, both of whom have a distinct doctrine to promulgate in their writings.

*

To Irishmen, and to those of Irish descent, one of the most interesting of the twenty chapters is that on 'Celts and Celtophiles.' Chesterton is always worth listening to on Irish subjects, even though we may not always agree with him. Readers of his earlier books will remember his impatient repudiation of the traditional Irishman of English fiction—a reckless, impulsive, irresponsible character; and his insistence upon his own conception of the typical Irishman, as a brilliant, brainy, and logical individual, with a taste for the exact sciences. The present essay is written against the 'Celtophiles,' those who would explain every trait in the modern Irish character by reference to the Celtic race. Chesterton emphatically distinguishes between the idea of race and the idea of nationality, and defines nationality as a 'product of the human soul and will—a spiritual product.' He adds that 'there are men in the modern world who would think anything and do anything rather than admit that anything could be a spiritual product.' He points out the various origins of nations; how some were born in triumph and some in oppression; how some were the remnants of a large power and some the junction of smaller powers. Ireland he regards as the most remarkable instance in history of this strange spiritual principle of coherence, operating independently of circumstances and of any physical cause. In a burst of enthusiastic admiration for the strange vitality and magnetic power of the Irish race, he says: 'Rome conquered nations, but Ireland has conquered races. . . . The purest blood . . . has not been so attractive as a nation without a flag. . . . Five triumphant races have been absorbed, have been defeated by a defeated nationality.'

*

But from a Catholic point of view the most interesting chapters of his book are those on 'The Importance of Orthodoxy,' and 'The Negative Spirit.' Here he attacks the present-day passion for Bohemianism in doctrine, in morals, and in art, and contrasts it with the medieval and Catholic thirst for philosophical truth. He asks why, in the name of all that is human and reasonable, a man should pride himself on being apart from the established doctrines and ideals, and his wrath descends with special severity on those who pique themselves on having outgrown dogmas; while they contemplate with broad-minded aloofness the different systems of thought. 'The human brain,' he says, 'is a machine for coming to conclusions; if it cannot come to conclusions it is rusty. When we hear of a man too clever to believe, it is like hearing of a nail that was too good to hold down a carpet; or a bolt that was too strong to keep a door shut.' He considers that a man, far from degrading his intellect by accepting dogmatic religion, is merely exercising the functions of his reason, and differentiating himself from

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the inanimate objects around him, for 'trees have no dogmas; turnips are singularly broad-minded.'

*

In his chapter on 'The Negative Spirit,' Chesterton has something to say on what he considers the crying evil of modern literature, as it is of modern life—the lack of definite and inspiring ideals. His quarrel with the realistic fiction of the present day is not so much that it presents vivid pictures of evil, as that it gives us no vivid pictures of nobility and beauty. It is all neutral tinted, containing no image of what Chesterton calls 'a thing of clear colors and pure air.' And, indeed, if we recall any piece of literature which has made a lasting impression upon us by its nobility and purity, we shall find it is not a chronicle of faultless lives, but a single example of shining virtue, all the brighter because of its dark and gloomy background. The eye rests on the dazzling beauty and purity of the central figure, not on the dark colors of the rest of the picture, and the radiant lily shows only the more perfect because it is rooted in the muddy soil of common humanity, as Carlyle puts it, like a 'beautiful eye looking out at us' from the inner heart of nature, which is beauty. So Browning throws out the picture of Pompilia against the unlovely forms of Guido and the rest; but it is Pompilia we remember best, and not Guido. In the same way, Chesterton asks which is the happier and the healthier; the monk who spends most of his life in meditation upon the lofty and ennobling ideal of Christ, or the man of the world, who keeps himself from drink only by the morbid remembrance of the possibility of a drunkard's grave. And in this, as in other issues, the author's answer is always in favor of the ancient Catholic principle or method, in preference to the modern system. Indeed, he is more Catholic spirited than very many Catholics; for he has turned away with stern determination from the twentieth century fetishes of progress and liberalism, to their medieval antithesis. *Heretics* is very interesting reading, if only for the pleasure of seeing our Catholic principles of the importance of dogma and definite religious ideals so brilliantly upheld by one of the foremost writers of our day.

Notes

Movable Feasts of the Year

On consulting the calendars for the current year the reader will notice that the movable feasts come very early. Shrove Tuesday comes on February 4, Easter on March 23, Ascension Thursday on May 1, and Pentecost on May 11. It is extremely rare that Easter comes so early in the year. Easter can never come earlier than March 22, as for that the full moon must be on the 21st and the following day Sunday. This double coincidence comes about once in a century, and that is the only occasion on which Ascension Day falls within the month of April.

Unconscious Influence

In a very readable book, entitled *In a New Way*, by the Rev. E. C. Hearn, consisting of a series of sermon-essays on various practical subjects, the writer introduces several interesting and instructive anecdotes by way of explanation and illustration. Here is one which carries its own moral:—'In an obscure country town of New England in the days of bigotry, there once lived a young man, the son of a Protestant merchant; and every morning when on his way to work he used to meet a little lad of some ten years or so, the son of a laborer. A nodding acquaintance sprang up between them; and now and then a remark was passed. Finally, one very cold winter morning, when the snow was knee-deep, and travelling was almost impossible, the young man, surprised at meeting his little friend out on such a disagreeable day, ventured to ask him where he was going so regularly every morning, regardless of the weather or season; and this was the simple, boyish answer he received: "I'm going to serve Father John's Mass." "Oh!" exclaimed the

young man somewhat confusedly, "going to serve Father John's Mass, eh?" and as he pushed on through drifts of snow, the little fellow's answer kept ringing in his ears. What did the little fellow mean by "serving Mass?" the seed of inquiry had been sown, and had fallen on good ground; for the young man shortly after sought instruction, was baptised in the Catholic faith, and, giving up home and friends, consecrated his life to that God Whom he had learned to know and love through the unconscious influence which that little altar-boy had exerted over him by his remark about serving Mass.'

The Divorce Evil

Those people in Great Britain who are clamoring for the loosening of the marriage bond by advocating greater facilities for divorce, would do well to consider the sad state of affairs which prevails at present in the United States. 'Every right thinking man (said Cardinal Farley to a newspaper representative the other day) should raise his voice against the growing evil. It is the business of every man who loves his country to work to correct the fundamental errors which strike at family life, and it is the duty of every man to take a hand now in properly solving this most vital question. I speak against divorce, and so does every priest and bishop of the Church, because of the love of our people, because the Church now, as it always has in the past, recognises the need of protecting home and family life, and because it is God's command. . . . Just think of the facts for a moment. Statistics show that there have been some 100,000 divorces within one year. That means that the effect of a ruined home, of a disbanded family, is directly upon the double individuality affected by these divorces or upon 200,000 men and women. It means that there is a veritable army of men and women living in this country and one that is daily increasing, in which the moral rectitude has been removed. And how many children are affected by the example and direction of their parents in such cases! What an effect it has upon the lives of these children, and what an effect upon family life and homes in this country in general.'

DIOCESE OF DUNEDIN

Rev. Father Smyth, S.M., Timaru, who had been on a brief visit to Dunedin, left for the north on Tuesday.

The annual retreat of the clergy of the diocese, which opens on Monday, January 20, will be conducted by the Rev. Father Barry, C.S.S.R.

On New Year's Day, the Feast of the Circumcision, Masses were celebrated at 6, 7, 8, and 11 o'clock at St. Joseph's Cathedral. Very large numbers approached the Holy Table at the early Masses.

On Sunday last there was Exposition of the Blessed Sacrament at St. Joseph's Cathedral from the last Mass until after Vespers. In the evening there was the usual procession, followed by Benediction of the Blessed Sacrament. The Rev. Father Smyth, S.M. (Timaru), preached an impressive discourse in the evening.

The Maniototo Early Settlers' Association is taking steps with a view to the celebration of the jubilee of the discovery of gold in the Mount Ida district. The celebrations will be held at Naseby on Easter Monday and Tuesday, 24th and 25th March next. It is the wish of the association to get together at Naseby on that occasion as many of the pioneers of the district as possible, and to entertain them during their stay. If funds will permit, the association purposes helping to pay the expenses of those pioneers who wish to attend but who cannot otherwise do so owing to adverse circumstances. In order to raise funds to carry out the celebrations the committee has decided to ask for subscriptions from those now in the district or who have been connected with it in the past.

THE CLADDAGH FISHERMEN

On approaching Galway town, the tourist in Ireland will perceive many evidences that he is in a peculiar district. The dark features and coal-black hair of the people indicate their Spanish descent—a relic of those days when, during the latter part of the twelfth century, the town was gradually taken possession of by Anglo-Norman families, whose commerce with France and Spain became so extensive that Galway was reckoned one of the wealthiest and most populous towns in Ireland. Almost every peasant might serve as a model for a sculptor, and one is scarcely prepared to find that nearly every lane or alley contains some token of the grandeur of olden days, and that over the doorways of a very large number of the dilapidated houses, the armorial bearings, carved in stone, may still be seen.

If, however, in the town are to be found the records of a peculiar people, in one of the suburbs a people equally peculiar exist, retaining the customs and habits they have kept unchanged for centuries. The inhabitants of the Claddagh are a colony of fishermen, and they number with their families, between two and three thousand. Their market-place is held in an open square and adjoins the remains of an old fortification built over two archways, one closed up, the whole half-ruined but beautiful by age. From the built-up arch comes the familiar name of the place 'the blind arch'—the other giving a charming vista of quay, shipping, sea, and mountains. Here they sell their fish, but it is apart from their own dominion, which, when one catches a first glimpse of it, looks as if it consisted merely of a few houses scattered here and there, or, rather, cottages, with thatched roofs. But, when one gets fairly into the place, it is found to be much more extensive, the cabins being built in irregular squares and circles, surrounding pretty little grass plots where the young children play, and where the women of the Claddagh spread out the fishing-nets to dry and to be mended.

From the Claddagh pier one can see the fleet at anchor—and turning to look ashore, get a full view of the 'oldest fishing colony in Ireland.' Some of the men will be seen gathered in groups about the chapel gate, the spot they favor most of all, quietly smoking and chatting. Others are working away, repairing their boats, tarring them, or mending their fishing-tackle. There is the ever-present, the ever-beautiful, ever-varying wide and rapid river, rushing and tumbling in its hurry to get away from the town, and out into the bay, in its mad haste to reach the sea. For ages this once flourishing fishing colony has been established here—and is supposed to have been a fishing village since the first peopling of Ireland. They have seen many changes of fortune, all for the worse, unhappily, none for the better, yet through it all have remained the same happy, unspoiled race, living entirely to themselves, and seldom to be met in the streets of the town except when the women go there to sell their fish, somewhat after the fashion of the old song, and with somewhat of the same sorrowful meaning in their cry:

'Who'll buy my herring?

Oh, you may call them vulgar faring;

Wives and mothers, most despairing,

Call them lives of men!

They have always had their own church, their own festivities and their own head, or law-giver—their king, as he was styled—although the office and the title are practically obsolete. Formerly the king or mayor was chosen once a year, with much pomp and ceremony. The chief characteristics that recommended him to his subjects were his wisdom and his intelligence. It was his duty to guide the fleet at sea, to understand the laws of the bay and to see them enforced, while ashore he made the laws for his people. When the fleet went out, the king, acting as admiral, led them all—a color at the head of the mast showing

which boat was his. He chose the fishing ground, gave the word at which every net was cast at the same moment, so that all might participate equally in the harvest God was pleased to send them. And then, when the boats came home, the women met them. King and people resigned all care into their hands, for on shore the wives and mothers attend to fish, purse, and home.

To this very day the Claddagh people are tenacious of the rights they have enjoyed for centuries. They are, like all fisher-folk, superstitious, and they will not draw a net or set a hook on certain days, nor will they permit any one else to do so. A gentleman in the neighborhood once endeavored to break through this custom, and manned his own boat. When the 'fishing pirate,' as they called her, was seen crossing the bay, the alarm was sounded, and every man sprang for his own boat to go in pursuit. The invader retreated precipitately, and it was a matter of surprise that he escaped without harm.

Even if a Galway man, who is not a Claddagh man, offends, he is punished by the Claddagh laws. For instance, a gentleman complained of the price of a codfish he had bought. It was too dear, in his estimation—and he refused to pay at all. He told the fisherman that he could summon him for the price of it, if he liked, but this was against Claddagh law, and it was not done. Some days afterwards he went to order fish for a dinner party, going to another part of the Claddagh.

'No, sir,' was the reply. 'I can't serve you until you have paid So-and-so for the cod you bought of him.'

'What is that to you?' asked the gentleman. 'I'm willing to pay you for your fish.'

'Not until you've paid him for his,' was the rejoinder. 'We Claddagh men stick together.'

From ancient times in all Catholic countries has been observed the blessing of the sea—and this, too, is a Claddagh custom.

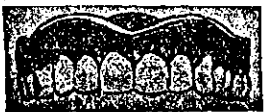
REFORM OF THE CALENDAR

There is considerable excitement at the present time about the necessity of reforming the calendar (writes Abbe Th. Moreux, Director of the Observatory of Bourges, in *America*), and several Congresses have formulated resolutions on the subject, but from all appearances, no solution of the difficulties that face the reformers will be arrived at. The reform proposes (1) to assign a fixed date for Easter; and (2) to make a more regular distribution of the weeks of the year.

Ever since the Council of Nice, Catholics have celebrated Easter on the Sunday after the full moon which follows the 20th of March. In keeping with this tradition, therefore, Easter always occurs after the spring equinox and in the course of the full moon. But the moon which regulates the ecclesiastical computation is not the moon in the heavens but the calendar moon. Hence it follows that, at times, the tradition is disregarded, and Easter comes a little earlier or a little later; but in any case it is easy to see, if we study the matter ever so little, that the feast must occur according to the years, between the 22nd of March and the 25th of April.

Hence it would be a decided advantage, say the reformers, if once for all we could assign the first Sunday of April as Easter day. Thus we should always take into account at least a part of the old rule, since the spring equinox always occurs on the 20th or the 21st of March.

