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DUNEDIN, THURSDAY, JANUARY 7, 1909

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VOLUME XXXVII
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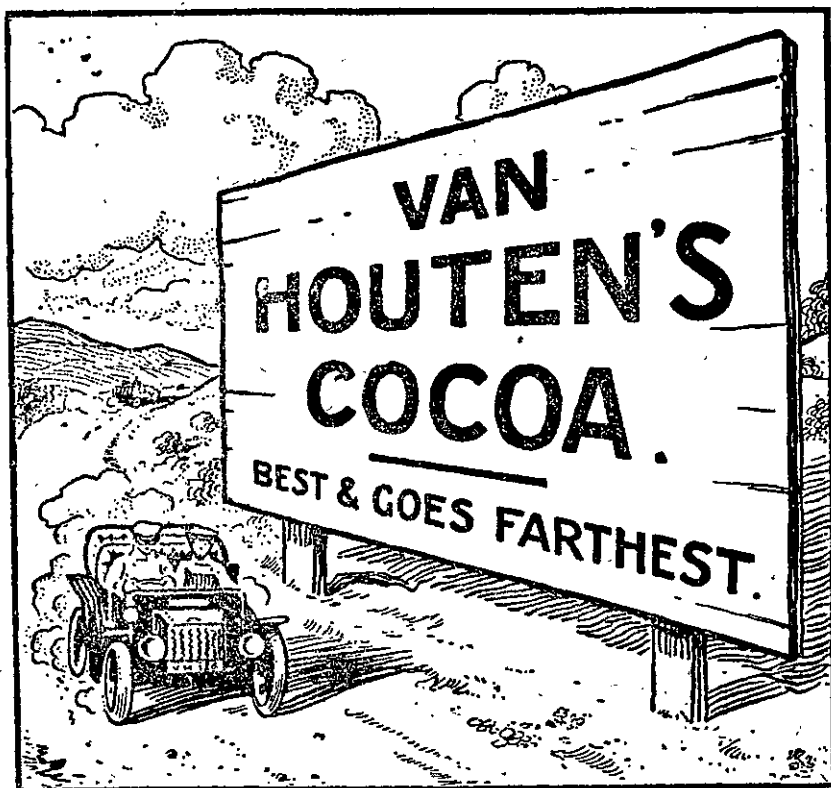
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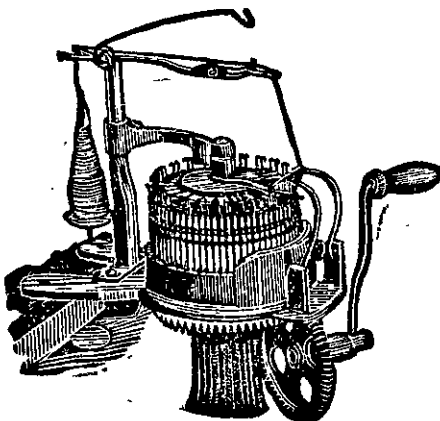
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GLEANINGS FOR NEXT WEEK'S CALENDAR

January	10, Sunday.	—Within the Octave.
"	11, Monday.	—Within the Octave.
"	12, Tuesday.	—Within the Octave.
"	13, Wednesday.	—Octave of the Epiphany.
"	14, Thursday.	—St. Hilary, Bishop, Confessor, and Doctor.
"	15, Friday.	—St. Ita, Virgin.
"	16, Saturday.	—St. Fursey, Abbot.

St. Ita, Virgin.

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

St. Fursey, Abbot.

St. Fursey was born in the west of Ireland, and was of noble parentage. He spent a portion of his life in England, where he founded a monastery, in the county of Suffolk. Passing over to France, he continued to labor zealously for the advancement of religion until his death in 650. The remains of St. Fursey are still preserved at Peronne, in the neighborhood of Amiens.

GRAINS OF GOLD

MY PRAYER.

My Lord, my God, I love Thee well,
My every grief to Thee I tell,
To Thy true Heart alone I bear
My every wish, my every care.
Exert, O Lord! Thy tender sway,
And, Saviour, teach me how to pray.

Let me not lay before Thy shrine
A thought or wish that is not Thine.
Let me not strive, all vainly still,
To bend to mine Thy sovereign will.
But, when I come to Thee to-day,
Dear Saviour, teach me how to pray.

Press Thy soft touch upon my soul,
I crave Thy sweet and wise control,
Unto my eager lips be given
The prayer that finds its rest in heaven.
Let me not turn, unheard, away,
Dear Saviour, teach me how to pray.

—Sister M. Gertrude.

To live content with small means, to seek elegant simplicity, rather than luxury; to be worthy, respectable, and refined rather than fashionable and rich; to listen to the stars and birds and flowers, and to the babes and sages with an open heart; to study hard and think quietly; to bear all cheerfully—do all bravely and await occasion—never hurrying and never speaking ill of another—in a word, to let the spiritual, unbidden, and unconscious possibilities grow up to the common, every-day duty—this should be the symphony of every true woman's life.

You owe a duty to the public; your rank and position have decided that for you. It is your vocation, and sins against the state of life in which God has placed us are the most inexcusable; you bury your talent; the misapplied expenditure of energy each day which is ruining you now, would be sufficient to pay all your true debts to God and man. You must also be sociable, friendly with persons worthy of your friendship, useful to society, full of discretion and foresight, well-informed about public affairs, and known to be so.—Fenelon.

Neither the noise of the city nor the quiet of the country can bring happiness or destroy happiness. All these things may contribute to happiness within him, but the germ of true happiness is originally within. The spark of that life which is the source of happiness is bred within the soul of man. It cannot be moved to act by any external indulgence or ill. The work must be done within. Health and wealth and fame may increase man's opportunities for usefulness in this world, but they will never of themselves produce happiness. The secret of happiness lies deeper than earthly possessions, poor health, or mental training. Real happiness lies deeper than all these.

The Storyteller

THE CABIN IN THE VALLEY

(Concluded.)

'On Christmas eve!' he said.
'On Christmas eve!' she murmured. 'On the eve that Life came, he looked in the face of death.'

'To-day he gave me life.'

'I fully believe it.'

'Helen, what can we do?'

'Nothing; what is there to do? You and I are of the younger generation—have different ideals. About us are primitive emotions. About us, in these mountains, rage passions as simple and as mighty as the earliest of men must have experienced before years brought civilisation. Barney Delaney represents this emotion and this passion, subdued by the religion of Christ.'

'The religion of Christ!' echoed her brother. 'There is, then, such a thing? Argue it out with me—I came home to you, Helen, to argue it out. For I have put you upon the one hand and her upon the other. I must see with your eyes or with hers. With her eyes and believe and take her into my life to bless it—oh, I know it will be to bless it!—or with yours and disbelieve and put thoughts of her away for ever.'

Again that radiant light welled up into her face and shone from it, and, seeing it this time, he marvelled.

'On Christmas eve,' she said, 'since that happened, I lose myself in contemplation of another sight.' She put her cheek close to his. 'Life, a tiny, flickering flame, came to that cabin in the valley—and death snuffed it while it fluttered. Life lingered on in her until death came again, and she joined her little babe. Ah! but Life comes again—a Life no death can conquer. Can you see it if I picture it for you? A strange man clad in strange garments, holding up his hands—and in them a Child—a Child—I wish I could describe that Child; but I can not, can not—' Her voice drifted into the silence and her brother, much moved, though he could not have told why, held her fingers tightly.

'Where was death, my brother, is Life, and it is calling us. In the person of that Child, Life is calling us. I know where it is to be found, and my heart responds to its pleading. Does yours?'

'How can I tell?'

'Come with me, then, and see.'

'Where?' he asked.

'To the cabin in the valley, where the Catholic priest offers the Sacrifice at midnight.'

The clock in the hall began to strike once more. Both waited until it sounded out the hour of 11.

'It is late,' said Michael Jordan, and involuntarily his glance took in the room and the glowing fire. 'The journey—'

'We read that the Mother of the Holy One travelled a far distance on this night, and laid her Babe in a manger, "because there was no room for them in the inn,"'

'I will go, Helen.'

She turned her face upon him.

'To argue against her you came to me? Brother, is there not enough disbelief in the world? Oh, is there anything, anything all around us but that one thing—disbelief? And when we find the freshness of morning, the spring of eternal joy, and can say with heart and soul alive, rejoicing, "I believe!" have we not worshipped at the source of that Life which comes to us this night?'

And again her tones thrilled him, and again he knew not why. He felt that she was leading him to heights hitherto unscathed, even attempted. He was content to be led, content to follow, for the sake of that within him which responded to her exaltation.

The one room of Barney Delaney's cabin looked meagre and spare and bare enough. The table had been moved aside. Big branches of evergreen were fastened rudely to the walls—the only attempt at decoration—and from the window the lamp shed a feeble light in the room itself, and directed the steps outside of those who were coming to midnight Mass. Once, indeed, this little room had been more comfortable and more homelike, but of all those things which Nora Delaney had treasured, her husband had kept none. Not an article, however simple, was left to remind him of her existence. No reminder was needed; the absence of them perhaps made his grief less poignant.

At the farther end, away from the door, an altar had been erected, the candles were lighted, the priest's vest-

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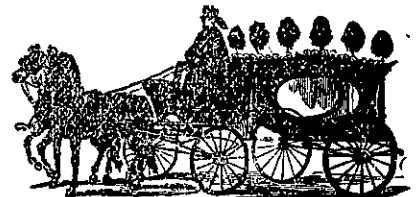
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J. McCORMACK Melville Hill Shoeing Forge.

ments lay across one of the stools. A bare place indeed to welcome the coming of the Child of Bethlehem, the Life-Bringer—as bare as was the manger which held His tiny form!

Father Maurice, the missionary, awaited his penitents in the inner room. They came out of it a little shamefaced; some of them. His own countenance was overcast, saddened. When all the confessions had been heard the priest emerged and proceeded to don his vestments. He turned—a splendid figure, his ascetic features, once, indeed, strikingly handsome, now worn by sleepless nights and fatiguing days. He gazed silently at the forty or fifty souls kneeling before him. Faulty, impulsive, headstrong, passionate, but still his people, through the bond of faith uniting him and them.

'My brethren,' he said, in a low, tired voice, 'before beginning Mass in honor of Him who brought peace upon this earth, I want you, each of you, to search your souls. Oh, try, at least try, to welcome Him with some faint reflection of that joy that was Mary's and Joseph's. Children of the Peace-Bringer, how have you set out this day to welcome Him who brings you peace?'

He turned to the altar, Barney Delaney, who served him, beside him. There were many there to whom the words seemed as so many darts of flame. *Introubo ad altare Dei*, he began, as the cabin door swung inward, and two figures, swathed in furs and great coat, entered, kneeling at the farthest extremity of the room. The Mass proceeded. No music, no burst of choral ecstasy, no pomp, no ceremony—nothing to denote the majesty of the Guest about to visit them. At the communion all but the two late comers presented themselves to receive.

The Mass was over, the prayers said, the candles extinguished. The man and woman arose and advanced somewhat hurriedly toward the priest. He looked up with surprise into Michael Jordan's face, listened to him a moment, and then nodded in assent. Michael Jordan turned toward the men, who stared at him wonderingly, and his keen eyes surveyed them.

'I am old Mr. Michael's son,' he said abruptly. 'I have not been here in eight years—fully that. By happy chance I have escaped the hands of those who would injure me. I have never injured you, and you hold in your memory a grievance I deplore. To-night my sister told me a sad and pitiful story. I don't know how you have been hurt by my father; but none has suffered more than Barney Delaney. I ask you, Barney Delaney,' he turned to him, 'to forgive me and mine any injury we have done you. I am not defending my father, nor am I criticising him. He has been a good father, a good man—I respect and revere him. You love the mountains—you are sons and daughters of the mountains; you would stifle in the cities. There is that much difference between his belief and yours as lies between mountain and city. But you must know that not all the Jordans are bitter against that which they do not comprehend.'

He held out his hand. Not for an instant did Barney Delaney hesitate. It was a glorious chance to put into practice the lesson Father Maurice had just preached—the lesson of love and humility. He placed his toil-worn fingers in those shapely brown ones and their eyes met. A murmur went through the room. Father Maurice, stood by, glad with a great gladness. He knew that now he need dread no further act of violence, for these men respected bravery, and old Mr. Michael's son had shown himself a brave man indeed.

'Is there no one—not one—to follow Delaney's example?' he asked.

Again the murmur and again the stir, then one sturdy fellow after the other advanced toward Michael Jordan. He shook hands with all, and wished each in turn a merry Christmas.

'Father,' said the young man, when the cabin began to empty, 'I don't know what I believe or why I believe it, only I am certain of one thing—that the Child of Bethlehem came down this night into your hands.' He hesitated. 'I'm not sentimentally inclined, my sister can vouch for that, but I would like to do something to show my gratitude for one resolution that I have been enabled to make—to look into the claims of the Catholic faith, and if I can accept them; to ask it to accept me.'

'I will leave that to Barney Delaney here,' said Father Maurice with a smile; 'it is not my doing. Under God, it is Barney Delaney's.'

'No,' said Barney huskily, 'tis a sign from heaven; 'tis a sign that God forgives me the black heart I had when Noreen died; 'tis a sign that I can go to my darling with clean hands—'

His voice broke. He turned aside. And now Helen Jordan looked at the priest with shining eyes.

'Perhaps it is a sign,' she said; 'a sign I have been praying for. I have not been satisfied to come to God alone—I wanted a companion. He will come, too, this

brother of mine; he will come. And before we go—your blessing, Father?'

The following Christmas eve old Mr. Michael's son travelled that way again. Erected close by the cabin in the valley was a pretty little chapel—his gift as a memorial of Nora Delaney. He and his sister Helen were baptised, and received the body and blood of the Child of Bethlehem at the midnight Mass. And the next day he was united to the gentle woman he loved, before the altar which faith had raised, their union sanctified by the blessing of the Church, in the presence of all the children of the Church in that region.

Was it their prayer which brought about the miracle—or the prayers of the new-made wife—or the prayers of the son and daughter—or of the priest—or of Barney Delaney? Rather, let us be content to think with Father Maurice that it was through the prayers of Nora Delaney herself, bright spirit, that the seeming impossible took place.

For old Mr. Michael himself knelt in the first pew.—*Benziger's Magazine.*

THE VOICE OF FAITH

Pere Julien glanced thoughtfully over his congregation; every one was present, from Raoul Debalon, his next-door neighbor, to Pierre Rouge and his parents, whose rice farm was fully three miles across the prairie. The bright weather had brought them all out, some on foot, some in rude carts and dilapidated buggies; others on little wild creole ponies, for which the countryside is famous. Mere Guimauve, in her flowing sacque and snowy sun-bonnet, dozed peacefully in her place; Brigitte, little Jean's pretty wife, was hushing her baby softly, and Pierre Lasson, with his head on his hand, stared between his fingers at Joyeuse, the blacksmith's daughter, who affected not to see him.

The priest's glance rested on them tenderly. He loved them all; they were very dear to him. He knew their weaknesses (for they were but human), but he also knew their underlying goodness and worth.

'My children,' he said, 'it distresses me very much to tell you that unless something can be done, unless the money can be raised to pay the 200-dollar mortgage on our church, we shall have to appeal to outside assistance. Now, it has always been our pride to be self-supporting, and it hurts me that at this late hour we need ask for help, readily as it will be given. How much better if we can bear our burdens alone.'

A ripple went over the congregation. Adolph Rimon, the richest man in Fosseville, stared ostentatiously through the window, determined not to have it thought that the demand was especially directed to him, and Madame Guimauve, stricken with sudden fear, clutched nervously at the handkerchief that held her little savings.

'Now, my friends,' continued the priest, aware of their uneasiness, 'I do not mean to ask you to give anything more; you have been very liberal, and I am not one to ride the willing horse to death, but we must have the money before next month. The man who holds the note has said it. Therefore, I propose to choose Sunday week as a day of special prayer. I shall set it apart for that purpose. The good Lord, who knows our needs, will not fail us. If we ask with faith it will be given unto us.'

The congregation slowly dispersed. They were simple people with an abiding faith in the efficacy of prayer, but hitherto they had asked for other things, for rain, for bright weather, for the recovery of a sick person, never for actual money. With all their confidence in Pere Julien they felt a little doubtful as to the result of his appeal.

Hiram Granger, the big oil man whose wells and derricks lay to the west of Fosseville, had strayed into the church that morning, and his expression during Pere Julien's address would have interested a student of human nature. Wonder, contempt, admiration in turn swept across his face. That any sane person could believe as the priest did puzzled him greatly. He looked from the pastor to the people, and in some of the sun-browned, listening faces saw the same faith reflected that illumined Pere Julien's countenance, but on others he read the doubt that had full possession of his own soul.

When he stepped out into the sunlight he found himself thinking of the little white church on the hillside where he had worshipped as a boy. He saw again the grey-haired preacher, the handful of earnest followers. He saw his mother, hollow-cheeked and thin; his father, worn with much toil. Yet they had been happy, these two; they had loved each other and found contentment amidst surroundings cruelly hard to the man remembering. But, after all, they had known happiness. Money, the loadstone of the present generation; had not been so all-powerful then, and perhaps—

BARGAINS BY MAIL

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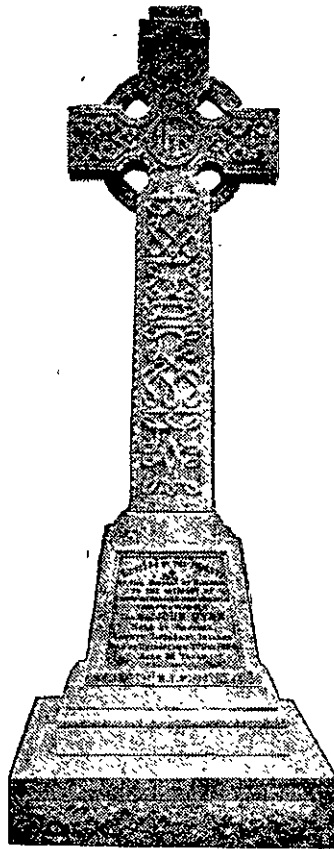
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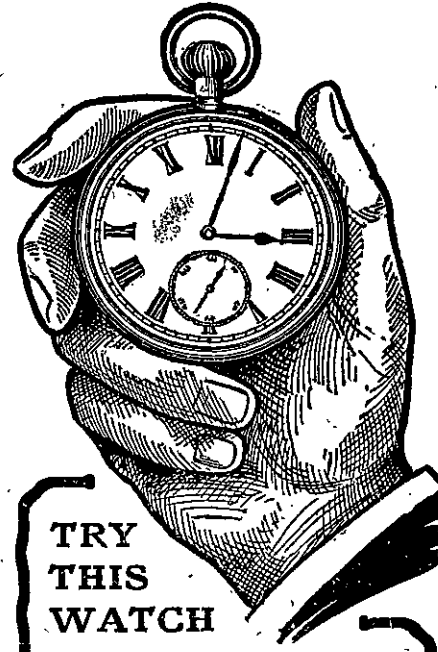
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'Bon jour, monsieur,' said a voice in his ear. 'I am glad to see you,' and Pere Julien held out a welcoming hand.

'I am glad to be here,' replied Granger. 'I shall come again.'

'Whenever you like, monsieur. I suppose'—tactfully—'you are very busy over at the wells?'

'Yes, we are expecting some of our big men down. They'll stop for a day in New Orleans, then come out here to see how the work is progressing.'

'They will be pleased, I know. Ah, Mme. Guimauve, how has the rheumatism been treating you? And you, little Jean and Brigitte—no need to ask how you are. Pierre, when shall we hear the bells ring for you?'

Granger rode slowly home, his mind shaken with unusual thoughts. The morning's experience and the unexpected voice of faith in an age given over to scepticism had set his memory to wandering to other days. The hard life of the last twenty years had covered over his nature with a layer of modern materialism, but underneath was the eager boy who had prayed at his mother's knee in far-off New England.

Sunday morning, the day of prayer appointed by Pere Julien, dawned bright and clear. The backbone of the winter was broken, so every one said. Pierre Rouge and his father had been ploughing all the week; Mme. Guimauve was setting out her tomato plants, and Joyeuse came into the church with a spray of peach blossoms to her white throat.

Meanwhile, over at the oil fields the Northern capitalists were smoking on the rude hotel piazza, after disposing of a moderately good breakfast. They were in high spirits, their visit having proved a success—the oil wells had turned out far better than they had anticipated, and the promise of a large return for their outlay had put them into an excellent humor.

Granger's stories, too, of the simple Acadian people, with their odd mixture of shrewdness and simplicity, interested them greatly. It was a phase of life with which they were unfamiliar.

'By George!' cried old Colonel Denham, his red face shining with amusement, 'you almost make us see those people. I verily believe I'd recognise Mme. Guimauve if I saw her.'

'And Pere Julien,' chimed in little Porter. 'Can't you just see him in his black gown and broad-brimmed hat, with his white hair streaming in the wind?'

'Would you like to meet him?' asked Granger. 'He's really a first-rate old chap. None of your sanctimonious kind, pulling a long face and teaching his flock that they're in danger of eternal damnation, but a cheery-souled, genial old fellow, who loves his joke and lives in peace and charity with all men.'

'Where does he hang out?' asked Ridgely, sending a puff of smoke over the railing. 'Anywhere near here?'

'A couple of miles. Tell you what, Jim' (as if the idea had just occurred to him, though in reality he had been gradually leading up to it), 'suppose we drive over to Fosseville, drop in at chapel for a few minutes, and, after lunching at the hotel, take the train for New Orleans?'

'Look here, Granger,' said the youngest member of the party, a man of millions, whom self-indulgence had made languid, aren't you rather letting us in for some thing? Doesn't seem to me a country priest can offer us very much in the way of entertainment.'

