

MISSING PAGE

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Friends at Court

CLEANINGS FOR NEXT WEEK'S CALENDAR

- December 11, Sunday.—Third Sunday in Advent.
 „ 12, Monday.—St. Melchisedes, Pope and Martyr.
 „ 13, Tuesday.—St. Lucy, Virgin and Martyr.
 „ 14, Wednesday.—The Holy House of Loreto.
 Ember Day.
 „ 15, Thursday.—Octave of the Immaculate Conception.
 „ 16, Friday.—St. Eusebius, Bishop and Martyr.
 Ember Day.
 „ 17, Saturday.—St. Leonard of Port Maurice, Confessor. Ember Day.

St. Lucy, Virgin and Martyr.

The island of Sicily honors St. Lucy as one of its most illustrious children. Accused of being a Christian, she steadfastly endured many torments rather than abandon her religion. She died in prison of her wounds, A.D. 304.

St. Eusebius, Bishop and Martyr.

St. Eusebius, a native of Sardinia, was Bishop of Verelli, in Piedmont. His episcopate was much troubled by the Arian heretics, who were supported by the Emperor Constantius. St. Eusebius showed himself as incapable of being deceived by the wiles of these heretics as he was of being terrified by their threats. Through their machinations he was forced to spend six years in exile. Returning to Italy after the death of Constantius, he was received, as St. Jerome relates, with universal joy. He died a natural death in 371, but is styled a martyr on account of his previous sufferings.

St. Leonard of Port Maurice, Confessor.

This saint was born near Genoa in 1676. Having entered the Order of Friars Minor, he soon showed a special aptitude for missionary work. During forty-six years he visited nearly every part of Italy, everywhere, by the force of his eloquence and the example of his virtues, animating the good to increased fervor, and touching the hearts of the most hardened sinners. He practised assiduously, and earnestly recommended to others, the devotion of 'The Way of the Cross.' St. Leonard died in Rome in 1751.

GRAINS OF GOLD

A HYMN TO JESUS.

Jesus, splendor of the skies,
 To Whom angelic voices rise
 In holy melodies divine:
 Where everlasting light doth shine,
 And thousands of ten thousands sing
 Their mighty anthems to our King.

Jesus, Father of the poor;
 Generous source of all their store;
 Sinful, hungry, sad and weak,
 Thy suppliants, we rich bounty seek.
 Say but the words, 'O, come to Me,'
 Life of our souls, you haste to Thee.

Jesus, infinitely wise;
 Remember us in paradise,
 Unworthy we to join the band
 Of Thy redeemed in that blest land;
 Clothe us in wedding garments white,
 Fit guests of Thine in God's pure sight.

Jesus, God, eternal love!
 Hear our prayer and let us prove
 Our fervent faith and constancy,
 By ever keeping close to Thee;
 Nor earthly wiles our hearts decoy
 From Thee Who art our only joy!

—Boston Pilot.

Live as it were on trust. All that is in you, all that you are, is only loaned to you. Make use of it according to the will of Him Who lends it; for never regard it for a moment as your own.

The foundation of domestic happiness is faith in the virtue of woman; the foundation of political happiness is faith in the integrity of man; the foundation of all happiness, temporal and eternal, is reliance on the goodness of God.

Guard within yourself that treasure—kindness. Know how to give without hesitation; how to lose without regret; how to acquire in your heart, by the happiness of those you love, the happiness which you, yourself, might have missed.

If we are commonplace and indifferent, we will find other people so. Mind finds its level, just as water does. A really original and sympathetic person will find others interesting and agreeable. To complain of those we meet is really to proclaim ourselves dull.

The Storyteller

TO MARRY OR NOT TO MARRY

(Concluded from last week.)

'Was he?' Alice asked breathlessly.

'Yes,' Miss Martha paused, and it seemed that she had finished, but after a minute she began again. 'I didn't go to the funeral. They said it would break your heart the way his wife took on, but I think, honey, it's a good deal as mother used to say: "The harder the storm, the sooner it's over." 'Twas so with her, anyhow. In less than a year she married again. But then I oughtn't to say anything, I reckon; we ain't all alike about such things. Somehow, though, it seemed to me like her marryin' again give Charley back to me. You see, after mother'd gone and the place was divided up, I took my share over next this little piece and bought it back, and you don't know, honey, what a comfort it's been to me. Here's these rooms Charley fixed up, and the porch; that very grape-vine there he planted, and them little evergreens out in front he set out, and the bleedin' hearts and pinies in the garden; why, honey, it's just like he done it for me. If only I could 'a' done something for him! If only I'd come when he asked me to and we'd had them few years together!'

Miss Martha had forgotten her listener, and her eyes were soft with tears as she ceased speaking.

Alice leaned her head against the sturdy vine that touched her cheeks with its fuzzy blossoms, and the tears she had turned away to hide fell upon them like dew.

At last, with sigh, Miss Martha looked up. The sun had fallen behind the tops of the sugar-trees on the hill-side, and the shadow of the house lay long across the yard. She gathered up her quilt pieces with sudden energy.

'Why, dear me,' she exclaimed, 'it's later than I had any idea of. The sun's off the strawberry bed, and if you'd like to go and pick 'em I'll go in and get a dish. Why, honey, child, what's the matter?' For Alice had thrown herself on the bench beside Miss Martha's chair and buried her face in her friend's lap, weeping as if her heart would break. Miss Martha drew her head to her breast and put her arms around her. 'Oh, Aunt Mattie, the girl sobbed, 'I don't want to break with John; I'm so sorry! What shall I do?'

Miss Martha let her cry until she sat up of her own accord and dried her eyes and pushed back her hair from her hot forehead; then she said gently, taking the girl's hand: 'Are you real sure you're sorry, dear; real certain that you'd like to make it up with him again? You must not do anything rash now, and you mustn't let what I've told you work on your feelin's. I expect I've said more'n I ought to 'a' done, but it didn't seem fair, somehow, to have you hear only one side. Your ma's talked to you how much it means to marry, how much a woman gives up, and it seems like you ought to hear the other side—about how much she misses.

'And another thing: A woman does give up a great deal; but so does a man. I've often thought about it—how much a man takes on himself when he marries a woman; takes on himself to care for her sick or well; to keep a home for her and do for her lots of times when she's sickly and no help in the world to him, and peevish and complainin' and unreasonable besides, maybe; but you don't often hear him complain. Not as he ought to; she'd do the same for him if she was called to. But that's where the best of it all comes in; they do it for one another willin' because they love, and nobody sees that and appreciates it like the one that hasn't got it, honey. If two people loves each other that way, they'd better think twice before they throw it all away. But they must be sure they do. And now don't you go and let John come back to you unless you are sure. There's time a-plenty for you to think it over—you're young yet.'

'Oh, Aunt Mattie, I have thought it over. You don't know. All that Sunday night I lay on the floor in my room crying by myself. I don't want to go away; I want to stay here with John. But I don't believe he'll ever forgive me. He could have come back any evening if he cared. He drove by our house this week, and he never even looked around.'

'Oh, that's just because he does care. Mark my words, he'd 'a' looked around all right if he hadn't cared. And if you really want him, he'll come back to you, I promise you that. Come out to the kitchen now and bathe your eyes—they're all red; and smooth up your hair and come on and pick the strawberries.'

Miss Martha led the way into the kitchen. She brought a pan of cool water and a fresh towel and put them on a chair for Alice; then, when the girl was ready, gave her a bonnet and a dish.

'There,' she said, 'you run on by yourself; it's so late now I'll have to stay and start the supper. I'm goin' to have fried chicken. It'll be the first fry you've had, I guess, this year.'

Alice made no answer, for she scarcely heard the words; but taking the dish, she went out through the garden gate and down the path between the beds of young growing things to the berry bed at the farther end, and fell listlessly to picking the strawberries. If she heard the mellow

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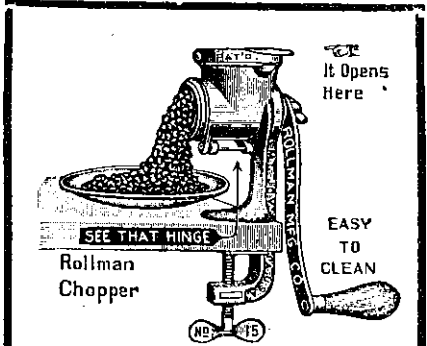
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note of a conch-shell that Miss Martha blew from the hill-side beyond the house, she gave it no heed.

The sun had sunk, and the soft twilight of early summer made sweet shadows in the corners of Miss Martha's kitchen. The chicken, crisp and brown, was keeping warm in the oven. The raised biscuits, wrapped in a towel, stood waiting on the stove hearth. The table had long been set out with Miss Martha's best linen and her rosebud china. The butter and honey, in glass dishes, and the yellow cream, in a blue pitcher, had been brought from the cool, mossy cellar, and after long waiting had been carried back. The tea-kettle boiled and the leaves stood waiting in the teapot. Once and again had Miss Martha left the kitchen and started toward the garden gate, but each time she came back without calling. Now she went again to the cellar, and brought a bowl of strawberries, which she emptied into her tall preserve dish, covered with sugar, and set in the place of honor in the centre of the table. As she was turning away, she was caught in Alice's arms. 'Oh, you sweet old hypocrite! How could you?' Alice cried between tears and laughter.

Miss Martha blushed guiltily.

'Oh, I guess you'll forgive me, honey. But you,' and she turned to John, who stood, his grey eyes dancing, in the doorway, 'you promised you wouldn't tell on me.'

'I couldn't help it, Aunt Mattie; she had it out of me in no time; but I guess you'll forgive me, too.' And before Miss Martha could protest, he took her from Alice into his own arms and kissed her.

'Dear goodness me! Did you ever now!' she exclaimed, wiping her cheek with her apron, not knowing what she did; and turning to the stove to hide both her confusion and her tears, she fell to fussing with the things waiting there.

It was not until all three were seated around the table that Alice caught sight of the tall dish with the berries.

'Oh, Aunt Mattie,' she exclaimed, 'I forgot the strawberries! Why, John, where are they? I had nearly a dish full when you came.'

'I didn't see them; I'll go look.'

'No you won't; you just sit still,' Miss Martha ordered, and added dryly: 'It was a mercy I'd a few in the house now, wasn't it?'

Going home together through the shadowy woods, full of the sweetness of spring, John asked Alice what it was Miss Martha had said to change her mind.

'Why, it's not what she said. It was changed before you were out of the gate that night. I wanted you to come back then, only I wouldn't say so. She told me something that broke down my foolish pride, that's all.'

'And are you sure, sweetheart, you will never be sorry?'

'Very sure.'—*Southern Cross.*

LUCIA'S ROMANCE

Martino's confectionery 'round the corner' had always been a place of enchantment to the children of the neighborhood. What glories it represented to eyes that were too often the companions of a hungry mouth. The tall, iced cake of two or three storeys, profusely decorated, appeared perennially in the window; not the same one, of course, but its exact facsimile was shown there, week after week, month after month, year after year, generation after generation. Like the confectionery itself, the immortal secret of its fabrication was handed down from father to son.

It was not, of course, alone in the window, or its delights might have palled upon those to whom it was so utterly unattainable. It was supplemented by wares which catered to every taste and suited almost every pocket. Numbers of queer little figures in sugar, at a variety of prices, were particular favorites. There were also cakes, coated with icing of varied color flavor, ginger-cakes, doughnuts, macaroons, jumbles, shrewsburys, cocoanuts, in fact, all those that appeal to the ordinary American child who is in a position to taste cakes at all. There were others in that Italian emporium, however, far more mysterious in their compound, bestuck with pistachio-nuts, pecans, the humble peanut, and the lordly almond. In their foreign fashion they were most tempting to the small epicures, who gazed and who, alas! rarely tasted. They were the complement of candies in ornamental jars of glass or stands of porcelain, destined to be the anticipation, the delight, or the despair of the children thronging that populous neighborhood.

The neighborhood, it may as well be said at once, was not aristocratic, was not exclusive, was not even clean. It was scarcely, in the opinion of the world, respectable. It came perilously near to being described as a slum. Nevertheless, that portion of New York, like the rest of the metropolis, had its own individual joys and sorrows. Home, that meant to many of its denizens a room or two in a crowded tenement, was oftentimes as dear and precious as is a mansion on Fifth Avenue to its favored inhabitants. Hope bloomed and died in that populous thoroughfare. Happiness had its spring and love its fervid summer. The children, of course, had their empire there, as elsewhere, which can always be founded even upon ruins.

And in this kingdom of childhood, the Italian confectionery stood supreme, especially at the holiday time, when its window burst into an exuberance of marvellous products, and became a thing of beauty and a joy forever. As for the confectioner himself, who enjoyed a far higher-sounding title in his native Italian and in more pretentious neighborhoods would have been styled a caterer, he remained to the children a vague abstraction. Few of them had ever caught a glimpse of him. They beheld him only in his works, and regarded him as an almost omnipotent potentate, scarcely more real than the magician of their fairy books or Aladdin of the lamp.

Among the most constant frequenters of the window and the most enthusiastic admirers of its marvels, was Lucia Mallon, who, it must be owned, devoured the good things displayed therein much more frequently with her eyes than with her pearly little teeth. Lucia was a very pretty child, Irish on the father's side, Italian upon the mother's, and she inherited the beauty of the two races. She lived in the most unpropitious surroundings, in a courtyard overlooked on all sides by tall tenements. The Mallons, though honest and decent, were undeniably poor. Her father, who had never been taught a trade, was glad to eke out a scanty sustenance for his family by attending to furnaces in winter and doing any sort of odd jobs in the summer.

Lucia often stood before the confectioner's window, raising one little bare foot and then another from the ground when the pavement began to grow cold, arrayed in the poorest and shabbiest of frocks, only kept together by the mother's patient industry. And so standing, Lucia used to speculate upon what she would buy if she were rich. She had her favorites among the sugar people. For instance, she very much coveted a tiny bride in robes of frosted sugar and a veil upon her head, accompanied by a dapper little gentleman in white trousers and blue frock coat.

She sighed, thus it may be seen, for the unattainable, and her daring dreams even scaled to the third storey of the cake. She felt an eager desire to tear it down, or at least to witness its demolition and to taste its component parts. Perhaps she was a Nihilist at heart. If so, she was unaware of the fact, and went her way, a sweet, merry, unconscious maiden, carolling like a bird, through the sunny paths of childhood. She was scarcely aware of her poverty and its consequent privations, though Martino's window, in fact, reminded her more than anything else of those sad realities.

Having thus sung her way, as it were, through the May-time of childhood, plucking the flowers upspringing in the arid soil about her, she reached the June of early womanhood. She was beautiful, and she was fairly well educated, having assiduously attended the parochial school. She was, therefore, enabled to earn a moderate sum monthly by which, besides assisting her parents, she procured for herself shoes, which, of course, were whole, and frocks that, though inexpensive, were decidedly becoming. She had an artist's instinct for the colors which best suited her.

The whole neighborhood, leaving aside the envious and malicious, who should not be permitted to form part of any neighborhood, took a pride in Lucia's beauty. The quarter, and particularly the special tenement, wherein the Mallons had their abode and the courtyard upon which their windows looked, were very much interested to discover that the girl had a beau. Not one of the idle, admiring sort, that had been disposed to flock about her, but a sober, marriageable sort of man, who, as it was rumored, desired to invest her with a gold ring and the dignity of wife. There was some mystery about this personage. No one had seen him with Lucia, which circumstance was entirely due to management upon her part, and to a certain shy reticence in matters of the sort, which veiled her beauty in much the same way that the verdure veils a moss-rose. She did not desire to parade her lover before the eyes of the neighborhood, and she could not be induced to talk. When she was sore pressed with questions, she replied, with twinkling eyes and face rippling over with laughter:

'I will tell you all just before the banns are called, but not till then.'

She spoke thus, usually, when surrounded in the evening by an audience composed of many of the children of the vicinity, with whom she was a favorite and who could never realise she had really grown up, and a number of the young people, about Lucia's own age. It was their custom to gather in the courtyard as long as the weather permitted, and to talk of all manner of things. Occasionally Lucia's sweetheart, after the two had been betrothed, presented her with horns full of almonds, or the most delicious of the nut cakes for which she had once sighed, and she generally distributed these offerings among her cronies. Only she could never be induced to tell her lover's name, his occupation, nor when they were going to be married. Her father and mother knew, keeping their own counsel, however, and that sufficed.

In spite of environment, Lucia's was certainly a very pretty little romance. Its hero was a young man, somewhat older and graver than the girl he had chosen. He was dark and thoughtful of face, slender and somewhat stooped of figure, with a general air of respectability and of being beyond the range of those with whom Lucia ordinarily associated. They had, or, more properly speak-

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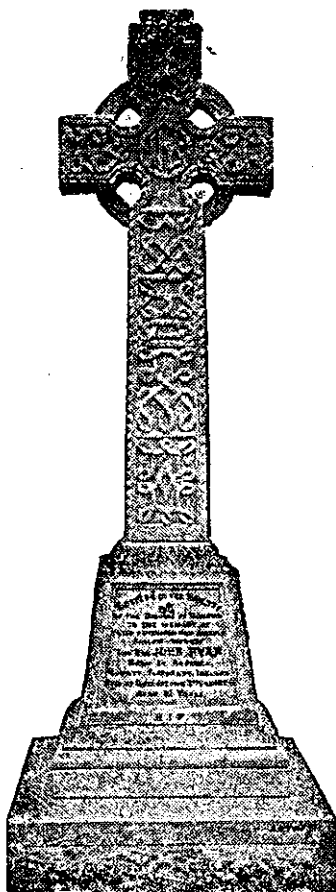
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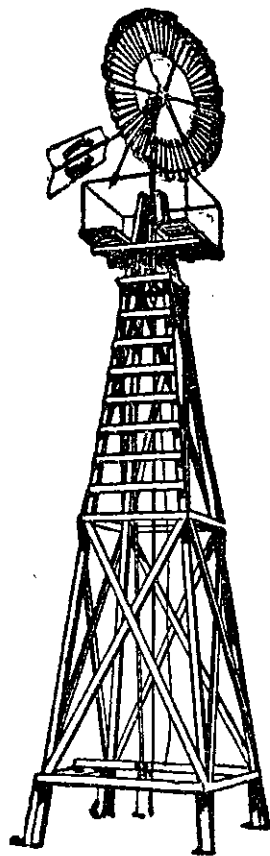
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TERMS MODERATE.

ing, Lucia had, various little devices for meeting outside of the quarter. The girl was anxious to keep her secret as long as possible. Only her parents knew where she was going when she set out, immediately after her early supper, dressed in her most becoming frock, with a flush upon her cheek, a joyful light in her eyes, and a smile upon her lips. Antonio and she found their principal happiness in a walk which they took every fine evening together. Once—it was in an exquisite summer twilight—the pair extended their walk as far as the river, that homely East River, of which no poet as yet has sung. Nevertheless, it has a world of poetry in the sweep of its broad, level surface, flashing in the sunlight, agitated to mimic storms and waves by the truant winds, winding past the great cities lying upon its banks and upward into the heart of the country. It looked its best that lovely evening, with the deep crimson from the western sky turning it into ruby and opal under the eyes of the lovers. It was sufficiently poetic, at all events, for Lucia, who found something satisfying to her nature in its freedom and breadth.

