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THE NEW ZEALAND

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VOLUME XXXVII
**
No 3

THIRTY-SEVENTH YEAR OF PUBLICATION

DUNEDIN, THURSDAY, JANUARY 21, 1909

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Pumps are divided into two great classes. Those that give satisfaction—and those that don't. Many people find a difficulty in discerning to which class a pump belongs until they have used it—then it is quite easy.

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Paid-up Capital and Reserves - - - - -	£690,000
Net Revenue for 1907 - - - - -	£642,759

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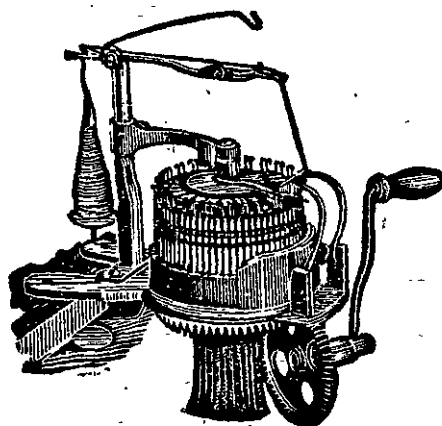
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GLEANINGS FOR NEXT WEEK'S CALENDAR

- January 24, Sunday.—Third Sunday after the Epiphany.
St. Timothy, Bishop and Martyr.
" 25, Monday.—The Conversion of St. Paul.
" 26, Tuesday.—St. Polycarp, Bishop and Martyr.
" 27, Wednesday.—St. Vitalian, Pope and Confessor.
" 28, Thursday.—St. John Chrysostom, Bishop, Confessor, and Doctor.
" 29, Friday.—St. Francis of Sales, Bishop, Confessor, and Doctor.
" 30, Saturday.—St. Felix IV., Pope and Confessor.

The Conversion of St. Paul.

St. Paul was at first a violent persecutor of the Church. In fact, at the very moment when the grace of God touched his heart he was on his way to Damascus, with authority to seize any persons whom he might find professing the new faith, and send them in chains to Jerusalem. After his conversion, St. Paul devoted all his energies to the propagation of the Christian religion, and spent his life in carrying the glad tidings of redemption to the nations that till then had sat 'in darkness and in the shadow of death.'

St. Polycarp, Bishop and Martyr.

St. Polycarp, a disciple of St. John the Evangelist, governed the important See of Smyrna for seventy years. He is believed to have been the Angel or Bishop of Smyrna commended by Our Blessed Lord in the Apocalypse (chap. ii.). He was martyred in 169, being then about 100 years of age.

GRAINS OF GOLD

COMPLINE.

Now the day is over
Night is drawing nigh;
Shadows of the evening
Steal across the sky.

Now the darkness gathers,
Stars begin to peep;
Birds and beasts and flowers
Soon will be asleep.

Jesus give the weary
Calm and sweet repose;
With Thy tender blessing
May mine eyelids close.

Grant to little children
Visions bright of Thee;
Guard the sailors sailing
On the dark blue sea.

Comfort every sufferer
Watching late in pain;
Those who plan some evil
From their sin restrain.

Through the long night watches
May Thine angels spread
Their white wings above me,
Watching round my bed.

When the morning wakens
Then may I arise
Pure and fresh and sinless
In Thy holy eyes.—Amen.

A man's way is of his own fashioning; his house, prison, or palace, as he builds and peoples it; his garden, weed or lily grown, as he plants and waters it.

We pass on, but our lives remain. We do, indeed; more truly than we know, 'call the lands after our own names.' Let us see to it that they shall be names to conjure with, names that shall nerve the failing spirit of some after toiler beneath the roof that once sheltered to noble work and brave endeavor.

Womanhood should ever enter a young man's life radiant with smiles of welcome and recognition, the divine aura of purity making sunlight around and blue above her, white-garmented, bathed in the incense of immortal flowers—for the true woman's office is, above all else, priestly, as her appointed temple is a good man's heart.

The Storyteller

BACK TO THE FOLD

The smiling morn rose over the hill, calm and festal in Nature's uncontaminated freshness beneath the peaceful mountain chalets. A traveller came along the road, with the air of one who had long been wearied and embittered. He sat down on a rock in the sunshine, stretched his limbs, and looked over the luscious green of the pastures. Nature had never wronged him, only life had been so unspeakably hard. It had put him in the world in such poverty that he had to wrestle and fight for every crumb that he ate, for every scrap of knowledge that he learned, for every upward step that he took on the ladder. And when at last he looked back, glad and proud, on the way that lay behind him, on the home and position he had won for himself, there came a malicious and jealous fate to destroy all.

A restless disquiet had mastered him and never let him go; he must wander and wander. Wherever he went he shunned other people; if he could not avoid them, he was severely silent. But he saw only what he wished to see, what fitted in with his dominant idea: 'No truth and no love.'

Towards midday he became hungry, and went to the nearest mountain hut. Three girls were sitting at table, dipping their spoons in common into a dish full of milk. They were shyly embarrassed when the gentleman asked for something to eat. He was certainly not hard to please; some bread and mountain cheese and a glass of new milk sufficed for his needs. He sat silent and apart, and by degrees the girls began to chatter again. They spoke in low tones. Tonerl, from the Rieder-Alm, had fallen down a precipice over there, and had been terribly injured. Already he had lain senseless for 24 hours. If he lasted two days more it was all one could expect.

Suddenly a man stood at the door. It was the brother of the injured one.

'Please, will one of you run to St. Martin to beg the Pfarrer (parish priest) to come?'

One of the girls who herded the cows at once rose.

'Is Tonerl still—with you?'

'Yes, but he will not live much longer.'

The stranger sat down outside the mountain hut, while the girl ran down into the valley.

Three hours later the girl came back. She was very hot, and great drops of sweat were falling from her forehead.

'How you have run!' said Teresa, one of her companions. 'And the Pfarrer?'

'Is himself in bed, and so ill that he cannot take a step. It came on him last night.'

'Jesus, Maria! It is sad for Tonerl. Sit down and get cool. I will go to the Rieder-Alm.'

Teresa took the path through the pine trees towards the highest mountain hut.

Franz Helwart raised himself. He did not know why it was, but he wished to see how the matter would go. He followed close behind the girl up the hill. Tonerl lay in the back room, with the window open, and the traveller could catch every word. When the sick man heard that the Pfarrer could not come, he began to lament loudly; he could not die without a priest.

'If our own Herr Pfarrer cannot come, fetch me the curate from St. Blasien,' he begged at last.

The brother shook his head. 'It takes six hours to go there and six hours back. In twelve hours you will never be here, Tonerl.'

'Then the old Pfarrer must come!' exclaimed the sick man in the greatest excitement.

'Be still and calm; Tonerl,' besought Teresa. 'We will pray for a good repentance. Our Lord God regards the good will; He is merciful, and will forgive you all.'

But the sick man became even more excited; it was difficult to keep him in bed. At last the brother got up.

'I will try again at St. Martin,' he said.

'Our Lord God reward you!' cried Tonerl, thankfully.

Teresa shook her head. Before her eyes rose the picture of the old sick Herr Pfarrer, scarcely better than the dying man here on the Rieder-Alm. Then she knelt down beside the bed and began softly to say the rosary.

The sick man now lay wearied and exhausted. A long hour went by. Suddenly the room became dark.

'What is that? Are my eyes closing in death?' cried the terrified Tonerl.

'No, but a storm is coming,' sighed Teresa.

And even while she spoke the wind rose suddenly. The windows rattled; thick drops fell, at first slowly and separately, then the storm broke loose. The rain came rushing down; in the distance, thunder rumbled between the light-

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A bad piano in a home will help to spoil the musical taste of the children. A GOOD Piano is not necessarily a dear instrument; we can supply GOOD Pianos at low prices. For 40 years we have been selling Good Pianos in New Zealand.

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Care, however, should be exercised by those who value their health to buy only the brand that has been proved to be absolutely pure, wholesome and nourishing.

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IF you knew that you would die the moment your watch stopped, wouldn't you be very careful that it should always be kept in perfect condition? Of course you would. Well this is exactly the case with your heart. Did you ever think of it in this sense? Perhaps not, but your doctor has, and that's just why he feels your pulse the first thing. Your pulse is your heart's indicator—the vital organ in your body. He wants to know if this all-important, this vital organ of the body, is beating too fast or too slow, or if there is any irregularity in its action. Have you shortness of breath after slight exertion, palpitation, fluttering, hot flushes, pain or tenderness in left breast, side, shoulder, or arm, pain under left shoulder-blade, oppressed feeling in chest, choking sensation, weak or hungry spells, smothering or fainting spells, or does lying on your left side give you pain or discomfort? If you have any of these symptoms, your heart action is weak, and you don't require anyone to tell you about it—you know it for yourself. Do not neglect the matter longer—it is too serious for delay. Start a course of Dr. Day's Heart-Help today. This famous medicine has made many a heart strong—has restored health and happiness to many a poor sufferer. Give it a fair trial. Your chemist can supply Dr. Day's Heart-Help at 4/6 per bottle, or it will be sent post free on receipt of price by Dr. Day's Heart-Help Co., Cathedral Square, Christchurch.

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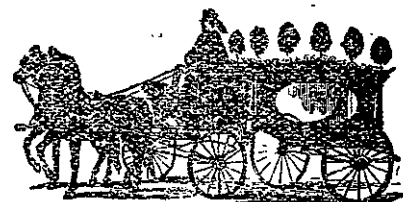
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ning flashes. The stranger sat in the hut, seeking shelter. The door of the sick room was partly open, so that he could clearly see the dying man without being observed by him.

'I am abandoned by God and man!' lamented the sufferer. After a pause he composed himself in the bed, looking out with fixed eyes. 'I am truly sorry,' he groaned, 'that I have done this . . . and that . . . and that . . . Thus he began to count up his sins.

Teresa looked shyly at the stranger, and tried to comfort the cowherd with the thought of God's mercy.

Franz Helwart drank in the solemn scene with all his mind, with every fibre of his heart. It was this that had been burned into his very being for the last twenty years. In all climes, in the great cities, and now on this homely height, was the same miserable story: 'No faith, no love.' In the stable near at hand he could hear a cow lowing for her calf that had been taken from her; but the consecrated, appointed shepherd was leaving his sheep to die all helpless. The very heaven, with this blustering storm, was making it harder. Could the old pastor really not come? That was a poor excuse to make to the dying lad in the next room.

Two hours after the brother's departure the thunder ceased, but the rain and stormy wind still continued. About 6 o'clock the sick man said:

'Vincent could surely have been back long ago. I am nearly at the end.'

The twilight began to gather within the hut, and the girl lighted the lamp before the crucifix; its long, ghostly shadows, and those of a consecrated branch of palm, stole across the wall and the bed where the sufferer lay.

'God help me!' groaned the dying man. 'Let me not die without the holy sacraments.' His hair stood on end, and his wide-open eyes seemed starting out of their sockets.

The stranger could scarcely bear the sight any longer. If it had not been for the darkness, he would have left the mountain. Little by little the rain ceased, but it was very dark. It seemed to him like passing from uproar to calm; from bondage to freedom; but there, in the poverty-stricken hut, was wrestling one to whom there could be no deliverance.

The deep stillness was suddenly broken by distant footsteps, probably those of the brother coming home after his vain endeavor. He was right; the man was not hurrying. Unpleasant news always travels quickly enough. So thought the embittered traveller.

But—that was not the footstep of one single pedestrian; it was the regular tramp of a whole group of men. It came from the direction of the village down in the valley. Franz could now hear lowered voices, like a far-off chorus of prayer. Across the rocky steep, along the narrow path that wound up the mountain-side, long shadows were stretching. The stranger went a hundred paces to meet the newcomers. Then he saw that they carried a stretcher, and heard clearly the once familiar words of the rosary. 'Another accident already!' he thought. 'That is the shady side of these Alpine regions.'

The same moment he was observed by one of the bearers, who called to him.

'Tell them at the Rieder-Alm that the Pfarrer is coming.'

The Pfarrer! As if his own soul were in question, the stranger flew back to the hut.

'Tonerl, the Pfarrer from St. Martin will be here directly!'

The dying man could scarcely raise himself to hear the approaching procession—the firm, even step, and the men's prayers. They stopped in front of the hut. The stranger had come outside, and saw them set down the stretcher before the lower door.

Was it the light of the moon on the Pfarrer's face, as he lay there with closed eyes, his hands crossed over the Pyx upon his heart, or had the bearers brought a dead body hither? A shiver ran through the man who had broken alike with God and with his fellow-men. But, no; the priest opened his eyes and looked calmly around. His gaze fell on Franz Helwart. It was an indescribable look, which the stranger never forgot—a look in which were mingled pain, resignation, love, and, above all, an unspeakable joy that he was come there.

They placed the stretcher close to Tonerl's bed, under the shadow of the crucifix. The two men lay side by side—the shepherd, who had toiled even to death, beside his dying sheep.

And while the cow herd breathed his last confession into the ear of the sick Pfarrer, the men stood aside, and Vincent related to Teresa how it had all happened. When the Pfarrer heard how urgently Tonerl longed for him, he had painfully dressed himself; they had carried him into the church for the Blessed Sacrament, and had brought the old priest hither through wind and storm, praying that he might not die on the way.

Teresa now glanced through the closed window, and saw Tonerl beckoning with his hand. They went into the

chamber of death—first the brother, then the young girl, and the stranger immediately behind her.

'It has cost him his life,' said Tonerl, with a motion of his hands towards the Pfarrer lying beside him.

As the sun rose, red with the joyful glow of morning, they bore the two, the shepherd and the rescued sheep, down into the valley. And behind the double bier walked one who had come from afar and yet was no stranger, one who had strayed outside the fold and, like the dead cowherd, had been brought home upon the shoulders of the true Shepherd.—*Ave Maria.*

EVELYN'S LAST CUSTOMER

Evelyn was a shop girl. But she could count the days since stern necessity had forced her shoulders to the wheel to help support a brave young brother and herself, both orphans, whom an ill-tempered, capricious uncle had educated, giving them also a luxurious home, and then, on a slight provocation, had driven them forth to seek their living. George had procured a situation as book-keeper through the influence of a friend in Kansas. Evelyn accompanied him, and had overcome her pride sufficiently to stand behind a counter in a jeweller's store, and thereby contribute her quota to the rent of modest apartments, where brother and sister enjoyed the pleasure and consolation of each other's company after working hours.

Evelyn was convent-bred. She had been educated under the strict, yet maternal, influence of the nuns. She realised now that the lessons of self-restraint, courtesy, uprightness, and high principle and, above all, the influence of daily prayer were to be brought to bear on her life. She did not repine, she did not chafe at the change in her condition; she only gathered together all her reserve power, took up her burden and brought all her energies to bear on the one aim—of brightening her brother's life and giving him a home, with an angel to guard it.

George was more rebellious. He stormed at the crankiness and cruelty of his uncle. He fumed against fate, and although his youthful ambition was fired by the fact of having his sister to look after, her sensible example and wholesome brightness did more than anything else to keep bitterness from his soul and hold him to his religion.

A year had passed since they were exiled from their uncle's stately house in New York. They were growing used to their lot, for they quickly made friends and kept their secret. But their thoughts often wandered to their native city and the friends they had left there. The irascible old uncle, quickly regretting his temper and its sequel, gave out that they were travelling.

One evening, alone in the store, Evelyn was arranging new goods in a case. Her employers had learned to trust her implicitly and depend on her taste in details. Her eyes lingered on a little frame heart-shaped and edged with pearls. She was thinking how glad she would be if it were hers, for she had a weakness for jewels, for pearls in particular.

As she held the frame, a young man entered. He looked at her with a surprised gaze, which brought the blood to her cheek, and then politely apologised.

'Pardon me, miss,' he said, 'but you look so strikingly like an old college chum of mine that the likeness startled me. I want a frame,' he added, 'a small affair, like the one you are putting away.'

Evelyn recovered herself and handed him the frame. 'Pearls,' he remarked. 'They signify tears, don't they?'

'They never did to me,' said Evelyn, with a smile. 'I think pearls are the loveliest gems. I am not superstitious.'

'Somehow I think you are voicing the opinion of the young lady for whom I want this gift. I fancy she would like pearls.'

'Why not ask her?' said Evelyn. 'I don't know where she is now; and, to tell the truth, I have never seen her. She is simply a dream to me,' said the buyer.

Evelyn looked her surprise. He was quite in earnest, and naturally she was curious; but, with well-bred self-possession, she gave no further sign of her feelings. But the explanation was volunteered.

'You see, miss, the college chum whom you resemble so much roomed with me at old Fordham for three years. He had a pearl of a sister, who wrote him letters that any fellow on earth would swear came from a sweetheart. I used to envy him, for I have no sister, and whenever his sister's birthday came round he and I went about town getting into all the jewellery stores to find her a present. He always got her something nice, too, and I added a ring or locket or pencil, labelled "From George's chum." I did that for two years at college, and even after I left,

BARGAINS BY MAIL

FROM
THE "PEOPLE'S SALE."

The "People's Sale" is now on at "The People's Place for Value." It is the greatest sale of the season and you can share in the bargains by writing now for anything you require in Drapery, Millinery, or Clothing—you will get it at a big saving in price. Here are a few bargains taken from the hundreds now procurable at the 'People's Sale'.

Nottingham Lace Curtains, in white and ecru 2/3, 2/11, and 3/9 per pair.

White Honeycomb Quilts—single bed 3/11—double bed 7/6. Linen Serviettes, 4/11 dozen.

Long Fabric Gloves, in white, grey, black and beaver—best quality—1/9 per pair.

Fownes Kid Gloves, 1/11 pair.

White and Cream Japanese Silks, 10d per yard.

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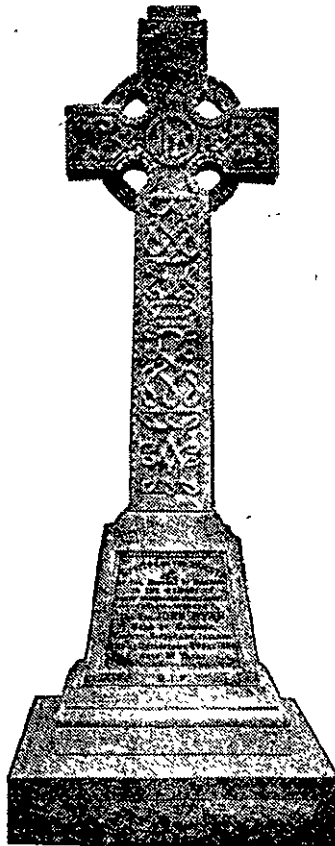
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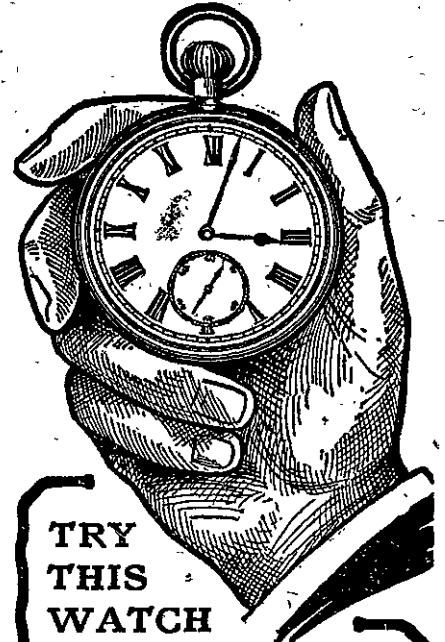
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and now here comes her birthday again, and I am going to mail that little frame to-night to New York, so that it will arrive on the 25th of the month. I think pearls will please here.'

The young man was so absorbed that he did not notice that Evelyn's face first flushed and then paled, and that her eyes were filled with unshed tears. With an effort she smiled and said: 'I think that it would be hard to please the person who would not be charmed with that frame—'

'Well, then, please wrap it up, and although I have not asked the price, I think I can pay for it.'

Evelyn named the price, and received a crisp new green-back.

As she busied herself wrapping the parcel, first in cotton, then in a dainty box, then in white tissue paper, then in brown tissue, he watched her graceful movements, noting her pure white brow, shaded by soft brown hair, her clear complexion heightened by his words, her small, well-shaped hands. And Ralph Edgwood thought what a lucky man he should be to win a wife like that! Suddenly she raised her eyes to his face, and her embarrassment became very evident. Ralph felt sorry, and yet glad.

'I wonder what I said,' he thought to himself. 'I hope I was not rude. Girls are so sensitive.'

But Evelyn had recovered herself, and with a graceful bow she gave him the change and parcel and moved away.

Ralph had no excuse to linger, so he went slowly from the store, his own brain in somewhat of a whirl. He scarcely heeded the little frame, which he transferred to his inside pocket as he walked slowly down the street.

But Evelyn? Her heart was in a tumult, and her face was burning as she fastened her hat at the mirror before she left for home. On her way home she stopped at the Cathedral, and made a fervent visit to the Blessed Sacrament; and after that she went over to the little altar of St. Anthony, to whom she had a special devotion, and prayed with all her soul that their lonely life might come to an end soon. She dreaded its effect on her brother, and with a true woman's tact she determined to leave nothing undone to brighten him by every means in her power. She had persuaded him to join her in a novena to her favorite saint, and to-day the novena ended. She could not understand the strange joy that thrilled her this evening, and she wondered if St. Anthony had not heard their prayers and interceded with God in their behalf. She was a little late getting home. George was there, and he ran to meet her. He, too, was laboring under stress of some emotion, but it did not prevent him from noting Evelyn's heightened color.

'What has happened to my little sister?' he asked. 'Can it be possible she has an inkling of the good news?'

'What good news?' asked Evelyn, who felt her heart jump at the query.

'Look!' And he took an official-looking document out of his pocket and slowly unfolded it.

'What on earth is this?'

