

Friends at Court

CLEANINGS FOR NEXT WEEK'S CALENDAR

- December 20, Sunday.—Fourth Sunday in Advent.
 ,, 21, Monday.—St. Thomas, Apostle.
 ,, 22, Tuesday.—St. Deusdedit, Pope and Confessor.
 ,, 23, Wednesday.—St. Columbanus, Abbot.
 ,, 24, Thursday.—Vigil of Christmas. Fast Day.
 ,, 25, Friday.—Christmas Day.
 ,, 26, Saturday.—St. Stephen, First Martyr.

Vigil of the Nativity.

It was formerly the custom of the faithful to spend the night before a great solemnity in the church. Hence the term vigil, or watch, which we now give to the whole day preceding a solemn festival.

Christmas Day.

To-day the Church rejoices over the birthday of her Divine Founder—the Redeemer of mankind. The time appointed for the entrance of the Son of God into the world having arrived, Mary and Joseph were led by Divine Providence into Bethlehem. Failing to obtain admittance into the inns, they were compelled to take refuge in a grotto which served as a shelter for cattle. There our Blessed Savior was born to a life of poverty, humiliation, and suffering. He came to redeem the world, and to draw to Himself the affections of men, and therefore He presented Himself in the most amiable form that can be imagined—that of an innocent, helpless babe.

GRAINS OF GOLD

GOD DOES NOT FORGET.

The world will strip your failings,
 And hide the good you do,
 And with its sharpest thorns
 The ways you walk beshroud;
 You'll toil for men—they'll curse you;
 'Twas thus, and thus 'tis yet,
 And thus 'twill be for ever—
 But God does not forget.

The hours of silent grieving
 For some one loved and lost,
 The hours of self-denial,
 'Twere hard to count their cost;
 The falling soul uplifted,
 The sorrows bravely met—
 All are on earth forgotten,
 But God does not forget.

His eye is ever seeking
 The wee things done for Him;
 And they shall light the shadows
 Where Death waits, stern and grim.
 So lift your burden gladly,
 Nor falter, fear nor fret;
 For heaven is in the distance,
 And God does not forget.

—Ave Maria.

The more unhappy I am (said St. Francis) the more I will trust in the mercy of the Lord, my God.

Do not burden yourself with too many devotions; rather undertake few, and persevere with these.—St. Philip Neri.

As a means of accomplishing things, one should class next to initiative willingness to do the right thing at once.

Seek not proud riches, but such as thou mayest get justly, use soberly, distribute cheerfully, and leave contentedly.

I have come to see that cleverness, success, attainment, count for little; that goodness, or character, is the important factor in life.

Oh, that we could take that simple view of things—to feel that the one thing which lies before us is to please God.—Cardinal Newman.

Practically all of us can become leaders if we put forth the best there is in us. There is great satisfaction in knowing that one is a leader.

Our customs and habits are like the ruts in the roads: the wheels of life settle into them, and we jog along through the mire because it is too much trouble to get out of them.

The Storyteller

THE CURE OF NESTARDS

I.

We were touring Auvergne; and one day, in a particularly charming region, we halted at a quaint, old-fashioned inn, where they seemed very glad to see us; and made much of us, as though we had been specially invited or expected guests.

The village on the outskirts of which stood our delightful inn was called Nestards. It was situated at a very high altitude and close to a celebrated mountain pass. A small place indeed was this Nestards; with nothing to distinguish it but a lovely twelfth century church, a few small outlying farms, and perhaps a dozen cottages. Not far distant, in what had probably once been a crater—all this region is volcanic—a placid lake reflected the eternal sky.

There was a magnificent view from the church. Standing on the broad stone steps, one could see Mont Dore in the background, looming high above the nearer Dome mountains, their sharp, serrated peaks outlined against the azure heavens. So far away as to be hardly perceptible, three or four small farms, distant also from each other, told a tale of solitude and loneliness that almost made one shudder.

While we were eating the excellent dinner our hostess had prepared, she told us of the privations and toils that winter brings to the residents of this beautiful but wild mountain region. Snowstorms are sudden and terrible; for weeks and even months they are cut off from communication with the outside world. And if it be so at Nestards, the suffering is much greater among the dwellers in the isolated mountain farms. It is no unusual thing, at the end of the winter, to find shepherds and travellers buried under the deep snowdrifts. It was in this way that we heard the pathetic story of the Cure of Nestards.

It is quite unnecessary to say, we presume, that the post of Cure of Nestards is not much sought after, or considered an enviable one. The parish, besides being very small, is widely scattered, the stipend a mere pittance, and the hardships and dangers almost incredible.

Some years ago the village had been without a cure for nearly a year. The people, who are very devout, were greatly distressed at being left deprived of the sacraments so long. Happily for them, a young and very fervent priest, recently ordained, at last offered to take charge of the parish.

The Abbe Leray was prepared for what he would have to encounter—the scanty means of subsistence, the lonely life, the difficult and tiresome journeys. One thing only had deterred him: the thought of his mother. She was a widow, and he her only child. She had endured bitter privations to educate him for the priesthood; hoping, as her only reward in this world, that she might be permitted to take charge of his little household, and thus cheer and comfort him in his sacred calling.

Her son hesitated to ask her to share the hard life which he knew lay before him; but when she heard of his intention, she assured him it was the very thing she would have desired. She was used to poverty, and was never lonely. How could she be, with God and her own Jean! Her willingness to accompany him decided the young priest. A few weeks later they were installed in the small, poorly constructed and tumble-down presbytery, where they were eagerly welcomed by all the parishioners.

They arrived at Nestards in the summer time, and were entranced with the wild beauty of the place, and the charming old church. They soon made friends with all under their charge; and then began the toilsome but uneventful life that continued for several years, fruitful in the saving of souls.

At the end of the Abbe Leray's third year at Nestards, one of the most distant farms in the parish changed tenants. When the Cure heard of it, he at once set forth to call upon the new incumbent. To his great surprise, he was not only treated with coldness, but insolently requested never again to darken the doors of the house where he had expected to be received as a welcome guest.

The new owner of the farm was a young man about thirty years of age—a gentleman by birth, who had led such a dissolute life in Paris that he had wasted nearly all his patrimony, which had been considerable. He carried with him into his solitude a hatred of mankind, especially of priests. After the first visit, the Abbe Leray did not venture to call at Duret's again; but he always treated the young man with the greatest kindness whenever they met. Instead of reciprocating politely, Duret would reply

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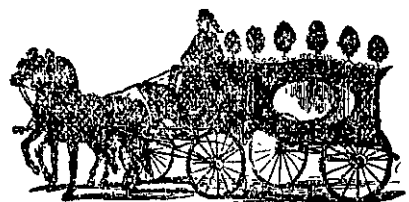
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rudely to his every salutation. But the good Cure's patience never failed: he remained unfailingly gentle and kind. There seemed no limit to his forbearance, which so exasperated the *ci-devant* farmer that his prejudice developed into a fiendish hate. To gratify this ignoble passion, as well as to introduce some variety in his monotonous life, Duret conceived a plan which he at once proceeded to put into action.

One bitterly cold night, when the wind was blowing a hurricane, and the snow beating against the windows, covering every projecting rock, and filling the deep gullies with treacherous whiteness, Alphonse Duret decided it was time to play the practical joke on the Cure of which he had for some time been thinking. Wrapping himself up warmly in his splendid fur coat, he rode his sure-footed little mare down the mountain side, and knocked loudly at the presbytery door.

'Who is there?' asked the Abbe Leray, hastily springing out of bed.

'It is Alphonse Duret,' answered the visitor.

The priest was already at the door.

'Come in—come in!' he cried. 'What has happened? Have you lost your way in the snow?'

'No, Father,' rejoined the man, with the greatest respect. 'I am all right, but you must hasten. Paul Maillot over yonder fell from the roof of his house this evening, and they think he will die. He was calling loudly for you, and the wife begged me to come for you. It is to bad on such a night; but I suppose it can not be helped. These people *will* have the priest.'

'For me, it is nothing but my duty,' called the Cure from the inside, as he dressed rapidly. 'But I thank you very much for coming. God will reward you.'

'I don't know about that, Monsieur le Cure,' answered Duret, with a laugh that grated unpleasantly on the ears of the priest. But Duret's laugh always affected him thus; it was very bitter.

In five minutes he was ready. Overjoyed that his black sheep had undertaken the difficult journey for a neighbor in spiritual need, he hastened to the church, got the Blessed Sacrament and the holy oils, and was ready to depart.

'Get up behind me, Monsieur le Cure,' said Duret.

The priest mounted. As he was carrying the Blessed Sacrament, he made no effort at conversation; and supposed that Duret, aware of this, refrained from talking for the same reason. They were obliged to proceed slowly because of the snow. Duret, wrapped in a heavy fur coat and gloves, with a fur cap pulled down over his ears, was warm and comfortable; but the poor priest, wearing a threadbare cassock and thin overcoat, suffered severely.

At last, as they emerged from a narrow pass, Alphonse turned and said, quite respectfully still:

'Monsieur de Cure, you will have to alight here. We are nearly at Maillot's, but I am sure my mare could not make the rest of the journey without falling. You can easily get there on foot; it is but a few yards distant. See, over yonder! The snow has probably banked the windows, and hidden the light.'

The meek and patient servant of God slid from the horse's back, and found himself standing in the snow, without mark or boundary to guide him.

'Thank you, and God bless you, Duret!' he said fervently.

Duret had gone only a few steps when he turned, and again, with his bitter laugh, exclaimed:

'You are very welcome, Monsieur le Cure. But I think you will need all your unyielding good-humor to carry you to any cottage hereabouts. So far as I know, there is none. That was only a joke. Ha-ha! I thought I would give you a little practice at night-walking, so that you might be familiar with the paths, provided you ever were really needed. It will be easy to scatter absolutions as you plunge through the snowdrifts.'

So saying, with another loud, mocking laugh, he rode away, leaving the poor Cure alone in the dark, in the face of a driving wind, in a desolate wilderness of ice and snow.

In spite of his quiet, gentle nature, the Abbe had plenty of pluck and endurance. He knew that his life depended upon the courage he should display in the fearful and hazardous journey he was now to undertake. Bravely, then, he began to retrace his steps; now veering to one side and now to the other, as, forced by the howling, merciless wind, he was carried hither and thither in his toilsome, hazardous march. Once or twice he was on the point of falling over a precipice in the darkness, but he regained his equilibrium just in time. After he had gone what seemed to him an incredible distance, the snow ceased falling, and in a few moments the moon broke through the clouds. After that the way was not difficult. But it was only after several weary hours of exertion that he saw the village before him; in the early dawn.

He managed to drag himself to the church, replace the Blessed Sacrament in the tabernacle, and kneel for a

brief space in thanksgiving to the God who had brought him safely home. Nor did he forget to ask repentance and pardon for the man who had so basely deceived him. All the first impulses of anger that had assailed him when the cruelty of the trick had burst upon him, were now forgotten in the gentle and merciful resignation of this true follower of his Divine Master. Afterward he had only strength left to stagger to the house and open the door. Then he fell in a dead faint at the feet of his mother, who had been sitting up all night praying for his safe return.

When he recovered consciousness, he found himself surrounded by nearly all his immediate parishioners. The cries of his mother, who thought him dead, had brought them, one after the other, to her aid. As soon as he was sufficiently recovered to speak, they plied him with questions. His soutane was muddy and torn, his face cut and bleeding; they felt instinctively that he had been the victim of foul play.

He told the story as it had happened, carefully avoiding names. He was well aware of the nature of the people among whom he lived: peaceable, even stolid for the most part, when all went well, but terrible when aroused to anger or revenge. Yet in all that crowd of devoted peasants there was not one who did not suspect Duret; and the good priest trembled, feeling that it was so.

When Alphonse Duret next came to the village, he was greeted with black looks by many, and was pointedly avoided by others. Wondering how much they knew, he thought it best to absent himself, at least for a time.

II.

The farm which Duret occupied was one of the most lonely and desolate in that lonely and desolate region. It had been part of the patrimony of his father, who had never laid eyes upon it; and it was only as a last resource that the son took up residence there. An old cousin presided over his household, which was further increased by one female servant and two farm laborers.

Very soon after his midnight adventure, Duret began to drink hard. The life he led in the mountains having become unbearable, he endeavored to drown his harrowing and gloomy thoughts in liquor; but the attempt was vain. Finally, the cousin felt obliged to summon the doctor, fearing that Duret might be seized with an attack of delirium tremens. The physician gave him some medicine to soothe his nerves, informing him at the same time that if he did not change his habits the end would come speedily.

When the Cure heard that Duret was seriously ill, he immediately forgot all the injury the man had tried to do him, and prepared to pay him a visit. He carried over some books and papers, but the sick man would not receive them. On the contrary, he sent him a most insulting message, which the cousin was prudent and polite enough not to deliver. She was a pious old soul, loving Duret as though he had been her own child. The priest returned home, assuring her he would pray for Alphonse, and begging her to send for him whenever she could think he could be of use.

Some time after, having continued his dissolute course, Duret again became very ill; and his cousin, fearing he would die, determined to make another effort to have him see the priest. It was a cold but bright morning in February when the messenger left the farm. There seemed no immediate danger of bad weather; but by the time he reached Nestard's heavy snow clouds were darkening the air, menacing one of those fearful storms that often occur in the mountains in winter.

This prospect, however, did not daunt the Cure in the least. In a few moments he was ready to accompany the lad on his homeward journey. As he was about to start, his mother, who had been busy in the kitchen, tried to prevent him. Seizing him by the hand, she pointed to the lowering sky and said:

'Jean, my son, remember how near you came to death before upon yonder mountain. For my sake as well as your own, I beseech you wait until to-morrow, when the fury of the storm will have passed. Duret is not in immediate danger of death.'

For answer the priest patted the wrinkled old hand; and, gazing tenderly into the wistful eyes, he said:

'Dearest mother, Our Lord has confided this little flock to my care. What if, through my neglect or procrastination, the blackest sheep of all should be lost eternally? Will you, who have loved the Good Shepherd so well, and have sacrificed so much to make me a priest, be the first to tempt me to be faithless to the charge God has given unto my hands?'

The eyes of the poor mother filled with tears; a sob arose in her throat. After a moment's silence she kissed her son and said:

'Go, my Jean, and do your duty. You are in the hands of God. May He bring you safely home! In any case, you are right: I would rather see you dead than unworthy of your sacred calling.'

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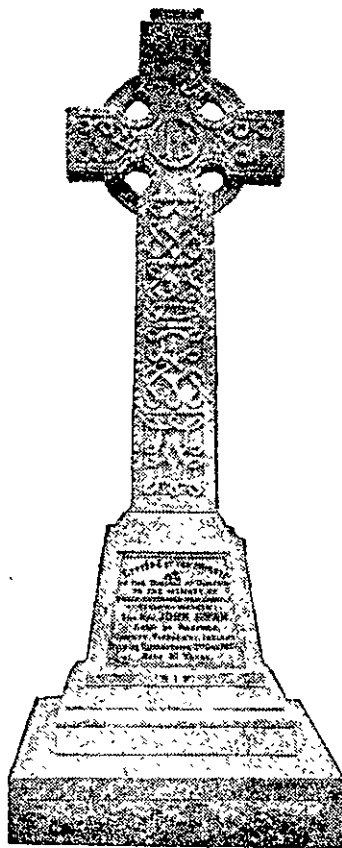
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'That is right—that is brave, mother!' said the priest, pressing her hand and imprinting a kiss on her cheek. 'And listen, mother, one more word. If anything should happen to me, if I should die on the mountain and be unable to reach that poor lost sheep and bring him back to God, promise me that, should he live, you will do all in your power to effect that which the Lord did not permit me to do.'

The poor mother shuddered; she felt as though it were her son's last request. But she only said:

'I promise, dear Jean!'

'God bless you for that!' he replied, and, without another word of farewell, he stepped out into the biting wind.

When the Abbe Leray and his companion left Nestards it was only three o'clock, but the storm clouds gathering above them made it seem almost like night. As they toiled up the mountain paths, beating their way against the wind, they feared the tempest might burst upon them at any moment. They reached Duret's farm as the first snowflakes were beginning to fall.

'Am I in time?' asked the priest, as the door was opened.

'Yes,' answered Duret's cousin, who had been waiting for him. 'But I am sorry I sent for you, with this terrible snowstorm coming on. And, more than that, my poor Alphonse has been railing against priests and religion all the afternoon. O Monsieur le Cure, I fear he will not see you! But, in any case, whether he does or not, you must pass the night here; for it promises to be an awful one.'

'I shall go to him, nevertheless,' said the priest, and without further delay went into the sick-room.

He was greeted with a shower of oaths and curses, and ordered to leave the house. Finding that his presence was useless, he left the room.

'But you shall not leave the house, Monsieur le Cure,' answered the cousin. 'One would not turn a dog out to-night.'

She had hardly spoken when the sick man rushed into the room, brandishing a knife, and threatening to kill the priest if he did not depart that very moment. Without a word, the Cure rose to go, thinking that he might be able to spend the night in an outhouse; but Duret seemed to divine his purpose. Half-clad as he was, he followed the Cure until he had passed well away from the farm buildings and was already on the mountain road. The Abbe Leray then resolved to retrace his steps homeward; for to remain on the mountain-side in such a snow-storm was to invite certain death.

It was not long before he heard shouts behind him, and turned to see the lad who had accompanied him running after him with a lantern.

'Here, Monsieur le Cure, take this!' he said. 'The mistress sent it to you, with a box of matches. She asks me to beg your pardon for having brought you here, and on such a night.'

'Tell your mistress,' said the priest (the lad related it afterward), 'not to be disturbed; she only did her duty. Tell her also that whatever I may endure or suffer this night on my homeward way, even though it be death, I shall offer to Almighty God for the conversion of that poor soul.'

'But, Monsieur le Cure,' pleaded the boy, 'do not go. Come back. I can hide you somewhere till morning; even the mistress need not know.'

The Cure shook his head and smiled, as he answered:

'No, no! It is unlucky to turn back, you know, Marcel. I shall go on.'

And that was the last any human being ever saw of the Abbe Leray alive.

The next morning his mother, who had not gone to bed all night, opened the door as soon as the first streak of light told that day was at hand. The snow had long ceased falling, the wind had abated, and dawn was just breaking above the white-capped mountains.

Something was lying on the path in front of her—something black—something that stretched stiff, straight arms, like a cross, along the snow. On one side a lantern, with the candle burned to the socket, lay overturned; on the other, a pyx, closed and empty. From the candle, entirely consumed, they could guess that the Cure must have been hours on his journey; and the empty pyx told that at the last, wearied, bewildered, lost, he had consumed the sacred species, and lain down to die in the darkness, not fifty feet from his own house, his own church, where he had spent the sanctified years of his priestly life. And later, when they traced his footsteps in wandering, concentric circles round and round through the deep snow, they found that he must have spent several hours within sight and sound of the sheltering walls, behind which his mother wept and prayed for his return. They placed the body in a rough coffin, and laid it in front of the altar,

where he had so often dispensed for them the Bread of Life.

It was a fortnight before a priest could be brought from below to officiate at the funeral obsequies. On the morning of the interment, when the Mass was about to begin, the congregation were astonished to see a man enter the church, pass up the aisle, and take his place beside the mother of the dead priest, who sat alone in the front pew. It was Alphonse Duret; and, great as was their indignation, no one ventured to remonstrate: all were afraid of him.

From time to time they saw the man was sobbing; and saw also that the stricken mother, herself quietly weeping, would place her hand upon his arm, as though to restrain and console him. When Mass was over, the officiating priest preached a short sermon, relating the circumstances of the Cure's death as well as he knew them, and enumerating the saintly deeds that had from the first distinguished the dead pastor who had given his life to save a wayward sheep of his flock. The preacher, who was a stranger, concluded as follows: 'Oh, that that misguided man could listen to my words to-day, could kneel beside the corpse of the martyr who sacrificed his life for the salvation of that erring soul! It could hardly fail to pierce his heart, to bring him to repentance and pardon.'

'That man is here, and I am he!' cried Alphonse Duret, springing to his feet; and then, passing into the aisle, and standing beside the coffin, he told the story of his intercourse with the dead priest from the time he had arrived at Nestards. Concealing nothing, he dramatically and forcibly related the incident of several months before, when he had perpetrated so cruel an imposition upon the Cure; how he had left him in the middle of the night upon a lonely mountain path, piled high with driving snow; how he had jeered and mocked at him; how, on the night the faithful shepherd had been summoned to his bedside, he had driven him forth to his death.

'And now,' he continued, 'after asking pardon of the poor mother whom I have bereaved of her son, of the flock whom I have deprived of their pastor, of the God whom I have insulted, outraged, and blasphemed, I say to you, when all is over—when you have laid the saint in his last resting place—do with me what you please. Tear me limb from limb if you will, for I deserve it; or hang me to the nearest tree, or fling me from some frowning precipice. Whatever death may be decreed me, I shall submit without a word. But first let me make my peace with the God whom I have so long derided and despised; let me go to confession. That is all I ask. And let me say in conclusion that I have made provision during her lifetime for the poor mother of whom I have made a veritable *Mater Dolorosa*. I have done!'

The people of Nestards and its environs are true Christians; but how could they be otherwise when she who had lost her only son, her all on earth, fully and tenderly forgave his murderer? She had made a promise, and she kept it to the letter. She was still living at Nestards when I last visited it, occupying a small cottage with the cousin of Alphonse Duret, the rent of whose two farms was ample provision for both, their simple wants being few. Duret has been for several years a monk of La Trappe.—*Ave Maria*.

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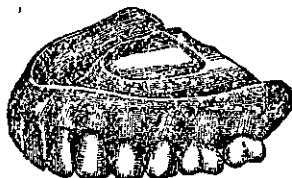
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Current Topics

Free School-Books.