She sat down upon the edge of the dock, clad in a simple frock of dark red, which brought out her marvellous coloring and accentuated the glint of her bronze-tinted hair. Despite his prosaic surroundings, Antonio was the most ardent, the most chivalrous, and the most deferential of lovers, strongly imbued, moreover, with the poetry of the south. He gazed upon Lucia with an almost wondering admiration before he ventured to seat himself by her side. He was never weary, indeed, of admiring her and idealizing her, regretting that he was not rich, so as to take her away to Italy, and cause her to be painted by famous artists. Deep down in his heart he hoped that this dream might some time be realised, and who can say? For is it not often the unexpected which comes to pass, and the fancy of to-day becomes the fact of to-morrow? It seemed as far off and as unattainable as Lucia's childish dream of possessing and demolishing the three-storey cake. The girl could never have imagined how far these ambitious projects threatened to carry her lover, even to the breaking through of traditions and the cutting loose from old ties. Lucia's horizon was a limited one, and she felt persuaded that in her approaching marriage her highest aspirations would be satisfied. Moreover, she was deeply, warmly, and honestly in love with the young man beside her, and for his sake would have been willing to give up everything. As she looked out over the water, the salt breath of the distant sea bringing a slight color to her cheek, the lover said, suddenly:

'You are so very beautiful, Lucia, and I am not worthy of you. You should have married a great signor, who would have taken you into his world.'

Lucia, opening her eyes wide, turned them in astonishment upon her lover.

'Why, you foolish Antonio,' she cried, 'what should I do among lords and ladies?'

'They would worship your beauty even as I do, *ma mie,*' declared Antonio fervently.

The happy laugh of the girl's unconsciousness floated out over the water.

'My beauty!' she exclaimed, 'and always my beauty. Why do you let these fancies trouble your mind when you are offering me so much, and are going to make me the envy of every girl in the quarter?'

Antonio shook his head.

'What I am giving you is not much,' he said sadly. 'You do not know your own value. Pray God you never may when it is too late. If you were to change, then—'

A look of pain that was almost agony shot across the young man's face at the thought; what if Lucia, in the wider knowledge of life that would come with years and improved circumstances, should ever repent?'

'What do you mean by too late?' the girl demanded, with a gravity which transformed her beautiful face into the likeness of some pictured Madonna. 'You do not mean after we are married, and the priest has given his blessing and united us until death do us part. You surely cannot mean, Antonio, that I should ever change after that!'

'You are such a child!' sighed the young man.

'I am a Christian,' Lucia said solemnly, 'and when we are married, I shall have the grace of the Sacrament. A wife does not change after that, even if the husband is bad, which you will never be.'

Antonio bowed his head, rebuked by the dignity of her attitude and her simple faith in the power of the Sacrament.

'If the good God has given me beauty,' she went on, 'it was not for anything like that. It was, perhaps, to make you love me, as I love you.'

'There was something inexpressibly winning in the look and tone with which these words were said. Antonio raised his head.

'You do love me, then?' he asked.

'With all my heart and soul,' she answered.

She had never told him as much before in so many words. She had been gently reticent, captivately reserved, letting her tenderness and her pleasure in her lover's society show itself, as it were, in pretty glimpses, passing gleams. It moved Antonio strangely to hear her confess this now, in the soft loveliness of the twilight.

'Lucia, my adored one!' he cried, using those epithets which in the fervid Italian tongue come so naturally to the lips, 'you are not, then, marrying me because I am richer than you, and can give you—'

'Sugar plums and almond cakes?' she inquired, a ripple of laughter overspreading her face at the thought. A moment later the laughter faded and her expression changed to one of the deepest gravity.

'Unless I loved you,' she cried, 'I would not marry you if you had all the wealth that is in this city. I would rather go barefoot for the rest of my life and wear ugly frocks and feel hungry, as I have done very often.'

Antonio was satisfied at last, and they sat in a happy silence, looking out over the water, watching the sunset fading away and withdrawing its radiance from the thick clustering roofs and spires of the city upon the river's banks. At last, Lucia rose.

'It is time we were going home,' she said briefly.

'Oh,' sighed the lover, 'you love me less than I love you, since you can think of time.'

He made no further objection, however, for he knew that it was wise of Lucia always to return homeward with the first stars that peeped out in the sky. Only, as they arose to thread their way back again through those swarming streets where sight, hearing, and the olfactories were all offended, he exclaimed:

'I brought you here that you might name our wedding-day, Lucia, and you have not yet done so.'

'Let it be what day you wish,' she answered simply, 'once the banns are called, we need not delay.'

Before the banns were called Lucia kept her promise of disclosing her lover's identity to such denizens of the quarter, old and young, as chanced to be assembled in the courtyard after supper. The mellow evening light took some of the ugliness from the scene, and rendered the expectant group unconsciously picturesque. It fairly glorified Lucia as she stood among them, smiling at the news she had to impart:

'I am going to be married in three weeks' time,' she announced, with a faint, pretty flush; her voice was soft and rich, like a melody.

'To whom, Lucia?' exclaimed several voices.

'Guess!'

'Oh, how can we guess?'

'You must.'

A girl, who constituted herself a spokesman for the rest, began to check off, upon her fingers, Lucia's known admirers.

'Alphonse, the cab-driver at the big hotel?'

Lucia shook her head.

'Marco, the image vendor?'

'No!'

'John Carroll, the bricklayer?'

'No, indeed.'

'Luigi, the barber?'

'Better than that.'

'Joe Smith, the barber?'

'Better than that.'

'Wallace, the master-mason?'

'Better than that.'

'There is no better,' grumbled an old woman who sat by in an arm-chair, as interested as the youngest in the gossip that was going forward. 'Wallace has a house and money in the bank.'

Lucia clapped her hands, her eyes danced with merriment.

'Stupid people, I shall have to tell you,' she cried.

The crowd waited in breathless expectation. They formed a picture there in that squalid courtyard, with the tall tenements disfigured by the fire-escapes, towering above them so as almost, but not quite, to exclude the gleams of the dying sunshine.

'I am going to be married in white, with a veil upon my head, like the sugar bride,' the girl announced—and this in itself created a sensation.

'And what do you think I am going to have at my wedding-breakfast? Guess!'

'We are tired of guessing!' cried an eager chorus.

'The three-storey cake in the confectionery around the corner,' exclaimed Lucia impressively.

'The cake in Martino's confectionery!' echoed the chorus, fairly stupefied. Lucia nodded, and there was a breathless pause of wonder, of anticipation, a half doubt that the girl might be romancing. It was broken by the murmured inquiry:

'Tell, oh, tell us quick, Lucia, who is the bridegroom?'

'The bridegroom,' declared Lucia, trying not to look too triumphant, 'is the confectioner himself, Antonio Martino.'—Anna T. Sadlier in *Benziger's Magazine*.

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EXPANSION OF THE CHURCH

ADDRESS BY CARDINAL MORAN

His Eminence Cardinal Moran, in the course of an address at St. Patrick's Church, Sydney, on Sunday, November 20, replying to an assertion of the *Sydney Morning Herald* that the condemnation of Modernism by the Holy Father had for its object the imposition of the fetters of ignorance on the clergy and laity, with the result that the Church is decaying on every side, said:—

Let us take one fact. You remember how the Holy Father threw open to the literary world all the treasures of the Vatican Library. It was the greatest event that had taken place in connection with literature during the century just closed, and was hailed with joy and delight by literary Europe. One of its results was that institutes for the advancement of learning, history, and science, representative of every country in Europe, were established in Rome, and they are there to-day. The present Holy Father has also instituted in Rome what is known as the Academy of Eastern Languages, and has invited to and centred in the Eternal City all those who are versed in those tongues, most distinguished in the pursuit of their literature, and especially in Eastern research. It is the one unique academy in Europe in which is concentrated all the vast learning regarding the East, and particularly the study of Sacred Scripture, and the facts connected with Our Saviour's life. Colleges have also been founded in Jerusalem and in other parts of the East for the purpose of facilitating these studies. Compare the energy of the Holy See in promoting these studies with our higher studies in Australia. I have often lamented that in all our universities there is not a single chair for Oriental languages, and if anyone wishes to attain the higher studies in Hebrew there is not a centre to which he can apply. The only chair for Eastern languages, and especially Hebrew, that I know of is that at our own Ecclesiastical College of St. Patrick, Manly.

War Against the Church.

What shall I say of the alleged decay of the Church in modern times? The Governments of France, Portugal, and Spain have seized the property of the Church, and declared open war against her teachings in every shape and form, and done everything in their power to destroy her. Despite all this, I venture to say that there never has been a time during the past 400 years in which the Church has been quickened with such vitality as at the present day, and never at any time in those 400 years has there been such grand vigor and earnestness in upholding the teachings of divine wisdom, nor greater truthfulness in the direction of virtue and faith.

For more than three centuries one of the greatest powers of this world ground the Irish Catholics to the dust in order to exterminate the Church from Erin's hills and vales, but fruitlessly. To-day religion flourishes triumphantly in Ireland, and the British Government has found it necessary to change its attitude in dealing with the Catholic Church.

France for centuries been a grand Catholic country. What do we see to-day throughout France? We see the Bishops never so united with the Holy See as in this period of terrible trial; we see the clergy quickened with fervor, zeal, and self-sacrifice unsurpassed in the history of the Church; we see the faithful devoted more than ever to the Church.

For more than a hundred years Russia has dragooned the Catholics, banished them to the Volga and Siberia, and done everything possible to destroy the Faith. To-day, after peace has been restored, we see 15,000,000 Catholics gathered around the banner of Holy Church. Switzerland for long has been a great Protestant country, and has been most vigorous in its efforts to exterminate every trace of Catholicity. When the famous war of 1850 was waged against the Church, it would seem as if she was suppressed for ever. Later still, every effort was made to force the Catholics into the hands of the Old Catholics. But to-day, out of 3,000,000 inhabitants, 1,200,000 are Catholics.

As to the German Empire. The Iron Chancellor marshalled all the strength of the Empire which had vanquished Europe on the battlefields to vanquish the Church. Truth triumphed, and Bismarck had to admit that to restore peace to the Empire peace had to be restored to the Catholic Church. To-day in Germany there are 22,000,000 of devoted Catholics, who hold the balance of power in the Parliaments of the country. Let us look at

Our Own British Empire.

Some fifty years ago a storm arose that seemed to banish religion from the coasts of England, and the Catholic Hierarchy was disestablished by the Premier of the day, and almost every manifestation of Catholic faith and discipline was declared null and void. Only two years ago, however, a grand Eucharistic procession took place in London—it was a demonstration unparalleled during the past centuries in the British Empire—and the day after Parliament abolished the offensive words which in the Royal Declaration offered insult to the Catholic Church. In this there is no sign of decay. Only 100 years ago in Scotland there was scarcely a Catholic church to be found, and it was considered a wonderful thing that there were 30,000

Catholics in Glasgow in 1840. At present there are over 400,000 Catholics in Glasgow, and schools, churches, and institutions of religion and charity have been multiplied. Has Ireland been dwindling in the faith? The assertion of their rights by the Irish Catholics won Emancipation, not only for Ireland, but for the whole Empire. From the day the Bill passed to the present there has been a magnificent series of religious triumphs.

Of the other parts of the Empire the same story has to be told. In a report on the missions in India issued a few months ago, it was stated that at the present time the native converts to the Catholic Church in India and Ceylon numbered twice as many as all the Protestant sects, whether from America or England. In Montreal, Canada, was recently held the International Eucharistic Congress, which was unique in the history of the New World, and unsurpassed by any religious celebration in the Old World. A century ago Montreal was a little village, and in the whole territory there was only one Catholic Bishop, whom the Government refused to recognise, allowing him no other title than that of 'Roman Catholic Superintendent of Canada.' As in Australia, the Government declared itself resolved that, as Canada had been Catholic under the French dominion, it would be Protestant under the English dominion. The Catholic churches were seized and handed over to the Anglican communion, and no help was given to the Catholic Church. To-day, after a century, not only is the Church recognised, but we found the highest representatives of the Government and the Administration associated in the Eucharistic procession. Montreal, the village of a hundred years ago, has now over 400,000 Catholic inhabitants; there are 80,000 children in the Catholic schools; and there is an array of institutions of religion, charity, and education unparalleled in any centre of the New World.

Very few words are needed to describe Catholic progress in the United States, as you are all familiar with the development of the Church in that mighty Republic.

As a rule, we are left in great ignorance of South America by the correspondents. A quarter of a century ago these republics appeared to be in a state of decadence; they were fighting about boundaries; there was internecine dissension, and rival leaders brought ruin on their respective States. Nowadays things are different. The war against the Church has ceased, and she is recognised. Recently a celebration was held at Buenos Aires to commemorate the triumph of the Spanish-American Republics, and the nineteen of them were represented, and resolutions were passed to promote their interests. The proceedings were brought to a close by the laying of the foundation-stone of a new Catholic university in the capital of Argentina. Preparatory to this celebration the Bishops of these republics, representing 90 dioceses, gathered together their respective standards, and proceeded to Rome to have those 90 banners blessed by the Holy Father, afterwards depositing them on the shrine of our Lady of Saragossa. These banners represented 70,000,000 devoted Catholics. This progress is wonderful, considering the confusion that prevailed in those countries as late as 25 years back. These republics do not embrace Brazil, which is a Portuguese colony. It, too, has restored peace to the Church, and to-day the Catholics number 14,000,000.

On every side, therefore, we see the grand and glorious progress of Holy Church. Whilst the Holy Father, as leader of the army of God, condemns the enemies of truth, whilst he is unceasingly and ever strenuously championing the cause of divine truth, we see the Bishops and the clergy everywhere united with the Holy See, and the faithful throughout the world never more ardent nor enthusiastic in the same cause as they are at this moment.

Blenheim

(From our own correspondent.)

December 2.

His Grace the Archbishop of Wellington administered Confirmation at St. Mary's Church on Sunday, November 27, to over 100 candidates, a large number of whom made their First Communion that morning. A large number approached the Holy Table at early Mass. Despite the wet weather, the church was crowded at all the services. After the last Mass his Grace addressed the candidates for Confirmation, on the graces conferred in the Sacrament. After devotions in the evening his Grace again addressed the children, who renewed their baptismal vows; after which there was Benediction of the Blessed Sacrament. The ladies of the parish provided breakfast for those who made their First Communion.

The music pupils of St. Joseph's Convent gave a most enjoyable concert on December 1 in the Town Hall, a select audience listening with appreciative interest to an excellent programme. The concert was favorably criticised by the local press, and the Sisters responsible for the cultivation of the musical talent of their clever pupils are to be highly commended on their efforts. The stage was tastefully decorated for the occasion.

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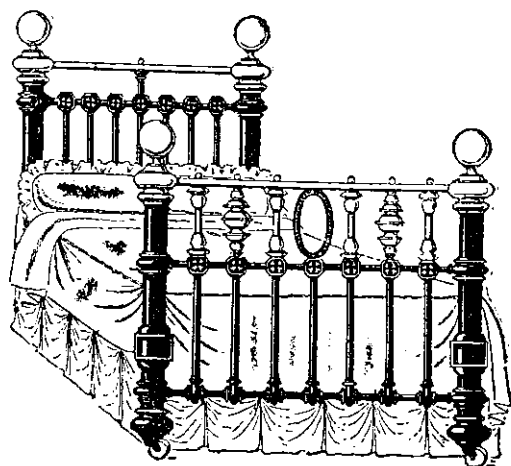
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Current Topics

A Notable Tribute

Mr. Hilaire Belloc, it appears, is to be sacrificed as a politician because he refuses to be a mere political puppet or a party slave. 'Mr. Belloc,' said a recent cable, 'will not be a candidate for the Salford seat, the local committee disliking his independence.' The Salford electors will be the losers by this short-sightedness, and it is evident that in Mr. Belloc they have had a better representative than they deserved to have. Mr. Belloc, who is reputed to be one of the three cleverest young men in England to-day, is a warm friend of Ireland; and in an open letter to Mr. Charles Masterman, M.P.—to whom, by the way, Mr. G. K. Chesterton's recent work, *What's Wrong With the World?* is dedicated—he pays the Irish people a notable tribute.

*

Mr. Masterman had written regarding the decay of faith; and in his open letter Mr. Belloc says:—'Have you considered the Irish? Here is a people scattered over the whole earth: they live chiefly in the great cities where the influences of which you speak are most strongly at work. They have been, till recently, proletarian of the proletarian. God has distributed them to live amongst the worst of His creatures, among the rich of Liverpool, Chicago, and New York. Can you not see that the Irish are a sign? Their nation exists. They have a territorial base. Their sacred island approaches every day more nearly to decent and Christian government, and they themselves throughout the world are increasing in comfort, in influence, and in security. What is of greater importance, they are increasing rapidly in numbers. Where there were none, as in London or in Philadelphia, there are now many; where there were few, as in Sydney or Melbourne or San Francisco, there are now a multitude, and soon to be a majority. They are of the faith combative and exultant. Their churches rise daily over all the ends of the earth, and almost in proportion as the Irish are to-day wealthy, dominant, and governing, almost in that proportion do they, I will not say submit to, but proclaim and blazon that by which mankind may achieve at last its salvation.' Mr. Belloc has recently accepted an invitation to lecture in Ireland.

Bluff from Belfast

Apropos of the Home general elections that are now taking place the following humorous cable appeared in last Thursday's papers:—'London, November 29.—At Belfast there was a Unionist demonstration. Twenty thousand persons were unable to gain admission. Lord Londonderry, who presided, declared that the Government would be responsible for any bloodshed in the event of Home Rule being established. The Ulster Council has resolved to establish a fund, to enrol regiments, and to purchase arms. Ten thousand pounds have already been promised.' No one who has even a moderate acquaintance with the 'fighting' record of Ulster Orangemen will be at all likely to lose any sleep over this apparently gory programme, or will be in the least disposed to regard it as other than a good election joke. These gentry are strong enough in the matter of mere talk and lung power; but when there is a question of shouldering the Lee-Metford or getting to work where the Mauser makes music in the breeze it is a very different story. Not theirs to 'rush on a line of glittering steel'—they don't rush that way!

*

The members of the fraternity who are now trying to frighten the old women—of both sexes—in England by talk about 'arms' and 'regiments' have never, as a matter of fact, danced with any enthusiasm when bullets play the tune. The exploits by which they are remembered in the history of the British Army are three: (1) The cowardice which the Orange yeomanry so frequently displayed in the presence of the pikemen in 1798, and the leading part which (according to their friend Lecky) they took in the nameless cruelties and abominations perpetrated upon women, children, and unarmed men during that fateful struggle; (2) the violence, insubordination, and spirit of rebellion which at last compelled the Government to disband them; and (3) the systematic corruption of the fidelity of forty-two regiments of the line by the London Imperial Grand Lodge, when it was engaged in its underground efforts to prevent the accession of the late Queen Victoria, and to place the crown of England on the head of their Grand Master, the profligate old Duke of Cumberland. They have been, from time to time, lavish of threats to arm '100,000 men,' in certain contingencies, to 'line the ditches' north of the Boyne and fight against the

King's troops. On three occasions—during the Crimean War, the Indian Mutiny, and the Boer struggle—they were publicly taunted with this oft-repeated threat by the Irish Nationalist press, and invited to send even one thousand men to the front to fight for the Empire. But the braggarts did not send so much as a corporal's guard. They prefer, rather, to weaken the Empire by fomenting internal strife. In the present instance their tall talk, in addition to its ludicrous aspect, has at least one significance—it is an indication that they are near their 'last ditch' and that the coming of Home Rule is now regarded as distinctly imminent.

The Flowing Tide

The Brighton conversions remind us that during the past fifty years there has been in England a steady stream of converts to the Catholic Church, and that the Romeward movement initiated by Newman has swept silently but surely on. A late edition—just issued in London—of an English publication entitled *Converts to Rome* gives convert statistics up to date and some remarkable and interesting particulars regarding the social and intellectual standing of numbers of those who, in Great Britain and Ireland, have returned to the faith of their fathers in recent years. The *Dublin Freeman* quotes the following summary:—'There are 572 clergymen of the Church of England, 23 from Scotland, and 12 from Ireland. There are 432 members of the nobility, 306 army officers, 192 lawyers, 42 baronets and 25 baronets' wives, 64 naval officers, 92 medical men, and 39 diplomats, 35 artists, 53 musicians, and 14 members of the dramatic profession. The statistics also show that there are 29 peers and 53 peeresses, 21 knights and 34 knights' wives. Literature, including poets, authors, playwrights, and journalists, has contributed 470 converts. Two hundred and three clergymen's wives are registered. Of Nonconformist ministers there are 13, of Oxford graduates 586, and Cambridge 346; Aberdeen University has yielded 2, Glasgow 5, St. Andrew's 4, Durham 24, Edinburgh 17, London 25, and public schools 425. The numbers from each separate college in the University towns and the public schools are given, Eton heading the list with 93. Children or grandchildren of converts are given in the appendix, in which the names of Archbishop Bourne and Cardinal Merry del Val occur. There is also one convert who deserves special mention, Sui Kok Yap, a Chinese student of Edinburgh University.' Of the converts above mentioned, no less than 612 became Catholic priests, 100 of them becoming Jesuits.