'Oh, let's go,' said the Colonel, rising. 'It will be something to tell Helen.'

The youngest member of the party made no further objection. If there was one person on earth whose good opinion he valued, it was the Colonel's daughter; and if a visit to Pere Julien could even remotely interest her, why, decidedly, it was worth the exertion.

Service was nearly over when the party of well-dressed Northerners, led by Hiram Granger, filed solemnly down the aisle. The congregation would have been more than human not to have shown interest, and consequently stared at the newcomers with a frank curiosity in no way bordering on rudeness.

Colonel Denham's white hair and handsome old face aroused their admiration, but it was the youngest member of the party, with his curly hair and listless blue eyes, upon whom the attention focussed.

Mere Guimauve, noting his expression, wondered compassionately if he were ill, resolving privately if she got the chance to suggest his drinking each morning upon rising a certain favorite tisane of hers, made from fragrant herbs growing upon the prairie. Brigitte, clasping her baby closer, dreaded the day when he would be old enough to go out into the world alone, and Joyeuse, peeping over Pierre's broad shoulder, marvelled greatly as the stranger's moody glance passed her by in an abstraction too profound to note her fresh young beauty.

'The time has come, my children,' said the priest, coming to the edge of the chancel, 'for that earnest prayer, that full unburdening of the soul of which I spoke to you last week. Sincere uplifting prayer, inspired by faith in a merciful and understanding Creator, and springing from the depths of our hearts, cannot fail of its purpose. Two hundred dollars is all we need to pay off our church debt, a small sum comparatively, and I feel sure that if we ask for it reverently and devoutly, with a trusting belief in God's never-failing tenderness, we shall not ask in vain. To your knees, beloved.'

One, two, three minutes passed. Colonel Denham bent awkwardly forward, chewed his moustache fiercely, bewildered in the sudden turn in affairs. Little Porter, down on his knees, repeated the Lord's Prayer earnestly. Ridgely, half amused and half dismayed by his own emotion, buried his face in his hands, following Granger's example, and the youngest member of the party, after one penetrating glance into the priest's rapt face, and impressed by the sincerity of all about him, leaned his arms on the back of the bench and, with downbent head, prayed the first prayer that had crossed his lips for months.

'Lord, be merciful to me, a sinner. Make me worthy of her love!'

Slowly the priest arose, the congregation, after a moment's doubt, rising also. The choir began a solemn chant, Pere Julien lifted his hands in benediction, and the service was over.

'I say,' whispered Colonel Denham, catching at Granger's arm, 'don't they take up a collection here? I'd like to give a trifle, just to show my goodwill, don't you know.'

'Just what I was about to say,' murmured Porter, while Ridgely's fat hand strayed to his breast pocket.

'There you are,' said the youngest member of the party, pointing to a box on the wall, with 'For the church' painted on it. 'Let's wait till the crowd gets out.'

A few minutes later Pere Julien joined them in his pretty garden, whither Granger had conducted his party. The old man's face was radiant; his eyes shone with a joy so pure that the other men were gratified to remember that they had undoubtedly inspired it.

'Gentlemen,' he cried, stretching out his hands, 'how can I thank you, how can I express my gratitude for the generous gifts that will enable us to pay our debts?'

'It was a privilege,' murmured the Colonel, reddening. 'Granger had been telling us of your work among the poor.'

'And of your kindness to all strangers as well as friends,' added Ridgely.

'Ah, the admirable Granger!' exclaimed Pere Julien. 'He knew we meant to pray for aid to-day; he heard me give out the notice last Sunday. Monsieur, I shall not soon forget you.'

The others turned and looked at Granger reflectively. It began to dawn on them their visit had not been as accidental as they thought, that (as the youngest member of the party had expressed it) they had 'rather been let in for something.' But while as business men they resented the trick, in the face of the old priest's delight they found it was impossible to be angry with Granger.

'How can I ever thank you?' repeated Pere Julien. 'We are very poor here, and it seemed at one time as if we could not pay our debt, but with faith one can move mountains.'

The youngest member of the party moved a few steps apart. He was stroking the leaves of a crimson rose caressingly, a rose whose perfume reminded him of the girl he loved, the girl who loved him, but had sent him from her until he should be man enough to cease idling and make something of his life.

'Take it,' said Pere Julien, breaking the rose impulsively; 'and tell me, my son, how I may repay you for what you and your friends have done for us to-day?'

'Pray that I may have my heart's desire,' he answered. 'It seems far enough from me now.'

'And the mortgage money?' said the priest smiling. 'This morning you would surely have said we stood no chance of raising it, and *voilà!*' He touched his breast significantly.

'You were more deserving than I, Father.' 'Courage,' said Pere Julien. 'If it be a woman's love, be worthy of her; have faith in her understanding and all will come well.'

And many months later, when by patience and courage he had won his heart's desire, the youngest member of the party, remembering Pere Julien's prophecy, sent him a special invitation to the wedding.

The priest acknowledged the courtesy by the gift of an Acadian basket filled with orange blossoms. On the bit of paper accompanying it he had written in his small, cramped writing:

'Said I not to have faith? God bless you, my children.'—*New Orleans Picayune.*

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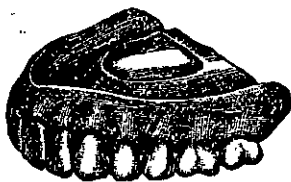
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Current Topics

For the New Year

In Bailey's *Festus* there are some lines which may be appropriately quoted at this early dawn of the new year:

'We live in deeds, not years: in thoughts, not breaths;
In feelings, not in figures on a dial.
We should count time by heart-throbs. He most lives
Who thinks most, feels the noblest, acts the best.'

The sequel of this thought is found in the famous hymn of Bernard, the twelfth-century French Benedictine monk of Cluny:

Brief life is here our portion,
Brief sorrow, short-lived care;
The life that knows no ending,
The tearless life, is there.
O happy retribution,—
Short toil, eternal rest!
For mortals and for sinners
A mansion with the blest!

If!

It would be both churlish and unfair to question the goodness of motive of those among our separated brethren who are casting about for schemes to bring into the school-lives of our State-trained children the fear of God which is the beginning of wisdom, and the love of Him which is its end. Unfortunately, the shy bud of pious wishes has not, thus far, grown into blossom or put forth fruit. Where so vast a field for good work exists, it is doubly unfortunate that our fellow-citizens of other faiths should fall into an inoperative habit of mind, and allow a chasm to separate their wishes and their powers, in a matter in which Catholics have given such an inspiring lead. 'Shingle Short' reproves as follows this habit of divorcing aspiration from activity, where a great good is waiting to be accomplished:—

'While, as for work an' such—Look here!
I guess the one success you do
Is *thinking* you're a-goin' to.
Oh, all's right then: looks good and sound,
An' plump, and regular all round—
Puff-ballish! Prove it, an' it's broke,
For all that good fat shape was—Smoke!

'If Protestant Churches,' says Dr. Lorimer (a New York Baptist preacher), 'were as interested in the education of their children as the Catholic Church is, there would be no religious problem in our country.' We (*N.Z. Tablet*) have been for years urging that if even one large Protestant denomination in New Zealand did, for the Christian education of their children, the half of what Catholics have been doing for a generation, the 'school difficulty' in this Dominion would soon solve itself. If! But what a mighty if! We have been humming this old melody in season and out of season. But it is a good old song, and deserves the 'encores' that it gets. The strains of 'Die Wacht am Rhein' ('The Watch on the Rhine') steel the heart of the German recruit and make his pulse beat high with love of the Fatherland. If we could only induce the leaders of our separated brethren to take up the note of our little unmetrical ditty, it might, perchance, move them at last to throw aside the torpor that holds them in its spell, to realise more fully their responsibilities to the rising generation, and to enter upon 'the strenuous life' for the Christian education of the little ones whom the Saviour has committed to their care.

Marrying

Because of rather trying experiences of wedlock, Socrates—and John Wesley—would never advise young men to marry. *Punch's* historic 'advice to those about to marry' was an emphatic 'Don't!' Max O'Rell contends that all men should marry—and no woman. An old Italian proverb discounts marriage with a beauty. So do sundry Dutch and German 'wisdoms,' while an ancient Rabbinical writing pronounces 'happy the man that hath a beautiful wife,' for 'his days shall be increased.' And a Russian advice to the young man about to marry is to take his life-partner by all means—and beat her with a hammer! The author of a now rare book, *Husbands and Wives*, written a century ago, discounts, from personal experience, the savage method of ruling the 'better half' of his household. 'You may,' said he ruefully, 'beat the devil into your wife, but you can never bang him out again'—a 'wisdom' which we commend to all whom it may concern. But marriage is the common lot. And its failures should not deter those whose course through

life should be run in double harness. So many men find marriage a failure because (say they) they have married the wrong women. We very often find that their wives have married the wrong men. Philip D. Armour, the millionaire organiser of the Chicago stockyards, gave some shrewd advice, in this connection, to young men, which we may appropriately quote at this season of marrying and giving in marriage. 'The young man,' says Armour, 'who wants to marry happily, should pick out a good mother and marry one of her daughters—any one will do.' For Catholic young men we further stipulate that mother and daughter shall be practical children of the Old Faith.

Bolivia

According to Disraeli's Young Duke, there is no greater sin than to be *trop prononcé*, or greatly exaggerated in praise or blame. During the course of the past year we dealt with sundry flagrant cases of the latter form of this 'greater sin'—namely, wild and exaggerated onslaughts upon Catholic persons and Catholic institutions. One of these was a high-pressure stream of vitriolic speech with which, in an Otago contemporary, a missionary, on a collecting tour in New Zealand, hosed the Catholic Church in far-off Bolivia. Our readers may recall how the accuser's readiness to fling dishonoring accusations was only surpassed by his significant unwillingness to make them good, and by the rather desperate character of his effort to keep from Otago readers the evidence (if any) on which a specific item in his story was alleged to have been based. One of the less bitter items of this 'missionary tale' from a far-off land was to this effect: that 'Popery' had never so much as raised its little finger for the education of the native race in Bolivia, and that the very 'first school for Indians' in all the history of that country was opened by the Government in July, 1907. We pointed out at the time that the *Statesman's Year Book* for 1906, 1905, and so on back to 1898 (how far further we could not say) clearly distinguishes the various elements in the population of Bolivia—whites and negroes (who are comparatively few), and Indians and *cholos* (half-breeds) who form the vast bulk of the population. We also added that the same publication (basing itself on Bolivian official and semi-official literature) states expressly that, for a long time past, there have been Catholic missionary and other schools 'for the rural Indian population.' The *Encyclopædia Britannica* (ed. 1906, vol. xxvi., p. 290) also mentions a number of Catholic missionary and other 'schools for rural Indians'; and so, likewise do a number of other publications that we were able to consult, for dates as far back as 1896. We have now before us a large volume written not later than 1905 and published by A. C. McClurg and Co., of Chicago, in 1906. It is written by Charles M. Pepper, while on a diplomatic mission through the Western South American republics, and is entitled *Panama to Patagonia*. On pages 304 and 305 we find the following statement in connection with the author's visit to the Aymará Indian town of Sicasica: 'I wandered into a girls' school, where the little maids were seated on vicuña skins, and, rocking forward and backward, were conning their lessons aloud while the woman teacher accompanied their sing-song, standing. . . . The primer was in Aymará [by far the most extensively spoken language in Bolivia], and seemed to correspond to Noah Webster's spelling-book.' The author (who is by no means well-disposed towards the Catholic faith) finds the Bolivian school system 'a creditable one' (p. 345). 'The Bolivian Government,' says he (pp. 339-40), 'has handled the Indian problem very well—much better than it has been handled in the United States.'

Here we find an Indian school, with Indian text-books, in full operation in Bolivia at least two years before the date assigned by the missionary for the opening of absolutely 'the first school for Indians' in all the history of that difficult country. We have not referred to the splendid work of civilisation and education which the Jesuits, the Franciscans, and the Salesians have done or are doing among the Indian peoples in every country of Central and South America—including the Mojos and the Chiquitos of the Bolivia of two centuries ago and more, and the red tribes-people of that country in the present-day. On these two latter subjects we hope to have more to say in detail at a later date. Bolivia has been styled, on account of its peculiar physical configuration, the Mexico of South America. From the point of view of the outside inquirer, it may be almost termed the Tibet of South America, on account of the slowness and difficulty of securing replies to correspondence. But even that difficulty will, in our case, be overcome in due course.

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tures in a series of articles published in 1907, and with 'spirit writing' and other such phenomena in our issues of December 10 and December 17 of the year that has just passed 'afay in the ewigkeit.' The practical conjurer who, like us, has followed the progress and the methods of this baleful form of charlatanism, smiles a low, wise smile, or (according to circumstances) develops a sense of impatience and at times of indignation, as he peruses the crude dogmatism of well-meaning Catholic and other writers who attribute to preternatural agencies a varied assortment of so-called spiritistic 'manifestations' that are produced by the arts of conjuring and 'hanky-panky.' Such, for instance, are the thousand-and-one methods of the 'spirit writing' which is made to appear on papers 'precipitated' from above, or held upon a table, or thrown under the table, or placed in locked drawers or in sealed envelopes, or on the insides of slates tied or screwed together and protected, in addition, with the magic bits of impressed red wax in which, in this connection, the non-conjuring public place such a touching but wholly unwarranted trust. The reader who perused the leading article in our issue of December 17 can hardly fail to have gathered at least a general idea of the wiles and ways by which these forms of imposture are played (usually for a consideration) upon the curious or gullible folk that pit their sweet simplicity and ignorance of conjuring against the illusionist skill that directs the phenomena of the séance stage or parlor.

In our issue of December 17 we likewise made a passing reference to the wiles of so-called 'spirit' photography. We are glad to find that Father Hull, the learned, cautious, and able editor of the *Bombay Examiner*, refers editorially (in his issue of November 28) to 'the untrustworthiness of even the photograph test in cases of alleged hypnotic and spiritistic phenomena.' Father Hull has, by the way, already dealt in an extremely sensible way with the Indian rope-trick, of which we read at times such curious descriptions. Mopsa says in the *Winter's Tale*: 'I love a ballad in print, a life, for then we are sure they are true.' The superstition that trusts to the inerrancy of the printed page endures, to some extent, in the hinterlands of thought in our day. But the infallibility of the photographic plate enjoys a much wider vogue in our time. It is, to many, something more tangibly undeniable than the unfailing truth which simple-minded Mopsa found in 'a ballad in print.' This overweening faith in the photographic plate has been pressed into the service of mediumistic charlatanism, as a supplement to the trust which unwary writers on spiritism repose in locks and seals and knots and in the gummed flaps of paper envelopes. The result has been a wide range of frauds—some clumsy, many clever, and not a few brilliant—which have been wrought upon thousands of persons through the medium of the photographic camera. It is true only in a very qualified sense that 'the camera cannot lie.' It cannot, for instance, be persuaded to give true color-values. And it can, within its narrow scope, be made to play numerous puzzling pranks, and (in the matter of 'spirit' photography, so-called) to work as cruel and heartless deceptions as any trick of 'materialisation' or of slate-writing in all the capacious repertoire of the professional medium. We have in our possession some droll specimens of trick photography. One of the *Scientific American* publications, issued at New York in 1906, gives working details of the double-exposure, the black background, and other methods of producing the most surprising effects by the aid of the camera. Thus, we may have, on the same plate, a photograph of (say) John Doe, or of a group of John Doe and his family, in two poses, at different distances. Or John Doe's wife may be made to serve John Doe's head, upon a platter, to John Doe sitting in hungry expectancy at the breakfast table. Or John Doe may be made to decapitate himself by sword or saw—his own headless trunk beside him, while his brain-box lies upon the floor or on a table or in his outstretched hand. Or Richard Roe (with or without a head) may be made, in a photograph, to wheel his own head along in a wheelbarrow, or to carve his own head upon a dish, or to look at a reduced figure of himself enclosed in a picture-frame, or a bottle or a block of ice, or standing, in the relatively diminutive stature of a pigmy or a Lilliputian, upon the outstretched hand of the larger portrait of himself in the same print. Or your photograph (as in cases before us) may show you as a bust upon a pedestal, or with two heads, like the god Janus Bifrons of ancient pagan Rome. Or the trick photographer may (by the multiphotographic process) put your image upon the plate, at one exposure, in five different poses. The general reader may gain some idea of the ingenious methods and the bewildering effects of illusive photography in general, and of some of the wiles of so-called 'spirit photography' in particular, from a perusal of Walter E. Woodbury's *Photographic*

Amusements (published by the Scovill and Adams Company, New York; in 1896), and by reference to Book V. of *Magic, Stage Illusions, and Scientific Diversions* (published by Munn and Co., New York, in 1906). But for the later and more recondite tricks and pranks and 'hanky-panky' of the camera, the investigator must apply (as the present writer does) to the leaders of the conjuring profession and to the few and far-apart photographers who, for amusement or otherwise, have made a specialty of the misnamed art of 'spirit photography.' The present writer knows personally of two first-class adepts in this craft—one in Sydney (New South Wales), the other in Chicago. Both alike depend entirely for their effects upon trick photography. The Chicago man's handicraft enables him to produce some marvellously clever illusive work. And we are informed, on apparently excellent authority, that his 'faked' 'spook' pictures are regularly used in spiritistic circles (by many, perhaps, in good faith) as evidence of the power of mediums to call spirits, at will, from the vasty deep.

We have digressed somewhat from the 'spook' photography which excited the distrust of our learned confrère of the *Bombay Examiner*. He quotes at length from an unstated source two of the many methods of the 'spirit' photographer—one of them the method of the double exposure. We give hereunder the substance of the quotation: 'The camera is now produced. For preference it should be a simple one of a well-known brand. If any member of the lady's family owns a camera it is an advantage to borrow the apparatus. This looks most convincing. The lady should now be seated at a piano and requested to play something while the camera is being made ready. When all is prepared the photograph [of the lady and the piano] is taken, the lady departs, and the picture is promised on the following day. When she has left the photographer calls in a friend. The friend should be wrapped in a white sheet, and made to stand by the piano. The pose should be artistic; the ghost should appear to be listening with the rapt attention peculiar to spirits. Now another exposure should be made on the same plate or film in the camera, which, of course, has not been moved since the first picture was taken. Some careful photographic judgment must be used at this point. Suppose the first photograph required an exposure of six seconds, the exposure for the white figure would be about one second. This short exposure of one second will have practically no effect upon the image of the lady, but it is advisable to remove anything white on the piano, such as a piece of music. Nothing now remains to be done but to develop the plate or film. When this has been done a most realistic spirit photograph will be the result. The "ghost" will not appear solid, but transparent, as all the details impressed on the plate by the first exposure will show through its vague figure. . . . Occasionally investigators have insisted upon buying the plates, putting them into the dark slides themselves, and watching the development. Even under these circumstances it is possible that tricks may be played. One photographer painted the inside of the dark-slide with a luminous preparation which made an impression on the plate before and after the actual exposure. This trick was very effective (until discovered), as the photographer was able to use plates that had been bought and marked by the investigator, who could be present during the entire operation from the taking of the photograph to the development.'

Thus far the *Examiner*. Two of the methods of 'spirit photography' are here described. There are others galore. And, as in the ingenious impostures of 'spirit' writing, nearly every new year sees a new method of extorting shakels from the weak-minded and the unwary by means of the camera that, in the popular estimation, 'cannot lie.' We may here refer to a few other of the commoner methods of perpetrating this cruel imposture. (1) While the sitter is serenely and unsuspectingly facing the camera, a 'pal' of the medium's or of the photographer's quietly appears for a few moments, suitably attired in ghostly draperies, behind the sitter. He disappears rapidly and silently, and, his image being under-exposed and somewhat out of focus, it presents in the print the fuzzy and shadowy appearance which 'touches the spot' with those who are impressed with this particular form of spiritistic 'manifestation.' (2) In regard to the first method described in the *Examiner*, we might mention that, in the second exposure of the plate, after the sitter has gone, the 'spook' is made to pose in a suitable position in front of a dark background. A magnesium or other proper light is thrown upon him. He is sometimes taken out of focus, but a more successful ruse practised by the 'meejum' or photographer is this: he places a fine piece of muslin gauze close to the lens of the camera—this gives the hazy, indistinct appearance which the art and craft of spiritistic

'It's selling well, because it's satisfying well.' Hondai Lanka Tea represents 'the most for the money.'

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

photography, for obvious reasons of prudence, usually desires. Sometimes this fraudulent exposure of the photographic plate is made before the sitter appears. The plate (left undeveloped in this case) retains, of course, the latent image. The same plate is used again to photograph the sitter, and, on being developed, presents, of course, two images—a sharp, clear one of the victim, and a faint one of the 'spirit,' through whose fuzzy and diaphanous form the sitter or his surroundings may be clearly traced. The very indistinctness of the 'spook's' features makes it, of course, difficult for the sitter to quarrel with the medium's positive statement that the 'spirit-form' is that of some near and dear one 'not lost but gone before.' (3) Fluorescent substances are also cleverly used in connection with 'spirit photography.' One of the substances favored for this purpose is bisulphate of quinine. This compound has one curious property that mediums have not been slow to exploit, to the bewilderment of their clients and the great profit of the charlatans. The bisulphate is almost invisible to the eye, but it photographs nearly black. The intelligent reader will at once realise the uses to which the substance can be put by a medium bent upon introducing a 'spirit form' into the portrait of a client. He paints the photographic background over with the compound, except in the places where he wishes the 'dead' to appear. And there, beyond the true focus of the lens, he allows to remain impainted just so much of the light background as will make a suitable 'spook' appear in the photograph. The part of the background that is treated with the fluorescent bisulphate of quinine will, as stated, appear almost black, while the 'spook' shaped part thereof, that has not been so treated, will appear of a lighter tint. A piece of white paper placed behind the sitter (say, against the background), and treated with the fluorescent substance, will, of course, serve the same purpose, at less trouble.

