

Attention is again directed to the fact that every effort to find accommodation for Catholic students who intend pursuing a course at the Otago University will be made on application to Miss E. Collins, 20 Albany Street, Dunedin; Mr. J. McKeefry, c/o Messrs. Mackerras and Hazlett, Dunedin; Mr. P. P. Lynch, Church Street, Timaru; or Mr. J. A. MacKenzie, 26 Tennyson Street, Dunedin, all of whom are members of the recently established Catholic Students' Club.

The Sisters of Mercy, South Dunedin, desire to acknowledge with gratitude a donation—the contents of St. Anthony's Box—for St. Vincent's Orphanage from the good people of St. Patrick's Church, Orepuki, per A. L. Reid.

A concert will be given under the auspices of St. Joseph's Ladies' Club, at St. Joseph's Hall on Wednesday evening, February 1, in aid of their stall requirements in connection with the fair now being promoted in the interests of St. Vincent's Orphanage. Many of the leading artists of Dunedin will assist and it is to be hoped that the members of the club, who are making every effort to provide an entertainment of outstanding merit, will be rewarded by seeing a crowded audience on the occasion.

St. Thomas's Academy, at Oamaru, the well-known boarding school for young boys, conducted by the Dominican Nuns, will resume studies on Monday, February 6; and boarders are requested to be in residence on the previous Saturday (the 4th inst.).

A garden party in the grounds of St. Dominic's Priory has been arranged for Saturday afternoon, the 28th inst., to enable as large a number as possible to wish farewell to Very Rev. Father Coffey, Adm., St. Joseph's Cathedral, who leaves early in the following week on a visit to the Homeland. Advantage will be taken of the occasion to make Father Coffey a presentation in recognition of his more than 30 years' devoted ministrations in this city.

### Some Gems of Controversy

Father Bridgett, the English Redemptorist, known to many by his historical and controversial works (says the *Ave Maria*), used to tell how, when he was still a Protestant and a student at Cambridge University, he went one day with a friend to see the Catholic church, then a poor little building almost hidden away in a narrow side street. The church was closed, but the sacristan who lived close by, an old Irishman, brought the keys and showed it to the visitors. As they left the place, Father Bridgett's friend and fellow-student said to their guide: "Now, Pat, do you really imagine that you have all the truth hidden away in this little church of yours, and that all the famous and learned men of the University know nothing about it?"—"Well, sir," said the Irishman, "if they know about it, isn't it a queer thing that they can't agree about what it is?" Father Bridgett used to say that this reply set him thinking, and the thinking was his first step towards the Church.

Many stories that are told of apt replies to objections against Catholic faith and practice turn upon such sallies of Irish wit; often, too, in the case of uneducated men whose faith is clear and strong, and who seem instinctively to hit upon the adversary's weak point without allowing themselves to be involved in prolonged discussion.

Such is the story of an English tourist who tried to score a point of argument against a tenant farmer in the west of Ireland. The farmer was ploughing and the tourist had asked him the way. Then he remarked that the plough was a first-class modern implement, with a steel share and metal frame, and he took this for an illustration of his argument.

"That's a fine plough you have," he said. "It cuts a deep, clean furrow; but I dare say your grandfather or even your father, had nothing better than a clumsy wooden plough, that meant three times the work and only scratched the ground."

"True enough, your Honor. Surely there's wonderful improvements in everything."

"Just so," said the Englishman. "The world moves on. What was good enough a hundred years ago is out of date now. That's why it puzzles me to see so many in Ireland keeping to old-fashioned ways in their religion. It was all very well in the Middle Ages—hundreds of years ago—but the world moves on, and we find out better ways."

"Better ways," said the farmer—"ploughs and railroads and steamships and lots of other things. But all these are the things men make. Look at the trees and the sky and the rivers and the sea and the cliffs by the shore! They are just what they were ages and ages ago. For God made them, and they don't change; and 'twas God made the Catholic Church."

Another argument was summed up in a gem of wit when a clergyman of the "Irish Missions to Catholics" told a peasant by the roadside that he could not see why one should honor "the Virgin Mary" any more than any other good woman. "I can't see," he said, "why I should make more of her than of my own mother, for instance."—"Sure," said the countryman, "you need not talk about the mothers that way; for there's a mighty big difference between the sons."