Some time ago, through the courtesy of the Director of the Vatican Observatory, who acted as intermediary, I requested the opinion of Pope Leo XIII. about the matter. He answered very frankly that he would accept the new arrangement if the Synod of the Russian Church would avail itself of the opportunity to arrange their calendar in accordance with ours. But since then new changes have been suggested and the question has



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become still more complicated. Flaws have been found in the arrangement first proposed, and it now turns out that fixing the date of Easter as indicated above solves only half the problem.

As Easter is the anniversary of the Resurrection, it must fall on Sunday. On that score there is no dispute. But in our calendar Sunday does not always occur on the same date. Hence a change in the date of the first Sunday of April, no matter how slight, would interfere with the object in view—namely, the fixing of the date which is to determine the ecclesiastical year. How can that difficulty be met? We shall see.

The length of the year does not depend on the will of the dwellers on this orb, but is determined by an astronomical phenomenon. For although we can begin the year on any day we choose, that will not prevent its length from being determined by the interval between the two successive spring equinoxes. In round numbers the year consists of 365 days, 5 hours and 48 minutes. We may neglect the seconds which vary a little in the course of the centuries and are practically the same numerically. This, however, constitutes a problem which puzzles the most skilful mathematicians.

We are unable to control the fact that the earth does not make a complete number of rotations during the period of its revolution around the sun, and if our years always consisted exactly of 365 days, we should find ourselves always 5 hours and 48 minutes behind these astronomical phenomena.

Julius Cæsar saw this, but by supposing that the year was equal to 365 day and 6 hours, and by adopting a year of 366 days every four years, he fell into another error. About 11 minutes were left out of his computation, and those 11 minutes grew little by little to such a figure that Pope Gregory XIII. felt called upon to construct what is known as the Gregorian Calendar.

At the present time we are up to date, but according to the new reformers everything is not yet perfect. For it must be borne in mind that the numbers 365 and 366 are not divisible by 7. Hence there is not and never can be, in any year, a complete number of weeks of 7 days, and as the days follow each other in an order that never varies, it will be necessary at the end of 52 weeks to add one day or two in order to complete the year. If the first of January is a Sunday, the first of January following will be Monday, and in the bis-sextile years it will be Tuesday.

How is this state of things to be remedied? Different solutions more or less complicated are suggested. I shall select only one of them.

We can, they tell us, always begin the year on a Sunday, and make all the days of the month correspond identically with the days of the week. But what would be done with the day at the end of the year? Make that troublesome Monday neutral, they suggest; a ferial, or supplementary day, and call the first of January following, Sunday. By making two days neutral in the bis-sextile years the problem would be solved.

For Catholics, however, who believe in the divine consecration of the week and of Sunday, it would not be optional to say that Monday or Tuesday is Sunday. Even when Gregory XIII. was reforming the calendar and ordered that the day after the 4th of October should be called the 15th and not the 5th, he was not changing the order of the days of the week but was dealing only with dates.

This reason seems to me to be peremptory, and on the other hand, because we cannot control the march of the earth around the sun, the problem as it presents itself to-day would appear to me to defy solution, in the manner at least which the reformers of to-day would like to impose on us.

Dr. Pennefather, in a letter to the *London Times* apropos of the postponement of legislation for the mentally deficient, calls attention to the excellent results from New Zealand's compulsory education of afflicted children.

THE POPULATION OF ENGLAND AND WALES

Some interesting information is given in the first volume of the detailed report of the Census of 1911 for England and Wales which has just been published in Blue Book form. From the statistics it appears that the decennial rate of the increase of population 10.89 per cent. is the lowest recorded since the first census was taken in 1801. It never before fell as low as 11 per cent. A comparison with other countries shows that in five European States the rate of growth was above that of Great Britain, and that in six—France, Italy, Norway, Sweden, Austria, and Hungary—it was lower. In France the population has practically been stationary, the rate of increase being only 1.6. This is all the more notable because there is very little emigration from France. Italy has a low increase, 6.8, but the number of emigrants that leave that country every year is high. Germany has a good rate of increase, 15.2. Of all the countries Ireland is the only one in which there was an actual decrease of population in the ten years. This, of course, was due to emigration—an exodus from which the Green Isle has suffered so long and so severely. Many of her sons and daughters have helped to give a percentage of 21.0 to the United States.

Saturday was the hottest day experienced this summer at Ashburton, the temperature in the shade reaching 90 degrees.

The *Oamaru Mail* states that harvesting operations have already commenced in parts of the Waiareka district. One crop of oats has been in stook for some time.

At a meeting of the Seamen's Union at Wellington on Tuesday night, which was attended by over 70 members, the following resolution was carried unanimously—That the Press Association be given till 12 o'clock on Wednesday to remit to the union their apology, together with the signature of the person who sent the message to the office of the association in the first instance, and failing that the union's solicitors be instructed to proceed against the association in court with an action for slander.

The turnip fly has made its appearance in the Roslyn Bush district and threatens to do considerable harm to the crop (says the *Southland News*). The grass grub is also making its presence felt, but over only a limited area. Several farmers state that the country could not look better despite the heat and absence of rain, but that moisture would be required soon if crops were to develop. Increased supplies of milk are being received by the factories, and, generally, present indications are that the farming industry is in for a prosperous time.

Throughout many parts of this district (says the *Ulva Leader*) it is observed that the Canadian thistles are not growing nearly so luxuriously as in former years. Large patches of them are affected with the blight which made its appearance a year or two ago, and which appears to have widely spread this year. It is also said that the land has become 'thistle-sick,' and that the thistle, like the Scotch thistle of some years ago, is gradually dying out. Whether this is so or whether the blight is having an extended detrimental effect, it is certainly a fact that the Canadians are not nearly so strong in growth as has been the case in former years.

The very important reason why every mother and father should see that their daughters are able to do housework, in all its branches, is that motherliness, the care of the home and children, is the essence of all true womanhood. Call it domestic science if you wish (says the *Catholic Tribune*), but after all it is purely and simply plain, ordinary housework. The reason that domestic science touches the practical everyday life of every man, woman, and child, makes us readily understand why the demand to teach it in our parochial and public schools, finds such a strong echo in the hearts of practical people.

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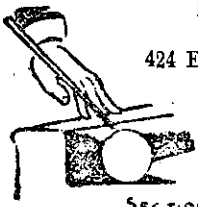
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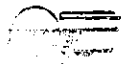
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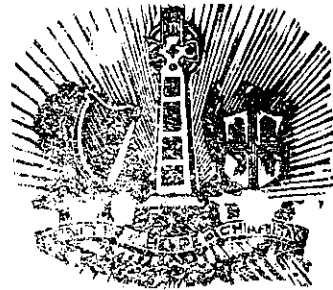
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Irish News

GENERAL.

The *Manchester Guardian* estimates that the revenue derived by the British Treasury from Ireland between the years 1809 and 1911 exceeded the Government's expenditure in Ireland by an aggregate of not less than £329,000,000. Since 1911 the balance is the other way about. Ireland costs the Empire a million and a half annually more than Ireland yields. But deducting the paid-up excess of £329,000,000 at 2½ per cent., leaves the Empire Ireland's debtor to the amount of eight millions yearly.

In Sligo Cathedral on November 14 Mass of the Holy Ghost was celebrated, Most Rev. Dr. Healy presiding, after which a meeting of the Diocesan Chapter was held, with the object of selecting clergymen, whose names are to be submitted to the Holy See, with a view to one of them being selected successor to the late Most Rev. Dr. Clancy. According to the *Freeman's Journal* it is understood that the first of the names selected was that of Right Rev. Mgr. O'Riordan, Rector of the Irish College, Rome.

DEATH OF A POPULAR PRIEST.

In Tipperary there is general regret at the death of Very Rev. Canon Meagher, P.P., Templemore, which took place on November 16 after a long illness. Deceased had attained the patriarchal age of 85 years, 59 of which were spent in the sacred ministry. He was educated in the great ecclesiastical college of Maynooth, and having read a distinguished course, was appointed a curate in his native diocese. In the early seventies the late Most Rev. Dr. Leahy, then Archbishop of Cashel, sent him to America to collect funds for the building of Thurles Cathedral, at the time in course of erection. In his mission to the Irish exiles he was most successful. After a few years as pastor of Draugan, he was appointed to Templemore, where he had labored zealously since 1882. He was an active supporter of every movement calculated to serve his native land and to upraise the condition of her people.

NATIONAL PASTIMES.

With the Irish revival movement the manly games of the past have again come to the front. Fully twenty thousand assembled at Drumcondra on November 17 to witness a hurling championship in which Cork and Kilkenny were the competitors. The latter proved successful. It was a pleasure to see the kindly spirit displayed by the spectators, the strong and powerful making way for their weaker brethren. It was a greater pleasure still when all was over to see that there was no sign of intemperance. Victors and vanquished, with their respective sympathisers, wended their way home, shunning temptation.

RELIGION AND PARTY POLITICS.

Speaking at the opening meeting of Dublin University Gaelic Society in Trinity College, Rev. Canon Hannay, better known by his pen-name of 'George Birmingham,' said the question of priests in politics used to be a reproach which members of his Church cast at the Catholic Church in Ireland; but they had themselves degraded their Church. They had dragged it down into the mire of politics, and to him there was nothing in the happening of recent months in Ireland more terribly sad than the pitiful series of sophistical excuses made by the heads of the Church to which he belonged for what seemed to him an intolerable betrayal of the religion which they professed. They had got up time after time and said to people, whom they must have regarded as fools when they used such words, that the Home Rule question was not politics. To the man of taste it seemed to him that this dragging of religion into politics was disgusting. To the man of sincere and patriotic feeling that mingling of politics with religion was a sad and terrible thing. To the reli-

gious man it was worse than either of these, and he could imagine the Master saying, 'My house should be called a house of prayer, but you have made it a den of politicians.' Coming from a Unionist parson, this is strong evidence of the extent to which the Irish Protestant Bishops carry their zeal as party politicians.

DUBLIN LADY'S CHARITABLE BEQUESTS.

In the Chancery Division, Dublin, on November 18, before Mr. Justice Barton, the case of Mulligan v. Ennis was mentioned. It had reference to the estate of the late Miss Jane Mulligan, sister of the late Mr. John Mulligan, managing director of the Hibernian Bank. The deceased lady left an estate valued at £14,000, all of which she bequeathed to purposes of charity in the city of Dublin. After providing for specific charities the residue was to go to Sister Mary Ennis, Superioress of the Convalescent Home, Beaumont, Drumcondra. The matter was before the court in June last, and the parties now desired further time to consider what part of the landed estate it would be necessary to realise in order to pay the legacies. It was stated that the residuary legatees would bring in sufficient cash to discharge all pecuniary legacies and to retain the landed estate. His lordship made the order extending the time as required.

WORKMEN'S HOUSES IN LIMERICK.

Speaking at the meeting of the St. Vincent de Paul District Nursing Association at Limerick, the Most Rev. Dr. O'Dwyer congratulated the Mayor (Councillor T. Ryan) upon the building of houses for the working classes. It was a delight to see the change that had been wrought in St. John's parish, formerly a mass of wreck and ruin and a disgrace. He believed homes for workers ought to be found by those for whom they worked, on whom there was a moral obligation to do so, if reasonably within their power. A large company like the G.S. and W. Railway that had acquired a great monopoly in Limerick, and in two-thirds of the South of Ireland, should obtain money under the Working Classes Act, and build houses for every man in their employment in Limerick. If the facilities offered by that Act were availed of, the whole face of the city would be changed.

UNIONIST EMPLOYERS AND THE ORANGEMEN.

Addressing a very crowded meeting in Armagh on November 17, Mr. A. Newman said Ulster Unionist leaders opposed Home Rule because they knew it would mean improved conditions for the working classes. In the mind of the sweater there was always the thought that Home Rule would mean higher wages, for it would combine Protestant and Catholic, and Orange and Green would blend for the common good of democracy. Employers of labor had deliberately encouraged the masses to curse the Pope so that they might forget to curse sweating. Unionist masters cared as little for the Orangeman, apart from his political value, as they did for the tyres on their motor-cars. They had used the deluded Orangeman as a means of arriving at power and wealth; and when he was no longer valuable they cast him off and threw him away.

BISHOP O'DONNELL AND FEDERALISM.

In moving a vote of thanks to Mr. Thomas Arkins, M.A., who delivered an address on 'Federalism' at the inaugural meeting of University College Legal and Economic Society, Dublin, Right Rev. Dr. O'Donnell, Bishop of Raphoe, said that while the Home Rule Bill did not constitute Federalism, it paved the way for a great federation. They would have three or four National Parliaments, with a Federal or Central Parliament. Meantime it was quite vain to try to put the Irish arrangement into a category with any other. It was specially meant to suit the circumstances of Ireland, which did not correspond with the circumstances of any other settlement, especially because of the peculiarity of the Irish financial arrangement.

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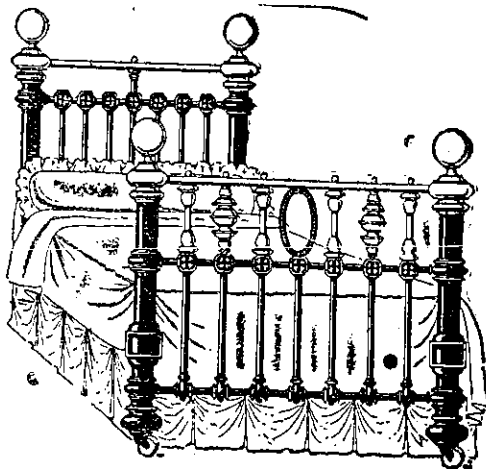
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IRISH-AUSTRALIAN'S CHARITABLE BEQUESTS.