*

In a little while the usual story will doubtless be started about the 'unhappiness' of the new converts; and in due time a paragraph will appear in some of the papers hinting that the Brighton vicars and their friends have been completely disillusioned, and are meditating an immediate return to the Anglican fold. A similar story was put in circulation recently in America regarding six out of the seven Protestant Episcopal clergymen of Philadelphia who submitted to the Church some months ago; and in the columns of the *Lamp*, one of the converts referred to—Mr. Otto C. Gromoll—met the rumor with the following broadside:—'I am happy to say that the seven former ministers in question are each day of their lives seeing more and more of the beauties of the Catholic Church, and day by day are becoming more loyal sons of the Sec of Peter. Nor are these seven the only ones who have entered the Catholic Church from the ranks of the Anglican ministry in the United States. I know of twenty who have done so in the last two and a half years, and are persevering; of these, three have been ordained priests. Of the "seven" three are in deacon's orders, the rest in minor orders. Of our happiness there can be no question, and daily we thank Almighty God for the abundance of His gifts to us.' Newman, Manning, Brownson, and innumerable lesser lights have all given the same testimony.

A Trend that Didn't

The following items are interesting as showing what the cable man can do when he really lets himself go. We carefully filed them as they appeared, and have been waiting patiently for the cataclysm that hasn't come. The items are taken from the Australian papers employing the independent cable service, and we quote them exactly as they appeared at the time.

*

The first message—from London—is as follows:—'London, November 2.—A revolutionary outbreak in Spain is declared to be imminent. The authorities have discovered the existence of a widespread plot against the Government, and it is admitted that King Alfonso's position is weak. It is reported that Madrid and Barcelona are in the hands of the revolutionists, but all news is being so strictly censored that it is almost impossible to know exactly what developments are taking place. The gauls are said to be

full of the plotters who have already been arrested. The Paris correspondent of the London *Daily Telegraph* has cabled rumors of an outbreak in Madrid. The *Westminster Gazette* published a similar story. One of the reports declared that the plotters endeavored to institute an uprising in the army. The outbreak was expected to culminate yesterday afternoon. Many of those arrested possessed documents bearing on the affair. The absence of definite news from Spain is causing grave anxiety in London, more especially when it is realised that the Moroccan situation has added to the unrest in Spain, which is generally believed to have been fostered by disloyalty among the troops.

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More to the same effect—also from London—came next day in the shape of the following cable:—'November 3.—The Spanish cauldron is declared to be "seething to the brim." Twenty thousand additional soldiers have been sent to Barcelona, where a large number of workmen have struck work. The movement is said to be spreading throughout the country, and a strike is threatened which will be of such proportions that all commerce will be paralysed. For the first time communication between British and Spanish agents has been severed, and the gravity of the situation has been realised on all hands. The Western Mediterranean fleet has been ordered to concentrate at Gibraltar, and the Eastern fleet at Malta.'

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Later in the same day Paris is heard from, in the following message:—'Paris, November 3.—Representatives of the Spanish Republican Society predict that Madrid and other leading cities of Spain will be in the hands of the revolutionists within 24 hours. It is reported that Don Jaime, the Pretender, is sending a strong force into Spain, and that it has crossed the frontier.'

*

The day following, the last of the series appeared in the shape of the following cable from the very headquarters of the 'revolution':—'Madrid, November 4.—Trouble has been brewing for the monarchy in Spain for some time past, and now it is coming to a head. The workers at Sabadel to-day decided to inaugurate a revolution in Spain against the Bourbon dynasty. By an overwhelming vote they decided to march on Barcelona to-morrow at daybreak. It is the object of the movement to establish a Spanish Republic. Fighting goes on continually at Barcelona between the strikers and the non-strikers. Blood is being freely shed, and the authorities, finding themselves helpless in the face of such numerous bodies of rioters, have appealed to Madrid for reinforcements. Three men were killed at Barcelona to-day, and a lot of other combatants were wounded. Many of these will die. An official announcement was made to-day that determined efforts will be made to prevent, at all hazards, the monster demonstration which has been arranged at Barcelona to-morrow, and in which the strikers have declared their intention of marching. General Weyler, who already has a large force at his command, is to be reinforced by 15,000 additional troops.'

There you have it all, down to the minutest detail—bloodshed in the streets; disloyalty among the troops; a cauldron 'seething to the brim'; concentration of the British fleets at Gibraltar and at Malta; and, finally, an army crossing the frontier. And out of all this paper conflagration, wired at such length a full month ago from London, Paris, and Madrid, there has come—nothing. Great is Ananias of the cables!

A Motley Congress

Many congresses were held in Europe last summer and autumn. Each congress was held to promote some definite object—political, social, and religious. The organisers had something precise in view. But there was one assembly (held in Berlin) strange in those who made it up and stranger still in the fact that it seemed to have no precise aim in view. It is hard to class it. It may, however, be called religious, in as much as the leading speakers have some connection with religion in the way of preaching or writing books on religious subjects. It may be called religious, too, because in a chaotic, cloudy way it was in pursuit of something in the shape of religion—the congress being made up of men, we are told, 'who are grappling earnestly with the task of discovering spiritual values in the modern world.' That task seems big, but rather vague. We have not the slightest notion of how a man would set out on a plan of discovery of these spiritual values. Nor are we much further enlightened when we are told by an English newspaper that 'the congress represented, in a concrete form, the deep desire of many earnest minds for a vital faith, which shall rise above the confessional and national limitations of the past and find within the sphere of religion the unity of the spirit which transcends our partial forms of thought!'

From this magnificent and misty declaration we get a vague idea of something—we are reminded of long, cloudy, meaningless sentences we read in Father Tyrrel's later works and in the Baron Von Hugel's essays on Mysticism. We now begin to think the congress was a meeting of Modernists. A paper on 'Modernism as a Basis for Religious Unity,' read at the congress by a London minister, confirms this view. But then the other lecturers wandered about or flew about, among the clouds, in all directions. Professor Harnack lectured on the twofold gospel, whatever that is. Dr. Troeltsch dilated on the possibility of a free Christianity. One would think that a free Christianity—the freest and most unrestrained imaginable—was not only possible, but actual to the members of that Berlin congress. But perhaps it was not of themselves, but of the rest of the world, those good men were thinking. Men who have flown out into the empty void are, we notice, always thinking of the uplifting of other people, thinking so intensely that they have no time to give to themselves. M. Paul Sabatier 'presented a humanist doctrine of the Church corresponding with the modern humanist view of the Bible.' Dom Romolo Murri, once a priest and writer of ascetic works, but now a revolutionary demagogue, came all the way from Italy, and 'with extraordinary eloquence' put forward his 'vision of a spiritual democracy.' Others delivered speeches, interspersed (just fancy!) with hymns, on such subjects as 'Tolerance and Enlightenment,' 'Church Reform,' 'The Duty of Secession from the Church,' and so on and so on. All looking for freedom and more freedom; for religious vagaries and more vagaries! One would think that the 300 sects or more into which Protestantism is divided afford sufficient vagueness of opinion and sufficient freedom. Clearly not: the Berlin congress orators, in glowing, eloquent, and mystic language, proclaim that they are still in pursuit of 'a vital faith which shall rise above the confessional (creedal) and national limitations' of the sects. Pere Hyacinthe—we thought he was dead; we have not heard of him for so many years—closed the discussions of the last session of the congress with the plea that all Churches and sects—even non-Christian forms of religion—should hold out the hand of brotherhood and friendship to one another; in this way alone could there be a possibility of spiritual fellowship all round! It was a fitting and touching coincidence, the selection of this tottering, white-haired heresiarch to pronounce the benediction at the conclusion of a congress which if it meant anything meant the disappearance of Continental sectarianism into sheer emptiness—into a voyage 'of discovery of spiritual values in the modern world'! Apparently the only tangible conclusion at which the congress arrived was the expression of the opinion that the word 'heresy' (error pertinaciously held and manifestly opposed to the Christian Faith; false opinions) is a word which has lost its meaning for modern men! Heresy is impossible in the twentieth century! So declares this Berlin congress of 'earnest minds' groping for 'a vital faith.' 'A sad thing is that some of these absurd men, such as Harnack and Sabatier, are looked up to as great scholars and leaders by many Christians.'

ORATORY OF JOHN REDMOND

By common consent (says the London *Outlook*) Mr. John Redmond is the finest orator in the House of Commons at the present time. He possesses to the full all the poetic eloquence of his race. In his soft rich brogue, which, if not so pronounced as that of some of his followers, is, at least, more pleasant to the ear. I have heard Mr. Redmond deliver more than one speech that is quite worthy to rank with anything that the House has ever listened to. As he warms to his subject he assumes a dignity of bearing and a restraint of language that becomes him well, and even the most casual observer realises that he fully believes in every word he is uttering; that he is exerting himself to the utmost to convince his auditors of the justice of the cause to which he pleads. It may be said that Mr. Redmond never resumes his seat without having done something to advance the well-being of his beloved country. To hear him emphasising the disadvantages under which Ireland labors, to paint her woes, and to picture her wrongs, would move the most inveterate Unionist who ever waved a pocket handkerchief at a Primrose League demonstration. In all parts of the House Mr. Redmond is popular, even with his hereditary foes—the Irish Unionist members. And speaking of this, I recall a remark made to me by the late Colonel Sanderson only a short time before his death: 'If there were many more Irishmen possessed of the eloquence and ability of John Redmond, it would not be long before Great Britain was won over to the side of Home Rule.'

A retreat for ladies will be preached by a Redemptorist Father at the Convent of the Sacred Heart, Wellington, beginning on Monday evening, January 9. Particulars may be obtained by applying to the Mother Superior....

Winsome lassies, comely dames,
Women blithe an' bonnie,
A' buy the Hondai Lanka Tea,
O' blends they'll no hae ony!

Christmas Fare! Choice Hondai Lanka Tea is a Royal beverage for Christmas meals. It's flavor is supremely delicious.

THE CHURCH IN AMERICA

FATHER BERNARD VAUGHAN'S IMPRESSIONS

At Liverpool the other day Father Bernard Vaughan, S.J., the distinguished pulpit orator, traveller, and writer, gave a special interview to a *Catholic Times* representative, and freely discussed his recent Canadian-American tour.

'Had you a pleasant return voyage, Father Vaughan?' asked the *Catholic Times* man.

'Yes,' replied Father Vaughan. 'I thoroughly enjoyed every moment of it, but most especially the whole of Sunday, October 9.'

'Did you conduct any service aboard?'

'Yes. I held three services by special request. At 9 o'clock I said Mass in the steerage before a congregation that packed every nook and cranny. What delighted them beyond measure was the fine playing of the orchestra, whose services I had enlisted for my *Missa Cantata*. I preached to them on the subject, "The soul's voyage across the sea of life." At 11 o'clock I preached in the first saloon, taking for my theme "Trust in Our Lord in life's sea of trouble." In the evening I gave another service in the second saloon, when I dealt with the subject of the priceless freight that was borne over the sea of life in the soul's frail craft—the human body. It was a crowded but a consoling day,' concluded Father Vaughan.

Edison and the Soul.

'Did you not deliver a lecture upon Edison's denial of the immortality of the soul?' pursued the interviewer.

'Yes, that is true. I found that some of my friends on board had been disquieted in their souls by the fact that Edison, the improver of the telegraph and the inventor of the phonograph, had stated the day before we left America that man was only "an aggregate of cells" and his brain only "a storehouse for keeping and giving records," and that Edison himself saw no use in a hereafter. I agreed with the mechanician in what he said about the body and the brain, but I wanted to know who was the "operator" in the storehouse and who it was that prepared and sent out the records referred to. Mr. Edison had very wisely told them that he knew nothing at all about electricity itself. Perhaps the human soul, being of finer and more subtle substance than the electricity about which the genius knew nothing, might have eluded Mr. Edison's search for it under his microscope. As a matter of fact, any man who tested the faculties and energies that were the characteristics of man was forced to the conclusion that at the root of his being, at the back of all these barriers, there was the presiding spirit called the "human soul." If Mr. Edison saw no use in the life hereafter, I, on the contrary,' said Father Vaughan, with a characteristic gesture, 'see no use at all in the life here if there is no hereafter.'

'What struck you most in Canada, Father Vaughan?' went on the reporter.

'The most wonderful organisation in Canada, the one spiritual organisation that is full of vitalising force—the Catholic Church. I was struck by the splendid manifestations of her unity, universality, and perpetuity I found everywhere in evidence. The extraordinary "at home" feeling that took possession of one in all the Catholic centres was a fine testimony to the matchless unity of the Catholic Church. Everywhere in the Dominion and in the United States of America one discovered not merely the same Sacrifice and the same Sacraments, but the same energising, spiritualising devotions and pieties; the same stirring guilds, the same uplifting confraternities, so that within the walls of the Catholic church it was difficult to realise that one was thousands of miles from home, and not in a neighboring parish, working under more favorable circumstances than one's own.'

Canadian Impressions.

Asked what he thought of Canada itself, Father Vaughan replied:

'The natural resources of the Dominion of Canada seem to be inexhaustible. The surface only of this vast continent has been scratched, and yet its yield of grain and fruit, of coal and other minerals, baffles the description of figures. I passed through what I might call the Granary of the British Empire. It was a series of surprises; the picture presented was like a continual cinematograph, changing the day through. Towns and cities seem to spring up like enchanted castles under the magic wand of the pioneer, who is soon followed by enterprising parties who crowd such towns as Fort William and Fort Arthur, with splendid futures before them.'

'Do you believe that Canada has a great future before her?' interpolated our representative.

The future of Canada depends on the habits of sobriety and thrift, of honesty and industry, of its city fathers and its citizens. Of course there are rocks ahead,' continued Father Vaughan, 'and there is a need of the arresting note of the alarm bell. There is a danger of the people becoming so absorbed in the pursuit of material things as to have no eyes at all for things spiritual. Money-making with its quick turnover—in a word, avarice—like every other passion, like lust, and drink, and pride, is a very exacting tyrant, who leaves no time or energy over for the pursuit of things lying beyond this shifting scene.'

'Do you recommend people to go to Canada?' was the next query. Father Vaughan disposed of it as follows:—

'I would strongly recommend that man to go to Canada who is prepared to take the first "job" that presents itself; to take his coat off, to put his back into the work, and if there is a wheel in front to put his shoulder to it. If he does this he is bound to get ahead, and to come out "on top"; but if he is going to Canada with the idea of teaching them how to do it and not doing it himself, he had better stay at home, because he will never recover the money paid for his steerage passage. The successful men I met started below the bottom rung of the social ladder. They are now on the wall-top and can survey their own fine achievements. "It is dogged as does it," added the famous preacher. "In many places they don't want English, because very often instead of coming to work the Englishman comes to patronise and loiter. In the West—in British Columbia—there are vistas opening in every direction for the man who intends to "play the game" and to "play up." Canada will be our Empire's daughter of destiny, supplying us with grain, minerals, and fruit.'

The Church in America.

'Passing from Canada to the United States, what is the position of the Catholic Church there?'

'The Catholic Church in the United States of America is teeming with splendid life and untriring energy,' continued Father Vaughan. 'She is not only the light of the New World, but the salt of the new earth. In most of the great cities she is not only holding her own, but she is more than half the population. Let those who talk about Catholicity as "a discredited system" and "a played-out superstition" go to the States, and they will find that she is the one spiritual uplifting force in that vast continent. Without her the ship of State would be without ballast and the State-coach without its brake. Like her Divine Master before her, she and she alone stands up and with authoritative voice drives divorce from her door-step, buys cradles for her nurseries, and builds schools in which Christ is Head Master. She is the one and only authority that dares to utter the whole of Christ's Gospel message, and yet subtracts no jot or tittle from His moral code. She is simply splendid; defying the very gates of hell in their foolish attempt to prevail against her.'

'What about Modernism?' continued our reporter.

'Is it making any way in the United States?'

'For Modernism,' replied Father Vaughan, 'which aims at reforming Christianity and Christ Himself, the Catholic Church has no use anywhere, but least of all in the United States. It would seem to be a disease in the divine organism not unlike appendicitis in the human organism. It serves no purpose at all except to test your patience and the skilful handling of the surgeon's knife. Our Holy Father by his masterly Encyclical on "Modernism" has performed such a fine surgical operation upon it that there seems to be no spiritual appendix left. Certainly I could not find any traces of its symptoms in the United States. The Church out there is far too active, energetic, and healthy to fear any such malignant growth as Modernism in her system. Her danger would seem to be not Modernism, which will never be found where priests have more than they can do, but rather leakage from dearth of clergy, or leakage from mixed marriages, or worldliness, which is the euphemistic name for "dollar-worship."

Discussing the future of the Catholic Church in the United States, Father Vaughan said:

'If the Catholic Church is true to her mission, she will have the United States in the hollow of her hand. It must inevitably be so. Unless non-Catholics change their ideals and tactics, in other words, I say deliberately, unless the non-Catholic peoples there check divorce, renounce racial suicide, and cultivate a more Divine Christian education, they will become so heavily handicapped in the race for population that in the long run it will be a "walk-over" for the Catholic Church over the non-Catholic communities in the United States. I say this not without regret, because it is not in a race such as this that the Catholic Church is anxious to enter and to win. She would much prefer to contend on even terms with her separated brethren. She would make any sacrifice to convert the self-centred materialism she finds around her, for that self-sacrificing spirit is the only true test of membership and of brotherly love in the Christianity of Christ.'

Controversy Without Rancor.

'With reference to your Liverpool sermon of Sunday last, in which you pleaded for the suppression of differences between citizens, would you deprecate controversy?' queried our reporter.

'By no means do I mean that we must cease to test the value of Socialism, secularism, Agnosticism, or Protestantism, etc. It is the duty of educated men to look into these things thoroughly, and show whether they are of value or of no value as the case may be. But all this should be done without rancor, without animosity, and without personalities entering into the discussion. No man that ever I met is psychologically qualified to judge his brother man. Pass your judgment, I say, upon these various "isms," but about their advocates or supporters severely suspend your judgment. Leave them in the hands of Him whose dying word echoes down the ages: "Father, forgive them, for they know not what they do."'

'A guid New Year! An' may ye hae plenty o' Hondai Lanka Tea tae slocken yer thirst.'

A most acceptable Christmas Box is a Box of Hondai Lanka Tea. It gives genuine pleasure and delight.

THE IRISH LEADER

MR. REDMOND'S COUNTRY RETREAT

The present political contest in the United Kingdom directs special attention to Mr. John Redmond, M.P., and his policy at a crucial point of the Home Rule movement. Mr. Redmond has been so prominent in the political life of the United Kingdom for over a quarter of a century that it is almost impossible to realise that occasionally he betakes himself far from public turmoil, from telephones and telegraphs, and spends his day 'the world forgetting, by the world forgot.' In an article in a London weekly, Mr. T. P. O'Connor, M.P., gives the following interesting account of Mr. Redmond's retreat:—

Aughavanna, where John Redmond takes his vacation, is the kind of retreat that could only occur to a man who is fond of silence and solitude. It is miles away either from a railway station or a telegraph office. The nearest town is Aughrim, and that is seven miles off, and there is nothing but a somewhat rough mountain road between the house and this town. Aughavanna might well be compared to the home of an eagle, that loves heights and the open sky, the mountain side, and, above all, the absence of human face and human voice. It dates from the days when the mountains of Wicklow were the last asylums of the rebels of 1798. It was over the mountains around it that General Holt and other leaders roamed, setting at defiance the soldiers and the other pursuers that tried to track them down. On all heights around Aughavanna you are pointed spots which have some legend of a battle or a miraculous escape. And among the small population scattered in the few houses in the vicinity there remain survivals of the divisions and the passions that rent Ireland when people had to choose between fighting and dying for Ireland or supporting the invader.