We live in a day when we can procure, at sixpence per volume, neat reprints of the masterpieces of English literature. And people of means appear to take quite kindly to the latest form of pauperism devised by our Legislature—namely, the free distribution of text-books to children of the lower standards in our public schools. It is a far cry back to the times preceding the invention of the Catholic art of printing, when sand, the blackboard, and the teacher's voice were largely the substitutes for books, and when a Countess of Anjou gave two hundred sheep, and a load each of wheat, millet, and rye, for a volume of sermons written on parchment by a German monk.

Christ in the School

'Say-well and do-well end with one letter.
Say-well is good, do-well is better.'

From end to end of the earth, Catholics are linked together in the noble 'do-well' work of training the hearts and wills, as well as the minds, of Christ's little ones in the schools. Thus, in Scotland they have to pay rates for the erection and maintenance of the Board Schools, which are Presbyterian denominational schools. But (says a recent circular by the Scottish Catholic Hierarchy), Catholics cannot, for reasons of conscience, take advantage of these schools. 'They have, therefore, expended over a million sterling in building schools for their own children—a saving to that extent to the rates of capital expenditure—and they do not consider that they are making an unreasonable claim in asking that, as regards the maintenance of these schools, they should be put on the same footing as their Presbyterian fellow-citizens. The Catholic schools of Scotland represent nearly 100,000 children, or about one-ninth of the whole. These children belong almost entirely to the working classes, whose efficient training ought to be a matter of supreme importance in an industrial nation like ours. The highest efficiency cannot be reached while the schools are starved through lack of the financial aid which would enable them to be put upon a level with their rate-supported neighbors.'

Domestic Science

Good advice, like good medicine, is not always pleasant to take. Monsignor Falconio (Apostolic Delegate to the United States) has been giving—with some diffidence, be it said—sundry wise counsels to woman. 'I think,' said he, 'she should attend to her husband's home, and take care of her children, and see that the dinner is well cooked. If she will see to her own business and be busy in her house, she will be happy.' And now comes the Rev. John J. O'Keefe, a Clinton (Massachusetts) pastor, with a big building and an Association of Domestic Science, just to show the maids and the married women and even the school-girls how to 'be busy in the house,' with cookery, millinery, art work, sewing, garment cutting, and sundry other feminine arts and crafts. But cookery is among manual domestic sciences what charity is among the virtues—the chief of them all. There was more of wisdom in the substance, than of courtliness in the form, of the answer given by Max O'Rell's Englishwoman to a young bride who sought counsel as to the best means of retaining the affection of her newly-wedded husband. 'Feed the brute!' quoth the experienced dame. There is even a modicum of truth in a maxim laid down by that *fin gourmet*, Brillat-Savarin, in his *Physiologie du Goût*—that our comfort here, and (to some extent) our hopes of happiness hereafter, depend upon the manner in which our food is cooked. Well, a dyspeptic and 'livery' subject is usually in bad case on the spiritual as well as on the bodily side. But God still sends the food, and the devil (for his own ends) often sends the cook. Our convents might do much to keep his sable fingers out of the domestic pie.

Artificial Flight

Prophecy, according to George Eliot, is one of the most gratuitous forms of human error. But Marconi had some solid ground under his feet when, a few weeks ago, he took down his harp and told New Yorkers some of the things which he sees in their city's future, fifty years away. 'The airship,' said he, 'is certain to come into general use, and that within the lifetime of our generation; not for freight, perhaps, but for people surely. In fifty years you of New York will be freed of the vexing problem of rapid transit. There will be no need for surface cars, elevated roads, subways, tunnels and ferries. The crowding, the delays, the foul air—all will be things of the past.

One may indeed predict a purer political and financial atmosphere, for there will be no need to steal a franchise for the use of the open highway of the clouds. With the certain advent of the airship as a means of transit you will behold a New York with thoroughfares uncongested and free of the din of vehicles wrangling for the right of way, and its people unfretted with pushing and elbowing their way about will take on a more Christian serenity of mental habit, and with this will come a revival of public taste and a demand for a city beautiful no less than a city luxurious.'

The wonderful performances of the Wright aeroplane furnished an unquoted text for this golden prophecy of flight achieved, for which mankind has been pining as far back as the days of the myth of Dædalus. As far back as the last decade of the eighteenth century, the English poet and naturalist, Erasmus Darwin, sang in vague poetic numbers the triumphs of steam-traction, and, with tuned lyre, predicted, too, the coming of the day when the same motive force would,

'On wide-waving wings expanded bear
The flying chariots through the fields of air;
Their crews, triumphant, leaning from above,
Shall wave their fluttering kerchiefs as they move;
Or warrior bands alarm the gaping crowd,
And armies shrink beneath the shadowy cloud.'

Tennyson, in his *Locksley Hall* (published in 1842)

'Looked into the future far as human eye could see,
and described the aerial war of the coming time in these lines:

'Then the heavens were filled with shouting, and there
rained a ghastly dew,
From the nations' airy navies grappling in the central
blue.'

It is doubtful that so cumbrous a mechanical contrivance as the steam engine could ever have achieved the conquest of the air. That has been reserved for the light, petrol-driven, internal combustion engine, with its wonderful development of horse-power in proportion to weight. The Wright brothers' epoch-making performances have been done with the aid of comparatively heavy and clumsy motors of this kind, of their own make—much inferior to such light and delicate and beautifully finished machines as (say) the Antoinette engines. Yet, with such relatively imperfect motive force, the Wrights

'Cast off the foolish ties
That bind us to the earth, and rise
And take a bird's-eye view.'

They soar and dip and circle and turn, with the grace of the condor of the Andes. It seems plain that we are fairly on the track of the discovery of the true principles of mechanical flight. And every error and failure will serve the same purpose as the caution-marks that, negatively, help in directing the wayfarer to his destination.

A 'Scandal'—and the Sequel

Full many a time have we cited instances tending to illustrate the extent to which the swiftest-flowing channels of journalistic information have been captured by agencies hostile to the Catholic faith. Especially is this true in regard to the cable agencies that deal with Catholic events from Rome and Paris. They are scandalously partisan; they are the echoes or sounding-boards of the atheistic and anti-Catholic press and faction; they have a keen nose for allegations of clerical 'scandal'; a story of this kind, when proved to be false and calumnious, is never corrected or withdrawn; and repeated exposure seems to bring to them no sense of shame and no saving lesson of caution. We have said the substance of this before. But it is one of the things that it is well to say often, and to say loud enough to be heard. Such campaigns of conscious calumny are not to be met with kid gloves and lisping accents and swords of boiled leather. For lack of a live cable agency of their own, Catholics in these countries have, in the face of this ding-dong of fabricated or exaggerated scandals, to patch their grief with proverbs and wait, with the best patience they can summon, while the truth comes lumbering along in mail-bags in the hold of a passenger steamer. So true, in this case, is the Chinese proverb, that falsehood gets around the world while truth is drawing on her shoes. Or, as Billing quaintly phrases it, 'slander is played on a tin horn, while truth steals forth like the dying song of a lute.'

Many of our readers will recall a sensational French clerical 'scandal' that went the rounds of the secular press

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of Australia and New Zealand in the early part of the present year. Well, the 'scandal' has had the usual sequel of those sensational anti-clerical stories that the snappers-up of the Continental cable agencies gather with such eager care and send on the wings of the lightning to the ends of the earth. Here is the end of the Chevallier 'scandal,' as told by the Paris correspondent of the *Edinburgh Catholic Herald* of October 31: 'The tribunal of Anney has just acquitted Canon Chevallier and M. Belleville, a sacristan, of a charge of embezzlement. For more than eight months the anti-clerical press and public have made bitter and venomous attacks on the accused. It was the great scandal of the year, related in all the provincial papers, and complacently copied by the Paris journals. The enemies of the Church gloried in it, but from beginning to end the charge was a mass of fabrications. Now the Court has exposed these lies, and the Canon and the sacristan have been found not guilty. The inventors of the charge should feel overwhelmed with shame and remorse if they have any redeeming feature in their character, which is doubtful. In any case, it is satisfactory to learn that certain papers are to be sued for libel.'

It is hardly necessary to state that, true to their customary policy in such matters, the cable agencies did not give so much as a hint regarding the happy termination of a bogus 'scandal' which they had so long and so strenuously exploited. We venture the hope that responsible and respectable New Zealand secular papers that published in good faith the story of the Chevallier 'scandal' will now give the benefit of equal publicity to its upshot at the Anney Court.

R. L. Stevenson and the Church

The home of Robert Louis Stevenson's widow in San Francisco has just become a convent of the 'barefooted Carmelite' nuns. The house was saved with great difficulty from the besieging flames of the great earthquake conflagration, that circled it with a red wall of circumvallation; it is henceforth to be a home of prayer and fasting, and penance for the benefit of erring humanity. Robert Louis Stevenson's famous defence of Father Damien (the apostle of the lepers of Molokai) from the coarse calumnies of an easy-chair missionary of Honolulu, is a classic that should live as long as the letters of Junius. In its October number (p. 472) the *Ave Maria* says that Stevenson 'was at heart a Catholic. He had made up his mind,' adds the *Ave*, 'to join the Church, and was about to enter upon a course of preparatory instruction when the last summons came. Peace to his gentle soul! We like to believe that the brave defender of Father Damien is a sharer in the "riches, rest, and glory" that must now be the heroic missionary's eternal portion. The assertion so often repeated, that Stevenson had regrets for publishing that famous open letter of his is absolutely false. Of this we hold quite satisfying proof.'

A Christian Union Society

One of the signs of the times is the groping of the Reformed denominations after the Christian unity which they rent asunder during the great religious revolution of the sixteenth century. Some thirty years ago the *London Times* hung the following label upon the endless jarring divisions of the Protestant creeds in England: 'Eight hundred religions and only one saviour.' Full many a new sect has risen since then, and earnest and thoughtful men of various creeds have been casting about for some remedy for those scandalous divisions which rend the seamless robe of Christ, clog Christian progress, and make a laughing-stock for the heathen. A report in the *New Zealand Herald* (Auckland) of December 9 conveys the information that a number of clergymen of various Reformed faiths in the Northern Province have formed a Christian Union Society, 'which shall afford to all who join it opportunities for common prayer, mutual study and discussion, and the cultivation of a spirit of Christian brotherhood.' The circular convening the meeting expressed a 'deep sense' of 'the dangers of the unhappy divisions which so seriously delay and obstruct the coming of Christ's kingdom on earth.' Canon MacMurray appealed for union 'because of the weakness and comparative failure of the Church, as a result of her unhappy divisions.' It is becoming more and more clear,' added he, 'to thinking Christians of every name, that the weakness and injury from which Christ's kingdom is suffering, through our unhappy divisions, ought to be ended.' 'In the face of the trend' of events to-day,' said the Rev. W. Gray-Dixon, 'there is evident need of Christian unity. . . . The forces of Anti-Christ are marshalling at our very doors, and I believe the Church should present a united front against them.' And so on.

The 'reformers' threw down the apple of discord in Western Christendom. We wish God-speed to every effort

of our Reformed brethren to undo the work of disunion that was done by the Reformation.

Cardinal Moran and State Aid

At the opening of the Christian Brothers' Training College at Strathfield (near Sydney), Cardinal Moran suggested a *modus vivendi* which would terminate the religious difficulty in the public schools. 'He trusted,' says a press message, 'that the day would come when the Commonwealth would extend to Catholic institutions the blessings of State-aided education, to which the country was entitled. Cardinal Gibbons, head of the Catholic Church in America, had formulated a scheme of compromise which, in the speaker's opinion, would be very suitable for Australia. It was that the State should appropriate funds, so much per capita, to support all denominational schools and look after their management. Examinations, tests, etc., and text-books on all non-religious matters should be identical with those of the public schools. Then children attending Catholic, Protestant, Jewish, and other denominational schools might be instructed in their respective religions by teachers of their own faith. By this system there would be no taxation without representation, and each would get a just return from his taxes in accordance with the truest principles of just government.'

Crime in France

A cable-message from Paris in last week's daily papers ran as follows:—'After discussing a proposal to abolish the death penalty, the Chamber of Deputies, in view of the increase in crimes of violence, decided by 330 to 201 votes that capital punishment should be maintained.' We commend this message to the attention of the writer of a recent letter in the *Wanganui Chronicle* alleging the phenomenal decrease of crime in France as evidence of the blessing of godless public instruction. We also invite his consideration to the significance of the choice made by the (French) Académie des Sciences Morales et Politiques (Academy of the Moral and Political Sciences) for its prize essay for the present year—'Des Causes et des Remèdes de la Criminalité croissante de l'Adolescence' ('The Causes of, and the Remedies for, the increasing juvenile Crime'). So much we learn from the October number of the *Ave Maria* (p. 570). The removal of the basis on which moral education has hitherto rested, has (says the *Ave*) proved disastrous to the Third Republic, and 'all Frenchmen who deserve to be classed as sane deplore the warfare against religion, and are asking themselves when will it end, and what will its results be.'

Here again history repeats itself. In his *Origines de la France Contemporaine (Le Régime Moderne, vol. ii., p. 118)*, Taine wrote as follows regarding the results of crippling the action of those wings of Christianity, which alone enable fallen man to rise above himself: 'Always and everywhere, for eighteen hundred years, whenever those wings fail or are broken, public and private morals are degraded. In Italy during the Renaissance, in England under the Restoration, in France under the National Convention and the Directorate, man seemed to become as pagan as in the first century; he became at once as he was in the times of Augustus and Tiberius, voluptuous and hard-headed; he misused others and himself; brutal or calculating egoism regained ascendancy, cruelty and sensuality were openly paraded, and society became the abode of ruffians and the haunt of evil.'

PILGRIMAGES TO ROME

The English National Pilgrimage, conducted by the Catholic Association (writes the Rome correspondent of the *Catholic Weekly*), was received in audience by the Holy Father at midday on October 26. The pilgrimage was introduced by the Archbishop of Westminster. The pilgrims assembled first in the Court of San Damaso, carrying their banner with the English, Scotch, Irish, and Welsh arms, and from there proceeded to the Sala Regia, where the Masters of Ceremonies and the Papal Private Chamberlains assigned them their places. His Holiness appeared shortly after, accompanied by Mgr. Bisleti; Archbishop Stonor; the Bishops of Birmingham, Northampton, Auckland, Salford, and Portsmouth; the Auxiliary Bishop of Portsmouth; Mgrs. Giles, Tynan, Brown, Courtenay, Gandy and Hill. The Pope was followed by his Domestic Prelates, and was escorted by the Noble Guards, while the Swiss Guards rendered military honors. His Holiness was greeted with the heartiest warmth on his entrance, and at sight of him many of the pilgrims wept tears of emotion. The pilgrims, who had carried with them many religious objects to be blessed, knelt, forming a line along which the

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'Be kind tae auld Grannie.' Ladies appreciate a box of Hondai Lanka as a Christmas present.

Pope passed, smiling benevolently, giving to each his hand to kiss.

The Archbishop of Westminster then read an address, which was signed by himself and all the other members of the English Episcopacy.

Father Dunford next presented the Holy Father an offering for £121 from the pilgrims. His Holiness had previously received £6000 as the jubilee offering of the Bishops, priests, and laity of England.

In his reply, the Holy Father, who spoke in Italian, thanked the pilgrims most warmly for their greetings and offerings, and expressing appreciation of the loyalty of the faithful of Great Britain. His Holiness dealt at length with the recent Eucharistic Congress, with which he again expressed his satisfaction and said: 'Far from you in body, I was in your midst in spirit, happy in the thought that the Eucharist should kindle in you the spirit which for ten centuries made of England a land of saints, and gave that title, still preserved, 'Defender of the Faith,' a title given by Pope Leo the Tenth to Henry the Eighth, who, in his rebellion, did not reach the point of denying the real Presence of the august mystery of Transubstantiation in the Eucharist.' In conclusion, the Pope trusted that the recent Eucharistic Festival, together with the continuous conversions of so many souls, would hasten Great Britain's happy return to the Church, and would re-establish, by the Grace of God, its full and perfect submission to the See of St. Peter. His Holiness then imparted the Apostolic Benediction to the pilgrims and their families.

The pilgrims and their friends numbered 1000.

THE IRISH PILGRIMAGE.

The Irish pilgrims, who with their friends numbered 300, were received in the Hall of the Consistory on the following day (October 27). They were introduced by the Right Rev. Dr. Sheehan, Bishop of Waterford, and were accompanied by Monsignor O'Riordan and the students of the Irish College. They were ranged along the sides of the long hall, and the Holy Father passed along, giving his hand to each to kiss. At the end he seated himself on the throne—the beautiful throne of which so much has been heard recently, as the jubilee gift of his old flock at Venice.

The Bishop of Waterford read the address in Latin, and Father MacDonald, Adm. Westport, read it in Irish.

Acknowledging the address, the Holy Father, after a few cordial words of thanks, said:

'On seeing here to-day Our beloved Irish children, and remembering having seen here yesterday the sons of England, We are reminded of the Gospel parable in which is told the story of a father who had two sons, and two good sons, but one day the younger, losing sight of the love due to his father, came before him to tell him that he desired to have the portion of the inheritance that was to be his, and to set out for a distant country. Nor could his father's tears and prayers prevail on him to stay. The misguided young man went on his way. Ere very long he squandered all his substance, so much so that he was brought so low as to become a mere swineherd. It was precisely while in this unhappy condition that he was touched by the grace of the Lord. Then the poor young man turned with penitent thoughts to the happy life spent in his father's house, to the abundance therein enjoyed by even the very slaves, and resolved to return to the father he had so ungratefully abandoned.

'There is little need, dear children of Ireland, for Us to point out the application of this parable. England and Ireland are two daughters of the one Mother, the Church—two daughters who received with joy the words of Eternal Life preached to them by their two apostles, Augustine the Monk, and Patrick the Bishop. The two daughters cherished the Faith, so much so, indeed, as to deserve to be known and called by two glorious titles—the one the land of Saints, and the other the Island of Saints. But one sorrowful day the younger daughter said to the poor mother: 'I will no longer recognise you as my mother. Give me the portion that is mine.' And thus did she cut herself off from the bosom of the Church, and set at nought the tears and prayers of the mother, who begged her to spare her such heartrending sorrow. And thus did the straying nation of England lead away with it from the right path the great part of its people. The other daughter, however, remained ever faithful, and gave a most noble example to her erring sister by her sacrifices, by her constancy in suffering, by her tears, by the blood she shed in the terrible persecutions she had to bear in remaining loyal to her Mother, and in this way incessantly called down the mercy of God on her sister's behalf, so much so as to give Us a hope, confirmed by the solemn Eucharistic Congress held recently in London, that she will return one day to the caresses of the Mother she ungratefully abandoned, and console her sorrow-stricken heart by the tenderest of joys.

'It is then Our pleasant duty, beloved children of Ireland, to rejoice with you in that in spite of trial and suffering you have remained ever faithful to the Faith preached to you by your holy Apostle, St. Patrick. The Church has ever prayed for you, and has ever admired the constancy, the firmness, and the courage with which you have defended the Faith received from your forefathers. May this Faith be yours all your life. Prefer this treasure to all earthly goods: You may be poor, but through this poverty, which is so dear to Jesus Christ, for Whose sake you have despised the riches of the earth, you have laid up treasures of eternal blessings in the Kingdom of the Blessed: You may have had to suffer, yet because of this tribulation you will securely tread the path of salvation. Nor can you ever lose the peace of your souls, and may the blessing of the Lord never fail you, and may it never fail your dear country, your families, and all those who practise the teaching of the Catholic Church; and find therein their sweetest consolation and most precious comfort.

'Returning, then, to your fatherland, you will tell your fellow-countrymen that the Pope bears them all close to his heart, that he wishes every good gift to them, and especially to those who prove themselves to be truly Catholic by the faithful observance of the law of God. And now, may the Divine Benediction descend upon the whole Irish Hierarchy, beginning with his Eminence the Cardinal Primate; on the clergy, to whom I have already given the Greeting of Peace and Love; on the parents, that they may bring up their children in the fear and love of God; on the children, that they may ever show respect and reverence to those who have given them birth; on both rich and poor, that they may tenderly love and cherish one another; on the whole Irish people, so that all, with the assistance of Divine Mercy, may one day find themselves united in the enjoyment of that reward which the Lord has prepared for the souls He has redeemed.'

As his Holiness finished, the pilgrims started Dr. Murray's famous 'Song for the Pope,' and sang it with much feeling.

The pilgrimage was organised by the Catholic Young Men's Society, Dublin, and the address was signed by Canon Fricker, Chevalier Sheeran, Mr. John Rochford, K.S.G., Father F. O'Loughlin, and Mr. P. S. Walsh.

THE CHURCH IN NEW ZEALAND

MEMOIRS OF THE EARLY DAYS

(Contributed.)

Greymouth.

The Rev. Father Binsfeld, S.M., arrived in Greymouth in April, 1870, just before Easter of that year. It was not an easy matter in those days to reach the goldfields of Westland by sea. There was no harbor all along the coast. A regular line of steamers between Wellington and Melbourne took passengers for the three centres of the Westland goldfields—the Buller, Greymouth, and Hokitika—and transhipped them into tenders at these places when the weather was favorable; if otherwise passengers and freight for the goldfields were taken on to Melbourne, a voyage of four or five days' steaming, afterwards being brought back in hope of better luck. I did not meet with such a disappointment on my journey to Greymouth (states Father Binsfeld), but our landing was a new experience to me. A heavy surf was on at the time, and in descending from the steamer we were put under deck of a tender, the hatches being carefully closed over us. The little craft steamed away, up and down like a child's kite, and presently struck the shingly bottom on the bar through which it ploughed with a vigor that made the boat labor and creak in every joint, whilst the waves swept over the deck. None of my fellow-passengers exhibited alarm, they were accustomed to it; it was the way to the goldfields of those days. Greymouth was yet in a primitive state of formation. There were scarcely any streets, the quay was the only one, where houses were joined to each other, public houses predominating. The present site of Greymouth was yet an impenetrable forest. Catholics formed about one-third of the population, and Father Binsfeld was heartily welcomed on arrival, the principal men among the community coming to the presbytery as a deputation to express their great satisfaction at having again a priest among them. There was a good spirit among them; they were united and assisted well at the services of the Church, and it was a pleasure to preach and minister to them. Their pastor received their confidence from the beginning. It may not be out of place to here remark that the Irish miners in Westland in those days came from the comparatively well-to-do classes at home. Free immigration had not yet come into force,

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and each had to pay £40 as passage money out, and most of them were the sons of fairly prosperous farmers. 'What an intelligent lot of men they are!' was the remark concerning them made by almost every educated stranger who came in contact with them. But what was still better, they had brought their strong faith with them. The establishment of a Catholic school was found to be of immediate necessity; the people themselves asked for it, and they were quite prepared to undertake personal responsibility in regard to the teacher's salary, amounting to £200 per annum. There was already a building on the Church property which could be used, and within a month after the arrival of Father Binsfeld the school was started, the children attending well from the beginning.