In the Chancery Division, Dublin, before Mr. Justice Ross, an originating notice was heard recently in the matter of the will of the late Mr. Daniel Thomas Mulligan, formerly of Queensland and latterly of Monkstown, Co. Dublin, who died worth £25,000. The trustees, Ven. Archdeacon Gorman, P.P., Drumcondra, and Mr. John Scallan, asked for the opinion of the Court in a number of questions that had arisen in the course of the administration of the estate. The income of the property, after payment of certain pecuniary legacies, went to the testator's cousins for their lives, and, after their deaths, it was to be divisible amongst charities, including the Mater Misericordiae Hospital, Jervis Street Hospital, Cork Street Hospital, St. Michael's Hospital, Kingstown; Royal Hospital for Incurables, Mercer's Hospital, and St. Vincent de Paul Orphanage, Glasnevin. A bequest was also made to the Archbishop of Dublin for the benefit of charitable institutions for the deaf, dumb, and blind persons belonging to Catholics in the diocese of Dublin, and a similar bequest was made to the Protestant Archbishop of Dublin for the benefit of Protestant institutions of a similar kind. There was also a bequest of £7000 to the Corporation of Dublin for the erection of baths and wash-houses and for the benefit of technical schools. All the relatives who had benefited were now dead, and the matter came before the Court in order to facilitate the distribution of the assets among the charities. The Most Rev. Dr. Walsh had, it was stated, declined to accept the trust conferred on him by the will. His Lordship said he would make a decree for the administration of the personal estate in so far as it was disposed of by the testator's will for the benefit of the charities.

WEXFORD RECORD.

A relative of the Rev. Mother Rossiter, who perished in the flames at the San Antonio Orphanage, writes to the *Freeman*:—'If an instance were wanted of heroic self-sacrifice; of the spiritual devotion, and, I might add, almost absolute martyrdom, of our Irish nuns, surely it is typified in the part which the Wexford, Kildare, and Dublin nuns played in the recent fire at the Orphanage of St. John's at San Antonio, Texas. A few years ago, Sister Mary Rossiter and some six other Wexford ladies, and a contingent of some seven others from Kilkenny, Kildare, and Dublin went out as novices to the State at the call of the Bishop of the diocese—himself an Irishman. They were soon after their profession placed in charge of the large orphanage and convent of St. John's, Antonio, where for some years past they ministered to the wants of some hundred little orphans and deserted children, doing God's good work in that silent, humble way, without any display or show, which is the rule of life of so many of our Irish religious women. They left their home and friends to spend their lives in a hard, toilsome task, without any hope of an earthly reward, and, as proved in the case of six of those devoted ladies, to lay down their very lives for the little ones in their charge. No greater example of heroic devotion to duty has ever been recorded, and the friends of the Rev. Mother, while lamenting her sad end, can console themselves with the thought that the reward of such heroism and tender love will meet with an equal reward in the world to which she has gone. Wexford has always given generously of her sons and daughters to the Church and the religious life. The Australian continent at the present moment has two archbishops and two, if not three, bishops, besides a host of priests, and a little army of nuns, two of them being Rev. Mother-Generals of their Order—all Wexfordians. As for the United States, Canada, and the Southern Continent of America, and the islands in the West Indies, some forty to fifty Wexford priests rule in those countries, while the Irish Franciscans guard the Holy Places in Jerusalem, and in the far-off Philippine Islands the same Order has just been placed in charge of the Catholic population, with an Irish Bishop at their head; and Wexford certainly takes the lead in the number of devoted sons and daughters who generously give their lives to God's good work in His Church.'

People We Hear About

The names most frequently mentioned as the probable three new Justices of the Federal High Court are: Mr. P. McMahon Glynn, M.P., K.C.; Mr. B. R. Wise, K.C.; and Mr. W. M. Hughes, Federal Attorney-General.

The oldest man in the House of Commons is Mr. Samuel Young, the Nationalist member for East Cavan. He will be 91 on next St. Valentine's Day. Mr. Young, to his credit, was not one of the absentees in the snap division of last month. He was one of the 62 members present and voting against the Banbury amendment.

Mr. Leonard Stowe, clerk of the New Zealand Parliament, has been made a Companion of St. Michael and St. George. Mr. Stowe was born in Buckingham, England, and has been resident in New Zealand for many years. As far back as the sixties he was secretary to superintendents of the Marlborough Provincial Council. He was appointed clerk to the Legislative Council in 1865, a position which he still holds, and became clerk of Parliament in 1889.

Mr. W. C. Buchanan, M.P., a wealthy runholder of the Wairarapa, and a strong supporter of the present Government, has been made a Knight Bachelor. Sir W. C. Buchanan, who is in his 75th year, was born in Argyshire, and when 18 years of age came out to Victoria. Later on he was attracted to New Zealand, and engaged in farming in Canterbury. Over forty years ago he purchased his present property in the Wairarapa, and since then has taken a leading part in pastoral affairs.

The growth of the Irish vote and influence in American politics has become very marked. At the recent elections the number of Irish names in the list of elected members to Congress was far larger than on any previous occasions, and all the Irish-Americans are of the Democratic Party. Even Connecticut, the home of New England Puritanism, has now five Irish-Americans for its representatives in Congress. Dr. Woodrow Wilson, the new President, is, of course, a Presbyterian, and the elder of a Presbyterian Church, but his party and its machinery are mainly in the hands of Irish-American Catholics.

With the death of Cardinal Capeceletro, attention is called to the fact that Cardinal Gibbons is now third in point of seniority among the members of the Sacred College. Practically, he may be considered second, Cardinal Neto having retired from active participation in Vatican doings on account of his great age and failing health. Cardinal Oreglia, the present dean of the College, is himself bedridden. Cardinal Gibbons was created Cardinal-priest of the title of Santa Maria in Trastevere on June 7, 1886. Cardinal Capeceletro is the fourth Cardinal to die since the consistory of 1911—one German, one French, one Austrian, and one Italian. There remain now only sixty members of the Sacred College.

Among those whose names figure in the New Year's Honors' list is that of the Right Hon. Sir Edward P. Morris, P.C., Premier of Newfoundland, who has been made a Knight Commander of St. Michael and St. George. Sir Edward Morris, who is in his 54th year, was educated at the Ottawa Catholic University, and first entered the Newfoundland Parliament about 28 years ago. He was appointed Attorney-General in 1890, and, on the resignation of Sir Edward Bond, was chosen leader of his party, and at the general election of 1909 his Government was returned by a large majority. He was knighted in 1904, and in 1909 he represented Newfoundland at the Imperial Defence Conference in London. Of the three Catholic Premiers who attended that conference Sir Edward Morris is the only one at present in office.

A very useful device has recently been invented by Father J. H. Murphy, of Cork. It is a contrivance which makes it possible to keep carriage windows open at any point by a simple arrangement of a screw and spring. The invention can be applied inexpensively to existing windows, and it is already in use on two local railways. Patents have been secured for many countries.

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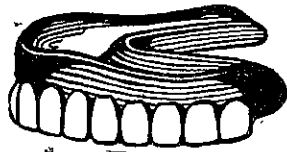
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THE HOME RULE STORY

HOW THE PRESENT MOVEMENT GREW YEAR BY YEAR

Daniel O'Connell was physically and intellectually 'a giant amongst men.' Until the last sad years of his glorious career, the Liberator could 'cram' into every twenty-four hours an amount of hard work which few sons of Adam might compass within a week (says a writer in the *Irish Weekly*). But even O'Connell himself in the palmiest days of his abounding vitality could not have wrought more strenuously and unwearyedly for the cause of his country than the present Leader of the Irish people. Mr. John Redmond's article on the Home Rule question in the current issue of *The Review of Reviews* has attracted wide-spread attention. He travelled to York on November 16 and delivered a brilliant speech which made a profound impression on the minds of the British nation. Hour after hour and day after day he is in the House of Commons, watching every 'move' of the great struggle with the alert mind and skilled eye of an experienced statesman, intervening in the debates with marked effect when such intervention becomes necessary, guiding and encouraging his own faithful party, and inspiring by his presence and his counsel the men of all parties and nations who are engaged in this fight of Irish Legislative freedom. Now I find in the *Daily News and Leader Year Book* for 1913 another exhaustive and really unanswerable plea for Home Rule from the Irish Leader's pen. If zeal and tireless industry, ripe statesmanship and unselfish devotion to a noble cause can win for Ireland, our country's future is assured under the guidance of the member for Waterford.

In his notable contribution to the *Year Book*, Mr. Redmond briefly glances at

The History of the Home Rule Struggle.

Ever since the present National policy was formulated in 1871 it has commanded a majority in Ireland; 'but only in 1885 did the extension of the franchise give the opportunity of a true vote.' Then 85 Irish Home Rulers were sent to Parliament; and Mr. Gladstone's first Bill was introduced next year. But Great Britain was against it; the conversion of the British electorate was necessary. Mr. Redmond writes: 'During the six years of Lord Salisbury's Government, 1886-1892, the Irish question was discussed and canvassed through the length and breadth of Great Britain, and the result was that in 1892 a Liberal Government was returned to power explicitly pledged to give Ireland self-government.'

I may add that were it not for the untoward happenings in Ireland during the momentous years of 1900-'02, the Home Rule majority might have been nearer to 200 than to 40. As things were, however, the second Bill introduced by Gladstone was carried triumphantly through the House of Commons. And 'It was immediately, and almost without consideration, rejected by the House of Lords. Mr. Gladstone was in favor of challenging at once the opinion of the country directly upon this great issue, but, unhappily, the Liberal Party was then led by Lord Rosebery, whose adherence to Home Rule, or, indeed, to any other Liberal principle, was not destined to be long-lived. Two years of ineffectual government under the leadership followed, and, in 1895, a general election took place which expressed the opinion of the country on a great many other issues besides Home Rule. After this second defeat of Liberalism, it became the fashion to speak of Home Rule as a dead issue, and for a matter of ten years it was not greatly before the British electorate. In Ireland, the public demand was unaltered and unalterable.'

More recent events are well within the memory of the general public. The electorate pronounced for Home Rule in 1892. Home Rule was not the issue in 1896 or 1900. Mr. Chamberlain's unexpected adoption of 'Tariff Reform' confused and complicated the situation in 1906; and at the general election of that year, 'the Liberal Party, proposing to limit controversy so far as possible to the question of Free

Trade or Protection, pledged themselves that, if returned to power, they would not introduce a Home Rule Bill.' It was an unnecessary pledge; but I shall not deal with

A Dead-and-Gone Situation.

Mr. Redmond aptly recalls the vitally important historical fact that—

'In the course of that Parliament it was thought advisable to take a solemn declaration of opinion on the subject, and a motion, put forward by the Irish Party, demanding self-government was accepted by the Government and was passed by a majority of 156. It was plain that the conversion of Great Britain to Home Rule had been going on steadily, and had advanced far beyond the limit of 1892. But it was none the less certain that the House of Lords, the one remaining obstacle, then untouched by public opinion, would reject any Home Rule measure.'

Liberals came back from the general election of January, 1910, with a majority of 124. The death of King Edward VII., whose partiality for a Home Rule settlement of the 'Irish question' is now admitted—interrupted the work of that Parliament; and the famous Conference was arranged between British party leaders. This experiment failed; and 'no one doubts that the real obstacle to a settlement was found in the Irish question.' Mr. Redmond does not note that while the Conference was still proceeding, practically all the leading organs of Tory opinion in the British press became ardent, almost rabid, advocates of Home Rule.

No one with a shadow of regard for the sanctity of truth disputes the decisiveness of the country's pronouncement for Home Rule at the general election of December, 1910. Mr. Redmond reminds us that—'The entire effort of the Unionist Party was directed to excite hostility and racial prejudice against the Irish cause. Every hoarding was plastered with pictures of the "Dollar Dictator"; every Unionist Leader declared that if the Government came back into power they would pass the Parliament Bill, whose outlines were already known, and, as a first consequence, would use the powers so secured to give Home Rule to Ireland. This was a perfectly true statement of the position; and, with these facts before them, the country sent back the present Government with a majority of 126.' Therefore, the present is

The Fourth British Parliament

in which there has been a majority in favor of Home Rule, and it is the third Parliament directly returned with a mandate to pass Home Rule. With these facts before them, Mr. Redmond sums up the existing situation for his readers:—

'Here, then, is the position. Four-fifths of Ireland demand that power of law-making and administration in local affairs which has been given to every British colony of white men. At eight successive general elections they have returned a party wholly exempt from electoral fluctuations. In three successive Parliaments there has been a huge majority of British members in favor of Ireland's demand. The whole public opinion of the self-governing Dominions, declared by formal resolution in the Dominion Parliaments of Canada and of Australia, demand Home Rule for Ireland. The United States of America and every European country where freedom is held in value are on the same side. Against this we are told the British nation must decide, because a minority holding the representation of half one province threatens resistance. To yield to such a threat is a mere abdication of the functions of government, an open invitation, not only to Ireland, but to any discontented section in the community, to seek success by a threat of civil war.'

The 'threat' is not more ridiculous than the actual policy of resistance adopted by the small band of placemen and landlords and parasites of a decaying Ascendancy who seek to bend the nation's will to their own petty prejudices and traditional hatreds. The article from which I have quoted will prove one of the most valuable of the Irish Leader's many contributions to the 'literature' of the National struggle. I congratulate Mr. Redmond; and Ireland's debt of gratitude to him can never be repaid in full.

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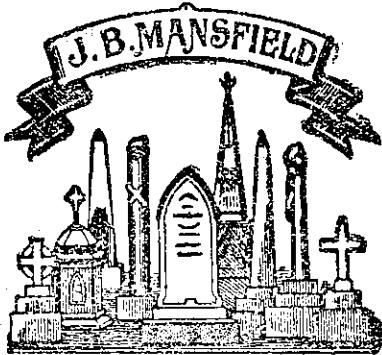
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THE CHURCH IN THE BALKAN STATES

During the past few weeks, since it became evident that 'Turkey in Europe' was no longer a political or geographical entity, letters have appeared in several Irish papers with reference to the position of Catholics in the Balkan States (says a writer in the *Irish Weekly*). Public sympathy in this country has undoubtedly been with the small nations who rose against the tyranny of the Turks over their kindred. That those small nations looked forward to garnering the harvest of victory is undeniable; but they took the terrible risk of defeat when they decided upon war; and hostilities had already begun when the chief statesman of France, speaking, it was understood, not only for the 'Triple Entente,' but for the 'Concert of Europe,' announced that the territorial 'status quo' would be maintained no matter how the struggle might terminate. Events have made the 'Entente' and the 'Concert' alike seem rather foolish before the world's eyes; but the threat was directed against the Christian nations, and they defied it. Therefore they hazarded everything on the prospects of a complete triumph, and their heroism should not be questioned. I have been urged by many friends to grieve for the Turks rather than rejoice with the Bulgarians and their allies, on the ground that the latter 'persecute' Catholics. Beyond ex parte statements, I find no warrant for the assertion. The Rev. Dr. James McCaffrey, Professor of Ecclesiastical History at Maynooth, the distinguished Ulsterman who published a valuable *History of the Catholic Church in the Nineteenth Century* three years ago, is perhaps the latest recognised authority on the position of Catholicity in the European countries that can be cited; and Dr. McCaffrey's work does not dispose one towards the belief that the Ancient Church will suffer through the overthrow of the Ottoman Empire west of the Bosphorus.