When the rebellion was suppressed, the military authorities thought it would be wise to build a barrack on the dread mountain top, so as to keep the natives under the watchful eyes of the soldiers. When the country settled down somewhat the barrack for soldiers was transformed into a barrack for police; and a police barrack Aughavanna remained for generations. This fact gave, I have no doubt, additional satisfaction to Parnell when he came into possession of the house in the mountains. For Parnell was made largely what he was by the stories he heard as a child of excesses committed on the people of his native County of Wicklow in the days of the rebellion. I was once on a visit with Parnell at his house in Avondale, which is not many miles away from Aughavanna, and it was then that I realised for the first time the profound depth of passion that underlay the calm and even icy exterior of that remarkable man.

When in due time it was felt that the police barrack was no longer necessary, the Parnell family acquired the old house. But it was characteristic of Parnell, who was a dreadfully careless man in the smaller affairs of life, that he never attempted to put the house in good order. It is not in good order yet. The house consists of three parts. There is the centre—this is the inhabited part. But at either hand there are blank staring walls which are empty from the top to the floor, and where no human being enters. Parnell neglected his own beautiful home in Avondale. That house stands on a gentle hill; it is surrounded by a beautiful country; within a short distance of it is the Vale of Avoca, which provoked Moore's celebrated poem of 'The Meeting of the Waters.' Inside the house there were some rich archaeological treasures. Parnell's ancestors were in the squirearchy that formed the membership of the Irish Parliament, and one of them was known as the 'incorruptible' in the days when the Union was being carried by force and by almost universal and gigantic bribery.

In this house at Avondale there were many mementoes of the great part his family had played. There were banners in the hall which belonged to the Volunteers—a body of armed Irish gentlemen who in 1782 forced from the British Parliament a large number of concessions which increased the liberties and powers of the Parliament. The banners were tattered and dusty. There were in the shelves around reports of the great debates in the old Parliament, but the volumes looked ragged and dusty. The hall door had its almost-vanished paint covered with blisters; the knocker was rusty and twisted. The house bore all the external signs of one that had been deserted—as indeed it had been—for many years; for Parnell seldom went there in his last years.

Similarly in Aughavanna he used to invite a certain number of friends who loved sport like himself, but after three days he had again vanished, leaving to them the rude retreat and the guns and the sport. The magnet of his existence drew him from these fresh mountain breezes; the freedom of even three days was as much as he could bear. But while he remained he was an ideal host. The fare was rough, but he gave it out with his grand seigniorial air, and in these rustic rooms and with this plain fare—such was the kindness of the man—he might have passed for one of those ancient barons who bade his retainers to a lordly feast in a great and magnificent castle. It is a pity Ireland has had no Walter Scott to immortalise the interior, which might well have taken its place beside the tragic story of the Master of Ravenswood, which has kindled the fancy of the world for generations.

When Parnell died, John Redmond, who had often been Parnell's guest, and, like Parnell, is a sportsman, acquired the place. He holds it for a ridiculous rent—a few pounds a year. Mr. Redmond has something of Parnell's love of solitude. He rushes off to this desolate retreat with wife and daughter, and can remain there for months without seeing anybody. He scorns the telephone; he is delighted, not distracted, by the idea that a letter takes twenty-four hours to reach him, and telegrams nearly as many. With his gun, his pipe, and his dog he can scour around the mountains and be happy, and forget all the stormy life that within a few miles may be raging and surging around him.

This now powerful leader of men is essentially simple and modest in his habits. In London he lives in a small flat. He is an orderly and methodical man; keeps all his papers in apple-pie order; packs his own portmanteau when he has to travel, and inscribes on a piece of paper the hours of the trains he has to catch. At the bottom of his nature there is a tremendous fund of phlegm, which perchance comes from the Danish blood which is so largely spread in the County of Wexford, from which he and his family come. Too stout some years ago, he was induced by me to take a certain kind of starchless bread which can be eaten with impunity and without adding to one's weight; and by a strict regime he has got himself down at least 28 pounds from his weight some years ago. He has made an extraordinary change in his appearance by this regime, is slight and boyish in face and expression and equable in spirit.

ST. PATRICK'S CATHEDRAL, MELBOURNE

Speaking at the annual Communion breakfast of the Catholic Young Men's Society, Melbourne, on Sunday, November 20, Dr. A. L. Kenny remarked that Michaelmas in September, 1911, would be the twenty-fifth anniversary of the date upon which his Grace the Archbishop received his brief making him an Archbishop. It had occurred to a great many of his admirers that the memorial to his Grace might be commenced in his lifetime. At present there was nothing of a permanent character in connection with the Cathedral with which the Archbishop's name was specially linked. The approaching jubilee was an opportunity to rectify that omission. The suggestion was to build the front towers of the Cathedral, and to erect a proper porch in front of the main door.

The cost of completing the towers will be about £12,000, and of the porch £2000. There is no intention at present of completing the lantern tower, a work that could not be carried out for less than £40,000. Up to the present the church has cost £230,000, and of this sum £106,000 has been spent on it by Archbishop Carr. The building is now free from debt. If the towers are completed, as proposed, it is the intention to incorporate into them a memorial stone, giving the date when the foundation stone was laid by the late Archbishop Gould, and indicating also the additions that were made to the church during Archbishop Carr's tenure of office.

This report, which appeared in the *Argus* of November 21, created a most favorable impression on the Catholic community. For months past several prominent Catholic laymen have been asking themselves in what way could they suitably mark the Archiepiscopal Silver Jubilee of his Grace? They knew the Archbishop too well to suggest anything in the shape of a personal testimonial, his deeply-rooted objection to any call on the people of a personal nature is on a par with his lavish generosity in emptying his own purse in the interests of the people. Hence the keynote given by Dr. Kenny will be welcome music to every member of his Grace's flock, and to many outside the limits of the archdiocese, and even outside the fold.

The Very Rev. Dean Phelan, being asked for an expression of opinion on some points in this connection, kindly said:—'I was not surprised when Dr. Kenny suggested that the completing of the front of the Cathedral, towers, spires, and porch would be a fitting tribute to his Grace on the occasion of his twenty-fifth year as Archbishop of Melbourne. Besides the fact that this proposed tribute would not be a personal gift, but would stand to the credit of the Catholic body, there is another and a very strong reason why his Grace could not reasonably object to have his name linked with such an appeal. That reason is—the raising of the sum required when divided over the archdiocese would mean so little as not to impede in any way parochial work. If an attempt were made to raise the £40,000 necessary to complete the central tower, the Archbishop would not listen to such a proposal. It will be remembered that over thirteen years have passed since a penny was contributed to the Cathedral, and all parochial efforts have been devoted to local needs. There would not be the least difficulty in raising ten or twelve thousand for this object. You see what little trouble we experienced in getting over £8000 a few years ago to present the Archbishop with the deeds of the Cathedral Hall, prior to his departure for Rome. Now, completing the front of the Cathedral, of which all are so proud, lifting the spires over the city buildings, making the main entrance, both outside and inside, in harmony with other parts of a majestic structure, would, I verily believe, appeal so strongly to Catholic faith and Catholic sentiment as to give joy to all who expressed in this practical manner their esteem for their spiritual chief.'

A SPANISH JESUIT ASTRONOMER

While the ignorance and obscurantism of the clergy of Spain (remarks the Boston *Sacred Heart Review*) are still favorite subjects of editorial comment in the secular press of the world, it is interesting to note that a Spanish priest—what is more, a Spanish Jesuit—has been in this country, taking an active part in the session, on Mount Wilson, California, of the International Union of Co-operation in Solar Research. This priest, Father Cirera, still a comparatively young man, is founder and director of the most complete astrophysical and meteorological observatory in the world—the observatory at Tortosa, Spain.

William H. Knight, writing in the Los Angeles *Sunday Times*, says of this notable Spanish astronomer:

The story of Father Cirera (for he writes S.J. after his name), like that of all men who are notable for achievement, has elements of romance. Born in a hamlet on the banks of the beautiful Ebro River in 1864, educated for the priesthood, but with a mind of scientific bent, at the early age of twenty-four, he was intrusted with a mission to the Philippine Islands, and at once established at Manila, under the Spanish Government, a station for meteorological and magnetic observation.

While engaged in that work during the six years from 1888 to 1894, he conducted magnetic observations covering the entire group of islands, and published many magnetic maps of great value to navigators in those waters. It was there that he first observed what he believed was some physical connection between solar storms and atmospheric disturbances on the earth.

Impressed with the importance of pursuing these investigations under more favorable conditions, he returned to Spain and projected a bold plan for establishing a comprehensive cosmic-physical observatory, for solar, magnetic, electrical, meteorological, and seismological investigations.

In order to carry out this ambitious scheme he needed not only Government sanction, but large financial aid from private sources. Fortunately he enlisted the hearty interest of an old friend—a Spaniard of great wealth living in Paris—Señor Pedro Gil Moreno de Mora, son of a noted banker, and young Cirera was encouraged to proceed with his scientific enterprise and provide a suitable and adequate physical equipment for the purpose.

The next step of the young astronomer was to inform himself thoroughly of the best methods, instruments, and conditions necessary for producing the best results. Accordingly, he spent four years in visiting and studying the various features of the principal observatories of Europe, taking ample notes with a view to selecting and combining those features that would be most useful and efficient for his purpose.

Securing an extensive tract of land in an eligible location, he constructed around a park-like enclosure a series of buildings, of striking architecture, yet each perfectly adapted for a special department of astronomical work or physical investigation. They were completed in 1907, and during the last three years Director Cirera has been doing important work in solar and terrestrial physics.

At the sessions of the International Solar Union, Cirera has been placed on the most important committees, and his views are solicited and deferred to by the most prominent members of that body.

Personally, Director Cirera is a genial, whole-souled gentleman, with keen eyes, rapid utterance, a quick grasp of scientific problems, enthusiastic in his work, and certain of a career which will be closely watched by his fellow-astronomers.

THE CHURCH IN RUSSIA

The Catholic Church in Russia numbers at the present day something over twelve million members (says an exchange). Poland—Russian Poland—counts for a very large figure in the total; there are a few dioceses scattered throughout the southern provinces, in Little Russia principally; in this region too there are the contingents of the Georgian communities, practising the Oriental rite.

The Catholics, in accordance with the autocratic principle of Tsarism—namely, one sovereign, one tongue, one Church—are looked upon askance by the Governments, municipal as well as provincial. If it cannot be said that the Church is actively persecuted, there prevails a system of negative persecution (such as boycott) which is applied to all clergy who evince much energy in carrying on the apostolate.

The only condition on which a Catholic is relieved of his disability or excluded from this negative proscription arises in the case in which he agrees to consider his Catholicity negatively. Should he display devotional zeal, or a disposition to organise, or even fraternise, with his fellow religionists, he becomes at once a suspect, is registered (even though Russian) as a foreigner, and is placed from the point of view of the Censor outside the pale.

In Russian Poland the preacher is forbidden to preach in Polish. In Russia the Catholic preacher is forbidden to preach in Russian! The reason given is that the orthodox community might understand and allow themselves to

be seduced. And since the conversion of an orthodox Russian is a State offence, the chance of proselytism is not encouraging or hopeful.

'Whosoever converts an orthodox Russian to any other Christian belief shall be deprived of all civic rights; he shall also be, in certain cases, sent to Siberia.' So runs the law, which is as bad for other Churches as for the Catholic.

Naturally Russian Poland remains the classic land of persecution. Since the activity displayed by Leo XIII., however, in seeking to assuage the hardship of the faithful of his flock in Muscovy, the position of the Catholics has on the whole assumed a better relationship to the government. The Catholic bishoprics which had lain vacant for nearly a quarter of a century, have been filled; governmental inspection in monasteries and convents has become less inquisitorial, the liberty of the priest in the pulpit and in the classroom has become more respected. But this is but a concession to the native Catholicity of Poland.

In the Georgian regions it is far otherwise, and here the iron heel of Tsarism unfettered by law still shows its effects. Governor after governor has sought, by persecution and by decree and enactment to force the Catholic over to orthodoxy. Until 1845, the Capuchins had in the Georgian valleys a very flourishing mission. It subsided, despite the most outrageous kind of persecution, until the close of the last decade when it was done away with and the monks expelled in the most brutal manner. The Georgians must now supply their own ministers, for if they are not Russian subjects and not ordained in Russia, they are not allowed to exercise their priestly functions. On the other hand, the government of the Georgian provinces does all it possibly can to impede the recruiting of the Catholic clergy from among the native peoples. Nevertheless, the seminary of Saint Louis, at Pera, near Constantinople, always has its supply of Georgian priests from the homeland. They are, however, educated under great difficulties, and their presence is not supposed to be known to the Russian Ambassador at Constantinople.

Were the seminarists apprehended, they might be sent back to Russia as deserters. They manage, before the close of their theological studies to return surreptitiously to Russia where they are duly ordained.

The Tsars, says the reviewer, have endeavored to make of religion an instrument of despotism and misrule. In a large measure they have succeeded heretofore.

WHAT SPANISH RELIGIOUS ARE DOING

A year book, recently published by the Spanish Ministry (says *America*), furnishes valuable information for those who see an economic scourge in the pretended excessively large number of houses of monks and nuns in Spain. It has been shown already that in proportion to its Catholic population Spain has fewer religious men and women than several other European countries; but we owe a vote of thanks to the compilers of the year book for telling us in detail just how many of those monks and nuns spend their time.

We are told, in the first place, that Spain has 606 provincial and municipal hospitals, all in charge of religious; only 422 of these hospitals, however, always have patients to be attended. The Sisters of Charity head the list with 253 institutions in their charge; the Sisters of Our Lady of Consolation follow with 24; the Carmelite Sisters have 19, and the Servants of Mary have 16.

'The services of the religious,' says the report, 'are gratuitous in 111 establishments and recompensed in 208; but the compensation is very moderate, consisting of 485 pesetas a year.' As a peseta is 20 cents in American money (or just 19.3 cents, to be exact), each religious receives for her service the handsome sum of 93.60 dollars, out of which she boards and clothes herself. Though the Government furnishes the house, it does not supply the hospital nuns with food or clothing.

The Little Sisters of the Poor maintain, without Government aid, 51 refuges for the aged poor, and shelter between men and women 5093 old people. A similar organization, known as the Sisters of the Aged and Abandoned, cares for 3596 of the same helpless class.

There are in different parts of Spain 50 free eating-houses under the control of the authorities, but in nearly every case administered, and that gratuitously, by monks and nuns, who prepare and serve the food that the authorities supply for the distressed poor. Nearly four and one-half million meals were served by them in 1908.

Finally, the year book mentions 22 reformatories and refuges in charge of religious, such as the Capuchin tertiaryaries in Madrid and elsewhere, the Sisters of the venerable Order of the Most Holy Trinity, the Oblates, and others.

To this rapid survey of the labor of the religious of Spain for the relief of poverty and bodily misery, we may add that in their various free schools of all kinds, from the kindergarten to commercial colleges and trade schools, including night schools for adults, these same 'excessively numerous' religious furnish without a cent of cost to the Government the benefits of an education to 133,991 persons.

Diocesan News

ARCHDIOCESE OF WELLINGTON

December 3.

Permission has been granted by the Defence Department to the St. Anne's Cadets to hold their annual training camp from January 1 to 16 at Seatoun.

Very Rev. Dr. Kennedy, S.M., Rector of St. Patrick's College, returned on Friday morning from Tasmania, where he had been engaged in preaching a retreat to the clergy.

The pupils of the Marist Brothers' School will give their annual concert in the Concert Chamber of the Town Hall on Wednesday evening, December 14, when a splendid programme will be presented.

At an entertainment given in O'Donnell's Hall, Kilbirnie, in aid of the local district Boy Scouts last Thursday, the exhibition of physical drill by the boys of St. Anne's Cadets was highly appreciated by a large audience.

At a recent meeting of the Masterton H.A.C.B. Society it was decided to take part in the combined Friendly Societies' picnic, which is to be held at Pigeon Bush on Boxing Day.

Exposition of the Blessed Sacrament took place at St. Joseph's Church last Sunday from the last Mass until Vespers. Rev. Father Quinn, S.M., gave an instructive discourse on 'Holy Communion.'

His Grace Archbishop Redwood will administer the Sacrament of Confirmation at St. Joseph's Church on Sunday morning to about 90 children and 30 adults, and at St. Anne's Church, Newtown, in the evening to about 90 children and 20 adults.

A most successful retreat for the members of the Sodality of the Children of Mary was concluded in St. Anne's Church last Friday evening. Great fervor was shown by about 70 young ladies. Rev. Father Gilmartin, C.S.S.R., conducted the retreat.

Bro. E. F. Reichel has been appointed secretary to the Hibernian Pipe Band committee. The committee has already received a good number of names of those who are willing to learn the pipes. A sub-committee has been formed to secure the necessary instruments and practice room, in order that practice may begin early in the New Year.

A building which will serve the purposes of a school-room and a chapel for the Catholic community at Brooklyn has been designed by Mr. J. S. Swan. It will occupy the section on the Ohio road immediately behind the late Mr. Edward Seagar's residence, and will be ready for use early in March.

Mr. A. St. Aubyn Murray, the New Zealand champion and ex-Australasian champion hurdler, passed through town en route for Gisborne on Thursday. He has left Christchurch, which centre he has represented so capably in championship events for many seasons past, for good, as he intends following his profession—that of architect—in his new habitat.

Mrs. Sullivan lent her house in Roxburgh street for a three days' sale of work (afternoon and evening) in aid of St. Gerard's Church organ fund. Last Wednesday a large number of her friends were present and a considerable number of sales took place. Mrs. Sullivan is president of the Ladies' Particular Council of the St. Vincent de Paul Society.

Mr. Arthur St. Clair, of the Bank of New South Wales, has been transferred to Sydney. He was a member of the Thorndon Swimming Club for some time, and is well known in musical circles, having assisted as tenor in Mount St. Gerard's Church choir. He was also an old and prominent member of the Athletic Football Club's committee. Mr. St. Clair left by the Ulimarua on Friday.

The concert to be given on Thursday by the senior pupils of St. Mary's Convent, Hill street, in aid of St. Patrick's College fund, is sure to be well patronised. St. Mary's Convent has always maintained a high standard of music. Several of the pupils of Sister Mary Ligouri are prominent singers and well known to the Wellington public. The musical pupils of St. Mary's Convent received this year special commendation and the warmest encomiums from the London examiners. The management of the concert has been entrusted to the members of St. Patrick's College jubilee committee, of whom the Rev. Father Jas. Tymons, S.M., is the secretary.

The celebration of the jubilee of St. Patrick's College, Wellington, is set down for December 11, 12, and 13. On Sunday morning, December 11, his Lordship the Bishop of Christchurch will celebrate Pontifical High Mass at St. Joseph's Church, Buckle street. The Archbishop of Wellington will preach at the Mass. In the evening the Bishop of Christchurch will deliver the occasional sermon. On Monday evening a conversazione will be held in the Town Hall. The annual prize-giving, at which his Excellency the Governor has consented to preside, will take place in the large study hall of the college on the evening of Tuesday.