'Simply this, my dear. Our beloved but capricious uncle has passed into another world most suddenly, and his lawyer announces to us that we are his heirs. Poor Uncle Dick! He meant well, if he only was not so cranky. But now, my pearl, gather up your traps. We are leaving Kansas by the midnight train!' And George actually turned a somersault in the little parlor.

Evelyn was momentarily dumb with amazement.

'What!' she stammered, and then, as if the thought just struck her, she said solemnly: 'George, do you know that this is the last day of our novena?'

'So it is! For the time being I had forgotten it. Well, if it is St. Anthony, he is a trump, and no disrespect to him. I am his truly to the end of my days. As for our good luck, see for yourself.' And George tossed her the paper, while he began an impromptu hornpipe, whistling his own music.

Having examined the document, Evelyn came back to earth.

'But it is 6 o'clock now,' she said, 'and how can I get my clothes packed? And there's the store and your office. What will they think of us?'

'Who cares what they think?' he replied. 'It has to be done. Heaven knows, we have not much to pack. Hustle around now, Pearl, and let's be out of this wild West before another day. We can easily write a line saying we are heirs to an estate and were telegraphed for, and of course they will forgive us. I've got last month's salary, and so have you, and we won't miss two weeks due us. Are you ready?'

Evelyn caught the infection of his spirits, and midnight found brother and sister on the train steaming eastward from Kansas. In due time they arrived in New York. Their uncle had been buried the day before. The house was closed, the old butler and cook having made themselves comfortable in the lower regions of the mansion. The rest of the servants had departed. The arrival of the heirs created not a little stir, but they were received with

joy and their old apartments prepared for them. Their uncle's lawyer soon came and explained how the old man had repented of his harshness, and made amends by leaving his brother's children all he had. He had hoped to see them before he died, but the end came suddenly. Gradually friends dropped in, all believing that the two young people had been abroad, and George and Evelyn did not enlighten them.

A few days after their arrival the butler came to Evelyn with a little parcel. 'This came by mail, Miss Evelyn. It got mislaid in the confusion.'

Evelyn opened it and found the little heart-shaped frame edged with pearls she had sold to the stranger in far-away Kansas. On a card, were the words she knew so well, 'From George's chum.' She burst into tears, and the words of Ralph Edgwood came to her mind, 'Pearls signify tears.'

George came into the room while she was weeping, and was himself deeply affected by his college friend's loyalty and kindness.

'How strange that Ralph should keep up the old custom!' he exclaimed. 'I must hunt him up, Pearl, for you have never seen him. He is a splendid fellow. I infer he knows nothing of the turned-down page of our lives. Ah! that year in Kansas. But it made a man of me and a woman of you. We appreciate our heritage now. It is not very often that a man of twenty-two and a girl of twenty (yes, you were twenty last Monday; don't deny it!) have our experience. Why, look here, Pearl, this is post-marked "Kansas"! By George! If the name on the box is not your old-firm's, Altemus and Co. Here is a mystery, and—you know all about it!'

Tell-tale smiles had begun to chase the tears on Evelyn's face.

'Out with it, dearie!'

'Yes, George, I sold that frame to your friend Ralph in Kansas City.'

'Jove! And did he know you?'

'Not at all. And you may be sure I did not reveal myself.'

'And of course he wouldn't dream that rich old Scrubbin's niece was a shop girl in Kansas City. But how did you know it was Ralph?'

'Well, he asked my advice about a gift for a friend's sister, and one link fell after another, and I, knowing all about it, had no trouble putting them together. He suspected nothing, though he did look hard at me and say I resembled a college chum of his.'

As Evelyn lived over the meeting with her 'last customer,' the warm blood rushed to her brow.

'Whew!' whistled George. 'I smell orange blossoms.'

'Now, George, for shame! No one thinks of such a thing. If we ever meet again, and he should fail to recognize me, promise me you will not tell the story.'

'It is too good to keep,' chuckled George.

'But promise me, brother,' persisted Evelyn.

'Sure,' said George. 'Mum's the word.'

'And we may never meet,' with a sigh.

'Don't you believe it. If Ralph is touched, he will go around the world till he meets you. He is a good fellow, clever, has money and brains, is a good Catholic, and, in fact, is just the man I would pick out for my sister's husband.'

'For mercy's sake, stop, George! You are awfully premature. Remember the circumstances.'

George whistled softly, and suddenly remembered he had an engagement.

Within a year Ralph Edgwood and Evelyn had met. Not unwillingly was Evelyn wooed and won, and on her bridal day Ralph threw a rope of exquisite pearls about her neck, saying: 'My pearl of pearls, you have broken the spell, for it has ever been said that "pearls signify tears." I have never believed it since a fair young girl, your very counterpart, sold me a year ago the little picture frame which now adorns your writing desk. I often think of her, Evelyn, when I look at you, for, except your own face and hers, no other ever attracted me. I saw her only once, behind that counter, but her face lived in my mind, and I determined that I should have just such a girl for my wife. And I have, only she is even more beautiful.'

Happy beyond her dreams, Evelyn hid her face on her husband's breast, tears gushing from her eyes.

'Take care, beloved,' he said, softly, caressing her brown hair, 'pearls and tears, you know.'

She lifted her face, radiant with joy.

'Tears,' she whispered, 'yes, but such happy tears.'

And then, with his strong protecting arms around her, she told him all about that hidden chapter in her life, when she was a shop girl in Kansas, and how she met him on the last day of her novena.

'We must love St. Anthony to the end of our days,' said Ralph, kissing her tenderly.—*Catholic Standard and Times.*

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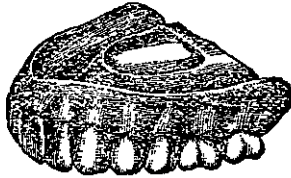
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Current Topics

Thief Logic

At a very early stage in the present French persecution we expressed the opinion that thief-logic would not for long fail to see and apply the lesson of the wholesale plunder of the religious Orders by the uniformed 'crib-crackers' of the Third Republic. The sensational series of thefts of art-treasures from the churches followed, in due course, and was justified by some of the 'magsmen' just in the way that we had predicted. A minor, though scarcely less instructive, instance is furnished by the Paris correspondent of the *Glasgow Observer*. 'Quite recently,' he writes, 'a man was charged with stealing a fowl from a convent, and the following conversation took place between the presiding judge and the prisoner:—

"Did you not know it was wrong to take what belonged to another?"

"But, my Lord, it belonged to a convent."

"That does not lessen the crime."

"Then," said the prisoner, "what about Clemenceau, Briaud, and Fallieres, who have stolen millions from the convents?"

The public laughed, but the judge did not relish the home thrust.

The 'Faith-Cure'

Through the action of one of the Anglican bishops of this Dominion, a form of 'faith-cure' has received ecclesiastical benediction in this Dominion. The matter has even gone so far that one reverend practitioner has been deputed, or deputed himself, to apply the 'faith-cure' to as many ills of the flesh as may be submitted to the operation of his supposed gift of healing. It seems to be a sort of Eddyism or Christian science which, if not more scientific, is probably less un-Christian than the pseudo-religious system which lifted Mrs. Eddy into millionaire-dom. To the new cult in the Dominion we may perhaps without injustice apply the following words which the *Ave Maria* quotes from the eminent American physician and nerve-specialist, Dr. S. Weir-Mitchell, who said at a recent meeting of the Neurological Association: 'Although Eddyism, in one form or another, is as old as civilisation, I am amazed that the undisciplined minds of the Americans, usually so sceptical, should be taken in in such increasingly large numbers by an elderly woman with a smile. It is not against psychotherapy [mind-healing] that I charge you, but against the proneness to overstate its claims as an available remedy. No organic disease was ever cured by it, and its legitimate uses are circumscribed. The rational employment of it in some cases is without doubt of incalculable benefit, but its wanton misuse is inexcusable. There are at least seven cults which have grown up about its tested worth, which are alike only in that they despise each other. They thrive partly because of ignorance, partly because of the pride of untrained reason pampered by the conceit that by subscribing to certain dogmas and paying fees they can themselves become "healers." Persons who refuse credence to stories of the Lourdes cures will swallow these latter marvels complacently.'

'This reference to Lourdes,' says the *Ave Maria*—'where, by the way, organic diseases are cured—seems to differentiate Dr. Mitchell from the Zola brand of latter-day sceptics.'

The Battle of the Schools

When the last mails left England, the battle of the schools was being fought out there with a vigor that (especially on the Catholic side) evidenced the public sense of the importance of the issues involved. One of these is the so-called 'unsectarian' and 'undenominational' form of religious instruction which commends itself to the Nonconformist conscience. This figment of an exuberant fancy was, by the way, described in the following terms by the late Lord Salisbury in the *Fortnightly Review* for May, 1896: 'Numbers of persons have invented what I may call a patent, compressible religion, which can be forced into all consciences with a little squeezing; and they wish to insist that this should be the only religion taught throughout the schools of the nation.' Catholics are naturally unwilling to be compelled to pay taxes for the propaganda of this or of any other faith, whether definite or fuzzy, unless on terms of perfect equality. Under the new Bill 'a Protestant or Nonconformist child,' says the *Catholic Times*, 'may draw 120s from the public purse every year for its education; a Catholic child may draw only 55s at the most! Yet the Catholic parent must pay for his own school buildings, out of his own pocket; and pay rates too for the school buildings of Nonconformists. We will not

submit to such injustice. If we pay, we will receive. If we pay as much as others, we will receive as much as others.' We will have no starved schools, starved teachers, starved scholars. One ratepayer is as good as another. So is one ratepayer's child as good as another's. Why should a ratepayer's child in a provided school get 120s, and another ratepayer's child in a Catholic school get only 55s? There is but one answer—because the latter child is a Catholic! The opponents of the Catholic claims justified the passive resistance of the Nonconformists. In doing so, they have justified it for Catholics. And, according to our Liverpool contemporary, Catholics in England will, if driven to this resort, better the example of the Nonconformists.

A Prize-fighter's Grievance

Psychologically the prize-fighter is, after all, rather an interesting study—at a distance. In point of appearance, he is certainly, as a rule, 'no oil painting,' and he is not generally associated in the popular mind with Christian Endeavor movements or Sunday school 'rallies.' It would seem, however, that he is nevertheless very often a fiercely-keen religionist, and harbors quite a quantity of unsuspected piety within his panting bulk. Two or three years ago all the papers were filled with the story of how one of the very brightest stars in the fistic firmament—we forget his name—had 'got religion,' as they call it in America, and, renouncing the ring, devoted the rest of his life to dealing out tracts instead of 'straight lefts.' Early last year a paragraph went the rounds to the effect that one Abe Attell, a Jew, said to be the cleverest feather-weight in America, and one whom his best friends would never have suspected of any leanings toward religious controversy, had become a Catholic. Whether Attell was led by some deep-theological argument, or whether respect for Holy Church had been inspired by some doughy representative whom he had met in the course of his many battles, deponent sayeth not. Tommy Burns, the ex-champion and present idol of Australians, goes regularly to Mass, and even after the disastrous—and we may add degrading—clash on Boxing Day was in his place at the Cathedral next morning, as if nothing had happened. Then, as if to furnish further evidence that even prize-fighters are not past praying for, there comes on the scene Johnson, the colored giant from Galveston, who expresses himself as having felt more than hurt at the way in which his Church has neglected him.

Johnson is very emphatic on the matter. It appears that this particular, dark-skinned mass claims to be a faithful Methodist; and after explaining to a *Sydney Morning Herald* interviewer that when worried by public criticism he turns for consolation to his favorite books—Shakespeare's *Titus Andronicus*, Bunyan's *Pilgrim's Progress*, and Milton's *Paradise Lost*—the black person proceeded to pour forth his plaint: 'You may be surprised that I should turn to literary work when annoyed, instead of seeking sympathy from the Church to which I belong. Of course, you know I am a Methodist. When I arrived here in Sydney first of all I expected to be well looked after by my fellow-religionists in Sydney. Well, do you believe it, not one of the Methodists even called on me! At first I resented this very much, and I fretted a lot, so that my manager had fears lest I should go back in my training.'

And worse remains behind. Not only did the dark gentleman's 'fellow-religionists' neglect to call on him, but they added injury to insult by not rolling up to support him in the fight. 'Outside the conduct of the local Methodists,' he said, 'in not inviting me to church, there is not a single one, so far as I can learn, who signified his intention of witnessing the fight. In America, whenever I had a "scrap," I could always count on solid support from my denomination.' This naive announcement throws quite a new light on the negro's notion of the mission of Methodism in the States. 'Because I am a black,' continued the Ethiopian, speaking of his church-people in Australia, 'you spurned me'; and in his interview with the *Herald* representative he returned their contempt with interest. 'Depend upon it,' he concluded, after a strong denunciation, 'I shall report to the American people how I was treated here . . . by the Methodist body to which I belong.' In effect he applied to his Church the sentiments, if not the words, of his favorite Shakespeare:

'Hast thou not spoke like thunder on my side?
Been sworn my soldier? bidding me depend
Upon thy stars, thy fortune, and thy strength?
And dost thou now fall over to my foes?
Thou wear a lion's hide! Doff it for shame,
And hang a calfskin on those recreant limbs.'

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Truly, Brother Johnson will a tale unfold at his next camp-meeting in far-off Galveston.

Although he has taken his Church trouble so keenly to heart, Johnson announces that he bears no animosity to the Sydney people generally. He is quite magnanimous about them. In spite of their bad treatment of him, 'I am not going to be nasty about the Sydney people,' he told the interviewer. On the whole, he can afford to be generous. In defeating Tommy Burns, he practically routed all his enemies; and he can afford to be forgiving on the principle of the dying Spanish Noble who, asked by the priest if he forgave his enemies, looked up with a seraphic smile, saying, 'I have killed them all.'

The Catholic Paper

The *S.H. Review* quotes an interesting extract from a collective pastoral letter recently issued by the Catholic hierarchy of Lombardy (Italy) to their flocks. 'Preaching,' they say, 'especially catechetical preaching, is excellent, indispensable—but to-day it is not enough. . . . Humanly speaking, there is no preaching that can prevail against the strength of an evil press. It is imperative, therefore, that we should oppose press to press if we are to prevent the spread of impious teachings among the people. To-morrow it may be too late. . . . Everything points to a great battle in the near future in the social and religious field, and the principal arms employed in it will be the arms of the press. Let everything be done, therefore, to help the Catholic press. We earnestly recommend the clergy to give the utmost possible circulation to the Catholic press.'

Cardinal Moran on Sport Worship

The Cardinal-Archbishop of Sydney sees in excessive devotion to sport the seeds of national decay. 'When Imperial Rome,' said his Eminence to a *Daily Telegraph* interviewer, 'entered upon her period of decay, the youth of the city were pursuing the same sport worship that is characteristic of Sydney at the present day.' In his *Table Talk* Leigh Hunt remarks that 'the moment a man finds a contradiction in himself between his sports and his humanity, it is a signal that he should give them up.' This is, in substance, the plea of the Cardinal against certain boxing exhibitions that in our time have come to be little less brutal than the old contests with the naked fists such as that which took place between 'Donnelly and Cooper, who fought all on Kildare.' 'When I was a young man at college,' said the Cardinal to the interviewer, 'we had our boxing amusement without the gloves, and no element of brutality ever entered into our sport, as it apparently does, even with the gloves, to-day. The worst feature of all is that money is just now playing such an important part in all our outdoor amusements. It cannot be argued that the same honesty of purpose pervades the doings of the athletes when stakes and side-wagers come to be an important factor, as in the case of horse-racing. Leave that part of the business on one side, and there will be no need to talk of the decadence of sport, nor will the brutal element present itself. I marvel to see how the question of monetary gain has insinuated itself into sport, for in my day there was none of it.'

Mixed Marriages

A Spanish 'wisdom' places a discount on advising a man to go to the wars or marry, and an Irish proverbial saying cautions young people to be slow and guarded about 'tying a knot with their tongue which their teeth can't open.' For Catholics some such caution is very necessary in regard to unions in which there is a difference over so intimate and practical a matter as religion. In Germany all such marriages are registered as mixed, and, with the religion in which the children are brought up, are made the subject of statistical returns. In his *Kirchliches Handbuch*, Father Krose, S.J., gives, from the official statistics, some melancholy figures showing the results of mixed marriages in the German Fatherland. Of the children born of these unions, 423,895 (56.8 per cent.) were brought up as (at least nominally) Protestants, and 321,955 (43.2 per cent.) as (more or less) Catholics. Catholics in these countries need not go so far afield as Germany for a warning example as to the evils of mixed marriages—from which the ranks of the churchless, rather than of the churches, are year by year recruited. Our own countries' experience affords a more than sufficient ground for the appeal that is made in the churches on each succeeding second Sunday after the Epiphany.

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

CATHOLIC DISABILITIES IN THE BRITISH ISLES

THE BILL FOR THEIR REMOVAL

The thanks of all Catholics in the United Kingdom and in the Empire at large will (says the *London Tablet*) go out to Mr. W. Redmond for his efforts to remove the civil and religious disabilities which still disgrace the Statute Book in our regard. We have little doubt that when he rose in his place in the House of Commons on Tuesday in last week, to ask leave to introduce his Bill for this purpose, that many who watched him dimly wondered what they were about to be asked to do. For was not an Emancipation Act passed in 1829 which was to relieve Catholics of the disabilities imposed upon them by the penal code, and to place them upon a footing of equality with their fellow-citizens? But that Act was not all that many people, who have not studied its provisions, nowadays seem to think. It is quite true that it was to a large extent an Act of Emancipation, for it repealed the various enactments which, by the oaths and declarations they required to be made against our belief and practice, blocked the way to our voting or sitting in Parliament and to our holding civil, military, and municipal positions. But the Act did not stop here. Whilst giving emancipation upon certain points with one hand, it inflicted pains and penalties with the other by the enactment of certain provisions which, as Mr. Redmond declared, were of the 'most offensive and insulting character towards Catholic people.' We might sit in Parliament, and even hold office, but the great prizes of political life were to be denied to those who, except for their being Catholics, might have proved their worthiness to hold them. No Catholic, it was laid down, could sit on the Woolsack, or be Lord Lieutenant of Catholic Ireland. But this was not all. Under heavy penalties our priests were forbidden to exercise any religious function, or wear the habits of their order, outside the walls of private houses or of our churches, and in Clause 28 a brutally frank provision was made for the suppression and extinction of the religious Orders within the realm. All Jesuits and members of other religious Orders then living in the land were to register themselves within six months, and any others were forbidden, under the severest penalties, to enter the kingdom. Indeed, so evidently was this Act of Emancipation one of offensive and unjust restriction that a prominent Catholic journalist of the day, William Eusebius Andrews, editor of *The Truth-teller* brought out the issue of his paper announcing the passing of the Act in deep mourning. In spite, however, of the obnoxious enactments thus included in the Act, the measure of relief which it extended was welcomed by the majority of the Catholics of that day. But the penal provisions that brand us alone amongst our fellow-citizens with civil and religious inferiority, after seventy-nine years of boasted progress and enlightenment, still stand upon the pages of the Statute Book ready to the hand of any bigot or oppressor who may desire to use them against us.

This is surely little creditable to English justice and fairplay. We are citizens of the Empire equally with those who would oppress us; we bear our share, and in some matters more than our share, of the public burdens; and we have a right to be placed upon an equal footing before the law. Against this it may be objected that as most of the enactments in question have, in the words of Sir James Stephen, been 'treated absolutely as a dead letter' ever since they were passed, there is no need for us to worry for their repeal. Unfortunately, however, these provisions are not the dead dogs that some people think. In spite of the attempt made in 1891 by Mr. Gladstone, Lord Morley, and Mr. Asquith to clear the way for Catholics to the Lord Chancellorship of England and the Lord Lieutenancy of Ireland, the Emancipation Act still stands as more than 'a lion in the path.' And more recently still, we have had attempts at the enforcement of other restrictive provisions of the Act. It will be remembered that in 1902 the Protestant Alliance applied to Mr. Kennedy, a police magistrate, for summonses against three individual Jesuits under the Act with a view to their banishment, and on an appeal to the Court of King's Bench the judges refused to issue the *mandamus* to compel him to act on the plea that he had exercised a legitimate discretion. All, then, that stands between our religious orders and expulsion is the temporary absence of active bigotry and the discretion of the particular magistrate to whom application may be made. Such a state of things is not only not creditable, it is not endurable, for it places the security of peaceable citizens at the mercy of the first fanatic who may chance to come along. Nor need we go so far back as six years ago for a proof that these disabilities, 'the solitary and belated relic of a past which can never be rebuilt,' as Mr. Asquith has called them, may be used against us. Only a

'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.

month or two ago, when Catholics from all parts of the kingdom, the Empire, and the Continent had assembled in London for the International Eucharistic Congress, we had a fresh illustration of the vitality of these laws which many had thought dead and buried. It was only necessary for a little horde of bigots to raise their voices in dissent and threatening for the Liberal Prime Minister of England to feel himself compelled, with the Act of 1829 in view, to declare that the 'legality' of the programme of the Congress was 'open to question,' and for the public procession of the Blessed Sacrament, which is a constant feature of such Congresses, to be maimed in the name of Protestant England and of the Act that was supposed to have freed us from the oppression of the Penal Laws. With such instances as these before us, and with the pain and the shame of the latest still rankling in our hearts, we are surely abundantly justified in pressing for a repeal of the enactments which lay us open to such attacks and brand us with such unjust and undeserved inferiority before the law. Our claim for equality is unassailable and incontrovertible, and equality is all that is asked for by Mr. Redmond in this Bill. 'Catholics,' he said, 'only ask for equality. It is their right, and they will be satisfied with nothing less.' At present we are free neither in theory nor in fact; we have borne the injustice for seventy-nine years, and the events we have recalled show that its removal is as urgent as it is long overdue.