Dr. McCaffrey tells us:—'The work of the Church in the Balkan Provinces has been carried on under great difficulties during the nineteenth century. Islamism, as represented by Turkey, the schismatical Russian Church supported by the Czar, and the Protestant missionaries, maintained in great measure by English money, have united in opposing the progress of Catholicity.'

I was reminded, very aptly, some days ago that the Sultan of Turkey sent a magnificent subscription towards the alleviation of Irish misery during the great famine two generations ago; and it is a fact that this Moslem gift was returned to the donor by Lord John Russell because it represented a sum larger than that bestowed by the British Sovereign. And the Rev. Dr. McCaffrey writes:—'It must be confessed that, with the exception of popular outbursts (1821, 1830, 1860, 1877, 1897) caused very often by political considerations, the Sultans have shown themselves very liberal in their treatment of the Catholic Church. But the Sultans have been unable to restrain the officials from adopting a hostile attitude in many places where the old spirit of fanaticism is still strong.' The local officials, rather than the Sultans, have always been responsible for much of the outrageous tyranny that has made Turkish rule over Christian communities morally impossible.

Of the quarter of a million people in Montenegro, about 12,500 are Catholics—these figures are of a later date than those accepted by the historian. The Catholic Bishop of Antivari is an ex-officio member of the Skupshtina, or Montenegrin Parliament; 'and full liberty is given to the Catholic Church' within King Nicholas's dominion.

In 1904 Serbia's total population was 2,676,989, of whom 10,423 were returned as Catholics. The Greek Orthodox Church is established by law; and Dr. McCaffrey writes: 'For the government of the Catholic Church and administration there exists a bishopric at Belgrade.' He does not complain of any persecution; and if there were any serious reasons for such complaint, so candid and courageous a chronicler would have referred to it.

Bulgaria's religious history is rather peculiar. The historian says:—

'The Encyclical of Leo XIII. addressed to the Slavs in 1880, and the great Slav pilgrimage to Rome in 1881, created a sensation in the Balkan Provinces. Russia grew alarmed lest a Slav Catholic movement should be created under the protection of Austria, and was especially alarmed lest Bulgaria should pass over to Rome. This danger became greater when, in 1881, on the abdication of Prince Alexander, Prince Ferdinand of Saxe-Coburg was elected ruler of Bulgaria. The Prince was a Catholic, and married a Catholic lady, the daughter of Robert, Duke of Parma.'

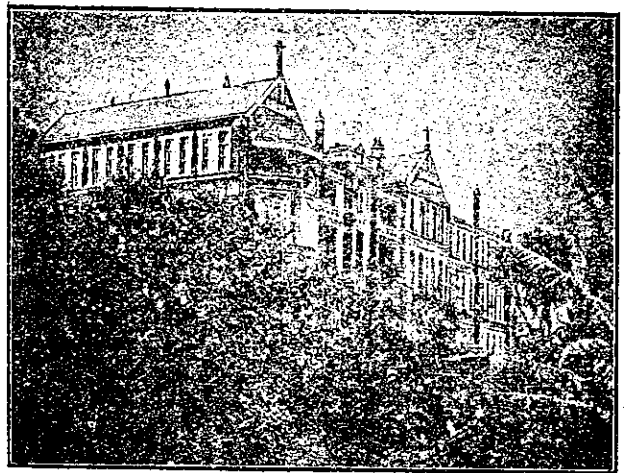
After the assassination of Stambouloff, Russian influence became predominant in Bulgaria; 'and it was demanded that Prince Ferdinand should allow his son, Prince Boris, to be reared in the Orthodox (Greek) faith.' Therefore in 1895, Ferdinand announced that 'though he was unalterably attached to the religion of his forefathers . . . he would allow his heir to be received into the service of the Church of the nation. Through the Nuncio at Vienna, the Prince opened negotiations to secure the approval of Rome for such a step; but naturally enough he found no support.' Next year poor little Boris was formally received into the Greek Church; and it is said the 'unalterable' Ferdinand intends to renounce his religion also. But so far as the Rev. Dr. McCaffrey's volume indicates, the 30,000 Catholics in Bulgaria have not been 'persecuted.'

Roumania's Catholic population is about 120,000. 'The Government of Roumania is favorable to the Catholics, and full permission is given to the religious congregations to settle in the country and to conduct their educational and charitable institutions.' So, under all the circumstances Catholics in the Balkans need not dread the consequences of the war; and Catholics everywhere are, through the essential spirit of their faith, enemies of tyranny and oppression over people of any race or religious creed. Were Moslems harried, outraged, plundered, and murdered by Bulgarian or Greek rulers, we in Ireland would sympathise with the victims.

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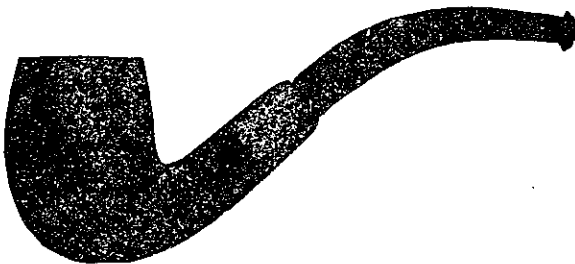
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CONVENT HIGH SCHOOL, PALMERSTON NORTH

Owing to the death of Rev. Father Costello no public celebration took place in connection with the distribution of prizes at the Convent High School, Palmerston, this year. The prizes were presented privately to the pupils on Wednesday, December 11, and the school (boarding and day) was closed until February 3, 1912.

The prize list was as follows:—

Special Prizes.—Good conduct—boarders, Maud Roberts; day scholars, Violet Bartlett. Christian doctrine (gold medal), Cecil Baldwin 1, Irene Cameron 2. Dux (gold medal), Ida Oldridge. Diligence (gold medal), Marjory Brett. English composition (gold medal), Cecil Baldwin. Needlework, Delia Lynch 1, May Smith 2. Typewriting, Alice Hodgins. Painting (oils), Maud Roberts. French conversation, Cecil Baldwin 1, Alice Hodgins 2, Violet Bartlett 3. Singing, A.T.C.L. (gold medal), Nita Hilles. Singing, Irene Cameron, Violet Bartlett. Music—First division (gold medal), L.A.B., Vera Graham 1, Violet Kendall 2; L.T.C.L. and Art of Teaching, Ruth Kelly; Second division, advanced grade, Ida Carey; higher division, Mavis Buchanan; higher school division, Eileen Grant; improvement in music, Horace Nash; lower division, May Smith, Maud Roberts, Uila Nolan, Vida Cimino, Jack Devine, Florrie Nash, Dorothy Pegden, Norah Mahon, Inez Mitchell, Iris Tollas; theory, Violet Bartlett 1, Evelyn Oldridge 2. Drill, Delia Lynch 1, Evelyn Oldridge 2.

Class I.—English, Marjory Brett. Mathematics, Cecil Baldwin. Science, Ida Oldridge. Geography and book-keeping, Ida Oldridge. Shorthand, Marjory Brett 1, Cecil Baldwin 2. English history, Cecil Baldwin. Model drawing, Violet Bartlett. Freehand drawing, Delia Lynch. Arithmetic, Ida Oldridge.

Class II.—English, Muriel Birchley. Highest marks, Muriel Birchley. Dictation and spelling, Muriel Birchley. Arithmetic, Maud Roberts. Essay, Maud Roberts.

Class III.—English, Christine Lusted. Essay, Christine Lusted. Dictation and spelling, Trixie Stockwell. French, Trixie Stockwell. Reading and recitation (equal in merit), Eileen Grant and Irene Cameron. Geography, Evelyn Oldridge. Arithmetic, Irene Cameron 1, Jessie Gordon 2. Drawing, Jessie Gordon.

Class IV.—Essay, Moynagh Hoben. Reading and recitation, Moynagh Hoben. Arithmetic, Ethel Lewis. Dictation and spelling, Amy Duff. English, Amy Duff.

Class V.—Dictation and spelling, Clara Hesketh. Arithmetic, Uila Nolan. Reading and recitation, Eileen Woodfield.

Preparatory Class I.—Christian doctrine, Jack Devine. Good conduct, Mazie O'Brien. Arithmetic, Jack Devine. Essay, Mazie O'Brien. Reading and recitation, Muriel Townshend. Spelling, Aileen Fitzsimmons. Needlework, Muriel Townshend.

Class II.—Arithmetic, Ronagh Hoben. Essay, Ronagh Hoben. Writing, Gladys Ingram. Reading, Bernie Devine. Drawing, Bernie Devine.

The Sisters of Mercy wish to thank very sincerely all those who so generously contributed to the prize fund.

WEDDING BELLS

OAKLEY—NORWOOD.

A quiet but pretty wedding was celebrated at St. Patrick's Church, Palmerston North, on December 26, the contracting parties being Mr. F. J. Oakley, solicitor, of Palmerston, and eldest son of Mr. F. Oakley, sen., one of Palmerston's oldest settlers, and Miss Madge Norwood, daughter of Inspector Norwood, of Invercargill, but formerly of Palmerston North. The bride, who was given away by her father, was attired in mousseline-de-soie with ninon tunic, draped in front with 'true lover's knots' worked in pearls. The bodice was finished on one side with real Brussels net with a spray of orange blossoms. The court train was of mousseline-de-soie with true lover's knots and pearls.

The bride was attended by Miss Mabel Oakley as bridesmaid, while Mr. Harold Oakley acted as best man. After the wedding breakfast the happy couple left by the express from Auckland *en route* to Dunedin, where the honeymoon will be spent. The bride's travelling dress was of blue cloth, trimmed with velvet to match, white cloth in revers braided in gold. The hat was a black teegal straw with black lancet plumes finished with a large Oriental buckle. The Rev. Father Doolaghty officiated, and was assisted by Rev. Father Kehoe. At the church Mr. R. Oakley played the wedding march.

DIOCESE OF AUCKLAND

(From our own correspondent.)

December 28.

Next Friday week the men's branch of the Sacred Heart Sodality meet at 7.30 p.m., and the general Communion will take place on the following Sunday. This sodality was started about a month ago, and is now over 100 strong. The women's branch has been also established, and meets every Friday previous to the first Sunday in the month, when a general Communion will take place.

At Helensville, in St. Benedict's parish, the festival of Christmas was ushered in by the celebration of Midnight Mass by Rev. Father Forde, when a number of people received Holy Communion. Masses were also celebrated at Avondale and Richmond by Rev. Father McLaughlin, and at St. Benedict's at 6.30 and 7.30 and at Surry Hills at 9 o'clock by Monsignor Gillan, V.G. Rev. Father Forde celebrated High Mass at 11 o'clock at St. Benedict's, Monsignor Gillan being deacon and Rev. Father Clarke subdeacon. Monsignor Gillan preached on the 'Nativity.' In the evening there were Rosary and Benediction. Monsignor Gillan referred in suitable terms to the dignity conferred on Monsignor Brodie, which was in every respect well-merited. The high altar was beautifully decorated, as was also the crib—the work of the Sisters of St. Joseph and the Children of Mary Confraternity.

At the Cathedral on Christmas Day Masses were celebrated from six until eleven o'clock. His Lordship Dr. Cleary celebrated Pontifical High Mass at eleven o'clock. Very Rev. Father O'Connell, S.M., was assistant priest, Rev. Fathers Holbrook and O'Malley being deacon and subdeacon respectively of the Mass, and Rev. Fathers McCarthy, S.M., and O'Doherty deacons at the throne. His Lordship the Bishop preached on the day's festival, and concluded by invoking God's blessing on all his priests and people. Haydn's 'Imperial Mass' was sung in a finished manner by the choir, under Mr. Hiscocks. In the evening the choir gave a choice selection of devotional music. His Lordship the Bishop presided. Rev. Father McCarthy preached an impressive sermon on the great festival of the day, after which there was Pontifical Benediction. The high altar was decorated with much taste, and the crib was very handsomely adorned. The Sisters of Mercy and several young ladies are to be complimented for their labors in this matter.

Palmerston North

(From our own correspondent.)

December 29.

The Masses on Christmas Day were at 6, 7, 8, 9, and a Missa Cantata at 11 o'clock. Very large numbers approached the Holy Table at the early Masses. The singing of the choir, under Mr. W. T. Tabor, was very devotional.

This morning after the 11 o'clock Mass the choir, according to the usual custom, were entertained at the presbytery and were thanked for their services during the past year by the Rev. Father Doolaghty. Mr. W. T. Tabor, conductor, thanked Rev. Father Doolaghty and Rev. Father Kehoe for the kindness and consideration shown to them.

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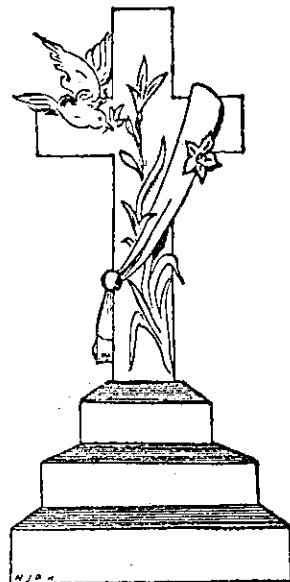
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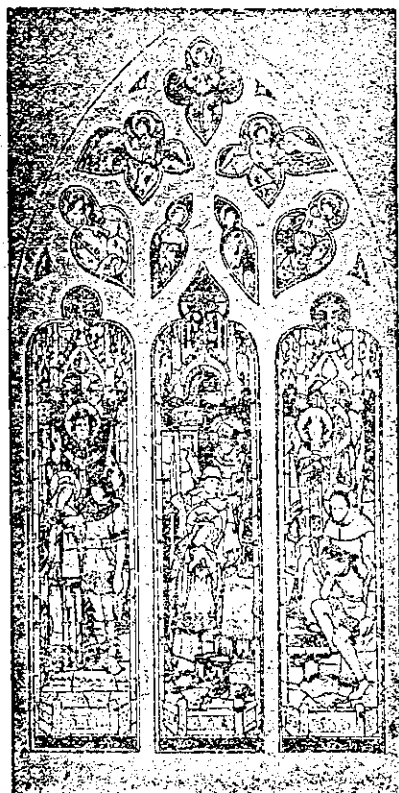
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A FALSE PARALLEL

ULSTER AND PRESBYTERIAN SCOTLAND

At present a remarkable and well-organised effort (says the *Aberdeen People's Journal* of October 5) is being made to enlist the sympathies of Presbyterian Scotland with the wild campaign of religious bitterness which for some time has been sweeping over the North-East of Ireland. The spirit of a common ancestor is evoked; we are reminded that we are of the same faith, and a strong appeal is made to us on the ground of sentiment to lend the Ulster Unionists our aid in what they assure us is the crisis of their fate. The special pleaders for the Orangeman have, in order to make the picture as attractive as possible to Scottish eyes, taken of late to representing the Ulster Protestants as first cousins of the old Scottish Covenanters who could not be driven from their faith either by the sabres of Claverhouse or the thumbscrews of Lauderdale.