Last Saturday was a successful day for the boys of the St. Vincent Cricket Club, both senior and junior teams beating their opponents in the competition among the clubs of the Boys' Cricket League. In the senior grade the St. Vincent boys made 49 runs and 25 runs for 4 wickets, against the Y.M.C.A. 41 and 28, winning by 6 wickets. F. Ryan (13), L. Dwan (10) were the highest scorers, and H. Carruthers (11 wickets for 28 runs) and F. Ryan (7 wickets for 31) bowled splendidly. In the junior grade the St. Vincent team defeated the Vivian (Baptist) team by 5 runs, the scores being St. Vincent 29 and 45, and Vivian 36 and 45 runs. The highest scorers for the winners were Curry (13), Hopkins (13), Marshall (11). P. Jepson (6 wickets for 40), E. Ryan (9 wickets for 36), and Sullivan (2 wickets for 3) bowled splendidly.

It is with sincere regret that I record the death of Mr. Thomas Gerald Fitzgerald, who passed away at his residence, Clyde Quay, Oriental Bay, last Tuesday night, November 29. Deceased, who was 42 years of age and unmarried, was a member of the firm of Fitzgerald Bros., Wellington, and was very popular. He had been ill for the past seven months. The late Mr. Fitzgerald was well known some years ago throughout New Zealand in connection with various entertainment enterprises, and was a popular and capable traveller. His parents, both of whom are dead, were amongst Greymouth's oldest and most respected citizens. Mr. Fitzgerald leaves a sister and two brothers, Messrs. Patrick (of the *Evening Post*) and Maurice (who is at present in Greymouth in connection with the Fitzgerald estate). The funeral took place on Thursday morning. The Rev. Father Venning, S.M., celebrated a Requiem Mass at St. Mary of the Angels' Church, Boulcott street. The interment was made at Karori, the Rev. Father Hurley, S.M., officiating at the graveside.—R.I.P.

Napier

(From our own correspondent.)

December 2.

The Napier branch of the Hibernian Society sent a strong telegram of protest to the Hon. Mr. Buddo regarding the attempt to eliminate St. Patrick's Day from the list of Government holidays as proposed in the Holidays Bill.

On several occasions members of the Napier branch of the Hibernian Society have visited Meeanee for the purpose of establishing a branch of the society in that district, and have now achieved the object desired. On Saturday night, November 26, the district secretary, Bro. W. Kane, of Auckland, arrived by the express train for the purpose of opening the branch, being welcomed by the president of the Napier Society, Bro. J. W. Coe.

On Sunday morning, accompanied by 35 members of the Napier Society, the district secretary, who was also the delegate appointed for the purpose, journeyed to Meeanee, and attended Mass, after which he and others to the number of 300 assembled in the main schoolroom for the formal opening, which was performed by Bro. Kane, assisted by the officers of the Napier branch. The officers of the Hastings branch were also present. After the opening 52 candidates were initiated, and an adjournment was made for lunch, which was provided on a liberal scale by the ladies of the Society of the Children of Mary, with Messrs. T. O'Reilly and T. Lawton at their head. At the conclusion of the luncheon, the meeting again assembled, and it was decided that the lodge be named St. Patrick's branch of the H.A.C.B. Society. The following were then elected to the undermentioned positions:—President, Bro. M. Sullivan; vice-president, Bro. John O'Halloran; secretary, Bro. P. Scullin; treasurer, Bro. T. Murnane; warden, Bro. T. O'Reilly; guardian, Bro. T. Sullivan; sick visitors, Bros. O'Halloran and Halpin; auditors, Bros. Sullivan and Dooney; medical attendant, Dr. J. P. D. Leahy; trustees, Bros. G. Timlin, M. Sullivan, and T. O'Reilly. The business of the meeting being concluded, the following toast list was gone through:—'The Pope and the King,' proposed by Bro. M. Sullivan, president of St. Patrick's branch. 'The H.A.C.B. Society,' proposed by Bro. J. W. Coe. He gave a brief outline of the history of the society since its inception in 1865 by 12 members of the Melbourne Catholic Young Men's Society. The society was established in New Zealand in 1872, a district being formed in Dunedin in 1876, an agreement having been arrived at with the H.A.C.B. Society and the A.O.H. of Canada. An amalgamation was brought about in 1895 by Mr. Michael Davitt, who was then on a visit to Australasia. At the present time the society has 22,500 members, and funds amounting to £250,000. Bro. Downing, president of the Hastings branch of the society, responded. 'St. Patrick's Branch' was proposed by Bro. B. J. Dolan, and responded to by Bro. M. Sullivan. Bro. J. Higgins proposed 'The Clergy,' and Dean Smyth responded. 'The Ladies' was proposed by Bro. J. Fitzgerald, and responded to by Bro. T. Cunningham. Bro. J. Higgins then handed in two gold crosses for competition among the members of the new branch, the officers to decide what form the competitions shall take. The Napier and Hastings delegates were shown round the observatory by the students, their kindness in explaining the uses of the different instruments being much appreci-

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ated. Bro. Kane, after the meeting, said it had been the most successful opening he had ever had the pleasure of officiating at, and the opening membership was the largest of any branch in New Zealand.

DIocese OF CHRISTCHURCH

(From our own correspondent.)

December 5.

The devotion of the Forty Hours' Adoration was commenced at St. Joseph's Church, Lyttelton, on Sunday morning last. In the evening the Rev. Father Cooney was assisted by the Rev. Father Drohan, M.S.H., of Lincoln.

Since the announcement regarding the efforts to extinguish the liabilities on the Cathedral appeared in the *Tablet* of November 24, two additional subscribers of £50 each have approached his Lordship the Bishop, one of whom, besides already being one of the largest subscribers, with exceptional generosity immediately handed in the amount. Many are evidently impressed greatly with the satisfactory method revealed of at once ending the devoted Bishop's anxieties, and it really seems that within a comparatively brief period the much-desired and greatest of all events in the diocese of Christchurch—the day of the Cathedral's consecration—is at hand.

The arrangements in connection with the Catholic outing on Boxing Day at the Riccarton racecourse are well advanced, and the committee have now in preparation a comprehensive sports programme. All the school children of the Cathedral parish are to be provided for free, and special arrangements will be made in their regard, so that in treatment and in means of enjoyment they will find everything to be desired.

Sister Menna, one of the pioneer Sisters of Nazareth, who was also assistant Mother Superior, and for the last few months in charge of Nazareth House, leaves this week for the house in Ballarat, much to the regret of the community, and of the many who have been brought in contact with the institution. The genial and devoted Sister, who had always a kind greeting for visitors, will be greatly missed from the position with which she has so long been associated. Sister Menna is being replaced by Sister St. Elmo, lately from England, whilst a Sister from Ballarat has come to augment the staff.

The large residence and fine grounds surrounding it at the corner of Ferry road and Fitzgerald avenue, for several years occupied by the Sisters of Nazareth as a temporary Nazareth House, have been purchased from the Sisters for the purpose of establishing a Catholic Collegiate High School for Boys, under the control of the Marist Order. The teaching staff of the new institution will be composed of Fathers of the Society of Mary. In establishing a high school for boys his Lordship Bishop Grimes realises that such an institution has been needed for a considerable time, and he anticipates very successful results from it. The position is central, and close to the Cathedral, and should be admirably adapted for its new purpose. Worthy of every commendation, too, is the progressive enterprise of the Marist Fathers in thus adding one more to their already notable achievements, and they will certainly have the best wishes of all in this, their latest good work in the interests of the Catholic youth of the Dominion. General satisfaction is felt and expressed that the valuable property does not pass out of Catholic hands.

Ashburton

(From our own correspondent.)

December 4.

The Catholic Young Men's Club, at their last weekly meeting, spent the evening in a 'spelling bee' competition. The Rev. Father O'Hare filled the role of questioner in a capable manner. The competition was eventually won by Mr. T. M. Brophy.

A strong committee, with the Rev. Father O'Hare as chairman, has been formed here for the purpose of arranging a picnic of the Catholics of Ashburton and surrounding districts to Timaru some time in January.

The local St. Mary's Tennis Club journey to Timaru on December 16 to try conclusions with the Timaru Catholic Club.

DIocese OF AUCKLAND

(By telegraph from our own correspondent.)

December 5.

The Home general election absorbs much attention here, particularly the contests in Cork City and West Belfast.

The Marist Brothers' schools, Pitt street, will this year close their term with a marine picnic to Motutapu Island.

At St. Benedict's Hall to-morrow evening the distribution of prizes to the Sacred Heart College students takes place.

The collection for the Bishop's testimonial fund is in progress throughout the parishes of the diocese. His Lord-

ship is due to arrive at Fremantle by the Omrah on December 13.

At a recent meeting of the Newman Society it was decided to appoint a committee from amongst members to undertake the defence of Catholic principles when assailed in the public press or elsewhere. No better work could be undertaken, and the society deserves the highest commendation and encouragement.

Brother Kane, district secretary, returned from Mecanee early last week. He stated that rarely has he witnessed such enthusiasm in the opening of a new Hibernian branch. Fifty-two new members joined at the opening. He speaks highly of Very Rev. Dean Smyth and those supporting him, all of which augurs well for the new branch.

A departure in the form of a national entertainment in connection with the St. Patrick's Day celebration is contemplated. It is intended to model it on the lines adopted so successfully for years in Sydney—that is, competitions amongst schools and a concert by the successful competitors, also by a drill parade by the children at the day's sports.

Rev. Father Ormond at the Holy Family confraternity meeting last week gave a most interesting discourse on the early life and ecclesiastical career of his Holiness Pius X. Father Ormond showed how, from the beginning of his career, Pius X., though of humble origin, was marked out for advancement and promotion, all of which were literally thrust upon him because of his great humility. The lecture is to be continued at another meeting of the confraternity.

The Auckland City Council, at its meeting last week, granted permission to the committee of Rev. Mother Mary Aubert's Home to take up street collections throughout the city on Saturday, December 24, in aid of the institution. Yesterday afternoon at the home a well-attended meeting was held, at which Rev. Father Holbrook, the members of the committee, and friends were present. The proposed street collection was discussed at length, after which a sub-committee was formed to arrange details, while efforts are to be directed to secure the co-operation of all bodies who take part in works of charity in and around the city. The funds raised will be devoted towards reducing the heavy debt upon St. Vincent's Home.

Otaguhu

(From our own correspondent.)

December 1.

On Friday evening, November 25, the Rev. Father Buckley, on the occasion of his return from a visit to Ireland, was entertained at a conversazione. There was a large and representative gathering of Catholics of the district. Mr. E. McGaughran read an address, and on behalf of the parishioners presented Father Buckley with a purse of sovereigns. Father Buckley, in a few well-chosen words, thanked the parishioners for the present, and the members of the Catholic Club for arranging the reception. During the evening vocal and musical items were rendered by Misses McCrory, McEvoy, Martin, Carlton, and Holt, and Messrs. J. Gillies, T. O'Connell, E. McGaughran, and J. O'Connell.

WELLINGTON CATHOLIC CLUB NOTES

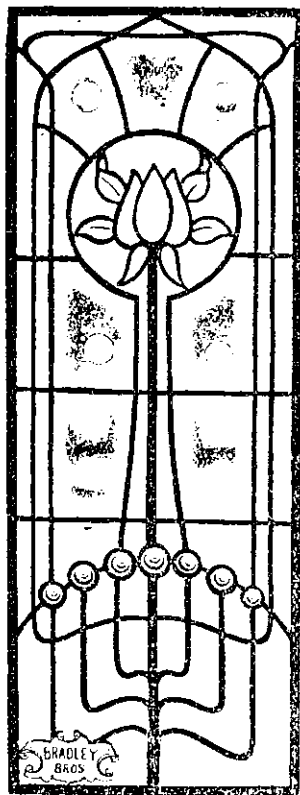
(From the Club correspondent.)

By the time this appears in print arrangements will, in all probability, have been made for a fishing excursion to be held on December 11. It is proposed that as many club members and others should go as may find it convenient. This jaunt was first proposed by the hon. secretary, who is making the necessary arrangements, and from the keen enthusiasm already displayed among members, given good weather, an enjoyable time is promised. The secretary hopes that this will be the forerunner of many excursions during the summer months.

A reunion of the club members and old boys, with the Marist Brothers, will be held in the old schoolroom, Boulcott street, on Tuesday, December 20. As this will, in all probability, be the last occasion on which the old boys will have an opportunity of meeting in their Alma Mater, a large gathering is anticipated. Tickets, price two shillings each, may be obtained from the hon. secretary, or any member of the executive.

The club's cricket team defeated Petone by 105 runs on the first innings. For the winners Toms (56) and Reade (23) were principal scorers in a total of 158. Petone made 53 (Sternemuller 14) and 66 for 6 wickets (Bold 19, and Gosney 25, not out). Successful bowlers for the Catholic Club were Carroll (5 for 22) and O'Dowd (4 for 21), while Bolton and Gosney got the wickets for Petone.

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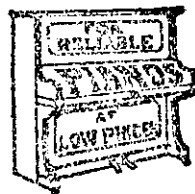
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From Mr. James Smith, Grimsby, Canada.

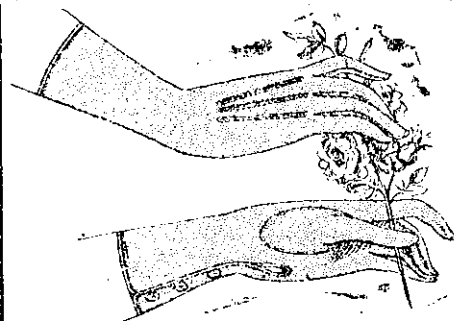
March 13th, 1908.

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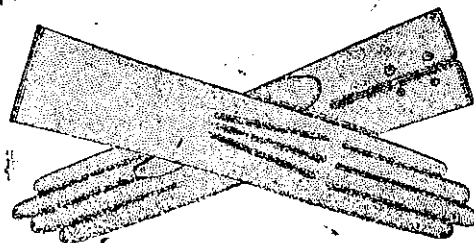
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PRODUCE

Wellington, December 5.—The High Commissioner's cablegram dated London, December 3, says:—

Mutton.—Market slightly weaker, with less demand. River Plate mutton is in large supply. Stocks of New Zealand mutton on hand are light, and firmly held in a few hands on account of small shipments expected. Quotations: Canterbury, 4½d; North Island, 4d; River Plate, 3½d.

Lamb.—Market steady, owing to local demand. Buyers are not inclined to make forward purchases of lamb at present prices. Arrivals are likely to be heavy. Australian, 5½d.

Beef.—Market weak. Supplies of River Plate beef heavy. Quotations: New Zealand hinds, 3½d; fores, 2½d.

Butter.—Market quiet, but steady, for best quality only; the market is weak and inactive for second-class quality. New Zealand, 11½s; Australian, 10½s; Danish, 11½s; Siberian, 10½s.

Cheese is in better demand, and market is steady. Colored, 5½s; white, 5½s.

Hemp.—Market flat and nothing whatever doing. New Zealand good fair, on spot, £22 per ton; fair grade, £20 10s; fair current Manila, £19 10s; forward shipment about same. The output from Manila for the week was 23,000 bales.

Cocksfoot seed.—The market is quiet, but holders are firm. Bright clean New Zealand seed, weighing 17½b per bushel, 74s per cwt.

The wool market is steady, and prices are well maintained.

Messrs. Donald Reid and Co. report as follows:—

We held our weekly auction sale of grain and produce at our stores on Monday. Our catalogue was a small one, and under brisk competition was speedily cleared. Values ruled as under:—

Oats.—The market has been somewhat excited of late, but not much actual business has transpired on account of the limited quantity offering. All sorts are in good demand, and meet with ready sale on arrival. Quotations: Prime milling, 2s 3½d to 2s 4d; good to best feed, 2s 2d to 2s 3d; inferior to medium, 1s 11½d to 2s 1d per bushel (sacks extra, ex store).

Wheat.—Local stocks are not heavy. An improved demand for fowl wheat is absorbing most of the medium quality on hand, while choice lots are being picked up by millers for mixing purposes. Good sound milling lots, although not in strong demand, are more favored, and are moving off gradually at quotations. Quotations: Prime milling, 3s 10d to 4s; Tuscan velvet ear, etc., 3s 7d to 3s 8d; medium, 3s 6d to 3s 7d; best whole fowl wheat, 3s 4d to 3s 6d; medium, 2s 10d to 3s 3d; broken and damaged, 2s 3d to 2s 9d per bushel (sacks extra).

Potatoes.—Old potatoes are now practically out of the market, and there were none forward. There is still a fair inquiry for prime samples, but medium lots are now almost unsaleable. New potatoes are becoming plentiful, and these are worth from 14s to 16s per cwt. Quotations: Prime old potatoes, £10 10s to £11 10s; medium, £7 to £9 per ton (sacks included).

Chaff.—The market is poorly supplied, prime quality being particularly scarce. Medium quality is more plentiful, but sales of this are more difficult to effect. Consequent on the short supply prices have again advanced. Quotations: Prime oaten sheaf, £5 2s 6d to £5 7s 6d; medium to good, £4 10s to £5; inferior and discolored, £3 15s to £4 7s 6d per ton (sacks extra).

Straw.—Wheaten, 27s 6d to 30s; oaten, 40s to 42s 6d per ton (pressed).

Messrs. Dalgety and Co. report as follows:—

We held our usual weekly sale of grain and produce at our stores on Monday. There was a good attendance of buyers, but the catalogue was a small one, and under good competition the bulk of it was cleared as follows:—

Oats.—During the week there has been no volume of business passing, only odd lots coming to town, and supplies in stores are very small. Prices advanced another ½d per bushel. All descriptions are in demand. We quote: Prime

milling, 2s 4d to 2s 4½d; good to best feed, 2s 3d to 2s 4d; inferior to medium, 1s 11d to 2s 2d per bushel (bags extra).

Wheat.—There is very little fresh to report in this cereal. Prime velvet and velvet ear are inquired for, and bring a ready sale at quotations. Fowl feed is scarcer, and sold briskly under keen competition. We quote: Prime velvet, 3s 10d to 4s; medium milling, 3s 7d to 3s 8d; best whole fowl feed, 3s 4d to 3s 5d; inferior and damaged, 3s to 3s 2d per bushel (sacks extra).

Potatoes.—There are now hardly any consignments coming forward, and there is practically no demand for old potatoes, buyers preferring the new sorts. The market, however, shows no difference from last week. Best table sorts, £10 to £11; medium, £8 to £9 10s; small and inferior, £4 10s to £6.

Chaff.—Very little prime quality was offered, as supplies during the week were light. Prime quality was very keenly competed for, but medium quality was harder to sell. We quote: Choice chaff, £5 to £5 5s; medium to good, £4 5s to £4 15s; inferior, £3 to £3 15s per ton (bags extra).

Messrs. Stronach, Morris, and Co., Ltd., report for week ending December 6 as follows:—

Oats.—There are very few consignments coming forward, but inquiries are limited, and there is not much business passing. All sorts meet with a ready sale. Quotations: Prime milling, 2s 3½d to 2s 4d; good to best feed, 2s 2d to 2s 3d; inferior to medium, 1s 11½d to 2s 1d per bushel (sacks extra).

Wheat.—There is very little demand from millers, any low grades of milling wheat being taken for fowl feed. Quotations: Prime milling velvet, 3s 10d to 4s; Tuscan, etc., 3s 7d to 3s 8d; medium, 3s 6d to 3s 7d; best whole fowl wheat, 3s 4d to 3s 6d; medium, 2s 10d to 3s 3d; broken and damaged, 2s 2d to 2s 9d per bushel (sacks extra).

Chaff.—There is very little coming forward, and prices have risen. There is a good deal of medium quality about, but there is no demand for this kind. Quotations: Primo oaten sheaf, £5 2s 6d to £5 7s 6d; medium to good, £4 10s to £5; inferior and discolored, £3 15s to £4 7s 6d per ton (sacks extra).

Potatoes.—There are no old potatoes on the market, and shipments of new potatoes from Auckland and Australia are quoted from 14s to 16s per cwt. Prime old potatoes are worth from £10 10s to £11 10s; medium to good, £7 to £9 per ton (sacks in).