Still longer overdue is the reform of the insulting language of the Declaration which our Sovereigns must make as a condition preliminary to their being allowed to ascend the throne. In that outrageous formula the Sovereign is required to deny Transubstantiation, and to declare that 'the invocation or adoration of the Virgin Mary or any other Saint, as they are now used in the Church of Rome, are superstitious and idolatrous.' These doctrines are of no political significance, and have no bearing on the proper exercise of the Royal power, whilst the statement that Catholics adore the Blessed Virgin or any other Saint is palpably untrue. The whole formula, which, as Lingard says, owes its origin to 'the perjuries of an impostor and the delusion of a nation,' is grossly insulting to British Catholics, besides being absolutely useless for its supposed purpose as a safeguard of the Protestant succession. And it is not only insulting, but, as the Catholics of South Africa have declared, 'it is an infringement of the religious equality to which we are entitled by the Constitution of the Commonwealth, and which we regard as our birthright.' The King rules over an Empire embracing men of many creeds, but out of all these the belief of Catholics alone is singled out for exceptional treatment and contemptuous and scurrilous repudiation. Since 1891 several attempts have been made by the Catholic Peers to get rid of this relic of barbarism, which Lord Salisbury did not hesitate to describe as 'a stain upon the Statute Book.' Mr. Redmond had, therefore, ample reason for including the reform of the Declaration by the deletion of its offensive language against Catholics in his Bill for the removal of our remaining disabilities. The justice of our claim that in a country of tolerance we should be spared intolerance and the cruel necessity of having to listen to needless insult from the steps of the throne has been recognised by all who have considered it. The Sovereign who is required to repudiate and insult our beliefs knows that, thanks to those beliefs, our loyalty has come intact out of the fire of centuries of penal legislation and statutory insult and oppression. It is therefore too much to expect that he can make such a Declaration seriously, insulting as it is both to him and to us. In fact, it is known that both the King and the heir to the throne would both gladly see the necessary alterations made which would spare them the painful ordeal thus laid upon them by the dead hand of the past. Nor can we suppose that the Government of the day would be unwilling to get rid of this *damnosa hereditas*, which must darken the dawn of every reign and arouse long rancors in the breasts of twelve millions of loyal subjects in the Empire. We shall soon know with certainty how Mr. Asquith and his colleagues stand in this matter. The welcome accorded to Mr. Redmond's Bill by two hundred and thirty-three members in the House of Commons, against the miserable minority of forty-eight who followed Mr. McArthur's lead into the lobby against it, should encourage the Government to tell Lord Braye, when he puts his direct question on the matter on Monday, that they are ready to facilitate, or even to bring in, a measure which will at once relieve Catholics of their remaining disabilities and clear the pages of the Statute Book of the outrageous language which has stained it so long. Good will, we feel sure, is not wanting; and where there is a will it should not be difficult on the part of those in power to find a way.

Messrs. Simon Brothers, George street, Dunedin, are showing a large stock of boots and shoes, at very low prices.

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

NAZARETH HOUSE, CHRISTCHURCH

LAYING THE FOUNDATION STONE

(From our own correspondent.)

Under very favorable auspices generally, and more particularly as regards the weather, the foundation stone of the new Nazareth House, on the site of the Community's recently acquired property, 'The Grove,' Sydenham, was laid on Sunday afternoon last in the presence of an assembly of several thousand persons. With admirable forethought, a covered-in platform was erected by the contractors, Messrs. J. Smith and Son, for the accommodation and convenience of those directly participating in the function. The stone was blessed by his Lordship Bishop Grimes, who was attended by the principal diocesan clergy. Among the clergy present were the Very Rev. Dean Ginaty, V.G., Very Rev. Father Regnault, Provincial, Ven. Archbishop Le Menant des Chesnais (Temuka), Very Rev. Father O'Shea, V.G. (Wellington), Very Rev. Dean Carew (Greymouth), Very Rev. Dean O'Donnell (Ashburton), Very Rev. Father Price, Adm., Very Rev. Dr. Kennedy (Meanee), Rev. Fathers Le Floch (Timaru), Bowers (Geraldine), Ainsworth (Hokitika), Lowham, Hills (Leeston), Tubman (Timaru), Richards (Hawarden), Bell, Creed (Kumara), O'Connor (Ross), Aubrey and Tymons (Waimate), Kerley (Timaru), Lee (Lincoln), Nouyoux (Ahaura), O'Hare, Hoare, Moloney, Cooney (Lyttelton), Taylor (Greymouth), Le Petit (Fairlie), McDonald (Temuka), Aherne (Ashburton), O'Dwyer (Greymouth), Hyland (Rangiora), Bonetto (Akaroa).

A guard of honor to the Governor was formed by members of the Hibernian Society.

His Lordship, having blessed the stone, addressed his remarks to 'his Excellency the Governor, Sir Joseph Ward, and the very reverend and dear Fathers and friends,' said that one and twenty years ago he paid his first visit to the West Coast of this island. Like every observant traveller, he was deeply impressed with the grandeur of the scenery on the way, the lofty mountains, the charming bush with its varied tints, the magnificent gorge, the copious rivers and streams, and, above all, with the cordial hospitality of the people, hospitality which had become a very household word. He visited most of the mining districts, and there it was that he was struck with the first discordant note. It was the painful sight of many aged and worn-out miners drawing near to the end of their long and laborious careers without the prospect of any comfortable homes, without any kind hand of friend or relation to soothe their declining years or to help them to prepare for the last long journey, from time to eternity. Then it was he conceived the idea of inaugurating some kind of institution such as that of which the foundation stone was to be laid by his Excellency that day. At that time the boon of old age pensions was not even on the distant horizon, and he resolved, if God spared him, to bring from Europe a band of devoted Sisters who would soothe the last days of aged and infirm miners and others in similar circumstances. He turned towards the Little Sisters of the Poor, who had a world-wide reputation for philanthropy, or, rather, charity. Sickness overtaking him, he was obliged to visit Europe sooner than he intended, and saw the founder of the Order, whose Sisters were then counted by thousands. She received him most graciously, and promised him in the near future to send a number of her spiritual children to New Zealand. Alas! death took her from her family, and hundreds who were willing to come out to this country were swept away by an epidemic, and so the negotiations fell to the ground. His attention was then directed to another institution—that of the Sisters of Nazareth. Their headquarters were then, as they were still, at Hammersmith, in London. He studied the objects and aims of their institute, and found their work was even more comprehensive than that, noble as it was, of the Little Sisters of the Poor. Besides the aged, the Sisters of Nazareth watched over the infirm, no matter what their age; they attended little orphans and waifs and strays, the blind and even the incurable. The head of the Order (who, he regretted to say, had been taken away from them by death during the last month) received him kindly, and promised she would do her best to establish a branch in Christchurch. It took years to bring negotiations to a successful issue, and only four years ago a devoted band of Sisters had left everything that was dear and near to them to come to New Zealand to devote themselves to suffering humanity. Their devotion was hailed with gratitude and delight, and the local press did all in its great power to help them further in their noble cause. Since their coming some 180 individuals had passed through their hands—thirty-three old men, fifty-four aged women, and eighty-seven dear little children. At present they had over eighty-seven in their care—many of them hopelessly paralysed, besides many blind and infirm and a great number of little children. At

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that time the noble institute of Mount Magdala had not begun their great work of an industrial school. The ladies of Nazareth were ladies who had practically ostracised themselves from the society to which their culture and refinement certainly gave them a right. They bade farewell to the family which was as dear to the heart of a Sister as to any other—they bade farewell to their country, and, in fact, they made slaves of themselves for Jesus Christ, and slaves to His poor. In the name of the devoted Sisters, in the name of the dear orphans, in the name of all present, in the name of suffering humanity, he begged to tender his Excellency the united expression of their gratitude and delight at the presence of his Excellency, and their gratitude was enhanced by the fact that his Excellency had encountered a rough passage with boisterous seas to be present with them that day. He was no prophet, but he might say that he foresaw and fearlessly predicted that the work which was being inaugurated by the laying of the foundation stone would have a long and glorious future in their midst. Hundreds and thousands would go through the institution, and would be lovingly cared for by the Sisters of Nazareth, and would thank God for what had been done on their behalf. In conclusion his Lordship expressed the hope that the Great Giver of all good things would bless the institution, and that the devoted Sisters would live there and continue to give practical proof of true charity—religion, pure and undefiled—by living among and attending to the most appalling kinds of suffering that humanity was heir to.

His Lordship then presented Lord Plunket with a handsome silver trowel bearing the following inscription: 'Presented to his Excellency Lord Plunket, K.C.M.G., on the occasion of the laying of the foundation stone of Nazareth House, January 17th, 1909. Collins and Harman, architects; J. Smith, builder.'

His Excellency Lord Plunket, after apologising for keeping the people waiting, referred facetiously to the fact that when he was on a fishing excursion or attending the races in Christchurch, the weather was invariably favorable, but on this, his first official function, the elements had been unkind. He supposed he must blame the Government for it. If the railways had gone wrong he could have attacked the right person (motioning to Sir Joseph Ward), but he supposed the Minister of Marine could not be called to task for the rough passage that he (his Excellency) had experienced. His Excellency assured those present that it was a special pleasure to him to accept their kind invitation to lay the foundation stone of Nazareth House. The function he was taking part in was particularly appropriate, for his office, as representative of his Majesty the King, gave much support to charitable institutions, especially those that helped to alleviate pain and sickness among the poorer of his Majesty's subjects. Everyone knew of that splendid fund—the Prince of Wales' Fund—in which his Majesty took such great interest, and which had collected many millions of pounds for the hospitals of London. He did not know if the House at Hammersmith benefited by the fund, but he knew that the work of the institution was as much admired by those who were outside of the creed of its founders as those within. They all had the greatest admiration for the Sisters, gentle, cultured ladies, to whom the hard task of nursing the little children and tending the sick was a happiness. There must be many unpleasant times in the course of their duties, which included even the collecting of scraps of food for those in their charge. In Wellington they had an institution of a similar kind to Nazareth House, and he might say that it was probably the most popular in that city. There were a certain number of people who thought that the State was doing so much work for the sick and afflicted that they considered it unnecessary to open their purse strings when an appeal was being made. But there were many whom the State could not touch, and it was hard to find places for the unfortunate cripples and many of the suffering, and it was in this respect that the ladies of Nazareth House were doing such great work. In conclusion, he congratulated the Bishop on the inauguration of the work, and expressed the hope that before he left New Zealand he would pay another visit to the institution—to find that it contained a population of afflicted humanity made happy and contented by the ministrations of the good Sisters.

At the conclusion of his Excellency's address, the stone was lowered into position, and declared by him to be well and truly laid. Under the stone was placed the following worded document, engrossed on parchment:—

'D.O.M.

'Sub invocacione
'Hunc lapidem primarium benedixit et posuit Rev. mus Johannes Josephus Grimes, Episcopus Christopolitanus, die Januarii 17ma, 1909, feliciter regnante Pio Papa X.; Brittanniarum Rege et Indiarum Imperatore Eduardo VII.; vices regis gerente Domino Plunket.'
Also the latest copies of the *N.Z. Tablet*, the *Catholic Times*, the *Press*, and the *Lyttelton Times*; a photograph

of Christchurch Cathedral, a view of part of the Mother House, Hammersmith, London, and representative current coins of the realm.

Among those on the platform were the Right Hon. the Premier, Sir Joseph Ward, Lady Ward, Miss Eileen Ward, Captain Gathorne-Hardy (aide-de-camp to the Governor), the Hon. D. Buddo, the Hon. C. Louissou, Sir George Clifford, Mr. G. W. Russell, M.P., Mr. H. G. Ell, M.P., Mr. T. H. Davey, M.P., and a large and representative gathering of specially invited guests, including Messrs. H. R. Smith (town clerk), G. Payling, J. L. Scott, W. Hayward, sen., R. D. Harman, W. W. Smith, Dr. Crooke, and the Rev. I. A. Bernstein. A pleasing feature of the gathering was the presence of a large number of the little orphans and some of the aged inmates of the present Nazareth House, in charge of several of the Sisters. Ample provision was made for the conveyance of distinguished visitors and the clergy by carriage and by tram for the general public.

The amount laid on the stone, collected in cash, totalled £500, which, with promises, will exceed £600. Several substantial amounts were contributed, but as the Sisters of Nazareth intend publishing the complete list the names will appear later.

On the termination of the ceremony his Excellency the Governor and the Premier drove away amid the loud cheers of the crowd. Bishop Grimes expressed his great gratification at the completeness of the arrangements made for the day's proceedings by the executive (his Lordship Bishop Grimes, Rev. Father Price, Messrs. J. J. Wilson, R. Hayward, G. R. Hart, and E. O'Connor, secretary).

The plans of the new building show that the front elevation depicts in course of erection a handsome brick and stone edifice. The building will not be completed at present, but the main portion of the work will be taken in hand. There is ample provision for refectories, lavatories, play, work, and store rooms, and a heating system by steam pipes will be installed. The Rev. Mother said that the principal decorations would be comfortable furniture and smiling faces. Everything was done to make the children and old people feel quite at home, and the new building was being erected in as simple and homelike a manner as possible. The building will be of two storeys, the ground floor being devoted to reception and work rooms, a pharmacy, school rooms, and general offices, and the upper portion to bedrooms, the administrative block being at the back. About twenty rooms will be built, and the plans show that they will be very capacious and airy.

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

January 16.

His Grace the Archbishop is at present at Westport, where he will re-open the church, which has undergone several improvements recently.

Rev. Brother Henrique, of the Wellington Marist Brothers' School, has been transferred to Auckland, and Rev. Brother Irenaeus, of that city, will take his place.

The proceeds of the entertainment which little Miss Jean and Master Ian Gilruth gave for the benefit of the children at the Home of Compassion amounted to £7 12s 6d.

Mr. T. Shields has been appointed by the Wellington Centre of the N.Z. Amateur Swimming Association one of the supervisors for boys' proficiency certificates in swimming.

The Catholic authorities of the Thorndon parish have purchased half an acre of land in Wadestown, on the main road between Princes and Woodward streets, on which it is intended to erect a church.

On Sunday last the monthly meeting of the men's branch of the Sacred Heart Association (Te Aro parish) was held in St. Joseph's Church, there being about 100 members present. The Rev. Father Finnerty, S.M., delivered an instructive discourse on the Sacrifice of the Mass.

At the primary theory examination, conducted in November under the auspices of the Associated Board of the Royal Academy of Music and Royal College of Music, London, two pupils of St. Mary's Convent were successful—Lynne Edwards and Winifred Ryan, both of whom obtained 87 out of a possible 99 marks.

In response to a deputation of ladies in Wellington interested in the Irish cause, the secretary of the United

Irish League (Mr. M. O'Kane) intends bringing forward at the next meeting of the league the advisability of allowing ladies to become members.

Two members of the Wellington Catholic Club Athletic branch (Messrs. Mulcahy and Fitzgerald) have been chosen by the Wellington Centre of the N.Z.A.A.A. to go into training for the forthcoming N.Z. Championship meeting to be held next month.

In aid of the funds for the erection of a church in Wadestown a successful euchre party and social were held in the Thorndon parish schoolroom on Friday evening. An energetic committee of ladies and gentlemen, with Mr. Leo Blake as secretary, worked hard and made the affair a great success.

At the Home of Compassion on Sunday afternoon the members of the committee that arranged for the Christmas tree and fete met to present Rev. Mother Mary Aubert with the sum of £107 4s 10d remaining over from the money collected for that purpose. It was presented to the Rev. Mother by Mrs. T. G. Macarthy in a very useful handbag which will serve as a memento of the occasion.

On Tuesday afternoon the ladies of the Petone Catholic Church held a 'kitchen tea' in the school building, to assist in the furnishing of the residence of the Sisters of the Missions in Richmond street. The gathering was successful beyond expectations. There were close on fifty ladies present, each of whom brought with her a household article of value, the presents ranging from a teaspoon to a large piece of furniture. There were also a number of cash donations. At the gathering arrangements were discussed re holding a euchre party to raise further funds. The furnishing committee is composed of Mesdames Brice (treasurer), Byford, Ellis, Isherwood, Levey, Reeve, and Ryder. The Sisters are expected to arrive on Saturday.

On Monday there passed away at her residence in Hopper street Mrs. Margaret McKeegan, a lady who was highly respected by all who knew her. She was born in Waterford, and came out to Wellington with her late husband, Mr. Chas. McKeegan, in the seventies. She has left four daughters (Mesdames C. Aamodt, S. Ross, and H. G. Smith, and Miss Rose McKeegan) and three sons (Messrs. Charles, James, and William McKeegan) to mourn their loss. The body was conveyed to St. Joseph's Church, where a Requiem Mass for the repose of her soul was celebrated by Rev. Father S. Mahony, S.M., who also officiated at the graveside at Mount street Cemetery. R.I.P.

It is with the deepest regret that I have to record the death of Mr. Robert Robinson, of Wallace street, Wellington, which took place at his son's residence at Rangiora on January 7, at the age of 56 years. The deceased was attended in his last illness by the Rev. Father Hyland, and died fortified by all the rites of the Church. The late Mr. Robinson was born at Porirua in 1852, but spent several years of his manhood at Wanganui. Later on he went to the Rangitikei district, and afterwards joined the armed constabulary, serving in the Waikato war. He was transferred to the Defence Department, and spent twenty years in the Depot, Buckle street. He was a most exemplary Catholic, and manifested the greatest interest in all movements in aid of church and school matters. He was always foremost in works of charity. He leaves a widow, two daughters, and two sons to mourn their loss. A Requiem Mass was celebrated by Rev. Father Hyland, who also officiated at the graveside.—R.I.P.

The secretary for the Home of Compassion Christmas tree and fete fund (Mr. A. Amodeo), on behalf of the committee desires to thank the ladies and gentlemen who so kindly collected and contributed towards brightening Christmas for the incurable children, and to thank the Battalion Band and those who contributed to the musical programme. A very pleasant afternoon was spent, each child receiving toys and sweets. The committee included Misses Eileen Ward, F. Guise, C. Guise, R. McElligott, and Messrs. C. McDonald (treasurer) and G. Weight. The surplus realised £107 4s 10d, and was handed to Mother Aubert on Sunday by Mrs. T. G. Macarthy in a very useful handbag. The amount was collected as follows:—Miss Eileen Ward, £12 6s 3; Miss McElligott, £3 5s 6d; Misses F. Guise and Stevens, £3 11s 9d; Miss C. Guise, £3 4s 6d; Mr. G. Weight, £1 17s 6d; Mr. C. McDonald, 12s 6d; Mrs. Gavin, £10 16s 6d; Miss T. Lawton (Taradale), £5 5s; Sacred Heart Church (Mr. B. Whitaker), £5 14s 2d; St. Mary of the Angels' (Miss McElligott), £5 13s; St. Ann's Newtown (Miss Walker), £4 0s 7d; St. Joseph's (Miss Jessie Weight), £3 4s 8d; St. Gerard's (Miss Guise), £2 12s 1d; Miss Jessie Weight, 14s; Miss Doris Guise, £1 0s 9d; Mrs. Rolleston, £1; Dresden Piano Company, 10s 6d; Sympathisers, 14s 6d; Royal Oak Hotel (Miss Comifort), £8 4s 7d; New Zealander Hotel, £1 16s 11½d; Mr. Downes, 12s 3d; Miss Lawler, 5s; Mrs. Hayes (Lower Hutt), 10s; Mrs. Carroll, £1 6s 7d; Palace Hotel, 1s 1d; Britannia Hotel, 15s 6½d; Grand Hotel, 1s 3d; Albert Hotel, £2 2s

2½d; Empire Hotel, £1 4s 8d; Barrett's Hotel, 4s 2½d; Occidental Hotel (Miss Barrett), £1 8s 5d; Miss Walker, 15s 3d; Mrs. Godber, 8s 4½d; Mrs. Devlin, 9s 6d; Miss Bourke, £3; Mr. B. Ward (Marlborough), £1 5s 6d; Mrs. N. Madden (Blenheim), £1; Miss Stricklyn, 4s 6d; Mr. J. Savage, £2 10s; Mr. Lyons, 11s 10d; Mr. Firth (Caledonia Hotel), £7 6s 6d; Tramway Hotel, £4 7s; Workingmen's Club, £2. Advertising and printing was gratis from the *Dominion*, *Evening Post*, *New Zealand Times*, and Mr. M. O'Kane. Cakes and confectionery from E. Carroll, S. Scott, J. Godber, H. G. Anderson, Aulesbrook and Co., W. Campbell, Pritchard, J. McIlrath, and W. Noad (late Mawson); toys from D.I.C.; Kirkcaldie and Stains, Economic, P. Hayman and Co., Dunbar Sloan, Mrs. Izard, Mrs. D. Nathan, Mrs. Quick, Mrs. Hales, Mrs. Younes, Mrs. Myers, and Mrs. Blundell.

Masterton

(From Our Own Correspondent.)

On Sunday, January 10, the new chapel erected in connection with St. Bride's Convent was dedicated by His Grace the Archbishop of Wellington. His Grace celebrated High Mass at 8 o'clock, in the presence of a large congregation, the music—the Mass of Cecilia in B flat—being rendered in a very creditable manner by a special choir of the advanced pupils of the convent. At 4 o'clock in the afternoon there was a very large assemblage of visitors, when the unveiling of the Commemorative tablet in the building took place. Among the clergy present were the Ven. Archdeacon Devoy, Very Rev. Father Clune, C.S.S.R., Very Rev. Dean McKenna, Rev. Father T. McKenna (Pahiatua), Rev. Father Bowe (Carterton), Rev. Father Kelly, and Rev. Father Delach (Otaki).