A False Parallel.

Now it is, of course, perfectly true that our Scottish Covenanting forefathers were Presbyterians, and that they are Presbyterians in the North of Ireland, but there, we are afraid, the similarity ends. At least, any attempts to draw a political parallel between the two can only result in failure. In Scotland an effort was made to maintain an Episcopalian Establishment in a Presbyterian nation. It met with resistance, and was wisely abandoned with the most beneficial results. In Ireland the effort to force an alien Church on the people was continued for centuries, and, as a consequence, the country proved a source of palpable weakness, rather than of strength, to the Empire. The part that was played in the 'killing time' by Scottish Covenanters was enacted in Ireland by harried Roman Catholic priests and peasants, who clung to their faith despite all the penal laws and cruel persecutions by which it was sought to force them from it. In short, what was attempted in Scotland against Presbyterianism was attempted in Ireland against Roman Catholicism, and when analogies are drawn that essential and dominant fact must be kept in mind.

The Demon of Discord.

What is really meant by those appeals which we have heard of late from the North of Ireland—in some cases there is no effort at disguise—is to awaken the slumbering demon of religious discord, to raise once more the cry of 'no Popery' in the hope that reasoned conviction may be thwarted by prejudice and passion. What we wonder would the Orangemen have us do with the Roman Catholics who form now such a large part of the population of the Empire. They proclaim that Catholicism is a danger both spiritually and temporally; and apparently, if they had their way, they would set about trying to extirpate it in the good old way. But every page of history tells us it is absolute political madness to try to force religion down a people's throats; it only inflames the feelings it is hoped to subdue. Nothing, indeed, is better calculated to arouse opposition to a religion or a Church than the employment of coercion or intimidation of any kind by its protagonists. That the Roman Catholic Church is strong in Ireland to-day is due perhaps more than anything else to the deplorable efforts that were made during centuries to destroy it by penal statutes and by political and social ostracism. Does the Orangeman want us to tread again that disgraceful path? It not, the anti-Papal diatribes which he is pouring forth daily are only furious words signifying nothing.

Unionist Attitude.

The attitude of the Unionist Party in this country towards all this stirring of religious passions is characteristic. The leaders will not associate themselves prominently with it, but they are not ashamed to accept whatever electoral advantage may be gained from it. No doubt they have a very awkward position to maintain. In their heart of hearts, no doubt, many of them would like to join in the 'no-Popery' hue and cry, but then they must not forget the Duke of Norfolk and the English Catholics. Offence must not be given to these gentlemen, else votes would be lost. So the Duke and other leading Catholic Unionists are invited to take their places on the platform at anti-Home Rule

demonstrations, and in their presence great care is taken that nothing is said to hurt their feelings. The 'no-Popery' bogey is hidden away, and oratorical effort is concentrated on blood-curdling stories of agrarian crimes which 'every man, whatever be his religion, must regard with the utmost abhorrence.'

Ultra-Protestant Properties.

But whenever the Duke of Norfolk and his English co-religionists are out of earshot out come the ultra-Protestant properties, and we have a regular saturnalia of anti-Popery. There was hardly a speech in the recent campaign of incitement in Ulster which did not breathe the noxious spirit of sectarian prejudice, and which had not for its object the provoking of passions which it has always been the aim of statesmanship to allay. And the same sort of propaganda, with Unionist approval, is being carried on in those parts of England and Scotland where it is judged to be profitable. Occasionally an awkward blunder is made. For instance, some time ago a bundle of 'Home Rule means Rome Rule' pamphlets were sent to a Catholic laird to distribute among his tenants. But, as a rule, cunning care is exercised, and the party are able to land fish from both sides of the electoral stream. How long they will succeed in playing the double part is difficult to say. The wiser among them would like to shake off the Orange bigot, for they see clearly the disastrous effect of the present policy on Imperial unity in the colonies, but they have been gripped by a veritable old man of the sea, whose hold is not to be loosened at will. It is a deplorable but an instructive spectacle.

ST. JOSEPH'S CONVENT, MEANEE

The annual prize distribution took place on December 16. The Rev. Father Tymons, who presented the prizes, congratulated the pupils on the result of the year's work, and encouraged those who were not among the prize-winners. In conclusion, he gave some good, practical advice, especially to those who were about to leave school, and wished one and all the compliments of the season and pleasant, useful holidays.

The following is the award list:—

Special prizes.—One of the Kennedy Scholarships, of the annual value of £20, and tenable for four years at St. Patrick's College, was won by Vincent McGlone. Dux of the school—Eileen Robinson. Good conduct (gold brooch presented by Mrs. Barry)—Bridgie French. Christian doctrine—Eileen Robinson, Mortimer Lawton, Adrian Murnane, and J. Cleary. First prize for boys' essay in the Napier Competitions—Robert McElwee.

Standard VII.—Book-keeping, shorthand, and typewriting—Eileen Robinson.

Standard VI.—General excellence, Vincent McGlone. Proficiency, Grace Lyons, Joseph Johnson. Diligence, Josephine Casey. Spelling and composition, Madge Johnson. Reading and composition, Adela Millar. Writing, drawing, and neatness, Margaret Dooney. Regular attendance, Edwin Bennet, Robert McElwee, Gifford Bennett, Maud Jeffares, Margery Murnane, Maudie Jeffares.

Standard V.—General proficiency, Stanley O'Halloran, Rose McCarthy. Geography, Mortie Lawton. Writing and drawing, Charles Makelly. Attendance, Leslie Jeffares.

Standard IV.—General proficiency, Chrissie Jeffares, Madge Bishop. Arithmetic and attendance, Adrian Murnane. Writing and neatness, Nellie McCarthy. Attendance and reading, Cecilia McGloyn.

Standard III.—General proficiency, Rita Lightband, Jessie Johnson. Reading, Daisy Clay. Diligence, Nesta Bullick. Arithmetic, Denzil Barry. Improvement, Maggie Connor. Attendance, Leonard Burke, Lawrence Jeffares, Alfred Johnson. Writing, Jack Wakely, Pat. O'Shannessy. Reading, Leo Green.

In the preparatory classes the following received prizes:—Barbara Cleary, Maria Lightband, Bessie Clay, Mavis Halpin, Theima Halpin, Rosie McHardy, Doris Jeffares, Violet Connor, Gertie Wederail, Eva Cleary, Gretta Boden, Joyce French, James Green, Frank Jeffares, Jack O'Halloran, Ronald Morris, Jack Halpin, Billy Halpin, John Cleary, Philip Dolbel, Alfred Wakely, James Wakely, and Jack Marshall.

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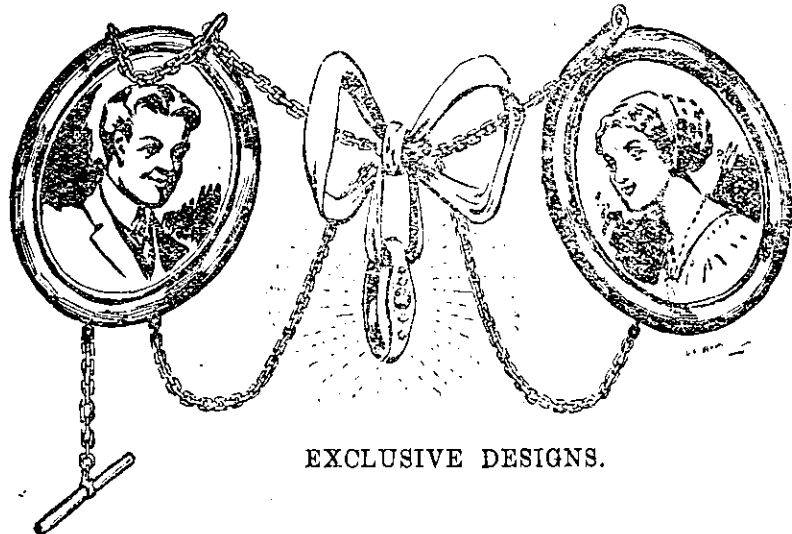
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Science Siftings

By 'VOLT.'

Make Ivory from Milk.

One of the latest discoveries of the synthetic chemists is how to make ivory out of nothing more wonderful than cow's milk—and a very good ivory at that, according to all accounts. The original idea was to use the new 'ivory' for piano and organ keys, because it preserves its original color indefinitely, whereas the genuine article turns yellow after a time. But it has been found that the new product is not only an efficient substitute for ivory, but can easily be prepared so as to take the place of amber, horn, coral, celluloid, and such-like products, and, it is claimed, can hardly be distinguished from them. It is in its position as a substitute for ivory that the new material has caused most surprise, however, because it has the appearance of being another instance of improving upon Nature. The new ivory takes a very high and lasting polish, and probably will not lack a commercial field for itself as natural ivory continues to grow scarcer and dearer year by year.

A Fallen Landmark.

When the famous rocking stone of Tandil, in the southern part of the province of Buenos Ayres, fell recently from its narrow platform on the edge of a cliff, Argentina lost one of its most interesting natural curiosities. This great granite block was more than 16 feet in diameter and 13 feet high, and weighed about 7000 tons. It was balanced so nicely that the strong winds from the pampas made it rock perceptibly, and great numbers of tourists amused themselves by cracking nuts and empty bottles under it. Yet many years ago, the tyrant Rosas, with a team of 60 oxen, tried unsuccessfully to pull it down. It is thought that the hard pulverised glass from the thousands of broken bottles left on the cliff by visitors gradually wore away the stone and the foundation, until a slight shifting of weight caused the boulder to fall.

Submarine Signalling.

The submarine signal-bell is one of the most useful aids to navigation that have been perfected in recent years. By means of it, signals are sent at regular intervals from lighthouses and light-ships in foggy and stormy weather. These signals are heard by telephone in the pilot-houses of vessels that are equipped for receiving them, and make it possible for captains to find their positions on the chart in the thickest fog. An American, Mr. Arthur J. Mundy, in collaboration with Prof. Elisha Gray, invented the apparatus for submarine signalling. There are now 138 stations for sending submarine signals, and more than 900 ships have receiving apparatus. Of the sending stations, 53 are at American lighthouses or on American light-ships; Canada has 14, Great Britain 27, Germany 16, France 7, Holland 6, and Belgium 5, Russia and Sweden have two each, and Argentina, China, Denmark, Portugal, Spain, and Uruguay one each.

The Size of Animals.

Professor Karl Sayo draws attention to the fact that animals were vastly larger in prehistoric times. He points out that even now aquatic animals reach a very considerable size, as in the case of the whale, and he suggests that this may be in part due to the buoyancy of the water, which as it were counteracts gravity, and renders large animals more mobile than they could be on terra firma. It might, therefore, be supposed that in past geological ages the weight of bodies on the earth was less than to-day, and thus enabled large animals to make a successful fight for existence under circumstances in which they could not now survive. As a possible cause of increased weight in our present epoch it is pointed out that the earth formerly revolved faster, and that hence centrifugal action was greater. But that seems a very far-fetched and highly improbable explanation.

Intercolonial

His Lordship the Bishop of Perth, the Right Rev. Dr. Clune, leaves for Rome by the R.M.S. Maloja on the 3rd February.

A movement is on foot to extend to New South Wales the Australian Catholic Federation, which already covers Victoria.

Mr. Martin Kennedy, K.C.S.G., of Wellington, New Zealand, accompanied by his wife and two daughters, left Sydney by the R.M.S. Orama on Saturday, December 21, en route for the Old Country (says the *Freeman's Journal*). To avoid the end of the British winter the party will tour for some time on the Continent.

The Right Rev. Monsignor O'Haran, who was recently appointed P.P. of the Sacred Heart, Darlinghurst, and who was Administrator of St. Mary's Cathedral, Sydney, for more than a quarter of a century, was recently entertained at a social gathering in the Chapter Hall, St. Mary's, by the parishioners and many of his friends from outside the parish. Opportunity was taken of the occasion by the parishioners and the members of the various societies to present him with illuminated addresses appreciative of his great work in connection with the Cathedral and the institutions of the district.

Addressing over 200 candidates for Confirmation at St. Patrick's Cathedral, the Archbishop of Melbourne expressed himself in emphatic terms in regard to the Girl Scout movement. He hoped that no Catholic parents would so far forget their duty to their daughters as to allow them to take part in this movement. It required that the girls should be far distant from their homes without any parental control. There were dangers, humanly speaking, that it would be impossible to provide against. It had been claimed that the girls benefited by learning cooking, by physical drill, and so forth. All this was useful, but it could be taught equally well without removing the girls from the control of their parents.

As the briefs have not yet arrived from Rome (says the *Advocate*) the date of the consecration of the Right Rev. Mgr. Phelan as Bishop of Sale cannot be fixed. The earliest, however, that the ceremony could possibly take place is Sunday, February 2, before Ash Wednesday, and, if arrangements cannot be made for that Sunday, mid-Lent will be selected, that is Laetare Sunday, which falls this year on March 2. The convenience of the Bishops who will take part in the ceremony will determine the date. Two things have been definitely fixed—that is, the consecrating prelate will be his Grace the Archbishop of Melbourne, with whom the Bishop-Elect has been intimately associated for years, and the ceremony will take place in the Metropolitan Cathedral.