A Protestant was talking with a Catholic friend on the question of "no salvation outside the Church." "You are anxious," said the Protestant, "that I should become a

Catholic, but you grant that people are saved who have not actually entered the Church. Why not leave me where I am?"

"Just suppose," said the Catholic, "that I was in mid-Atlantic on a Cunard liner, and I saw you trying to make your way across in an open boat under sail. I think I would try to get you to come on board the big ship. Yet I know that men have crossed the Atlantic in tiny sailing boats. I could not say for certain that you would not get across, but I would say that you were taking serious risks and that on board the Cunarder you would be safe, and certain to get through. So I say now, get out of that leaky tub of yours and come on board Peter's Bark."

Newman, lecturing during the outbreak of anti-Catholic bigotry that followed the restoration of the hierarchy in England, put the whole question of the relative honor paid to sacred images into a telling popular argument when he remarked that his hearers had lately been reading in the newspapers that a Protestant mob had shown its feelings towards the Pope by "burning him in effigy." "They don't believe," he said, "in honoring an image of the Mother of God, but they seem to believe very strongly that they can in some way dishonor His Vicar by dishonoring and destroying a thing they call his effigy."

I have heard the doctrine of Papal Infallibility put in a nutshell by a happy phrase. "Do you mean," asked the Protestant, "that your Pope is taught all wisdom by God, that he is like an inspired prophet, and when he tells you anything it is a case of 'Thus saith the Lord'?"—"No," answered the Catholic, "Infallibility is not inspiration. But Christ our Lord—as you can read in your own version of the Bible—commissioned St. Peter and his successors to feed His sheep, and He takes good care that they don't poison them."

### The Horseshoe Mine Disaster in West Australia

At about 4.30 p.m. on Tuesday, the 6th December, a very tragic accident occurred at the Horseshoe Mine (says the *H. A. Record*). Owing to engine trouble a cage containing seven men fell a distance of 400 feet, with the result that six were killed and one very seriously injured. The men were all Catholics, and parishioners of All Hallows'. The dead are: John F. Nolan (married), Robert L. Knox (single), John Perich (married), Stephen Ilich (single), Charles Osmetti (married), Joseph Bulian (single). The injured man is Bartlo Guizzardi, familiarly known as "Dancing Bob." John Francis Nolan was a native of Coalmark, Castle Warren, Co. Kilkenny. He came to Australia some 11 years ago, and married Miss Norah Egan, of Ballinakill, Queen's County. His wife and their little son, John Francis, aged three years, are left to mourn the loss of a fond father. That the sympathies of the residents of the Golden Mile go out to the relatives of the victims of the disaster was evidenced by the enormous crowd of people which assembled outside All Hallows, in Moran Street, on the day of the funeral. Every approach within streets of the church was blocked by a mass of people. The altar at the church was draped in mourning, and the coffins bearing the remains lay in state in convenient parts of the church. Beautiful floral wreaths and messages of sympathy were evidences of the feeling displayed. The various organisations with which the deceased were connected were present in full strength. The A.W.U., of which all the victims were members, made a brave showing, as did the friendly societies, the Jugo-Slav organisation, together with civic representatives of Kalgoorlie and Boulder, commercial and business houses, mine managers and staffs. It would be difficult to name anyone who was not present. All places of business in the district ceased from two to four out of respect to the memory of the departed.

### THE FAMOUS "DIGGERS"

The Famous N.Z. "Diggers," now on tour of the country districts of Otago, are playing to crowded audiences in each centre they visit. Advance dates for their performances are announced as follow:—Kaitangata, Friday, January 20; Balclutha, Saturday, January 21; Palmerston, Monday, January 23; Oamaru, Tuesday, January 24.

EMPIRE THEATRE :: PRINCES STREET

(By kind permission of the management)

WEDNESDAY NEXT, JANUARY 25

(Afternoon and Evening)

## Moving Picture Entertainment

In aid of St. Vincent's Orphanage

MISS FLORRIE GARDINER, the Popular Soprano, will sing several vocal solos during the picture screenings.

Tickets of admission may be obtained at the Elite Tea Rooms, Princess Street, at Miss Hamilton's (confectioner), opposite the Railway Station, or from any of the ladies of the refreshment committee.

**Fresh Fish Daily**  
**Oysters and Poultry!**

(late Deep Sea Fish Co.)

**D. Hay,**

**ST. ANDREW ST.,  
DUNEDIN**