His Grace the Archbishop, in the course of his address, said he was extremely gratified at the large gathering present at the ceremony, as it showed the appreciation of the people at the work accomplished by the Sisters of St. Brigid. The chapel about to be opened was erected by the Sisters for their own use and for the use of the children who were educated in the convent. To the Sisters it would be a great boon, as their life—as was well known—was devoted greatly to prayer. Work and prayer constituted the life of the devoted Sisters, and when a chapel such as that attached to St. Bride's Convent was erected for their use it was a great factor of inspiration and devotion, and also a great source of consolation. The splendid chapel reflected the utmost credit on the Sisters, the architect, the builder, and all connected with it, and it was worthy not only of Masterton, but of the Dominion. It was a tribute to the power of Christianity in New Zealand, the power which made for a higher civilisation. His Grace expressed pleasure at seeing the Hon. A. W. Hogg present, and congratulated that gentleman on his recent advancement to Ministerial office.

The stone was then unveiled, the Archbishop formally declaring the chapel open, stating that the event would be a memorable one in the annals of the convent.

The Very Rev. Dean McKenna said that but for the function taking place on a Sunday many other clergy would have attended, but some very handsome donations from clergy in all parts had been received. Referring to the progress of the convent, the speaker said it was only eleven years ago that the site of the present beautiful grounds was a vastly different place. The Sisters had come to occupy a building which was then regarded as a very large place, whereas now that building was only a part of the convent. The fine chapel now being opened was the latest and most beautiful addition. Towards its realisation generous support was forthcoming, and the speaker read a list of donations totalling about £150, including numerous contributions from the ranks of the clergy and Sisters themselves. The Dean stated that as far as the general character of the building went it was a monument to the taste, skill, and good workmanship of the contractors, and he felt he could not say too much in their praise.

The Hon. A. W. Hogg complimented the Sisters on the good influence they were exercising not only with the young people of their own denomination, but also of the others. The convent was really not a sectarian institution at all, but in many respects secular, and it was a place where young girls finished off their education, and were taught accomplishments which fitted them for the multifarious positions in the ladies' circle both in the home and the social spheres. The moral and religious education, which was a leading feature of the convent's work, was one of its chief attractions, to the speaker's mind, and it was for this reason that he had always manifested great interest in the progress of the institution.

This terminated the unveiling ceremony, and the public were then invited to inspect the chapel inside and out, and an hour was spent by the Sisters in escorting the large gathering of people through the beautiful house

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of worship. The memorial stone bears the following inscription: 'This chapel was erected by the community of St. Bride's Convent, Masterton. Dedicated to the Sacred Heart of Jesus in thanksgiving for many favors, and opened by Most Rev. Dr. Redwood, S.M., Archbishop of Wellington, January 10th, 1909.—John L. Swan, architect; Taylor and Hodges, builders.' The material used in the erection of the chapel is brick, and the total cost is over £1200.

Afternoon tea was dispensed on the grounds to the visitors by the Sisters of the Convent, who were assisted by pupils and others.

The ceremonies concluded with Benediction of the Blessed Sacrament. The chapel was crowded to the doors, many being unable to gain admission. The Very Rev. Father Clume preached an impressive sermon on 'Faith.' The Archbishop officiated at Benediction, the Rev. Father T. McKenna being deacon, Rev. Father Bowe subdeacon, Very Rev. Dean McKenna master of ceremonies.

DIOCESE OF AUCKLAND

(By Telegraph from our own correspondent.)

January 18.

His Lordship Bishop Lenihan is expected to arrive in Melbourne on February 8, and in Auckland about February 21.

Rev. Father Murphy, of the Cathedral, officiated at Pukekohe yesterday in place of Father McMillan, who is absent on a holiday.

Brother Fergus has been transferred from the Sacred Heart College to the Pitt Street School, and Brother Martin from the latter to the college.

The initiative in the celebration of next St. Patrick's Day was taken last week, when a most representative meeting of priests and people of the city, suburban, and country parishes was held. The Very Rev. Dean Gillan, V.G., presided, and briefly explained the objects of the meeting—firstly, to take steps to form a committee to carry out the Bishop's reception; and, secondly, to decide in what manner St. Patrick's Day celebration should be carried out this year. He said that at a meeting of the parish priests, held recently, it was resolved to recommend to this meeting that a united effort should be made to celebrate the day, and that the proceeds should not be, as formerly, divided amongst the parishes, but devoted to the schools of the diocese. This, he hoped, the present meeting would decide to do. Rev. Father Edge heartily supported the suggestions of the Vicar-General, and urged the necessity of a Catholic Association in the diocese. Rev. Fathers Mahoney and Meagher also heartily endorsed the remarks of the previous speakers. Mr. J. J. O'Brien was elected president, Mr. P. J. Nerheny hon. treasurer, and Mr. M. J. Sheahan hon. secretary. The greatest enthusiasm and unanimity prevailed, and it was decided to hold the celebration at the Takapuna Racecourse.

At another meeting held on Sunday afternoon, at which the Very Rev. Dean Gillan, V.G., and a large number of priests and people were present, the following circular, forwarded to all Catholic societies from the Vicar-General and Rev. Father Mahoney, was read and adopted unanimously by the meeting:—'Encouraged by the good feeling that prevailed at a large and representative meeting held in the Cathedral schoolroom on the 11th inst., the clergy assembled here to-day resolved to appeal to their various congregations to make the celebration of St. Patrick's Day this year the first of another series of united Catholic public demonstrations, for the purpose of bringing our people into closer union, of fostering a strong Catholic spirit, and of making annually a public manifestation of loyalty to Faith and Fatherland. The Bishop, through his Vicar-General and the clergy, earnestly and confidently appeal to your society to exert itself to the utmost for the accomplishment of this threefold object. All money derived from the proceedings will be invested as the nucleus of a fund for elementary educational purposes throughout the diocese. Rendezvous—By a majority of votes the meeting held in the Cathedral schoolroom decided to spend the day at Takapuna Racecourse, which was very kindly placed at our disposal by Mr. Alison. Procession—The processionists from each parish, following the route approved by their own parochial committee, will arrive at the Grey statue not later than 8.45 a.m. His Lordship will bless the assembly, a hymn will be sung, and the procession will then march by way of Queen street to the wharf, whence special steamers will convey the processionists only to Devonport. At Devonport the procession will re-form, and march to the racecourse. It is especially to be desired that the procession should be as large and imposing as possible. Amusements—Various forms of amusements, sports, etc., will be provided on the grounds. Catering—Each parish must

provide refreshments for its own children; light refreshments, fruit, etc., will be obtained on the ground at reasonable prices. Charges—The children who walk in the procession and the children from distant parishes will be taken to Devonport and admitted to the ground free of cost. All others will be admitted to the ground by ticket only. Tickets, 1s each, will cover cost of boat fare and admission to ground; grandstand, sixpence. Ferry Company remits eightpence out of every shilling to committee. Concert—The celebrations will conclude with an Irish national concert in the Royal Albert Hall. In order the more surely to secure the unity at which we are aiming, there will be only one St. Patrick's Day concert, at which we sincerely trust every parish and every society will be largely represented. The programme and prices of admission will be advertised in due course. The clergy are convinced that only the thorough co-operation of the different societies in the city and suburbs is needed to make the festivity a perfect success, and they appeal to your society in the name of God and St. Patrick to do its full share towards the attainment of this end.' The arrangement of the national concert was left in the hands of the executive officers. The committee decided to perform the duties of catering for the general public itself.

As briefly telegraphed last week, Tuesday, January 5, was a joyful day at St. Mary's Convent, Ponsonby, when the clergy, Sisters, and a large number of friends combined to fittingly celebrate the silver jubilee of Rev. Mother Aquinas Lynch, Mother M. Raphael Farrell, Sister M. Alexis Collins, Sister M. Peter Burns, Sister M. Michael Kelly, and Sister M. Fidelis Byrne. High Mass was celebrated at 9 o'clock by Right Rev. Mgr. O'Reilly, Very Rev. Father Brodie being deacon, Rev. Father Holbrook subdeacon, Rev. Father Edge master of ceremonies. There were also present Rev. Fathers Mahoney, Buckley, McMillan, Tormey, McGuinness, Murphy, Bradley, Zanna, Wright, Doyle, Brennan, and Ormond. The convent choir sang 'Winter's Mass,' and for the offertory two Sisters and Miss L. Lynch sang the trio 'Veni Sponsa Christi.' After Mass the clergy were entertained at a dejeuner in the community room. The health of the jubilarians was proposed by Right Rev. Mgr. O'Reilly in an appropriate speech, which was responded to by the Rev. Father Edge. Silver medals were then presented to the jubilarians in commemoration of the event. They were also the recipients of many valuable presents.

In the afternoon a reception was held by the Sisters. About a hundred ex-pupils and friends of the Sisters visited the convent to express their congratulations. The afternoon was enlivened by the 'Musical Morceaux,' rendered by the visitors. Afternoon tea was then dispensed on the lawn, and the visitors enjoyed themselves in the beautiful grounds of St. Mary's until 5 o'clock, when all adjourned to the convent chapel, where Benediction of the Blessed Sacrament was given by Right Rev. Mgr. O'Reilly, assisted by the Very Rev. Father Brodie.

DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

January 18.

The many friends of the Rev. Father McManus, of Rangiora, will learn with regret that he is dangerously ill.

In view of the continued inclement weather and the great loss threatened should it continue, his Lordship the Bishop has ordered that special prayers shall be offered throughout the diocese for fine weather.

To-day (Monday) a Solemn Pontifical Requiem Mass will be celebrated by his Lordship the Bishop for the repose of the soul of the late Rev. Mother-General of the Sisters of Nazareth, who died at the Mother House of the Order, Hammersmith, London, on Christmas eve, and was buried on the eve of the new year.

The annual retreat of the clergy was concluded on Sunday, and was followed by the usual synodal meeting. In the evening at the Cathedral there was Solemn Pontifical Vespers, at which his Lordship the Bishop officiated. The Ven. Archpriest Le Menant des Chesnais, S.M. (Temuka), and Very Rev. Dean Bowers (Geraldine) were deacons of honor at the throne, the Very Rev. Dean Ginaty, S.M., V.G., assistant priest, and Very Rev. Father Price, Adm., master of ceremonies. The Rev. Father Lowham, C.S.S.R., preached an eloquent sermon from the text, 'First seek ye the Kingdom of God,' to a large congregation, after which there was Solemn Benediction of the Blessed Sacrament.

With sincere regret I have to record the death of Miss Edith Adelaide Young, daughter of Mrs. M. Young, and sister of Miss Katie Young, late organist of the Cathedral, which occurred quite unexpectedly last week. The de-

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ceased young lady, who was only twenty-four at the time of her death, was born at Wanganui. She took up the nursing profession, and went through her training with very great credit at Strathmore Hospital and Mrs. Pope's Nursing Home. Her death was quite unexpected. The deepest sympathy is felt with the family under the sad circumstances. Requiem Mass for the repose of her soul was celebrated in the Cathedral on Friday last by the Very Rev. Father Price, Adm., who afterwards officiated at the interment in the Linwood Cemetery. The Dead March from 'Saul' was played by Mrs. W. Cronin on the Cathedral organ at the conclusion of Mass. R.I.P.

WEDDING BELLS

DUFFY—TOBIN.

The Catholic Church, Alexandra (writes a correspondent), was the scene of a very pretty wedding on January 13, the contracting parties being Mr. W. H. Duffy, eldest son of Mr. D. Duffy, of Greymouth, and Miss Letitia Tobin, youngest daughter of Mrs. T. Tobin, of Arrowtown. A Nuptial Mass was celebrated by Rev. Father Hunt, who also performed the marriage ceremony. The bride, who was given away by her brother, Mr. P. Tobin, was attired in a blue lustre dress with white lace trimmings, and hat to match. She also wore a handsome gold bangle set with diamonds and rubies, the gift of the bridegroom. She was attended by Miss Bella Gray as bridesmaid. The bridegroom's present to the bridesmaid was a beautiful gold brooch. The bridegroom was attended by Mr. R. C. Hefferman (Greymouth) as best man. After the ceremony the wedding party drove to the residence of Mrs. McClintock, the bride's sister, where the wedding breakfast was partaken of and the usual toasts honored. The happy couple left by train for Dunedin and the Lakes, where the honeymoon will be spent. A large number of useful and valuable presents were received, thus testifying to the esteem in which the young couple are held.

NEW BOOKS

Messrs. Mills, Dick, and Co.'s Otago, Southland, and South Canterbury *Almanac and Directory* for 1909 is to hand. The current issue of this useful publication, like its predecessors, contains a great amount of interesting and necessary information. It is a book which should find a place on the desk of every business man and farmer in the districts for which it is intended.

We desire to congratulate our Brisbane Catholic contemporary, *The Age*, on its very fine Christmas issue of eighty pages and illustrated supplement. There are many illustrations, and the letter-press consists of stories, articles on various subjects, sketches, and poetry, the whole making an excellent collection of reading matter suitable for the Christmas season.

The Christmas number of the 'C.Y.M.,' a monthly magazine published by the Adelaide Catholic Club, is a production that reflects credit on those responsible for its publication, and compares very favorably with any of its kind that reach this office. The articles are varied and interesting, and treat of important questions in a manner that will assuredly popularise this excellent little magazine.

The *Almanac of the Diocese of Maitland*, a copy of which is just to hand, is an extremely handy, useful, and well compiled publication. In addition to a detailed account of the various missions in the diocese, there are interesting tables dealing with the increase of the Catholic population and progress of the diocese and other matters of general interest. The usefulness of the publication is so apparent that it is strange similar ones have not before now been issued in connection with other dioceses of Australasia.

The annual issued by the students of St. Patrick's College, Ballarat, is a very creditable publication, and in keeping with the leading position which the college holds among the Catholic scholastic institutions of the Commonwealth. The contributions in prose and verse reach a high degree of excellence, whilst the illustrations are numerous and very well done. The college, which is conducted by the Christian Brothers, has been eminently successful in the number of its pupils who have distinguished themselves in the university and public service examinations.

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PRODUCE

Messrs. Donald Reid and Co. report:—

We held our weekly auction sale of grain and produce at our stores on Monday. There was a full attendance of buyers, and our catalogue, which was made up of oats, fowl wheat, and chaff, was cleared under fair competition. Values ruled as under:—

Oats.—Quotations show little or no change, but there has been better inquiry for good shipping lines, chiefly Gartons and prime Sparrowbills. Medium and inferior grades are only saleable locally at low values. Quotations: Prime milling, 1s 8d to 1s 8½d; good to best feed, 1s 6½d to 1s 7½d; inferior to medium, 1s 3d to 1s 5½d per bushel (sacks extra).

Wheat.—The quantity of milling wheat held locally is now very small. Millers have taken most prime lots, and medium quality finds an outlet as fowl wheat, for which there is steady demand. Quotations: Prime milling, 4s 6½d to 4s 7½d; prime velvet, to 4s 2d; medium to best fowl wheat, 4s 5d to 4s 6d; medium fowl wheat, 4s to 4s 4d; broken and damaged, 3s to 3s 9d per bushel (sacks extra).

Potatoes.—Fair supplies of new potatoes are coming forward, and values are somewhat easier. Quotations: Best freshly-dug lots, £5 10s to £6; medium and stale, £4 10s to £5 per ton (bags included).

Chaff.—Heavy consignments have come forward during the week. In view of the quantity offering, it has been impossible to maintain late values, and Monday's prices show a decline of about 5s per ton. Prime quality is the only class which meets ready sale, lower qualities being quite out of favor with buyers. Quotations: Best oaten sheaf, £3 7s 6d to £3 10s; choice, to £3 12s 6d; medium to good, £3 to £3 5s; light and discolored, £2 5s to £2 15s per ton (bags extra).

Straw.—Moderate supplies of both oaten and wheaten are coming forward, and these are worth 37s 6d to 40s per ton (pressed).

Messrs. Stronach, Morris, and Co., Ltd., report for week ending January 19 as follows:—

Oats.—There has been slightly better inquiry for prime Gartons and Sparrowbills, but medium and inferior oats are in little demand, and sell at very low prices. Quotations: Prime milling, 1s 8d to 1s 8½d; good to best feed, 1s 6½d to 1s 7½d; inferior to medium, 1s 3d to 1s 5½d per bushel (sacks extra).

Wheat.—There is very little prime milling wheat offering, and medium quality is sold principally for fowl wheat, for which there is a fair demand. Quotations: Prime milling, 4s 6½d to 4s 7½d; medium and best fowl wheat, 4s 5d to 4s 6d; good, 4s to 4s 4d; broken and damaged, 3s to 3s 9d per bushel (sacks extra).

Chaff.—Very heavy consignments have come forward during the week, and prices have dropped 5s to 10s per ton, according to quality. The only demand is for prime heavy oaten sheaf. Quotations: Best oaten sheaf, £3 7s 6d to £3 10s; medium to good, £3 to £3 5s; light and discolored, £2 5s to £2 15s per ton (bags extra).

Potatoes.—Large supplies of new potatoes are coming forward, and values show a very much easier tendency. Quotations: Best freshly-dug lots, to £5; medium and stale, £3 10s to £4 10s per ton (bags in).

Straw.—A moderate supply is coming to hand, and both wheaten and oaten are worth from 37s 6d to 40s per ton (pressed).

WOOL

Messrs. Stronach, Morris, and Co., Ltd., report:—

Rabbitskins.—Our next sale will be held on February 1. Sheepskins.—Our next sheepskin sale will be held on Tuesday, February 2.

Hides.—The usual fortnightly sales were held on the 18th and 19th inst., when medium catalogues were submitted all round. Bidding was good, and prices, especially for medium weights, showed a slight advance on ruling values. Quotations: Heavy ox hides, 6d to 6½d; extra stout, 7½d to 8d; medium weight, 5½d to 5¾d; light, 4½d to 5½d; best heavy cow hides, 5½d to 5¾d; medium, 5d to 5½d; light, 4½d to 5d; slipy and cut, 3d to 4½d; yearlings, 3½d to 5½d; calfskins, 5½d to 7d; damaged, 2d to 4d per lb.

Tallow and Fat.—There is very little coming forward, and prices show no change. Best rendered tallow in casks, 20s to 22s 6d per cwt; medium to good, 18s to 19s; best rough fat, 16s to 18s; medium to good, 14s to 15s; inferior, 12s to 14s.

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Messrs. Wright, Stephenson, and Co. report as follows:

For Saturday's sale we had a fair entry of horses, hacks and harness sorts especially being well represented. Buyers, both town and country, were in the yard on the look-out for good, active, staunch draughts, and consequently any of this description on offer were easily disposed of at very full rates. Aged and done animals, on the other hand, were rather hard to quit, and prices for such were in favor of the buyer. During the week we have sold a large number of draughts at prices ranging up to £45, and for light harness horses at up to £20 10s. On Friday, 22nd inst., we shall hold our annual harvest sale, for which we have a large entry of draughts and spring-carters, and the prospects of a good sale are bright. We quote:

Superior young draught geldings, at from £45 to £50; extra good do prize-winners, at from £50 to £55; superior young draught mares, at from £50 to £60; medium draught mares and geldings, at from £30 to £40; aged do, at from £15 to £20; well-matched carriage pairs, at from £70 to £100; strong spring-van horses, at from £25 to £30; milk-cart and butchers' order-cart horses, at from £18 to £35; light hacks, at from £8 to £13; extra good hacks and harness horses, at from £13 to £25; weedy and good do, at from £5 to £7.

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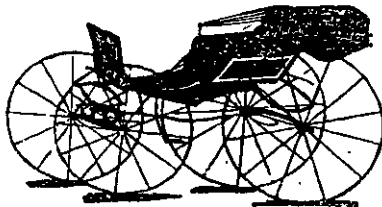
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DIocese of Dunedin

The new presbytery at Omakau is to be opened on St. Patrick's Day, when there will be a special religious service and sermon appropriate to the occasion.

The many friends of the Rev. Father O'Reilly will be pleased to hear that he has again taken up his duties in the Cathedral parish, and that his health is fully restored.

The following students of Holy Cross College, Mosgiel, have passed the matriculation examination of the Otago University:—James Faulkner, John Hanrahan, Francis Delargy, and Daniel McLaughlin.

The many New Zealand friends of the Very Rev. Father O'Neill (Milton) will be interested to learn that he some weeks ago received the sanction of his Lordship the Bishop to apply for membership of the Congregation of the Most Holy Redeemer, commonly known as the Redemptorist Fathers. Father O'Neill has been accepted by the heads of the Irish province of the Order, and after a stay in the South of France he will enter the novitiate at Limerick in March. A very old-standing desire of the Very Rev. Father thus gives promise of realisation. But his fellow-clergy of the diocese, to whom he had greatly endeared himself, and great numbers of the laity among whom he worked so fruitfully, will greatly miss him; and even outside his own faith there are many who will miss his genial ways and his ready wit, which was never known to wound.

Invercargill

(From our own correspondent.)

January 18.

The Irish Athletic Society is early in the field with preliminary notices of its annual sports' gathering, which will take place on St. Patrick's Day. An attractive programme has been arranged, and, given fine weather, a record gathering is expected. The secretary, Mr. J. McNamara, may be trusted to make very complete arrangements for the success of the fixture.

The half-yearly meeting of the H.A.C.B. Society was held on Wednesday last, when the election and installation of officers took place. There was keen competition for all the positions, the following being the results:—President, Bro. J. Shepherd; vice-president, Bro. J. Mulvey; secretary, Bro. C. Matheson; treasurer, Bro. Mulvey; warden, Bro. F. S. Byrne; guardian, Bro. J. O'Brien; sick visitors, Bros. J. Mannix and S. Dunne; auditor, Bro. L. W. J. Morton. The officers were duly installed by Bro. T. Pound, P.P., who congratulated the Brothers on their election and the members on their wise selection. The new regalia was used for the first time during the installation.

Timaru

(From Our Own Correspondent.)

January 19.

The ladies' retreat at the Convent of the Sacred Heart this year was largely attended. The retreat was conducted by the Rev. Father Egan, S.J., and was taken part in by over 100 ladies from all parts of the Dominion.

At present all the priests are absent from Timaru taking part in the annual retreat of the diocesan clergy. Father Lezer is in charge of the parish, and on Sunday last preached on the subject of the day's feast, the Most Holy Name of Jesus.