On the Diggings.

People who knew not the Westland of those days cannot form any idea of the incessant hardships the miners, and all who lived inland, had to undergo. The whole country was a dense forest with small areas of open land here and there. Rain, and yet more rain, characterised the usual weather. Roads there were none. Communication with the various digging centres inland was carried on by saddle tracks, and partly by river boat. A newcomer had to get seasoned before he would get accustomed to travel into the interior. The congregation at Greymouth formed only a very small proportion of the souls entrusted to the care of Father Binsfeld. The boundaries of the mission were comprised in the following immense area: On the south the river Teremakau from its source in the Southern Alps to its outlet in the Tasman Sea (40 miles); on the west, from the sea to the Razorback, a distance of about 26 miles; on the north, the Southern range bordering the Buller river valley (50 miles); and on the east, the Main Midland mountain ranges, 40 miles. Digging townships were dotted all over this extensive territory. Neither were they in easily accessible situations. Nature had stowed her golden treasures far away up towards the head of long, narrow, and deep gullies or creeks, tributaries of the Grey or other main streams, and in wet ground covered with dense bush. Here the miners would put up their huts of wood slabs, with a corrugated iron roof, and chimney of similar material. The hut consisted of one apartment only, to accommodate from two to six mates, the bunks being placed one over the other as on board a ship. Butchers, bakers, liquor-sellers, and storekeepers established themselves in the same rough-and-ready manner, and in a very short while, as soon as there was any probability of the claims striking gold, these habitations sprang up like mushrooms, and disappeared as quickly should the diggings turn out to be a 'duffer.' There were about 15,000 gold diggers engaged in the mines of Westland at the period of which I write, the greater proportion of whom were within the boundaries of Father Binsfeld's mission. He was assured on his arrival that of this number of gold-seekers about 4000 were Catholics. They were scattered all over the country, forming in certain places a large population, and in others constituting only a small number. The principal mining places then were Greenstone, Marsden, Maori Gully, Notown, Redjacks, Nelson Creek, Halfounce, Napoleon, Moonlight Creek, Murray's Creek (the present Reefion), Boatman's (Buller), and Canoe Creek (the present Barry's Town), north of Point Elizabeth on the seashore. With such a formidable task confronting him, it is easy to understand that the exertions of one man among such a scattered multitude could not do justice neither to himself nor to his flock. This view was speedily taken by Father Binsfeld, who, preferring the outdoor and more strenuous life, communicated with his superiors, and expressed his willingness to take the position of assistant, if another Father could be found to act as missionary rector. In the meantime, he was anxious to begin 'roughing it,' which meant going to the diggings. As will be seen in the narrative which follows, 'roughing it' indeed came almost as his daily portion, accentuated, too, by the after-effects of events of historical interest, which occurred a year before and brought a certain number in conflict with both the civil and ecclesiastical authorities.

About the end of May Father Binsfeld started out alone on a first pastoral visit to the various digging localities. It was a solitary journey, all day long, into a rugged, mountainous wilderness, as were most of his subsequent similar excursions during the two and a half years that he labored in this mission. It was rare to meet a travelling companion, but he had a capital horse, which was quite accustomed to the task before him. He had to carry in front of his master a good-sized saddle-bag, which contained the vestments and every requisite for the celebration of Holy Mass. The good-natured animal went off cheerfully after his liberal breakfast, which was his only meal for the day. At the entrance to the Grey Gorge the river was crossed on a punt, and then began his experience on the saddle tracks, of which he had heard already a great deal. Here he learnt a new chapter in the art of riding. Although brought

up where horses were kept, and considering himself safe on an ordinary one's back, he had yet to learn to keep his seat, not because of the animal, but of Nature itself. Soon the track opened upon and ran along a mere ledge cut in the mountain side, with the river down below and a steep forest towering above, the passage being so narrow that a false step meant death to rider and horse. Some miles further, plunging knee deep in mud, sufficiently sticky to make a fixture of both horse and rider, we eventually came to what, if I remember aright, was known as Langdown's Crossing. Here the Grey River had to be crossed, not on a punt, but by fording. It was deep and the current swift. A man had been drowned here some time previous, and, forsooth, there was plenty of room for drowning, but, thanks to the good guardian angel, the opposite bank was reached in safety. It is surprising what a horse accustomed to this kind of travelling can do. Now there was relief and ease of mind; the country before him was level to the end of his destination, which was the group of adjacent diggings up Nelson Creek. Towards sunset he arrived at 'Try Again,' where he put up at a store for the night. Here he was received and treated with genuine kindness. The storekeeper, his brother, and the few miners of the locality soon made him feel that he was at least there, on friendly ground. 'Try Again' was a worked-out diggings. A few years previous hundreds of men had been working there. Now all that remained resembled a totally destroyed city. Long stretches of tail-racing, hillocks of boulders, huge uprooted trees in every direction were all that remained—a scene of desolation. A temporary chapel was found here, which had a weather-beaten appearance, like the rest of the deserted huts and shops surrounding. Evening service was held, consisting of rosary, sermon, and night prayers. Mass was celebrated next morning. This was his first day's work on the diggings, and he rejoiced at it, for all the men assisted and edified him by their truly Catholic spirit.

(To be continued.)

Presentation to Father O'Dwyer at Manaia

At a meeting of Catholics of Manaia in the convent schoolroom on December 8 a presentation was made to the Rev. Father O'Dwyer, who has been in charge of the district for the past nine months during the absence of the Very Rev. Father Power. We take the following report of the presentation from the *Waimate Witness*:—

Mr. J. J. Meldon (chairman of the committee) presided. After several vocal items had been contributed Mr. Meldon introduced the business of the evening. He referred to the fact that Father O'Dwyer, in taking charge of the parish in Father Power's absence, came to them as a young man from college, inexperienced in the ways of the world, but he had done so well, accomplished so much, that the committee, as representing the parishioners, decided not to allow him to resign control without some recognition of his work. His energy and earnestness in furthering the interests of the Church were shown in the fact that in nine months a debt of £600 had been completely wiped out. It was creditable to Father O'Dwyer and creditable to the parishioners. All round his work had been appreciated, and when it was decided to make the presentation there was a liberal response on the part of the parishioners. Mr. Meldon called on Mr. M. Franklin to make the presentation.

Mr. Franklin remarked that all would admit Father O'Dwyer had carried out the duties entrusted to him in a most satisfactory manner. Recognising Father O'Dwyer's worth, the parishioners decided that the proper course to adopt to show their respect and appreciation of his services was to make a suitable presentation before he gave up charge of the parish. He (the speaker) had been asked to make the presentation, and he could assure them it was the most pleasant duty he ever had to perform during his stay in Manaia for over a period of 28 years. He then read the following address:—

'We the parishioners of Manaia and district on the occasion of relinquishing temporary charge of our parish desire to tender you, not only our appreciation of your zealous and devoted labors for our spiritual welfare but also our regard for you personally. We recognise that single-handed the discharge of the duties of your holy office has entailed great personal sacrifices, but the obligations undertaken have been fulfilled in a befitting manner and with due regard to the requirements of the parish. You have freely and ungrudgingly given of your best, and we now rejoice with you that in the short space of nine months the result of your capable administration has freed the parish debt. In asking you to accept the accompanying gifts as a token of our esteem we earnestly pray that you may long be spared in health and vigor to labor in the Lord's vineyard, and that your lot may be cast in pleasant

DEAR ME!

Forgotten that SYMINGTON'S COFFEE ESSENCE! Whatever shall I do? Call at the nearest Store and ask. THEY ALL KEEP IT!

places. The following were the signatures: Messrs. J. J. Meldon, M. Franklin, A. O'Donnell, Kearns Bros., E. Long, J. Burke, jun., C. Garrigan, and M. Bolger.

Mr. Franklin also asked Father O'Dwyer to accept a purse of sovereigns and a watch guard and gold sovereign case, as tokens of the esteem and admiration in which he was held by the Manaia parishioners, and accompanying the gift was the sincere hope that the Rev. father would be spared to enjoy a long and happy life in his adopted country and remain many years amongst the Manaia parishioners.

Mr. J. Bourke, jun., as president of the Hibernian Society, referred to the good advice that Father O'Dwyer had given to the organisation.

Mr. B. McCarthy (representing Mr. P. McCarthy, one of the founders of the church at Manaia) endorsed the sentiments expressed by preceding speakers, and by the address, concerning the good work accomplished by the Rev. Father O'Dwyer. It was worthy of special attention that during Father O'Dwyer's administration of parish affairs he had extinguished the indebtedness of the Manaia church with the co-operation and assistance of the parishioners. Father Power would no doubt be pleased to find on his return that Father O'Dwyer's work had been so keenly appreciated, and that the Manaia church was free of debt, while Hawera's indebtedness had been reduced to £211.

Messrs. M. Bolger, A. O'Donnell, E. Long, and D. J. Hughes also spoke in appreciation of Father O'Dwyer's qualities as a priest and his labors in the parish.

Father O'Dwyer, in acknowledging the gifts, said he did not know how to express his feelings. Words could not adequately express them. If they could then he would be able to thank the people for their kindness. He was filled with feelings of gratitude to the chairman and the other members of the congregation, who had spoken such kind things of him. He had not been quite three years in the district and it had been a happy time for him. He hoped he had performed his duties in a manner pleasing to Almighty God and also to the Catholics of Manaia. The large and representative gathering that evening, and the generous gifts which they had been good enough to give him, told him that he had done some good in the district; or, at least, what he had done had been pleasing to the people. To the absent pastor some of the credit had to be given, for he was the guiding star in all these undertakings, and the speaker was sure no one would be more pleased than he, when, on his return, Manaia would present him with a parish free from debt. Father O'Dwyer also acknowledged that a great deal of the success was due to the Catholics of Manaia. They were a happy and a united people, a religious and well-conducted people. He again thanked the people for their generous gift, and hoped God would pour His choicest blessings on the people of the Waimate Plains.

During the evening songs were sung by Misses Hilles, Milner, and Condon, and Messrs. Lambert, Cosgrove, and Hughes. Mrs. Hilles and Miss Milner played the accompaniments. The ladies provided supper, and a pleasant evening was terminated with the singing of 'Auld lang syne.'

St. Dominic's College

The annual distribution of prizes to the pupils of St. Dominic's College took place on Friday afternoon. The Very Rev. Mgr. O'Leary (Lawrence) presided, and there were also present Rev. Father Coffey, Adm., Rev. Fathers Cleary and Corcoran, and Rev. Brother Brady. At intervals during the distribution choice musical items were contributed. The following was the programme, a feature of which was the exceptionally clever pianoforte playing: Chorus, 'Bird of the north'; piano solo, 'Valse'; violin solo, '2nd Romance'; vocal solo, 'Song of thanksgiving'; piano solo, 'Rondo brillant'; vocal trio, 'Evening.'

Monsignor O'Leary in crowning Miss Ethel George, spoke a few words of hearty congratulation, and hoped that she might 'long wear the crown.' When the girls grew older, he said, they would, on looking back, consider themselves happy in having been placed under the care of the Dominican Nuns, who for the last forty years had devoted to the interests of education all that was best in them. Throughout his many years of priesthood he had invariably been able to recognise in any assembly those who had been Dominican pupils. There was a modesty and a goodness about them which, as it were, set a stamp upon them. It must, he said, be a gratification to them to feel that after a year of earnest work they might now look forward to a period of comparative leisure. There were those, he said, who thought that learning must cease with school life. This was not so; on the contrary, the pupils

while at school were merely learning how to learn. After again offering his congratulations, Monsignor O'Leary called on Rev. Father Coffey to read the college report, which was as follows:—

The work of the college during the past year has been well up to the usual standard. The results of the Oxford Local Examination show that good work has been done throughout the classes, candidates in the various grades scoring creditable marks. A popular branch of study during the year has been that of human physiology, and in this regard the college staff and students desire to return thanks to Dr. Hastings, to whom they are indebted for the very interesting course of lectures delivered at the college during the midwinter term. In the school of music there were the usual successes. In the Trinity College, London, examination one candidate secured her diploma of associate pianist. An exhibition for pianoforte playing was also awarded to another candidate, and the highest marks for senior grade pianoforte playing (96) for the current year were gained by a pupil of St. Dominic's College. In the examination of the Associated Board of the Royal Academy of Music, London, one candidate was successful in obtaining her diploma of licentiate (solo performer), and four others secured honors in the various grades. The pupils presented in both colleges (24 in number), were all successful, eight of them carrying off honors. The art studio, which records a further increase of extern students, has produced attractive and artistic work, notably of Nature studies in flowers, animal and landscape painting. The usual thanks are due to the generous donors of medals and prize gifts.

Commenting on the report, Father Coffey expressed himself pleased with the work done, and especially pleased with the excellent conduct of the girls. He hoped that in their conduct in later life they would prove themselves ever true to Dominican precepts. Father Coffey wished those present a happy holiday, and urged on them the necessity of returning in good time on the first Monday in February.

PRIZE LIST.

Senior Oxford Class.—Class medallist and dux (gold medal), H. Bourke; mathematics, M. Helps; English history, H. Bourke; model and geometrical drawing, M. Helps; hygiene, M. Helps; special prize, M. Gawne.

Junior Oxford Class.—Christian doctrine (gold medal), M. Burke; Christian doctrine (prize), L. Finnerty; Gospel, E. Powell; class medallists (silver medals), J. O'Leary, H. Tighe-Umbers; French, I. Gaffaney; French (second prize), L. Finnerty; English (second prize), E. Powell; physiology, J. O'Leary, L. Moloney; composition, H. Tighe-Umbers; history, M. Geerin; geography and mapping, K. Hughes, L. Moloney; attention to studies, I. Gaffaney, J. O'Leary; arithmetic, C. Anderson, M. McKeay; order, M. Geerin; freehand drawing, H. Tighe-Umbers, K. Hughes.

Intermediate Class.—Gospel, E. O'Brien; class medallist (silver medal), K. Quill; next in merit (silver medal), M. Mackie; English (second prize), M. Nolan; composition, M. Coughlan; writing and composition, N. Millar; elocution, M. Thruston; arithmetic, M. Mackie; arithmetic (second prize), M. Gallagher; freehand drawing, M. Nolan; improvement in English and French, E. O'Brien; application, E. George; needlework (silver medal), K. Gallagher; attendance (silver medal), M. Nolan; order, N. Millar.

Preliminary Oxford.—Christian doctrine (silver medal), F. Millar; Christian doctrine (second prize), A. Caldwell; Gospel, A. Norris, H. McQuillan; class medallist (silver medal), M. Burke; English literature (silver medal), B. Callaghan; English literature (second prize), H. McQuillan; English grammar and composition, A. Moritzson; drawing and original design (silver medal), A. Norris; freehand drawing, A. Moritzson; arithmetic, L. Gilmour; French—A. Norris, B. Callaghan, I. Collie; English history, A. Norris; domestic economy, I. Collie; penmanship and calligraphy, E. Coughlan; needlework, A. Norris.

Division A.—Gospel, E. Brookes; French, N. Rings; geography—N. Nicholson, E. Brookes; freehand drawing, M. O'Halloran; writing, N. Rings; attention to studies, J. Sonntag, D. Sweeney, N. Caldwell.

School of Music.—Licentiate of the Associated Board (gold medal), A. Ralph (North Island); Senior Grade Trinity College (honors, silver medal), K. Quill (North Island); Intermediate Grade (violin), M. Burke; Elementary Grade Royal Academy (distinction, silver medal), J. Sonntag; Preparatory Grade Trinity College—violin (honors, silver medal), C. Millar; Preparatory Grade Trinity College (honors, silver medal), R. Chiaroni; application to music, K. Sullivan; musical knowledge: Intermediate Grade Trinity College (honors), K. Quill; Preparatory Grade—M. McKeay, J. Sonntag.

Good conduct prize (silver medal), I. Gaffaney. The wreath for amiability has been awarded, by the vote of the pupils, to E. George.

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Junior School Prizes.

Intermediate A.—Christian doctrine (silver medal), V. Gawne; good conduct (silver medal), K. Coughlan; attendance (silver medal) B. Collins; politeness and recitation, M. Mulholland; violin and arithmetic, F. Fitzgerald; needlework, D. Godby; arithmetic (second), L. Bunbury; application, E. Schoen; general improvement and geography, M. Lennon; drawing, E. O'Reilly; French, C. Millar; violin and deportment, V. Gawne; piano, D. Godby; order, F. Fitzgerald; writing, L. Bunbury; calisthenics, K. Coughlan.

Intermediate B.—Christian doctrine and deportment, T. Millar; good conduct, E. Thompson; writing, C. Dunne; general improvement, L. McVeigh; arithmetic, M. Sullivan; drawing, G. Meenan.

Kindergarten.—Grade III.: Catechism and Bible stories, J. O'Reilly; good conduct, M. Laffey; writing, P. O'Grady; neatness, I. Potter; spelling and politeness, A. Vallis; reading and recitation, G. Holt; drawing and reading, U. Carter; arithmetic, G. Brookes; attendance, M. McDowell; sewing, M. Petre; spelling, A. Petre. Grade II.: Embroidery card work, M. Braithwaite; crayon work and paper-folding, T. Skinner; number and paper-cutting, A. McKeefry; drawing, E. Shiel. Grade I.: Plasticine modelling, C. Clarke; drawing, E. Caldwell; number, J. Hall; gifts, H. Mitchell; mat-weaving, E. Phelan; brick-laying, R. Fitzgerald.

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From Our Own Correspondent.)

December 12.

The penny collection for the support of the schools in the Arso parish for the month of November amounted to £31 2s 7d.

There was Exposition of the Blessed Sacrament at St. Mary of the Angels' Church on Sunday from the last Mass until Vespers.

Messrs. Bourke, of Kilbirnie, have presented a stained glass window to the Redemptorist Fathers' new Church of St. Gerard, Oriental Bay.

The devotion of the Forty Hours' Adoration began in St. Mary's Church, Otaki, on last Sunday, and was brought to a close on Tuesday morning.

The Rector and faculty of St. Patrick's College have issued invitations for the annual distribution of prizes next Friday evening. His Excellency the Governor will present the prizes.

The annual retreat for Children of Mary and young ladies of the district is being conducted by the Rev. Father Kimbell, one of the first of the Marist Fathers' missionaries, at St. Mary of the Angels' Church during the week. The attendances have been very good. The retreat will close on Sunday evening at Vespers.

At the Basilica on Saturday Miss Elinor Davidson, niece of the late Mr. Aloysius Macdonald, was married to Mr. Cyril Ward, eldest son of the Premier (Sir Joseph Ward). The church was charmingly decorated for the occasion. His Grace the Archbishop officiated. Miss Putnam, the organist, played the Wedding March after the ceremony, and the King's Trumpeter, Mr. R. Short, gave a trumpet obligato. A reception was held at Awarua House to celebrate the wedding, and also the silver wedding of the Premier and Lady Ward. A very large number of presents was received by the newly-married couple and by Sir Joseph and Lady Ward.

An interesting motion was presented by the Very Rev. Father Keogh, at the annual meeting of the District Court of Convocation for the Victoria University District, last night. It was as follows:—'To show the Senate's high approval of the entente cordiale now happily existing between England and France, the marks for French be raised to the level of those for German.' The motion was adopted with only one dissident, the seconder observing: 'I second it, although I think it is a little scurvy towards the gentleman who helped us to conduct the Boer war.' It was explained that at present the maximum marks obtained in these subjects were 850 for French and 1000 for German.

The conference of delegates representing all the friendly societies in the Wellington province with members of the Wellington branch of the British Medical Association was concluded on Friday. Messrs. Callaghan and O'Leary represented the H.A.C.B. Society. The subject

of the conference was whether the model medical agreement as submitted by the doctors should be adopted. The agreement was debated and amended until a result satisfying both parties was arrived at. The principal amendments and new clauses to the draft agreement are as follow:—'The matter of charges is to be left open for settlement between each lodge or society and its own doctor, with the exception of the fees for examinations. Under clause 1, as amended, the lodge doctor is to be paid a fee of 5s. for the examination of each candidate, whether passed or not, and no further charge shall be made for the entrant during the quarter in which he came in. Male children up to 16 years and female children up to 18 years are to be entitled to medical attendance. Members to have the right to place their name on any doctor's list without having to be re-examined.'

Napier

(From our own correspondent.)

December 11.

The Forty Hours' Adoration took place here last Sunday and the days following. Solemn High Mass was celebrated by Dean Regnault, assisted by Fathers Goggan and O'Connor. Father O'Connor preached. The usual procession took place after Mass. The choir, under the baton of Mr. F. O'Connor, rendered the first part of Farmer's Mass and the last part of Gounod's Messe Solennelle. In the evening Dean Regnault preached a powerful sermon, and urged on the members of the congregation to encourage children to religious vocations, instancing the good work of Mr. Martin Kennedy, of Wellington, Sir George Clifford, and the late Mr. O'Leary, of Blenheim, who have established burses for the education of young people for religious Orders. Solemn High Mass was again celebrated on Tuesday morning by Rev. Father McDonald, of Meanee, assisted by Fathers Goggan and O'Connor. The choir rendered Turner's Mass. The ceremony was brought to a close by a procession. Father McDonald preached the sermon on Monday evening. At the First Mass on Sunday thirty-two girls and twenty-four boys received their first Holy Communion, and were afterwards entertained by the young ladies at breakfast in St. Patrick's Hall.