The paucity of religious vocations among boys in Australia was spoken of by his Grace the Archbishop of Sydney at the distribution of prizes in connection with the Christian Brothers' College, Waverley. The principal's report had just been read before the Archbishop rose to speak. 'Some of Brother Conlon's remarks coincide with thoughts that have been in my mind for some time, and in some points I agree with him. I do not think,' he went on, 'that the boys of our higher schools pay sufficient attention at home to the Christian doctrine. Why have we not a greater number of young fellows aspiring to be priests in Springwood and Manly Colleges? Why are the Christian Brothers in such a dearth of Brothers? At this moment in the city alone we have two or three places where we could locate communities of Brothers to teach in the schools, to say nothing of the country districts that are waiting for them; but the provincials tell us that they have not a single Brother to fill the vacancies. When they have so many going to their schools the fault must be somewhere, and it is not with the Brothers. No boy could do better than be a Christian Brother. "Better be a priest," some would say. Well,' his Grace continued, 'we are all in the same army; whether God calls you to be a priest or a Brother, you will serve Him just the same.'

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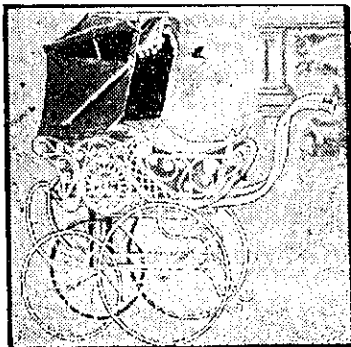
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On the Land

GENERAL

In Iceland ewes are regularly milked both night and morning. The sheep are described as a fine type, strong, and upstanding.

It has been proved in practice that not only do cows improve in condition by feeding on pastures which have been manured with phosphates, but they give more milk.

Arsenate of soda is a specific which has been found satisfactory in preventing the growth of plant-life on paths. The following is the formula for making the mixture: Boil 1lb of white arsenate in three gallons of water; dissolve 2lb of washing-soda in 7 gallons of water; mix the two together and apply.

The Minnesota State Dairymen Association (U.S.A.) is offering £10 in cash prizes to the boys and girls under eighteen years of age who will keep the best records of dairy herds at home. Records must show the amount of milk and butter-fat, the value of the butter-fat, the cost of feed, and the net returns from each cow. Each contestant must keep records of at least six cows for six months.

The best and surest way of preserving butter for winter use is to place it in a freezing-chamber at a temperature of from 10 to 15 degrees Fahr. Where it is not desired to follow that course, the next best plan is to pasteurise the cream, salt the butter a little heavier than usual, and add also about $\frac{1}{2}$ per cent. of butter preservative; then store the packages containing the butter in a cool, dry place.

Something like a record in hay-making for the Waikato has been established at the Ruakura Farm of Instruction. Lucerne was mown on October 28, and was safely stacked by the 9th of the following month, notwithstanding very bad weather. With the aid of sweeps, the Manitoba hay-stacker, and a good staff of men, the hay of a nine-acre crop was stacked in three and a-half hours, excluding the time occupied in the rakings.

Answering questions in the New South Wales Legislative Assembly, the Minister of Agriculture said: 'The recent increase in the price of wheat bags was due to the greater demand for jute fabrics, and the condition of jute and stock. The market regulating these values was at Calcutta. As to whether the Government would consider the advisability of importing 2,000,000 bags, to be sold to the farmers at a minimum cost, he said that it would be impossible to import from Calcutta in time for the coming harvest, but information was being collected with a view to taking action, if deemed advisable, on a future occasion. No wheat sacks were made in the Commonwealth from jute material imported in the piece.'

THOROUGHPIN.

This is a swelling at the back of the hind leg just above the point of the hock, and in front of the tendons. It is so called because, if pressed with the finger on one side of the leg, it will show out prominently on the other side. It is a distension of the sac containing joint-oil, which is so placed to diminish the friction of the back tendon. Some horses are predisposed to this complaint by defective shape, which, if unaccompanied by inflammation, seldom causes lameness. The best treatment is by massage, though if inflammation is present warm fomentations should be applied and the horse put on laxative food. A blister of biniodide of mercury, one part to four parts of lard or vaseline, rubbed on with the fingers, washed off in 24 hours, and vaseline applied, will sometimes absorb the fluid, but the enlargement generally reappears when the horse is working again. If there is no inflammation, a skilful vet will sometimes draw off the excess of joint-oil; but strict antiseptic precautions must be taken, and the benefit is not in proportion to the risk.

THE VALUE OF LUCERNE.

Lucerne (says a writer in the *Journal of the Department of Agriculture*) undoubtedly provides the best of all silage materials, but used by itself for this purpose it presents a certain disadvantage. As with all legumes, it has a particularly high flavor when made into ensilage. This may be overcome by mixing the lucerne with green grass or some non-leguminous fodder plant, such as maize or millet. It may indeed be mixed with a little old hay or straw, provided copious drenchings of water are supplied during the stacking process. Lucerne, under whichever form it is supplied, is the most highly concentrated fodder plant known. It contains within itself a ration of higher nutritive value than any other plant, and fed judiciously is capable of maintaining more stock to a given area than any other plant. Especially does this apply to milking-stock, for which it is invaluable for sustaining the milk-flow, and at the same time maintaining the animal in thriving condition. We have much to learn yet in regard to growing and feeding it to the best advantage; but this we do know: that it has brought fortune to many farmers in other lands, and promises to do the same in this country, provided it is studied and managed to advantage. As an American writer has put it—'It is one of Nature's choicest gifts to man.' It must be remembered that lucerne not only keeps stock in fine condition, but it also makes the best of manure, which, when returned to the soil by stock, improves it cheaply and quickly, so that the farmer who grows lucerne is taking the most direct road to fortune.

ROTATION OF CROPPING.

The reasons for the advantages of rotation cropping are because the roots of the following crop feed on a different layer of the soil to the preceding crop; because the requirements of the crop in the matter of plant food are different; because the preceding plant has left nourishment in the soil to be utilised by the following crop; because the following crop may not be liable to the same kind of insect pests as the preceding; because the extension and penetration of the root system of the following crop is facilitated by that of the preceding; because the physical condition of the soil, as regards tilth and moisture conservation, is much improved by the choice of a suitable previous crop (says the *Leader*).

Rotation and manuring stand in intimate relation to one another. The farmer, knowing the average yields of his main crops, can calculate what approximate quantities of nitrogen, phosphates, and potash they extract approximately from the soil. Then he can also estimate roughly how much of this extracted plant food he can replace in the form of manures. According to experiments made, it is estimated that in each 1000 parts of plant food put in the soil not more are utilised by the crop than 30 to 40 parts of phosphoric acid, 40 to 50 parts of potash, 50 to 60 parts of nitrogen.

Some plants have the power of assimilating more of the plant food available in the soil than others, because the roots of the plants differ in the capacity for plant food assimilation. The poorer a soil is the less use can the plants make of the fertilising substance applied, so that it is the best policy to supply the initial crop of the rotation with liberal dressings of phosphate of lime and potash, which are not washed out of the soil, but stuff ploughed under will appreciably improve the physical condition of the soil, and from material on which the beneficial bacteria can set to work manufacturing food for plant life. In the second case the root action of the grasses will improve the texture of the land, while the droppings of the stock grazed upon it will also prove of special value.

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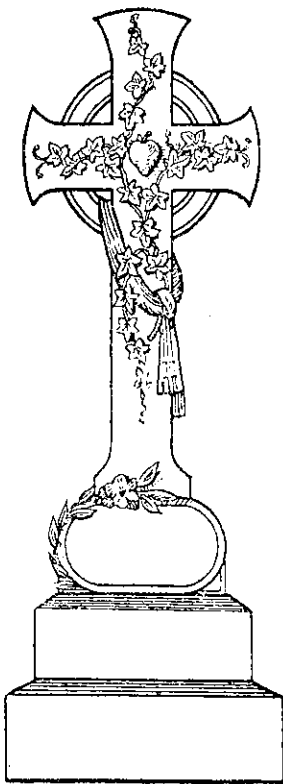
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The Catholic World

CHINA

THE PROGRESS OF THE CHURCH.

Rev. Father F. E. Ross, in the course of a lecture delivered recently in St. Swithin's Hall, Southsea, on Catholic Missions in China, said that Catholic missionaries had continuously for the last 300 years been evangelising China and penetrating to its utmost confines, whereas no Protestant mission had extended beyond the Treaty ports previous to 1866. The result of these 300 years of spade-work was that at present there were in China no fewer than 43 Catholic Bishops, nearly 1400 European priests, over 600 Chinese priests, and at least 1,300,000 Catholics among the Chinese. He, however, dwelt upon the fact that of all the priests on the mission, there were but 12 English speaking, and in conclusion, the lecturer made an appeal for more English-speaking workers for the Chinese mission field, the great brunt of the work now being taken by the French.

ENGLAND

SACERDOTAL DIAMOND JUBILEE.

On November 19, Right Rev. Mgr. Carr, V.G., of Our Lady's Church, Formby, celebrated his eighty-sixth birthday, as well as his diamond jubilee as parish priest of Formby. He was born at Preston in 1826. He twice visited his Holiness, the late Pope Leo, and was made by him Vicar-General, and later Protonotary Apostolic.

DEATH OF A CANON.

Right Rev. Mgr. Canon Luck, Protonotary Apostolic and Vicar-General of the diocese of Portsmouth, passed away on November 16. The deceased prelate was born in London and educated at St. Edmund's College, Ware, and at Rome, and was ordained on July 28, 1861. Very shortly after that he went to East Hendred, where he was destined to remain all his life. Upon the erection of the new diocese of Portsmouth in 1882, Father Luck was nominated as one of the first Canons of the newly-established Chapter. In 1900 he was appointed by the late Bishop Cahill to be his Vicar-General—a post he filled for ten years. At the Bishop's death he was elected by the Chapter as Vicar-Capitular and ruled the diocese for four months until Bishop Cotter's appointment, when once more he became Vicar-General. In 1901 he received from Pope Leo XIII. a brief appointing him a Protonotary Apostolic. Canon Luck was the eldest son of the family—his two brothers became Benedictines, and one of them was Bishop of Auckland, New Zealand, and two of his sisters are Franciscan nuns. Yet, strange to say, his father was a convert of only three years' standing at his birth, and his mother remained a Protestant until her death. When Thomas Luck was baptised a Catholic, a great storm was raised in her family. But then, it was only eight years since Catholic Emancipation had been granted.

FRANCE

THE GOVERNMENT AND THE CHURCH.

Even Frenchmen of anti-religious tendencies are scandalised at the treatment of the Abbe Soulanges-Boudin. This priest rebuilt at his own expense the church of Notre Dame de Plaisance, which had become too small for a growing congregation; and he also built at his own expense a presbytery for the accommodation of the clergy. The Department of Domains has not only claimed the property, but has instituted proceedings against the priest for arrears of rent amounting to £300, incurred by him for having occupied the presbytery since the application of the Law of Separation. The Abbe naturally wants to know on what ground a man should be asked to pay rent for a private house which he himself has built at his own cost. The case is to be tried at the Palais de Justice, and fair-minded people the world over will be interested in the result.

INCREASE OF CATHOLIC SCHOOLS.

Canon Laude, after a personal investigation of conditions in every diocese of France, has just drawn up for the Societe d'Education an excellent report on the state of Catholic schools. Since 1902 twenty thousand schools have been closed by the Government because the teachers of these belonged to religious congregations. Of this number, eight thousand have already been reopened, either with secularised members of religious congregations as teachers or with lay masters and mistresses approved by the ecclesiastical authorities. Canon Laude informs us that the teaching force now numbers 8000 schoolmasters and 25,000 schoolmistresses. The annual cost of the schools, defrayed entirely by the voluntary offerings of Catholics, already amounts to 45,000,000 francs, the outlay for teachers' salaries alone calling for thirty millions. Every year about two hundred new schools are thrown open to Catholic children. Even in the less Catholic districts the religious schools appear to grow in favor daily; they are usually crowded, while the State lay schools remain often empty. This preference appears to be based in some cases on other reasons than the desire of religious instruction. The schoolmasters in the lay schools dabble considerably in politics, and the training of the children suffers in consequence.

PORTUGAL

THE GOVERNMENT AND THE CLERGY.

A late evil feature of government action in Portugal is the appointment of parish priests, without regard for the bishops (says *America*). Some interesting statistics are appearing concerning the priests who have accepted government salaries. In the diocese of Lisbon there are only 54 out of 382. In the diocese of Braga there are but 45 out of 1040; and in the diocese of Portalegre there are 15 out of a total of 213.

ROME

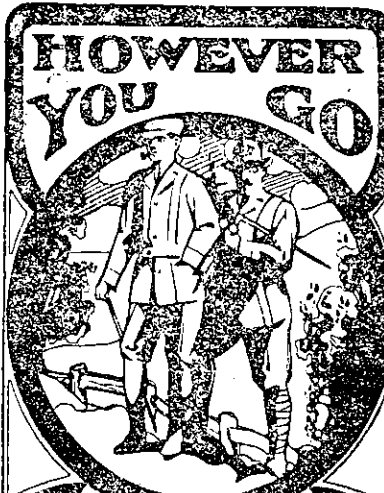
DEATH OF A CARDINAL.

The Rome correspondent of the *Universe*, writing of the death of Cardinal Capecelatro, who passed away at Capua on November 14, says: With him disappears one of the most distinguished and respected personalities, not only of the Sacred College and of the Church, but of Italy itself. Distinguished author in almost every field of literature, history, and philosophy, he preserved his wonderful clearness and virility of mind right to the end of his life, which counted over eighty-seven years. But he was more than a mere savant; he was a man of action, deeply interested in all questions of the day, full of apostolic sympathy and charity, while as Archbishop he was universally beloved by clergy and people. His Cardinalial jubilee, recently held, was an unprecedented demonstration of respect and affection. He has been called the Newman of Italy.

NATIONAL COLLEGES.