Straw.—Wheaten, 27s 6d to 30s; oaten, 40s to 42s 6d per ton (pressed).

WOOL

Mr. M. T. Kennelly, 217 Crawford street, Dunedin, reports as follows:—

Rabbitskins.—Winter does, 26d to 30d per lb; winter bucks, 16d to 18d; incoming autumns, 14d to 17d; racks, 8d to 10d. Horsehair, 16d to 19d; catskins, 4d to 6d each.

Sheepskins.—Halfbred, 6½d to 9d per lb; fine crossbred, 6d to 8d; coarse do., 5d to 7d; pelts, 3d to 5d.

Hides.—Sound ox, 6d to 8d; do. cow, 5d to 6½d; damaged ox and cow, 3d to 4½d; calfskins and yearlings (sound), 6½d to 9d.

Tallow.—Best in casks, to 26s per cwt; do., 24s; mixed, 18s to 20s; rough fat, 16s to 20s.

Prompt returns. No commission.

Messrs. Stronach, Morris, and Co. report as follows:—

Rabbitskins.—We have held no sale since last report, as the buyers are still holding out.

Sheepskins.—We held a sale to-day, when we offered a small catalogue. There were very few buyers present, but prices were almost on a par with last week's sale. Quotations: Best halfbred, 8d to 8½d; medium to good, 7d to 7½d; inferior, 5½d to 6½d; best fine crossbred, 7d to 7½d; coarse crossbred, 6d to 7½d; medium to good, 5d to 6d; pelts, 3d to 4d.

Hides.—Our next sale will be held on Thursday, 15th inst.

Tallow and Fat.—There is not very much coming forward, and as prices have receded in London buyers are not giving such high values here. Best rendered tallow (in casks), 24s to 28s 6d; medium to good, 20s to 24s 6d; best tallow (in tins), 22s to 26s 6d; medium to good, 18s to 20s; inferior, 14s 6d to 16s 6d; best rough fat, 16s 6d to 19s 6d; good, 14s to 16s; inferior, 12s 6d to 13s 6d.

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Interprovincial

The Timaru Borough Council has decided to enforce its by-law prohibiting the use of barbed wire in the original borough.

In Christchurch £3500 is spent annually in watering the streets. The City Council intends experimenting with a tar-spraying to stop the dust nuisance.

The Wanganui Opera House, owned by the Borough Council, shows a profit for the year ended March 31, 1910, of over £300. At Masterton the Town Hall account has a credit balance of £550 19s 1d.

Hawera, we think (says the local *Star*), is destined at no distant date to be one of the larger of the inland towns in New Zealand. Already it is extending by leaps and bounds and building is going on continually.

It is understood (says the *Press*) that several members of Parliament intend to be present at the Coronation festivities, whether an official invitation is received by the Government or not. Over a dozen are likely to make the trip.

Miss Dufaur, an Australian lady, accompanied by two guides, returned on Sunday to the Hermitage after achieving the ascent of Mount Cook. Miss Dufaur is the first lady to conquer this mountain. She made the ascent in six hours and 20 minutes from the Bivouac.

Shearers say (reports the *Oamaru Mail*) that the present is one of the best seasons for early shearing in South Canterbury that they have experienced for many years, and a number of sheds have finished. On account, it is presumed, of poor grass feed the wool has proved rather tough and matted.

Cr. Trevor invited the Wellington City Council to impose a charge for the carriage of perambulators on trams. 'I can't agree with you at all,' said the Mayor. 'I would rather pay a premium on perambulators, and especially on those containing two occupants.' Cr. Trevor's proposal fell dead.

The Wellington City Council has decided that during the holidays a box car for luggage be run behind the car meeting the heavy-traffic trains, and that luggage which cannot be carried in the passenger car be charged for as follows:—All luggage, such as handbags of ordinary dimensions and weight, the same rate as passengers; luggage of a bulky nature, such as large portmanteaux, 3d any distance within the city.

The Wellington Education Board is seriously exercised about the development in the system which leads the lady teacher to marriage. A member remarked at last meeting that lady teachers appointed to country schools lost no time in becoming engaged to the storekeeper, the stationmaster, or the local constable. He also understood that a number of girl students at the training college were wearing engagement rings. The board tacitly decided that it could do nothing in the matter.

Shearing is now fairly general throughout Otago, but in this province, as elsewhere in New Zealand (says the *Otago Daily Times*), a difficulty is being experienced in obtaining shearers. It is stated that the unsettled state of affairs prevailing in connection with the industry a short time back, and the rumors of industrial strife, have had the effect of very considerably reducing the usual influx of Australian shearers to New Zealand.

The Rev. Father Peter Bouzaid is at present on a visit to Auckland, having come out from Home by special permission of his Eminence the Patriarch of Damascus to see his father, a resident of Auckland, and also his brothers, Messrs. N. Bouzaid (Carterton) and N. Bouzaid (Onehunga, but late of Otahuhu). The Catholic Syrians of Auckland have sent a petition to the Patriarch to allow Father Bouzaid to remain for some time in the Dominion. They trust that their petition will be granted.

The local agent for the Labor Department states (says the *Press*) that from all indications trade just now is up to the average of former years, both in retail and manufacturing businesses. There are a number of inquiries by unskilled men for work, but they were mostly strangers from other parts of the Dominion, and some of them were recent arrivals in the country. Efforts were made to place them, and from the fact that very few returned it could be assumed that they had obtained employment.

A Press Association telegram from Wellington states that the Hon. Dr. Findlay agrees with the view expressed by a legal authority in Dunedin that under the provisions of the new Public Holidays Act hotels will have to close on the Monday following Christmas Day. Another feature of the licensing law concerning which there has been some doubt is the date when 10 o'clock closing is to operate. It has been ascertained that the amendment in the law cannot apply to existing licenses, which terminate on June 30. Universal 10 o'clock closing will operate after that date.

A correspondent of the *Lyttelton Times*, who has been going the rounds of the shearing-sheds in Australia and New Zealand for some years, writes:—'The accommodation for shearers and general farm hands is of the most disgusting nature in New Zealand, and by far the worst I have

seen in any part of Australasia. I am absolutely convinced that the inspection is a perfect farce, and will remain so so long as it is conducted by the police. I honestly believe it to be the most absurd of New Zealand's so-called advanced legislation.'

According to Mr. J. T. Heberley, who returned to Bluff last week from the Campbell Island whaling station, the Terra Nova will call at Campbell Island on her way to Antarctica. Mr. Heberley, who returned by the Amokura, had an opportunity while that vessel was at Port Chalmers of speaking to Captain Scott, and he offered him half a dozen sheep if he should call in at Campbell Island on his way down. Captain Scott accepted the offer with alacrity (says the *Southland News*), and seemed keen on making Campbell Island the last port of call in New Zealand—because Campbell Island is in reality as much a part of 'God's Own Country' as Stewart Island, or even the South Island.

A reduction is to be made in future in the telegraphic weather reports from various stations in both islands. For the whole of the United Kingdom there are but 29, while New Zealand had 43. Special reports are now published, one for the North and the other for the South Island. The most important stations are to be retained, however, and any new stations of local interest will be added. Wellington will receive reports from both islands on account of its central position. Cape Palliser is regarded as an important point by all nautical men, and it has (says the *Post*) been included in the list of places from which reports are daily received. The list has been revised in order to facilitate telegraphing.

According to Dr. Te Rangi Hiroa, it is no easy task to collect reliable census statistics from the Maoris. The gatherer of statistics requires to be a man of infinite patience, with a nose for a Maori joke. Errors arise from two causes—over-conscientiousness on the part of the Natives and levity on their part. Some Natives have huts in several villages, and their friends in each village are fond of including their names in the return. The return also is apt to be swelled with the names of dogs and cattle, for some of the Maoris view census-taking as a joke, and think it excellent fun to have their animals numbered as human beings.

A statement with reference to the five million loan was made by the Prime Minister in the House of Representatives on Saturday evening. He stated that he had been informed that morning by a representative of one of the Home firms which were concerned with the underwriting of the loan to the effect that a parcel of about £100,000 that had been underwritten by the institution had been sold on the open market at £98 10s net par. This meant that the loan was going out in a very satisfactory manner. He did not want to give the name of the institution, because he was not sure he had the liberty to do so. 'What it shows,' added Sir Joseph Ward, 'was, that despite the fact that the loan was taken up by the underwriters, it was now going out at a not less amount than was paid for it, which was very satisfactory from the point of view of this country.'

Speaking to a *Daily Times* reporter on Tuesday, the Hon. T. Mackenzie, Minister in charge of the Tourist Department, referred to some important improvements projected by the Government at Mount Cook, which will necessitate a visit by him there very shortly, probably within the course of the next few days. It is proposed, in the first place, to erect another accommodation house at this resort, about one and a-half miles east of the Hermitage. It will probably be built of stone, and will be situated on a beautiful terrace, thickly wooded on all sides. The popularity of this resort has led to the accommodation provided by the Hermitage being over-taxed, and to keep pace with the times this new building is to be erected. A bridge is to be constructed over the Hooker River at a cost of about £1000, and, what should prove of great importance to tourists, a track is to be made across the mountains from the Hermitage on the east side to the Copeland River on the west side. Along the valley of the Copeland the track will extend for a distance of about 20 miles, and over the mountains for a similar distance. This will make a splendid tourist walk, and a start is to be made on it at an early date.

Imperial Politics

The general election in the United Kingdom began on Saturday, and so far the returns do not give any definite indication of what the result will be. Up to midnight on Tuesday the returns were:—Government, 116 (including 16 Irish Nationalists); Unionists, 115. Mr. John Redmond has been elected unopposed for Waterford, and Mr. T. P. O'Connor has again been returned for the Scotland division of Liverpool by a majority of nearly 2000 over his Conservative opponent. Mr. Hilaire Belloc, who represented South Salford in the last Parliament as a Government supporter, was passed over by the Liberals on this occasion in favor of another candidate, as they considered him too independent, with the result that the seat has been captured by the Conservatives.

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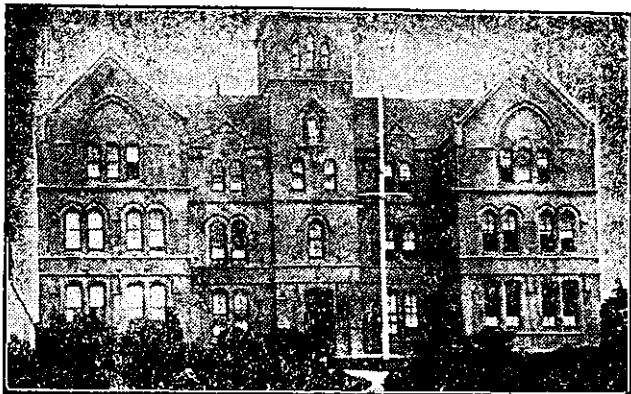
'Nial Burke's Mistake,' by Magdalen Rock.

'The Passion Play of Oberammergau,' by Mary T. Nixon-
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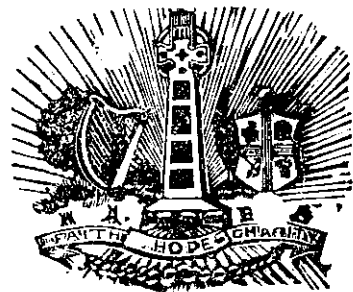
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the establishment of Sisters' Branches and Juvenile Contingents.
Full information may be obtained from Local Branch Offices or
direct from the District Secretary.The District Officers are anxious to open New Branches,
and will give all possible assistance and information to applicants,
Branches being established in the various centres throughout the
Colonies, an invaluable measure of reciprocity obtains.

W. KANE,

District Secretary,

Auckland.

WANTED, by Young Lady, Position as Companion to elderly lady, or Attendant to invalid; before December 10. Address 'Jean,' *Tablet* Office.

DOCTOR (Catholic), well qualified and experienced, married (with family), arriving in New Zealand about March, 1911, would be glad to hear of suitable Position or Practice.

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MARRIAGE

VENNING—TAYLOR.—On November 24, 1910, at St. John's Church, Parnell, by the Rev. Father C. J. Venning, S.M., Francis Thomas, seventh son of Mr. and Mrs. John Venning, of Timaru, to Helen Constance (Cossie), only daughter of Mr. and Mrs. T. M. Taylor, of Parnell, Auckland.

DEATHS

FAHEY.—On November 25, 1910, at Tuapeka West, Mary, the beloved wife of James Fahey; in her 53rd year. Deeply regretted.—R.I.P.

RODGERS.—On Wednesday, November 30, at the residence of his daughter (Mrs. D. J. Mahar), Sheffield, Canterbury, William Rodgers, of Christchurch, formerly of Belfast, Ireland, and late of the N.Z. railway service; aged 77 years.—R.I.P.

TRESTON.—On November 24, at his residence, 64 Canon-gate, Dunedin, Peter Treston; aged 76 years.—R.I.P.

CONVENT OF THE SACRED HEART
ISLAND BAY, WELLINGTON.

A Retreat for Ladies will be preached by a Redemptorist Father in January, 1911, beginning Monday evening, January 9, and ending Friday morning, January 13.

Ladies who wish to attend it may reside at the Convent during that time. No special invitation is required.

Particulars may be obtained by applying to the Mother Superior.

PROFESSOR OWEN CARDSTON

EMINENT DANCING MASTER OF AUSTRALASIA,
Now Touring New Zealand organising Displays for Bazaars.

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Terms are such that smallest parishes may be visited, with gigantic results.

Highest credentials from clergy. Present address, Westport

St. Patrick's College Jubilee Celebrations

The Rector and Faculty of St. Patrick's College, Wellington, extend a Cordial Invitation to all the Friends of the College to be present at the Silver Jubilee Celebrations, which will be held on December 11, 12, and 13.

THE PROVINCIAL ECCLESIASTICAL SEMINARY
OF NEW ZEALAND,
HOLY CROSS COLLEGE, MOSGIEL.

IN conformity with arrangements made at the First Provincial Synod, held in Wellington in 1899, this Seminary has been established for the Education of Students from all parts of New Zealand who aspire to the Ecclesiastical State.

Students twelve years of age and upwards will be admitted. Candidates for admission are required to present satisfactory testimonials from the parochial clergy, and from the superiors of schools or colleges where they may have studied.

The Pension is £35 a year, payable half-yearly in advance. It provides for Board and Lodging, Tuition, School Books, Furniture, Bedding and House Linen.

The Extra Charges are: Washing, £1 per year, and Medicine and Medical Attendance if required.

Students will provide their own wearing apparel, including the Soutane, as well as Surplice for assistance in Choir.

The Seminary is under the patronage and direction of the Archbishop and Bishops of New Zealand, and under the immediate personal supervision of the Right Rev. Bishop of Dunedin.

Donations towards the establishment of Bursaries for the Free Education of Ecclesiastical Students will be thankfully received.

The course of studies is arranged to enable students who enter the College to prepare for Matriculation and the various Examinations for Degrees at the University.

For further particulars apply to

THE RECTOR,

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

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

Die 4 Aprilis, 1900.

LEO XIII., P.M.

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

April 4, 1900.

LEO XIII., Pope.



THURSDAY, DECEMBER 8, 1910.

THE RUSH TO THE CITIES



BYRON was a child of the free open air. To him high mountains were a feeling, and the hum of human cities torture. But to the bewigged and elephantine Johnson country life was duller than 'the fat weed that rots itself in ease on Lithe wharf.' 'No wise man,' said he, 'will go live in the country unless he has something to do which can be better done in the country.' Yet he had wit enough to see and say that the decay of the old time mili-

tary spirit of the English nobility of his day was due to the fact that its members had 'gone into the city to look for a fortune.' The modern movement citywards thus began at one end of the social scale. It seized upon the other after the spinning-jenny, the 'mule,' the power-loom, and the steam-engine had wrought the great industrial revolution in England. During the past sixty years urban population has moved four times as fast as rural population in Great Britain. The same process is at work to an alarming extent in all industrial countries; in others, as in Australia, in a real but lesser degree. And it is fast providing some of the knottiest problems that have ever racked the brains of statesmen.

The evil is discussed at some length by Bishop Heffron, of Winona, in a timely paper published recently in the *Winona Daily Republican-Herald*. Here are some of the striking facts advanced by his Lordship:—To begin by making the situation definite, it is found that in 1790, with a population in round numbers of four millions in the United States with six cities, 131,000, or 3.13 per cent., of the population belonged to the city. The rate has gone on increasing till in 1890, out of a population of 63,000,000, more than 18,000,000, or over 29 per cent., is found in 448 cities. During the same period the ratio has varied from decade to decade, but has been steadily on the increase. From '70 to '80 the per centage was increased by two; from '80 to '90 it was increased by seven. Should such increases continue, it does not require a prophet to see the time when the cities of the land shall hold one-half the population.' And Bishop Heffron will find many to agree with him when he places his finger on faulty education as being to a large extent the source of the trouble. 'There is plenty of education,' said his Lordship, 'but it is not the right sort. There are rural schools for the education of farmers' sons and daughters, and these schools unfit their pupils for their life work and wean them away from what ought naturally to be their occupation. There is not even a pretence in the whole curriculum to recognise the life work of the pupil. Life on the farm is good enough until a better mode of existence can be found. What was an honorable and agreeable life for father and mother is not such for son and daughter; the schools aim to make merchants and lawyers, preachers and teachers, doctors and bankers; but farmers and farmers' wives, oh, not at all. And when the rural school has done its worst the subjects are sent off to college and university to perfect their education and swell the ever-increasing army of educated do-nothings. Will they return to the country and the farm? Oh, no, not they. They have been trained to the false notion that head work and hand work are not yoke fellows.'

The loadstone that attracts population to towns is also at work, though with less striking results, in France, Germany, Austria, Sweden, Norway, Finland, and in practically every Continental country in Europe. For brevity's sake we will merely summarise the main facts in point. At the beginning of the nineteenth century the face of Europe was estimated to be dotted over with a population of 175,000,000. In 1870 it had risen to 300,000,000. At present it stands at about 370,000,000. This is, in all reason, a rapid increase. But the increase in the number of cities of over 100,000 inhabitants shows it a clean pair of heels. In 1821 there were in Europe only 21 such cities, counting among them an aggregate of 4,500,000 souls. In 1850 the number had risen to 75; in 1870 to 90, with a total population of about 20,000,000; and in 1896 to 121, which sheltered as many as 37,000,000 living inhabitants. In 1801 France had only three cities of over 100,000 population. England and Germany had only two each. But time and industrialism altered all that, and in 1896 England had 30 such cities, Germany 28, France 10. Dr. Johnson's views of city life seem—as Bishop Heffron has shown—to have a long, strong grip also upon the mind of young America. According to Mulhall, the ratio of urban to total population in the United States in 1800 was only 6.4 per cent. Sixty years later it had climbed as high as 13.5 per cent. In 1880 (according to the *Statesman's Year Book*) it had reached 22.57 per cent.; and at the census of 1890 twenty-nine people in every hundred in the United States were living in 286 towns of over 8000 inhabitants. In his valuable statistical work, *The Seven Colonies of Australasia*, 1899-1900, Mr. Coghlan says that the growth of the chief cities of Australasia has no parallel among the cities of the old world. 'Even in America,' he adds, 'the rise of the great cities has been accompanied by a corresponding increase of the rural population, but in these colonies, perhaps for the first time in history, was presented the spectacle of magnificent cities growing with marvellous rapidity, and embracing within their limits one third of the population of the States of which they are the seat of Government. The abnormal aggregation of the population in their capital cities is a most unfortunate element in the progress in the colonies, and one which until recently seemed to become every year more marked.' Melbourne and Adelaide are the worst sinners in this respect. Sydney is also conspicuous. Wellington—New Zealand's capital—is a happy exception. And our four largest cities—Auckland, Wellington, Christchurch, and Dunedin—taken together 'contain only 25.54 per cent. of the whole population of the colony.'