DIOCESE OF AUCKLAND

(From our own correspondent.)

December 11.

The performance of the operetta, 'Princess Ju Ju,' by St. Benedict's choir and friends at Avondale on last Wednesday was a most pronounced success. The public hall was crowded. The proceeds are to be devoted to the local church in reduction of the debt thereon.

The annual entertainment by the pupils of the convent schools, Parnell, takes place this evening in St. Bonaventura's Hall. The members of the Marist Brothers' Old Boys' Club and of St. Benedict's Boys' Club have promised to attend.

Very Rev. Dean Gillan, V.G., is at present conducting a retreat at the Cathedral every evening of the week for the confraternities of the Children of Mary and Guard of Honor. Benediction is given each evening. The retreat concludes on Saturday morning with a general Communion.

Rev. Father Ormond, recently ordained in Rome for this diocese, arrived in Fremantle, en route for Auckland, in the Omrah on Thursday, December 3. He leaves Sydney on next Wednesday, and arrives here on the Sunday following. He was born in Westport, and went home for study in August, 1897. Since that time he has spent five years in Thurles College and six years in Propaganda College, Rome.

The Right Rev. Mgr. O'Reilly, speaking at the Sacred Heart College prior to distributing the prizes, said that he recollected as far back as 1858 visiting the spot whereon the present college was built. The estate was then known as that of St. Joachim. The students fifty years ago used to journey out there for recreation. 'What a wonderful change was now wrought! The whole locality was then but a wilderness. He contrasted the lot of the students then with the students of to-day, and wondered how it was possible that the former had attained to the positions they did. How grateful and gratified they must all feel at the wonderful strides made! To the good Marist Brothers a special debt of gratitude was due. One special feature connected with their labors was the good position held by so many of their pupils throughout the Dominion. He hoped ere long that this fine building, large as it was, would be totally inadequate to the needs of the staff and

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to the scholars, who, he hoped, would flock to the Sacred Heart College. Let them rally round the good Brothers.

DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

December 14.

At the convent chapel of the Sisters of the Missions on Sunday evening a number of aspirants were received into the confraternity of the Children of Mary.

The Very Rev. Father Tigar, O.P., was a visitor to Christchurch recently, and during his stay was the guest of his Lordship the Bishop. He was much impressed with the grandeur of the Cathedral and beautiful interior appointments.

The Very Rev. Dean Ginaty, S.M., V.G., celebrated the half-past 9 o'clock Mass at St. Mary's Church, Christchurch North, on Sunday last, at which fourteen boys and thirteen girls approached the Holy Table for the first time. In the evening there was renewal of baptismal vows, and consecration to Our Blessed Lady and St. Joseph by the young first communicants.

His Lordship the Bishop presided at the annual prize distribution in the Cathedral on last Sunday afternoon in connection with the Cathedral Christian Doctrine Confraternity. The Very Rev. Father Price, Adm., and Rev. Dr. Kennedy, spiritual director, were also present. There was a large attendance of children, together with many of their friends and relatives. Addressing the children at the conclusion of the distribution, his Lordship the Bishop said it afforded him great pleasure and satisfaction to preside, and hand those who by diligence, application, and study had merited it, the reward allotted. He emphasised the importance of the study of Christian doctrine, which could most effectually be done by medium of the little Catechism. His hearers owed much, he said, to the devoted priests, to the Sisters and Brothers who directed the classes, and to the devoted teachers. He congratulated the teachers on the good results and, on his own behalf and on that of the Cathedral Fathers, he very cordially thanked them.

A very successful musical and dramatic entertainment promoted by the Ladies of Charity of the Society of St. Vincent de Paul, in aid of their fund for the distribution of Christmas benefactions, was given in the hall of the Christchurch Catholic Club on last Thursday evening. Preceding a bright concert programme the comedietta 'A Field of Clover' was cleverly acted by Mr. and Mrs. Barrie Marschel. Those who contributed songs were Rev. Father Moloney, Mrs. Barrie Marschel, Miss Winnie Brick, Miss Evvie Smith, and Mr. S. Allwright; and Mr. Barrie Marschel gave a monologue. Miss McGillicuddy played several pianoforte selections, and also accompanied. The second part consisted of a farcical comedy, the various characters

being capably filled by Mrs. Barrie Marschel, Miss Nellie Dunn, Messrs. Barrie Marschel, Frank McDonald, Allan B. Young, S. Allwright, and Master McDonald. Miss M. Nelson was secretary, and Mr. F. McDonald was responsible for the arrangements of the programme.

Mr. Owen McGough, of Halswell, who left about seven months ago on a visit to America and Ireland, returned recently to the Dominion. After an absence of twenty-five years from the Old Land, Mr. McGough was greatly impressed with the altered aspect, mainly for the better, of the conditions of living generally, but especially of his native county of Monaghan. The new generation seem content to work out their destiny quietly and industriously, and do not, as their fathers did, have to spend much time and energy in staying the hand of the spoiler, agitating for the reform of abuses, and opposing unjust exactions. Although emigration continues practically uninterrupted, still many have returned and settled on their native soil for good. Large numbers return at intervals to spend a few months and a good portion of their savings amongst their kinsfolk, and in this respect the young women of Ireland perform their part right loyally. Instances are quoted by Mr. McGough of these daughters of Erin saving sufficient to come back and have built a new home for the old people, spend probably three months with them, and return to their positions in America, which are not only kept open for them, but their wages are paid during their holidays.

At the half-past 9 o'clock in the Cathedral on Sunday thirty-eight boys and eighteen girls made their First Communion. His Lordship the Bishop, who was celebrant of the Mass, addressed them in appropriate and impressive terms. The young communicants had been prepared for the important religious event in their lives by the Rev. Dr. Kennedy in a retreat which he conducted, and also by the Rev. Father O'Hare. The Sisters of the Missions and Marist Brothers had also devoted much time to careful instruction. After Mass the children were entertained to breakfast, at which his Lordship the Bishop presided, in St. Joseph's schoolroom. The young people were waited upon at table by Mrs. T. Cahill, Mrs. Docherty, Miss White, and Misses Kearney (2). At Vespers his Lordship continued his series of learned and instructive discourses on the 'Church of Our Forefathers,' after which the children, who had made their First Communion, renewed their baptismal vows, and recited the acts of consecration to Our Blessed Lady and St. Joseph, which was followed by Solemn Benediction of the Blessed Sacrament.

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DIOCESE OF DUNEDIN

The devotion of the Forty Hours' Adoration began in the Church of the Immaculate Conception, Mosgiel, on Friday morning of last week, and was brought to a conclusion on Sunday.

There should be a very large attendance in the Garrison Hall on Monday evening, when the pupils of the Christian Brothers' School will give their annual entertainment. An excellent and varied programme has been prepared for the occasion, and, judging by the standard of past years and by the marked ability always displayed by the pupils of the school, the entertainment should prove one of the best that has been given in the Garrison Hall for a considerable time.

We greatly regret to announce the death of Mrs. Lynch (of Inchindrisla, near Wungarvan, Ireland), mother of the Rev. Fathers James and John Lynch, of this diocese, and sister of the very Rev. Dean Burke. The account of the esteemed lady's death was received by the Rev. John Lynch on Wednesday morning. A solemn Requiem for the repose of her soul will be celebrated in St. Joseph's Cathedral on Friday morning at 9 o'clock. R.I.P.

All the pupils sent up by the Sisters of Mercy, South Dunedin, were successful at the recent musical examination held in connection with the Associated Board of the Royal Academy and Royal College of Music, London. The following is the list:—Primary division—Mary Brennan, 130 (distinction); Cedric Dawson, 127; Kathleen McDevitt, 124; May Curtin, 114. Elementary division—Rose Fitzpatrick, 130 (distinction); Isabella McDowell, 125; Nora Mee, 125; Mary O'Kane, 125; Mary Kovalevske (Mosgiel), 111.

The results of the examinations in practical music conducted by Mr. J. F. Dunhill, examiner for the Associated Board, at St. Dominic's College on December 1 were as follow:—Licentiate, Associated Board, performers' certificate—Alda Ralph, L.A.B. Advanced Grade (pass)—M. J. O'Connell, 114. Intermediate Grade (honors)—W. Hawcridge, 130. Higher School Grade (distinction)—E. Paton, 134; L. Wyinks, 134. Elementary Grade (distinction)—J. Sonntag, 131; pass—D. Godby, 128; D. Sweeney, 127; M. Wilson (Milton), 127.

The Druids' Hall, Mornington, was crowded on Monday evening on the occasion of the annual entertainment by, and the distribution of prizes to, the pupils of the Sunday school conducted by Miss D. Purton. The Rev. Father Coffey, Adm., presided, and there were also present Rev. Father Corcoran and Rev. Brother Brady. The stage was very tastefully decorated, a prominent feature of the decorations being a well-laden Christmas tree. The entertainment, which was most enjoyable and highly creditable to Miss Purton, who arranged it, and to the children who took part in it, consisted of a Christmas pantomime, in which such popular characters as Father Time, Old Father Christmas, the Old and the New Year, Kris Kringle, and Santa Claus appeared appropriately costumed. The principal characters were sustained by Misses Power, Plunkett, Jelly, McKeuzie, Cantwell, and Masters O'Neill, Dougherty, McKenzie (2), McFarlane, Brady, and Jelly. The various performers were letter-perfect in their parts, and acted and sang and danced in a manner which elicited hearty applause from the audience. As a wind-up to the play toys of all kinds were distributed to the younger children. The Rev. Father Coffey, assisted by Miss Purton, then distributed the prizes, consisting chiefly of books, to the senior pupils to the number of 35, each of whom received a gift. At the conclusion the Rev. Father Coffey said he could not let the opportunity pass without congratulating the children for their very excellent entertainment. He had not enjoyed anything so well for a long time. The Mornington Sunday school had been an undoubted success. The manner in which the children had been taught was a matter of sincere congratulation, and it was pleasure to the priests and parents to know that such good work was being done there. Owing to the large attendance at the school and to the number of Catholic residents in the district, the question of providing a church or school would

have to be considered in the near future, so as to perfect the good work that had been done there by Miss Purton. Not alone did the Catholics of the district owe Miss Purton a debt of gratitude for her work in the Sunday school, but there was scarcely a Catholic family in the district that was not indebted to her for some kindly action, whilst her activities did not end here, for no sooner did a Catholic woman come to reside in the neighborhood than Miss Purton got in touch with her and saw that she attended to her religious duties. He could only describe the work which she did for the Church as marvellous, considering that she had other duties to perform. She deserved all possible praise for her work, and there was not a Catholic in the district who did not appreciate at its full worth what she had done for the children. In concluding, on behalf of himself and the other priests of the parish and of the parents of the children, he sincerely thanked Miss Purton, and from his heart he wished her a Merry Christmas, a Happy New Year, and a bright future. A hearty vote of thanks to Father Coffey for presiding brought the proceedings to a close.

The Founder of the Society of Mary

On Friday last news was received by cable from Europe by the Very Rev. Father Regnault, S.M., Provincial of the Society of Mary, that the founder of the Order, Father Jean Claude Colin, had been declared venerable by the Congregation of Rites at Rome. Jean Claude Colin was born in France in 1790, and whilst in college preparing for the priesthood he conceived the idea of founding the Marist Order, which received the approbation of the Holy See in 1836. Among the first members of the society were the blessed Peter Chanel, the Venerable Father Champagnat, Father Bataillon, and Father Servant. The Venerable Jean Claude Colin died on November 15, 1875. A more extended notice will appear in our next issue.

Cromwell

The annual concert in connection with the Cromwell Catholic School (writes the correspondent of the *Otago Daily Times*) took place in the Athenaeum Hall, which was filled, on Wednesday evening, December 9, and, as usual, was a thorough success, financially and otherwise, and amply demonstrated the skill and patience exhibited by the Sisters in their training of the pupils, musically and vocally. The piano duets by the Misses Amy and Annie Thomas, Ivy Mitchell and Cissy Thomas, and Martha Mitchell and Kathleen Thomas were exceptionally well rendered, especially by the last-named two young ladies, who have attained high degrees of proficiency on the instrument. A pianoforte solo ('Come back to Erin') by Master Alfred Neill comes under the same category, and he did ample credit to his careful tuition. 'Darby and Joan' caused no end of merriment by the thorough manner in which their respective roles were filled by two little tots—George Scoles and Kitty McNulty—and which really would have done credit to youngsters of a more mature age. Bell drill by a class of lads was gone through faultlessly, and displayed the careful training in calisthenics which they had undergone. A humorous recitation, 'How Uncle Rodger hung a picture,' by Master Vincent McNulty, fairly brought down the house, and was followed by an operetta, 'Queen Mab,' the principal role being filled by Miss Evelyn Scott, who acquitted herself remarkably well considering her extreme youth. Marie McLaren also went through her part with much grace and ability. All the girls were letter-perfect. The gem of the evening was a ballet entitled 'A visit to Spain.' It was a spectacular treat, and the perfect waltz time kept by the girls was a credit to their careful training. Miss Maggie Cahill acted as accompanist in her usual artistic manner. A farce, 'He Would be a Soldier,' followed. Among the lads who distinguished themselves were Masters Alfred Neill, Vincent McNulty, and William Mitchell. During the interval Father Hunt suitably returned thanks to all present for their patronage.

The 1908-session of the Oamaru Catholic Club was brought to a close on Friday evening, December 4, with a mock breach of promise case, in which the characters were taken by club members, assisted by lady friends. Owing to the lateness of the season, many of the members were engaged in outdoor pursuits, and the attendance suffered in consequence, but those who were present thoroughly enjoyed themselves, and the evening passed off very successfully.

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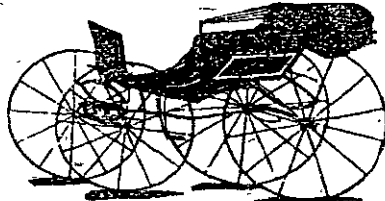
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(Continued.)

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Mrs. Blaney, £1 1s; Mrs. Lennon, 10s; P. Reilly, 10s; Misses Healy, 10s; M. O'Halloran, 10s; D. Leyden, 7s 6d.

The following contributed 5s each:—

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(To be continued.)

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The Athletic Union of New Zealand will give certificates to winners of events in Running, Walking, Dancing, Hammer, Ball, Caber, and Wrestling; and the Otago Centre N.Z.A.U. will give a Gold Medal, value £3 3s, to the winner of most points in cash class of events. Medal, value £3 3s, will be given to the best All-round Athlete competing at the gathering.

FOR DETAILS SEE PROGRAMME.

ENTRIES for Running and Walking CLOSE at the Secretary's Office, 27 Rattray Street, at 8 p.m. on SATURDAY, 19th December; Cycling, on SATURDAY, 19th December, at 5 p.m. For all other Events on THURSDAY, 24th December, at 8 p.m.

Entry Money for Dunedin and Caledonian Handicaps, 3s 6d. All Events with prize-money exceeding £5 for first prize, 3s 6d. Wrestling, 3s 6d. For all other Events, 2s 6d. Youths' Races, 1s.

Programmes can be obtained from the Directors, or at the Secretary's Office, 27 Rattray Street.

Side Shows of every description, and Luncheon, Fruit, and Refreshment Booths will be conducted on usual liberal lines.

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The son of a leading merchant of Melbourne broke down just as he was commencing his University course. All the best physicians of Melbourne were consulted, but none of them could stop the fits. The father then took the young man to England and elsewhere to obtain the best advice in the world, but, after spending over £1000, he brought him back with the fits occurring more frequently than ever. Trench's Remedy at once stopped the attacks, and the young man is now perfectly cured.

The above statements can be verified by personal reference to the parents of the patients, who, from gratitude, have offered to reply to any enquirers we refer to them.

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N.B.—The above New Australasian Supplement will henceforth be included, without any increase in the usual prices, in all our Breviaries.

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Students are prepared for the N.Z. University Junior and Senior Civil Service, Medical Entrance, Solicitors' General Knowledge, Bank and all other Public Examinations.

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A well-appointed Infirmary attached to the College is under the charge of the Sisters of Compassion, from whom in case of illness all students receive the most tender and devoted care, and who at all times pay particular attention to the younger and more delicate pupils, who without such care would find the absence of home comforts very trying.

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New Books, Objects of Catholic Devotion, and Novelties, in large quantities, suitable for Christmas, are now being opened up. Specially-selected School Prizes in the line of Books and Christmas Presents.

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The Little Sisters of the Poor, having received the last offering for the horse and van, return their most grateful thanks to all the kind benefactors who have so generously contributed to help them in their charitable work.

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Our SECOND SUPPLY will be READY NOVEMBER 30.

SPECIAL NOTE.—Owing to a mistake, the above were sent by wrong steamer; hence the delay in arrival. Advices arrived too late to issue list, but customers may rely on getting a good selection by the best Catholic writers.

Prices: 6d, 1s, 1s 6d, 2s, 2s 6d, 3s, 3s 6d, 4s, 4s 6d, 5s, 6s, and 7s 6d each.

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Convent of the Sacred Heart

TIMARU

The Annual Spiritual Retreat for Ladies

Will begin at 7 p.m. on Monday, the 4th day of January, 1909, and will end on the morning of Saturday, the 9th day of January.

The Retreat will be Preached by a Jesuit Father.

Ladies desirous of making the Retreat are invited to lodge at the Convent, where they will find every accommodation.

Application should be made as soon as possible to the Reverend Mother Superior.

Convent of the Sacred Heart

ISLAND BAY, WELLINGTON.

The Annual Spiritual Retreat for Ladies

Will Begin at 7 p.m. on SATURDAY, the 9th day of January, 1909, and will End on the Morning of THURSDAY, the 14th day of January.

The Retreat will be preached by the Rev. Father Forster, S.J.

By applying in time to the Reverend Mother Superior, Ladies wishing to make the Retreat can remain at the Convent, where they will find every accommodation.

GARRISON HALL,
MONDAY, DECEMBER 21, 1908.

Christian Brothers' Grand

ANNUAL ENTERTAINMENT

—AND—

DISTRIBUTION OF PRIZES

POPULAR PRICES - 2 - and 1/-.

Doors Open 7.15 p.m.—Commence 7.45 p.m.

BIRTH

McLEAN.—On December 5, at Waikaitia, the wife of Angus W. McLean, of a daughter (still-born).

DEATH

McCORMACK.—On December 3, at his home, Governor's Terrace, Rimu, Westland, Michael McCormack, native of County Clare; aged 73 years. Fortified by the rites of the Church. R.I.P.

IN MEMORIAM

McCHESNEY.—In ever loving memory of James McChesney, who died at Arthur's Point, December 14, 1905. R.I.P.

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

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

Die 4 Aprilis, 1900.

LEO XIII., P.M.

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

April 4, 1900.

LEO XIII., Pope.



THURSDAY DECEMBER 17, 1908.

FRAUDULENT SPIRITISTIC 'MANIFESTATIONS'



SHAKESPEARE'S expression, 'a quicksand of deceit,' is, to our mind, a fair general description of the phenomena of mediumistic spiritism. We gave, in sufficient detail, our reasons for this belief in a series of editorial articles written by us in 1907. Sundry questions put to us since our remarks, in our last issue, on 'A Spiritistic Fraud' move us to say that we have a keen sense of the clashing errors and absurdities of those who vainly try to reduce spiritism to an ordered system of teaching. We are, moreover, fully conscious of the mental and moral dangers that threaten men and women—especially those of a morbid, credulous, imaginative, or neurotic temperament—who allow themselves to be brought within the influence of this insidious superstition. Nay, we hold that even men of otherwise strong personality and force of character run no slight risks in dabbling in a business so saturated with imposture, unless they have taken the saving precaution of securing an all-round practical knowledge of the thousand and one sleights and wiles and tricks and stratagems and dodges and 'hanky-panky' artifices with which the mediumistic profession is wont to hoodwink and victimise those to whom conjuring is an unknown art.

For Catholics, it seems to us a crowning misfortune that not so much as a solitary one of the many of our co-religionists who are accepted as authorities on spiritism, has taken the trouble to acquire a working acquaintance with even the A B C of the conjuring artifices with which all but the tiniest fraction of one per cent. of those occultist 'manifestations' are brought about. The result is, complete inability on their part to judge soberly, scientifically, and with authority as to the powers and limits of charlatany and conjuring in the production of so-called spiritistic phenomena. Side by side with this crowning initial disability, we find, on their part, a general and very deplorable degree of credulity, an indiscriminating acceptance of appearances at par value, and a dogmatic attribution of the preternatural to large classes of phenomena which illusionists produce—nay, at times far surpass—every day by the sleights and ruses of their art. Nor are Catholic writers alone in these errors of judgment. Even in cases where men of such eminence as Professor Crookes were concerned, investigation has—for the same lack of knowledge of the conjurer's art—been generally carried on by methods that were unscientific, although associated with scientific principles and conducted by scientific men. We need only refer to the galvanometer test on the medium, Mrs. Fay, and Bishop's famous spiritistic ring illusion, which made such an impression upon Professors Crookes, Ramsay, and Buchanan, Lord Kelvin, and numbers of others of the foremost scientists of the day. These were considered, and are still cited as, crowning tests of the occult nature of the 'manifestations' that occurred. Yet they can be produced any day by a first-class conjurer, such as were those who performed them under supposedly scientific test conditions. And, for real ingenuity, they have not been surpassed, so far as we are aware, by any proven 'manifestation' by professional mediums since their day.