(4) A few years ago the *Australian Photographic Journal* described as follows another and rather novel method of producing so-called 'spirit' photographs: 'Take a negative of any supposed "spirit" that is to be represented, put it into the printing frame with the film side out; lay on the glass side a piece of platinotype paper with the sensitive side up; clamp in place the back of the printing frame and expose to the sun for half a minute. Now place in the printing frame the negative of another person to whom the "spirit" is to appear, and over it put the previously exposed sheet, film side down; expose to the sun for two minutes until the image is faintly seen; then develop in the usual way, and the blurred "spirit" photograph will appear faintly to one side or directly behind the distinct image. Sheets of paper with different "ghost" exposures can be prepared beforehand.' (5) We may add that pictures (paintings, drawings, engravings, photographs, etc.) are often used by the mediums for the purpose of photographing and projecting as 'spirit forms' into the portraits of their victims. Even the weasel has been known to sleep. And the imposture just referred to has been several times exposed by the lack of caution of the mediums in selecting well-known pictures (as, for instance, a famous portrait of Napoleon and a noted painting by N. Sichel) and making faint photographic reproductions of them do service as the counterfeit presentations of deceased persons that have come back out of the vasty deep to hold silent converse with their dear ones among the frowsy surroundings of the medium's séance parlor. We have before us a telling exposure of this kind of fraud by Mr. W. M. Murray, a prominent member of the Society of Amateur Photographers of New York.

This article has run into such length that space is not left to describe various other methods of 'spirit photography.' Much, for instance, might be written (6) regarding the methods of substituting for the 'honest plates brought by the sitter, 'spook' plates prepared in advance by the medium—and the same with intent to deceive.' Much, too, might be said regarding (7) the methods, old and new, of 'faking' plates, plate-holders, and the insides of cameras; and (8) we are assured that a wide range of imposture is made possible by the capacity to affect, by X-rays, a photographic dry-plate inside a camera without uncovering the shutter. We will merely conclude this rather lengthy, and somewhat random, description by a statement (for which we can personally vouch) that will enable our readers to estimate in some degree the wide possibilities of fraud which exist in connection with this matter of miscalled 'spirit photography.' (9) The writer of these lines is acquainted with every detail of what he believes to be a new method of impressing so-called 'spook' images upon a photograph. In this particular method (which is entirely by trick photography) the sitter brings his own plates, camera, and printing-frame. And these alone are used—there is no substitution. The sitter is,

moreover, invited to develop the plates, or to be present during the whole process of developing and fixing. Even under the microscope the developed plate shows no trace whatever of anything suggestive of a 'spirit form.' The sitter, moreover, may personally place the plate in his own printing frame, seal it securely, and be present during the process of printing. Everything seems fair and above-board and 'honor-bright.' But *gatta ci cova* (as the Italians say)—things are not what they seem; a piece of photographic conjuring, unseen and unsuspected by the sitter, has taken place; and the print from that innocent-looking plate shows a fraudulent 'spirit-form' beside or above or about the clearer image of the client. But that is not all. A second print from the same plate may show no 'spirit-form' whatever; a third may display quite a different 'spook' from the first; a fourth may print yet another or none at all; and so on. The whole method is within the power of a photographer of very ordinary skill in his profession—plus a little knowledge of, and practice in, a ruse of the 'hanky-panky' order. In the skilled hands of an artist, it would, moreover, permit of a reasonably wide range of even more than mere fuzzy resemblances as between the alleged 'spirit-forms' and the portraits of persons that have actually lived. All this would depend upon the artist's memory of faces, his stock of portraits, and his skill in delineation. For this feat (or freak) of illusive photography, there is no need of the contraptions described in a previous paragraph from the *Australian Photographic Journal*. Should our hope of throwing into book form our thoughts upon the general subject reach fruition, we shall illustrate and describe some of the curious pseudo-spiritistic phenomena of which this freak of illusive photography is capable. Otherwise, we shall be willing to describe the method to Catholic writers who may be desirous of honestly investigating the width and the depth and the height of fraud and imposition which are possible in connection with so-called 'spirit photography.' Satan can, of course, dip his sable finger into many a pie. And (as frequently stated by us) there occur at times (though very rarely) in non-mediumistic spiritism phenomena which do not admit of a natural explanation. But both common sense and a well-known principle of Catholic practice (to which we referred in our issue of December 17) alike forbid attributing to a preternatural source so-called spiritistic phenomena which not alone may be, but are, reproduced and even surpassed by such purely natural means as the tricks and wiles of the illusionist. It is not, we think, known—or at least it is very little known—that projection by a good magic lantern forms a ready and serviceable means of exposing a considerable range of 'spirit photographs.' A lantern slide or transparency is made from the suspected negative (the negative is vastly preferable to a print for this purpose, as the print gives a fainter and 'flatter' image, and even this is considerably marred by the grain of the photographic paper appearing in an exaggerated form upon the screen). The transparency is projected with electric or lime light on a white screen (a smooth, white wall, if of sufficient size, is still better). The larger the projected picture, the better, so long as the clearness of the image is maintained—say, twelve to sixteen feet square. Enlarged to this extent, good photographic transparencies of séance 'spirits' will often (as when taken from masks, prints, engravings, paintings, wash-drawings, etc.) afford interesting and instructive revelations of mediumistic methods.

In this connection we may quote the following extract from Dr. Marcus's *Monism* (English Translation, p. 69) on some of the phenomena of mediumistic spiritism: 'Against the reality of the ghosts cited by the spiritists may be mentioned the senseless actions by which they manifest their supposed presence. One notes the meaningless, childish behaviour of the so-called spirits, whose intellect is satisfied by throwing about kitchen pans or other articles in use, and such idiotic proceedings. Samuel's ghost, when summoned by the witch of Endor, at least behaved reasonably. And if it should be said that during their lifetime on earth these spirits were of a low type—rowdy fellows—whose progress consists in this, that they may now in the astral body frighten people with harmless jokes, still it is very curious that it should be just these fools of whom we receive reports, never of an earnest ghost with whom we could exchange an intelligent sentence.'

The Right Hon. Christopher Palles, Chief Baron of the Exchequer in Ireland, who has passed his 76th birthday, is easily the doyen of the judiciary in the United Kingdom. It is 33 years since Mr. Gladstone appointed him to the office of Chief Baron, which he was destined to be the last to fill. His long career on the Bench has been marked throughout by great ability, dignity, and independence.

'I wish ye weel' A box of Hondai Lanka makes a splendid Christmas greeting. A substantial gift!

'Begin the New Year right!' Commence using 'Hondai Lanka' Pure Ceylon Tea—delicious and most economical.

THE CHURCH IN NEW ZEALAND

MEMOIRS OF THE EARLY DAYS

(Contributed.)

WESTLAND GOLD DIGGINGS.

(Continued.)

Leaving Try Again, Father Binsfeld started for what was then the centre of this group of mining places. On the way he called at Callaghan's, another small diggings upon high terrace land. This had to be done on foot, making his way through mud and streamlets as best he could, but the terrace had to be ascended by literally crawling on all fours and by pulling oneself by the aid of tree roots. Late in the afternoon he reached his next station. This was an alluvial digging in a dense forest and in full working order, as was evident from the number water-races met with on nearing the place. On arriving at the hotel the proprietor's welcome was the reverse of cordial, neither was the reception of the miners very encouraging, for reasons that need not be entered into here. Next day Mass was well attended, although it was a working day, and the good pastor left with an easier heart than when he came. He now retraced his steps down the Grey River Valley to No Town. This had been a populous centre for a few years, but like Try Again he found it deserted and desolate, only a few straggling claims being worked, almost the whole mining community having moved on further afield. The following day being Sunday Mass was celebrated, with but few in attendance. Later on he moved onwards towards a more recently discovered goldfield. A blazed track, through a dense and swampy forest, marked the way. This meant simply a projected track without any formation, the direction being marked either by a chip cut from the bark of a tree or a broken down branch. This was not an easy task, and one requiring time and patience to make headway over a spongy ground, filled with water and thickly covered with bush, or along the stream of a creek running between high and narrow banks. To keep in the right direction in this maze was the first thing to be kept in mind, but a lookout for the horse's safe stepping place was quite as necessary. One had to lay flat down on the horse's neck to pass under projecting branches, and whilst the attention was thus divided in different directions off goes the hat, brushed away by the branches, or the whip is torn out of the hand in like manner. Towards sunset an opening in the forest revealed the locality of the new El Dorado, which had the appearance of a small canvas township, the dwellings being in cottage form and covered in with canvas from roof to ground. Dismounting and taking off the saddle, no sooner was the bit removed from the horse's mouth than he turned round and made for the wilderness. It took more than a week to find him again. A packer returning to Greymouth allowed Father Binsfeld to join him on one of his horses, and thus he got home and ended his first journey to the diggings. Going over the same ground some months later those places where his mission in the first instance had been fruitless now proved a veritable stronghold of the faith. From then onwards his work on the goldfields of the Grey district turned out to be the happiest part of his missionary career in New Zealand and elsewhere.

Father Columb.

On my return to Greymouth, states Father Binsfeld, I found Father Columb installed at the presbytery as parish priest of the mission, a position I did not in the least begrudge him. He was my senior, and I had known him in England, and knew that in a short time he would prove the right man in the right place. For seventeen years he had been in charge of the small but comfortable mission of Romford in England, where he was in continual intercourse with leading Catholic families, such as Lord Petre's. Hence, on his arrival, the people, on account of his easy and refined manner and way of speaking, looked upon him as a real English gentleman. That he was master of the English language was proved in conversation and in the pulpit. He had no experience of what was meant by 'roughing it' on the diggings. The life of the digger was passed in mud and water all day long, dressed only in a pair of moleskin trousers; a stout pair of water-tight boots, and a flannel shirt. Civilization, as far as good manners, good habits, thriftiness, sobriety, etc., as a general thing were concerned, was at that time at a low ebb. This was not surprising, considering that the gold-mining population was a gathering of people composed of many nationalities. Father Columb took at once his stand against the prevailing disorders, and he was the man for it. People somewhat feared for the result, but he had great knowledge of men, coupled with tact and

sympathetic feeling for the failings of the poor and ignorant. With these qualities he soon worked himself into the right groove of his position; he proved, as at first predicted, he right man in the right place, and won the esteem and respect of all. His first move in the parish was the purchase of a house which he turned into a school. This property was unfortunately later on washed away by the river whilst in flood. He delivered a series of able, original lectures on education, which were followed by a second series on the vice of intemperance, full of illustrations of what was going on around him, and a scathing denunciation of the fearful disorders on the West Coast of those days. In the meantime he carried on a regular house-to-house visitation of his parishioners, and by these various means gained the full confidence of and entire control over his people. They were proud of him.

The Miner and His Haunts.

Whilst Father Columb was thus engaged in Greymouth Father Binsfeld followed his favorite occupation of living and moving among the diggers up country, which he found delightful and most congenial. There was first the novelty of a new unopened country, rugged in every direction, resplendent in scenery, and so unlike any other territory he had yet seen. The very dangers of travelling carried with them a feeling of pleasure gained by adventure. Then there was the life of the diggers, so full of interest. There were thousands of men scattered in smaller or larger numbers all over the wilderness, and at times in almost inaccessible spots, where the horse had to be left behind, and the priest had to carry the saddle-bag containing the vestments, etc., on his shoulders to reach them. Dressed in the proverbial moleskins; flannel shirt, and a pair of boots of the strongest material, the soles of which were mostly of iron, the miners stood in mud and water all day long and all the year round, washing away, by hydraulic power, high terraces or the face of mountains, great forest trees and rock-like masses of stone coming down in quick succession. But this was only a preparation to lay open the substratum of gold-bearing ground, which consisted of earth, sand, and gravel. The whole of this was dug out and thrown into a water-race, and thus the gold was separated from all alluvial matter. Sometimes the ground would be rich, and a man would make £10 to £14 a week, but these were exceptions; generally it would be less, and in numberless cases it turned out a 'duffer,' and the men who had worked together would dissolve partnership and disperse. Butchers and storekeepers, who had supplied them, would in such cases share the ill-success, that being an understood and arranged custom between diggers and their suppliers. It was the frequency of such failures that verified the strange anomaly that, on the whole, the expense of getting the gold cost more than it was worth. The diggers generally worked their claims in small companies of four to six men. These would for the time being live together, their common expenses being defrayed out of the return of the claim, and the surplus divided in equal parts among them. Their meals consisted of beef, black tea, and 'damper.' These were as a rule the only articles of food that could be conveyed to them for want of communication. When Father Binsfeld was their guest he would receive a liberal portion of these luxuries. As long as the diggers worked they were industrious and orderly. They had to keep to their claims, as absence from them, except on official holidays, gave anyone the right to 'jump' it, and make it his lawful property. Though they were a gathering of all nationalities, they lived and toiled together in harmony, and entertained fellow-feelings one towards another. The Russian 'Charley,' the Norwegian 'Jensen,' the German 'Michael' felt themselves as much at home as 'Pat' or 'Tommy.' They had an *esprit de corps* among themselves; they formed a class apart—a fine lot of men, independent and proud of their position. The whole range of society had their representatives among them, from the nobleman, the university man, and the clergyman, down to the ordinary working man. 'What pleasant nights were spent among them when time allowed me,' states Father Binsfeld, 'to admit scholars to my hut, and to hear quotations from Virgil, Horace, Homer, etc., longer and more varied than I could recite, or to hear them speak as learned men on a variety of interesting subjects. On the whole, they were a class of men one could not help liking and admiring, on account of their good-natured dispositions. Two serious evils they were, however, subject to especially. Gold-fever was one of them; that is, they thirsted after riches, and when they had earned sufficient capital to retire and enjoy ease and comfort, or engage in some other pursuit, they would invest all they had in greater mining undertakings. These generally turned out failures, and then, penniless once more, they had to begin life again. The other evil was far more deplorable. In selling their gold at the bank the diggers would get their pockets filled with loose bank notes; with these they would go to a drinking saloon,

where all would be spent in drunkenness and disorder. In this state of intoxication they would often let their pound notes drop on the floor, from where the money was not infrequently picked up and kept by the attendants under the plea that if they did not annex it others would do so.

(To be continued.)

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

January 2.

His Grace the Archbishop will open a new oratory at St. Bride's Convent, Masterton, on Sunday, January 10.

Mr. L. A. Frost has been appointed a member of the Executive of the Wellington Catholic Club, vice Mr. B. Leydon, resigned.

There was Exposition of the Blessed Sacrament at St. Joseph's, Buckle street, on Sunday from the last Mass till Vespers, at which the usual procession took place.

Keen interest is being taken in the wool sale to be held in Wellington on January 8, as it is expected to be the largest ever held in the city. The catalogues will comprise close on 17,000 bales.

Mr. B. Leydon, who was till recently a prominent member of the Catholic Club, and left Wellington to take up a Government position at Marton, has now been transferred to the King Country.

The monthly meeting of Thorndon Women's branch of the Sacred Heart Association was held in the Basilica on Wednesday, December 30, when there were about 200 present. The Rev. Father Peoples gave an instructive discourse on the Blessed Virgin Mary, and his Grace the Archbishop officiated at the Benediction.

Among the many visitors to the Catholic Club during the Christmas holidays were Messrs. Keogh and J. M. Murphy. The former, who arrived from Pretoria (South Africa) by the s.s. Morayshire, is a journalist, and intends making his home in Wellington. Mr. Murphy is the popular president of Wanganui Catholic Club.

The members of the choir of the Church of the Sacred Heart, Thorndon, met recently to bid farewell to Miss Evelyn Henderson, who is leaving Wellington for South Africa. In presenting Miss Henderson with a gold bangle from the members of the choir, the Hon. R. A. Loughnan, M.L.C., referred to their departing comrade's eight years of sterling work in the choir, of the esteem in which she was held, and of her untiring enthusiasm in matters relating to church music. On behalf of the members he wished her bon voyage to her new home, and expressed the wish that her services there would be appreciated as much as they had been in Wellington.

A wedding, which created much interest throughout the Hutt Valley, took place at the Catholic Church on Wednesday, December 30. The contracting parties were Miss Margaret McGrath, second daughter of Mr. John McGrath, of Taita, and Mr. W. H. McMenamin, eldest son of Mr. J. McMenamin, of Lower Hutt. The ceremony was performed by the Very Rev. Father Lane, assisted by the Rev. Father Walsh. The bride's wreath and veil, trimmed with Limerick lace, were gifts from the Sisters of St. Ursula's Convent, Cork, Ireland. The bridesmaids were Misses Mary McGrath, Etta McMenamin, Amy McParland, and Ivey Dunphy. After the ceremony some three hundred and fifty guests assembled at the residence of Mr. McGrath, at the Taita, where the wedding breakfast was partaken of in a large marquee.

The annual picnic and sports held at Very Rev. Father Lane's grounds adjoining the Lower Hutt Catholic Church were very enjoyable. About 2000 persons were present. Amongst the visitors were Rev. Father Hickson, S.M., Sir Joseph and Lady Ward, Colonel Collins, and other prominent Catholics. A splendid programme was provided. The excitement of the day was on the tug-of-war between eight aside teams from Hutt and Wellington, which after a strenuous pull in the final was won by the former team. The Hutt Brass Band was in attendance, and gave some splendid selections. The success of the picnic was due to the untiring efforts of the committee and the secretary (Mr. J. Rodgers). On Monday evening, December 28, a social gathering and concert were held in the Town Hall, Lower Hutt, as a supplementary function to Saturday's sports and picnic. There was a large attendance. Mesdames Casey, Hayes, and Sullivan, assisted by a number of others, were in charge of the refreshments. The

executive and Messrs. J. Hayes and C. O'Brien worked hard towards the success of the gathering.

On Christmas Day services at St. Gerard's Church of the Redemptorists, Hawker street, were well attended. There were three Masses celebrated, and at 10.30 Solemn High Mass was celebrated by the Very Rev. Father Clune, C.S.S.R., assisted by the Rev. Fathers McDermott and Lowham. The choir of St. Gerard's, under the conductorship of Mr. F. J. Oakes, sang Abbe Lambillotte's Mass in D, and were assisted by several members of the Wellington Professional Orchestra. The Rev. Father McDermott preached a short sermon on the feast of the day, and at the conclusion of the Mass the Very Rev. Father Clune from the altar thanked the choir and orchestra for their very fine efforts. He remarked that the choir had only been in existence for some six weeks, and the production of such a fine Mass in so finished a manner reflected the highest credit upon the members and the conductor, Mr. Oakes.

At the fete held in the Home of Compassion, Island Bay, on Christmas Day there were two bountifully laden Christmas trees—one in the boys' and the other in the girls' ward. Amongst those present were the Very Rev. Dean Regnault (Provincial), Fathers Hickson, Venning, and Rev. Father Forster, S.J. In the afternoon a musical entertainment was given by Misses Davis, D. Guise, Ruby McDonald, A. and R. Siegfried, Eileen Ward, and Wilson, Miss Putnam playing the accompaniments. Several selections were given by the Battalion Band. Afternoon tea was dispensed by the committee, consisting of Misses C. Guise, F. Guise, Eileen Ward, and Messrs. C. McDonald, G. Wright, and A. A. Amodeo (secretary); assisted by Miss R. McMilligott and Mr. W. Wright. Rev. Mother Mary Aubert took the opportunity of thanking all who had given their services in making the lot of the inmates of the home happier and brighter, and was pleased to see that their efforts had been attended with success. The secretary (Mr. Amodeo) wished to thank all who had contributed gifts, etc., to the home during the Christmas holidays.

The annual gathering of the Wellington Catholic Club at the Marist Brothers' School on the evening of December 21 took the form of a reunion between the old boys of the school and the Marist Brothers. The festivities (says the *New Zealand Times*) also included congratulations to Mr. J. E. Fitzgerald on his candidature for the Wellington Suburbs seat. There was a very large attendance. The presence of Archbishop Redwood gave full recognition to the work of the club. He was supported by the Rev. Father Hickson and Rev. Father Venning. The Hon. R. A. Loughnan, M.L.C., was amongst the visitors. The chairman (Mr. A. H. Casey) stated that events had arisen at the last moment to prevent the Ven. Archdeacon Devoy, the Very Rev. Father O'Shea, and Mr. Martin Kennedy being present.

Mr. J. J. Devine, speaking to the toast of 'Catholic Education,' gave a resume of what had been done in the way of providing Catholic schools for the past thirty years.

His Grace the Archbishop, in replying, said that the Catholics had obtained the only real and solid system of education in this Dominion. Man's education ought to be in accordance with what he was made for. Every man was made for a supernatural end. If they did not educate a boy or girl to that end it was a great mistake. That was what the State education in New Zealand did not do. The system was lopsided. The system of Catholic education in New Zealand was such that a young man could be educated up to the university on Catholic lines and in a Catholic atmosphere. The Bishop of the country, he went on to say, would one day be a New Zealander. That change would come just as it had done in the United States. Already some fifty New Zealanders had come out of St. Patrick's College to join the ranks of the clergy in the Dominion. The Catholics were stronger to-day than if their schools had been provided by the State. Their adversities had united them, and to-day they were a great force in the country. Democracy was on its trial, and he believed that in the future the Catholics would be the light of this country. They would be able to grant the working man his rights, and give him justice. If people did not follow the Catholics they would fall into the gulf of Socialism. Seven-eighths of what the Socialists were asking for was right, but in the remaining eighth they wanted to destroy religion and the home, and if there was no religion people would get what was known as an atheistic democracy. He could not imagine anything more horrible. They had that in France to-day. He was very pleased to say that with the exception of Belgium the Catholics in New Zealand had advanced more than any other country, in accordance with the papal teaching.