This rush of population to cities has, especially in Great Britain, seriously disturbed the equilibrium of things; and in the not distant future—as we have said—promises to provide the Governments of various countries with some knotty problems. We will here briefly refer to three only of the difficulties created by this menacing movement of population. (1) The first is the question of degeneration. Some years ago a prominent London surgeon expressed the opinion that the London-bred unit tends to die out after the third generation. Dr. Andrew Wilson neither accepts nor denies this opinion. But he maintains that the conditions of ordinary town life produce deterioration. (2) The neglect or partial abandonment of agriculture raises the great food question. It is a mere accident that the pressure of this aching difficulty is felt most in Great Britain. A vast percentage of the nation's food-supply comes from Russia, India, and the United States. And in possible—though, it is hoped, not even remotely probable—circumstances a war with France or Germany might result in Great Britain being starved into prompt and hopeless surrender. We sorely need to have as much attention and talent devoted to agriculture as to the weaving and dyeing of cheap cotton prints. And our legislators would do well to paste in their hats the saying of Richard Jefferies: 'All ends in the same: iron mines, coal mines, factories, furnaces, the counter, the desk. No one can live on iron or coal or cotton—the object is really sacks of wheat.' (3) Yet another possible menace lurks in the vast masses that are crowded in our great cities. It is the danger that lies in the sudden changes to which the course of invention or of legislation has time and again subjected industrial populations, and forced their patience and endurance to a strain which they may not be always able to endure. It is no longer as in the days when Dick Whittington set his face towards London. The Hodge and Hans of to-day, lurching along citywards with slung bundles, may be preparing sleepless nights and anxious days for the Broughams and the Bismarcks of the twentieth century.

While sundry quack-heads have been prescribing remedies for the crying evil of rural depopulation, local cures have been in operation here and there with varying measures of success. The Victorian village settlement scheme of some years ago was marked by many a failure.

A singularly well-managed agricultural school in Minnesota is credited with having settled 95 out of every 100 of its pupils on the land. Some societies of dames in Holland are said to have wrought wonders in the matter of removing the poor from the cities and rooting them on poultry and dairy farms. But the most luminously successful effort at enticing the surplus population of the cities back into the green and open country stands to the credit of Denmark. It is the joint result of private enterprise and State aid applied to waste land reclaimed for the purpose. The scheme is described in a pamphlet published a few years ago by the Howard Association—*Back to the Land: Denmark's Example*. The little kingdom has an evil-tempered climate and a sullen sky. But its rulers have taken the lead in agricultural reform, and with the happy result that, although it counts no very rich people among its population, Denmark has in a short period become—according to Mulhall's figures for 1896—the third country in Europe, and the fifth in the world, for average wealth. Our legislators might, with benefit to their country, turn the key in the front door of the Parliament Buildings for a session and spend the talking-period among the green, flat farms and the trim-kept villages of Denmark.

Notes

Anaemic Revolutions

This year's headlines:

- "The New Régime in Norway."
- "The New Régime in Turkey."
- "The New Régime in Morocco."
- "The New Régime in Persia."
- "The New Régime in Korea."
- "The New Régime in Portugal."

And yet they say revolutions are not made with rose-water! says the *London Star*.

Going to Palestine

Anton Lang, the peasant of the Bavarian Highlands who took the part of Christ with such impressiveness in the Passion Play at Oberammergau, is going to Palestine. According to the Berlin correspondent of the *Evening Standard*, a number of Americans who attended the production of the Passion Play have subscribed the necessary amount. Lang is said to be full of enthusiasm, and states that he will be realising the dream of his life in seeing with his own eyes Bethlehem and Jerusalem.

The Creator of 'Mr. Dooley'

Mr. Finley Peter Dunne has just issued yet another volume, entitled *Mr. Dooley Says*, which has, of course, been cordially welcomed. The *Milwaukee Catholic Citizen*, in its series of articles on 'Who's Who Among American Catholics,' gives the following sketch of the creator of 'Mr. Dooley':—In the World's Fair year notice began to be taken of some sketches running in the *Chicago Evening Post*, wherein one Mr. Dooley, represented to be an Irish saloon keeper, on the Archey road, discussed the manners and customs of his neighborhood. There was philosophy as well as humor in these sketches, and as they continued from month to month Chicago readers looked for them and enjoyed them. The author was Finley Peter Dunne. Born in Chicago July 10, 1867, a son of Peter and Ellen Dunne, he was educated in the Chicago public schools. In 1897 Mr. Dunne became the editor of the *Chicago Journal*, and in the following year he published the book which made him famous, *Mr. Dooley in Peace and in War*, with allusions to the then existing Spanish-American war. It is said that this book had a larger sale in London than in New York or Boston. Mr. Dunne's fame was wafted back from England, where his peculiar style of humor seemed to have made a singular hit.

For the last ten years Mr. Dunne has been a great favorite of the periodicals. He has been quoted in Congress and in Parliament. He has published a dozen books—*Mr. Dooley's Philosophy*, *Mr. Dooley's Opinions*, *Mr. Dooley's Observations*, etc., etc. He married Margaret Abbott in 1902, and later he drifted to a larger field, New York, where he is to-day a literary personage. Mr. Dunne has given no evidences of great piety in his Dooley papers, although they evince an understanding of the Irishman's respect for his Church. Mr. Dunne, we are advised, is a Catholic, and has a relative in the priesthood.

The Imperial Camera Company, Willis street, Wellington, reminds our readers that one of the most acceptable Christmas presents that can be made to a friend is a camera, which can be procured at any price from 6s to £25.

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Just over Bridge and opposite Drill Shed. Manufacturers and Importers of Every Description Headstones, Cross Monuments, etc., in Granite, Marble, and other stones.

DIOCESE OF DUNEDIN

The Rev. J. Tobin will be ordained to the priesthood on Sunday at Holy Cross College, Mosgiel.

The annual entertainment by the pupils of the Christian Brothers' School takes place on December 19.

The annual Communion of the members of the Hibernian Society takes place at St. Joseph's Cathedral on Sunday, December 18.

We understand that a cable message has been received in Auckland from the Right Rev. Dr. Cleary intimating that he will arrive in that city about January 11.

A meeting of the committee of management, stallholders, and all who assisted at the recent Operatic Festival will be held on Monday evening, when the balance sheet will be presented.

There was Exposition of the Blessed Sacrament at St. Joseph's Cathedral on Sunday from the last Mass until Vespers. In the evening there was the usual procession followed by Benediction of the Blessed Sacrament.

Rev. Father Collender (Surry Hills) and the Rev. Father O'Driscoll (Kogarah), of the archdiocese of Sydney, who had been on a holiday in New Zealand, were in Dunedin on Sunday, and left for Melbourne via the Bluff on Monday.

An entertainment will be given in St. Patrick's School Hall, South Dunedin, on Wednesday evening, December 14, by the students of St. Philomena's College. An excellent programme, consisting of musical items, vocal and instrumental, and an operetta, will be presented.

The following pupils of the Sisters of Mercy, South Dunedin, were successful at the examination held by Mr. Howard Hadley, examiner for the Associated Board of the Royal Academy and Royal College of Music, London:—Primary grade.—Piano, Ruby Gray, Cissie Anderson, Amy Dyer; violin, Ruby Gray. Elementary grade.—Marjorie Fahey (honors), Daisy Hall, Kathleen McDevitt. Lower division.—Isabella McDowall.

The following are the results of the practical examinations in music, Associated Board of the Royal Academy and Royal College of Music, London, held at St. Dominic's College, Dunedin, by Mr. Howard Hadley on November 25:—Advanced grade (singing).—Mary N. Paton, 130 (honors); Winifred I. Haveridge, 115. Higher division.—Renetta Rings, 133 (distinction); Vera Hannan, 132 (distinction); violin; Lavinia Peterson, 125. Lower division.—Jessie Sontag, 126. Elementary division.—Florence Fitzgerald, 137 (distinction); violin; Mura Braithwaite, 130 (distinction). Teresa Millar, 129; violin; Olga Pearce, 116. Primary division.—Violet Rule, 132 (distinction); Doris Ross, 127.

Oamaru

(From our own correspondent.)

December 6.

Mr. Howard Hadley, examiner to the Associated Board of the Royal Academy and Royal College of Music, conducted the practical examinations, with the following results:—Advanced piano.—Miss Aimee Piper (teacher Miss Cartwright), 130 honors. Lower Division piano.—Elsie Ramsay (Miss Cartwright), 124 pass. John Pringle (Miss Falconer), 120 pass. Cecil Munro (Miss Falconer), 121 pass. Lily Hall (Mrs. Hall), 104 pass. May Hall (Mrs. Hall), 100 pass. Primary Division piano.—Marjory Sutherland (Miss Falconer), 123 pass. Helen Allan (Miss Falconer), 124 pass. Fred Stevens (Miss Falconer), 110 pass. Margaret Taylor (Mrs. Hall), 108 pass. Maximum 150, required for honors 130, pass 100.

Invercargill

(From our own correspondent.)

December 5.

In connection with their annual 'break-up,' the pupils of St. Catherine's Convent will give a concert in His Majesty's Theatre on Thursday, 15th inst. The children have been diligently rehearsing for some time now, and very effective results are promised.

Last evening (Sunday) the Hibernian Band gave a concert from the Rotunda in the Post Office Square in aid of the fund for the benefit of the widow of the late Mr. J. Hunter, ferryman, Waiau River. The evening was very fine, and a large number of promenaders enjoyed the concert. A collection resulted in over £3 being added to the funds.

The following are the results of the practical examinations in music under the auspices of Trinity College, London, held at St. Catherine's Dominican College by Mr. Charles Schilsky on December 3:—Senior (advanced) division.—Grace E. Paton, 69. Intermediate division.—Winnie Anderson, 65; Mary Hyne, 61. Junior division.—Horatio Nelson, 87 (honors); Forbes Cameron, 80 (honors); Mavis Nisbet, 77; Rosie Shepherd, 75; Marie Lloyd (singing), 68. Preparatory division.—Mary Skiffington, 82; Clara Plank, 80; Frank Haigh, 77.

Presentation to Mother Mary Joseph Aubert WELLINGTON.

Long years of tireless effort for humanity's sake (says the *Dominion*) have exalted the name of the Rev. Mother Mary Joseph Aubert in the eyes of the community, and the public has not hesitated to express, many times and often, its appreciation of the reverend lady's devotion to her life's work. It was, however, reserved for her jubilee year to tender the Rev. Mother, publicly and wholeheartedly, the thanks of the country. Her philanthropy has not been confined to Wellington. In other centres the impress of her zeal in the cause of humanity is represented by enduring monuments in the shape of sanctuaries for the physically helpless and the orphans, and the congratulations and testimonials of her jubilee came from all parts of New Zealand. At the Town Hall on Saturday evening the Rev. Mother was publicly honored in the presence of his Excellency the Governor (Lord Islington).

The Rev. H. Van Staveren presided, and there were also present, in addition to those in attendance upon the Governor—Captain Hamilton and Mr. Kerr-Clark—His Grace Archbishop Redwood, Lady Ward, Mrs. J. G. Findlay, Mrs. Reyland, Mrs. T. G. McCarthy, Mrs. Van Staveren, Mrs. Grace, the Rev. J. K. Elliott and Mrs. Elliott, Mr. Martin Kennedy, and Dr. A. W. Izard.

A very good concert programme was arranged for the occasion, and highly appreciated by the audience, which exacted encores from each of the various contributors. Mr. D. A. Kenny contributed two excellent items on the grand organ. Mr. Ernest Parkes, who was in very fine voice, sang 'Oberon' in the best bravura style, his item being one of the features of the concert. Miss Eileen Ward gave a charming rendition of Mascaroni's 'Ave Maria,' the effect being much enhanced by the violin obbligato, which was played by Miss Ruby McDonald. Mrs. Sutcliffe, who gave three recitations, was very successful, the last two of the series—'The three ages' and 'Red roses'—being particularly enjoyable. Miss R. Van Staveren sang very successfully 'Dear heart,' and Miss L. Van Staveren contributed a recitation with equal success. A notable contribution to the programme was Mr. F. R. Johnston's cello solo, 'Serenata' (Moskowski). Other numbers included songs by Mr. James Jago (of the Dunedin Liedertafel), Mr. J. A. Doherty ('The bandolero'), and humorous items by Messrs. James Dykes and A. W. Newton. Miss H. Montague and Mr. Kenny played the accompaniments.

On the arrival of the vice-regal party, during the interval, the Rev. Mother, who was greeted with a prolonged burst of applause, was escorted to a place of honor on the platform. The Rev. H. Van Staveren apologised for the unavoidable absence of the Cabinet Ministers, and went on to say that they had met for the purpose of showing their gratitude to one whose heart was filled with pity for those who were unable to look after themselves. The Rev. Mother had just completed fifty years of service in the care of humanity, and it was appropriate now that her great work should be thus publicly acknowledged.

His Excellency said that he was called upon to take part in a very pleasing and gratifying ceremony. This public testimony to the Rev. Mother was representative of all classes, all creeds, and denominations. On behalf of the gathering, and of the many thousands elsewhere in New Zealand—for the audience represented but a microcosm of the Rev. Mother's admirers—he was asked to present a gift in token of respect and admiration for such splendid services in the cause of philanthropy and for a work which was a monument of sustained energy in the cause of human solicitude and disinterested devotion. Since 1860, a period almost synchronising with the country's development, she had labored tirelessly with no discrimination of creed. In Wellington, Auckland, Wanganui, and Hawke's Bay she had established homes for incurables and foundlings and throughout with characteristic modesty. He had come in personal contact with many inspiring social workers in the Old Country, and the life and work of the Rev. Mother seemed to him to present a striking parallel to that of General Booth. He wished the Rev. Mother many years of life wherein to extend and increase her philanthropic efforts and magnificent work. As an expression of the universal goodwill and gratitude with which she was regarded he now handed her a cheque for over £2000.

Dr. Izard responded on behalf of the Rev. Mother, whom he styled the 'Grand Old Lady' of New Zealand—her parish in the walk of humanity. The Rev. Mother, he said, wished him to say that she was very fully conscious of the share that the people themselves had taken in her work by their co-operation and practical sympathy. She wished also to say that the money which had been so kindly presented to her that evening would be devoted to a convalescent home, to be known as the 'Jubilee Home,' for convalescent children.

During the day an active collecting campaign was carried out at street corners and in the hotels by a company of ladies organised by Mrs. T. G. McCarthy, Mrs. Reyland, and Mrs. Butler, the total amount raised being £221 14s 6d. Mrs. McCarthy's trophy for the largest individual collection was awarded to Miss Lorraine; Mrs. Butler's for the next largest collection was awarded to Miss Davis.

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Christchurch

OBITUARY

MRS. JAMES FAHEY, TUAPEKA WEST.

Quite a gloom was cast over the Tuapeka district when the news of the unexpected death of Mrs. James Fahey became known on Friday morning, November 25. The deceased had been in delicate health for the last three months, but during the last month hopes of her ultimate recovery were entertained by her friends, and it came as a great shock to them when she passed away so suddenly. The deceased was a native of County Limerick, Ireland, and had just entered on her 53rd year. She was noted throughout the district for her hospitality and charity to every deserving cause. She leaves a husband, four sons, and one daughter, all grown up, to mourn the loss of an affectionate wife and mother, and to whom the sympathy of the district is extended. Very Rev. Mgr. O'Leary officiated at the graveside, and the funeral cortege was one of the largest seen in the district.—R.I.P.

MR. WILLIAM RODGERS, CHRISTCHURCH.

There passed away on last Wednesday night (writes our Christchurch correspondent), at the age of seventy-seven years, one of the most devoted and highly respected old Catholic residents of Christchurch in the person of Mr. William Rodgers. The late Mr. Rodgers, whose wife predeceased him by eleven years, was a native of Belfast, Ireland, and came to New Zealand thirty-three years ago. Arriving first at Wellington in 1877, he for a year followed there his trade of a builder. Coming subsequently to Christchurch, he joined the Railway service in the office of the foreman of works, a position he held continuously for a period of twenty-seven years, until superannuated a few years ago, with his headquarters in Christchurch, where, with the exception of nine years in Timaru, he had resided. The late Mr. Rodgers was a stalwart Irishman, one who dearly loved his native land, in the aspirations of which he was always deeply interested. Always a devoted member of the Cathedral congregation, he, as long as he was able, was ever zealous in promoting and aiding in every good work of pressing need or aiming at religious advancement. Four sons and two daughters, all married, and their descendants are living examples of Catholic citizenship redounding to the credit of the deceased. At the time of his death the late Mr. Rodgers had been residing at the residence of his daughter, Mrs. D. Mahar, Sheffield, and in his brief illness was attended by the Rev. Father Fanning, S.M., of Darfield, and passed away fortified by all the last rites of the Church. On Thursday evening the remains were brought to Christchurch, and on Friday morning the Rev. Father McDonnell celebrated Requiem Mass, and afterwards officiated at the graveside in the Linwood Cemetery. His Lordship the Bishop gave the absolution in the Cathedral prior to the funeral.—R.I.P.

WEDDING BELLS

O'BRIEN—HAYES.

A very pretty wedding took place on November 3, at St. Peter and Paul's Church, Lower Hutt, the contracting parties being Mr. C. J. O'Brien, of the Post and Telegraph Department, and Miss Nora May Hayes, youngest daughter of Mr. John Hayes, of Alicetown. The ceremony was performed by Rev. Father Walsh. The bride, who was given away by her father, was attired in a handsome heliotrope costume, and wore the usual veil and wreath of orange blossoms. She was attended by her sister, Miss Nellie Hayes. Mr. Fred Silva was best man. After the ceremony the newly wedded couple, accompanied by a great number of friends, adjourned to the residence of the bride's parents, where the wedding breakfast was served. The usual toasts were duly honored, after which the bride and bridegroom left for Christchurch, where the honeymoon is being spent. Mr. and Mrs. O'Brien were the recipients of a large number of valuable presents testifying to the esteem in which they are held, included in the number being a set of carvers from the members of the Hutt church choir and a massive sideboard from the Hutt branch of the Hibernian Society, of which Mr. O'Brien is secretary.

VENNING—TAYLOR.

A very pretty wedding (writes a correspondent) was celebrated at St. John's Church, Parnell, Auckland, on Thursday, November 24, when Miss Constance (Cossie) Taylor, only daughter of Mr. T. M. Taylor, late Receiver of Land Revenues, Auckland, was married to Mr. Frank T. Venning, seventh son of Mr. John Venning, of Timaru. The bride, who was given away by her father, looked charming in a gown of crepe ninon over white satin, beautifully trimmed with point lace. She wore a lovely bridal veil and a wreath of orange blossoms, and carried a beautiful shower bouquet. Miss Daphne Cobourne, who was bridesmaid, wore a gold chain and pendant, the gift of the bridegroom. Mr. Clarence Cobourne was best man. Rev. Father Venning, S.M. (brother of the bridegroom), cele-

brated the Nuptial Mass. Rev. Father Patterson presided at the organ. The wedding breakfast took place at the residence of the bride's parents, 'Muriwai,' Stratford street, Parnell. The wedding presents were numerous, handsome, and useful, and included a number of cheques. After spending a few days at Te Aroha, the young couple proceed to Wellington, where their future home is to be.

Timaru

(From our own correspondent.)

December 6.

On Sunday last 27 boys and 18 girls of the parish made their First Communion. The children had been prepared for the great event by their teachers, and the customary three days' retreat was preached by the Rev. Father Murphy. Rev. Father Tjibman celebrated the 9 o'clock Mass, at which the children received and the church was thronged to excess by a large congregation. The celebrant gave an appropriate address, and the music was most suitable to the occasion, the organ being presided over by Mrs. G. Atkinson. The breakfast, kindly provided by the ladies of the parish, was laid in the girls' school. Rev. Brother Egbert presided, and the proceedings partook of the jovous character that the occasion demanded. Another large congregation filled the church at the evening service. Rev. Father Smyth delivered an impressive sermon on the Blessed Eucharist, and the children renewed their baptismal vows and took a temperance pledge till their twenty-first year. The singing of the adult choir, led by Mrs. J. G. Venning, was excellent. Miss Eileen Donnelly presided at the organ.