The typical spiritistic séance represents (as we amply demonstrated in our June-July issues of 1907) a great confidence trick. The mediums usually take elaborate precautions against too prying eyes or hands; they display

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a marked unwillingness to submit to serious tests; their 'manifestations' almost invariably take place under the friendly cover of comparative darkness; and, by exhortations, the singing of hymns, and the other 'business' of their craft, they create among their audiences an atmosphere of nervous expectancy, of morbidity, and of credulous emotionalism which are, in all the circumstances of the case, unfavorable in the last degree to cool and keen observation, but which, at the same time, constitute one of the real dangers of the séance. Full many a time have we exposed, to the victims of these cruel forms of deception, the sometimes crude and clumsy, sometimes clever, ruses of conjuring or 'hanky-panky' with which their eyes and minds have been led captive. And we have read with deep pain the ponderous dogmatizing practised upon Catholic readers by men of their own faith who have been, in like manner, innocently imposed upon by the ways that are dark and the tricks that are vain, for which the heathen Chinese is not alone 'peculiar.' In the books and magazine and other articles on the subject of spiritism by Catholic writers we find the ring séance and the galvanometer test commonly, but improperly, appealed to as crucial and scientific and final evidences of the reality and 'honor-bright' of the preternatural character of the manifestations there produced. Yet (as remarked above) any really good conjurer could perform the same feats in the same circumstances, and Mr. Maskelyne could probably far surpass them. The most convincing experience of so old and (we may add) almost life-long an observer of spiritistic séances as Mr. Trowbridge (related in the October *North American Review*) was a piece of smart conjuring trickery, referred to in some detail by us in our last issue. This we have many a time performed as an exposure of spiritistic methods, and, to our certain knowledge, it has been in the possession of the illusionist fraternity for at least over twenty-one years. It has even impressed so exceptionally able and gifted a writer as our valued friend the editor of the *Ave Maria* (October number, p. 570). And it is not surprising that such earnest and well-intentioned writers as Mr. Raupert and Dr. Lapponi should, through their utter lack of even an elementary knowledge of this or any other department of conjuring, attribute to preternatural sources large classes of spiritistic phenomena that were brought about by more or less clever or more or less clumsy sleights and artifices of the illusionist's deceptive craft.

We set down here at random a few other of the deceitful phenomena of this sort that we find credited to a preternatural origin by a number of Catholic writers: (1) Giving connected answers to secretly written questions enclosed in sealed envelopes or in locked boxes or drawers. (2) Receiving 'spirit messages' in the open day on bits of paper, or on slates, placed upon the table or the floor, while the medium's hands are securely held, and no one but the medium and his client is in the room. (3) Receiving, in full daylight, connected answers to questions secretly written on pieces of paper or cardboard placed face downwards on the table and covered over by the writer's hand, or by a book or by any opaque object. (4) Receiving connected answers to questions, the answers appearing on the inside faces of two common slates that have been carefully washed, tied together, padlocked or sealed. The slates may even be placed entirely beyond the reach of the medium, his hands held, all windows and doors securely sealed. (5) A client, bringing his own slate, securely sealed, visits a medium. Medium and visitor clasp each one hand over the table. With the other hand, they hold the sealed slate under the table. The noise of writing is heard upon the slate. When the noise has ceased, the slate is placed upon the table; the seals are broken; and a message is found on inside of slate. This was, for years, one of the cleverest tricks of Slade. (6) A horn, placed beyond the reach of the medium, or of any other person in the room, is sounded. (7) The doors and windows of the medium's séance parlor are carefully sealed. The medium is surrounded by all the clients or investigators present, who also clasp each others' hands and take such precautions as absolutely to prevent any person in the circle acting as the medium's accomplice. We assume that all present in the apartment are perfectly honest investigators. The lights are turned down. Immediately the

furniture in the room is thrown about, or lifted to the ceiling, clammy hands touch the faces of the visitors or tug at their coats or tweak their noses, unearthly voices are heard round about. And so on. Then the lights are raised; the scared clients survey the disordered apartment; they find the seals intact; and, with nerves a-tremble and, perhaps, in some instances minds partly unhinged, they go their separate ways and describe as a portent of preternatural energy or of outright diabolism what is, from beginning to end, nothing more or less than a cunning and heartless imposture and fraud by the medium and his 'pals.' The professional conjurer looks down with contempt upon the methods of this clumsy but cunning fraud, which is not for a moment to be compared, for real cleverness, with the 'spirit writing' and 'spirit photography' illusions of our time. But the horse-play and the crude energy of the 'manifestations' described above, occurring in darkness or semi-darkness, naturally present grave perils to impressionable and neurotic subjects. And they have captured the ready fancy of numerous well-meaning and unsuspecting Catholic writers, who have thrown a halo of mystery and of occult power around a tribe of adventurers and charlatans, and (as we regretfully know) been the means of sending many a woman, and not a few men, of our faith to the undesirable influences of the séance parlor.

What a simple and childlike faith most of these writers place in locks and seals and gummed envelope flaps, and in the presence of detectives at séances, and in the opinions of non-conjurer scientists in regard to spiritistic phenomena! It is very touching. But it is neither scientific nor wise.

'Love laughs at locks and locksmiths all.'

That clever wizard who calls himself Houdini performs those most amazing feats which have won for him the name of 'the handcuff king.' And the smart conjurer defies ordinary policeman's 'bracelets,' has his 'open sesame' through seal and lock, can in a moment read the writing that is within the closed envelope without opening the same (so long as the envelope is of any plain and unpatterned color and the writing is not folded in—and he takes care that these conditions favor him). As regards the scientists and the detectives: Any conjurer can honestly declare (and we know the opinion of some of the most eminent in the profession) that, where it is a question of detecting the sleights of the illusionist, one smart boy of the 'nipper' variety is worth more than a whole barnful of scientists and detectives. For he has a keen eye—and be it specially noted that he disregards 'patter,' his attention is not nearly so readily directed away from critical or 'covering' movements, and he has no theories or prepossessions to mar his observation. Not that he will detect much, or anything, when a 'clean' performer occupies the boards. But the chances are greatly loaded in favor of the 'nipper,' as against the non-conjuring scientist and detective. In mediumistic 'manifestations,' as in certain other things, you must set a thief to catch a thief; you must set conjurer against conjurer, and the first-class conjurer against the first-class medium. You don't invite a horse-shoer, merely because he is a first-class horse-shoer, to detect the flaws in a city electric installation, nor a uni-lingual English-speaking child to pass a verdict upon a question of Chinese classics. It is, we believe, just as great a folly for a writer, bereft of all knowledge of the art of conjuring, to dogmatise round about the phenomena of mediumistic spiritism. Nay, in its results, the folly may easily be far greater. What, for instance, do our standard Catholic book-writers and magazine-writers on spiritism know of the means by which the seven typical impostures mentioned in a previous paragraph are perpetrated? What do they know about the important part played therein by deodorised alcohol; by thin, electrically heated wires for dealing, where necessary, with seals; by the hundred arts of substitution; by mirror-reading and so-called forehead writing; by the minute and (to the medium's clients) invisible thumb or finger pencils and pencil-carriers; by caustic trick-pencils; by the clever feats of magnetic writing; by the little wedges and umbrella-rib pencils for writing messages inside

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sealed slates; by the laughable ruses of toe-writing and the ingenuities of trick shoes and slippers; by those wonders of clever construction, trick 'spirit-slates'; by the little thimble carrying false key and colored chalks—the latter to write the 'spirit-message' in any one of several (usually three) tints selected in advance by the inquirer; by telescopic rods and tubes that can be comfortably carried in breast-pocket, hip-pocket, or side of boot; by stuffed and damped gloves to fit the ends of telescopic rods; by traps (illusion number 5 above is performed in this way); by 'ghost-whistles,' 'wailers,' luminous paint, and phosphorised oil; by trap-doors, trick-panels, and trick-skirting-boards, and sealed trick-doors (really sliding doors), that admit the 'pals' and accomplices of the medium in the last-mentioned imposture (number 7); and by the numerous other frauds and wiles that we need not enter into here? More than a generation ago Houdin, that prince of wizards, performed feats of 'levitating' a piano and piano-player—a feat that used to mystify exceedingly the audiences that foregathered in Paris to witness the brilliant performances to which he gave the title of *soirées fantastiques*. And every conjurer is acquainted with the pin-and-ring method, the pneumatic method, and numerous other mechanical methods of making chairs, small tables, and such-like articles of furniture dissolve their partnership with the floor and follow the flat, open palm of the performer as it moves upwards towards the ceiling. Even in the open day-time many such curious movements might, as every illusionist knows, be so impressed invisibly, by mechanical means, upon heavy articles of furniture, as to convey at first sight the impression that their performances are purely automatic. The trouble is, that the unskilled and the unwary are too prone to attribute these and such-like performance of modern natural magic to preternatural causes—for no better reason than that they do not know or suspect the methods by which they are brought about.

The devil can, of course, get his sable finger into many a pie. But on the grounds of both philosophy and common sense, and in accordance with a well-known principle of Catholic official practice in regard to events claimed to be miraculous, we must decline to attribute to a preternatural agency, phenomena that not alone may be, but are, constantly produced by natural means. There are current, as we are well aware, numerous grossly exaggerated descriptions (usually second-hand, sometimes the work of excitable or neurotic witnesses) of alleged spiritistic happenings. In all investigation of such stories, you must first catch your hare—you must first be sure of your facts, and sure, moreover, of the full setting of circumstances in which the facts took place. This presents, at times, great and even hopeless difficulties. And herein we find, on the part of the bulk of our Catholic writers, a deplorable prepossession and credulity, and a complete lack of acquaintance with the power of conjuring craft, which render the body of their testimony suspect or useless. We have often expressed our conviction that, back of the wholesale fraud which permeates modern spiritism, there is a thin—very, very thin and very rare—stratum of the preternatural. But we are decidedly of the opinion that this is to be sought for and found only here and there, very occasionally, and in special circumstances, among the ranks of private investigators, and not at all in the professional mediumistic side of this strange cult.

We have been urged to place in book form our views on this whole subject, and the grounds thereof; and we have yet hopes of doing so. But the hope seems at times somewhat elusive; for such a work would, among other things, involve for us the personal preparation of hundreds of photographs and numerous line-drawings to illustrate our letterpress; and for all this and the rest much greater leisure is required than falls to the lot of the editor of a Catholic paper in these countries. Meantime, however, we raise our voice against the credulity, the lack of necessary knowledge and of scientific method, and the exaggeration and sensationalism, of sundry pious and well-meaning Catholic writers and preachers on spiritism, to whom mediumistic sleights and cheats are probably as much 'a Hebrew speech' as they are to the innocent and unsuspecting rustic who witnesses for the first time the mystic

illusions of the Egyptian Hall. We entertain the highest respect for the zeal, the good faith, and the pious motives that actuate these writers. But we deplore their precipitancy, first and chiefly on the score of sane and sober truth; secondly, on the ground of mischief done and of superstition fomented, to our knowledge, among our co-religionists; and, in the third place, on account of the eagerness with which the flamboyant exaggerations and indiscretions of these writers (and preachers) are seized by the spiritistic press and exploited in the interests of this superstition. We cannot get away from the conviction that much unintended harm is being done by the misleading and exaggerated idea which they are giving to Catholic readers, both clerical and lay, as to the source and significance of the typical spiritistic 'manifestations.' The latest and most sensational and most mischievous of all these writings is a series of *Sermons on Modern Spiritualism*, by Father A. V. Millar, O. S. C. The book contains some wise cautions, mingled, however, with storms of fantastical exaggeration and misconception. The author was, no doubt, actuated by a sincere desire to benefit his hearers and readers. But the best service that he could do to them would be to suppress his book, call in all the copies that he can gather together, make a good, wholesome bonfire of them, and preach and write nothing more about spiritistic phenomena till he has been, for at least twelve months the assiduous pupil of some expert in the illusionist side of this curious superstition.

NEW ZEALAND RAILWAYS CHRISTMAS HOLIDAYS, 1908.

The following ALTERATIONS IN and ADDITIONS TO the Ordinary Time-table will be made in connection with the above:—

THURSDAY, DECEMBER 24.

Holiday Excursion Tickets from Dunedin and stations north thereof to Hampden and intermediate stations will not be available by Up Mail train leaving Dunedin at 8.0 a.m.

Holiday Excursion Tickets from Dunedin and stations north thereof to Hampden and intermediate stations will not be available by Up Express leaving Dunedin at 1.26 p.m.

The Up Mail and Up Express trains leaving Dunedin at 8.0 a.m. and 1.26 p.m. respectively will not take passengers for Waitati.

Holiday Excursion Tickets from Hampden and stations south thereof to Dunedin and intermediate stations will not be available by Down Express train arriving Dunedin at 5.13 p.m.

Holiday Excursion Tickets from Dunedin and stations south thereof to Catlins River and intermediate stations (including Branches) will not be available by Down Mail train leaving Dunedin at 8.20 a.m.

Holiday Excursions Tickets from Dunedin and stations south thereof to Catlins River and intermediate stations (including Branches) will not be available by Down Express train leaving Dunedin at 5.45 p.m.

Holiday Excursion Tickets from Catlins River and stations north thereof (including Branches) to Dunedin and intermediate stations will not be available by the Up Mail train arriving Dunedin at 7.5 p.m.

An extra express train for Oamaru will leave Dunedin at 11.0 a.m., arriving Oamaru 2.50 p.m. Will stop at Waitati, Seadiff, Puketoraki, Waikouaiti, Palmerston, Shag Point, Hillgrove, Hampden, Herbert, and Maheno.

The train usually leaving Dunedin for Palmerston at 4.25 p.m. will not leave until 5.27 p.m.

An extra express train for Balclutha will leave Dunedin at 9.5 a.m., arriving Balclutha 11.25 a.m. This train connects with Lawrence and Catlins River Branch trains, and will stop at Caversham and Mosgiel to pick up passengers, and at Henley, Titiri, Waihola, Milton, and Stirling to pick up or set down passengers.

An extra express train will leave Balclutha at 4.30 p.m., arriving Dunedin 6.56 p.m. This train connects with trains from Catlins River and Lawrence Branches. Will stop at Stirling, Milton, Waihola, Henley; also Mosgiel to Caversham (inclusive) to pick up or set down passengers.

The train usually leaving Dunedin for Clinton at 8.55 a.m. will not leave till 9.40 a.m.

Train for Balclutha will leave Dunedin at 6.15 p.m., arriving Balclutha 8.49 p.m. This train connects with trains for Lawrence and Catlins River Branches. Will take passengers for Owhiro and stations south thereof only.

The Express train leaving Dunedin at 5.45 p.m. will

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not take passengers from Dunedin for Milton, Stirling, Balclutha, and stations on Lawrence and Catlins River Branches.

Train will leave Dunedin for Mosgiel at 11.20 p.m.

FRIDAY, DECEMBER 25.

The whole of the Train Services between Oamaru and Clinton will be Suspended, with the following exceptions:—
The Up and Down Mail and Express trains between Dunedin and Christchurch.

The Up Mail train leaving Dunedin at 8.0 a.m. will not take passengers for Waitati.

The Down and Up Mail and Express trains between Dunedin and Invercargill.

The 8.16 a.m. Dunedin to Oamaru and the 2.30 p.m. Oamaru to Dunedin.

Trains will leave Dunedin for Port Chalmers at 9.20 a.m., 2.30 p.m., 4.5 p.m., 8.25 p.m., and 10.30 p.m., returning from Port Chalmers at 10.11 a.m., 3.21 p.m., 5.0 p.m., 9.25 p.m., and 11.15 p.m.

The 8.55 a.m. Dunedin to Clinton, the 6.25 a.m. Clinton to Dunedin, the 2.50 p.m. Clinton to Balclutha, and the 5.13 p.m. Balclutha to Dunedin.

Trains for Caversham, Mosgiel, and intermediate stations leave Dunedin at 8.55 a.m. and 8.20 p.m. Trains leave Mosgiel for Dunedin and intermediate stations at 10.19 a.m., 7.36 p.m., and 9.10 p.m.

The 7.45 a.m. Dunedin to Clyde and the 8.55 a.m. Clyde to Dunedin.

The 6.45 a.m. Lawrence to Milton and the 10.5 a.m. Milton to Lawrence.

Train will leave Balclutha for Catlins River at 11.15 a.m., returning leaving Catlins River at 2.20 p.m.

SATURDAY, DECEMBER 26.

Holiday Excursion Tickets from Dunedin and stations north thereof to Palmerston and intermediate stations will not be available by Up Mail train leaving at 8.0 a.m.

Holiday Excursion Tickets from Palmerston and stations south thereof to Dunedin and intermediate stations will not be available by Down Express and Down Mail trains arriving Dunedin at 5.13 p.m. and 9.15 p.m. respectively.

The Up Mail and Up Express trains leaving Dunedin at 8.0 a.m. and 1.26 p.m. respectively will not take passengers for Waitati.

An extra express train will leave Dunedin for Palmerston at 9.25 a.m., stopping at the following stations:—Waitati 10.26 a.m., Seacliff 10.55 a.m., Puketeraki 11.4 a.m., Waikouaiti 11.18 a.m., arriving Palmerston 11.40 a.m.

An extra express will leave Palmerston for Dunedin at 5.50 p.m., stopping at the following stations:—Waikouaiti 6.12 p.m., Puketeraki 6.30 p.m., Seacliff 6.40 p.m., Waitati 7.2 p.m., arriving Dunedin 8.0 p.m.

Trains for Palmerston and intermediate stations will leave Dunedin at 8.16 a.m. and 9.50 a.m., arriving Palmerston 11.18 a.m. and 12.50 p.m. respectively.

Return trains stopping at intermediate stations will leave Palmerston at 4.5 p.m. and 6.0 p.m., arriving Dunedin at 7.15 p.m. and 8.45 p.m. respectively.

The 1.50 p.m. Dunedin-Palmerston-Seaside train will not run.

The train usually leaving Dunedin for Palmerston at 4.25 p.m. will not leave until 7.42 p.m.

Holiday Excursions Tickets from Dunedin and stations south thereof to Catlins River and intermediate stations (including Branches) will not be available by Down Mail leaving Dunedin at 8.20 a.m.

Holiday Excursion Tickets from Catlins River and stations north thereof (including Branches) to Dunedin and intermediate stations will not be available by the Up Mail train arriving Dunedin at 7.5 p.m.

An extra express train will leave Dunedin for Balclutha at 9.5 a.m., Mosgiel 9.37 a.m., Henley 10.3 a.m., Waihola 10.16 a.m., Milton 10.42 a.m., Stirling 11.18 a.m., arriving Balclutha 11.25 a.m. This train will connect with Lawrence and Catlins River Branch trains, and will stop at Caversham and Mosgiel to pick up passengers, and at Henley, Titri, Waihola, Milton, and Stirling to pick up or set down passengers.

An extra express train will leave Balclutha at 4.30 p.m., arriving Dunedin 6.56 p.m. This train connects with trains from Catlins River and Lawrence Branches, and with train for Outram. It will stop at Stirling, Milton, Waihola, Henley; also Mosgiel to Caversham (inclusive) to pick up or set down passengers.

The train usually leaving Dunedin for Clinton at 8.55 a.m. will not leave till 9.40 a.m.

Train will leave Outram for Mosgiel at 6.10 p.m., returning leaving Mosgiel at 7.10 p.m., connecting at Mosgiel with trains to and from Dunedin.

Train will leave Dunedin for Mosgiel at 10.20 p.m.

RACES AT WINGATUI.

Trains will leave Dunedin for Wingatui Racecourse at 11.0 a.m., 11.30 a.m., 11.45 a.m., and 12.15 p.m. The 11.30 a.m. and 11.45 a.m. trains will not stop at intermediate stations.

Trains will leave Wingatui Racecourse for Dunedin at 5.30 p.m. and 5.45 p.m. The 5.30 p.m. train will not stop at intermediate stations.

REGATTA AT PORT CHALMERS.

Trains will leave Dunedin for Port Chalmers Lower at 7.9 a.m., 10.15 a.m., 11.10 a.m., 12.10 p.m., 1.11 p.m., 2.30 p.m., 3.30 p.m., 3.50 p.m., 5.15 p.m., 6.15 p.m., 7.34 p.m., 9.20 p.m., 1.16 p.m., and 11.15 p.m.

Trains will leave Port Chalmers Lower for Dunedin at 7.8 a.m., 8.16 a.m., 11.16 a.m., 1.9 p.m., 2.15 p.m., 3.50 p.m., 4.30 p.m., 5.3 p.m., 5.35 p.m., 6.15 p.m., 7.0 p.m., 10.15 p.m., 11.0 p.m., and 11.55 p.m.

MONDAY, DECEMBER 28.

RACES AT WINGATUI.

Trains will leave Dunedin for Wingatui Racecourse at 11.0 a.m., 11.30 a.m., 11.45 a.m., and 12.15 p.m. The 11.30 a.m. and 11.45 a.m. trains will not stop at intermediate stations.

Trains will leave Wingatui Racecourse for Dunedin at 5.30 p.m. and 5.45 p.m. The 5.30 p.m. train will not stop at intermediate stations.

The train usually leaving Dunedin for Palmerston at 4.25 p.m. will leave at 6.15 p.m., Palmerston arrive 9.20 p.m.

Train will leave Dunedin for Port Chalmers at 5.55 p.m.

SPECIAL NIGHT TRAINS.

DUNEDIN-CHRISTCHURCH.

THURSDAYS, 24th and 31st DECEMBER.—Dunedin depart 10.45 p.m., Oamaru 2.47 a.m., Christchurch arrive 9.15 a.m. on Friday. Will stop at Waitati, Seacliff, Waikouaiti, Palmerston, Hampden, Herbert, and Maheno; also at any station north of Oamaru to allow passengers from south thereof to alight.