Speeches were also delivered by the Chairman, Rev. Brother Justin, Messrs. E. J. Fitzgibbon, S. J. Moran, Rev. Father Hickson, and others.

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Kaikoura

(From an occasional correspondent.)

The schools conducted by the Sisters of the Mission closed for the Christmas holidays on December 18, and the Sisters left for the Mother House on the 23rd. This time they took the route by coach to Cheviot, and thence by rail to Christchurch. This way has the advantage of charming scenery, and of enabling passengers to reach Christchurch by coach and train in one day. Before the Sisters left on their well-merited holidays, they erected a beautiful crib in the Church of the Sacred Heart. Naturally enough, this crib, with its admirable figures and artistic construction, is an object of much admiration and attraction. Only a small percentage of the people had ever before seen a crib, which of all things else is so appropriate at the Christmas season and so impressive withal. In drawing attention to this striking aid to Catholic faith and piety, Father Golden strongly admonished parents to bring their children to the crib so as to impress their plastic minds with the grand dogmas of religion which it so eloquently expresses. As the Divine Babe is the central figure in the interesting group, so is He by excellence the central figure in the Christian religion. Outside the Gospels, perhaps there are no means more calculated than the crib, with its adoring group, to impress minds with the truth and the reality of the Nativity of the Redeemer, God-made Man for man's elevation and redemption. Why the adoration of the shepherds, and the wise men? Is it not because they know by divine revelation that the new-born Child is their Lord and Redeemer and God? Indeed, the crib has a special fragrance of its own, and it makes a most wholesome and lasting impression.

The striking decorations of the altars and sanctuary were much enhanced by the costly candelabra just to hand from a Melbourne firm. The decorations were admirable, reflecting much credit on the Children of Mary, who are always to the fore for such and other church purposes. In connection with this must be mentioned with honor the name of Mr. Arthur Campbell, who was responsible for very artistic work in the sanctuary and down the body of the church. Though only on a brief visit with his wife and child to Ludstone, the home of his father-in-law, he busied himself with much effect in the church of his reception and First Communion, and of his happy marriage withal. The choir of the Sacred Heart won high praise for their excellent services on both Christmas Day and the following Sunday. It would be difficult to find a better choir in any of our smaller congregations in New Zealand. Some of the voices are excellent. There were overflowing congregations during the Christmas holidays, and large numbers received Holy Communion. The fruits and graces of the recent mission have not yet been exhausted. May they be permanent.

Feilding

Rev. Father O'Mears, of Feilding, has just received a cable message informing him of the death of his mother in Ireland. R.I.P.

DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

January 4.

The Rev. Father Lowham, C.S.S.R., is at present engaged conducting the retreat here of the Marist Brothers of the South Island.

Reference was made by his Lordship the Bishop in the Cathedral on Sunday to the disastrous earthquake in Italy and the appalling loss of human life. Our prayers should mingle (he said) with those of the whole Catholic world for the many thousands who are the victims of death, and also for the suffering survivors.

Prizes were distributed prior to the Christmas vacation by his Lordship the Bishop, attended by the Cathedral clergy, to the children of the Catholic schools at Halswell, Addington, and Woolston, all of which are conducted by the Sisters of the Missions. Suitable entertainments in each instance were given, and many of the parents and friends of the children were present.

In connection with St. Anne's Church and School at Woolston a successful entertainment was given recently in the local Oddfellows' Hall by the Dresden Concert Party, consisting of some of our best-known amateur vocalists and musicians, under the direction of Mr. R. A. Horne,

manager of the Dresden Piano Company, who also acted as accompanist.

Masses were celebrated in the Cathedral on New Year's Day at 6, 7.30, and 9 o'clock. At the last Mass, which was largely attended, the Very Rev. Father Price, Adm., who was celebrant, in addressing the congregation with regard to the year just closed and to that just opening, most heartily wished each and everyone every blessing and happiness.

There was Exposition of the Blessed Sacrament in the Cathedral on Sunday, last from the 11 o'clock Mass until Vespers. In the evening the Very Rev. Dr. Kennedy, S.M., Rector of the Meanece Ecclesiastical Seminary, preached an instructive discourse from the text, 'He hath done all things well,' to a large congregation. There was also the usual procession, followed by Benediction of the Blessed Sacrament.

DIOCESE OF AUCKLAND

(By Telegraph from our own correspondent.)

January 4.

The Right Rev. Dr. Lenihan is expected to leave Genoa this week for New Zealand. He should arrive about February 17.

On next Monday evening, January 11, a general meeting of the city and suburban parishioners will be held for the purpose of making arrangements for celebrating St. Patrick's Day. It is contemplated to have a united celebration for the whole of the city and suburbs this year.

The annual retreat of the Marist Brothers of the North Island was commenced in Christmas week. Rev. Father Tigar, O.P., conducted the retreat at the Sacred Heart College. The Rev. Father Tigar is conducting the retreat for the Sisters of St. Joseph of the Auckland diocese this week.

At the last Mass at St. Benedict's on Sunday the Very Rev. Dean Gillan, V.G., paid an eloquent tribute to the labors of the Sisters of St. Joseph in that parish. Without the Sisters (he said) the parish would certainly be badly off. No one knew the amount of good they performed, and in the instruction and education and training of the children they worked most earnestly. In the interests of the parish they stood aside repeatedly, and now Fathers Brennan and Williams were about to inaugurate an entertainment for them which he called upon all to assist, thereby showing their appreciation of what was being done for them by the Sisters of St. Joseph.

In all the city and suburban churches very large congregations attended the Masses on Christmas Day. The high altar at the Cathedral was beautifully decorated, and it has seldom, if ever, looked better. The crib was placed near the altar rails. The choir, under Mr. Hiscocks, rendered the music in a finished manner. They were assisted by several leading members of Williamson's Company. Rev. Father Meagher addressed the congregation on the day's festival, and wished them every blessing and happiness. The Vicar-General at St. Benedict's delivered an impressive discourse, and earnestly urged the congregation to constantly practice religious devotions, and to ever keep before their minds the possibility that many present would not see the new year out. They should prepare while there was time to meet their Creator. He was pleased to have in the sanctuary that evening a young priest born in this country. He hoped that the example set by Father Ormond would be followed by many native-born New Zealanders; too often parents turned away the thoughts of their sons from God's service, thus inflicting a wrong upon the son and loss to the Church.

In response to an appeal made by their pastor, Rev. Father Mahoney, the Catholics of Onehunga gave a practical demonstration of their faith on a recent Sunday. At the suggestion of the members of the H.A.C.B. Society, who were to make their half-yearly general Communion, it was decided that the members of the different societies should approach the Holy Table on the same day. In addition to the Hibernians the members of both branches of the Sacred Heart Society, the Children of Mary, and the members of the Men's Club, as well as the children who were making their First Communion on that day, attended at the first Mass and received Holy Communion. In his address to the people, Father Mahoney stated how gratified he was at seeing so many communicants, including several who had been neglectful of their duty during the year, and that since the last mission, nearly three years ago, there had never been so many at one Mass. He reminded them that they were commemorating a happy Christmas in the best possible way, and wished them every happiness for the season.

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ST. PATRICK'S BOYS' SCHOOL, OAMARU

The annual prize distribution in connection with St. Patrick's Boys' School, Oamaru, took place on December 18. The Right Rev. Mgr. Mackay presided, and in presenting the prizes congratulated all on the year's work, which reflected much credit on the boys, and showed diligent and painstaking attention on the part of their teacher, Mr. F. Mulvihill.

The following is the prize list:—

Standard VII.—Aggregate (dux), gold medal, H. Rooney. Composition, W. W. Direen 1, H. Rooney 2; spelling, T. Reilly; arithmetic, J. Fitzgerald; drawing, E. Fitzgerald; home work, W. Direen.

Standard VI.—Aggregate, D. Keane; arithmetic, C. Crowley 1, D. Keane 2; writing, F. Brown.

Standard IV.—Aggregate marks, T. McLoughlin; arithmetic, M. Mansell; reading, W. O'Brien.

Standard III.—Aggregate marks, M. O'Donnell; spelling, W. Cooney; writing, J. O'Neil; home work, J. Connell and L. Cartwright.

Standard II.—Aggregate marks, R. Andrews; arithmetic, C. Griffith; spelling, S. Brown; attendance prizes—J. Meehan, C. Meehan, J. White, W. White, W. Cooney, H. Rooney, E. McMahon; athletics, J. Fitzgerald.

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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 dealers. The Tussicura Manufacturing Co., sole proprietors and manufacturers, Dunedin.

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Commercial

PRODUCE

Messrs. Donald Reid and Co. report having held their weekly auction sale of grain and produce on Tuesday. The attendance of buyers was small, but, with fair competition, most of the lines on offer were quitted at fair prices. Values ruled as under:—

Oats.—During the past week there has been no business passing, and quotations are practically unchanged. Prime Gartons are in most demand with shippers. Other classes have little attention, while unsound and inferior oats are quite out of favor. We quote: Prime milling, 1s 8d to 1s 8½d; good to best feed, 1s 6d to 1s 7d; inferior to medium, 1s 4d to 1s 5d per bushel (sacks extra).

Wheat.—The arrival of a small parcel of Australian wheat at lower values than have been ruling here has made sales of local wheat more difficult to effect. Stocks in store are, however, very small, and the demand for fowl wheat will probably absorb all that is available. We quote: Prime milling, 4s 7½d to 4s 8d; medium milling and best whole fowl wheat, 4s 6d to 4s 7d; medium fowl wheat, 4s to 4s 5d; broken and damaged, 3s to 3s 9d per bushel (sacks extra).

Potatoes.—We had a few lots of old potatoes at our sale, but the season is practically over, and these sold at reduced prices—£2 10s to £3 2s 6d per ton (sacks included).

Chaff.—The supply of prime oaten sheaf now arriving is small. The demand is entirely for chaff of this class, lower qualities being almost neglected. For best quality there is ready sale at £3 17s 6d to £4; medium to good, £3 10s to £3 15s; light and inferior, £2 10s to £3 5s per ton (bags extra).

Messrs. Dalgety and Co., Ltd., report as follows:—

We held our first sale this year of grain and produce at our stores on Tuesday. A moderate catalogue was submitted to a small attendance of buyers. Competition was not very animated, and the principal clearances effected were in the best classes of produce on offer. Values ruled as under:—

Oats.—Business in this market is barely resumed since the holidays; there is little change, however, in the tone of the market to report. Stocks are in small compass, and the demand continues not over brisk. We quote: Prime milling, 1s 7d to 1s 8½d; good to best feed, 1s 6d to 1s 7d; inferior to medium, 1s 4d to 1s 5½d per bushel, sacks extra.

Wheat.—Quotations in the absence of business of note are more or less nominal. The principal sales passing are in lines of fowl wheat, which has fair inquiry at late rates. We quote: Prime milling, 4s 8d to 4s 9d; medium milling and fowl wheat, 4s 6d to 4s 7d; broken and damaged, 3s 11d to 4s 5d per bushel, sacks extra.

Potatoes.—The season is now over for old sorts, and none but the best coming forward are readily saleable. Values range from £3 to £3 5s, according to quality. New potatoes are offering freely. We quote: Locally grown, 1½d per lb; Aucklands, £8 to £9 per ton; Oamarus, £9 to £10, bags in.

Chaff.—There is strong inquiry for choice quality, which is in short supply. There are, however, fair quantities of medium and inferior chaff in stores, which still continue slow of sale and show no improvement in prices. We quote: Prime oaten sheaf, £3 15s to £4; medium, £3 to £3 7s 6d; light, inferior, and heated, £2 10s per ton, bags extra.

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The following is the prize list:—

Decorations.—The third ribbon of merit has been given by the votes of the pupils, ratified by the religious, to Mary Callan and Mary Buckley; fourth ribbon, Frances Byrne; fifth ribbon, Violet Thompson; sixth ribbon, N. Loughnan; seventh ribbon, M. Orbell; next in merit, J. Henrys, I. Scott; first green ribbon, E. Chitty; second, M. King; third, K. Sealy; fourth, G. Jones; pink ribbon, H. Clifford, M. Petre, M. Mannering, J. Hill, D. Tate, A. Ward, F. Ward, M. Ward, M. O'Driscoll, D. Ward.

General good conduct, M. Callan; next in merit, M. Buckley.

Christian Doctrine.—First division, M. Callan; next in merit, F. Byrne. Second division, M. O'Farrell and K. Sealy; next in merit, L. Dillon. Third division, P. Ward and E. Chitty; next in merit, F. Relph and Clare Henrys. Fourth division, E. Ward; next in merit, A. Ward.

Diligence.—Superior class, M. Callan; next in merit, V. Thompson. First class, F. Byrne. Second class, M. Orbell; next in merit, M. O'Farrell. Third class, F. Relph; next in merit, J. Henrys. Fourth class, G. Jones; next in merit, S. Marshall. Sixth class, H. Clifford; next in merit, M. Petre. Seventh class, F. Ward. Success in studies, F. Byrne.

Superior Class.—Elements of Christian philosophy, M. Callan; next in merit, V. Thompson. History, M. Callan. Literature and composition, M. Callan; next in merit, V. Thompson.

First Class.—Elements of Christian philosophy, F. Byrne; next in merit, M. Mackenzie.

Second Class.—Elements of Christian philosophy, M. Orbell; next in merit, M. King. Composition, D. Bell; next in merit, M. Balfour. History, M. O'Farrell; next in merit, M. Orbell. Geography, K. Sealy; next in merit, M. Orbell. Repetition, M. O'Farrell; next in merit, M. Orbell.

Third Class.—Grammar, Z. Venning; next in merit, L. Dillon. Composition, F. Goodman; next in merit, F. Relph. History, J. Henrys; next in merit, F. Goodman. Geography, L. Dillon; next in merit, F. Goodman. Repetition, L. Dillon; next in merit, Z. Venning.

Fourth Class.—Grammar, S. Marshall. Composition, P. Ward; next in merit, E. Chitty. History, P. Ward; next in merit, E. Chitty. Geography, E. Chitty; next in merit, S. Marshall. Repetition, S. Marshall; next in merit, G. Jones.

Fifth Class.—History and geography, D. Nottingham; next in merit, M. Hailes. Reading, M. Roche; next in merit, N. Lister.

Sixth Class.—Grammar, M. Mannering; next in merit, H. Clifford. Sacred history, H. Clifford; next in merit, D. Tate. Geography, H. Clifford; next in merit, M. Mannering. Reading, J. Angland; next in merit, J. Hill. Repetition, M. Mannering; next in merit, H. Clifford.

Seventh Class.—Spelling and reading, F. Ward. Sacred history, A. Ward. Arithmetic, N. Nottingham.

Eighth Class.—Reading, M. Ward.

Ninth Class.—Reading, M. O'Driscoll; encouragement, Dale Ward.

Arithmetic.—Second division, L. Barnes; third division, Z. Venning; fifth division, next in merit to prize, M. Hatton; sixth division, D. Tate; next in merit, M. Petre.

Needlework.—First division—V. Thompson and M. King; next in merit, I. Scott. Second division, F. Relph; next in merit, L. Dillon. Third division, F. Goodman and G. Jones; next in merit, S. Marshall and M. Roche. Fourth division, N. Nottingham; next in merit, A. Ward.

Order.—First division, M. Orbell and V. Thompson; next in merit, E. Chitty.

Writing.—First division, M. Mackenzie; next in merit, F. Goodman. Second division, D. Bell; next in merit, G. Jones and D. Nottingham. Third division, E. Birdling; next in merit, D. Tate.

French.—Second division, M. Callan. Third division, M. Orbell; next in merit, M. Mackenzie. Fifth division, D. Bell; next in merit, G. Jones; prize for diligence, G. Jones; next in merit, L. Dillon. Supplementary division, K. Sealy; next in merit, M. King. Sixth division, E. Chitty; next in merit, G. McDermid. Elementary division, E. Birdling; next in merit, J. Hill.

Classes will re-open on Tuesday, February 9, 1909.

ST. JOSEPH'S CONVENT, PORT CHALMERS

The annual break-up and distribution of prizes took place at St. Joseph's Convent, Port Chalmers, in the presence of a large number of parents and friends. The Rev. Father Hearn distributed the prizes, and in the course of a few remarks complimented the nuns upon the success which had attended their work during the year.

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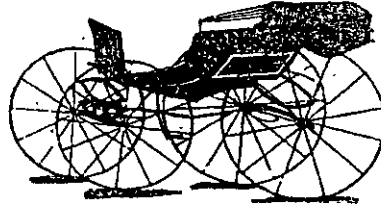
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Standard VI.—Elsie Kettle (silver medal), Emilda McCann (silver medal), Frances Neill 1, Winifred Shirley 2, Edwin Mullany composition, Thomas Mackie reading and arithmetic, Stephen Carey designing and singing, Annie Simpson writing, May Johnson sewing.

Standard V.—Rita Cabral 1, Jessie Flynn 2.

Standard IV.—Vincent Mullany 1, James Trail 2, Alfred Varney spelling.

Standard III.—Arthur Albertson 1, Leslie Neill 2, Mario Birkner writing, Mona Healy arithmetic, Nellie Varney neatness, Caroline Amalfitano amiability, Rose Trail politeness.

Standard II.—May O'Halleron 1, Hazel Simpson 2, Phillis Knewstubb amiability, Alma Wortresdorf neatness, Abbie Cabraf writing, Eileen Mackie general improvement, Eileen Cabral sewing, James Smith spelling, Herbert Clarke punctuality, Neville Kettle politeness, Cyril Shirley reading, Violet Birkner general improvement.

Standard I.—Leonard Anderson 1, Raymond Albertson 2, Neil Johnson neatness, Robin Austin attendance, Henry Flynn second in attendance, Mary Gray writing. Special prizes: Christian doctrine, E. Mullany 1, Arthur Albertson 2; Christian doctrine (lower division), Leonard Anderson 1, Raymond Albertson 2; most popular girl, Vera Watson; most popular boy, Stephen Carey.

Preparatory Classes.—John Cabral singing, Arthur Neill reading, Nelson Hardy punctuality, Harold Varney spelling, S. Dwyer general improvement, Ida Johnson reading, Lily Percy writing, Victoria Scollay application, Malcolm Handsides tables, Henry Parsons spelling, Charles Kettle application, Margaret Montgomery tables, Louisa Smith reading, Priscilla Wortresdorf writing, Isabel Watson amiability, Eileen Smith neatness, Herbert Albertson tables, Wilfred Mullany writing, John Brennan spelling, James Brennan Christian doctrine, Leslie Smith reading, Philip Trail spelling, Robert Flynn letters, Lydia Percy figures, Nellie Hughes writing, Edna Hardy punctuality, Vera Doucherty sewing, Tui Bastings amiability, Runa Knewstubb politeness, Ruru Bastings Kindergarten, Stanley Shirley spelling, Claud Handsides reading, Olive Smith writing, Margaret Doucherty letters.

ST. JOSEPH'S CONVENT SCHOOL, FEILDING

(From Our Own Correspondent.)

The annual distribution of prizes in connection with St. Joseph's Convent School took place on December 21. The pastor of the district, the Rev. Father O'Meara, presided, and took the opportunity of congratulating the Sisters of St. Joseph on the eminently satisfactory working of the school, and on the results of the past year. He was pleased, he said, that when the school re-opened in the new year, the devoted Sisters would be able to take possession of the fine new school building, and he felt sure, judging by the excellent results attained under very trying circumstances in the past, that under improved conditions the new school, with up-to-date conveniences, the results would be still better.

The following is the prize list:—

Christian doctrine.—1st division, T. Ryan (medal); 2nd division, M. Burnett and T. Regan (medal).

Good conduct (drawn for equal number of marks)—A. Meehan, T. Ryan, T. Fisher, C. Fisher, M. Regan, F. Macleod; won by C. Fisher. Politeness—B. McLeod (medal). Attendance—L. Charles. Dux of school—C. Fisher (medal). Book-keeping and shorthand—A. Meehan.

Standard VI.—Proficiency examination—Eight were presented and seven secured certificates—C. Fisher, T. Fisher, P. Stitt, M. Regan, F. Macleod, M. Murphy, L. Macleod.

Standard V.—A. Hodgson 1, L. Charles 2, T. Hodgson 3, V. Mathews 4.

Standard IV.—B. McLeod 1, T. Regan 2, F. Macleod 3, Diligence—M. Lessington.

Standard III.—W. Christie 1, P. Christie 2, M. Burnett 3. Diligence—A. Hogan. General improvement—K. Twomey. Diligence—M. Twomey.

Standard II.—Christian doctrine—1st division, J. Kitchen; 2nd division, W. Roche. Good conduct—L. Hodgson. Highest marks—E. Hyland 1, D. Bennett 2. Standard I.—T. Pedder 1, G. Christie 2. Sewing—D. Bennett.

A beautiful Christmas tree was provided for the infant school, where every child's heart was gladdened by the receipt of a prize.

School garden division.—No 1 plot (girls)—T. Fisher, M. Lessington; No 4 plot, second prize, F. Macleod; No

3 plot, third prize, V. Mathews, K. Twomey. Boys—No 5 plot, first prize, W. Christie; No 6 plot, second prize, M. Twomey, C. Fisher; No 7 plot, third prize, P. Christie.

With regard to the above competition, it was the intention of the school to enter for the competition arranged by the Feilding A. and P. Association, which gives a prize of £10 10s for the best kept school garden in the Wanganui Education Board district, but owing to the very wet nature of the ground in the early part of the year, which prevented the children getting to work, it was decided not to enter this year, but to hold a competition with the different plots, and to be judged by the A. and P. Judge, with the results as stated. It must be very gratifying to the parents of children to see the progress of scholars during the past year, and the determination evinced by the good Sisters to keep their school abreast of the times, as shown by the splendid report presented by the Inspector at the annual examination.