According to *Rome*, of November 2, the number of ecclesiastical students has increased so much in the Eternal City that many of the old collegiate institutions have become too small to hold them. The Gregorian University now counts 1200, and is being forced to find new quarters for them. The capacity of Propaganda is taxed to its utmost, and Apollinaris, famous for its course of Canon Law, will be transferred for the same reason to the precincts of the Lateran. Around these chief centres cluster the many national colleges, as for instance, 'the Urban College of Propaganda which is a microcosm of the Catholic Church with its 130 students of every race and color; the North American College, head of the whole list in numbers; the South American College, with 150 students from the various republics of the Southern continent, the French Seminary, with an almost equal number; the Spanish College, which although less than twenty years old is now one of the most famous and flourishing of such institutions; the Portuguese College, founded a few years ago through the munificence of a nobleman, and

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whose students have now been put under a ban by the Separation Law and denied the right of exercising the Sacred Ministry in their own land; there is the venerable English College, which in the last two years has almost doubled its students until they are now 35; the Irish College, keeping up the great reputation it has enjoyed for centuries; the Scots College, rich in splendid traditions and in modern efficiency; the German, or rather the Teutonic College, with its seventy or eighty students, whose cassocks of brilliant red give such a warm note of color to the streets of Rome; there are Belgians and Poles, and Greeks, and Armenians, and Bohemians, and half a score of others.

THE HOLY SEE AND SPAIN.

Perhaps in no city in Europe outside Spain (writes a Rome correspondent) did the tidings of the assassination of the late Spanish Premier cause such a sensation as in Rome. Scarcely a day has passed for three years without having brought the name of Senor Canalejas prominently before the minds of the people of the city. His relations with the Holy See, his interviews with journalists, and incidents connected with his leadership of the Government's forces, were diligently described in the Roman press, and it almost seemed as if this world would be a very queer place had we not the acts and utterances of Senor Canalejas to discuss. Now that his life has ended tragically no part of the European press deals more kindly with his memory than the Catholic newspapers of Rome. On the reception of a telegram from Madrid telling of the assassination the Papal Secretary of State immediately repaired to the apartments of the Pope to inform his Holiness of the occurrence. The Holy Father expressed profound regret and ordered that a telegram should be despatched to the Papal Nunciature to convey his sympathy to the *Osservatore Romano* the following announcement has appeared: 'We learn that yesterday evening, as soon as the fatal news of the tragic end of Senor Canalejas, President of the Council of Ministers in Spain, arrived, his Eminence Cardinal Merry del Val, Secretary of State to his Holiness, despatched an urgent telegram to his Eminence Cardinal Vico, Pro-Nuncio Apostolic to Spain, charging him to express to the Government, in the name of the Holy Father and in that of the Cardinal Secretary of State himself, profound indignation at the horrible crime of which Senor Canalejas has been the victim.'

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W. MELVILLE

56 GEORGE STREET. - DUNEDIN

Domestic

By MAUREEN.

'Irish Youth.'—(1) Ink stains may be removed from furniture by applying a solution of nitre and water. (2) The estimated population of Scotland at the end of June, 1911, was 4,766,860; of Ireland, 4,373,411.

Care of Oil Paintings.

To clean and brighten oil paintings sponge the painting very carefully with a pure soap and lukewarm water, and dry thoroughly with a soft cloth. With a piece of chamois-skin dipped in sweet oil rub all over the surface of the picture. The result will be a pleasant surprise. This cannot injure the finest work of art.

Water Absorbs Tobacco Odors.

By putting a bowl of fresh water in a room where men have been smoking, all odor will be absorbed by morning, provided cigar-ends are not allowed to stay in the room. A bowl of water is also invaluable in cases of sickness, where the window cannot be opened. The water will change the character of the air in an hour or two. It will be seen from this how injurious it must be to drink any fluid left standing uncovered for any length of time.

Household Hints.

To prevent doughnuts soaking up fat, glaze the dough with the white of an egg before cutting into shapes.

Blackberry brandy is medicinal and excellent in stomach troubles. To prepare it, choose 3 quarts of very ripe berries. Heat them thoroughly, mash, squeeze and strain. Then to the amount of juice thus obtained, add 2lb loaf sugar and 1 quart of good brandy. Bottle tightly.

A sheet of fine, thin white paper, dipped into a thick solution of gum arabic and pressed between two dry sheets, renders the three transparent when dry. It is good for tracing, or writing, or painting.

When a rubber eraser only spreads the pencil marks, rub it over a piece of sand-paper or a nail file, to make a new surface.

How to Act in Emergencies.

Drowning.—(1) Loosen the clothing, if any. (2) Empty lungs of water by laying body on its stomach and lifting it by the middle so that the head hangs down. Jerk the body a few times. (3) Pull tongue forward, using handkerchief, or pin with string, if necessary. (4) Imitate motion of respiration by alternately compressing and expanding the lower ribs, about twenty times a minute. Alternately raising and lowering the arms from the sides up above the head will stimulate the action of the lungs. Let it be done gently, but persistently. (5) Apply warmth and friction to the extremities. (6) By holding the tongue forward, closing the nostrils and pressing the 'Adam's apple' back (so as to close entrance to stomach), direct inflation can be tried. Take a deep breath and breathe it forcibly into the mouth of the patient, compress the chest to expel the air, and repeat the operation. (7) Don't give up! People have been saved after hours of patient, vigorous effort. (8) When breathing begins, get patient into warm bed, give warm drinks, or spirits in teaspoonfuls, fresh air, and quiet.

Burns and Scalds.—Cover with cooking soda and lay wet cloths over it. Whites of eggs and olive oil. Olive or linseed oil, plain, or mixed with chalk and whitening.

Lightning.—Dash cold water over a person struck. Sunstroke.—Loosen clothing. Get patient into shade, and apply ice cold water to head.

Venomous Insect Stings, Etc.—Apply weak ammonia, oil, salt water, or iodine.

Fainting.—Place flat on back; allow fresh air, and sprinkle with water.

Cinders in the Eye.—Roll soft paper up like a lamp lighter and wet the tip to remove, or use a medicine dropper to draw it out. Rub the other eye.

Maureen

When Camping

You will be wise to have with you a bottle of SYMINGTON'S COFFEE ESSENCE. The preparation of a delightfully palatable and invigorating cup of Coffee when you use SYMINGTON'S is simplicity itself.

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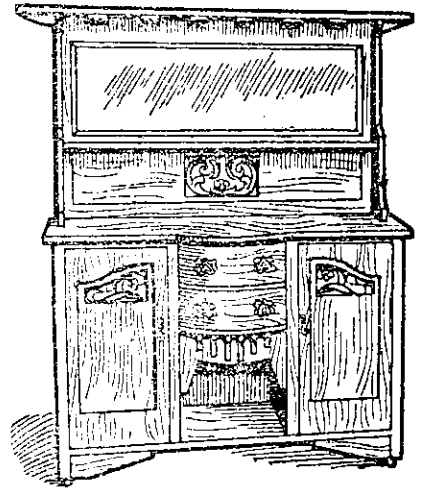
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THE BRAIN IS THE MAN

Therefore it is essential that we keep the Brain in a healthy condition, for when the Brain becomes fatigued our power to resist disease and other bodily ailments is destroyed; then comes Nervous Break-down, Debility, and other derangements of the System.

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Is a Perfect Food for the Brain; it keeps it healthy and active; it contains just those ingredients which are the constituents of the Brain; and it clears the blood of all those impurities which clog and muddle the brain. PHOSPHORTON means Health, Strength, and Happiness, and you should always have a bottle by you. Send to-day.

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Everything that Skill, Science, Experience, and Money can do, is brought to bear in the preparation of

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The Pure Rich Milk of Healthy Contented Cows is sterilised, all pathogenic germs being destroyed; then condensed, mixed only with pure Cane Sugar.

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For Cooking and Baking "You can depend upon it"

WHAT DO YOU TAKE FOR BREAKFAST?

The wisest and most healthy persons will say, "Porridge made from ROBINSON'S PATENT GROATS." It makes a finer-flavoured, easier-digested, and richer Porridge than the ordinary Oatmeal.

ST. JOSEPH'S SCHOOL, KERRYTOWN

The annual entertainment in connection with the Kerrytown School took place on the evening of December 19, and was most successful. The audience was one of the largest that has ever been in the school, and the programme was a first-class one. The excellence of the programme (says the *Temuka Leader*) was the more commendable inasmuch as the performers were all pupils of the school, and the painstaking teachers, the Sisters of St. Joseph, and the children who did so well, may well be congratulated on the merits of the entertainment. Among those present were Very Rev. Dean Tubman, Rev. Fathers Kerley, Henry, Smyth, and Gondringer (St. Patrick's College), and Mr. Buxton, M.P. The audience were well pleased, and were not backward in showing it. Among the items deserving of special mention were the dramas and dialogues, always a strong feature of the Kerrytown entertainments. The exhibition of club exercises and the musical selections were also particularly good. The programme was opened by the Misses O'Driscoll and C. Coughlan, who played a very pretty pianoforte duet as an overture. They kept excellent time, and at the conclusion were warmly applauded. About 50 of the pupils then sang 'Sailors of the sea.' The children kept good time and tune, and well deserved the applause that followed their effort. Miss H. Jemmett, a little tot, recited 'I'm good now' very prettily, and without the slightest hesitation, and Misses M. Foley and V. O'Connell sang 'Ireland, I love you.' In response to an encore Miss Foley repeated the last verse. A dialogue by the Misses A. Sullivan, N. Foley, Masters E. Foley, P. and H. Brosnahan was a great success. Miss Lucy Brosnahan sang 'Give me a ticket for Heaven' very sweetly, and was encored. The curtain then went up for a drama entitled 'There he goes.' This proved very amusing. The characters were taken as follow:—Landlord, Master J. Foley; customer, Master J. Brosnahan; barber, Master G. Fitzgerald; doctor, Master J. Brian; waiter, Master J. Scannell; customer, Master J. Connell. All the boys were well up in their parts, and spoke and acted perfectly, but a word of special praise is due to Master Fitzgerald, who took the part of Barber Billy. The drama was a capital one. Two little children, Miss M. Brosnahan and Master M. Scannell, sang 'The piccaninnies' very nicely, and as they merrily danced off the stage they were loudly applauded. Miss O'Connor recited with fine effect 'Scene from '98.' Master G. Fitzgerald sang 'The tall top hat.' A decided encore followed, and the last verse was repeated. Two little girls, Misses C. Fitzgerald and M. Brosnahan, then gave a pretty dialogue, entitled 'Playing grown up,' and were applauded. Misses A. Brosnahan, A. Fitzgerald, and M. O'Connor, representing the 'Rose, Shamrock, and Thistle,' sang 'The flower girls' very effectively, and well deserved the applause their effect evoked. Masters Gregory Fitzgerald and Chris. Green then gave a first-rate exhibition of club swinging, keeping perfect time to the music of Miss O'Driscoll (piano) and Mr. Hugh Hoare (violin), and this concluded the first part of the programme. The second part of the programme opened with a piano solo by Miss C. Brosnahan, played in fine style. Miss L. Brosnahan followed with a rather pathetic song, entitled 'Will my soul pass through old Ireland.' Both items were applauded. Master J. Lynch then introduced a novelty into the programme, by dancing a sailor's hornpipe in a very clever manner. The accompaniment for this item was played by Mr. Lynch, sen. (violin), and Mr. Hugh Hoare (piano). danced an 'Irish hornpipe.' A company of boys next marched whistling on to the stage and sang 'The merry miller' in a capital manner. A dialogue, 'Wanted, a general servant,' was the next item in a good programme, the characters being taken as follows:—Mrs. Prim, Miss L. Brosnahan; maid, Miss R. Day; Annie Marie, Miss A. Brosnahan; Eliza, Miss M. O'Connor; Sarah, Miss L. Lyons; Betsy, Miss C. Brosnahan. The dialogue portrayed the troubles of a lady who wanted a servant, her interviews with the applicants for the position being very amusing. The 'get-up' of the girls was really good. The principal work fell on Miss L.

Brosnahan, who took the part of Mrs. Prim, but all took their parts with credit. The junior girls, dressed as Japanese maidens, and carrying gaudy umbrellas, sang 'The Japanese umbrella,' and this was followed by Miss Agnes Scannell, who recited 'The old man's prayer.' A farce by the senior boys, entitled 'I'll stay awhile,' was next staged, and brought down the house. The farce described the actions of a defeated candidate for political honors, and who was also unsuccessful in his love affairs. The characters were as follow:—Hiram Harper (a politician), Master J. O'Connor; Harry Harper (his son), Master A. Breen; Ken Nicholson (a neighbor), Master Joseph Naughton; Patrick Flaherty (an Irish friend), Master Thos. O'Connell. The boys knew their parts to the letter, and never once faltered. The principal part was that of Hiram Harper, and in it Master O'Connor lost no points. Equally good was Patrick Flaherty, whose witty sallies were productive of much merriment. All did well. A number of little girls dressed in fisher costumes, sang 'Caller herrings' very nicely. Master G. Fitzgerald next sang 'Captain Jinks, of the Horse Marines' very creditably. The girls and boys then gave a farce entitled 'When women have their rights.' It was full of fun, and ended pleasantly. The characters were taken, by Master G. Fitzgerald, as Mr. Penelope, Miss O'Connor as Mrs. Clarissa Penelope, and Master J. Fitzgerald as Mr. Wingfield. The farce would have done credit to adult performers. The entertainment concluded by the children assembling on the stage and Miss M. Scannell, Masters J. Naughton, A. Breen, and J. O'Connell ranging themselves in front. Miss Scannell, in a set speech, proposed a hearty vote of thanks. This was seconded by Master Naughton, and briefly supported by Masters Breen and O'Connell, and carried unanimously. The accompaniments, with the exception noted in our report were played by Miss O'Driscoll, who deserves every credit for her meritorious performance.

The universality of the Catholic Church is picturesquely illustrated by the following extract from a letter recently received from a lady travelling in India: 'Last week we made part of a large congregation in a church in Burmah—a congregation composed in great part of Burmese, but with a sprinkling of English, French, Italians, Portuguese, and natives of India. We should have been unable to converse with one another outside of the church; but, once before the altar, all joined in the Benediction service, ending in a glorious chorus in the "Laudate Dominum omnes gentes!" It was a thrilling proof of the unity of the Church.'

A MIDNIGHT 'BARK.'