'Conscience money' to the amount of one shilling has been sent to the Minister of Finance, and forwarded to the Railway Department.

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TELEGRAMS.....'SLIGO, DUNEDIN.'

Interprovincial

Welshmen resident in the Westport district intend sending a nugget of gold and an illuminated address to the Hon. Mr. Lloyd-George, Chancellor of the Imperial Exchequer, a prominent Welshman.

Master Howard Buckley, of Wellington, won the scholarship entitling the holder to three years' tuition at the Sacred Heart College, Auckland, which was open to the whole of the Marist schools in the Dominion.

An applicant for the position of assistant mistress at a Taranaki school spelt 'perceiving' as 'preceiving' and later on explained her special facilities for 'preforming' the duties satisfactorily. The applicant was not successful.

It is expected that the eight sleeping cars for the Main Trunk line will be completed by the date fixed for the commencement of the through service. Six of the cars are certain to be ready, and the other two also will probably (reports the *N.Z. Herald*) be available. There will be two on each train, giving accommodation for forty persons. During the daytime these cars will be used as ordinary first-class carriages, and will seat about a third as many more passengers, as sleeping accommodation is provided for. It is thought that the cost will be about 10s or 12s 6d per berth for the journey from Wellington to Auckland, or vice versa.

Speaking in Christchurch on Tuesday night Sir J. G. Ward said that he had just received a telegram giving the results of the operations of the postal and telegraph service—a service widely used by all classes of the community. That telegram from the present head of the department was reassuring to him, and he confidently anticipated it would be so to others. Sir Joseph then read the telegram, which was to the effect that the postal and telegraphic revenue for the December quarter of 1908 showed a very satisfactory increase upon the corresponding quarter of the previous year. The excess of postal revenue was £15,000, and of telegraph revenue £10,000—total, £25,000. The total revenue for the quarter was £250,833, or just over the quarter million. The business in all branches showed a steady increase. Sir Joseph, continuing, said that when it devolved upon him to take charge of the department mentioned, the total revenue was not a quarter of a million per annum, and when he predicted that it would attain to one million of revenue some had been sceptical regarding the possibility of such a result, and looked upon it as an excessively sanguine estimate. At the end of the present year he ventured to express the opinion that the revenue would not be far off £900,000. At least it would be £800,000. Not very long ago people interested in the development of the country expressed the opinion that some day revenue from the State railways would reach £1,000,000, but here was a department not considered to be so large as the Railway Department that had earned over £250,000 in a quarter. Surely that was indicative of the activity of the development of the progress of their country.

The development of land settlement was dealt with by the Prime Minister at a social to Mr. H. G. Ell, M.P., in Christchurch on Tuesday night. At the present moment, said Sir J. G. Ward, there were some 80 surveyors employed preparing Crown lands for settlement. The total area of unsurveyed land was 764,482 acres. During January, February, and March 133,241 acres would be open for selection. Of this 104,553 acres were ordinary Crown lands and 28,688 lands for settlement land. The territorial revenue for the nine months ended December 31, 1908, had been £144,099. To that amount had to be added £41,581, being rental received from national endowment lands, which was formerly included in territorial revenue. This made a total for the nine months of £185,680. For the eight months from April 1, 1908, to November 1, 1908, the number of new selectors under ordinary settlement conditions numbered 1187, and they had selected a total area of 405,039 acres. Of the total number of selectors 691 had selected ordinary Crown lands, totalling 185,825 acres. Under the land for settlement system, including Cheviot, there were 155 new selectors, who took up 75,177 acres, and 341 selectors of national endowment lands had taken up 149,037 acres.—These figures, Sir Joseph said, indicated the development of a policy which he was certain was in the highest interests of the country, and one which would be vigorously prosecuted by the Government. The policy was one that had materially helped in the prosperity of New Zealand, had wonderfully assisted individuals in different parts of the Dominion, and had added to the earnings of various Government departments. That policy was going on, and it must be satisfactory to the country generally.

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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 21, 1909.

THE CHILD AS CRIMINAL



THE precocity of the present generation of children is so common and constant a phenomenon that it has now almost ceased to excite attention or arouse comment. The child of other days—the child who loved fairy tales and flowers and dolls and romps—is (we are told) becoming almost as extinct as the moa. Ask the solemn rite of to-day if she likes the *Arabian Nights*, and she may possibly answer, with a strong implied rebuke, that she prefers Plutarch's *Lives* and Prescott's *Conquest of Mexico*. Some years ago *Punch* jested at the confusion of the old-fashioned people, who tried to 'talk down' to the child of that day, in the well-known picture of the hapless old lady who says weakly to her small niece: 'Do you hear the puff-puff, Ethel?' To which the up-to-date baby replies, with chilling condescension: 'If you mean the locomotive, auntie, I hear it very well.' And in a recent issue, the great London comic hits off still more neatly the quaint 'grown-upness' of the twentieth-century child. Ethel has been to a birthday party at the bishop's house, and when she comes home her mamma asks: 'Well, Ethel, did you enjoy the party? and how did you like the bishop?' To which there came the surely unexpected reply: 'I enjoyed the party very much, mamma, and the bishop was most kind; but, oh, mummy, he has the brains of a kitten!'

Infantile precocity of this order, though of course unnatural, evokes only a smile. But there is another side of the question which is not at all humorous, and at which the most light-hearted of us cannot afford to be amused. The crimes of children are becoming as palpably mature as their pleasures, and they are both more numerous than they were fifty years ago and much more painful to contemplate. We have kept a careful eye on the daily papers for the past week or two, and the number of serious crimes committed by children chronicled during the last few days, even in this small corner of the world, is enough to stagger one. We quote a few specimen cases. The other day a Christchurch youth of eleven was committed to an industrial school, after having committed the following crimes within the month:—First, he entered the premises of Amy Cox and lifted therefrom a watch and chain and brass syringe valued at £3 19s. Next he abstracted from a house a canary, worth 10s. Later on, he stole seven yellow-birds, valued at £2 12s 6d. Finally, he broke into a residence and commandeered a casket containing jewellery worth £15 12s 6d. A startling record, surely, for a youth of eleven within a single month! During the past week thirteen cases of juvenile crime were recorded in the Dunedin papers. Of these, five were charges against boys for breaking and entering, and two against girls for the same offence. The girls were aged respectively twelve years and nine; and the evidence showed that their first crime was committed on a Sunday evening, when the elder girl ascended by a ladder to the back window of a shop in King street, climbed in, and let the younger sister in by the back door. A similar state of things appears to exist in other centres. A telegram in the *Otago Daily Times* of Monday states that theft cases in Invercargill during the past year show the alarming increase of 59 convictions—85 in 1908 as compared with 26 in 1907—and that this disquieting result is 'chiefly owing to the large number of juvenile convictions.'

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By far the most painful evidence of this precocity in crime of which we speak is furnished when we read the pitiful record of how some miserable little boy or girl has come to the very grown-up conclusion that life is not worth living, and, with the help of a piece of rope, or a pistol, or a few pennyworth of laudanum, has braved the (to them) unknown and unfeared terrors of eternity. Such a case was recorded in our daily press only a few days ago. In the daily papers of Thursday last appeared a Melbourne cable to the effect that a schoolboy named Bridge, aged twelve years, 'deliberately placed his head on the line in front of an advancing engine at Elsternwick, and was decapitated.' The following day there came a further cable giving as the explanation of the tragedy the fact that the boy 'had had a quarrel with his sister.' The paragraphs headed 'A Youthful Suicide' have become all too frequent of late years, and the almost uniform characteristic of the sad affairs has been the utter triviality of the causes which have provoked these young people to lay aside by their own act the sacred burden of life. Amongst the cases recorded is that of a mite of seven who deliberately drowned himself because his mother—hard-worked and vexed by interruptions—refused to give him a slice of bread and butter; a boy of sixteen shot himself in Philadelphia because his pet dog had died; while a half-grown girl in Buffalo hanged herself in the attic because her father would not permit her to go to the skating-rink. The utter precocity accompanying some of these acts of youthful self-destruction is almost beyond belief. A little German girl saturated her clothing with benzine and set fire to herself on the railway station at Nordhausen just at the moment the train rolled in—her sole idea being to make a dramatic display. A French lad of thirteen hanged himself after making a will in which he solemnly bequeathed his body to the earth and his soul to Rousseau!—thus reproducing after his own feeble fashion the sickly sentimentality of the stuff his mind had fed upon.

The best—we had almost said the only—means by which the growing tide of juvenile crime can be stemmed is by careful and constant religious training. Something, it is true, might be done by easing off the educational burdens that have been piled on our long-suffering children, and allowing their little brains to develop quietly, gradually, and along sane and normal lines. But to depend on that alone to keep in check the rising spirit of lawlessness amongst the young would be to try and hold Niagara with a sieve. Religion is the only really effective barrier against the criminal instincts alike of old and young. The children whose religious instruction enables them to realise the plain fact that self-murder or deliberate theft is a grievous sin are provided with one efficient weapon against the promptings of a selfish disposition, unrestrained emotionalism, or morbid self-love; and if their daily surroundings be of a simple, healthy order, and their mental pabulum of a cleanly, bracing sort, there is no reason why they should ever be drawn at all into the maelstrom of lawlessness and crime. An eminent English writer on suicide—himself no friend of orthodox religion—regretfully acknowledges that religion is the only effective antidote to this insidious disease, and that for mankind generally there is no preventive like an honest hope of heaven and an uncompromising fear of a judgment to come. 'Antipathy to self-killing on religious grounds,' he says, 'constitutes the only real resistance to it that has so far been discovered, and it is precisely the diminution of this religious antipathy which explains its recent large extension. In suggesting that a wider and more general popular view might usefully be taken of the subject as a whole, we strongly insist, at the same time, on the practical usefulness and healthy effects of the purely religious objections to suicide. They alone have controlled it in the past; they alone, so far as we can at present judge, seem capable of holding it in the future. No other regulating force appears to be available.'

The broad principles here enunciated apply not only to the special crime referred to, but to criminal instincts generally; and the sooner our politicians, journalists, and educationists are seized of their truth and their importance, the sooner will the stigma of juvenile irreligiosity and its natural sequel be removed from our land.

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Notes

Thanks!

We crave the kind indulgence of the large number of clerical and lay friends in New Zealand and Australia who have been good enough to telegraph to us their felicitations on the honor which the Holy Father has been pleased to confer upon the *New Zealand Tablet* in bestowing upon its editor the distinction of Doctor of Divinity. It is quite impossible for us to reply personally to all these kindly messages of good-will. An extremely gratifying feature of these generous missives was the extent to which they represented the good-will of our valued confrères of the daily press, of the religious press of other faiths (notably of our able and high-minded Presbyterian contemporary, the *Outlook*), of many of the non-Catholic clergy (Christian and Jewish) and laity—and, above all, of the poor and humble of our own faith who have found helpful and healthful reading in the columns of the *New Zealand Tablet*. To one and all, thanks and evermore thanks!

Licensing Reform

The Licensed Victuallers' Association is doing well in the latest move towards getting its house in order. At Auckland last week they passed with commendable unanimity the following resolutions:

(1) Abolition of barmaids (it is proposed to keep a register of all barmaids at present employed in the city of Auckland, and employ thereafter none except those whose names are on such register); (2) abolition of private bars, when the present leases expire, except in the case of a lengthy period, when a special date is to be fixed.

(3) Raising the age limit at which youths can be served with liquor in hotels from 18 to 20 years.

(4) No woman to be supplied with drink for consumption on premises unless she be a boarder.'

The Battle for the Schools

In our editorial paragraph on page 89 of this issue we inadvertently omitted to record the death of the English Education Bill. It is pleasant to know that the marked Catholic hostility to it had a good deal to do with pole-axing the measure; pleasanter still to have what is tantamount to a declaration from Mr. Balfour that Catholic feeling will be a vital factor in any future effort to settle the education difficulty in England on a permanent basis. 'I must say,' remarked Mr. Balfour in his funeral oration on the measure, 'that a Bill which is really unworkable from the Roman Catholic point of view is a Bill which does carry in itself the seeds of destruction. I think a Government which really did endeavor to bring forward a Bill which absolutely prevented the Roman Catholics from carrying out that kind of religious training for their children which they conscientiously believe to be necessary is a Bill which I feel confident would have to be revised even if it were passed.'

RETURN OF BISHOP VERDON

AN ENTHUSIASTIC RECEPTION

The Right Rev. Dr. Verdon, who left on his *ad limina* visit just eleven months ago, arrived in Dunedin from Melbourne via the Bluff on Monday evening. Prior to his departure for Europe, his Lordship was entertained at a conversazione in St. Joseph's Hall, when the Hon. J. B. Callan, M.L.C., acting as the spokesman of the laity, wished him a pleasant voyage and a safe journey, and promised him an enthusiastic reception on his return. Mr. Callan's good wishes were in ample measure realised, for his Lordship had pleasant voyages both in going to and coming back from Europe, and his health during his absence had been good, whilst as to the promise of an enthusiastic reception, this, as was to be naturally expected, was fulfilled in quite a remarkable degree on Monday evening, when a representative gathering of the clergy of the diocese and the laity of Dunedin and suburbs met him on his arrival by express at the railway station and accorded him a reception which for warmth and enthusiasm could not be excelled. His Lordship during his absence from Dunedin spent some time in Ireland; he attended the great Eucharistic Congress in London, and after another visit to Ireland he left for Rome, where he was present during the celebrations in honor of the Holy Father's Sacrosotal Golden Jubilee. Then came audiences with the Sovereign Pontiff, and the transacting of other important business. His Lordship left Naples for home on December 6, and arrived, as we were advised by cable at the time, in Melbourne on January 8. His Lordship left the latter port on January 13, and arrived at the Bluff early on Monday morning.

A few weeks ago, when it was definitely known that his Lordship had left for this Dominion, a meeting of

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Drill Shed. } and other stones.

the Catholics of the city and South Dunedin was held in St. Joseph's Hall for the purpose of taking steps to give him a suitable reception, and also to make him a presentation. The meeting was thoroughly representative, and the matter was taken up with the greatest enthusiasm. A substantial sum was subscribed on the occasion towards the testimonial, which was supplemented later on by amounts from various parts of the diocese. A committee was set up to make the necessary arrangements for the reception, and another to draw up a suitable address. That the Reception Committee did its work well was amply proved by the completeness of the arrangements, and the fine procession from the railway station by way of Stuart and Smith streets to the Cathedral, and which, notwithstanding the early hour and the inclement weather, was of large dimensions, extending from the railway station to the Octagon.

INVERCARGILL.

On the arrival of the Warrimoo (by which the Right Rev. Dr. Verdon travelled from Melbourne) at the Bluff, his Lordship was welcomed back to his diocese (writes our Invercargill correspondent) by the Very Rev. Dean Burke, V.F., and Rev. Father O'Malley, and representatives of the laity. On arrival in Invercargill his Lordship was met at the station by the Rev. Father Murphy (Riverton). The party was driven in Mr. G. W. Woods's motor car to the presbytery. Notwithstanding the very unfavorable weather, a large crowd had assembled at the presbytery, where an address of welcome was presented to his Lordship. Mr. J. Mulvey, representing the Hibernian Society and the parishioners generally, appropriately welcomed his Lordship back to New Zealand, and then read the following address:—

'May it please your Lordship,—It is with extreme pleasure and gratification that we, the Catholics of Invercargill, heartily welcome your Lordship back to New Zealand, after your long tour, and we trust that your mission has been successful from every point of view. We have followed you in your decennial visit to our Holy Father the Pope, and we were pleased to note the cordiality of your reception, and the keen interest which his Holiness displayed in this, the most remote of his charges, and the solicitude he expressed for our welfare. We trust that your visit to the land of our fathers found conditions materially improved for the better since your last visit, and that you have been successful in your endeavors to secure fresh recruits to carry on the good work in the diocese. Your participation in the deliberations of the Eucharistic Congress, and in the impressive and solemn ceremonies connected therewith, will always stand out vividly in your recollections, and we anticipate that the fruits of the Congress will be far-reaching, beneficial, and permanent. We were pleased to see that you were able to attend the celebrations, and join in the congratulations to the Supreme Pontiff on the occasion of his jubilee. Finally, my Lord, we trust that your tour will have been the means of refreshing you mentally and bodily, and that you will return to your arduous duties thoroughly invigorated in every way.

'We are your Lordship's most obedient children: James Collins, Geo. W. Woods, on behalf of the congregation; J. Shepherd (president), J. Mulvey (vice-president), C. Matheson (secretary), on behalf of the Hibernian Band.'

His Lordship, in reply, said he appreciated very much the thoughtfulness of those who had arranged this welcome to him on his way to his Cathedral city. As it was informal they, of course, would expect but an informal reply from him, as his first reply would naturally be to those in Dunedin, where no doubt he would be formally welcomed back to his diocese. He referred briefly to the countries he had visited, and particularly to the pleasure he had experienced in finding Ireland so much improved since his last visit. He had been twice graciously received in audience by his Holiness the Pope. After again thanking the people, his Lordship intimated that he would visit Invercargill in a month or two, when he would be able to say a little more to them.

Three hearty cheers were given for his Lordship, and the proceedings terminated.

DUNEDIN.

His Lordship was accompanied on the train journey from Invercargill by the Rev. Father Murphy and Rev. Father O'Malley. At Gore he was welcomed by the Very Rev. Father O'Donnell, and at Milton his Lordship was met by a contingent of priests, and by another and larger one at Mosgiel. On arrival at the Dunedin Railway Station, where an immense concourse of people had assembled, his Lordship received a cordial and enthusiastic welcome from a representative gathering of the clergy and laity.

After the formal welcome at the Railway Station, which was of a particularly hearty character, his Lordship was conducted to his carriage. The procession then wended its way in the following order by way of Stuart and Smith streets to the Cathedral: Mornington Brass Band, pupils

and ex-pupils of the Christian Brothers' School, Hibernian Society in regalia, men of the parish, carriages containing clergy, members of reception committee, etc., and lastly his Lordship's carriage. The marshals of the procession were Messrs. T. J. Hussey, D. S. Columb, and J. O'Connor. On arriving at the Cathedral the members of the Hibernian Society formed a guard of honor from the main entrance to the sanctuary. Over the main entrance to the Cathedral was the Celtic motto, 'Cead mile failte,' whilst the pillars and columns were decorated with festoons and flowers and evergreens, the whole presenting a very artistic effect. The Dominican Priory was also tastefully decorated, and had the word 'Welcome' on the front of the building.

As the cross-bearer, acolytes, clergy, and his Lordship entered the Cathedral the choir sang the 'Ecce Sacerdos Magnus.' Then followed the ceremonies prescribed by the Pontifical for such an occasion, concluding with Benediction of the Blessed Sacrament.

The following clergy were present in the sanctuary:— Rev. Father Murphy (Riverton), Rev. Father McMullau (Ranfurly), Rev. Father Coffey, Adm., Rev. Fathers Howard and D. O'Neill (South Dunedin), Rev. Father Hunt (Cromwell), Rev. Dr. Cleary, Rev. Father Hearn (Port Chalmers), Rev. Father Lynch (Palmerston), Rev. Father Delany (Ranfurly), Rev. Fathers Ryan, Liston, and Buckley (Holy Cross College), Rev. Fathers O'Reilly and Corcoran (Cathedral). The Cathedral was densely crowded in every part, and many were unable to get inside.



RT. REV. DR. VERDON, Bishop of Dunedin

Prior to reading the address to his Lordship Rev. Father Coffey, Adm., apologised for the absence of the Right Rev. Mgr. Mackay, Very Rev. Mgr. O'Leary, and others of the clergy who were unable to be present. The following was the

ADDRESS.

'To the Right Rev. Michael Verdon, D.D., Bishop of Dunedin, on the occasion of his return from his visit *ad limina*, January, 1909.

'May it please your Lordship,—On behalf of the Catholic clergy and laity of the diocese of Dunedin, we bid you a hearty welcome back from your long and arduous journey. Our thoughts have followed you with affectionate interest during your travels by sea and land; we have been with you in spirit at the great Eucharistic Congress, and amid the splendor of the solemn ceremonies that marked the Sacerdotal Golden Jubilee of our Holy Father Pope Pius X. We recall with grateful hearts the fatherly feeling which moved you to travel so far afield to render to your Chief Pastor and ours an account of the flock committed to your care; we thank you for your anxious thought and kindly and prayerful effort on our behalf, and for all that you have done for the advancement of piety and charity and education during the whole of your fruitful and beneficent episcopate of thirteen years. We greet your return with the deep respect and the warm affection which bind the hearts of true Catholics to those who are placed over them in the onerous dignity of the episcopal office.

We rejoice at the renewed health and vigor which you have brought back with you as one of the blessing of your travels, and we pray that it may be the earnest of long years of fruitful service for the Church of God in this diocese of Dunedin.

'Signed on behalf of the clergy and laity of the diocese:

CLERGY.

J. MONSIGNOR MACKAY, V.F.
P. MONSIGNOR O'LEARY, V.F.
M. V. ALSH
W. BURKE, V.F.
P. O'DONNELL
J. COFFEY, ADM.

LAITY.

J. B. CALLAN, M.L.C.
C. A. SHIEL
J. J. MARLOW
P. O'NEILL
J. O'NEILL
C. COLUMB

J. O'CONNOR,
W. P. RODGERS,

Hon. Secretaries.

The address was accompanied by a cheque for £500, the gift of the clergy and laity of the diocese to his Lordship.