The following are the results of the musical knowledge examination in connection with the Trinity College of Music, London:—Junior division—Nellie Fisher, 99 (honors); Thelma Fisher, 97 (honors); May Ryan, 96 (honors); Gladys Wells, 80 (honors). Mr. Dunhill conducted the practical examination in connection with the Royal Academy of Music, London. The following are the results:—Elementary division—Gladys Wells, 126; Thelma Fisher, 116. Primary division—Nita Prior, 128; Grace Barrett, 122.

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Die 4 Aprilis, 1900.

LEO XIII., P.M.

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

April 4, 1900.

LEO XIII., Pope.



THURSDAY, JANUARY 7, 1909.

THE ITALIAN EARTHQUAKES



THERE is an element of good in physical evil—even (as seismologists assure us) in the wreck and havoc that earthquakes leave in their crumpled track. 'There is much,' says one authority, 'to deplore in earthquakes and eruptions, but these disturbances show that there is sufficient vital force left in our planet to support human life for thousands of years—say, at least, till the next glacial epoch, which is due in about twenty thousand years.' All this is, no doubt, very true. But it will take more than this sort of proverb to patch the grief of those who, as survivors or as active sympathisers, have witnessed the ruin and disaster that have fallen upon large urban and rural regions of Sicily and Calabria. For long ages the earth's springy and responsive shell has been cooling and creeping and shrinking and dipping and side-slipping on both sides of the Straits of Messina. The 'quaky' area was extensive, fertile, packed with towns and villages, and densely populated. The disaster that struck it so suddenly with crumbling earth and tidal wave has turned that beautiful and smiling region—including a part of 'the garden of Italy'—into a tangled heap of ruins, beneath which lie buried the piled-up remains of dead whose numbers have been estimated at from 100,000 to 200,000 and more. The panic of this great catastrophe may well excuse over-estimates of the toll of lives taken by wave and seismic shock. But even the most conservative accounts leave the Sicilian-Calabrian earthquake of the closing days of 1908 one of the direst calamities of the kind of which history bears a record. The long-drawn siege of Paris left the 'gay capital' with two hundred acres of ruins. A few strenuous seconds of earthquake and tidal wave wrought more ruin, and piled up a higher holocaust of slain, than many a big war. The earth-wave set up by the shock outside Messina shook and tore and crumpled towns far inland in Calabria and left a photographic record of its movements upon seismographs as far afield as the Commonwealth of Australia.

In the presence of this crowning calamity that makes all the world akin, one feels how puny is the cheap sarcasm which La Rochefoucauld flings at the lack of sympathy of our kind. Almost as swiftly as the earth-wave rode and the electric wire flashed the brief but terrible story, there swept back a swelling tide of practical help and sympathy from the ends of the earth to the afflicted people in the desolated regions of Sicily and Calabria. Such noble charity does honor to our race. And steam and the electric wire, and the medical art, and every varied form of organised Christian charity, and every section in Chamber and State, joined hands in minimising the effects of a calamity that in less happy days would have reached far greater proportions. Bay-gowns and heaven's jewels to the brave hearts of many nations and faiths who toiled so nobly, and amid such perils! And rest eternal to the souls of those who have gone to their account amidst such swift and overwhelming devastation!

The Sicilian-Calabrian earthquakes of 1908 take their place upon the great historical catastrophes of this kind. Except for those of the past fifty years, the figures of the

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dead must be taken as, at least, approximations. But, even as approximations, many of these calamities enter into serious competition with war as destroyers of property and life. Referring to the San Francisco earthquake of 1906, we told how Mulhall's table of the most destructive earthquakes of the eighteenth and nineteenth centuries (in his *Dictionary of Statistics*) opens with a record (estimate) of 190,000 deaths at Yeddo (Japan) in 1793, and closes with the 2000 victims of the great 'shake' at Ischia (in the Bay of Naples) in 1833. But the great statistician's list (as we then pointed out) is curiously incomplete. No mention, for instance, is made of the 12,000 souls who were dissolved from their partnership with 12,000 bodies when Caracás was pounded to bits on March 12, 1812; nor of the (estimated) 10,000 victims of the Manila 'quakes' of July, 1863; nor of the 25,000 lives (more or less) that were destroyed on August 13-15, 1868, when five cities and a number of towns and villages in Ecuador and Peru were pulled to pieces by earth-waves and tidal waves that wrought like regiments of demon Sampsons. Neither is there any record in the *Dictionary of Statistics* regarding the great convulsion of Krakatoa (1883), with its estimated death-roll of 36,500, nor of that of Nippon Island (1891), with its round number tale of 10,000 dead. In reading of the destruction wrought by seismic forces, it is some comfort to learn, on the authority of the astronomer Herschel, that earthquakes are unavoidable and (in a sense) 'necessary incidents in a vast system of action to which we owe the ground we stand upon—the very land we inhabit, without which neither man, beast, nor bird would have a place for their existence, and the world would be a habitation of nothing but fishes.' The world is fitted by Providence for human habitation not alone by the slow action by which the glacier grinds down the valleys and the drip-drip of rain and the fanning of wind and the nipping of frost rounds the hills, but likewise by the sudden shock of seismic forces that lift the ocean beds and crack the backbones of the hills. Puny man is powerless when caught in the clash of these vast forces when at play. And, though difficult in many instances to act upon, the only method of avoiding, as far as may be, such destruction of human life as was witnessed in Sicily and Calabria, seems to be to accept the advice of those scientists who have urged upon the Italian Government the prevention of town and city building within the regions that have so long been scourged by earthquakes.

Notes

Spiritism

Our articles on spiritism (in our issues of December 10 and December 17) have elicited sundry letters of encouragement and inquiry from learned ecclesiastics both in Australia and New Zealand. One of the ablest, most learned, and most prudent and experienced ecclesiastics in Australia—one whose name is mentioned with respect throughout both the Commonwealth and this Dominion—in the course of an over-kind commendation of the articles in question, says in part: 'I have met with some sad cases of the evils of this wretched superstition, and I fully agree with you that such Catholic works as you refer to, do tenfold more harm than good.' This learned and well-known churchman—*clarum et venerabile nomen*—urges us to 'tuck up (our) sleeves and set to work (on a book on spiritism), *in nomine Domini*.' Such a book is still in our hopes, although we cannot at present see how the leisure time for such a work is to be snatched from among the many occupations and preoccupations of a Catholic editor's life in these countries. However, while awaiting an opening for the fuller exposition of our views and convictions on mediumistic spiritism, we may from time to time give our readers some brief and casual glimpses into the methods of this strange occupation. On pages 9-11 of this issue we raise a corner of the curtain that conceals from the uninitiated the tricks and artifices and stratagems of what many spiritists claim to be the crowning evidence of the reality of their 'manifestations'—namely the so-called 'spirit photography.' There was only one Witch of Endor, and one re-appearing Saul—who, by the way, behaved with a dignity becoming himself and the solemnity of death. But sundry Catholic writers ask us to believe that the world of demons is from moment to moment at the beck and call of ten thousand ungrammatical and money-seeking mediums, or that our dead are daily swarming, at the word of command, into frowsy parlors in the back streets of practically every town and village, for no better object than to talk platitudinous nonsense or wheezy flummery, or to indulge in rough horseplay with chairs and tables. The halo of the preter-

natural thus cast around the mediumistic profession has been, to our knowledge, and to the knowledge of others of our fellow-clergy, the means of sending many foolish Catholic women to the unwholesome associations of the séance parlor. A very different version of the facts of séances would have been given by the writers referred to, if they had but made themselves acquainted with the cheats and manoeuvres of the mediumistic charlatan, who is *Parthis mendacior*, a past-master in the ungentle but more or less profitable art of Huiabug.

Not from a Catholic School

Here is an extract from a recent issue of the *Melbourne Argus*:—

'Kilmore, Saturday.—At the court of petty sessions this morning, before Messrs. P. Skehan and L. J. McDougall, J.P.'s, a juvenile witness in an assault case, named Ray Wade, aged 13, was asked what would happen to him if he did not tell the truth, and the boy said that he did not know.

—'Mr. McNab (who was defending the case).—Do you know what God is?—No, I don't.

'Mr. Skehan (chairman).—Do you mean to say that you do not know who God is?—No, I don't know who He is. (Sensation.)

'Mr. McNab contended that the boy's evidence was useless, seeing that he did not know his Creator. (To the boy).—Do you know what will happen to you if you tell lies in the witness-box?

'The Boy.—No, I don't know anything about God or what will happen to me.'

We have had, within the past two years, a few similar cases before the New Zealand courts. And the Anglican Bishop of Auckland avers that such appalling ignorance of religious truth is far more common among us than most people are willing to suppose. It is hardly necessary to say that such a condition of things could not be found among children educated in our Catholic schools. It is a joint product of godless State schools and careless homes.

Urging Barbarian Warfare

As our eyes travelled over the pages of *The World To-day*, we came across a curious plea for a return to the practice of the torture, wholesale slaughter of combatants and non-combatants, and the other barbarities of warfare which it took the Church so many centuries of strenuous endeavor to abolish. This plea for savagery in warfare forms the theme of an article (pp. 1136-8) by Arthur H. Dutton, lately a lieutenant in the United States Navy. Ex-Lieutenant Dutton comes of a fighting ancestry, he is a veteran of two wars, and is described by the editor of *The World To-day* as 'an ardent advocate of the permanent establishment of universal peace and general disarmament of nations.' It is folly, says the Ex-Lieutenant (p. 1137) for the nations to delude themselves into the notion 'that the way to promote peace is to minimise the rigors of war. . . . The more humane war is made, the more nations will indulge in it. The more barbarous it is made, the sooner will mankind awaken to its injustice and its absurdity, and banish it from the earth.' He urges, in all seriousness, a conference of the nations to abolish the international war-laws which it took Christian sentiment such long ages to build up. He demands that war shall 'be henceforth waged with rules until it vanishes. Make it,' says he, 'a deadly struggle, too horrible to contemplate.' He suggests the following as the methods of the warfare of the future:—

1. Take no prisoners. Put all the enemy to the sword. Torture and maim at will.

2. Slay the old, the feeble, and the infants. Reduce the strong, both male and female, to slavery when desired for public or private labor. Separate the families.

3. Turn over captured cities, towns, and villages to the victorious soldiery, to pillage, ravish, and burn.

4. Devastate the fields, destroy all machinery and improvements of every kind not needed by the victors for their own use.

5. Use explosive bullets; poison the springs and wells after passing through the conquered country.

6. Torture to death, by the most barbaric processes that can be devised, the public officials of the conquered country, particularly those responsible for causing the war.

7. Enemy's ships captured to be looted and then sunk or burned with all hands.

8. Spare nothing in the conquered territory save what the victors want and such things as are of permanent value to art, science, and literature of the world in general. Take these away. Leave the conquered country a wilderness, to be recultivated and rebuilt only by the slave labor of its humbled people for the benefit of their conquerors. In a word, obliterate the defeated nation.'

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'Make war humane, and we shall have it always with us. Make it horrible in its ferocity, and it will cease forever.' This is the parting shot which Warrior Dutton fires at war. Unfortunately for his contention, war was never so common, and never approached so nearly to a permanent condition, as in the times when, and among the peoples, both ancient and modern, where, it was most ruthless and savage. The Ex-Lieutenant is evidently a stout believer in the principle wrongly attributed to the Jesuits, but textually enunciated by the English non-Catholic poet and diplomatist, Matthew Prior, and, before him, in equivalent terms, by Dr. Martin Luther during his antagonism to the Catholic Church—namely, that 'the end must justify the means.' International peace is a good thing. Permanent international peace is still better. But the law of God will not tolerate the attainment of even so desirable an end even by the perpetration of so much as the smallest crime, much less by such wholesale enormities, as those suggested by Mr. Arthur H. Dutton. And the world would not willingly purchase even the peace of Nirvana by a return to the conditions of barbarism in warfare from which the Catholic Church and Christian charity so toilfully raised our race.

DIOCESE OF DUNEDIN

The Rev. Father Coffey, Adm., received a cable message on Monday from the Right Rev. Dr. Verdon announcing his arrival at Adelaide. His Lordship will probably reach Dunedin on Tuesday, January 19.

In a private letter to the editor of the *N.Z. Tablet* his Grace the Archbishop of Hobart states he was unable to leave for Hobart as originally intended with the Right Rev. Dr. Verdon and the Right Rev. Dr. Higgins, as he was detained to receive the pallium. His Grace was to leave Naples by the *Oroya* on Sunday last. In his letter Archbishop Delany states that his Lordship Bishop Verdon was enjoying excellent health.

On Sunday there was Exposition of the Blessed Sacrament at St. Joseph's Cathedral from 11 o'clock Mass until Vespers. In the evening the usual procession took place.

On Sunday at St. Joseph's Cathedral reference was made to the terrible earthquake in Italy and Sicily, and the prayers of the congregation were asked for those who had lost their lives in the catastrophe.

A private note received by us conveys the information that the Rev. Father McMullan, of Ranfurly, has had an extensive and instructive trip through Continental Europe and the Holy Land. On November 22 he reached Port Said from Palestine, and sailed for Australia by the Messageries steamer *Yarra*, reaching Melbourne on Christmas Day. After a stay in Australia, Father McMullan returns to New Zealand.

The members of the Young Ladies' Club, South Dunedin, assembled in the presbytery on Sunday evening, and presented a set of jelly dishes to Miss Hannah Sheridan, to express their good-will on the occasion of her approaching marriage. The presentation was made by the Rev. Father Howard, who referred to the success of the Young Ladies' Club, and attributed this to the constant, untiring efforts of members like Miss Sheridan. The members of the club felt grateful for her services, and asked her acceptance of the gift as a token of their esteem. Father Howard thanked her for the edification she had always given and the services she had rendered in various parochial works. Miss Sheridan, in responding, thanked the young ladies for their gift, good wishes, and the cordial feeling which they had constantly shown towards her. It was always a pleasure to her to join in Catholic movements, and she wished for no other reward than the gratification experienced when she felt she had done something to help the work of the Church.

In the course of a lengthy and interesting letter from Rome, the Bishop of Dunedin refers in the following kind terms to the Papal Jubilee Number of the *New Zealand Tablet*:—'I congratulate you on the appearance of the Jubilee Number. It is well got up indeed, is a credit to the office, and has been very much admired here by those who have seen it.' His Lordship, at the time of writing, had made arrangements to place in the hands of the Holy Father our special presentation copy of the Jubilee Number. 'The papers,' adds his Lordship, 'gave a full account of the Eucharistic Congress at Westminster. It was undoubtedly a great success. There were a dozen Irish Bishops at it. Everything had been provided for, and the arrangements were remarkably good. The Duke of Norfolk gave a garden party at Arundel Castle on the Monday after the Congress. I was there. There were about 900 persons present. The weather was delightful, and a day in the country was very refreshing after all

the work of the preceding week.' The Bishop's two trips to the south of Ireland were marred by the unpleasant, dripping weather. 'When coming to Rome,' he writes, 'I sailed to Naples and had a delightful voyage in beautiful weather. I enjoyed it greatly. Since I arrived in Rome we have had some very disagreeable weather. The Archbishop of Melbourne, the Bishop of Ballarat, and the Archbishop of Hobart are located in the Irish College. I shall leave Naples for New Zealand on December 6. I fear that I shall have to travel without any clerical companion, as, acting on medical advice, Bishop Higgins, of Ballarat, is to remain in Europe for some months longer, and the Archbishop of Hobart has not yet received his pallium. Rome is crowded with Bishops, priests, and pilgrims. The Papal High Mass on Jubilee Day was a glorious function. We were at St. Peter's for three hours. The number of people in the great Basilica on the occasion was variously calculated by journalists at from 40,000 to 70,000 or 80,000. There were 35 Cardinals and about 300 Bishops at the function. The ceremonies were carried out with great perfection. The singing was magnificent. The Holy Father went through the long function admirably. He seemed quite at home at the ceremonies, and his voice was universally admired. It is a beautiful sweet, well-cultivated voice. On Monday evening the illuminations were to a certain extent spoiled by the rain. Notwithstanding this, the papers state that about 100,000 people must have visited the great square of St. Peter's during the evening. Very many private houses were illuminated. I drove around the city in order that I might be able to judge of the extent of the illuminations. It is wonderful how the Holy Father is able to get through all his work during these days. Morning and evening, day after day, he gives private and public audiences to Cardinals, Bishops, priests, and pilgrims. A couple of evenings ago I went to the Pope's apartments on some business, and I saw two French Cardinals, about 30 French Bishops, many priests, and about 3000 French pilgrims going in for audience. On that morning the Holy Father had already given audience to about as many more. Thank God, the Holy Father is enjoying excellent health. Many visitors indeed have been surprised to see him looking so strong and active. The Roman papers have been sympathetic this week. The people conducted themselves well, and there has not been the slightest disorder inside or outside the churches. The Giordano Bruno Society hung out the black flag from their meeting rooms in the Borgo, but it looked very ridiculous, as the windows all round were illuminated.' A letter from the Archbishop of Hobart informs us that the Bishop of Dunedin is in excellent health. 'The Jubilee illuminations throughout Rome,' says his Grace, 'are acknowledged to have been a very pronounced manifestation of personal regard for the present Holy Father. And he seems to be on as good terms with his (royal) neighbors as one can well be with those who occupy his own house.'

ST. PATRICK'S SCHOOL, LAWRENCE

On the occasion of the annual distribution of prizes to the pupils of St. Patrick's School, Lawrence, there was a large attendance of parents and friends to witness the function. The room (says the *Tuapeka Times*) was neatly decorated for the occasion, and the children presented a vivid picture of health and happiness. Prior to the distribution of prizes a programme of eighteen items, including musical selections on the pianoforte (solos and duets), action songs, recitations, military drill, and a dialogue, was presented by the children, and the prompt and efficient manner in which the various items succeeded each other was very pleasing to the audience, which was not stinting in its applause. That the children had received careful training in their various parts was abundantly evident, and the Mother Superior and Sisters of the Dominican Convent are to be complimented on the success of their pupils.

After the prizes had been distributed, the Very Rev. Mgr. O'Leary complimented the children on the excellent manner in which they had performed their various parts in the entertainment provided, and complimented the Mother Superior and the good Sisters on the charming and picturesque programme presented. It filled him with wonder, he said, how they could devise something new each year, and he was sure they must have devoted a great deal of time and attention to secure such perfection as they had attained. The entertainment they had had was proof positive to all present that the Catholic people in Lawrence were singularly fortunate in having for the teaching of their children the Dominican Nuns, and he heartily thanked them for their sacrificing labors, not only during the past year, but since they were established in Lawrence in 1891. During all the years that had intervened they had labored assiduously and gratuitously for the people of this parish, and he again said the people

were fortunate in having so devoted and accomplished ladies to teach their children. Mr. Bossence, the State inspector, had examined their school in August, and his report had been of a most satisfactory character. Their chief object in teaching their own children was to lay the foundations of their faith and morals, to teach them to be good boys and girls so that they would later develop into good men and women, and, as they knew, religion was the foundation of morality. In conclusion, he hoped the children and the good Sisters would enjoy their vacation and return at the beginning of the year strengthened physically by their rest. He expressed also the sincere thanks of the good Sisters to the donors of prizes.

The following is the prize-list:—

Class Prizes.—Standard VII., D. Hart; Standard VI., K. Leslie; Standard V., N. Donohue; Standard IV., J. Hoare; P. Standard III., A. Higgins; P. Standard II., C. Hart; Standard I., M. Naughton.

Reading.—P. Higgins, E. Roughan, A. Paget, M. Nieper.

Writing.—J. Neilan, M. Leslie, T. Hoare, M. White. Arithmetic.—L. Higgins, J. O'Leary, J. Casey, M. Real, K. McKeown, T. Roughan, M. White.

Composition.—D. Naughton, G. Laffey, F. Kennedy.

Recitation.—T. Nieper, J. Oliver.

Drawing.—W. Kennedy, G. Laffey.

English.—T. P. Hoare, M. Paget.

Word-building.—M. White, M. Nieper.

Geography.—R. Donohue, J. O'Leary, R. Neilan, D. Naughton.

Bible History (Monsignor O'Leary's prize).—D. Hart; second division, A. Higgins.

Christian Doctrine.—M. Leslie, R. Donohue, G. Laffey, M. Leslie, L. Higgins, K. Neilan, D. Hart, W. Kennedy, T. Roughan.

Special prize for composition (presented by Rev. Father Morkane).—L. Higgins.

Good Conduct.—W. Kennedy.

Attendance.—M. Leslie.

Calisthenics.—P. Higgins.

Sewing.—M. Leslie.

French.—D. Hart.

Pianoforte (silver medallist).—K. Leslie.

ST. JOSEPH'S SCHOOL, DUNEDIN

On Wednesday afternoon, 16th inst., the children of St. Joseph's School, Dominican Priory, Dunedin, assembled to receive their prizes. The Right Rev. Mgr. Mackay, Rev. Father Coffey, Adm., and Rev. Father Corcoran honored the event by their presence, and encouraged both the Sisters and their pupils by the interest they showed in the scholastic report, and also in the little performance given by the children. A number of parents and friends were also present. Several pretty items—musical, elocutionary, and physical—were gone through by the various grades of the school, from the senior girls to the wee ones who gave great amusement by a recitation in which they compared the loved dollies with the living 'baby' at home, ending by 'I think I love baby best.' Among the recitations were 'Life's album,' 'A psalm of life,' and 'A Christmas message,' and all were given clearly and with expression. Those present could not fail to notice the gentle manners and quiet orderly conduct of the children and the self-possessed and simple way in which they carried out their little programme without direction from their seniors.