SUNDAYS, 27th DECEMBER and 3rd JANUARY.—Dunedin depart 8.0 p.m., Oamaru 12.25 a.m., Christchurch arrive 6.25 a.m. on Monday. Will stop at Waitati, Seacliff, Waikouaiti, Palmerston, Hampden, Herbert, Maheno; also at any station north of Oamaru to allow passengers from south thereof to alight.

CHRISTCHURCH-DUNEDIN.

THURSDAYS, 24th and 31st DECEMBER.—Christchurch depart 10.35 p.m., Oamaru 5.0 a.m., Dunedin arrive 10.9 a.m. following day. Will stop between Oamaru and Palmerston to set down passengers from north of Oamaru and between Palmerston and Dunedin to pick up or set down passengers.

SUNDAYS, 27th DECEMBER and 3rd JANUARY.—Christchurch depart 8.0 p.m., Oamaru 2.10 a.m., Dunedin arrive 6.10 a.m. on Monday. Will stop at Oamaru, Maheno, Hampden, Hillgrove, Palmerston, Waikouaiti, Puketeraki, Seacliff, Warrington, Waitati, and Purakanui to pick up or set down passengers; also at any station south of Oamaru to allow passengers from north thereof to alight.

DUNEDIN-OAMARU.

THURSDAYS, 24th and 31st DECEMBER.—Dunedin depart 11.15 p.m., Oamaru arrive 4.25 a.m. on Friday.

DUNEDIN-INVERCARGILL.

THURSDAYS, 24th and 31st DECEMBER.—Dunedin depart 11.20 p.m., Invercargill arrive 6.50 a.m. Friday.

SUNDAYS, 27th DECEMBER and 3rd JANUARY.—Dunedin depart 9.0 p.m., Invercargill arrive 3.50 a.m. Monday.

INVERCARGILL-DUNEDIN.

THURSDAYS, 24th and 31st DECEMBER.—Invercargill depart 11.30 p.m., Dunedin arrive 6.45 a.m. Friday.

SUNDAYS, 27th DECEMBER and 3rd JANUARY.—Invercargill depart 9.35 p.m., Dunedin arrive 4.5 a.m. Monday.

Goods and Live Stock Traffic will be Suspended on 25th and 26th December, and on 1st and 2nd January.

For further particulars see posters and handbills, at all stations.

BY ORDER.

A. & T. INGLIS

Beg to announce that their Annual Summer Sale will commence on Thursday, November 25th when the Whole of their Large Stocks in All Departments will be offered at Greatly Reduced Prices. . .

Visitors to Dunedin DURING SHOW WEEK and the month of December are respectfully asked to call and participate in the Exceptional Bargains offered.

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Net Revenue for 1907 - - - - -	£642,789

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 FIRE, MARINE AND ACCIDENT—Thames Street, Oamaru. JAS. B. E. GRAVE, Manager.

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In Sizes to suit most figures
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Stock Sales conducted as follows: Weekly at Cattle yards, Dunedin

Country Sales as per arrangement

Rabbit-skins, Sheep-skins, Wool, Hides and Tallow: Weekly

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A Memo for December -

Visit the D.I.C. for Xmas & Wedding Gifts of all descriptions

A Unique Collection of Useful and Artistic Articles in Toys, Silver and Leather Goods and China—Now on View.....

The Perpetual Trustees,

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Subscribed Capital—£106,250.

Paid-up Capital—£9,375.

Directors:

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This Company acts as Executor or Trustee under wills and settlements; as Attorney for absentees or others; manages properties; negotiates loans; collects interest, rent, and dividends, and conducts all General Agency business. Full particulars are given in Company's pamphlet, a copy of which can be obtained on application.

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Bottled only at Springs, Wai-Rongoa.

The New Zealand Medical Journal says:

'In regard to the Water itself, as a table beverage it can be confidently recommended. Beautifully cool, clear, and effervescent, the taste clean, with just sufficient chalybeate astringency to remind one that there are healing virtues as well as simple refreshment in the liquid, this Mineral Water ought soon to become popular amongst all who can afford the very slight cost entailed.'

We supply the Dunedin and Wellington Hospitals, the Union Company's entire fleet, and Bellamy's with our Pure Mineral Water. Specially-made Soda Water for Invalids. For Permit to visit Springs, apply Dunedin Office.

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For Patients suffering from Nervous Instability, and who are in want of quietness and rest. The Home is nicely situated and well kept, with large grounds, affording ample scope for the recreation of patients. The Matron holds numerous testimonials from doctors and patients. Her knowledge of nursing and managing mental and inebriate cases is very wide. Further particulars can be had on application to the Matron and Proprietress,

MRS. A. M. HOMERSHAM.

FOR SALE—Campbell Gas and Oil Engines, Screw Jacks, Pulley Blocks, Wood Split Pulleys, Lancashire, Balata and Leather Beltings.

FOR SALE—Centrifugal Pumps, Worthington Duplex Steam Pumps;—on water and in stock 500 gals. to 15,000 gal. pumps.

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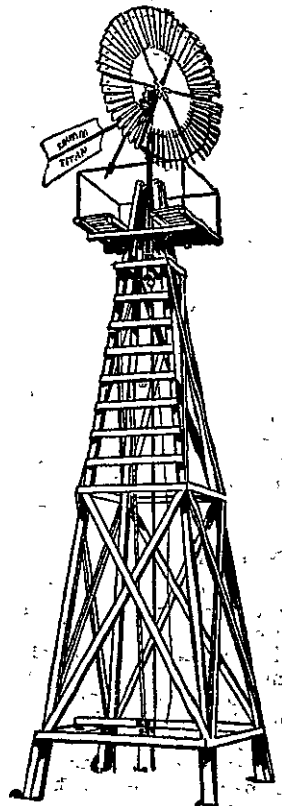
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CHRISTCHURCH.

Irish News

CORK—Winner of a Grand Prize

The Presentation Convent, Youghal, was awarded a Grand Prix at the Franco-British Exhibition in London for its beautiful needle-point lace and crochet. The Presentation Convent, Youghal, has long been noted for its needle-point. But it is one thing (says the *Freeman's Journal*) to be able to produce beautiful lace, and another to keep abreast of the times, advancing in perfection, within its own domain, so as to keep pace with the inventive spirit of modern times, and be considered worthy to rank amongst the Grand Prize winners of the world. The competition for 'pride of place' in all branches between the two nations has been most keen. Moreover, it must be borne in mind that France is par excellence the nation of exquisite and historic laces, in order to fully understand the greatness of the victory achieved, and the intrinsic beauty and excellence both in workmanship and design to which the School of Lace at Youghal has attained. But it is not at the Franco-British Exhibition alone that Youghal needle-point has this year covered itself with glory. At the Exhibition of British and Irish laces organised by the *Daily Mail*, London, March, 1908, the gold medal for real lace was awarded to the Presentation Convent, Youghal, and at the Ideal Home Exhibition, organised by the same newspaper, the silver medal has just been won by a needle-point table centre worked at Youghal.

Mitchelston Caves

A small band of scientific cave explorers have been employed in making an exhaustive survey of the remarkable caves at Mitchelstown, County Cork. The party include geologists, a botanist, and a naturalist. This is really the first time that a thorough survey of these caves has been attempted. What are called the 'New Caves' were discovered in 1888. They are very extensive, and include a great variety of chambers. The old cave consists of one immense chamber, and is the largest cave in the British Islands. It was in this cave that the White Knight captured the 'Sugan' Earl of Desmond and sold him to Queen Elizabeth for £1000. He was conveyed to the Tower of London, where he died. There are many inscriptions in this cave, one going back to 1602, that is, four years after the capture of the 'Sugan' Earl.

DONEGAL—A Veteran

Ireland seems to have produced the doyen of old-age pension claimants in Charles Kelly, a county Donegal veteran, who is old enough to remember Trafalgar, and was a full-grown man when Queen Victoria was cradled. There is no doubt that, whatever grievances Ireland may have, she cannot complain of her proportion of centenarians, who at the last census numbered just under 500, or more than could be found in France, England, and Scotland combined. And even more remarkable than this number are the ages many of these centenarians reach. To take only one year's records, among the Irish centenarians whose deaths were recorded in 1905 no fewer than fourteen had seen 105 years or more, and of these eight had passed their 110th birthday.

An Appointment

For the second time of late (says an exchange), the services of an Irish professor have been requisitioned by Catholic Americans for their Universities. The gap left at the Catholic University at Washington by the diplomatic appointment which sent Dr. Maurice Francis Egan to represent his country in Denmark was filled at the end of last year by the appointment of Mr. P. J. Lennox, then Professor of Modern Literature at University College, Stephen's Green. It is now the turn of Mr. Seamus McManus to be summoned to the University of Notre Dame, Indiana, as lecturer—not in Irish, but English. Mr. McManus, who is still in his thirties, was schoolmaster of his native village of Mount Charles, County Donegal, prior to 1896, when he gave up his post to devote himself to literature.

DUBLIN—Blackrock College

Blackrock College, County Dublin, has scored again. Mr. Patrick Kelly, who was educated in that widely-known college, won the first place in the United Kingdom at the recent examination for Surveyorship of Taxes.

Irish Leader Banqueted

A banquet to welcome Mr. John Redmond and his colleagues on their return home from the American Mission was held in the Gresham Hotel, Dublin, on Wednesday night, October 21. Mr. Redmond delivered a speech, in which he dealt with the position of the Irish cause in

America, and expounded the policy of the Irish Party with regard to land law reform. Among the other speakers were Mr. John Dillon, Mr. John P. Hayden, Mr. John Fitzgibbon, the Lord Mayor of Dublin, and the Mayor of Waterford. Interesting messages were received from the Archbishop of Cashel and other Prelates, and from Mr. T. P. O'Connor.

Madame Melba Entertained

On the evening of October 26 the distinguished singer, Madame Melba, was entertained at dinner in the Gresham Hotel by the Corinthian Club. The hour named was 7 o'clock, and upwards of 360 guests assembled in the Aberdeen Hall of the hotel, which barely sufficed to accommodate the gathering. Ladies were present in large numbers. It was the most largely attended dinner that the club had ever succeeded in gathering under their auspices. The president (Sir Charles Cameron, C.B.) presided.

Imperial Home Rule Association

A correspondent of the *Irish Times*, hearing that a meeting of the Imperial Home Rule Association had been held recently, called on a prominent member of that body and asked him for particulars of the proceedings. The gentleman in question replied that while the meeting was a private one, there were certain facts that he could communicate without being guilty of any breach of confidence. The membership, he said, was over 200, and was composed of noblemen, professional men, and merchants. Asked why he would not give the names of the leading spirits in the new movement, he said: 'I cannot tell you now, for reasons that must for the present be kept a secret. We shall, however, hold two meetings in Dublin soon. You will then know the names, and some of them, I can assure you, will give you a surprise, familiarised though you must be with metamorphoses in Irish political life.'

LIMERICK—White Gloves

At the opening of the quarter sessions for the city of Limerick, Alderman Prendergast, city sub-sheriff, addressing his Honor Judge Law Smith, said, in the absence of the high sheriff, it afforded him much pleasure to present him with a pair of white gloves, to symbolise the immunity of the city of Limerick from any form of serious crime. The Mayor asked permission to say a word, in the absence of the high sheriff, in reference to the satisfactory condition of the city and county of Limerick. It should be a matter of great gratification to everybody living in the county and city of Limerick to have such a record of freedom from crime within the period since last quarter sessions. This condition of things should afford an object lesson to their rulers as to the law-abiding character of the people of this country. His Honor, in acknowledgment of the compliment, said it was to him a special pleasure to receive again this tribute which was offered to the judges, showing the peaceable condition of the city of Limerick; and its freedom from crime. This was the third occasion on which he had received white gloves from the high sheriff of Limerick. His late lamented predecessor used to boast that he had the largest collection of white gloves of any judge in the world; but if things went on in the same satisfactory way that they had been going on since he (his Honor) came to Limerick—and he sincerely hoped they would—he expected to make a rival collection to that of the late County Court Judge.

MAYO—A Presentation

A beautifully illuminated address, together with a solid silver chalice and silver-mounted inkstand, was presented to the Rev. G. J. Prendergast, Diocesan Inspector, Tuam, at his parents' residence, Louisburgh, County Mayo, recently by a deputation of his friends from the parish of Balinakill, County Galway, where he labored as curate for four years.

An Old-age Pensioner

The late Mr. Michael Davitt's nurse, Mrs. Kilcourse, who has attained the age of 83, has been awarded an old-age pension by the Castlebar Pensions Committee.

TIPPERARY—Recognition of the Work of a Pastor

A very pleasing function took place on the completion of the Catholic church at Drombane, Thurles, when the Very Rev. Canon Corcoran, P.P., D.D., was made the recipient of a beautifully illuminated address and sanctuary lamp by his parishioners in grateful recognition of his work in beautifying the parochial church.

TYRONE—Over the Century

The death is reported of Mr. Francis Neily, farmer, near Aughnacloy, County Tyrone, who, according to reliable data in the possession of his family, had attained the remarkable age of 109 years. Up till three months ago he was able to attend to the business of his farm, never

previously having had a day's illness. A short period before his death he informed his relatives he had only half an hour to live.

GENERAL

The Root of the Trouble

Addressing his constituents in Bristol on October 23, Mr. Birrell said, despite the criticisms of the House of Lords, he believed Ireland, but for agrarian troubles, would be the most crimeless country in Europe. He would not put the Crimes Act into force unless inevitable, and his judgment was that it was not now inevitable or necessary.

Irish Industries

The important step taken by Mr. T. W. Russell, M.P., as Vice-President of the Department, with a view to promoting the establishment of industries in Ireland as the outcome of the new Patent Law—namely, the appointment of a Commission, which will proceed at once to Germany for the purpose of making inquiries into the effect on the industries of that country of the Patents Act, and the extent to which advantage can be taken of the new legislation for the benefit of Ireland—has the following as a sequel. The Commission will consist of Mr. Horner, of the Belfast Industrial Development Association; Mr. E. J. Riordan, secretary of the Cork Industrial Development Association; together with one of the assistant secretaries of the Department of Agriculture and Technical Instruction.

The Christian Brothers' Schools

The *Irish Times*, which for years has been the leading Tory paper of Ireland, compliments highly the Irish Christian Brothers for the success of their pupils in the Intermediate Examinations this year. The Catholic schools in Ireland are always ahead in the Intermediate Examinations, and for this reason, among others, many Irish Protestants send their children to Catholic schools. In many Irish communities Protestant boys sit side by side with Catholic boys in the Christian Brothers' schools, and needless to say no attempt is made to tamper with their religious beliefs.

American Factories

In the course of a letter to Mr. Joseph McCarroll, of Wicklow, Mr. John Redmond, M.P., says:—'When I was in America I found that widespread interest was taken in the new Patents Law. I had the opportunity of meeting many of the manufacturing and commercial class, especially in Boston, New York, Chicago, and Philadelphia, and they all realised that in consequence of the new law it will be necessary for them to start factories in some part of Great Britain or Ireland. I urged most strongly upon them that a preference should be given to Ireland. Doing this would entail no loss upon them, but, on the contrary, owing to cheap labor, good water power, and other advantages, they would gain by starting their factories in this country rather than in Great Britain. The suggestions I made were received most sympathetically, and I have no doubt that some of the American manufacturers will, before long, take steps to start factories in this country. I see that England is taking steps to induce the building of factories in England by sending a deputation to America to interview the manufacturers there. I hope that those who are specially engaged in the effort to resuscitate Irish industries will take what steps they think best to follow up the suggestions which I made to American manufacturers during my recent trip.'

The New Land Bill

A few weeks ago we were informed that Mr. Birrell, Chief Secretary for Ireland, had introduced in the House of Commons a new Land Purchase Bill. On that occasion he stated that the sales already completed under the Land Purchase Act totalled £25,000,000, while agreements were pending for an additional £52,000,000. Instead of £100,000,000 contemplated by Mr. Wyndham in 1903, £180,000,000 was needed. Amid Nationalist cheers the Irish Secretary announced that he intended to relieve the Irish ratepayers of their prospective losses of half a million yearly. Referring to the issues of stock, he intended to issue 3 per cents., to increase intending tenants' annual interest on advances made, to reduce the bonus to 3 per cent., to increase the present limit to £12,000,000, and to graduate the bonus in order to assist the poorer landlord to sell. Last week the measure was read a second time after a hostile amendment by Mr. Wyndham had been rejected by 233 votes to 62. The second reading was supported by Mr. Redmond, whilst Mr. W. O'Brien voted against it.

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

People We Hear About

Mr. Joseph I. C. Clarke, the author of 'Kelly and Burke and Shea,' is a journalist and poet, and a prominent Irish-American, so prominent that two years ago he was president of the Friendly Sons of St. Patrick, a society which includes the most eminent Irish-Americans of every creed.

M. Paul Bourget, the novelist, once described the late Cardinal Mathieu as 'a very holy and a very good man with the large bronze face of a peasant, the gaiety of a child, the erudition of a profound savant, and the simplicity of a true apostle.'

Father Robert Hugh Benson, M.A., is the fourth son of the Anglican Archbishop Benson of Canterbury. He was educated at Eton and Trinity College, Cambridge, where he took his degree, and he held several Anglican curacies in East London, etc. In 1903 he was received into the Church at Woodchester Priory, and was ordained in Rome in the following year. Father Benson is a distinguished litterateur, and has written several works which have had a large circulation. He is at present stationed in Cambridge.

The late Dr. Watson, better known under his pen-name of Ian Maclaren, had much sympathy with Catholics and things Catholic. That he should have had this sympathy will surprise nobody who reads the biography just published by Dr. Robertson Nicoll. Dr. Nicoll states that his ancestry on the mother's side was Catholic, his grand-uncle being a well-known and influential Catholic priest in the Highlands. He also states that some of Dr. Watson's closest and most appreciated friends were Catholic priests.

The Empress Eugenie was recently asked by the Glasgow Dumfriesshire Society, in view of the fact that her mother was one of the Kirkpatricks of Closeburn, in Scotland, to allow her name to be enrolled among its patrons. She has now replied, through her secretary, M. Pietri, that she 'regrets that, as she has for a long time past declined to allow her name to appear on any public list of associations or of patronage, she is unable to depart in this case from the rule which she has imposed upon herself. But, being desirous to prove to you the interest which she takes in your society—a society to which she is united by the most ancient family ties—she commissions me to send you the cheque (for £5) which you will find enclosed.'

Lord Braye, who, our Home exchanges state, is to bring forward in the House of Lords the question of the revision of the Accession Oath, is a convert to the Catholic Faith, having been received in 1870. He is only the fifth holder of a peerage created by Henry VIII. so long ago as 1529. On the death of the second Lord Braye—he was master of the ordnance in Mary's reign, and died of his wounds in battle in 1557—his estates devolved on his three sisters, and the Barony of Braye fell into abeyance until 1839. In 1862 the barony again fell into abeyance, until in 1879 it was determined by the title devolving on the mother of the present peer.

The celebration of the silver jubilee of the marriage of Sir Joseph and Lady Ward and the marriage of their son, Mr. Cyril Ward, on the same date, remind us that the Right Hon. the Premier of this Dominion is now in his 51st year, having been born in Victoria in 1857. He came to New Zealand at a very early age with his parents, and after the usual school course set out to make his way in the world. Before he reached the age of twenty-one he had started in business on his own account. Then he began to take an interest in local affairs, from which he passed on to national politics, entering the House of Representatives in 1887. Later on he became a Minister in Mr. Seddon's Cabinet, since which time his public career is well known.

Miss Louise Imogen Guiney, a convert to the Catholic Faith and the only child of General Guiney, may now (says the *Westminster Gazette*) be regarded as America's greatest woman poet. She has been a resident of Oxford for the last seven years. 'Songs of the Start,' Miss Guiney's first book, was issued a quarter of a century ago, and nearly a dozen volumes were published in the United States. Besides original and editorial work—including monographs on Robert Emmet and Hurrell Froude, and selected poems of J. C. Mangan, Matthew Arnold, and others—Miss Guiney has since 1901 been pursuing her study of English poetry of the seventeenth century, and particularly in connection with the definite edition of the poems of Henry Vaughan, which she has for long had in preparation. Miss Guiney was born at Boston, U.S.A., in 1861.