His Lordship in replying thanked his people most sincerely for the very kind—he must say enthusiastic—manner in which they had welcomed him. He was indeed pleased to see such a large number of people here assembled to receive him on his return to Dunedin. The beautiful words of welcome which they had addressed to him gave the reason for this demonstration. In a true Catholic spirit they wished to show their respect for the episcopal office, and their love and reverence for the Sovereign Pontiff from whose presence he had just returned. As they knew, his journey to Europe was not a mere pleasure trip, but had been undertaken by him in the discharge of his duty to pay his homage to the Sovereign Pontiff, his Holiness Pope Pius X., and to lay before him a report on the state of the diocese committed to his care. It had been his privilege to be received in audience by the Holy Father almost immediately after his arrival in Rome in April, and again on the day before he sailed from Naples in December. In his paternal solicitude the Holy Father had inquired about many things concerning their temporal and spiritual interests, and it consoled him in the midst of his many cares to hear of the zeal and energy of the clergy, the faith and generosity of the people, and the disinterested and self-sacrificing efforts of the good nuns and Brothers who were laboring so successfully to spread the blessings of a good religious education among the children. In his official report on the progress made in the diocese during the last twelve years, he was able to tell of over twenty-two new churches erected, eleven new convents established, many new schools opened, and various other works undertaken for the benefit of the young and the old, all which works were accomplished by the zeal and energy of the priests and nuns, aided by the whole-hearted generosity of a faithful people. His report also told of flourishing confraternities, and of the fervor with which so many of the people approached the Sacraments and discharged all their other duties.

His Lordship went on to say that it had given him great pleasure to lay their very generous offerings of Peter's Pence at the feet of the Vicar of Christ, for they all knew that though the Holy Father practised the strictest economy, his expenses were great, and that he had to trust entirely to the charity and generosity of the faithful for his support.

They would be pleased to hear that he had enjoyed himself during his travels, for though he went to Europe in the discharge of his duty, he need scarcely tell them that it gave him very great pleasure indeed to revisit those places in which he had lived and worked in former days, and to meet again many very dear old friends. He esteemed it, too, a very great privilege to be able to take part in the great Eucharistic Congress in London, and to be present at the magnificent Jubilee celebration in St. Peter's at Rome, on November 16; but he could assure them that though he had good reason to be satisfied with the results of his journey, yet Dunedin was seldom absent from his thoughts, and had circumstances permitted he would long since have cut short his programme and returned to Dunedin. He had come back with renewed health and vigor, and during the days that might yet be given him he trusted that he should be able to work with renewed energy and earnestness for the welfare of the flock committed to his care. He thanked them very sincerely for their more than generous offering. God would reward them for this, and for many similar acts of generosity and charity. His earnest and constant prayer would be that God would shower down abundantly His choicest graces and blessings upon them.

They might be interested to hear a brief account of his travels during his absence from Dunedin. He had a beautiful voyage to Naples, and arrived in Rome in Holy Week and had the privilege of taking part in some of the grand ceremonies. A few days after his arrival

he was received in audience by the Holy Father, and it was with the greatest pleasure he saw that the Sovereign Pontiff seemed to enjoy excellent health, that he was vigorous and active and capable of transacting the onerous duties of his office. He received the greatest kindness from the Holy Father, and during the twenty-five minutes that the audience lasted, he conversed about the affairs of the diocese and matters affecting the people's welfare. In the course of the audience his Lordship told the Holy Father of the excellent Catholic paper (the *N.Z. Tablet*), and of the ability, zeal, and energy of its editor, and asked him to confer some mark of recognition on the editor. He complied most readily and graciously with the request, and conferred the title of Doctor of Divinity on the editor, who will henceforth be known as the Rev. Dr. Cleary, and that title has been confirmed by the Congregation of Studies in Rome. During his last audience he had presented the beautiful Jubilee edition of the *Tablet* to the Holy Father, who was greatly pleased with it. He noticed that it contained some music, and his Lordship explained to him that it was the 'Song for the Pope,' which was recently sung by the Irish pilgrims at the audience given to them. The Holy Father looked at the many pictures which it contained, and called his attention to some of the views, and he seemed greatly pleased with the edition. It was a matter for congratulation that they had such an excellent Catholic paper in their midst. The *Tablet* was spoken highly of by numbers of people, and he was told that it was the best Catholic paper published in the Southern hemisphere. He trusted the editor would continue to labor for many years in the interests of Holy Church. His Lordship said he spent three or four months in Ireland, and travelled throughout the country from the Giant's Causeway in the North to Valencia in the South, and wherever he went he was pleased to see the very great improvement which was noticeable everywhere since his last visit nine or ten years ago. This was particularly the case with the children in the schools, who were well clothed, and looked bright, happy, and intelligent. A great number of persons have purchased their holdings, and this has resulted in a decided change for the better in their dwellings and farms, and helped to give the people an air of cheerfulness and hopefulness. The County Councils are doing excellent work, and the many laborers' cottages erected throughout the country are substantial and cheerful; and on the whole the lot of the people has been greatly improved. The new University Act, although wanting in many respects, was capable of improvement, so that it might be made a highly useful measure. He had the privilege of assisting at the great Eucharistic Congress in London, and he had to say that everything in connection with it was carried out in an admirable manner. The meetings were magnificently attended, and the scene in the great Albert Hall on the occasion of the reception of the Papal Delegate, when it is said 10,000 persons were present, was one which would not easily be forgotten. Another very interesting event in connection with the Congress was the procession of 15,000 school children on the Saturday through the streets of London to the Westminster Cathedral. Everything passed off most successfully notwithstanding the heavy traffic and the crowded state of the streets. Then on Sunday there was the impressive scene in Westminster Cathedral, when no fewer than six Cardinals, 80 Bishops, and many mitred abbots and heads of religious Orders were present. They could hardly conceive how grand the scene was. Then there was the great open-air procession in the afternoon, which was witnessed by at least 100,000 persons, and not the slightest disrespect was shown those who took part in it—in fact the immense crowds of spectators behaved in the most respectful and becoming manner. The Eucharistic Congress in London had been a magnificent success in every way, and bore testimony to the energy, fidelity, and zeal of the Catholics, and the toleration of the English race. His Lordship then referred to the Papal Jubilee celebrations in St. Peter's, Rome, at which he assisted. There were present on the occasion 35 Cardinals, 400 Bishops, and a congregation computed at 60,000. The ceremonies were most magnificent, and the singing was very beautiful. It was, indeed, the scene of a lifetime. In the most of his travels he had seen many things which could only be seen once in a lifetime. The Holy Father had a very busy time of it granting audiences, etc. At length overcome by fatigue he had been ordered by his physician to keep to his room for some days, and even to his bed. All audiences were, therefore, suspended, but as he (his Lordship) had come from the extreme ends of the earth, his Holiness graciously consented to see him. At that audience his Holiness gave his blessing to the people of the diocese of Dunedin, and in temporal matters wished them happiness, prosperity, and every success. 'And I,' said his Lordship in conclusion, 'wish you the same, and I thank you once again very sincerely for your cordial reception.'

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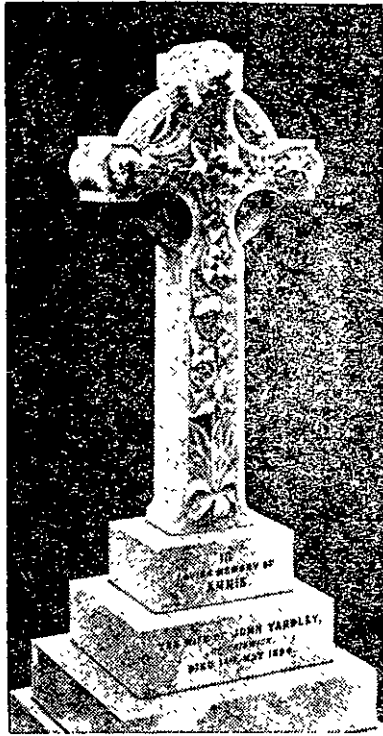
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Miss E. BROOK, MILTON, £5

Mrs. W. SEAMEN, Morven, £5

Mrs. E. A. VEITCH, Waimate, £3

Miss E. PALMER, Kumara, £3

Mrs. E. ADAMSON, Greymouth £3

Mrs. T. DAVIES, Barrytown, £2

Miss A. RYAN, Westport, £2

Mrs. B. FLANNERY, Ophir, £2

Miss F. T., Greymouth, £1

Mrs. T. T. JONES, Kumara, £1

Mrs. M. STEPHENSON, St. Andrews, £1

And 10s to each of the following:—

Miss H. I. ADAMS, Lovell's Flat

Mrs. RIDSALE, Otahe

Mrs. F. H. SMITH, Greymouth

Mrs. F. THORN, Kumara

Mrs. J. CURRIE, Maungatua

Miss K. McKenzie, Tinwald

Mrs. M. A. CRIMMIN, Moana

Mrs. K. LISTER, Gisborne.

Mrs. J. WAFER, Barrytown

Mrs. J. ADAMS, Greymouth

Mrs. J. FASS, Greymouth

Miss MONIGATTI, Westport

Mrs. E. CRAMMOND, Ashburton

Miss I. MORRIS, Albert Town

Mrs. J. CARBIS, Waimate

Mrs. J. CAMPBELL, Wellington

And 36 Cash Bonuses of 5s, each.

Irish News

ARMAGH—A Windfall

An old woman named Mary Anne Wilson, who resides on Banbrook Hill, Armagh, has just received news from the American Government that she is entitled to £1000 accumulated pension, and a weekly pension of 12s 6d for life. The pension commenced to accrue over forty years ago, on the death of her husband, who was killed in the war between the North and South. The question of identity was the great drawback, and for the purpose of surmounting this obstacle the old lady labored assiduously for several years.

ANTRIM—Death of a Well-known Man

The death is announced of Mr. Patrick Henry, J.P., R.D.C., Carnuck, Loughgiel, which took place on November 27. Mr. Henry was the eldest brother of Most Rev. Dr. Henry, late Bishop of Down and Connor. For over forty years he was a member of the Ballymoney Board of Guardians, and latterly was a rural district councillor for the Division of Cortay. He was highly respected by the people of all denominations of North Antrim.

CARLOW—The Parliamentary Representative

Mr. MacMurrough Kavanagh, who made a very valuable contribution from the Irish benches to the discussion on Mr. Birrell's Irish Land Bill (says the *Westminster Gazette*), occupies a position for which, so far as one can recall, there is no precedent in parliamentary annals. He sits for Carlow County, the constituency represented for so many years by his father, the late Right Hon. A. M. Kavanagh (who, however, was not an Irish Nationalist, but the acknowledged leader of the Irish Landlord Party in the seventies and eighties of last century). Mr. Kavanagh's conversion to Nationalist principles has been gradual, but thorough. He began his political life as a Unionist, and unsuccessfully contested one of the divisions of Kilkenny in the Unionist interest. He subsequently was a member of the Reform Association, but soon perceived that half measures offered no solution to the Irish difficulty.

CAVAN—Purchase of an Estate

The owners of the Morley estate in County Cavan have accepted the offer made by the Estate Commissioners for its purchase. There has been considerable trouble on this property during the last seven years, owing to the disinclination of the English syndicate who owns the property to sell it to the tenants, of whom there are between 400 and 500.

CORK—A Popular Pastor

The Most Rev. Dr. Browne, Bishop of Cloyne, in inducting at Castlemartyr the Rev. Philip M. Murphy as the new parish priest of that important parish, alluded to the worth, piety, zeal, and wisdom of the many parish priests who had ministered in that parish during the past forty or fifty years. His Lordship said he knew Father Murphy's character well, for he (Father Murphy) had lived and worked under him for fully twelve years in Queens-town. The good people of the parish had every reason to congratulate themselves on the appointment, and the young parish priest had reason to congratulate himself on having under his future charge a deeply religious and generous people.

French Nuns to Establish Industries

Drishane Mansion, Millstreet, County Cork, has been purchased by a community of nuns from Paris, known as the Dames de St. Maur, who will settle in it early in the New Year. It is stated that the Sisters intend to establish industries on a large scale which will give employment to many girls and women.

DUBLIN—A Silver Jubilee

To commemorate the twenty-fifth anniversary of the elevation to the Episcopate of Most Rev. Dr. Donnelly, Bishop of Canea, a banquet in his honor was given at the Dolphin Hotel, Dublin, by the Castleknock College Union, of which his Lordship is president. Replying to the toast of his health, which was proposed by Mr. M. C. MacInerney, K.C., Dr. Donnelly said he valued the compliment paid him very highly. The union's *esprit de corps* was splendidly manifested that evening. He saw around him some contemporaries, and even his old professor, Father O'Callaghan, from Cork, was present. Good-fellowship, good feeling, and mutual help were the key-notes of the union.

Progress of the Gaelic Movement

As an instance of the progress the Gaelic movement is making, it may be stated that on November 19, in the

presence of his Grace the Archbishop of Dublin and a large audience, the opera of 'Faust' was presented in Irish in the Round Room of the Rotunda. The translation, which is the work of Mr. Piarais Beaslai, is remarkably true to the original, and the performance was highly successful. A mixed choir conducted by Mr. Vincent O'Brien, the orchestral band of St. Joseph's Asylum, and a number of clever artists, including Mr. Claudillon, contributed largely to the great success of the entertainment.

KERRY—Death of a Priest

In Tralee general regret was felt at the death of Rev. John H. Casey, O.P., which took place at Trinidad. Deceased was the eldest son of Mr. James Casey, Castle street, and a brother of Mr. Thomas Casey, the town clerk of Tralee.

LIMERICK—The Orphanage Fatality

The Rev. Mother-Superior of the Mount St. Vincent Orphanage, Limerick, has received the following message from the Pope:—'Superior, Mount St. Vincent, Limerick. Holy Father's blessing for community and children.' The Countess of Aberdeen wrote: 'My dear Mother-Superior,—Will you allow me to convey to you and the Sisters of your community the profound sympathy of his Excellency and my own in the great sorrow which has fallen on your Orphanage. I remember the bright children whom you are training for their life work so practically and so efficiently, and who have distinguished themselves so much in their studies, and it is grievous to think of the desolation which has overtaken you and them. We are thankful to hear that the remainder of the sufferers are now making good progress towards recovery, and we shall be grateful if you will write further news of their progress.'

The Late Father Treacy

At a recent meeting of the Rathkeale Board of Guardians the following resolution was agreed to:—'That we, the members of Rathkeale Board of Guardians and District Council, express deepest regret at the demise of the Rev. T. Treacy, P.P., the deservedly esteemed and popular pastor of Askeaton and Ballysteen, who, during his missionary career in various parishes of the diocese, devoted himself with unremitting zeal and unceasing labor to the spiritual and temporal advancement of the people; that we convey to the relatives of the beloved priest, as well as to his sorrowing parishioners, our earnest sympathy in the loss they have sustained by his lamented death, and adjourn this meeting of the board and council as a tribute of respect to the memory of the dead. That a copy of this vote of condolence be forwarded to Father Hartigan, Askeaton, and to the brother and family of the deceased clergyman.'

LOUTH—A Presentation

On Sunday, November 24, the leading parishioners, amongst whom he had spent eleven years, presented Father P. V. Kenny, O.P., with an illuminated address and a beautiful chalice on the occasion of his transference to Waterford. The Mayor (Mr. Patrick Drew, T.C.), who presided over the presentation gathering, said that Father Kenny's departure was deeply felt by the citizens of Drogheda. The chalice they were presenting him with that day indicated only in a small way their high appreciation of his worth as a priest. They would always remember his kindly feelings towards them, and they hoped that before many years had passed he would be back amongst them.

TIPPERARY—A Priest Passes Away

After a very long illness, the death took place at his residence, The Quarries, Thurles, County Tipperary, of Rev. P. B. Cahill, late Pastor of Macon City, St. Louis, U.S.A.

A Golden Jubilee

The celebration of the Golden Jubilee of Mother Mary Xavier, Rev. Mother of the Cashel Presentation Convent, took place on November 26. Telegrams and letters of congratulation poured in all day, and in the evening the Rev. T. Dunne received a wire from the president, Irish College, Rome, conveying the special blessing of our Holy Father the Pope to the jubilarian.

WEXFORD—An Ancient Borough

Wexford Borough (says an exchange) can justly claim to be the oldest in Ireland, as there is a reference to the 'Twelve Burgesses of Wexford' in the Pipe Rolls of Henry II., in 1171. Further, in 1172, the Sheriff of Hants, by King's Writ, was given credit for various payments to Murtagh MacMurrough and the burgesses of Wexford, including a sum of £10 14s 11d for robes, whilst in 1173 Geoffrey FitzRobert was Mayor. Curiously enough, as late as 1823, the Danes of Wexford kept apart from the native Irish, and preserved their ancient manners and customs. These Ostmen, as appears from an Inquisition in 1283, had

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to pay to the Mayor and Corporation of Wexford eightpence each annually for every cow they possessed, and fourpence for permission not to be pressed into the army, with other customs. Wexford got its charter on July 25, 1317, which was enlarged in 1368, and by Henry VIII. and Elizabeth. A new charter was granted by King James II., December 24, 1687. The present charter dates from 1843 under the provisions of the Irish Municipal Corporation Act.

GENERAL

The Shamrock as a Trade Mark

An enterprising gentleman who recently attempted to exploit the emblem of Irish nationality for the purpose of raking in the dollars and incidentally deceiving the public has fallen badly in. The individual, who rejoices in the name of McGlennon, started business in London under the firm name of 'Shamrock and Co.' as a printer and publisher of pictorial post cards, and hit on the brilliant idea of taking as his trade mark the device of a shamrock with its stalk so twisted as to represent 'and Co.' He applied to the Registrar of Trade Marks to have his trade mark registered, but his application was refused. McGlennon then appealed from the registrar's decision, and the case was heard before Mr. Justice Warrington, in the Chancery Division of the High Court of Justice, London. McGlennon's application was opposed by an association for the development of Irish industries, on the ground that if the shamrock were registered and used as a trade mark it would be calculated to deceive purchasers into the belief that the goods were of Irish origin, when, in fact, they were not. The judge had no hesitation in disallowing the appeal and in refusing the application. His Lordship said that the simple and short point was whether the use of that mark would be calculated to deceive. The evidence, in his opinion, established that its use would suggest to a person buying the goods that they were Irish goods; that the use of a shamrock, not as a mere decoration, but as a distinctive mark, indicated that the thing in respect of which it was used was Irish, or in some way connected with Ireland. No one seeing a soldier with a shamrock on his collar would doubt that he belonged to an Irish regiment. So, too, the shamrock was used, in connection with the rose and thistle, in a design of the Royal Arms, because it was the emblem of Ireland. If, used in a decorative design, it was emblematic of Ireland, much more was it so if used as a trade mark to distinguish the goods of the person using it from those of another. The inference in such a case to a purchaser must be that they were Irish goods. If that were so, and the goods were not Irish, the mark was calculated to deceive. The post cards at issue in the present case were made not in Ireland, but either in England or abroad. It was said the application made it clear that they were not Irish, by printing upon them such words as 'Printed in England' or 'Printed in Saxony.' The answer was that that was not in point, for it was the trade mark which would be conspicuous and suggest the cards came from Ireland; and it was not enough, to counteract that, to say where they were printed. All the court had to do was to say whether, under section 11 of the Trade Marks Act, 1905, the mark was 'calculated to deceive,' and in his Lordship's judgment it was, and the application must be refused.

LIFE IS WORTH LIVING

Who gets the most out of life? The men or women who are always ailing, sick, despondent, cheerless, or those who are always well—who see the beauties of Nature, and enjoy the bright sun, the blue sky, the singing of birds, and are always cheerful and happy?

A sick, lazy, tired liver will make any man or woman despondent and cheerless. It will take the brightness and happiness out of any person's life. The whole world seems to be against one whose liver has gone on strike.

Take care of your liver is good advice. This important organ telephones for advice and help when there is need for assistance. A small dose—about 30 drops—of Dr. ENSOR'S TAMER JUICE taken with a little water two or three times a day will soon alter that bad, 'dark brown' taste, will relieve the sick headache, the flatulence, the constipation, and the other symptoms that always accompany a badly-working liver. Let Dr. Ensor's Tamer Juice put your liver right, and you will find a vigor and life which adds zest to both work and play. You will feel like a new person, with a clear eye, sweet breath, and a keen brain. You can carry a smiling face in spite of worry and care if you keep your liver right by the occasional use of Dr. Ensor's Tamer Juice. Sold by all medicine dealers in bottles, 2s 6d each. The Tussicura Manufacturing Co., Dunedin, sole proprietors and manufacturers.

People We Hear About

Of the ten Ministers of the Crown forming the present Cabinet, seven are Scotsmen by birth or descent. Perhaps, for the first time in the history of the Dominion, the Cabinet does not contain an Englishman.

Mr. P. Hally, who has been appointed a Conciliation Commissioner, is a native of Dunedin, and is in his forty-fourth year. He was educated at the local Christian Brothers' School. He has always shown a deep interest in industrial affairs, and as the advocate of better conditions for workers he gained the respect of both employers and employees. Mr. Hally held a seat in the Dunedin City Council for a period of four years, but retired from all public offices and from business on his appointment as inspector of awards in the Labor Department. In concluding a notice of his career, the *Otago Daily Times* says: 'It is not yet known whether Mr. Hally's new appointment will necessitate a change of residence, but seeing that he is so well known and respected in this industrial district all parties concerned, whether employers or employees, will consider it a distinct misfortune if it should be so. He is embarking on a further experiment in industrial legislation—one in which sagacity and fair-mindedness are of the first importance—and he does so enjoying the confidence of all concerned.'

The young King Manuel of Portugal, who on Sunday, November 15, attained his nineteenth birthday, was the recipient of messages of greeting and good wishes from King Edward VII. and the British Government. Little of the nature of festivities attended the anniversary—the terrible deaths of the King's father and brother being yet too near to permit of any public rejoicings on the occasion. In the comparatively short space of time that has elapsed since the tragic events which so suddenly called upon the boy-king to assume the burden of Royalty he has displayed a remarkable dignity and tact, and has evidenced that he realised to the full the heavy responsibilities which rest upon him, and that he possesses a thorough comprehension of the very difficult situation in which he is placed, and the important mission which he is called upon to fulfil. He devotes himself thoroughly and conscientiously to mastering the affairs of State, which is a good augury for his future; and he possesses a singular charm of manner, which he is believed to inherit from his grandmother, Queen Maria Pia, a princess of the Italian Royal House, whom he is also said to resemble greatly in character and appearance. His name, Manuel, which has a traditional association with good fortune in the history of Portugal, was bestowed upon him at the instance of Queen Maria Pia.