In addressing the children after the prizes had been awarded, Monsignor Mackay said it gave him much pleasure to be with them, and he had especial pleasure in learning from Mother Priorress how satisfactory a year they had passed. Their conduct had been extremely good, their attention to religious instruction and Christian doctrine classes very satisfactory, the report of the Government inspectors had been most satisfactory, all the Sixth Standard had gained the proficiency certificates. The little girl, May Vaughan, who had gained the junior attendance prize, had not missed a single day that year. In conclusion, Monsignor Mackay said that in giving them a parting word of advice both as to their conduct during vacation and in their future lives he could not say anything truer or more beautiful than the words of the poem they had recited with such expression and feeling, 'A psalm of life.' He would ask them to remember it always, and so take it as a guide through the years to come.

The Sisters wish to thank most cordially all those friends who so kindly contributed towards the prizes, and also the gifts on the Christmas tree.

The following is a list of the prize-winners:—

Christian Doctrine.—Senior, R. Wakelin; second division, J. McLoughan, R. Newman; third division, E. Smith; junior division, E. McLellan, M. Hessian.

Class Prizes.—Standard VI., R. Wakelin; Standard V., P. Salmon, S. McQuillan; Standard IV., J. Wilson;

Standard III., O. Coughlan; Standard II., M. Hill; Standard I., E. O'Brien.

Attendance.—E. Barry, J. Salmon, W. Salmon; junior, M. Vaughan; attention to study, Ivy Ross; good conduct, Vera McKaewess; junior, Della Salmon; neatness and politeness, Sylvia Metcalfe.

A TERRIBLE EARTHQUAKE

DISASTER IN ITALY AND SICILY

A terrible earthquake occurred in Sicily and in the province of Calabria in the south of Italy last week, resulting in great destruction of property and loss of life. Cable messages received on Wednesday stated that two-thirds of Messina was destroyed, and thousands of people were killed. Extensive damage was done in Bagnara, Gioia, Palmi, and other towns. The shock was of very long duration and of frightful intensity. A tidal wave over-ran most of Messina, leaving a layer of mud and rendering it very difficult to extricate the injured. Fires also occurred owing to gas explosions. Violent shocks occurred between half-past 5 and 6 in the morning at Catanzaro, and Reggio di Calabria. The terrified inhabitants, half-clothed, poured into the streets in the rain.

Messina, the second city of Sicily (its population is about 160,000) stands on a good harbor opening upon the straits of the same name. It occupies a narrow strip of land between the sea and the hills. Messina is an important trade centre. Reggio stands on the Italian coast of the Straits of Messina. It has a fine cathedral and museum. Its population is about 45,000. Bagnara is on the coast of Calabria, north-east of the Straits of Messina. Its population is about 10,000. Catania is a large city of about 120,000 people, situated near the foot of Mount Etna. It has been often ruined by earthquakes and eruptions of Etna, and its streets are paved with lava, and its public buildings built of the same material.

Of the 45,000 residents of Reggio 40,000 perished. The deaths at Messina number 135,000, including 200 visitors. Two-thirds of the Palmi district was destroyed, the deaths there numbering 14,000. Of these 3000 were interred in a common grave. Twelve thousand perished at Bagnara. The town of Scylla has vanished. There were 1500 deaths at Seminara. The railway station at Reggio in falling crushed 400 and the barracks 2000 soldiers. Immense fissures were opened at Reggio.

Refugees declare that Reggio was not only wrecked by the shock, but that the lower parts were swallowed up by the earth opening with a tremendous detonation like the firing of a hundred guns. Simultaneously the sea, with a terrific roar, rose to a tremendous height, and, running in, swept away the most beautiful part of the town (including the Cathedral, the Prefect's Palace, and all the main thoroughfares).

British and Russian bluejackets performed wonders in the way of rescue work at Messina.

Out of 200 Customs guards at Messina only 41 escaped, and out of 280 railway employees, only eight were saved. Out of 100 post office employees only six were saved, and the garrison has been reduced to a small number.

For 11 miles south of Reggio the face of the country has been completely altered.

A few of the refugees report that the greater part of Reggio is in ruins. Most of the public buildings, including the barracks, which in falling killed hundreds of the troops, are destroyed. The dead number at least 18,000. The Prefect reports that the centre of Reggio settled down to the sea level, and only the villas situated on the highest points remain. Most of the pupils of the Lyceum perished, also the Bishop of Reggio. The earthquake swallowed the railway between Lazzaro and Marino.

The King and Queen of Italy visited Messina, and Queen Helena worked devotedly in the local hospital.

Messages of sympathy have been received by the Italian authorities from all parts of the world. On Thursday last Sir Joseph Ward sent a cable message to Italy conveying the sympathy of the people of this Dominion.

Subscriptions are now being raised in all parts of the world for the relief of the sufferers. The Holy Father, according to the *Temps*, has opened a credit of one million lire (£40,000) in addition to his other gift, and is also establishing a hospital of 500 beds at San Marco. President Roosevelt has asked Congress to appropriate 500,000 dollars, in addition to which both Houses voted 300,000 dollars, representing the steamers Celtic and Culgoa's supplies. The American Red Cross Society telegraphed 390,000 dollars to the American Committee at Rome to charter a steamer with supplies and to fetch the survivors to safety. The London Mansion House fund amounts to £40,000. The Italian Parliament intends to vote £1,200,000. The Government of New Zealand has forwarded £5000.

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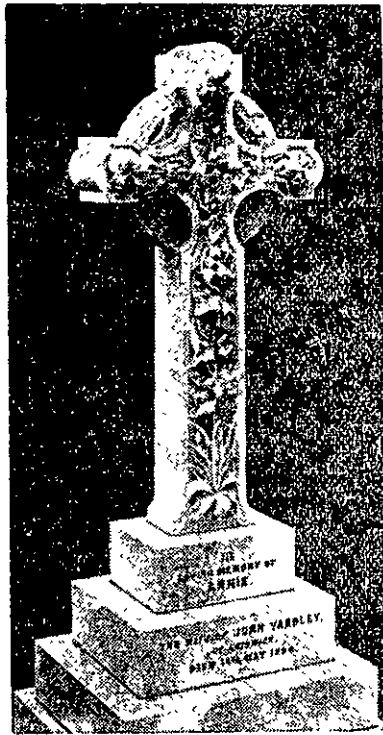
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Miss A. RYAN, Westport, £2

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Miss F. T., Greymouth, £1

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Mrs. M. STEPHENSON, St. Andrews, £1

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And 36 Cash Bonuses of 5s, each.

Irish News

OUR IRISH LETTER

(From our own correspondent.)

DUBLIN, October, 1908.

In my last letter I told of my holiday in the country, and that among the visitors at the house I was visiting were a lady and her three children from far-off New Zealand. The lady, whose whole life had been spent in New Zealand, had much to say about that land. I was glad to hear her speak most kindly—almost affectionately—of the Natives, for my sympathies are always with the original owners of a country. There were one or two books given me to look over, but they were mostly compiled by or in the interests of the Protestant Missionary Societies, and were too dry; the little thrown in about plants, scenery, etc., was bone-dry, and details as to the Natives were not very kindly; in fact, I did not read far. I wonder how the Maoris any literature on the subject of the Whites. Their views might sometimes surprise us.

Anyhow, our New Zealanders did not abuse the Maoris, and I liked them the better for it. Their delight, too, in our home life and scenes and easily-made happiness was refreshing, and they were quite satisfied with the beauty and grace of the swallows and the cosy prettiness of robin redbreast, though, being Presbyterians, they had never heard why robin's breast is always red. Neither had any of the party, for that matter, for, as a rule, we Catholics have all these pretty legends to ourselves, but I told the children how it was that, when Our Lord hung on the cross, a little robin nestled close to His shoulder, singing, to try and console Him. The ever-grateful Saviour, the Creator and lover of even the little birds, leaned His head towards His loving creature, and a drop of blood from a wound made by the crown of thorns fell upon the bird's breast, which has ever since been crimson, in memory of his act of pity for his dying Maker. This, too, is why the robin is a sacred bird with our Irish boys.

A Drive in the Country.

On fine afternoons—sometimes even on wet days—we had out the trap and bicycles and rode miles around the lovely roads, visited one or other of the towns six miles off, where we put up the horse and iron steeds and inspected every other shop in the place, always bringing home sweets with which to enliven the evening hour around the big work table. Or we drove to afternoon tea at some country house, where, perhaps, we fell in for a sewing circle gathered under the trees, tongues going as busily as needles, the talk quite as intellectual and pleasant, to say the very least, as city conversation at social functions, the occupation helping wonderfully to put all at their ease. Then home in high glee, all of us looking out for white horses for certain two of the party supposed not to be averse to matrimony. This is said to be a sure recipe. Begin counting the white horses you see while out on your daily travels, and then, when you have reached 100, look out, and be very careful. The first single man you shake hands with is your fate.

Home through our hamlet; a single row of neat cottages, all ablaze with flowers, on the houses, in the houses, and in the tiny model gardens; a post office (blessed institution in the country!), and one real shop. The mail sorted, the horse whipped up, and before long a genuine country tea bid the party welcome: cold meat or game, scones, cream, fruit, honey, eggs, home-made jam, and bread, and general good humor. What more could mortal desire? Tea would be followed by a good walk, all hatless and coatless, around fields, up hills, to the fox covert—but never a fox could be seen; round the mushroom fields, in search of dainties for breakfast, the old as eager as the young; wild chases after the villain, Rescue, to save his invariable prey, an unfortunate hedgehog; back in the dusk to lights, music, needlework, and gay gossip, then to bed.

Such is life in the country in old Ireland still. Is it not a home-like picture? How true it is that man makes cities, but God Himself makes the lovely country.

But autumn shades come closing in, all too soon. The swallows gathered, settled their travelling route, and flew away to the warm east, and the homing swallows must fly too, scattering like the autumn leaves. Reluctantly I turned my back on kind acquaintances, on blackberrings, russet tints, and fading flowers, and came back to learn that in place of cooing of wood pigeons there were rumors of sad war in the air. That while I was peacefully shelling peas, helping to count white horses, learning the latest crochet patterns from New Zealand, tenderly carrying

wounded hedgehogs to safe retreats, so many things had happened that I felt dazed when trying to catch up once again with the world.

Local Exhibition.

I found that a highly interesting and successful exhibition of purely Irish products and industries had been held in Galway, the ancient 'City of the Tribes.' This exhibition had been promoted in order to obtain a wider market for home products, and those who visited it say that it was an extremely good show. Connemara marbles shone; lead and silver ore from Galway mines were to be seen; Donegal and Galway looms were at work, turning out the once more famous Irish tweeds, cloths, blankets, and so on; the Irish Fisheries Department showed what wealth might, and, in fact, does flow in with every tide. The Arran Islands sent, among other things, products of the women's industry in spinning and knitting, a number of girls working at the woollen wheels, while men made the curious 'pampooties,' or cowhide sandals worn on the islands, where such shoes are necessary for the constant clambering over the rocks of which almost the entire area of these islands is composed, the bits of land that shine like oases in the desert of stone being entirely the work of generations of natives who carried sand and seaweed, creel by creel, on their backs from the shore, made lime, made the earth, in fact, and were then made to pay rent for it, over £3000 a year being exacted from these fishermen.

Irish Industries.

At the Galway Exhibition there was held a conference of merchants and manufacturers to devise the best means of responding to a circular from America, in which it is proposed that—In order that the American people may have an opportunity to become more familiar with the products of Irish manufacture, it is proposed to establish in the city of New York a depot for the sale and distribution of Irish goods exclusively. Special and particular attention will be given to the introduction to the American market of Irish poplins, damasks, woollens, linens, laces, and other articles of Irish manufacture, and to securing in part the trade which now goes to England and other foreign countries.

Religious Activity.

During this last quarter, Irish Catholics have been very active in that glorious work so dear to Our Lord, the Association of the Propagation of the Faith. In addition to Ireland's other countless works of charity, she contributed, within the last three months, no less than £963 16s to teaching all nations. Where does the money come from?

The British Association.

In September the annual assembly of the British Association was held in Dublin, where learned people, male and female, were to be met with at every turn, and citizens vied with each other in hospitality to the stars, their uncles, their cousins, and their aunts, who seemed greatly to enjoy the pleasant receptions at the Viceregal Lodge, Trinity College, Loreto Abbey Convent, and elsewhere, as well as the charming scenery that is within easy reach of Dublin on every side. Garden parties and evening receptions and gay picnics agreeably varied the heavy work of meetings at which questions of vast importance to the whole wide world were discussed. Many who are not exactly learned people but who like to be near the rose, and, perhaps too, to be included in invitations to the Viceregal Lodge, had the privilege of joining the British Association for the session for a moderate consideration, and were supremely happy in being thus associated, one, as it were, with the learned folk without having the bother of passing stiff examinations in anything. I myself should have liked vastly well to have joined on these easy terms, but I was busy shelling peas at the time.

Old Age Pensions.

On January 1, 1909, such of our poor old men, and women as have managed to struggle on to seventy and who have not been in receipt of out-door relief for twelve months will be in receipt of an old age pension. What a happy day that will be for many! The lucky ones will instantly begin to grow young again, and long life to them!

Poverty seems good for longevity, and a proof of the truth of the medical men's axiom that it is better to eat too little than too much is that the number of septuagenarians in Ireland is, approximately, far in excess of the numbers in England and Scotland: it is expected that from Ireland there will be no fewer than 187,314. It is a touching thought, too, that this high figure shows how affectionate our poor are towards their aged relatives; what struggles must be made to keep the old father and mother at home do these numbers represent, what self-

denial, what loving patience. Now the aged people who hitherto looked upon themselves as burdens will be independent members of the household; able, indeed, to help the younger generation, for those who visit the poor well know upon how very small a sum each one can manage to live.

The preliminary work is going on smoothly here, for all are lending a willing hand both to lighten the work for officials and to help applicants. The post offices are available for forms, etc., and all are loud in praise of the patience and kindness of the post office clerks and the genuine pleasure this addition to their ordinary work gives them. County Councils and Urban District Councils have organised committees whose duty it is to give information and help both officials and the public. Charitable Associations, such as St. Vincent de Paul Society, are active, individual members looking up local cases and giving every assistance in their power. The old folks themselves are far from dull, and become quite alert over the business. All are glad and all are helping, and many an amusing, many a touching case comes to each one's knowledge.

M.B.

COUNTY NEWS

CLARE—A Centenarian

On Sunday, November 15, at the residence of her daughter, Mrs. W. N. Kelly, Mullagh, Kilmurphybrican, County Clare, the death occurred of Jane, widow of the late Mr. Michael Comerford, timber merchant, Galway, aged 104 years. Deceased was mother of the late Colonel Surgeon Comerford, Dr. Michael Comerford, Mr. Isaac Comerford, timber merchant, Galway, and Mr. George Comerford, Melbourne.

CORK—The Late Sir James Mathew

The obsequies of Sir James Mathew, late Lord Justice of Appeal, took place in Cork. The remains were received by the Lord Mayor, the High Sheriff, and a large number of citizens, lay and clerical. The chief mourners were Messrs. Theobald and Charles Mathew, sons, and Mr. John Dillon, M.P., son-in-law. After Requiem Mass, the absolution was pronounced by Dean Shinkwin, after which the interment took place in the family vault at St. Joseph's Cemetery.

Praise for the Parliamentary Party

At a meeting at Queenstown to start the Irish Parliamentary Fund collection, a letter was read from the Most Rev. Dr. Browne, Bishop of Cloyne, enclosing five pounds. The letter contained the following:—'Our contributions cannot be regarded by us as a favor, but as a duty to our Parliamentary representatives, who work for the interests of the country with such fidelity, perseverance, and success. Moreover, we must remember that the members of the Irish Party work for their country from no motives of selfishness. Even their enemies dare not accuse them, poor men though they be, of yielding to that indirect form of bribery when men use public positions entrusted to them by the people to secure for themselves a high salary and place from the Government.'

DUBLIN—Self-Government

The inaugural meeting of the twenty-fifth session of University College Literary and Historical Society was held on November 5, when Mr. Thomas Bodkin, a son of County Court Judge Bodkin, read an interesting paper on 'Home Rule.' He maintained that the country was ripe for self-government. The working of the Local Government Act was a splendid testimony to the capacity of the Irish people to manage their own affairs. The worst foe to be fought now was ignorance, for the British democracy was no longer opposed to Home Rule.

Trinity College and the Gaelic Revival

At the opening session of the Trinity College Gaelic Society Rev. Dr. Mahaffy said that when the Gaelic movement was started he criticised it adversely, but he now confessed that he was wrong. He never thought it would attain the growth and vitality it now possessed. The movement, conducted on its first lines, would in a few years upset the whole intermediate education system of Ireland. Dr. Sigerson spoke of Ireland's intellectual pre-eminence in the past, and said there was now no European nation in which scholars had a predominant voice that did not recognise that their culture, after the downfall of the Roman tyranny, was due to the leading thought and education and science which came to their land from Ireland. Mr. Yeats said that at one time the National movement in Ireland was founded upon grievances, such as the land question. The Irish people now realised that the land question was being settled, and the foundation was being changed to a national basis, and they were creating a national movement similar to that of Norway.

People We Hear About

In the presence of a notable assemblage, representing all classes and creeds, the monument erected to the memory of Mayor Patrick A. Collins at Boston was unveiled and dedicated on Monday, November 2.

Few poets have had so busy a life as the author of 'Father O'Flynn.' For the past thirty years, the *Bookman* says, Mr. Alfred Percival Graves has been one of H.M. inspectors of schools, yet he found time to serve for eight years as honorary secretary of the Irish Literary Society; has all along been an eager student of Irish folk song and story; is a vice-president of the Irish Folk Song Society; and has for long past been a moving and most potent spirit in the Irish literary revival.

Lieutenant-Colonel Sir John Harrington, British Representative at the Court of the Emperor Menelik, will not return to Abyssinia, as it is known among his friends that he is desirous of spending some time at home. It will not (says the London correspondent of the *Birmingham Daily Post*) be easy for Sir John Edward Grey to find someone to replace Sir John Harrington at Adis Abeba, especially at this juncture, when the Emperor Menelik's health is giving rise to some anxiety as to the future of Abyssinia. Sir John has acquired a very exceptional position there, and his strong influence with the Emperor has always sufficed to counteract any attempt to weaken British prestige in that part of the world. More than once, indeed, he has saved the situation as far as British interests in Ethiopia are concerned. Sir John Harrington is a Catholic, and was educated at Stonyhurst.

The Right Hon. Sir Wilfrid Laurier, the Liberal Prime Minister of Canada, whose party was successful at the recent general election, was born at Quebec on November 20, 1841, and was educated at L'Assumption College, McGill University. He first entered Parliament in 1871, and became a member of the Federal Assembly three years later. In the Mackenzie Government of 1877 he was Minister of Inland Revenue, but was defeated at the general election in the following year. He was, however, elected immediately after for Quebec East, which constituency he still represents. In 1891 he became leader of the Liberal Party, and six years later Premier, in which capacity he has done yeoman service for his native land. Sir Wilfrid is an ardent Catholic, and is associated with two of the biggest books in the British Museum—a French and an English edition of his speeches, each running to upwards of 700 pages, with a prefatory memoir. His speech in denunciation of the execution of Louis Riel, the leader of two rebellions of the half-breeds in Eastern Canada, was a remarkable effort of impassioned eloquence, while the pathetic tribute he paid to the character and career of the departed Sir John Macdonald, his political opponent but personal friend, brought tears to many eyes in the Canadian House of Commons. Sir Wilfrid is equally fluent and eloquent in English and French.

One of the best known personages in the American Catholic literary world (says the *Catholic Citizen*) is Father Hudson, editor of *The Ave Maria*. As far as reputation goes, his fame is wide. As far as he is personally concerned, he is the least known of men, so modest is he and so given to shirking from the public gaze. Dr. Hudson (Mount St. Mary's College made him an LL.D. in 1897) is a New Englander, of Irish blood on his mother's side. Old acquaintances in Boston say that his father was a man of the highest aspirations and character, the friend of Longfellow and Jared Sparks, and that his mother was remarkable for her piety. He was born in the middle fifties and educated in the Jesuit College at Boston. For over 25 years he has been a member of the congregation of the Holy Cross, during which time his pen has never been idle in the defence of the mystery of the Incarnation. Father Hudson rarely speaks, never writes of himself. In less than 26 years *The Ave Maria* has grown from a mere pamphlet to a magazine of the first importance. In numbers its circulation reaches over 30,000, but its influence cannot be merely measured by that. It goes everywhere; you find it in Paris, in London, in Florence; it is looked for eagerly in Melbourne, in Bombay, in Cairo. Its influence is valued through the quality of its readers, who represent the best Catholics in every sense. Father Hudson has written sufficient 'copy' to fill many volumes. Those accustomed to the purity of his style can easily distinguish it even when it appears 'written into an article where richness of epithet runs not'; it shows qualities which the young author, opulent in words, might imitate with advantage. Father Hudson is as conscientious editorially as the late Charles A. Dana, and no line passes without his careful revision. The qualities which distinguish him and which have made his success as an editor are his inflexible industry and his wide sympathy.

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COMBINE—To form a union, to agree, to coalesce, to confederate.

ASSOCIATION—Union of persons in a company or society for SOME PARTICULAR PURPOSE; as the American Association for the advancement of science; A BENEVOLENT ASSOCIATION.