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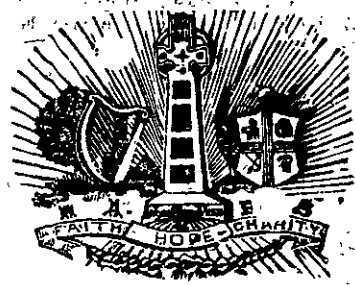
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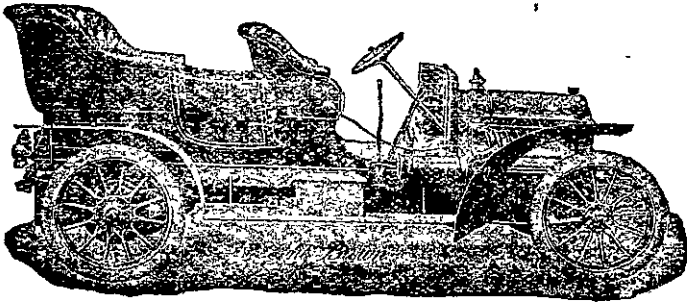
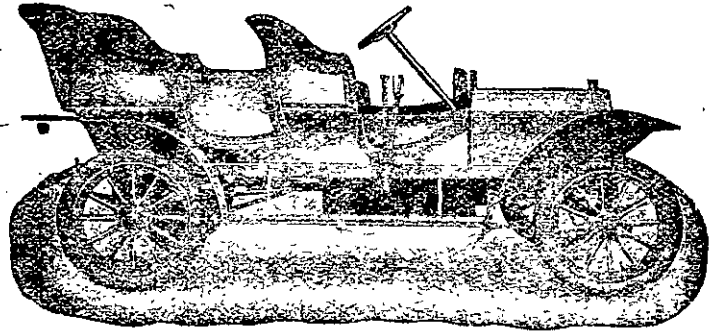
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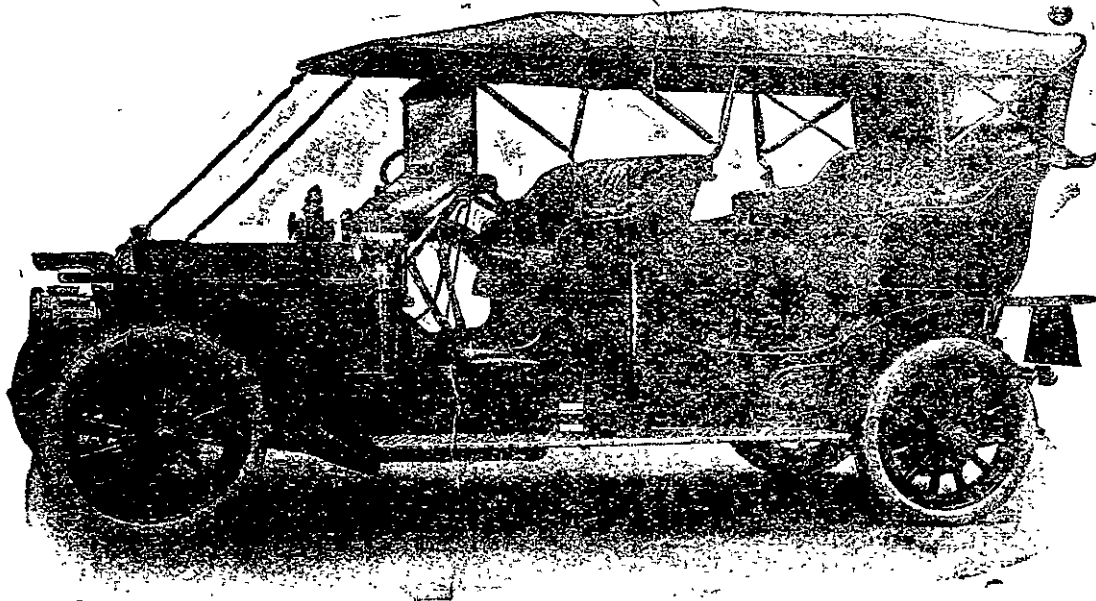
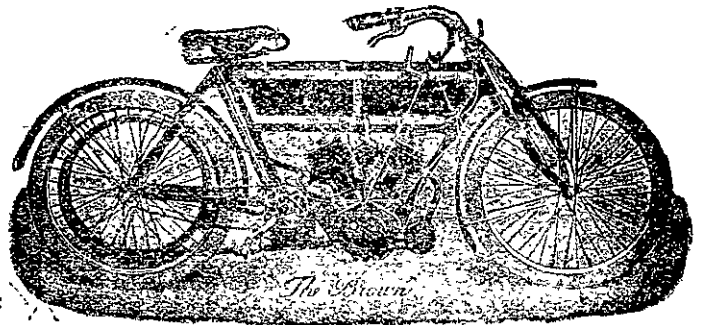


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The Catholic World

AUSTRIA—A Princess Enters a Convent

As I learn from Court Circles (says the Vienna correspondent of the London *Daily Telegraph*), Princess Adelheid of Parma has been admitted to the Benedictine Order in the Isle of Wight. Princess Adelheid, the eldest daughter of the Duchess Maria Antonia of Parma, was initiated on March 19 as novice of the Solesmes Benedictines. She was born in 1885, and is the eldest daughter of the late Duke Robert of Parma by his second wife, the Infanta Maria Antonia of Portugal. It is worthy of remark, adds the correspondent, that the widow Archduchess Adelheid in Braganza, sister to ex-Prince Karl Loewenstein, now a Dominican Friar of the Order of St. Raymond, and one of her aunts, Princess Agnes of Loewenstein, are in the Isle of Wight establishment of the Benedictines.

DENMARK—The Old Catholic Feeling

It is remarkable how much of the old Catholic feeling has remained in Denmark (writes Mr. Maurice Francis Egan in the *Rosary Magazine*). For instance, on the roof of the very modern and imposing marble church in Copenhagen there stand statues of Saint Gregory with a ciborium in his hand, Saint Augustine, Saint Ansgar in his Franciscan garb, and other saints in the Catholic calendar. When it is remembered that this church represents the very apotheosis of modern Lutheranism, one can hardly judge the Danish point of view in a casual and general way. In this Lutheran country the main church service of the day is called the 'High Mass,' and the chasuble becomes a preaching robe. The crucifix is everywhere, and in spite of the violent political convulsions which separated Denmark from the communion of Rome, it is plain that the revolution was not attended by that entire destruction of symbols which accompanied it in some other countries. The process of change must have been very gradual, and it could not have been so thorough unless political complications, caused by the conflict of certain Catholic authorities against the rising democracy among the peasants, had made it possible.

ENGLAND—Death of a Cardinal

Cardinal Mathieu, who died in London on October 26, arrived there to take part in the Eucharistic Congress, the opening meeting of which was the only one he was able to attend. Two days after his arrival in London his Eminence was seized with illness, which, in spite of a successful operation, terminated fatally. The deceased was created Bishop of Angers in 1893. His services to the Church in this diocese were speedily recognised by promotion to the archiepiscopate of Toulouse in 1896, and three years later to the Cardinalate. In the same year he was called to Rome by Leo XIII., the advocate of whose policy he had been in recommending the faithful in France to rally to the Republic. Cardinal Mathieu represented the best type of French Churchman. He was a man of profound erudition, and, besides his theological honors, held the degree of Doctor in Belles-Lettres. In 1907 he became a member of the French Academy, and the address which he delivered on the occasion of his reception into that august body drew forth the praise of friends and opponents. The deceased Cardinal enjoyed considerable and widespread reputation as a wit. He was wonderfully ready both with tongue and pen. He wrote a good deal, but chiefly on ecclesiastical subjects. His 'History of the Concordat' is a classic, and became one of his chief titles to election to the French Academy.

ROME—Presentation of Chalice

The jubilee presentation of chalices to the Holy Father on behalf of the women of Great Britain was to take place about the middle of November. The total amount received by the Duchess of Norfolk for the purchase of chalices from the women of England was £1153 4s 2d. The number of chalices from England was 220; Ireland, 85; Scotland, 56.

The Attack on the Scottish Students

The hearing of the charge of wounding two students of Scots College last April at Ariccia came to an end after a trial that lasted over eleven days (writes the Rome correspondent of the *Catholic Times*). When the defence opened some three days before the pronouncement of the verdict, the court was startled by a really extraordinary harangue of Simonelli in favor of one of the knights of the knife and razor. The President of the Court interrupted the lawyer—who, indeed, seemed to have lost control over himself—and ordered him in no gentle terms to confine himself solely to the case in hand; otherwise they could never hope to terminate the trial. This made some

impression on the lawyer, and he finished up by leaving in the breasts of nearly all present feelings of disgust for himself and his cause. The sentences, though pretty stiff, are considered by no means too severe for the crime. Cruciani was set at liberty as innocent; Andolfi received a sentence of imprisonment for five years and eleven months; Erbacci for three years and eight months; Marinelli for three years and thirty-six days; and Conti for one year and six months.

SCOTLAND—Chalices for the Holy Father

Forty-eight chalices have been subscribed for by Scottish women, and eight have been purchased by Lady Anne Kerr, so that in all fifty-six chalices will be presented from Scotland. Edinburgh archdiocese subscribed for 18, Aberdeen and Dunkeld for 10, Galloway for 3, Glasgow for 16—of which eight were supplied by Lady Anne Kerr; and Argyll and the Isles by 9—56 in all. The Scotch committee was composed of the following ladies:—The Marchioness of Bute, the Countess of Loudoun, Lady Herries, Lady Lovat, Lady Anne Kerr, Mrs. Edmonstoune Cranstoun, and the Hon. Mrs. Maxwell-Scott.

A Successful Function

A three days' bazaar, in aid of the training college conducted by the Sisters of Notre Dame, was opened in St. Andrew's Hall, Glasgow, on October 22. Lord Ralph Kerr presided on the first day, and the opening ceremony was performed by the Countess of Loudoun; Sir John Primrose presided on the second, and Lady Ninian Crichton-Stuart declared the bazaar open; and on the third day Lord Lovat opened the proceedings. Sir John Primrose, in the course of his speech on the second day of the fair, said that how much necessity there was for providing competent female teachers was shown by the fact that before 1894 that saintly man who had now gone to his rest—Archbishop Eyre—was convinced of the pressing necessity for improved facility for training, and for the equipment of the school, and he got the Sisters of Notre Dame—an organisation almost world-wide in its operations—to come to Glasgow and found a training college in 1894 with twenty scholars. To-day three hundred students occupied these large premises in Downhill, with the most satisfactory results. They had carried on operations with a capital outlay of over £50,000, and when it was reflected that they had not the advantage of any Government building grant, and further that the amount of Government grant in aid of the students was comparatively small, it would be seen how the organisation was dependent on itself, on the people, and on well-wishers for financial support. On Saturday evening, when the bazaar was closed, it was estimated that over £5000 had been realised.

SOUTH AFRICA—A South African Martyr

The Hon. A. Wilmot, a member of the Legislative Council of the Cape of Good Hope, who visited New Zealand last year, was received by the Pope recently. Mr. Wilmot urged that the Holy See should proceed to the canonization of Father Gonsalvo Silveira, a Portuguese, who died a martyr in Monatapa, the present Rhodesia, in the year 1534, and who will thus be the first South African saint.

UNITED STATES—Welcome to Cardinal Gibbons

Baltimore made a wonderful demonstration of regard and love for Cardinal Gibbons on his Eminence's return home from England. The whole city, without distinction of creed or politics, appeared *en fete*, and the city authorities unanimously voted that all city work should cease at noon. The Mayor of Baltimore and the Governor of Maryland, and Mr. C. J. Bonaparte, Attorney-General of the U.S.A., took a prominent part in the welcome extended to the Cardinal. In welcoming him at the railway station the Governor said: 'It must be a source of gratification to you that you are held in such esteem by the people of this Commonwealth, and, indeed, their great regard for you is as creditable to them, and as creditable to the State as it must be gratifying to you.' Not the least notable event of the welcome was the presentation of a loving-cup by a hundred prominent non-Catholic citizens, amongst them a Jewish rabbi and a Spiritualist. The Cardinal was greatly touched by this presentation and by the speeches made in connection with it. One of the speakers spoke thus: 'While not of your faith, and differing from your creed, as do most of the gentlemen here, yet as children of God we are here to attest to the great esteem in which you are held by all Baltimoreans, and to welcome you home. Your nobleness of character; your generosity of heart, the purity of your life, and your lofty ideals of citizenship entitle you to the esteem of all citizens of Baltimore.'

Death of a Bishop

The death is announced of Bishop Tierney, of Hartford, Conn., U.S.A., which took place rather suddenly

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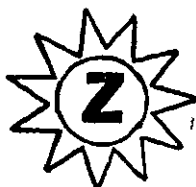


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from a stroke of apoplexy. He was a native of Cahir, County Tipperary, but emigrated in 1849 with his mother when he was only ten years old. He began his studies for the priesthood in Kentucky, but on the outbreak of the Civil War went to Montreal to complete them. He was ordained priest in 1866 by Archbishop McCloskey. While Rector of St. Mary's, New Britain, in 1893, he was appointed to the See of Hartford, Connecticut, where he had had fourteen years' fruitful pastorate, developing by his untiring energy the resources of the diocese to a remarkable extent. His death is sincerely mourned by the Catholics of Connecticut, while loving and tender tributes have been paid to his memory by many of the leading non-Catholics.

Returning to the Fold

A Chicago dispatch says that amongst one hundred and fifty persons confirmed in St. Mary's Catholic Church, Evanston, recently was the Rev. W. J. Granger, former pastor of St. Matthew's Episcopal Church there, who became a Catholic some time ago.

GENERAL

Religious Liberty in Turkey

It is fitting (says the *Catholic Times*) that the new Constitution which the Young Turks have won for themselves should receive the blessing of the Catholic authorities. Catholic missionaries have for a considerable number of years enjoyed a large measure of liberty in the Turkish dominions. They have been able to perform their religious duties freely, and any suggestions of a general character which they have made have been appreciated by the Sultan's subjects. Naturally, therefore, Mgr. Giannini, Apostolic Delegate to Syria, rejoices in the extension of freedom. He has just published a Pastoral Letter in which he expresses his gratification at the development of new sentiments of brotherhood amongst the inhabitants of the Empire without distinction of race or creed. The improvement that has taken place in the relations between the different classes will, he believes, open up a fresh era of prosperity. 'Arbitrary rule,' he writes, 'has ceased. The principal authority is the authority of the law which is equal for all. The new regime is accordingly a truly liberal one. Beyond what the law commands for the public welfare, the citizens are bound by no public obligations. They are free to take any initiative of their own or to attend to their interests in the manner they deem most suitable. Arbitrary government has been supplanted throughout the Empire by a regime of liberty.' A picture of rejuvenated Turkey which gives promise of progress and a brilliant future.

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An eminent physician says:—'Indigestion, gastritis, dyspepsia, or whatever name you may call it, is a disease that causes more suffering, pain, and misery than any other disease in the vocabulary of medicine—even more so than cancer or consumption, for these last are not one-thousandth part so prevalent, and when they do attack the body they must be soon cured, or death ensues, whereas in indigestion no cure or death may take place, but the sufferer drags out a miserable existence year after year. Frequently the sufferer has no idea what is the matter or cause of his wretched feelings. Indigestion is a hydra-headed monster that should not be neglected.'

Food, well digested, is the origin of strength; imperfectly digested, as in indigestion, it is the fruitful source of illness. Heart ailments, liver complications, kidney troubles, constipation, all follow indigestion just as surely as night follows day. In over 30,000 New Zealand homes Dr. Ensor's Tamer Juice is a regular standing and family friend. A few drops in a little water after each meal always ensures perfect digestion and regular work on the part of other organs. It can be taken by men, women, and children. Being composed of the active medicinal portions of roots, barks, and herbs only, it can do no harm to anyone. Dr. Ensor's Tamer Juice may be taken by old or young, weak or strong, and does good whenever taken. Sold in bottles, 2s 6d each, by all medicine vendors. The Tussicra Manufacturing Company, sole proprietors and manufacturers, Dunedin.

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Domestic

By MAUREEN

M.B.—Thanks for appreciative remarks regarding this column. The following recipe for mincemeat is probably the one you require. I also give two others which might be found useful.

Mincemeat.

Chop 2lb suet very finely. Stone and chop 2½lb raisins, clean 1½lb currants, peel and finely chop 2lb apples and ½lb lemon peel. Put all these ingredients into a basin, add four cloves, ½oz mace or mixed spice, the rind and juice of three lemons, and 1½oz chopped almonds. Mix all well together, pour over quarter of a pint brandy and quarter of a pint port or home-made wine, and tie closely down in jars till required.

For mincemeat, 1lb of suet chopped fine, 2lb apples chopped, 1lb currants, 1lb raisins, stoned and chopped, 1lb sultanas, 1lb granulated sugar, ½lb mixed candied peel, cut small, 1oz mixed spice, 1 nutmeg grated. Moisten with brandy, well mix, and then put in jam jars and cover until required.

An excellent and useful mincemeat can be made by the following recipe, especially in the country, where apples are cheap; but if they are too expensive half the given quantity can be used and bread crumbs substituted for the other half. Shred half a pound of suet, roll it, a little at a time, on a board with one pound of raw sugar, mix with it one pound and a half of apples, half a pound of raisins, half a pound of currants, two ounces of candied peel, all minced, one teaspoonful of ground ginger, one of mixed spices, and the peel and juice of a lemon. Take care that the ingredients are well mixed together, and if possible let the mincemeat be prepared a few days before it is wanted for use. The crust for the pies can be made as follows: Rub half a pound of lard into one pound of flour, make it into a paste with a gill of cold water. As this is a short crust as little water as possible should be used, and if well worked up the given quantity will be sufficient. Put paste on the board, roll it out to the required thickness, line greased saucers and patty pans with it, put in a liberal allowance of mincemeat, put on a cover, and bake in a slow oven forty minutes.

Rich Plum Cake.

Well line a cake tin with buttered paper. Cream together ½lb butter and ½lb castor sugar. Well whisk 5 eggs and add them gradually to the sugar and butter. Sieve together ¾lb flour, 1 teaspoonful baking-powder, and ½ teaspoonful salt. Add to the butter and eggs. Now stir in ½lb sultanas, ½lb glace cherries, ½lb finely chopped almonds, the grated rind of two lemons, ½oz powdered cloves, spice and cinnamon mixed, and either 1 gill of brandy or a gill of milk. Put into the tin. Place the tin on a baking-sheet on a layer of sand, and bake for two and a half hours in a moderate oven.

Christmas Pudding.

Chop 1lb suet very finely, mixing with it ¾lb flour. Make ½lb breadcrumbs. Clean 1lb currants and 1lb sultanas, stone and chop 1lb raisins, chop ½lb lemon peel, and 3oz sweet almonds and 1oz bitter. Skin them first. Put all these ingredients into a basin with 1lb brown sugar, add the grated rind of a lemon, one grated nutmeg, and a pinch of salt, and mix well. Well beat 8 eggs, add to them quarter of a pint milk and quarter of a pint brandy or home-made wine; pour this into the flour, etc., and stir thoroughly. Put into well-greased basins or moulds, tie well-floured cloths securely over, place in fast boiling water, and boil for not less than eight hours. After they are cold remove the cloths and tie down again with clean ones, and hang in a dry place till needed.

To Keep Cut Flowers.

In keeping cut flowers fresh an important rule is never cram the vase with blossoms. Many blossoms last a considerable time in water, if only they have a large quantity of water in the vase, and not too many stalks to feed on it. Some people like to arrange flowers in moss, but, though pretty, this is to be avoided, for it soon smells nasty, and absorbs a certain amount of the scent of the flowers.

Maureen

LILY WASHING TABLETS

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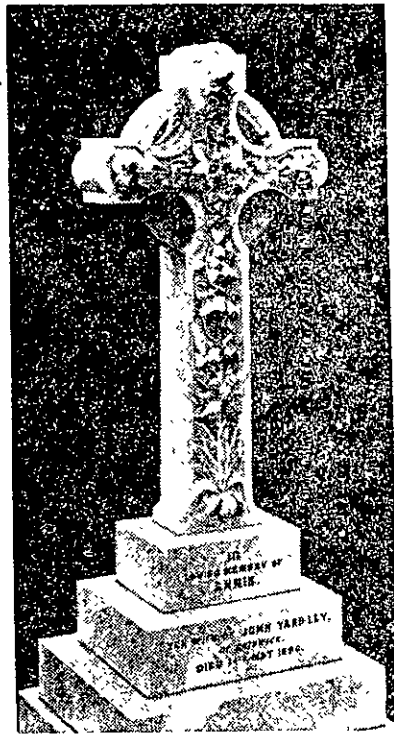
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For the cure of Eczema and Ringworm

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HAS effected MARVELLOUS Cures of the most STUBBORN and LONG-STANDING cases which have baffled the MEDICAL PROFESSION and PATENT MEDICINES.

PRICE—3s. 6d. per tin; all chemists and storekeepers.

Following is one of the many glowing Testimonials we are constantly receiving:—
"Otahuhu, Auckland, 15th April, 1908.—
TESTIMONIAL TO THE WONDERFUL CURE OF 'NOAH'S DOVE' OINTMENT—I had suffered from Eczema for 14 years. I was twice in the Auckland Hospital. It is now over two years since I left that institution, as I found they were doing me no good. I tried all kinds of ointments, lotions, and blood mixtures, all to no use. The pain was most cruel, and I often wished to God that I was dead. The day 'Noah's Dove Ointment' was brought to the door, I was on my knees; I could not put my legs to the ground. I laughed at them when they said it would cure me. I told the gentleman I had tried too many ointments, and I would try no more, as I had given up all hopes of ever getting well; but my husband would have me try one tin—it was on a Tuesday—and at the end of a week I was able to go about without a stick; and although it took several tins to complete the cure, it is now over 12 months since, and no sign of it coming back.—I am, thankfully yours, (Signed) J. MURPHY.—To R. White, Esq., Auckland." C877

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List of Winners in the Twelfth Half-yearly
Kozie Tea Cash Distribution

DECEMBER 7, 1908:—

ST. COLUMBKILLE CONVENT, Hokitika, £5.

Miss E. BROOK, MILTON, £5

Mrs. W. SEAMEN, Morven, £5

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Miss E. PALMER, Kumara, £3

Mrs. E. ADAMSON, Greymouth £3

Mrs. T. DAVIES, Barrytown, £2

Miss A. RYAN, Westport, £2

Mrs. B. FLANNERY, Ophir, £2

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Mrs. T. T. JONES, Kumara, £1

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Miss H. I. ADAMS, Lovell's Flat

Mrs. RIDSALE Oira

Mrs. F. H. SMITH, Greymouth

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Mrs. E. CRAMMOND, Ashburton

Miss I. MORRIS, Albert Town

Mrs. J. CARBIS, Waimate

Mrs. J. CAMPBELL, Wellington

And 36 Cash Bonuses of 5s. each.

Intercolonial

Rev. Brother Jerome, of the Patrician Brothers, Holy Cross, Ryde, is the oldest Brother of the Order. He has been half a century a Patrician Brother, and is 79 years of age.

The Mother Rectress of the Catholic Ladies' College, East Melbourne, received several presentations on the occasion of her silver jubilee. Amongst the speakers were Senator St. Ledger and Mr. B. Hoare.

It will be news to many of our readers (says the Sydney *Freeman's Journal*) to be told that Mr. Walter Callan (private secretary to our Governor-General) is a son of the late Mr. Philip Callan, M.P. for Louth—a name well remembered in Irish politics.

The Patrician Brothers decided to celebrate the centenary of the foundation of their Order by the erection of additions to their scholastic establishment, Holy Cross College, Ryde, which were blessed and opened on Sunday, November 29, by his Eminence Cardinal Moran.