The Earl of Granard, who was married on Thursday last to Miss Mills, daughter of an American banker, is the eighth holder of the title. His father was a convert to the Church in 1869, and received from Pius IX. the Grand Cross of St. Gregory in recognition of his zeal in religion. The present earl, who was educated at the Oratory School, succeeded his father in 1889. He is thirty-five years of age. He was appointed a Lord-in-waiting in 1906, and is Master of the Horse, a position which brings him constantly into direct communication with the King. His appointment to the latter post revived a story which was told repeatedly and accepted as authentic, when Lord Granard obtained in 1906, on the formation of the present Administration, his first office as one of the Lords-in-Waiting. He was a captain in the Scots' Guards, and subjected to a good deal of chaff for his political principles. When the late Sir Henry Campbell-Bannerman was forming his Government Lord Granard received a telegram purporting to come from the Prime Minister desiring a personal interview with him, and naming an hour at which he was to call. Lord Granard, who was stationed with his regiment in the country, got leave of absence for an occasion of such importance, and was congratulated by his brother-officers. He waited on Sir Henry Campbell-Bannerman, only to be informed that the Prime Minister was overwhelmed with work, and could not see him. He told the servant that there was some mistake, as the Prime Minister asked him to call, and gave the servant the telegram to show Sir Henry. An answer was returned that the Prime Minister would see him. Sir Henry Campbell-Bannerman was very courteous. Lord Granard told the circumstances which had induced him to call, and concluded that a practical joke had been played on him by his brother-officers. Sir Henry Campbell-Bannerman was much pleased with his manner and bearing, and sympathised with him in the hoax to which he had been subjected. He left the house somewhat crestfallen, but pleased with the kindness of the Prime Minister, whom he had not previously met, and a very short time afterwards was made one of the Lords-in-Waiting.

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TRUST—'An organisation formed mainly for the purpose of regulating the supply and price of commodities, &c., as a sugar, steel, or flour trust.'

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.'

N.B.—WE ARE IN NO WAY CONNECTED with any of the above concerns; free in every respect, and we intend to remain so, with the WORKERS' assistance.

WORKERS, we are benevolent to a degree. This you know, and we must bashfully admit it, also exponents of the science known as the NOBLE ART when danger is hovering round you, fully verified in our recent tussle with those 'RIGHT AT THE TOP,' and the long combat with the FLOUR TRUST, which naively poses as an association.

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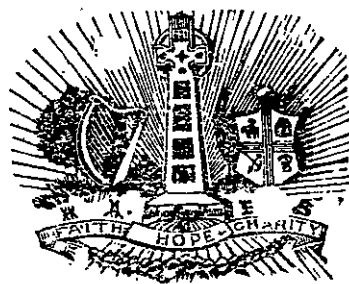
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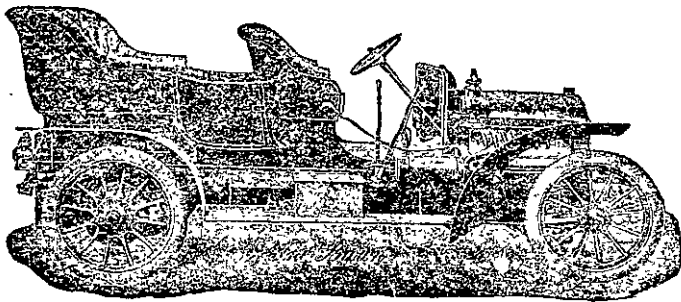
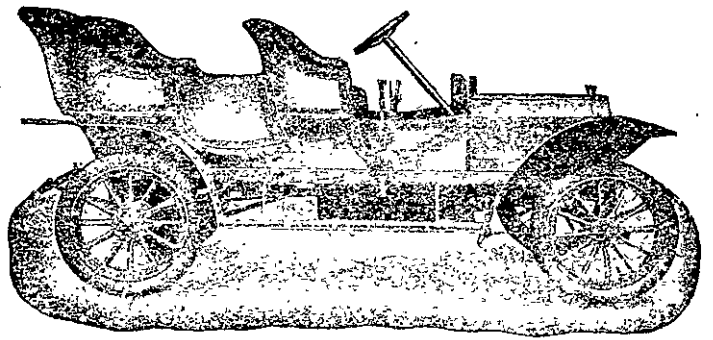
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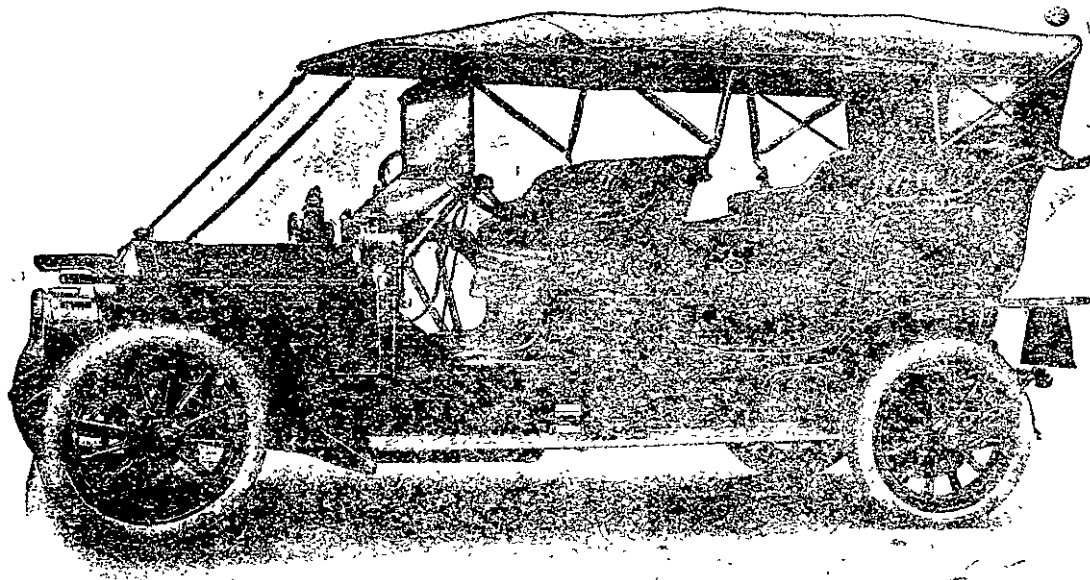
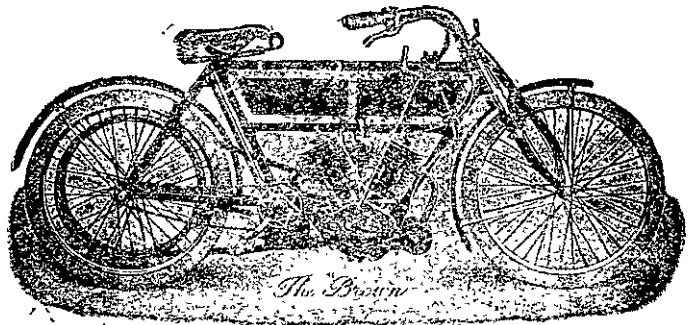


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The Catholic World

CHINA—Praise for Catholic Missionaries

Speaking at the annual meeting of the Home Missions in the Seymour Street Methodist Church, Belfast, on November 30, Sir Robert Hart said that among other missionaries he had a great deal to do with the Catholics. In Ulster it might not be orthodox for him to refer to them in terms of praise, but they taught the essential elements of the knowledge of the true God, and he must say they went about their work with wonderful self-sacrifice. The work which the Catholic missionaries did amongst the Chinese poor was admirable. It was a pity in regard to the Protestant missions that there was so much difference in their tenets, because when the Chinese saw this difference they became puzzled in finding out where the truth lay. Having been brought up in Confucian morals, the Chinaman had his own ideas of duty.

ENGLAND—A Generous Benefactor

At the half-yearly meeting of the Council of St. Joseph's Foreign Missionary Society, the Rev. Father Henry, Superior-General, stated that a most generous benefactor of the Foreign Missions, Major Knight, had placed at the disposal of their society a house, with land, in Devonshire, as a sanatorium for old and sick missionaries. The house is charmingly situated in its own grounds, about a mile from a small market town, and within six miles of the sea; in fact, it is an ideal spot for a sanatorium. There are fifteen or sixteen rooms in the house, which is in capital order and repair, and excellently well furnished. Two Fathers had been in occupation since August last.

Catholic Record Society

The late Lord Herries was president of the Catholic Record Society since its inauguration over four years ago, until his death on October 5. The council at its last meeting, after having passed a vote of sympathy with Lady Herries, unanimously elected the Duke of Norfolk as the second president.

An Apt Illustration

In the course of his speech in the House of Commons on the Education Bill, Mr. T. P. O'Connor dealt with the senseless cry of 'Rome on the rates.' He said he was sorry that he was not in a position to argue this point as if he were dealing not with Catholic schools, but with Jewish schools, because the position was practically the same. The Jews were separated from every Christian community by an impassable gulf of dogma, but they were no more separated from the Protestants of this country than the Catholics were. In many cases the Jews had built and supported their own schools, and there was a great analogy in their fidelity to their schools under persecution between them and the Catholics. As their sufferings and convictions were similar, he contended that they ought to receive the same treatment. He did not wish to be offensive, but what would be said of him if he started the cry of 'Jerusalem on the rates.' He would at once be told that he was using the language of bigotry, but he would be quite as much justified in using that phrase as others were in using the cry of 'Rome on the rates.' One of the most high-minded men in this country, the Chief Rabbi, said the other day he was afraid that the private and voluntary Jewish schools would disappear under this bill, and would be merged into the national system.

FRANCE—Joan of Arc

The Congregation of Rites (states the Rome correspondent of the *Catholic Weekly*) has given a unanimous vote in favor of the miracles presented for the beatification of Joan of Arc. The Holy Father has approved of the vote, and the ceremony of beatification will take place in St. Peter's next April. At the ceremony Joan of Arc will be solemnly proclaimed 'Protectress of France.'

ROME—Australian Prelates

The Holy Father (writes a Rome correspondent) extended a cordial welcome to his Grace the Archbishop of Melbourne, who presented on the occasion the Very Rev. Canon Stephens, Ballinrobe, Ireland, and Mr. Slattery, Mrs. and Miss Slattery, Sydney, who were travelling to Australia after a prolonged visit to Ireland. On the following morning the Right Rev. Dr. Higgins, Bishop of Ballarat, had a private audience with his Holiness, to whom he presented Mr. and Mrs. Synott, of Sydney. A visit was paid later on to the Institute of the Irish Christian Brothers by the Archbishop of Hobart, the Archbishop of Melbourne, the Bishop of Ballarat, and Canon Stephens, P.P. On departing the prelates expressed themselves

highly pleased with the good work done by the Christian Brothers, and warmly congratulated them on the degree of success which labor and self-sacrifice have attained.

Scots College

Monsignor Fraser, Rector of Scots College, Rome, gave a dinner on St. Andrew's Day, at which all the English-speaking prelates in the Eternal City were present. A feature of the proceedings on the occasion was music by a band of pipers.

The Holy Father's Episcopal Jubilee

The twenty-fifth anniversary of the Holy Father's episcopal consecration will fall on November 16, 1909. Measures will be taken to celebrate the event in a suitable manner. With the consent of his Holiness, the Central Committee which has managed the celebration of his Sacerdotal Jubilee is to remain in office for the celebrations in November next.

Exhibition of Jubilee Presents

During the last week in November the gifts offered to the Holy Father as Jubilee presents by the various countries of the world were on exhibition in the Vatican Palace and were viewed by thousands of Romans and foreign visitors. From every part of the globe sacred vestments, chalices, pyxes, ciboriums, monstrances, missals, and altar requisites have come to the number of many thousands. France, Italy, Ireland, Austria, England, Germany, Scotland, Holland, Spain, America, Portugal, even Africa, Australia, China, and Japan have sent offerings to the Father of Christendom for poor churches. At the inauguration of the exposition, at which the Pope attended personally, after Cardinal V. Vannutelli had concluded an address to his Holiness, Prince Massimo presented to his Holiness a richly-bound album containing the names of the nations and the individual cities that had contributed to the offerings. Holding the album in his right hand, the Holy Father said: 'To all these I owe special thanks, because they have acted in accordance with my wish that since they desired to make offerings on the occasion of my Jubilee they should present something which would attest their homage to Jesus in the Blessed Sacrament and which would prove of benefit to poor churches. This is the second jubilee offering which has been made within a few months. The first was splendid; the second surpasses my expectations. I pray the Lord, then, to make a return for all you have done, because you have not wished to honor any person in this world; you are doing honor to Jesus Himself.' Then Pius-X., after blessing the members of the committee, who have been the means of doing so much to help poor churches, entered into cordial conversation with the President and returned to his private apartments.

SCOTLAND—An Approaching Centenary

The priests and people of the cathedral parish (writes a Glasgow correspondent) will shortly be celebrating the centenary of the mission. During the passage of the century the Catholic position in the Second City has changed in a remarkable degree. A hundred years ago the Cathedral stood practically alone; to-day there are Catholic churches in every district in Glasgow. A hundred years ago the Catholic population of the commercial capital of Scotland was comparatively small and Catholics figured not at all in public life; to-day the Catholic population is roughly 200,000, and Catholics play a prominent part in all branches of public life. The centenary of St. Andrew's will have a great deal of interest for the Catholics of Glasgow.

UNITED STATES—The Church in New Orleans

According to a press report from New Orleans, the results of a Catholic census taken there for his Grace, Most Rev. John J. Glennon, D.D., have been made public. The figures show 181,549 Catholics in a total population of 350,000. This makes New Orleans, like St. Louis, over one-half Catholic.

A Talented Religious

Chicago University has awarded the degree of Doctor of Philosophy to a Sister of St. Elizabeth's College Convent, Morristown, N.J., on the completion of her work there as fellow in biology in 1906. The award was made for original research in that science.

An Appreciation

'The Roman Catholic Church is a thousand years ahead of the Protestant Church in taking care of the child. They bring the children into the Church.' So spoke Rev. S. Travena Jackson, pastor of the Arling (N.J.) Methodist Church, in addressing the Women's Literary Club of that place at a recent meeting.

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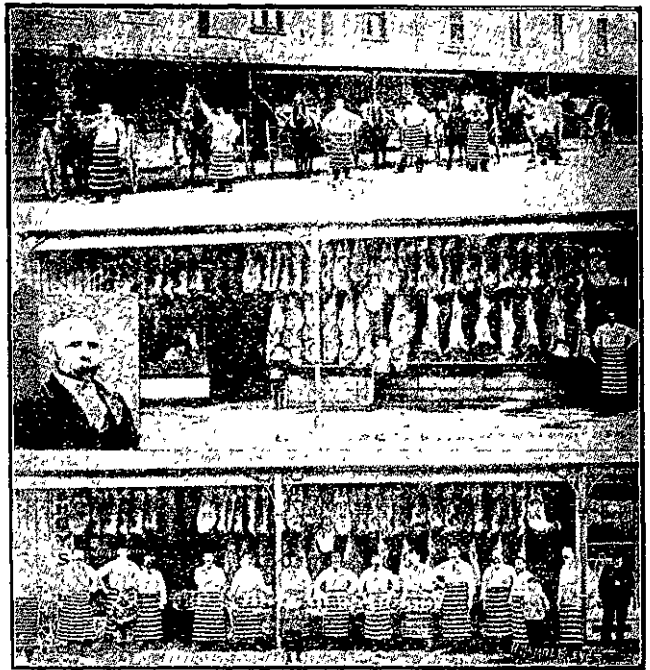
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Till we meet at the
Mallinsons,
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The Maori Missions

The Council of St. Joseph's Foreign Missionary Society held its half-yearly meeting on November 25 at Herbert House, Belgrave Square, London. The Marquis of Ripon, President of the Council, presided. There were also present the Right Rev. Dr. Lenihan, Bishop of Auckland; the Very Rev. Father Henry, Superior-General; the Lady Herbert of Lea, the Countess of Cottenham, the Hon. Mrs. Frazer, the Hon. Mrs. Codrington, Mrs. Rathbone, Miss Berners, Miss Fox, Miss Pauline Willis, Mr. John G. Kenyon, the Very Rev. Father Ahearne, Rector of Mill Hill, and the Rev. Father Cullen, secretary. The Marquis of Ripon having taken the chair, letters for the most part enclosing subscriptions, and all containing expressions of regret for unavoidable absence, were read. They were from his Grace the Archbishop, the Duke of Norfolk, K.G., E.M., Lady Arundell of Wardour, Lady Ellenborough, the Earl of Gainsborough, Mrs. Campbell, the Baroness Ralli of Trieste, Miss Sperling, the Dowager Duchess of Newcastle, the Lady Mary Howard, Mrs. Harmar, Mrs. Goselin, the Hon. Mrs. Preston, Mr. George Lane Fox, Mr. Charles W. Clifford, Vice-President of the Council, the Earl of Denbigh, etc.

The annual report stated that there were 177 students in the four colleges of the Society, which was an increase of 37 over last year.

His Lordship the Bishop of Auckland in moving the adoption of the report said it gave him great pleasure to be present at their interesting meeting. They had heard in the report much about the missions of their Society, and he wished to speak to them about their missions in his diocese. He wished to thank them publicly for having sent such a number of excellent priests to work among the Maoris. No words of his could convey his appreciation of the great, he would say the extreme, virtue to be found in every one of the priests sent out from Mill Hill. Their priests needed great patience, for although the Maori was good-hearted, and the best of the savage races, he was not easily won to the quiet devotional practices of the Church. He preferred the sound of the drum and the cymbals, and the shouting of the sects. Their priests in New Zealand had not the great consolation of their priests in Uganda, for instance, where they counted their converts by thousands year by year. There were between three and four thousand Catholics among the thirty thousand Maoris in the diocese of Auckland. At the present time in New Zealand they had to be content with occasional conversions, even as they were in England. There was one cause of complaint against the Mill Hill missionaries to the Maoris; there was one precept of the Church they did not inculcate. They did not impress upon the Catholic Maoris that they were bound to contribute to the support of their pastors. Their good priests preferred to suffer hardships and privations rather than press their legitimate claims upon their people. Speaking of hardships, there was one which could, and he thought should, be removed. It was the custom for the priest to ride to distant mission stations with a box of vestments and all things required for celebrating Holy Mass, etc. He would suggest that each mission station be supplied with every requisite; in other words, he thought every station should have a complete outfit of its own. It would be cheaper in the long run, for vestments, etc., cannot be packed up and carried from place to place without much wear and tear. However, that and many other little matters could best be settled by a visit of their Superior-General, and he cordially invited Father Henry to his diocese to see upon the spot the good work being done by the priests of St. Joseph's Society. He thanked them for their kind attention to his remarks, and had much pleasure in moving the adoption of the report.

The Marquis of Ripon, in seconding the motion for the adoption of the report, said it was a great pleasure and a great advantage to have among them the Bishop of Auckland, in whose diocese their priests were laboring. It was consoling to hear from his lips the good words he was able to speak about them.

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Domestic

By MAUREEN

What to Drink.

Lemonade made from the juice of the lemon is one of the best and safest drinks for any person, whether in health or not. It is suitable for all stomach diseases, excellent in sickness, in cases of jaundice, liver complaint, inflammation, and fevers. The fruit crushed may be used with water and sugar, and taken as a drink. Lemon juice is the best anti-scorbutic remedy known. Lemon is used in intermittent fevers, mixed with strong, hot, black coffee, without sugar. Hot lemonade taken going to bed at night will alleviate and finally cure coughs and colds. It is a sovereign remedy, and should not be neglected when necessary.

How to Have Glossy Hair.

To keep the hair bright and glossy and encourage a strong, rapid growth, few better methods exist than that of ventilation. The treatment should be practised for five minutes each day, night and morning. The tresses should be separated one by one, and shaken gently and slowly, so that the air may penetrate well between the strands. If help is obtainable, a still better result can be secured, the assistant fanning the air gently on to the hair with the right hand, whilst supporting one lock at a time with the other. This must be persisted in until the hair feels light and the scalp cool and refreshed. Besides proving excellent for the hair, the treatment is wonderfully stimulating after brain work, and has been much recommended in nervous complaints, of which headache and insomnia form a part.

Flour Starch.

It is not generally known that for muslin or lace curtains, colored pinafores, or blouses, starch made with common flour answers every purpose. To 4 or 5 pints of starch add 1 teaspoonful of salt to prevent the iron from sticking. Be sure to see that all lumps are gone before pouring the boiling water on, and when well stirred, strain. As curtains consume a great quantity of starch, the substitution of flour will effect a considerable saving in the household expenditure.

Tight Boots.

Tender feet generally arise from the neglect of cleanliness, the use of thin cotton or silk stockings, and boots or shoes that are either too stiff and tight, or misshapen, or not sufficiently porous to admit of the escape of the perspiration. Tight boots and shoes, and waterproof ones which are also airtight, are the most common causes of tender feet, as also of headaches, dizziness, dyspepsia, diarrhoea, and even apoplexy. Boots and shoes, too narrow across the toes, or the tread of the foot, or insufficiently long for ease and comfort, though large enough elsewhere, either cramp or distort the fore part of the foot and toes; or arrest the nails in their forward growth, forcing them back upon the sensitive flesh at their roots and sides, and causing them to grow in thickness and width only. The results may be gradual, but are always painful.

Water-Drinking.