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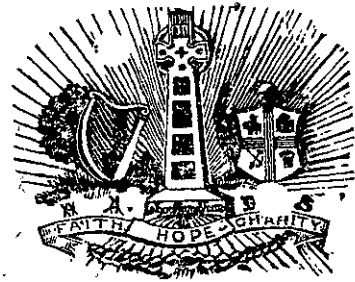
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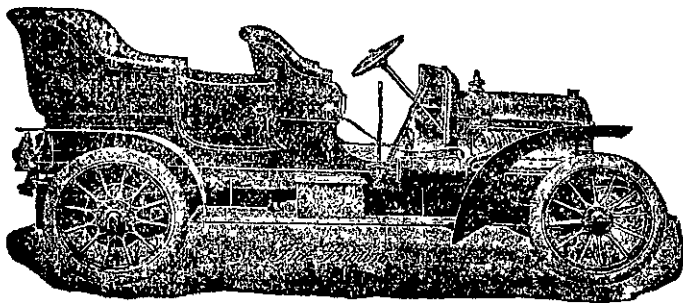
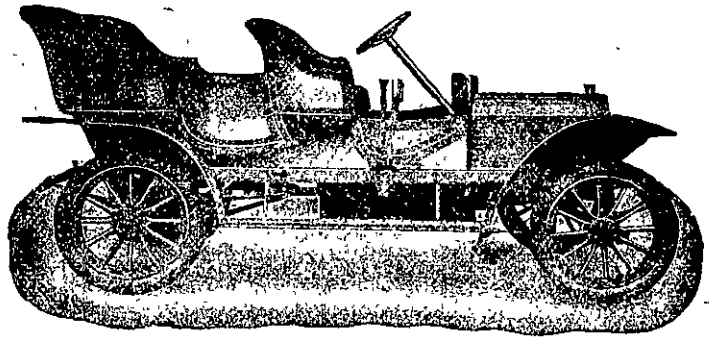
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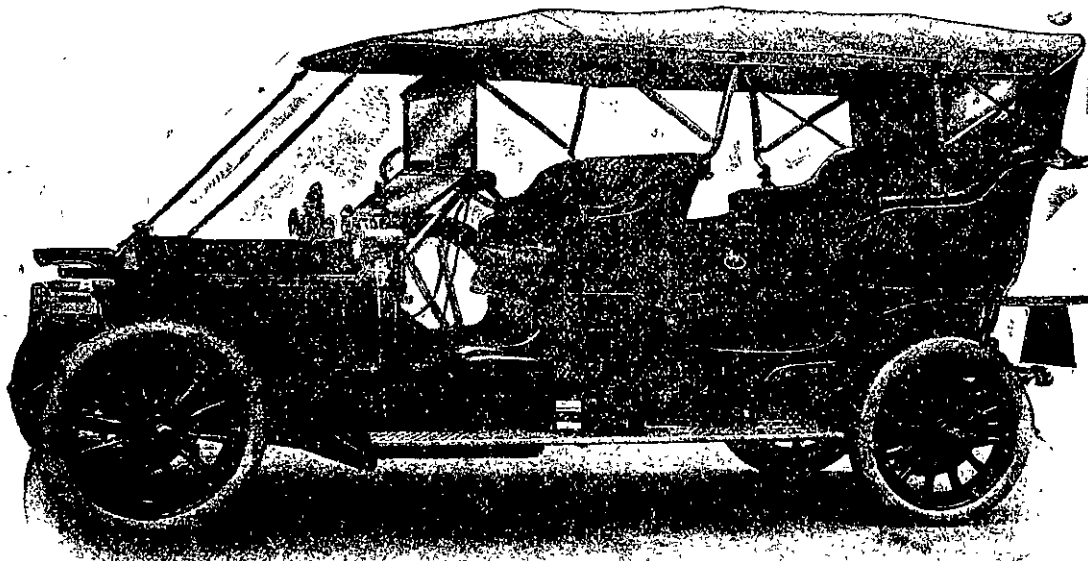
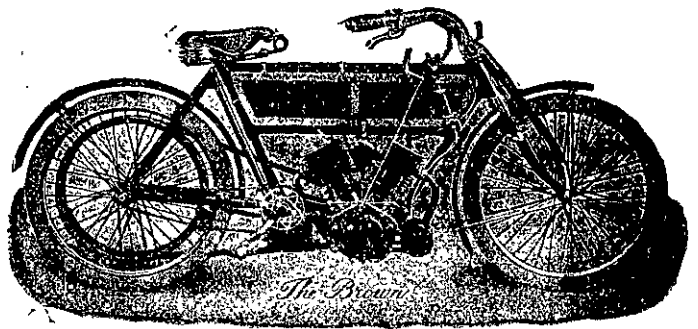


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The Catholic World

ENGLAND—Catholics and Education

In an article stating the Catholic position in regard to the recent negotiations between the Church of England party and Nonconformists, the *London Tablet* sums up the situation by declaring that what Catholics ask, and what they are going to have, are Catholic schools with Catholic teachers under Catholic control, and for the rest all they asked was simple equality in financial treatment. That undoubtedly is the beginning and the end of the Catholic demand all through. It is the irreducible minimum, as both parties in Parliament well know through the action of the Irish Party.

Father Vaughan and the Holy Father

Preaching on Sunday, November 15, at Farm Street Church, London, Father Bernard Vaughan spoke before a large congregation about Pope Pius X. After touching on the circumstances of the early life of the Sovereign Pontiff, the preacher said it was impossible for any straight man to hide from himself the fact, the appalling fact, that the twentieth century was a conspiracy against the supernatural. To put it broadly, the world was trying to get on without God, and was breaking up as fast as it dared whatever bore witness to His authority, or conveyed to man His law. The times were out of joint with real religion, and there was needed, as never before in the history of Christendom, a Pope who was himself the personification of the supernatural, who knew the mind of the Master and would utter it in language about which there could be no mistake. That man was Giuseppe Sarto. To the secular world Pius X. was the peasant Pope who, by some strange freak of fortune, had been elected to the chair of Peter with little more to commend him than a virtuous life; but to those who had taken the trouble to study his career, the present Pope was the one man who for fifty years had been in God's school graduating for the unique position which he now held. Since his election, he had been developing and displaying a character peculiarly fitted to deal with questions which demanded, not so much the astute and diplomatic, as the fearless, and the apostolic mind. Non-Catholics might question the wisdom of the Pope's action with regard to France, but Catholics themselves, French or otherwise, had one word only to say about it—'C'est splendide!' His Holiness had settled the French question, and had done with the Modernist. Nearly every nation under the sun but the United States of America and England was officially represented at the Vatican. When he (Father Vaughan) recalled the fact that there were some twelve million of Catholic laity under the flag of England, and nearly 200 Catholic Bishops, he felt that his country was not the gainer, but in every sense the loser, by not accrediting to the Holy See a Minister to safeguard certain British interests, and to utter with authority the mind of the nation.

ROME—The Pope and the Catholic Press

His Holiness the Pope (says the *Catholic Times*) is ever happy to seize an opportunity for blessing and encouraging the work of the Catholic press. He knows how imperative is the need for it. Often has he been heard to regret when told of the injury done to the faith in Italy and France by anti-religious journals, that an antidote was not provided locally in a vigorous Catholic press. When that admirable Catholic paper, the *Unità Cattolica*, was in financial difficulties, his practical sympathy restored it to its former powerful position, and for Catholic journalists who visit the Vatican he always has words of cheer. At the audience which his Holiness granted to the Argentine pilgrims the special homage of the Catholic journalists of the Argentine was presented to him. In reply the Holy Father, addressing the Archbishop of Buenos Ayres, said: 'I beg of you to express my feelings of gratitude to the Catholic journalists who, with kindly thoughtfulness, have been good enough to devote some of their space to the subject of my Sacerdotal Jubilee. From my heart I thank them. I trust they will continue to diffuse widely the knowledge of Christ, to be faithful to the injunctions of the Bishops, and to be conscious at all times of the responsibility they would incur were they to make an unworthy use of their papers.' The Pontiff would have Catholic journalists bear in mind that the responsibility of the journalist is proportionate to the usefulness of his journal.

UNITED STATES—The Archdiocese of Boston

With most of the highest officials of the Church in America as active participators or interested spectators in the impressive ceremonial of a solemn Pontifical Mass, of which Most Rev. Diomedeo Falconio, Papal Delegate

to the United States, was the celebrant, the five days' observance of the centennial anniversary of the founding of the diocese of Boston was begun in the Cathedral of the Holy Cross on October 28. The Most Rev. William H. O'Connell, Archbishop of the diocese, as preacher on the occasion, offered 'thanksgiving for the blessings God has granted us during these first hundred years of Boston's existence as a diocese.'

The Archbishop of San Francisco

In addition to the purse of £3000 presented to Archbishop Riordan, of San Francisco, by his priests, on occasion of his silver jubilee, the laity gave a purse of £7000, to which three other generous contributions have been added, as follows:—£2000 from Mr. Clarence Mackay, of New York; £1000 from Mrs. Louise Mackay, of London, the mother of Mr. Clarence Mackay; £1000 from Mr. Richard Queen, of San Francisco. These gifts bring the laity's purse up to £11,000, all of which is to be devoted to Newman Hall, which is to be erected for the Catholic students attending the University of California. The clergy's purse is to be devoted to St. Patrick's Seminary, the crowning work of Archbishop Riordan's episcopate.

An Impressive Demonstration

What was probably the greatest parade of a religious character in the history of New England brought to a close the centenary celebration of the founding of the Catholic diocese of Boston. It is estimated that fully 40,000 men representing the Holy Name societies of the Catholic Churches in the five counties which constitute the diocese, with over 150 priests, participated, marching to the music of 100 bands. The parade was reviewed by Cardinal Gibbons and Archbishop O'Connell, with a number of visiting prelates.

GENERAL

The Church in Serbia and Bulgaria

In view of the unsettled state of affairs in Serbia and Bulgaria, it is interesting to learn something of the condition of the Catholic missions in these countries. It is roughly estimated that the number of Catholics there is 50,000, and that the Church holds valuable mission property. The head of the Church in the two countries is Archbishop Henry Dulcet, who was consecrated in 1895. His residence is at Rustchuk, Bulgaria. There are four religious Orders of men, the Capuchins, the Marists, the Passionists, and the Augustinians, and three of women, the Sisters of Our Lady of Sion, the Sisters of the Assumption, and the Dominicans. Until recently the Rev. Aloysius Blakely, O.P., an American priest, and one of the oldest missionaries from the congregation of Passionists, was stationed in Bulgaria. Only a few months ago, after twelve years of work in that country, he was called home, and is now at Dunkirk, N.Y. The Society for the Propagation of the Faith says that the reports filed by the missionary priests intimate that the Church has much freedom in the larger cities of these countries, even more than was manifested in England recently. A Capuchin priest, writing not long ago from Sofia, said that several times in the year they had public processions with the Blessed Sacrament. At the same time, however, other missionaries stationed in the inland districts wrote that they were subjected to constant petty persecutions.

SACRED HEART SCHOOL, HASTINGS

On the evening of December 18 (says the *Hastings Standard*) there was a very large attendance at the convent school hall, when a most interesting entertainment, consisting of a concert and drama, was gone through by the children. At the close of the play the Very Rev. Dean Smyth, addressing the audience, said: This evening has added another link to the chain of pleasant events which have been as so many milestones in the life of our school since its establishment in 1888. Just twenty years ago our school began its useful career. We opened with about 60 children, and now there are upwards of 270 on the roll. At the recent examination 240 were present. And it gives me much pleasure to submit to you the school inspector's report, which you will see is a very good one, and therefore most encouraging for all interested, especially for the devoted Sisters, who are so untiring in their efforts for the progress of the children. To them, therefore, I beg to tender my deep and sincere thanks. Thus whilst we are holding our own in the imparting of secular knowledge we are training the minds and moulding the hearts of our children by the religious instruction which forms a prominent part of the daily curriculum. What is man without a knowledge of God and his duty to God but what I might term a society animal without other aims or aspirations than what worldly pelf holds out and

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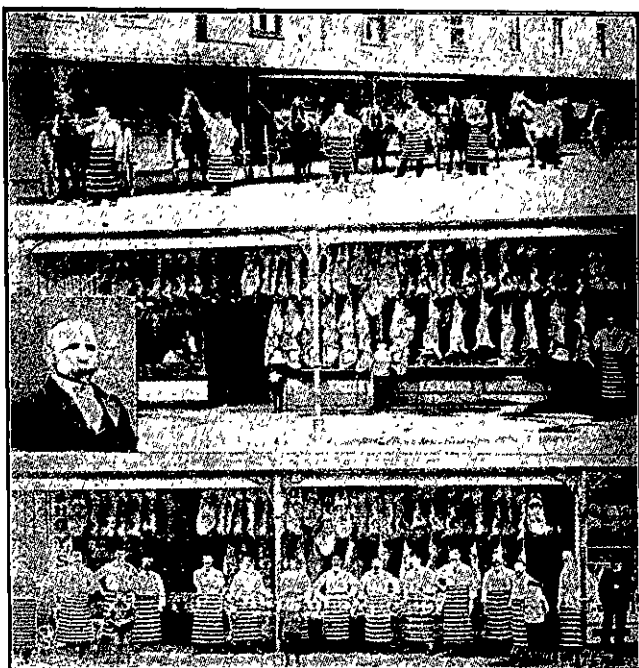
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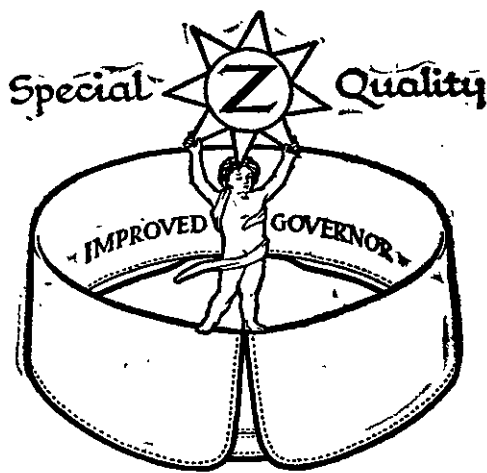
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passing aggrandisements inspire. For this reason we see how the ecclesiastical authorities of the Church of England and those of the Catholic Church backed up by their Christian-minded people are uniting their forces to defeat an iniquitous Bill to divorce religion from the schools in England. For take away religion and you deprive the child and consequently the man and the woman of the most essential training. This is the reason of our present efforts and sacrifices. At present we are sparing the Government at least £1000 yearly in this school alone without receiving a recognition of any kind. This I submit is most unjust. But I must not detain you any longer.

The Dean then welcomed Sir William and Lady Russell, Mr. Dillon, M.P., and the Mayor and Mayoress of Hastings, and thanked them for assisting in the annual distribution of prizes.

Sir William Russell and Mr. Dillon addressed the audience, and congratulated the children on having such devoted teachers, which the beautiful entertainment that evening so forcibly proved. Sir William Russell especially emphasised the importance of a religious training, and remarked that all honor was due to the Catholic body for their persevering efforts in the conscientious fulfilment of their religious convictions.

BOYS' SCHOOL.

Christian doctrine: Senior grade, first division (first prize medal, presented by the Very Rev. Dean Smyth): F. King, W. Blake, D. O'Brien, J. Carroll. Middle grade: F. Poppelwell, L. Downes. Junior grade: A. Gilhooly, B. Doran, B. Berry. Second division: D. Maggin, W. Sturrock, A. Stevens, J. Thomson. Preparatory: D. Corkery, S. Kirby, J. Stack.

School discipline (medal presented by Mr. Dillon, M.P.)—J. Lynn.

Standard prizes.—Standard V. (prize given by Rev. Mother, Wanganui): V. Portas, J. Carroll, F. King. Standard IV.: L. Downes, F. Poppelwell. Standard III.: G. Poppelwell, J. Casey, B. Berry. Standard II.: F. Cranston, L. Hyde, W. Sturrock, J. Cranston. Standard I.: J. O'Kane, J. Long.

Awards for diligence.—Standard V.: J. Lynn, C. McCleisley, J. Connolly, J. O'Connor, J. Manion, G. Carr. Standard IV.: T. Connolly, C. Pothan. Standard III.: Reggie Honnor, A. O'Kane, L. Sweeney. Standard II.: L. Lorigan, F. Brenton. Standard I.: D. O'Donnell, W. Fearn.

Awards for regular attendance.—Standard V.: D. McMillan, W. Blake, D. O'Brien, J. Carroll. Standard IV.: L. Downes, F. Poppelwell, F. Seed, W. Beck, D. McMillan. Standard III.: G. Poppelwell, G. Corkery, J. Sullivan, S. O'Neill. Standard II.: H. Poppelwell.

GIRLS' SCHOOL.

Christian doctrine—Senior grade, first division (first prize, medal presented by Very Rev. Dean Smyth): J. Connolly, M. McKeown, N. Maggin. Second division: W. Casey, E. Percival. Middle grade: G. Pimley, M. O'Neill, N. McGuirk. Junior grade: M. Casey, K. Blake, G. Brcan. Second division: B. O'Neill, G. Begley, M. Moriarty, I. Horne. Preparatory: I. McClisky, M. Aldridge, G. Fitzgerald.

School discipline (medal presented by Mr. O'Reilly): M. McKeown.

Standard prizes: Standard V. (prize given by Rev. Mother, Wanganui): K. Downes, E. McCarthy. Standard IV.: G. Pimley, M. O'Neill, P. Lynn, B. Tos. Standard III.: Kathleen Blake, G. McKay. Standard II.: Z. Pethan, F. Bachelor, R. Conway, R. Poppelwell. Standard I.: A. Manson, L. McClisky, M. Frude.

Awards for diligence: Standard VI.—J. Connolly, L. Portas, R. Cronin, E. Farrelly. Standard V.—G. McIvor, E. Percival, E. McCarthy. Standard IV.—A. Cox, E. Cronin, E. Donnelley, M. Heeney, E. Pothan. Standard III.—N. Coghlan, T. Crowley, M. Manion. Standard II.—M. Fitzgerald, C. Lynn. Standard I.—G. Fitzgerald, V. Lindergraea, B. Mansoor.

Awards for Regular Attendance—Standard VI.—A. Conway, D. Shattky, E. Brenton. Standard V.—C. Downes, E. McCarthy, E. Percival. Standard IV.—L. Steevens. Standard III.—M. Manion. Standard II.—L. Gilhooly. Standard I.—K. Gilhooly.

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Domestic

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Pimples.

If you are troubled with pimples and blackheads try friction as a cure. Wash the face in hot water, and dry with a rough bath towel, rubbing it until you can feel the blood circulating. These blemishes are very often caused by poor circulation of the blood just beneath the skin, causing this matter to accumulate in places.

Falling Hair.

Dandruff of the scalp is the commonest cause of falling hair, and the hair will continue to come out until the dandruff is cured. To clean the scalp wash the hair once a fortnight with a liquid soap consisting of equal parts of soft soap and rectified spirits. Brush the hair night and morning with a little brillianine, and afterwards massage with the tips of the fingers.

Round Shoulders.

An excellent exercise to strengthen round shoulders—very good for girls or women who have to sit a good deal—is performed by placing a thin stick or wand across the back and letting it run out through the bent elbows. The arms are bent so that the hands rest on the chest. Keep the arms and shoulders pressed back and down, walk about the room in this way for five or ten minutes.

Straining the Eyes.

The woman who reads in a bad light, who frequently blinks her eyes, is forming a net-work of wrinkles about them and straining her eyes as well. Strained eyes are invariably faded eyes. No woman can be youthful looking with strained eyes. If through necessity the eyes feel tired and weary close them for a few minutes to relieve the strain. Done at intervals, this has quite a good effect in preserving the eyes.

Nervous Children.

The nervous child starts in life's race with a heavy handicap, and the parents, of such a child should, by judicious and sensible treatment rather than by foolish coddling, seek to remove such a handicap. A nervous child should never be told of his failing, should never be pitied and coddled, should never be made to feel that he is a bright and shining mark for pity or for praise. Bed-time is generally the most dreaded hour of a nervous child's existence, owing to the difficulty of getting to sleep. To overcome this, a cup of hot milk diluted with a little hot water should be provided, and the feet made warm, both of which precautions tend to soothe the nerves and promote sleep.

Swings for Children.

It is stated by an eminent physician that if every child had a swing in its playroom, so arranged that it could, by pushing with its feet, get into motion, it would develop muscle, strength, and symmetry in less time and in a more agreeable fashion than could be secured in any other way. Care must always be taken to fasten the child so that it is impossible for it to fall, and to let it hold on by ropes, thus exercising its arms, neck, and shoulders, and the pushing of the feet will do the rest. One thing must be fully understood, though, that plenty of fresh air and proper clothing are amongst the most important requirements of such an undertaking.

The Care of Gloves.

If when kid gloves are worn the hands become very hot and cause the gloves to stiffen and shrink, French chalk will prove a good remedy. The gloves should be put on and the tips of the fingers dipped in French chalk and rubbed gently one against the other; then finally rubbed with a soft duster. A little chalk should also be put in each finger. It is a good plan when wearing rings under gloves to turn them with the stones towards the palm of the hand. This not only prevents marks, but it is more comfortable than when the rings are worn the right way up. Kid gloves should be removed by turning them over the hand, and afterwards turned right side out, blown into, the creases smoothed out, and finally put away in a glove-box.

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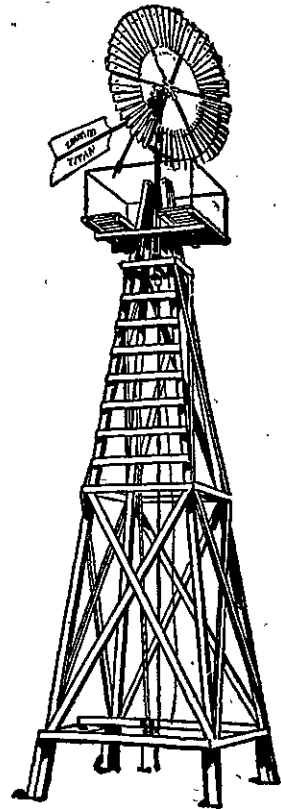
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MARIST BROTHERS' SCHOOL, AUCKLAND

The prizes at the Marist Brothers' School, Pitt street, Auckland, were handed to the successful competitors by Rev. Father Meagher, who took the opportunity of congratulating the boys and their teachers upon the success of the year's work. He further promised to donate a gold medal for Christian doctrine, and a gold medal for the best athlete in the school.