One night recently, just as the members of a South Island chemist's household had retired, someone—a visitor—was suddenly seized with a violent fit of coughing. It was a dry, 'nagging' cough at first, that tickled the throat and irritated the chest, but it gradually grew worse, and by midnight had developed into a veritable 'bark.' The coughing was incessant, everyone was kept awake, and at length the chemist in dismay went downstairs to his shop and got a bottle of cough cure which he took up to the coughing visitor. The visitor took one dose. The coughing ceased immediately. In the morning the visitor asked the chemist 'What was that remarkable stuff you gave me for my cough last night? It stopped my cough like magic!' 'That was Baxter's Lung Preserver, the best Cough Cure I have in the shop,' replied the chemist. 'It's a sure cure for all throat and lung affections, and is famous because it cures quickly. I always use it myself, and have never known it to fail.' '1/10 the large-sized bottle at chemists and stores,' smiled the visitor, 'I've read a lot about Baxter's—and now I know.'

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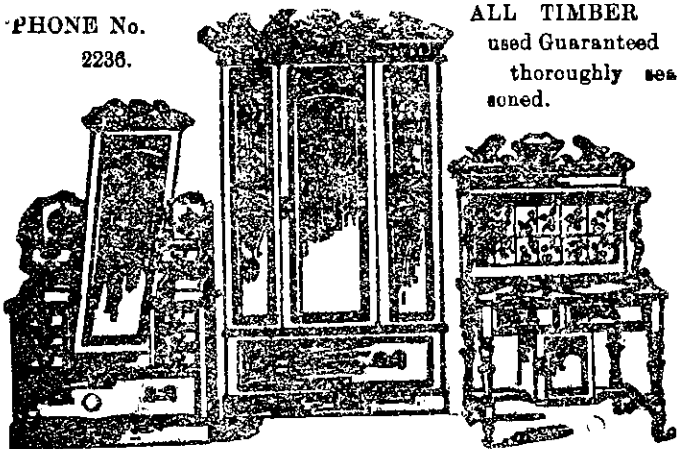
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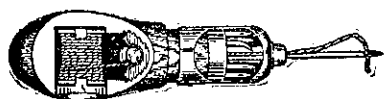
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Country Orders receive Prompt Attention

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**A perfect Sewing
Machine.**

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The most practical feature of the STEWART AUTOMATIC AWL is that it does not necessitate its user to be skilled in the handling of such a device. It is so designed and constructed as to make its operation simple to the man who is inexperienced in the use of mechanical tools.

This marvellous little invention, though small and inexpensive, takes the place of 20-harness maker's machine. It is a thoroughly practical sewing machine in every respect having within the handle a set of needles, awls and bobbin which carries the wax thread.

THE STEWART AUTOMATIC AWL IS A NECESSITY, and is as indispensable in the stable as a sewing machine is in the home. It can be carried in the pocket and used anywhere. It appeals to every horseman, farmer, teamster, harness-maker, shoe-

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SUPERIOR TO ENGLISH AND AT LESS COST.

CATARRH CURE.

The following are the symptoms of this very prevalent trouble: A feeling of stuffiness in the head, or inability to breathe freely through the nostrils, especially noticeable in the morning, a frequent desire to clear the throat, voice harsh, indistinct or nasal in character; and the hearing and taste impaired. One bottle of the above remedy relieves these distressing symptoms, and a short course never fails to cure. PRICE, 2/6 PER BOTTLE.

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MARINOLA CURE FOR STOUTNESS,
PRICE, 4/6 AND 8/6 PER BOTTLE.

Scott's Pharmacy,

17 PRINCES STREET, DUNEDIN.
(Opposite Herbert Haynes).

The Family Circle

THE REASON WHY

'I'm filled with pained astonishment,'
Said the domestic cat,
'To find my company is shunned
Alike by mouse and rat.
My manners are extremely good,
My purr is soft and sweet;
Then why should they take to their heels
Whene'er we chance to meet?'

'Alas, dear madam,' said the dog,
To whom she thus complained,
'There is good reason for this flight
Whereby you say you're pained.
At sight of you both mouse and rat
To flee have right good cause,
For though your manners may be good,
Dear madam, you have claws!'

MADemoiselle TROP TARD AND TROP TOT

Elsa was cutting out some new paper dolls. She heard her mother calling her, but she waited to finish Marie Antoinette's blue coat before she ran out to the kitchen, where her mother was making bread.

'Isn't this the day you were going to town with Aunt Alice, Elsa?'

'Yes, mother.'

'Well, isn't it time for you to be getting ready, dear?'

'I guess I'd better, said Elsa.'

She ran back to her dolls, intending to put them away, but she saw two pretty dresses waiting to cut out. 'I'll just do them, and then I'll get ready,' she thought.

When she went to her room to get ready to go with her aunt, there was a button off on the white dress she wanted to wear. She had to wait for her mother to sew it on.

'I am afraid you are going to be late,' said her mother.

'Oh, I guess not. I'll run all the way.'

She did run all the way, but when she reached her aunt's house, she found that her aunt had gone.

'She could not wait for you any longer,' said her Uncle Will, who was pruning some bushes in the garden. 'She told you to be here at 10 o'clock. It is half-past now.'

'Oh, dear, I am so sorry. I wanted to go with her so much.' Elsa could scarcely help crying when she thought of the nice time she had missed. Her aunt always bought her candy, ice cream, and other things, when they went to town.

'Yes, it is too bad,' said her uncle; 'but you ought not to be a Mademoiselle Trop Tard.'

'A what, uncle?'

'A Mademoiselle Trop Tard,' returned her uncle repeating the words slowly and distinctly.

Elsa looked puzzled. She said the words after him. 'What is a Mademoiselle Trop Tard?' she asked.

Her uncle laughed. 'You must find that out.'

'Please tell me what it is.'

Her uncle shook his head, and laughed again.

'I think you might tell me what it is,' pouted Elsa.

A few mornings later Elsa was on her way to school, when she met her uncle. He stopped her, and then took out his watch. 'Why, you are a Mademoiselle Trop Tard again,' he said.

'Oh, uncle, please tell me what it is!'

Her uncle shook his head, and walked on.

When Elsa got to school the opening exercises were over, and lesson had begun. Her teacher spoke sharply to her for being late, and told her that she must bring an excuse from her mother.

When Elsa told her mother that her teacher wanted an excuse, her mother said: 'It was your fault, Elsa. I told you to put away your dolls, and hurry to school. Then, the other day when you were late you stopped

to look at those pictures. You must tell teacher just why you were late; I can't write you an excuse.'

Elsa sat silent a while. Presently she said: 'What does Mademoiselle Trop Tard mean? Uncle Will calls me that.'

Her mother laughed. 'That is the French for Miss Too Late,' she said. 'By the way, your uncle was here this morning to leave word that he will be here in the morning at 10 o'clock to take you with him to grandmother's in the auto. It is Saturday, you know.'

Elsa danced up and down. 'Oh, goody! Then I can get some of grandma's white roses for Miss Collins. I told her I would get her some the next time I went.'

The next morning when Uncle Will came in the auto, Elsa was sitting on the steps waiting for him.

'It's just 10 o'clock,' said her uncle. 'You are a Mademoiselle Trop Tot now.'

'I guess I know what that means,' laughed Elsa. 'I want to get some of grandma's roses for Miss Collins. She is sick, you know. So I was sure to be early. And I am going to be the Mademoiselle Trop Tot all the time now.' Her uncle kissed her as he swung her into the auto. 'That is fine,' he said.

DEFEATED BY HIS OWN ELOQUENCE

It is generally assumed that descriptive volubility is a distinguishing asset to an auctioneer. The aptitude for 'telling the truth,' however, may be overdone. In his reminiscences, told to the Newcastle auctioneers, Mr. Slee mentioned a knight of the hammer who had a genius for picturesque language when it came to drawing up an advertisement. A client once instructed him to try and find a purchaser for some property, which was duly advertised. The auctioneer described the property in such glowing terms in the public announcements that they made so deep an impression on the owner that he cancelled the sale. The auctioneer had pointed out many more valuable features than had ever occurred to the mind of the owner, who, once all the advantages had been revealed to him, resolved not to sell. Thus the auctioneer stirred the imagination, but lost his commission.

BOTH MASSEREENE AND FERRARD

Lord Rossmore knew the late Lord Massereene and Ferrard, and he says that once, when his lordship was waiting for a train at a small station near Belfast, he noticed two big farmers, both in a very convivial state, lurching up and down the platform.

As they passed Lord Massereene they lunched against him, and nearly knocked him over on to the rails. A porter came up protesting angrily: 'Don't ye see who ye nearly pushed under the train?'

'Yes, I see,' said the more sober of the two; 'but who is he, anyway?'

'Why, it's Viscount Massercene and Ferrard,' replied the porter.

'So it is, so 'tis,' commented the man, gazing solemnly at his lordship, 'and both of them drunk!'

THE LESSON

A workman at a certain loco. department went to work for several weeks with a button off his coat, until his mates remarked about it.

He therefore asked one of the mechanics to punch several holes in a salmon tin lid, and there and then stitched it on his coat, remarking that he intended to teach his wife a lesson.

The next day his mates were anxiously waiting to see the result of their fellow-workman's originality, and were convulsed with laughter to see him appear with a large button-hole, made in professional style, so as to fit the salmon tin lid.

LITTLE COURTESIES TOO OFTEN NEGLECTED

Alas that many mothers are too busy or too tired to impress upon their children the great need of observing certain little courtesies which, if forgotten or overlooked, are considered unpardonable. After having

accepted the hospitality of a friend or relative, a cordial letter should be written upon reaching home.

Every gift, however simple, even though it be but a bunch of flowers or a book, should be acknowledged by a note of thanks.

An invitation to lunch or dinner should be answered at once, and a call made afterward whether accepted or not.

Where there is sickness or death in the family of a friend it is thoughtful to write a note of sympathy.

When visiting anywhere, the rules of the house should be observed. The girl or boy who is continually late to meals, drives, or entertainments should not be invited again.

There is nothing more exasperating to a hostess than to have one guest keep a lunch or dinner party waiting a quarter or half an hour until everyone has lost his patience and the meal is spoiled from standing.

The boy or girl who is always borrowing is a great trial to those about him, and the habit will increase with the years unless attention is called to the fact.

NOT DURING OFFICE HOURS

A clerk in the bank appeared before the bank president with a three days' growth of beard.

'James,' said the president, 'you will have to get shaved.'

'But, sir,' replied James, 'I am growing a beard.'

'You may do what you like at home,' snapped the president, 'but you must understand that I'll not have you growing a beard during office hours.'

THE DISINTERESTED SWAIN

He (gently): 'Are you not afraid some one may marry you for your money?'

She (sweetly): 'Oh, dear, no! Such an idea never entered my head.'

He (tenderly): 'Ah! in your sweet innocence you do not know how coldly, cruelly mercenary some men are.'

She (quietly): 'Perhaps not.'

He (with suppressed emotion): 'I—would not for the world have such a terrible fate happen to you. The man who wins you should love you for yourself alone.'

She: 'He'll have to. It's my Cousin Jennie who has the money, not I. You've got us mixed. I haven't a cent.'

He: 'Er—very pleasant weather we're having.'

NOT LEAST

An exchange cites as proof of the fact that New York is a cosmopolitan city a remark made by a resident—a bachelor.

'My barber is an Italian,' he said; 'a Chinese does my laundry work; my tailor is a Jew; I breakfast in an American dining-room, lunch in a German saloon, and dine usually at a French restaurant; my doctor is an Englishman, and my favorite preacher a Scotch dominie.'

'But where does the Irishman come in?' asked a bystander.

'Oh, he owns the house I live in.'

GOLDEN THOUGHTS

Promise little and do much.

No man is down and out until he believes it himself.

If you keep your mouth shut there will be no chance to measure your depth.

No one wants any dealings with a failure, so be a success.

A man is paid for what he does, not for what he hopes to do.

Thousands that are capable of great sacrifices are yet not capable of the little ones which are all that are required of them.

If we are happy, we must hold the lamp of our happiness so that its beams will fall upon the shadowed hearts around us.

You may close your eyes to your faults, but your neighbors won't take that trouble.

The line between failure and success is so fine that we are often on the line and we do not know it.

Keep your smile in working order for the better days to come.

WOULD MAKE SURE

A good, kind clergyman took a number of boys to the Zoo, in order to teach them natural history. He took them to see the lions feed, and, in his genial way, he inquired of the keeper,

'If one of those gigantic and ferocious carnivora contrived to emancipate itself, and to hurl its prodigious strength into our midst, what steps would you take?'

'Record long steps,' said the man; and the boys tittered.

THE JUDGE'S LITTLE JOKE

It is related that Sir Nicholas Bacon was once about to pass judgment upon a man who had been guilty of robbery, at that time punishable by death; but the culprit pleaded for mercy, on the ground that he was related to the judge.

'How is that?' he was asked.

'My lord,' was the reply, 'your name is Bacon, mine is Hogg, and hog and bacon have always been considered akin.'

'That is true,' answered Sir Nicholas; 'but as hog is not bacon until it has hung, until you are hanged you are no relation of mine.'

TOO BAD

Edith's grandmother had come from Taranaki for a visit to Wellington, and the young woman—she is almost ten years old—took her into the parlor to show her a lion's head done in crayon. Edith made the picture, and is proud of it. Grandmother adjusted her spectacles and gazed admiringly at the drawing.

'You don't know what that is, grandma,' Edith said.

'Don't know what it is!' responded grandmother, a little touched. 'Lived on a farm sixty years and not know a calf's head when I see it!'

FAMILY FUN

Thought Reading.—Ask someone to hold an orange in one hand and an apple in the other, and think hard of one of them. With the excuse that it makes the experiment a little less difficult if 'the circuit of thought is completed,' ask the player to hold the hand containing the article he is thinking of close to his forehead. Turn away, hold one hand to the forehead in the same way, and appear to be deep in thought. Suddenly announce that you have read the player's thoughts, and ask him to drop his hand. Swinging round, you will be able to tell him at once which article was thought of. No skill at all is required in this trick; everything depends on the presentation of it. Turning round after declaring that you have read the person's thought, quickly glance at the person's hands, and the hand which is the whiter of the two will be the one which was held to the forehead.

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