Few people recognise the medicinal value of pure water, and still fewer realise the amount of water required by the body. The internal bath is as important as the external one in the preservation of health. If the busy mother will accustom herself and train her children to the regular drinking of pure water, and plenty of it, the habit will soon become a fixed one, and much good will result. One or two glasses of water should be taken immediately when rising, at least half an hour before breakfast, two more at eleven o'clock, and also just before retiring. Water should not be taken with meals, or within an hour before or after eating. It is best to establish a regular time, and then keep to it. Experience will prove whether hot or cold water is best for each individual, but whichever suits should be taken regularly and plentifully.

Maureen

Messrs. G. and T. Young, Princes street, Dunedin, and also at Wellington, Timaru, and Oamaru, call attention to their special line of gold crosses, 9 and 15 carat, at remarkably reasonable prices.

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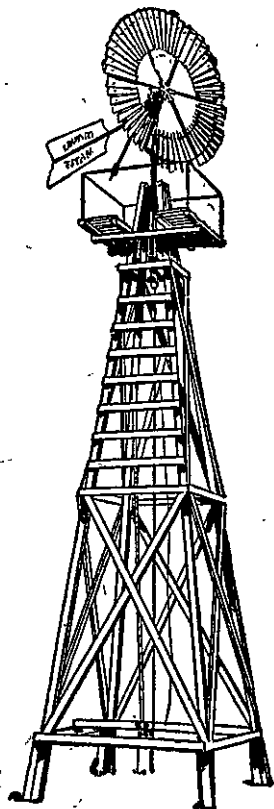
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BY VOLT

Ice Sticks.

In Austria 'Ice sticks' are manufactured at a profit. A series of poles is arranged so that the water will fall slowly over each one in the series. Of course, the water in the winter time freezes, forming large icicles. When the icicles have attained the proper size the employees of the 'ice plant' come around with carts, break off the great sticks of ice and haul them away to a place where they are put in storage. Of course it is much easier to handle a large quantity of ice in this way than it is to cut it from some stream and then pack it away. There may, however, be a difference in quality between stick ice and lake or river ice.

The World's Coal Supply.

The question of the exhaustion of the coal supply of the United States is not one which can affect the present generation or the next (says *Harper's Weekly*). Yet the American supply is likely to be exhausted before that of Europe, and particularly before that of Great Britain. It has been estimated that Pennsylvania has about enough anthracite coal to last at the rate of production that prevailed last year a little less than two hundred years. Probably the supply will be exhausted much sooner than that, unless some profitable substitute is found for anthracite. As to bituminous coal in the United States, the supply is very great and widespread. It is estimated that it will last, at the rate of consumption which prevailed during the last decade, something less than 450 years. If the coal supply of the world at large were likely to be exhausted in any such way as to make a considerable drain on American coals for foreign consumption the situation might be regarded as alarming if we could place ourselves in the place of our great-grandchildren. But there is not likely to arrive a time when we shall have to 'feed the world' with coal. In 1880 Great Britain had 'in sight,' so to speak—although it was all below the ground—an available coal deposit estimated at nearly 145,000,000,000 tons. At the rate of production and consumption then prevailing the supply would last about 900 years. The coal measures of Lancashire are 9000 feet in thickness. Moreover there are many countries which possess coal deposits that have never been touched. Besides the great coal fields of Europe and America, as now worked, there are undoubtedly coal deposits in China, in the Philippines, in Australia, in South America, in British North America, in Alaska, in the Indian Archipelago, and elsewhere.

Silk Culture in China.

Shan-tung, China, is noted for the quantity of raw silk that it furnishes annually to all the silk manufacturers of the world. The southern and western parts of this province have thousands of silk culturists, but Linklin is the chief centre of the industry in the Chinese Empire. Valleys and mountains are covered with mulberry trees. The nature of the soil marvellously favors their growth and the luxuriance of the foliage upon which the silkworms live. The trees put forth their first buds about the end of April or the beginning of May. The appearance of the leaves coincides with the hatching of the larvae. The evolution of the silkworms and the formation of the cocoons are watched over with great care by the sericulturist. Then, in time, comes the process of boiling, beating, and gathering, or winding, the silk by laborers. During a working day of twelve hours a laborer winds about two Chinese pounds of silk. Before being taken from the reels the silk is allowed to dry; then it is made into skeins, and is ready to be sold. The quality of this silk, which is usually of a golden yellow color, though sometimes greyish, is excellent. It is carried to market in small quantities at a time. Perhaps the reason for this is that many robbers infest the roads on the eve of market day and on the day itself. The great silk market is at Ts'ing-tchou-fou. It is held every fifth day during July and August, and afterwards less frequently until mid-November, because of the autumn harvesting. The vendors repair to the market in little companies from each village, in order that, being together, they may resist the robbers, if attacked on the way. Sometimes they journey thus twenty, fifty, or a hundred li to sell their silk. The price per pound varies from day to day according to the quality and quantity of the silk to be sold. Last year the average price was a sum equivalent to about 12s a pound.

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

Intercolonial

Amongst the students recently ordained priests at St. Patrick's College, Manly, was the Rev. Father James Gilbert, a native of Westland.

The convent and residence of the Sisters of St. Joseph at Lynton (Tasmania), with their contents, were destroyed by fire on Christmas morning.

The Catholic church at Tongala, Victoria, a large wooden structure, has been completely destroyed by fire. The origin of the fire is unknown. The congregation had just left the building, which had recently been renovated at considerable cost.

As the result of a collection at St. Patrick's Cathedral, Melbourne, the Very Rev. Dean Phelan was enabled to cable the sum of £100 to the Papal Secretary of State for the relief of the sufferers by the earthquake in Italy and Sicily.

The Right Rev. Mgr. Gilleran, of the archdiocese of Hobart, was on December 14 presented with an illuminated address and artistically worked alb by the Catholic ladies of Hobart as an expression of their pleasure at the honor recently conferred on the Monsignor by the Holy Father.

The celebrations in honor of the golden jubilee to priesthood of Monsignor Bourke, V.G., Perth, W.A., had to be postponed to February 1 owing to a severe illness of the venerated jubilarian. Monsignor Bourke has received a cable of congratulation with Pontifical blessing from the Holy Father.

His Lordship Dr. Higgins, Bishop of Bellarat, writing from Rome on November 18, stated that he had decided to return to Ireland with the Archbishop of Melbourne, and remain there until after Christmas. The month of January they proposed to spend in the south of England. He was not quite decided about the date of his return.

Mr. Humphrey F. Page, K.S.G., formerly of Manresa, but now resident in Bruges, Belgium (says the *Tasmanian Monitor*), was one of those present at the Pope's Jubilee Mass. Mr. Page's many friends in Tasmania will be glad to know that he is in good health, and has just had an additional honor from the Holy See, the Holy Father having appointed him one of his Private Chamberlains.

Mr. Joseph O'Brien, whose contributions under the head of 'N'importe' were a feature of the *Sydney Mail*, passed away recently in Sydney, at the age of 67 years. Mr. O'Brien was a native of King's County, Ireland, and when he had left school he joined the 14th Regiment, then under orders for New Zealand, to take part in the Maori war. Having served with distinction in that campaign, he remained in Victoria when his regiment was ordered home, and subsequently to Sydney, where he took active service under the Education Department, and conducted schools in the Bourke district in the seventies. The last offices at the grave were performed by the Very Rev. Father Begley, O.F.M.

By the mail which has just come to hand (says the *Advocate*), the Very Rev. Dean Phelan, V.G., had a letter from his Grace the Archbishop of Melbourne, who, at the time of writing, was in Rome. His Grace expresses his great satisfaction with the private audience with the Holy Father. He says:—"I had a most satisfactory audience with the Holy Father. He received the very munificent offering sent by his children in Melbourne with the utmost gratitude, and he marked his sense of gratitude in a special way. He wrote with his own hand at the foot of the address from the priests and people several lines, and directed that the address and subscription should be hung up in the sacristy of the Cathedral as a permanent memorial of his affection and gratitude. On that account I am sending you back the address so that the Holy Father's wishes may be complied with."

Mr. John G. Rigney, a prominent member of the Maitland Catholic laity, has given the sum of £10,000 to further the cause of education in that diocese (says the *Freeman's Journal*). The principal will remain a permanent endowment fund at interest, which will be devoted to the payment of the salary of a competent inspector and towards the general expenses and maintenance of schools. In response to the wishes of Mr. Rigney, the Bishop of Maitland engaged a lady in Ireland with the highest credentials to supervise the work of the schools—Miss Anderson, B.A., of the Royal University of Ireland, and the holder of a first class diploma of Cambridge University, who recently arrived to take up the duties. It is stated the reason for the appointment of a lady supervisor is chiefly due to the fact that all the schools in the diocese are taught by Dominican nuns, Sisters of St. Joseph, and Sisters of Mercy, the only two exceptions being the boys' schools in Maitland and Newcastle, which are under the Marist Brothers.

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 To the Farmers of Otago and Southland.

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

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

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

Account Sales are rendered within Six Days of Sale.

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

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

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

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

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

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

EDWARD REECE & SONS
 Colombo St., Christchurch.

The Family Circle

WONDERFUL

Isn't it wonderful, when you think,
How the creeping grasses grow,
High on the mountain's rocky brink,
In the valleys down below?
A common thing is a grass-blade small,
Crushed by the feet that pass—
But all the dwarfs and giants tall,
Working till Doomsday-shadows fall,
Can't make a blade of grass.

Isn't it wonderful, when you think
How a little seed asleep,
Out of the earth new life will drink,
And carefully upward creep?—
A seed, we say, is a simple thing,
The germ of a flower or weed,—
But all Earth's workmen, laboring,
With all the help that wealth could bring,
Never could make a seed.

Isn't it wonderful, when you think,
How the wild bird sings his song,
Weaving melodies, link by link,
The whole sweet summer long?
Commonplace is a bird, alway,
Everywhere seen and heard,—
But all the engines of earth, I say,
Working on till Judgment Day,
Never could make a bird.

BOBBY'S PRIZE

A group of boys were standing one day by a village pond. They were evidently tormenting something in the water and enjoying themselves very much. Only now and then one less hardened than the others would exclaim, 'Let the poor little wretch be!'

Fortunately for the poor little kitten which was struggling in the water, there was more grass than stones at hand, or it must have been killed, and then the great bull-dog Bob might have never have won a prize.

Suddenly a deep-toned bark sounded near at hand. At the first notes, the bullies dropped the pebbles or grass they held and listened; but when the second cry came nearer still there was a cry from all:

'It's Bob!'

And all the boys took to their heels like the cowards that they were.

Bob, the squire's bull-dog, came bounding to the scene of action. He hated boys of any kind, but most of all hated ragged, naughty boys, and he never saw a knot of them together without considering it was his duty to disperse them. He caught sight of the youngsters at the pond as he was starting for his morning walk, and he dashed up like a steam engine to see what they were after.

The boys, meanwhile, had scrambled into various trees, and watched the enemy's proceedings.

Bob looked round with a sneer on his already well-turned-up nose, and was perhaps reflecting on the cowardice of bullies, when he caught sight of something struggling to climb up the edge of the pond.

'My!' exclaimed Jack Hunter, the boy who had pleaded for mercy, 'I wouldn't give much for the little beggar's life if Bob gets hold of it.'

But Jack was wrong. Bob could be gentle as he was strong. He seized the poor, exhausted kitten and trotted gravely home with it in his mouth.

'No, Bob, no; we don't want any drowned rats here,' said the squire as he met his favorite dog.

But Bob trotted majestically on till he reached his own kennel, then he dropped the poor kitten on the nice clean straw and began licking it all over. Half an hour afterwards Squire Strange, looking in, found Bob lying fast asleep with the kitten nestled between his big paws.

That was the beginning of the strange friendship between the wee kitten and the big bull-dog. Where Bob went, there pussie was bound to go too. Sometimes she would ride on his back, sometimes Bob would carry her in his mouth, and sometimes the kitten would leap about by his side; but wherever one was, there you would find the other.

Now, it happened one day that a dog show was to be held about three miles off, and Bob's master determined that he should go.

'He's bound to get a prize,' the squire said to his coachman.

'Yes, sir, if he don't cut up rusty at being shut up in one of them cages. Bob's got a temper, sir, and if they do anything he don't like he'll let 'em know it.'

The squire laugh'd.

'Never fear, Bob will be all right. You'd better take the kitten away overnight. Lock her up in the loft, and tell your boy George to feed her, but not to let her out all day to-morrow.'

The kitten was taken away, and Bob spent the night howling, till the coachman got out of bed and whipped him.

'I suppose it was the moon,' he remarked next morning to the squire, but his eight-year-old son knew better.

He fed the kitten as his father had told him, then he tied a piece of blue ribbon around her neck and crept out of the loft very quietly with pussie in his arms.

Meanwhile Bob had been dragged most unwillingly to the show. He was accustomed to freedom, and resented the chain by which the coachman led him. Still more did he resent being thrust into a sort of cage, and having numbers of people staring at him. Finally he turned his back on everyone, curled himself up in the farthest corner of his box, giving an occasional growl if anyone rattled the bars to rouse him, and looking a perfect picture of sulkiness and discontent.

'I thought Squire Strange's bull-dog was to be there,' said one of the judges. 'He ought certainly to take the first prize.'

'He is here, I believe,' was the reply; 'but he's in such bad temper that no one can get a look at his points. Hello! what's that? This isn't a cat show!'

A tabby kitten with a blue ribbon round its neck was rushing about from cage to cage, mewing piteously, as if looking for something. Suddenly Bob gave a start, shook himself out of his bad temper, and uttered one loud glad bark. The kitten sprang through the bars, and when the judges came round again they had no difficulty in finding Squire Strange's Bob, for there wasn't another dog to equal him.

As for the kitten, she was just bubbling over with delight at having found her big friend and began playing with his tail as if it were a mere reel of cotton.

'How on earth did the kitten get here, I wonder?' said the squire, when he saw them together. He did not know for a long time that little George had carried her all the way, and then given her a push in among the dog kennels, to find her friend.

THREE THINGS

Three things to love—Courage, gentleness, and affection.

Three things to admire—Intellect, dignity, and gracefulness.

Three things to hate—Cruelty, arrogance, and ingratitude.

Three things to delight in—Beauty, frankness, and freedom.

Three things to like—Cordiality, good humor, and cheerfulness.

Three things to avoid—Idleness, loquacity, and flippant jesting.

Three things to cultivate—Good books, good friends, and good humor.

Three things to contend for—Honor, country, and friends.

Three things to govern—Temper, tongue, and conduct.

Two things to think of—Death and Eternity.

AN INSTANCE OF ABSENT-MINDEDNESS

It is related of a famous and absent-minded scientist that, taking a notion that he would like a hard-boiled egg, he set out to prepare one. Having ascertained how many minutes it should boil, he went to the stove and dropped his watch into the boiling water. Then, placing the egg on the table beside him, he sat down to read until the time was up. The book proved entertaining, and it was half an hour before he raised his eyes and found the egg. 'Why, I must have removed this from the water,' he said; and proceeded to break the shell, with what result you may imagine. At last he missed his watch, and searched all over the house for it; but it was not to be found until the following morning, when the cook discovered it in the kettle, probably not much improved by its long bath.

DOUBLY WILLING

'You are pushing me too hard,' said Wu Ting-Fang to a reporter in San Francisco who was interviewing him. 'You are taking advantage of me. You are like the Pekin poor relation.'

'One day he met the head of the family in the street. "Come and dine with us to-night," the mandarin said graciously.

"Thank you," said the poor relation. "But wouldn't to-morrow night do just as well?"

"Yes, certainly. But where are you dining to-night?" asked the mandarin curiously.

"At your house. You see, your estimable wife was good enough to give me to-night's invitation."

TRUTH VERSUS POLITENESS

Ethel was going to take supper with a little friend. "Now, dear," said her mother, "when you are leaving you must bid Marian's mother good-night, and tell her you have had a very pleasant time."

When the little girl returned, her mother asked if she had done as she told her. "Not 'xactly, mamma," was the reply. "Marian took the biggest piece of the apple, and spilled lemonade on my new dress, so I couldn't say what you told me; but I bade her mother good-night, and said I guessed Marian had had a very pleasant time."

CLEVER SAYINGS

Most things will come your way if you go after them. Most people have too much of one thing and too little of another.

Our follies give the doctors a chance to make experiments at our expense.

The wife of a shiftless man always has an excuse for him. He means well.

Occasionally the world loves a lover, but more often it sympathises with him.

Advice as to how to get rich is about as cheap and profitless as the other kind of advice.

ODDS AND ENDS

A class was being examined in spelling, when the teacher questioned a little girl as follows: "Ethel, spell kitten." "K, double i, double t, e-n," replied Ethel. "Kitten has two i's, then, has it?" said the teacher. "Yes, ma'am," answered Ethel, confidently, "ours has."

Teacher—What are the people who live in Hungary called, Tommy?

Tommy—Hungarians.

Teacher—That's right. Now, Johnny, what are the people who live in Austria called?

Johnny—Ostriches.

'Do you think, professor,' said a musically ambitious youth, 'that I can ever do anything with my voice?'

'Well,' was the cautious reply, 'it may come in handy in case of fire.'

FAMILY FUN

A Trick with the Ring Finger.—Almost every one has tried to stretch out the ring finger of either hand. One can straighten out the first, second, and even the fourth finger, but there is always difficulty with the third. An attempt will show that it bends downward or else takes the fourth finger with it. Yet one can stretch out the third finger with a little bit of aid, unknown to the on-looker. Take an ordinary knitting-needle, and slip it up the sleeve. When ready for the trick, slip the needle under the ring. The third finger will stand out straight. Ask the rest of the company to do likewise, and if you can successfully slip the knitting-needle back to its hiding-place unseen, you will certainly cause surprise.

A Home-made Barometer.—This little instrument is called the hygroscope, and is simple in the extreme. It consists of a small piece of wood, a bit of string, and an iron weight. The weight is attached to the string, the other end of which is fastened to a nail driven into the top of a board, the weight hanging down exactly like a carpenter's plumb. When rain threatens, the moisture in the air dampens the string, and the weight naturally causes it to stretch—slightly or considerably, according to how moist the air is. As the string stretches, the weight, of course, sinks. When this occurs, and the weight appears to have gone down as far as it can go—which will happen only in very rainy weather—it is necessary to mark the board. Then, as the air becomes drier and drier and the weight gradually rises as the string shrinks, the various grades may be marked off until, finally, in very dry weather the other extreme is reached, and also marked off. The hygroscope is then complete. Sometimes catgut is used, but common string is found to be far more sensitive to air conditions, and therefore quicker to register the change.

All Sorts

The first book printed in America was from the press in Mexico, and was entitled 'A Spiritual Ladder to Ascend to Heaven.'

In a single minute a machine which cuts up wood to make matches will turn out 40,000 'splints,' as they are called.

The number of pins manufactured daily in England is 54,000,000; in France, 20,000,000; in Germany, 10,000,000. It is estimated that about £1000 worth of pins are daily lost in Europe.

The phrase 'castles in the air' has been attributed to Sir Philip Sydney, Swift, Fielding, Churchill, and Shenstone. It was first used more than 250 years ago by Robert Burton in his 'Anatomy of Melancholy.'

Lady (in quest of information): 'Professor, I hear you are a great ornithologist.' Professor: 'I am an ornithologist, madam.' Lady: 'Then could you kindly tell me the botanical name for a whale?'

'Yes,' remarked a woman of great wealth, but little education, 'we had a lovely time in Venice. There are no cabs there, you know, because the streets are all full of water. One hires a chandelier, and he rows you about in a dongola!'

The following extract from a letter of thanks is cherished by its recipient:—'The beautiful clock you sent us came in perfect condition, and is now in the parlor on top of the bookshelves, where we hope to see you soon, and your husband also, if he can make it convenient.'

'How nicely you have ironed these things, Jane,' said the mistress admiringly to her maid. Then glancing at the glossy linen she continued in a tone of surprise: 'Oh, but I see they are all your own.'

'Yes,' replied Jane, 'and I'd do all yours just like that if I had time.'

The origin of the Bon Chrétien pear, so much prized in France, is traced to St. Francis de Paul, who, being summoned to the court of Louis XI. from his home in Calabria, brought with him pear seeds, from which was raised a variety that eventually was given the name of Bon Chrétien, applied at the French court to St. Francis himself.

Why, indeed?—A certain spinster was being condoled with because she had no husband. 'Why,' she said, 'I don't want a husband. I'm just as well off. You see, I have a dog and he growls; I have a parrot and he swears; I have a cat and he stays out nights. Now, why should I get married?'

In 1503 the first English shilling was minted. The first English laws against counterfeiting were issued in 1108 by Henry I. The United States mint was established in 1792, and at once began operations. Silver was first coined in Rome in 269 B.C., when Fabius Pictor set up a mint. Paper money was first issued by the notorious John Law. His issues exceeded £120,000,000.

The recent news of the sinking of the level of the Sea of Azof, threatening some of the commercial interests of Russia, is supplemented by a report that the Aral Sea and Lake Balkash, the first 1000 and the second nearly 2000 miles east of Azof, are rising, although up to 1891 the Aral Sea had for many years been sinking. Some geologists think these changes are due to slow upheavals and subsidences of the earth's crust.

Yokohama has its electric tramways. Tokio, the capital of Japan, has a fine system of electric railways. The railway engineers and directors are Japanese. Shanghai has recently completed a splendid system of tramways, and Hongkong has operated street railways for several years with good results. There are many other cities in Japan and China which will undoubtedly follow the example of these cities.

Small boy David was from the city. While visiting in the country he was one evening driving along the river bank, when an echo was heard, the voices in the valley below which produced it being scarcely distinguishable. After listening some time and being told that the sound he heard was an echo, he turned to his mother and said:

'Mamma, what is an echo?'

His mother tried to explain at some length, though she felt that her explanation was not being followed. Suddenly David broke in.

'Oh, I know all about it!' he exclaimed. 'An echo is the shadow of a voice.'

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

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

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