According to the report which was presented at the first annual meeting of the Sydney Catholic Mission to Seamen the following good work was accomplished during the year:—Upwards of 1350 ships had been visited, having on board 6530 Catholic sailors; over 3000 Catholic sailors had been interviewed; and 974 parcels of literature had been left on board ships.

His Grace the Archbishop of Melbourne was received at the Vatican by the Holy Father during the last week in November. His Holiness expressed gratitude for the sum of £2100 received as Peter's Pence from the clergy and faithful in Melbourne. He also thanked Right Rev. Dr. Higgins, Bishop of Ballarat, for the sum of £1000, and Most Rev. Dr. Delany, Archbishop of Hobart, for a generous offering.

Very Rev. Athanasius Ryan, C.P., who at the Provincial Chapter of the Passionists, held in London last July, was appointed as Pro-Provincial in Australia, arrived at Port Adelaide recently (says the *Adelaide Southern Cross*). Father Ryan was born in the parish of Leighlin Bridge, County Carlow, Ireland. He commenced his studies for the priesthood in the famous monastery of Mount Melleray, before entering the Passionist Order. Previous to his present appointment he occupied the position of Rector in the Passionists' Retreat, Birmingham, England. Father Ryan was accompanied by Father Casimir Maguire, a native of Sydney, who entered the novitiate of the Order in Worcestershire eight years ago.

All over the Commonwealth and New Zealand (says the *Catholic Press*) the Christian Brothers have been working for forty years. There are 200 of them educating 8000 pupils in 45 distinct establishments, and they are notably successful. Their college in Perth produced two Rhodes scholars, while Nudgee, Queensland, produced another. Nor is there any paucity of applications from young men for admission to the Order. In truth, more applied than could be taken in—at least, the accommodation problem was paramount until a short time back. Mount Sion, at Lewisham, the central house for Australasia, was strained to shelter a limited number of novices, so a new novitiate and training college became an imperative necessity. It was opened at Strathfield on December 1 by his Eminence the Cardinal. The property, with house thereon, cost £4728, but a new wing had to be added, and alterations made, so that when everything is paid £12,500 will have been spent.

There was a genuine Catholic and triumphant ring about the speeches delivered at the annual meeting of the Australian Catholic Truth Society held in the Cathedral Hall on November 23, under the presidency of the Very Rev. Dean Phelan, V.G. (says the *Advocate*). Speaker after speaker rose in his place and eulogised the great work being done for the faith by this admirable organisation. Summarised, the speeches indicated the leading planks in its platform: 1. To spread the light amongst non-Catholics and Protestants. 2. To confirm Catholics in their belief. We use the terms 'non-Catholic' and 'Protestant' because, though they are sometimes employed to designate those outside the Church, they are not identical. By non-Catholics are meant those not belonging to any particular religion, and who have open minds; Protestants include the members of the various religious denominations.

'Catholic Marriages.' The book of the hour. Single copies, 1s posted; 12 copies and over, 8d each, purchaser to pay carriage. Apply Manager, 'Tablet,' Dunedin.

Science Siftings

BY 'VOLT'

Coldness of Ice.

It seems strange to think that some ice is colder than other ice. The term 'ice cold' always seems to signify a definite temperature. All water under similar conditions freezes at a certain definite temperature. But when the thermometer falls below that it continues to affect the ice, making it harder and colder. The test has been made by placing a piece of ice from the north and a piece of ice formed in the south near a stove together. The former took much longer to melt than the latter.

Carbon the Main Constituent of Plant and Animal.

The all-pervading element of life is carbon. It is the element in nature on which the life of every living thing, whether plant or animal, depends. The work we do, indeed, every movement we make, is the result of energy stored up in the organism, the energy being proportionate to the amount of carbon consumed. In its free state, carbon forms charcoal, coke, black lead, and diamond. In its combined state it is a necessary part of the flesh, blood, bone, and muscle. Carbon is the main constituent of plants, its percentage in wood exceeding that of the other elements of which wood is built; and it is also the constant component of the atmosphere, where it exists as carbonic acid gas. There is practically no limit to its sway. It is found in the stars and in almost every sample of water. The earth's crust contains vast quantities of it in chalk, limestone, and marble. Such diverse substances as explosives, dyes, fuel, foods, liquors, clothes, drugs, and printer's ink; the evil smells that arise from putrefaction and the odors of the most fragrant perfumes are all compounds of carbon, the element of life. The compounds of carbon number at least 60,000, the cause of their multiplicity being found in a peculiar property of carbon itself. Its atom is a wanderer. While other atoms usually are unwilling to combine even with those of their own kind, the carbon atom journeys far afield, uniting not only with itself, but other elements in endless different proportions.

Some Queer Trees.

The breadfruit tree of Ceylon is very remarkable. Its fruit is baked and eaten as we eat bread, and is equally good and nutritious. In Barbatu, South America, is a tree which, by piercing the trunk, produces milk, with which the inhabitants feed their children. In the interior of Africa is a tree which produces excellent butter. It resembles the American oak, and its fruit from which the butter is prepared, is not unlike the olive. Park, the great traveller, declared that the butter surpassed any made in England from cow's milk. At Sierra Leone is the cream fruit tree, the fruit of which is quite agreeable in taste. At Table Bay, near the Cape of Good Hope, is a small tree the berries of which make excellent candles. It is also found in the Azores. The vegetable tallow tree also grows in Sumatra, in Algeria, and in China. In the island of Chusan large quantities of oil and tallow are extracted from its fruit, which is gathered in November or December, when the tree has lost all its leaves. The bark of a tree in China produces a beautiful soap. Trees of the sapindus or soap berry order also grow in the north of Africa. They are amazingly prolific, and their fruit contains about 38 per cent. of saponin.

An Island in the Air.

Three miles south of the Mesa Encantada, in Mexico, is a splendid specimen of fantastic erosion—an 'island' in the air, a rock with overhanging sides nearly 400 feet high, 70 acres in area on the fairly level top, indented with countless great bays, notched with dizzy chasms. The greater part of the island overhangs the sea like a huge mushroom, and on the top stands a town which for artistic charm, ethnological interest, and romantic history has no peer. This little town of Ancoma is one of the most perfect types of the prehistoric pueblo architecture. Most of the houses remain of the type invented when every house must be a fort. One climbed a ladder to his first floor and pulled up the ladder at night, living on the second and third floors and using the ground floor as a cellar. Against enemies armed only with bows and arrows this was a fair defence. Comfort had to be sacrificed to safety. Nothing except the eagle sought such inaccessible eyries as these victims of their own civilisation. Because they were farmers instead of freebooters, because they had homes instead of being vagrants they were easy to find, and they were the prey of a hundred nomad tribes. With inconceivable labor this island town in the air was built and fortified. It was reached only by a mere trail of toe holes up the stem of the 'mushroom.' The age of the island is not known, except that it was already old in 1540, when the first explorer visited it and wrote an account of its wonders.

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Oak (picture panels) 19/6 to
45/-.

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SEASON 1908.

OTAGO CORN AND WOOL EXCHANGE, VOGEL ST., DUNEDIN.
To the Farmers of Otago and Southland.

ANOTHER Grain Season being at hand, we take the opportunity of thanking our many Clients for their patronage in the past, and to again tender our services for the disposal of their Grain here, or for shipment of same to other markets, making liberal cash advances thereon, if required.

Special Facilities for Storage, &c.—We would remind Producers that we provide special facilities for the satisfactory storage and disposal of all kinds of farm produce. Our Stores are dry, airy, thoroughly ventilated, and in every respect admirably adapted for the safe storage of Grain, being conveniently situated, and connected to railway by private siding. Produce consigned to us is delivered direct into Store, and is saved the loss and waste incurred in unloading and again carting into warehouses.

Weekly Auction Sales.—We continue to hold the regular Weekly Auction Sales of Produce as inaugurated by us many years ago, and which have proved so beneficial to vendors; and owing to our commanding position in the centre of the trade, and our large and extending connection, we are in constant touch with all the principal grain merchants, millers, and produce dealers, and are thus enabled to dispose of consignments to the very best advantage, and with the least possible delay.

Account Sales are rendered within Six Days of Sale.

Corn Sacks, Chaff Bags, &c.—Having made advantageous arrangements to meet the requirements of our numerous Clients, we can supply best Calcutta Corn Sacks, all sizes, and at the lowest prices. Also Chaff Bags, Seaming Twine, and all farmers' requisites at the shortest notice, and on the best terms.

ADVANTAGES.—We offer Producers the advantage of large Storage and unequalled Show Room Accommodation. No delays in offering. Expert Valuers and Staff. The best Service. The Lowest Scale of Charges. The Highest Prices, and Prompt Returns

Sample Bags, Advice Notes, and Labels sent on Application.

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CLEAN YOUR KNIVES EASILY

COMPLETE OUTFIT, 1/-
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The "Wizard" Knife Cleaner is the quickest, easiest, most thorough knife cleaner that you could use. It is composed of two boards, thickly lined, and attached at both sides with strong, heavy felt.

The process of cleaning is most simple! You place the knife between the felts, pressing on the upper board with the left hand, then draw the knife a few times through the felts, when it will come out thoroughly cleansed from stains, and beautifully bright on BOTH SIDES.

The "Wizard" does not soil the hands—cleans 8 knives a minute, and that with very little exertion to yours. If the cost with a tin of polish is just 1/- post free to any address.

Write to-day, instructing us to send you one. It means a big saving of time to you.

EDWARD REECE & SONS
Colombo St., Christchurch.

The Family Circle

DON'T MAKE WRINKLES DEEPER

Is father's eyesight growing dim,
His form a little lower?
Is mother's hair a little gray,
Her step a little slower?
Is life's hill growing hard to climb?
Make not their pathway steeper;
Smooth out the furrows on their brows,
Oh, do not make them deeper.

There's nothing makes a face so young
As joy, youth's fairest token;
And nothing makes a face grow old
Like hearts that have been broken.
Take heed lest deeds of thine should make
Thy mother be a weeper;
Stamp peace upon a father's brow,
Don't make the wrinkles deeper.

In doubtful pathways do not go,
Be tempted not to wander;
Grieve not the hearts that love you so,
But make their love grow fonder.
Much have thy parents borne for thee,
Be now their tender keeper,
And let them lean upon thy love,
Don't make the wrinkles deeper.

Be lavish with the kindly deeds,
Be patient, true, and tender;
And make the path that ageward leads,
Aglow with earthly splendor.
Some day, the dear ones, stricken low,
Must yield to Death, the reaper;
And you will then be glad to know
You made no wrinkles deeper.

A STORY WITHOUT END

There was a certain king who, like many Eastern kings, was very fond of hearing stories told. To this amusement he gave up all his time, and yet he was never satisfied. All the exertions of his courtiers were in vain. The more he heard, the more he wanted to hear. At last he made a proclamation that if any man would tell him a story that should last forever, he would give him a fortune and make him his heir. But if any one should pretend that he had such a story, and should fail—that is, if the story did come to an end—he was to have his head cut off.

For so rich a prize numerous candidates appeared, and dreadfully long stories many of them told. Some lasted a week, some a month, some six months. Poor fellows, they all spun them out as long as they possibly could, you may be sure; but all in vain; sooner or later they all came to an end; and, one after another, the unlucky story-tellers lost their heads.

At last came a man who said that he had a story which would last for ever, if his Majesty would be pleased to give him a trial. He was warned of his danger. They told him how many others had tried, and lost their heads. But he said he was not afraid, and so he was brought before the king. He was a man of a very composed and deliberate manner of speaking; and, after all requisite stipulations for a time for his eating, drinking, and sleeping, he thus began his story:

'O King! there was once a powerful monarch who was also a great tyrant. And, desiring to increase his riches, he seized upon all the corn and grain in his kingdom, and put it into an immense granary, which he built on purpose, as high as a mountain. This he did for several years, till the granary was quite full up to the top. He then stopped up doors and windows, and closed it up fast on all sides.

'But the bricklayers had, by accident, left a very small hole near the top of the granary, and a flight of locusts came and tried to get at the corn; but the hole was so small that only one locust could pass through it at a time. So one locust went in, and carried off one grain of corn; and then another locust went in, and carried off another grain of corn; and then another locust went in, and carried off another grain of corn; and then another locust went in, and carried off another grain of corn; and then another locust went in, and carried off another grain of corn; and then another locust went in, and carried off another grain of corn; and then another locust

went in, and carried off another grain of corn; and then another locust went in, and carried off another grain of corn—'

He had gone on thus from morning to night (except while he was engaged at his meals) for about a month, when the king, though a very patient king, began to be tired of the locusts, and interrupted the story with:

'Well, well! we have had enough of the locusts; we will suppose that they have helped themselves to all the corn they wanted. Tell us what happened afterward.'

To which the story-teller answered, very deliberately:

'If it please your Majesty, it is impossible to tell you what happened afterward, before I have told you what happened first.'

And then he went on again:

'And then another locust went in, and carried off another grain of corn; and then another locust went in, and carried off another grain of corn; and then another locust went in, and carried off another grain of corn—'

The king listened with unconquerable patience six months more—though he cut short the time of the story-telling—when he again interrupted his companion:

'O friend, I am weary of your locusts! How soon do you think they will have done?'

To which the story-teller made answer:

'O King! who can tell? At the time to which my story has come, the locusts have cleared away a small space—it may be a cubit, each way round the inside of the hole; and the air is still dark with locusts on all sides. But have patience, and no doubt we shall come to the end of them in time.'

Thus encouraged, the king listened on for another full year, the story-teller still going on as before:

'And then another locust went in, and carried off another grain of corn; and then another locust went in, and carried off another grain of corn; and then another locust went in, and carried off another grain of corn—'

At last the poor king could bear it no longer, and cried out:

'O man, that is enough! Take my kingdom; take anything, everything; only let us hear no more of your abominable locusts!'

And so the story-teller received a fortune, and was declared heir to the throne; and nobody ever expressed a wish to hear the rest of his story; for he said it was impossible to come to the other part of it till he had done with the locusts.

HOPE

The great orator, the great painter, the great poet, the great statesman—all are children of Hope. It was Hope that hung the lantern upon the ship of Columbus; it was Hope that brought Milton tidings of Paradise; it was Hope that waved the torch before Bacon as he descended into the dark laboratory of Nature; it was Hope that supported the steps of Newton when he wandered into the dim solitude of the unknown worlds; it was Hope that scattered the Persian chivalry before the eloquence of Demosthenes; it was Hope that sprinkled the purple hues of summer over the canvas of Titian, and breathed the solemn repose of heaven over the divine heads of Raphael. But Hope has yet a holier signification. Christian happiness is folded up in the bosom of Hope. In the home of the good man, indeed, that angel is never absent; in the darkness of winter, and in the bloom of spring, it is alike present to cheer, to comfort, and to exhort.

GOOD ADVICE

A boy was leaving home for the first term of college. 'There are just two things I want you to remember,' said the father at parting. 'First of all, do not be afraid to be yourself; your best self, and to stand up for your sacred convictions, no matter what the standard of your fellows may be. Be a digit, and not a cipher. Then don't hold yourself too cheap. Be chary about every man that beckons to you. Do not give yourself to the first company that bids for your society. Reserve your friendship for those who are really worthy of it. You are in the serious business of making a life; do not lightly undertake experiments.'

WONDERFULLY MADE INDEED

His doctors said he had an iron constitution.
His friends declared that he had nerves of steel.
His uncle thought he had a wooden head.
The girls all said he had a heart of stone.
His enemies declared that there was more brass in him than anything else.

LISTENING TO MUSIC

People who go to concerts and engage in conversation during the performance, to the annoyance of others, richly deserve to be called to account publicly for their offence, because, whether or not one enjoys the music, one has no right to spoil it for others.

At a certain concert, an exchange relates, a young man persisted in whispering loudly to the lady who accompanied him, telling her what the music 'meant,' what sort of a passage was coming next, and so on.

Presently he closed his eyes and said to his companion: 'Did you ever try listening to music with your eyes shut? You've no idea how much better it sounds.'

Hereupon a gentleman who sat in the seat in front of the young man twisted himself about and said gravely:

'Young man, did you ever try listening to music with your mouth shut?'

Thenceforth the silence in that part of the hall is said to have been almost painful.

FUNNY LITTLE ONES

Little Bertram had always longed for a live pet, but as he lived in an apartment building, he had to be satisfied with toy animals.

Later his parents moved to the country, and Bertram became the happy possessor of a kitten. He hugged it close and remarked, 'At last I am the parents of a living creature!'

Marjorie, aged nine, had not been having very satisfactory reports from school. Her father finally said, 'Marjorie, for the first hundred you get I'll give you a dollar.' Time went on and the reward could not be claimed. One day the child was taken violently ill. Her mother sent for the doctor. When he had gone Marjorie said, 'Mamma, am I very ill?'

'No, dear; your temperature is a little over a hundred, but the doctor thinks you will be all right in a day or so.'

Smiles broke through Marjorie's tears.

'Now, mamma, I can have my dollar. Papa said he would give it to me if I could get a hundred in anything.'

ODDS AND ENDS

'Young man,' said the pompous individual, 'I did not always have this carriage. When I first started in life I had to walk.'

'You were lucky,' said the youth. 'When I first started in life I had to be carried.'

The star pupil arose at the school entertainment to declaim his piece.

'Lend me your ears!' he bawled.

'Ha!' sneered the mother of the opposition, but defeated pupil, 'that's Sarah Jane Doran's boy. He wouldn't be his mother's son if he didn't want to borrow something.'

A fashionable Miss was 'coming out,' and her proud mamma was so excited over the fact that she proclaimed it, metaphorically speaking, from the housetops. Even the charwoman had it. 'You will be pleased to hear, Mrs. Moore,' said proud mamma, 'that Miss Flora "comes out" next week.' 'Well, mum,' replied the worthy washer, 'I am pleased. An' so does my husband! How long did Miss Flora get? William got six months!'

FAMILY FUN

A Funnel Pump.—Take a funnel and put it, large end downward, in a pan of water. By moving it up and down rapidly, the water will rise in the small end, and by practice may be made to spout a considerable distance. This experiment is better tried in the open air than in the house.

A Magic Ring.—This is a German idea. It is made as follows:—Cut a strip of paper two by fifteen inches. Draw a line on both sides along the exact middle. In order to distinguish between the two sides, indicate one line by dots, the other by dashes. Paste the ends of the paper together so that the centre line will be continuous, but join the dotted line to the line of the dashes. This will give a twist to the ring. With a pair of scissors carefully cut through the middle line all the way round the ring. How many rings there will then be you will see for yourself.

All Sorts

A peer cannot resign his peerage.

About one-third of the houses in Great Britain are lighted by gas.

Extreme heat is more fatal to human life than extreme cold.

The occupants of a balloon a mile high command a radius of ninety-six miles.

Fully one-third of the land in Great Britain is owned by members of the House of Lords.

There is said to be no record of the existence of the camel in a wild state.

The rafflesia of Sumatra is the largest flower in the world. It has five petals, each one a foot wide.

Only 6 per cent. of amputation cases result fatally at present, owing to the improvement in antiseptic surgery.

Some of the screws made for the use of watchmakers are so tiny that 100,000 could be placed in an ordinary thimble.

Among elephants both sexes of the African species have ivory tusks, while in Asia these are generally restricted to the male.

The two deepest water wells in the world are those at Buda-Pesth and at St. Louis, U.S.A. The former is 3180 feet, the latter 3840 feet deep.

In Italy there are cultivated every year 1,250,000oz of silkworm eggs, and there are produced 110,000,000lb of cocoons. Lombardy produces fully half of this total.

It has been computed that there are eight hundred millions in gold and jewels at the bottom of the sea on the route between England and India.

A Dunedin man whose bicycle was stolen from a stand in a right-of-way now politely asks the stealer to send for the pump and lamp, as he has no further use for them.

During the last year Canada drew upon the United States for 58,312 immigrants. Over 120,000 came from the Mother Country, and 84,000 from the Continent of Europe.

In some of the Austrian schools elocution is taught to a certain extent by the use of the phonograph, through which the pupils are made familiar with the famous speeches of history.

During a lecture at one of the leading colleges on the subject of 'Ventilation and Architecture,' the temperature of the room rose to a very high pitch.

'And now we will turn to Greece,' said the lecturer.

'So we will,' said one of the audience, wiping his brow, 'unless you open some of the windows.'

Rome a city of the Italian Kingdom (says the *Daily Chronicle*) was one thing, and Rome the capital of that kingdom was another matter. It implied the gradual loss of everything for which the educated world held Rome in unique honor. Unfortunately the modernising process is done in the last and lowest taste of architectural vulgarity. Rome is becoming not only a parody, but a very dreary and silly parody of Paris.

A nervous man took the chair, or rather was forced into it, at a political meeting in the North Island the other day. When the candidate for parliamentary honors had struggled manfully through a speech, which lasted nearly two hours, the chairman stood up and asked someone to propose 'a vote of thanks for the instructive speech to which we have so ably listened.' An able listener is not to be despised, but a patient one would be more at home on such an occasion.

The customs of old times are brought to mind when one visits Breadsall Parish Church, near Derby (says the *London Standard*). In this church is a set of chained books which are kept in an old oak desk at the eastern end of the north aisle. The desk is a double one, with hinged lids which can be locked. One recess contains Burnett's 'History of the Reformation,' published in 1679 and 1681, and the 'Works of Josephus,' printed in 1702. On the other side of the desk are 'Works of John Jewell, Bishop of Salisbury,' 1605; 'Discourses of Some London Divines,' 1694; 'History of the Early Martyrs,' 1687, by William Cave, D.D.; 'History of the Fathers to the Fourth Century,' 1683, by Dr. Cave, and 'History of the Apostles,' 1684, by Dr. Cave. Each book is attached to the desk by a light chain two feet long so as to prevent any unauthorised person from removing it.