The Rev. Brother Victor, Provincial of the Marist Brothers in Australasia, also spoke, encouraging the boys to strive always to live up to the high ideals that were placed before them.

The following is the prize list:—

Special Prizes.—Campbell gold medal for good conduct, (presented by Bishop Lenihan), John Early; gold medal for regular attendance (presented by Mr. J. J. O'Brien), Thomas Hancox; dux of school (gold medal, presented by Mr. A. Kohn), Francis Foreman.

Standard VI.—Good conduct, J. Early; Christian doctrine, F. Fangan; regular attendance, T. Hancox; general proficiency, F. Foreman 1, J. Connor 2, D. Foley 3; arithmetic, W. Monaghan; English, R. Hanson; writing, M. Mahoney.

Standard V.—Christian doctrine, A. Greenan; good conduct, H. Wills; regular attendance, J. Santo; general proficiency, J. Foley 1, R. Whiteman 2, G. Valvoi 3; arithmetic, F. De Vaney; English, A. Beehan; writing, E. Clinton.

Standard IV.—Christian doctrine, Walter Fairweather; good conduct, Oliver Mason; regular attendance, M. Hendron; first proficiency, E. O'Dowd; second proficiency, W. King; third proficiency, M. Sayegh; English, E. Moore; arithmetic, W. King; writing and drawing, J. Foley.

Standard III.—Christian doctrine, G. Clarke; good conduct, C. Clark; regular attendance, J. Hayes; first proficiency, J. Draffin; second proficiency, J. Connor; third proficiency, E. Carroll; English, J. Connor; arithmetic, A. Carter; writing and drawing, J. Molloy.

Standard II.—First proficiency, E. Moran; second proficiency, E. Murphy; third proficiency, A. Hart; good conduct, J. Robertson; Christian doctrine, J. Smyth; arithmetic, A. Woods; English, A. Rubery; writing, F. Lynch; attendance, L. Perini.

Standard I.—First proficiency, R. Stanley; second proficiency, M. Clinton; third proficiency, J. Moodabe; good conduct, E. Sayegh; Christian doctrine, R. Stanley; arithmetic, E. Slade; English, L. Adams; writing, M. Clinton; attendance, T. Neville.

ST. LEO'S ACADEMY, DEVONPORT

A concert tendered by the pupils of St. Leo's Academy, in aid of the convent funds, was held in the Foresters' Hall, Devonport, before a large attendance. An excellent programme was submitted, and the function was a successful one. The first part of the 'bill' embraced solos, action songs, with chorus and tableau, 'The foolish virgins,' by Misses Ewington, McLean, Hogan, Johnstone, and Boylan. The second part was devoted to the musical comedy, 'The Disagreeable Princess,' in which thirty pupils took part.

During the evening the prizes and awards secured by the pupils at the academy were distributed as follows:—

Matriculation Class.—Mathematics, F. McLean; French and music, D. Boylan; English and book-keeping, D. Mason.

Sixth Class.—Amiability, M. Boylan; arithmetic, writing, drawing, M. Hamilton; good conduct, application, M. Colgan; diligence, E. Hamilton; music and elocution, M. Smith; music and arithmetic, M. Cayne; singing and painting, P. Wirth.

Fifth Class.—Arithmetic and needlework, G. Wrigley; diligence, G. Churchman; geography and spelling, A. Wells; reading, P. Davies.

Fourth Class.—Writing and neatness, F. Anderson; spelling and writing, D. O'Leary; arithmetic, J. Boylan; diligence, D. Jarman.

Second Class.—Composition, D. Goldwater; spelling and reading, E. Smith; writing, E. Fuljames; arithmetic, K. Bonner.

Kindergarten.—Reading, G. Ryan; writing, M. Lough; tables, K. Wheelan; spelling, J. Bray; general improvement, R. Mann, J. Ridings, H. Blackwood; writing and spelling, I. Beaton; general improvement, I. Considine, M. Hodgson; tables, L. Macauley.

The certificates awarded by Trinity College to successful candidates were distributed as follows:—

Intermediate Practical Music, Junior Theory of Music, D. Boylan. Junior Practical Music, Junior Theory of Music, M. Cryne. Preparatory Practical Music, M. Hamilton. Preparatory Practical Music and Theory, G. Lindsay. Preparatory Theory of Music, A. Johnstone, I. Seagar, J. Seagar, G. Smith, M. Smith, and A. Thomas.

PAROCHIAL SCHOOL.

Sixth Standard.—Good conduct and application, E. Bannon; Christian doctrine, A. Thomas.

Fourth Standard.—Regular attendance, T. Gallagher; reading and drawing, H. McKiernan; arithmetic, F. Clarke; geography and composition, W. Croll.

Third Standard.—Reading and recitation, N. Gallagher; good conduct, M. Cassidy; writing, N. Coleman; geography, M. Beamish; writing and drawing, E. McKiernan.

Second Standard.—Diligence, B. Coleman; reading and recitation, H. Coleman; geography and spelling, L. McKiernan; arithmetic, M. Thomas.

First Standard.—Reading, E. Cunningham; spelling, L. Coleman; arithmetic, E. Parker; singing, V. Jarman.

Third Primer.—Reading, A. Lund; arithmetic, D. Riding; writing, T. Leahy; recitation, L. Cassidy.

Second Primer.—Writing, P. Jarman; spelling, H. Beamish; singing, L. Croll; tables, C. Scarborough.

First Primer.—Writing, E. Ryan; tables, E. Poole; regular attendance, R. Keesing.

SACRED HEART SCHOOL, WELLINGTON

The following is the prize list of the Sacred-Heart School, Thorndon:—

Good conduct (gold medal, gift of Rev. J. Hickson, S.M.), Myra Duggan.

Christian doctrine (gold medal, gift of Rev. J. Hickson, S.M.), equal merit, Tottie Gibbs and Maggie Byrne.

Highest marks at Inspector's examination (gift of Rev. W. Peoples, S.M.), Nellie Brogan.

English (equal in merit), Tottie Gibbs and Celestin Duffou; reading and recitation (equal in merit), Tottie Gibbs and Nora McKeown; writing (equal in merit), Nora McKeown and Nellie Brogan; arithmetic (equal in merit), Eileen Mulhane and Celestin Duffou; nature study, Eileen Mulhane and Mary Coffey; writing, Nellie Brogan; composition, Nellie Brogan and Mary Coffey; geography, Celestin Duffou.

Standard V.—Arithmetic (equal in merit), Bridget Breen and Budgie Gibbs; memory lessons (equal in merit), Budgie Gibbs and Eileen Wareham; recitation, Caroline Shivan; drawing (equal in merit), May Brogan and Myra Duggan; writing (equal in merit), May Brogan and Ada Shivan; reading, Isabel Engel; geography, John Patrick Keegan; composition, Maggie Byrne.

Standard IV.—Christian doctrine, Birdie Fitzgerald; reading and recitation, Unice Fraser; spelling (equal in merit), Frank Dwyer and Birdie Fitzgerald; drawing, Lottie Brogan; writing, Unice Fraser; geography, Frank Dwyer; arithmetic (equal in merit), Birdie Fitzgerald and Unice Fraser; composition, Delia O'Gorman and A. Maher.

Standard III.—Christian doctrine (equal in merit), Monica Murphy and Kathleen Faul; reading, Eva Byrne; recitation, Maisie Geary; spelling, Mary Shaib; drawing, Ada Hekim; writing (equal in merit), Mary Sheehy and Ettie Duggan; composition, Maggie Meyers; geography, Maisy Geary; arithmetic, Mary Shaib.

Standard II.—Christian doctrine (equal in merit), Hilda Wilkinson and Maisy Reeves; reading, Florence Morgan; recitation, Maisy Reeves; spelling, Hilda Wilkinson; drawing, Louisa Cassie; writing, Eileen Martin; composition, Lily O'Donovan; geography, Rene Wilkinson; arithmetic, Rosy O'Connor.

Standard I.—Christian doctrine, Mabel Shaib; reading, Fergus Reeves and Annie Fraser; recitation, Maggie Faul; spelling, Annie Fraser; writing, Rene Faul; geography, Fergus Reeves; arithmetic and drawing, Annie Fraser.

The children held their concert at the Sacred Heart School. A number of pretty choruses, drills, and dances were given, the latter by Misses Maisy Geary and Reeves. Little Miss Geary also sang 'Daddy,' and a trio was sung by N. McKeown, M. Meyers, and B. Breen. Cheers were given by the boys for the Rev. Father Hickson, who kindly provided prizes.

A fresh supply of new books, religious objects, and novelties has just been received from America at the Catholic Book Depot, Barbadoes street, Christchurch. Among the publications are 'The Catholic Home Annual' and works by well-known authors....

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To the Farmers of Otago and Southland.

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

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The Family Circle

TO A LITTLE MAID

How should little maidens grow:

When they're ten or over?
In the sunshine and the air,
Wholesome, simple, fresh, and fair,
As the bonny daisies blow,
And the happy clover.

How should little lassies speak

At this time of living?
As the birds do, and the bees,
Singing through the flowers and trees,
'Till each mortal fain would seek
Joy her lips are giving.

How about her eyes and ears

At this stage of growing?
Like the clear, unclouded skies,
Not too eager or too wise,
So that all she sees and hears
May be worth the knowing.

And the little maiden's heart?

Ah! for that we're praying
That it strong and pure may grow;
God who loveth children so,
Keep her from all guile apart,
Through life's mazes straying!

LAUGHING WINIFRED

'Isn't it too funny!' Winifred leaned against the wall to have her laugh out. 'I can't keep my face straight when she opens her mouth. How in the world does she get her verbs mixed up in that queer way?'

'You know, she has been in this country but six months,' Pauline suggested gently. 'I think she speaks English very well when you take that into account.'

'Perhaps she does,' Winifred admitted carelessly. 'But anyway, it's fun to hear her. If I were her roommate, I shouldn't do a thing but laugh all day.'

'Don't let her know you are laughing at her,' warned the more thoughtful Pauline.

'Oh, she won't notice. She's the slow sort that never notices things,' Winifred returned. 'And it's lucky she is, or otherwise she'd be my mortal enemy.' She walked away humming a tune, and it was not until supper that it occurred to her that there might be two sides to the question.

The girls in Miss Graham's school who were studying languages did not look forward to their supper with unqualified anticipation. The girls who took German sat at 'the German table,' and were not supposed to make any remarks during the meal, except in the language. The French table was on the other side of the dining room, and at this the conversation was all in French. Winifred sat at the German table, and when she took her seat that night she found that the flaxen haired foreigner, whose accent had seemed so amusing earlier in the day, was her right-hand neighbor.

Winifred's German vocabulary was somewhat limited, and it was not till she had done some thinking that she ventured to ask her new neighbor, Lena Saeker, how she had employed her first day at the school.

For a moment Lena stared, as if she had not quite understood. Then suddenly her fair cheeks flushed, and she hastily replied in smoothly-flowing German which fell musically on Winifred's ear, though she could not understand all the words. The teacher, Miss Roberts, spoke from the end of the table, when Lena had finished.

'We are very fortunate in having Lena with us,' she said in German. 'Her fine accent will be a great help to us all.' And for the rest of the supper hour Lena had so many questions to answer that it was a wonder she found time to eat.

Nor was that all. As Winifred left the dining room she heard an animated conversation going on between Miss Roberts, the German teacher, and Miss Wallace, who taught French.

'Can't we make arrangements to divide that remarkable Lena?' Miss Wallace was asking eagerly. 'It isn't fair that you should have her all the time. You know, she has an excellent French accent, and she would be a real inspiration at my table.'

Winifred did not hear Miss Roberts's answer. She was thinking how she had laughed that morning at the peculiarities of Lena's English accent, and the memory

made her uncomfortable. She could not help feeling that if Lena had not been too polite, she might have had her share of laughter that day.

A RECIPE FOR BOY-SPOILING

Parents are often advised in regard to the proper upbringing of their children. It is not often that a writer gives instructions as to the best means of spoiling a boy, but this we find lately has been done by a correspondent in a home weekly. Here are the directions:—

Let him have plenty of spending money.

Allow him to choose his companions and never ask who they are.

Give him a key and permit him to be out at nights and get home when he pleases.

Make no inquiry as to where and with whom he spends his leisure moments.

Have him to understand that money and manners are substitutes for morality.

Teach him to expect pay for every act of helpfulness to others.

Let him believe that it is a disgrace to exercise at the end of a hoe handle, so long as he or you can pay a man to take that exercise.

Show him that you have no faith in churches or teachers.

Teach him and train him thus, and if he doesn't go to bad 'twill not be your fault.

A PROGNOSIS

It was at a children's party during the Christmas holidays. The youngsters had just done more than justice to the luxurious spread provided by their hostess, and games were now the order of the evening.

'Now, children,' said she, 'we will play the zoo, and each of you must represent a different animal.'

Then going to a little girl, she asked:

'Now, Carrie, what are you going to be?'

'I'll be an elephant.'

'And you, Reggie, what are you going to be?'

'I'm going to be a lion.'

'And what are you going to be, Hilda?'

'I'm going to be a tiger.'

Then, crossing to the other side of the room, the hostess, noticing a youngster sitting all alone, asked:

'And what are you going to be, Tommy?'

'P-please,' was the halting reply, 'p-please, I—I'm going—to be sick.'

TOMMY'S APPLE LESSON

'I don't see why Jamie and I may not play with Harry Barnes, father; I am sure he is not so very bad,' Tommy urged. 'We will try to make him better. Can't we play with him? Please, father, I don't see how he can harm us.'

Without saying a word, Tommy's father took four large fine apples, put them on a plate, and placed a badly speckled apple in the centre, then he set them in the cupboard. Tommy watched him closely, and wondered why; but his father only said, 'Wait two weeks, Tom, and then we shall see why you should not play with Harry Barnes.'

Mr. Brown always kept his word; the boy knew that he must wait two weeks. At the end of that time, Tommy again asked his father if he could play with Harry. Again without a word, Mr. Brown went to the cupboard and brought out the plate of apples. The good apples were bad, just like the one in the centre. The boy was surprised, and his father examined each apple carefully, looking puzzled.

'Should not four good apples make one bad apple good?' he asked. 'I fear, Tommy,' he added, 'that apples and boys are somewhat alike. One evil companion will destroy four good ones. Do you see, now, why I do not want you to play with Harry Barnes?'

Tommy's face was very red. 'I think I do not want to play with him now,' he said, manfully.

GOOD ADVICE

The following ten rules, made by the famous writer of the Declaration of Independence, Thomas Jefferson, should be learned by heart by you:—

Never put off until to-morrow what you can do to-day.

Never trouble another for what you can do yourself.

Never spend your money before you have earned it.

Never buy what you don't want because it is cheap.

Pride costs more than hunger, thirst, and cold.

We seldom repent of having eaten too little.

Nothing is troublesome that we do willingly.

How much pain the evils have cost us which have never happened.

Take things always by the smooth handle.
When angry count ten before you speak; if very angry count 100.

AN OLD DEBT

The little Steiger Inn, near Dresden, has celebrated its centennial, and this among other memories is quoted by the *Staats-Zeitung* as belonging to it:—

In 1849, on a morning in May, the hostess of the inn heard distant firing, and saw armed insurgents running along the road, as if in flight. This was the last remnant contributed by Dresden to the May revolution, and the Prussians were hard upon their track.

Suddenly the hostess found herself confronted by a little man with smoke-begrimed face and hands, who nodded and rushed into the inn.

'Give me a basin of water,' he panted, 'and some bread and meat! Quick! An instant's delay may mean death!'

The hostess obeyed him.

'You don't seem to know me,' said he.

'Oh, I have seen you often, but—'

'Well, I hope I have credit enough for my breakfast, for I haven't a pfennig about me. And I want a guide to show me the way through the forest to Freiberg.'

So the hostess sent her son to guide him through the woods.

Fourteen years after a well-dressed little gentleman presented himself one day at the door of the inn and addressed the hostess with a smile:

'Good day, Frau Wirthin. I have come to pay my debts. I have not forgotten what you did for me that 9th of May.'

He then paid for the breakfast eaten so long before.

'Now,' said he, 'that is off my conscience. Perhaps you would like to know whom you have trusted so long. Allow me to introduce myself as Richard Wagner, then a rebel, now amnestied by the King.'

The great German composer had paid his debt as dramatically as one of his operatic heroes, with a 'Behold, I have grown famous!'

THE OTHER VERSION

Miss Jane Barlow sent a poem as a first contribution to the *Cornhill Magazine* when James Payn was its editor. Think of the lady receiving a brief line, scrawled in James's fearful chirography, which she interpreted as follows:—
'I have no use for silly verses.'

Of course, Miss Barlow indulged in copious tears. There never was such an ill-mannered snub. Then she commenced to study the scrawl. Now came a gleam of light, for she dimly made out what it really was: 'I hope to use your pretty verses.'

ODDS AND ENDS

'Tommy,' said the hostess, 'you seem to be in deep thought.' 'Yes'm,' replied Tommy; 'ma told me somethin' to say if you should ask me to have some cake or anything, an' I bin here so long now I forgit what it was.'

'You have an enormous appetite,' said a thin man, enviously. 'What do you take for it?'

'In all my experience,' replied his plump friend, 'I have found nothing more suitable than food!'

FAMILY FUN

What ship is disliked by all?—Hardship.

What is the noisiest pet in the world?—Trumpet.

Take the first and last letter from a lady's name and she becomes painful.—Answer: Rachel—ache.

Why is a grain of sand in the eye like a master hitting a boy?—Because it hurts the pupil.

What instrument of war does the earth resemble?—A revolver.

What is the difference between a lady and postage stamp?—One is a female and the other a mail fee.

Why is your dinner like the letter S?—It comes before T.

What foreign race could be represented by ten very warm and very small children?—Hotten-tots.

When is your cash account like a wire bent into a circle?—When both ends meet.

Where should blind people go?—To some island (eyeland).

What aunts are most unpleasant to have in the house?—Discordance.

All Sorts

There isn't much meat on the bone of contention.
A successful man isn't necessarily a contented man.
It costs more to get out of trouble than it does to keep out.

The dread of ridicule is apt to strangle originality at its birth.

There are times when fiction is almost as strange as the truth.

The Jesuit Fathers in Brazil have perfected an invention of their own for the destruction of ants, which are especially destructive to crops in that country.

Teacher: 'Bessie, name one bird that is now extinct.'

Little Bessie: 'Dick!'

Teacher: 'Dick? What sort of a bird is that?'

Little Bessie: 'Our canary—the cat extincted him!'

The flags to be hoisted at one time in signalling at sea never exceeded four. It is an interesting arithmetical fact that with eighteen various colored flags and never more than four at a time, no fewer than 28,742 signals can be given.

Mrs. Young (proudly): 'The landlord was here to-day; I gave him the quarter's rent and showed him the baby.' Young (who was kept awake last night): 'It would have been better, my dear, if you had given him the baby and shown him the quarter's rent.'

Practical Yankee: 'Well, yes, sir. I give up to you. Shakespeare was a genius; but he didn't kinder seem to put it to a practical use. Never benefited civilisation with a washing-machine, nor a patent turnip-peeler, nor anything of that sort. Still, he was a smart man.'

Chinamen have a way of tricking hens so that they assist in the hatching of fish. Fish eggs are carefully placed in an eggshell, which is then sealed and placed under an unsuspecting hen. In a few days the spawn is warmed into life, and the contents of the shell are then cast into a shallow pool, where the sunshine completes the work.

In a recent Swiss action the court, in estimating the sum payable to the family of a person killed by the negligence of the driver of a motor car, included the claims of the deceased's fiancée. The driver had exceeded 60 kilometres, equal to about 37½ miles an hour. He was sentenced to a month's imprisonment, 2000 francs fine, 373 francs costs, and 16,850 francs damages.

In the year 1675 King Charles II. of England founded the royal observatory at Greenwich in order that astronomical observations might be made for the assistance of sailors. The history of the observatory has been the history of chronology and of this practical side of astronomy. Its work and its standards have become distinctly international. The meridian of Greenwich now determines the longitude of the world.

For the seventeenth time the stout visitor had groped patiently under the couch, on which he was sitting, for a rubber ball belonging to his hostess's little son. Each time it was returned to him the delighted youngster squealed with delight.

'How little,' said the mother, 'it takes to amuse a child!'

'Well, I don't know about that,' returned the visitor, who was crimson from exertion. 'It seems to me that it takes a great deal.'

It is supposed by travellers that the tipping system is universal. A North Island man who visited England last summer appears to think that country is the champion tipstaker, and he relates some of his experiences. 'Well, I had tipped every man, from the swell gent who seemed to own the House of Commons down to the hireling who gummed the wrong labels on my luggage. I went into the waiting-room on the landing-stage at Liverpool to wash my hands of everything English, and what do you think stared me in the face when I had finished? A placard saying, "Please tip the basin!"'

Tennis was first played in the early part of the sixteenth century in England and France. Matches for considerable wagers were frequently held, and rather than give up the game many men played for parts of their wearing apparel after their money was gone. In England towards the last of that century, covered tennis-courts were erected, and nearly all the nobility played, including the women. Henry VII. was a devoted follower of tennis, and Henry VIII. was also fascinated by the sport. The first royal tennis match was played between this monarch with the Emperor Maximilian for a partner, against the Prince of Orange and the Marquis de Brandenburg. Charles II. was the first person to adopt a tennis costume.

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apart for Families, and very attention has
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