Nelson

(From our own correspondent.)

November 29.

The usual fortnightly meeting of St. Mary's Conference of St. Vincent de Paul Society was held at the presbytery on November 24, V.P. Bro. M. J. Levy being in the chair. The resignation of the secretary (Bro. Sullivan) was received, as he had left for Auckland. Bro. Sullivan's resignation was accepted with sincere regret by the members, as he had always taken a keen interest in the work of the society. Bro. Ivor Armstrong was elected secretary. The society is steadily increasing in numbers, new members being received at nearly every meeting held.

Waiuku

(From an occasional correspondent.)

On last Sunday night a most successful series of missions in the wide district represented by the parishes of Pukekohe and Waiuku was brought to a close. Very Rev. Father Gilmartin, C.S.S.R., who has conducted the mission, preached the closing sermon—an eloquent and eminently practical exhortation to perseverance. The rev. preacher said that this mission, amongst the most successful he had ever conducted, had brought him many consolations, particularly in the great sacrifices made by the people, the difficulties they had overcome, the distances they had travelled in order to attend the mission exercises so regularly. But, using the words of St. Paul, he felt certain that God Who had begun the good work in them now would perfect it unto the end and bless them even in this world for what they had done during the past few weeks to promote His greater honor and glory.

Right Rev. Mgr. Gillan, V.G., Adm. of the diocese, who with the Rev. Father Brennan (St. Benedict's) and Rev. Father MacMillan had motored through for the close of the mission, also spoke to the congregation, and on behalf of Father MacMillan and Father Williams, as well as the people, returned grateful thanks to Father Gilmartin for his self-sacrificing labors amongst them—labors which he was sure would bear permanent fruit in this, the newest parish of the diocese. Monsignor Gillan also referred to the new presbytery, exhorting his hearers to activity in carrying the work to a speedy and successful conclusion, and to the new church at Awbitu.

The mission began seven weeks ago at Pukekohe, after which it was continued at Patumohoe, Makatu, and Ararimu, opening at Pockington in Waiuku parish on November 6. Then came Waipipi, Waiuku, and finally Awbitu. As a result of Father Gilmartin's exhortations the congregation in the latter place have taken in hand the erection of a new church on the site donated some time ago by the late Mr. Evans at Awbitu Central. The church is to be a memorial in the district to the late Dr. McDonald, who, during and subsequent to the war, labored amongst the Catholics of this part of the diocese, and whose memory is still cherished by people of every denomination who knew him. Father Gilmartin, amid the affectionate 'God speeds' of the people, left by the Main Trunk for Wellington on Friday night, and will return for the Christmas retreats at Auckland.

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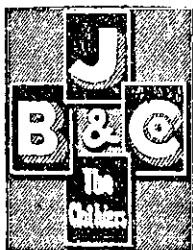
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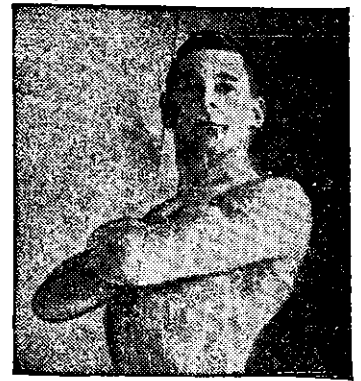
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Irish News

ANTRIM—A Necessary Institution

The Bishop of Down and Connor opened in Belfast on October 10 a Catholic Men's Home, intended to accommodate Catholic workmen visiting the city in search of work. The local Council of the St. Vincent de Paul Society will take over the management of the Home.

CAVAN—Ireland's Trade

Speaking at Bailieborough, Cavan, on October 16, Mr. John Dillon, M.P., said that the Department of Agriculture published recently a statement to show that the trade of Ireland had enormously increased. And so it has. Since we killed landlordism the improvement is manifest, and I should be the last to encourage grumblers, who say that the country is decaying. It is not, it is improving. But there is the other extreme in the figures that represent Ireland as one of the most prosperous countries in the world—£12 a head exports and imports. As if the exports and imports were a safe test of its prosperity. If the population of this country had been reduced by half a million, and the country turned into a grazing ranch, and all the butter exported to England to be used, you could raise the trade to almost any figure you liked, and the country might be at the same time on the verge of ruin. These figures are deceptive, and to tell me that because the trade has gone up by so many pounds per head that it is to be compared to the trade and prosperity of Scotland or Belgium or Holland, is an absurd and preposterous proposition. I allude to this to warn you to be on your guard against these loosely-worded and ill-thought-out propositions. We hear a great deal now and will hear a great deal more before long that Ireland is now run at a loss to the British Empire. Last year Ireland, according to the Treasury figures, cost the Imperial Treasury two millions more than we paid. That was owing to temporary circumstances. As long as she was making anything out of the country it was hard to make her let go her hold of it. The figures presented are used as an argument against Home Rule. In my view they are the strongest argument in favor of it. As a result of a hundred years of English government we to-day are the most heavily taxed in proportion to our resources, and yet the country is run at a loss. But education is starved, drainage reported by Royal Commissions as vital to the improvement of the country, has yet to be dealt with, the railway question and local taxation grants all require treatment and money. Compare that with the condition of Belgium, Holland, Denmark, and Sweden. There the taxes are lighter, there all the great services of the State, education, railways, are all amply attended to and all these countries can spend large sums on their navies and armies, and all these circumstances point to a strong argument in favor of Home Rule.

DUBLIN—Objection to Taxi-cabs

The Dublin County Council on October 13 adopted a resolution protesting against the introduction of taxi-cabs in the Metropolis. A similar protest has been registered by the County Dublin Farmers Association and by other public bodies. At the County Council meeting also, a resolution was passed calling upon the Commissioner of the D.M.P. and the Inspector-General of the R.I.C. to take more energetic measures to prevent fast driving on the roads under the Council's control. Several members spoke strongly regarding the manner in which the drivers of motor-cars misused their privileges.

A Denial

Rev. Dr. Delaney, S.J., in a letter to the Dublin papers, denies the statement that the Jesuits in Ireland lately received bequests amounting to £75,000. He says that bequests had been made worth at present about £10,000 and ultimately promising about £30,000, which the Irish Jesuits propose to devote to establishing in Dublin a collegiate residence for students coming from Irish provincial districts to study in Dublin for professional careers.

Catholic Truth Conference

Fittingly opened by a message of good cheer and a blessing from the great Pontiff in Rome, the eighth Conference of the Catholic Truth Society of Ireland was formally inaugurated (says the *Irish News*) by the Bishop of Raphoe with one of those brilliant addresses that live in the memories and the hearts of those who hear or read them. The patriot-prelate chose for his 'subject' a topic which gave him ample opportunities of dealing trenchantly and incisively with matters of urgent and vital import to Christian people the world over. Knowledge must be based on Truth; but the permanence of Catholic Truth as an inspiration and a power over men's minds and souls must very largely depend upon the depth and solidity of Catholic knowledge regarding the essential truths of the Faith of Christ.

Workhouses Condemned

Mr. George Bernard Shaw delivered a lecture recently in Dublin when he dealt with the Poor Law System and

Destitution in Ireland. There was humor and 'straight talk' in what he said. 'I have spent,' he said, 'some of this afternoon in a workhouse. Possibly later on I may go for a longer period. But I hope it will not be in an Irish workhouse. There are terrible things in connection with Irish workhouses. In the first place you have too many of them. If there is one thing every sensible and humane person has known it is that no child should ever be in a workhouse under any circumstances. You have to-day 8000 children in the workhouses of Ireland.' That, he said, is a pretty large item of civic crime. The workhouse is a place where children should never be. He did not want to appeal to their sentimentality, but to their economic sense, and if he could arouse that he would have no difficulty in putting them in the right frame of mind with regard to poverty, and that is that poverty is a crime—except that it is not the crime of the people who are poor; it is the crime of all of us who allow people to be poor. Poverty is a preventable crime of society.

KING'S COUNTY—Over the Century

The Rev. Thomas Derwin, whose death took place in his native parish of Lusmagh on October 13, had a varied missionary career, and is credited with being over one hundred years of age. He began his labors as a primary teacher in his native parish, and after fifteen years' teaching emigrated to America, where he studied for the priesthood, and was ordained in Kansas. During the Civil War he was chaplain to the Southern Forces, had many hair-breadth escapes, and was imprisoned on more than one occasion. Some time later he returned to his native land and joined the Mission in Scotland, and after years of arduous missionary work in that country he was appointed to the pastorate of Barnsmouth, in Wales, from which position he retired some nine or ten years ago and went to reside in his native parish, in the chapel grounds of which he was interred. Up to a few days before his demise he enjoyed the best of health and spirits. He was a staunch Home Ruler, and during his vast travels never lost an opportunity to plead the cause of the land of his birth. At the Solemn Requiem High Mass there was a large attendance of clergymen.

MAYO—A Generous Land Owner

After the severe floods of early autumn Lady Palmer visited several portions of her extensive estate, portions of which are situated in West, North, and East Mayo, and which have been recently offered for sale to the Congested Districts Board. Realising the enormous damage done to the poor tenants in low-lying districts, whose crops, both hay, oats, and potatoes, have been practically destroyed by the phenomenal floods, Lady Palmer, with her usual kindness, made personal inquiries as to the probable total loss sustained by the tenants. As a result she has now, through her agent, made money grants out of her compassionate purse amounting to close on £1000 to those tenants who have been most severely hit. Lady Palmer's kindly act is, needless to say, much appreciated, not only by the tenants but the general public.

TIPPERARY—Action for Damages

At Nenagh Quarter Sessions on October 13, before County Court Judge Moore, Miss Elizabeth Williams, Cloughjordan, sued the G.S. and W. Railway Co. for £50 damages for injuries sustained in the Roscrea train collision on July 19 last. Mr. O'Brien, in opening the case, said everyone was familiar with the circumstances of the smash. His client had the misfortune to be on the runaway train. He would not say she received serious injuries, but he did say the consequences were very unpleasant. This lady at first did not think she was so seriously injured as turned out later on to be the case. She instituted the proceedings in the County Court because she believed the amount of damages (£50) which she could get would be sufficient to compensate her for the injuries received. When the lady made her claim to the Railway Company, that great public Corporation had the effrontery to offer £1. In the course of her evidence Miss Williams said that when the trains collided she was thrown from one end of the carriage to the other. The jury awarded the plaintiff £40 damages.

TYRONE—Political Parties

The Unionists in North Tyrone claim to have improved their position at the recent Revision Courts by 33 votes. The Liberal majority in North Tyrone at last election was 102. In the year 1907 it was only 7, in the year 1906 it was but 9, and in 1900 it was 55.

WATERFORD—A Well-known Citizen

The death has occurred at his residence, Swiss Cottage, Newtown, of a respected citizen in the person of Mr. John Fanning. The deceased, who was seventy years of age, had been ailing for some months past. For close on half a century he had been identified with the business life of the city.

GENERAL

Emigration Statistics

Last year the emigrants from Ireland numbered 28,676; during the first nine months of this year 27,589 persons left the country, and there can hardly be any doubt

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that the full exodus in 1910 will be largely in excess of that of 1909. In September there were 4530 emigrants, an increase of 787, as compared with 1909. Ulster furnished more than any other province—about one-third of the whole number. Canada attracted 438 persons during September; 3820 were bound for the United States, and of these 1063 had their passages paid for in America. But for this bounty the tide would certainly be checked. Up to the present, 6388 passages have been paid for.

Queenstown as a Port of Call

The members of the All-Ireland deputation who have been approaching the United States Postmaster-General to use his influence to induce the Cunard Company to resume the Queenstown call with the Mauretania and Lusitania on the east-bound passages, arrived at Queenstown from New York on October 15. The hon. secretary of the committee stated that the result of the mission was highly satisfactory. They were cordially received by the American Postmaster-General and Assistant Postmaster-General, who gave them a sympathetic hearing. The latter declared the arguments of the deputation regarding the acceleration of the Irish, Scotch, and North of England mails by the Queenstown route impressed them, and they would make representations to the company.

School Building Funds

Canon McCartan, P.P., of Donaghmore, in a letter to the *Freeman's Journal*, complains that the grants made by the Government towards the building of schools in Ireland are so poor as to result in the starving of national education in the country. The Canon quotes the comparative figures of Government grants for the two countries—England, 7s 10½d; Ireland, 6s 5½d; adding that in England the grant has increased during the last seven years by 43 per cent., in Scotland by 51 per cent., while in Ireland the increase is only 1½ per cent. He urges the Irish Party to take the matter up and agitate for redress. And as one step towards that end he is securing the interests of the Central Council of the Catholic Managers' Association in the matter. It is to be discussed at a meeting of that body in Dublin this week.

Ireland's Demand Defined

Mr. John Redmond's opponents have sought to arouse prejudice against him and the Irish Party in Ireland by representing that in an interview with the New York correspondent of the *Daily Express* he whittled down the Home Rule demand to a claim for a system of devolution. Mr. Dillon, in his speech on October 23, and Mr. Redmond himself in a telegram to the United Irish League in Dublin, and in an interview given to a journalist at Chicago, have disposed of that contention. The Home Rule claim is the same to-day as it was last year and ten years ago. There is no change (remarks the *Catholic Times*). Mr. Redmond would be the last man to abandon the path pursued by his predecessors, or to ask for less than a great British Premier, Mr. W. E. Gladstone, was ready to grant; and, moreover, he knows full well that the Irish people would not be content with anything less than their rights. But let it not be imagined that either Mr. Redmond or the Irish people deem the satisfaction or their claim incompatible with the concession of local autonomy to the people of England and Scotland and Wales. On the contrary, provided their own case be dealt with satisfactorily, they would heartily rejoice if through the common counsels of Liberal and Conservative leaders British statesmanship brought forth a broad measure of the kind which, by extending the power of the masses in the management of their own affairs, would ensure further democratic progress and make for the future safety of the Empire.

Envoy of the Gaelic League

The Rev. Michael O'Flanagan, B.D., got an enthusiastic send-off from the people of Dublin on October 15, when he left Kingsbridge for Queenstown, en route for America, whither he goes to expound the ideals of an Irish-speaking Ireland to the people of that great land. At the railway station an enormous crowd gathered some time before the departure of the train, and speeches brimful of hope for the success of the mission were delivered by the envoy himself and by Dr. Douglas Hyde. Among the letters read was one from the Right Rev. Dr. Clancy, Bishop of Elphin, to Father O'Flanagan, in the course of which his Lordship said: 'Our people throughout the world derive their intellectual and social influence largely from ideals, and the one which you have been chosen to expound will not prove the least effective in maintaining the status of our country as a land of regenerating forces among modern nations. Your splendid success as a lecturer in support of the industrial regeneration of Ireland is the best assurance that the confidence of the leaders of the Gaelic Revival in Ireland has not been misplaced in selecting you for your present important mission.'

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People We Hear About

Ad multos annos to the Archbishop, who celebrates his 64th birthday on November 19 (says the *Adelaide Southern Cross*). His Grace was born in Kilkenny in 1846, was ordained priest in 1869, and consecrated first Bishop of Port Augusta on May 1, 1888, and was translated to the archdiocese of Adelaide on January 5, 1895.

Mr. G. B. Shaw, who lectured recently in the Irish Metropolis, is a Dublin man, and was born in that city in 1856. He is the only son of the late George Carr Shaw, a Civil Servant; and his mother is a Carlow lady, from whom he is said to derive his most striking characteristics. 'Her tastes were an anticipation of those of the comparatively freer woman of to-day, with a complete indifference to public opinion'—which her son has certainly inherited.

The Canadian papers have been full of 'the man from Ireland'—his Eminence Cardinal Logue. On October 1, the Cardinal, to use the latest age-standard in Ireland, qualified for an old-age pension. It is interesting to read what was said of him when a student at Maynooth. 'A lively boy,' wrote Dr. Dargan, his first professor and his life-long friend—a fervent student, too, in those Spartan days of seven or eight years' continuous college course, unbroken by a single 'glimpse of home, that would be reckoned *Siberian exile by the Maynooth man of to-day*.'

Mlle. Marguerite Charpentier, who is at present delighting London audiences at the Coliseum with her singing of Cossack songs, has Irish blood in her veins, although she comes all the way from Russia. She inherits her musical talent from her great-grandfather, John Field, the gifted composer, son of a violinist employed in a theatre in Dublin. Field, who was born in Dublin in 1782, went to St. Petersburg, where he lived by performing and writing music before settling down in Moscow. He wrote some fine nocturnes and sonatas. His great-granddaughter made her musical debut at the age of eight before a Moscow audience. She sings tuneful folk songs of Russia with great sweetness.

Mr. T. P. O'Connor, M.P., writing in *T.P.'s Weekly*, gives the following pen-picture of the late Cardinal Vaughan:—'With his tall stature, his magnificent face, his splendid carriage, his proud expression, which seemed in such harmony with the high aquiline nose, he looked the very embodiment of the haughty, if not even arrogant, prelate. He looked as if he had walked out of the picture gallery of the Vatican and the Middle Ages, and as if he reproduced in the nineteenth century the pride, the power, and the prerogatives of the great ecclesiastics who, like Anselm or a Beckett, fought against all the omnipotence of emperors and kings, and never yielded an inch except in death. And then you take up this book (his life by Mr. Sneed-Cox), you read the diaries, you get little bits of conversation, and you find that this was all an illusion of your eye, your lack of knowledge of the real man. Instead of pride you find humility, instead of the self-sufficing consciousness of an arrogant nature and a great position, you find yourself in the presence of a tortured soul, etc.'

An exceptionally interesting article, 'Punch and Pontiffs,' by Sir F. C. Burnand, for a quarter of a century editor of the great comic paper, appears in the October number of the *Dublin Review*. He points out that in the early days of Pius IX., *Punch* regarded the Pope, not as the successor of St. Peter, but as King of the Papal States, and as 'in all Europe the only liberal monarch.' He recalls that Richard Doyle, the famous Irish artist, showed Pope Pius IX. spearing the double-headed Austrian eagle. In the ninth volume, he says, *Punch* suffered from a most virulent attack of anti-Roman fever. Undoubtedly, says Sir Francis, Doyle did what was right in resigning his position on *Punch*, but he adds that it was a matter of regret that Doyle did not at once interview Mark Lemon, the editor, and explain why Douglas Jerrold's treatment of the most Holy Mystery of the Catholic Faith was so blasphemous as to alienate the Catholic supporters of the paper and a considerable number of best-informed Protestants. Thackeray, he was assured of the fact from his own life, would have used his best endeavors with Mark Lemon to prevent Doyle's departure. Sir F. C. Burnand makes references to *Punch's* anti-Popery wrath. He recalls that when he joined the staff he was the only Catholic on it. He mentions that once, by explaining to Tenniel the real meaning of the symbolism of the Keys, he prevented a pictorial misrepresentation. During Sir Francis' editorship of *Punch* there was only one cartoon of a Pope. This was by Sambourne of Leo XIII. exchanging congratulations with Queen Victoria on her Jubilee, which coincided with the Episcopal Jubilee of his Holiness.

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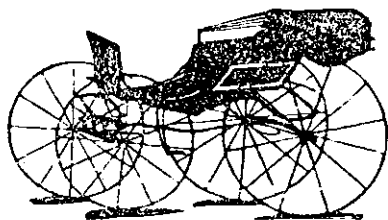
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PUBLICATIONS

From Messrs. Louis Gille and Co., Sydney, we have received *Mysticism: Its True Nature and Value*, with a translation of the 'Mystical Theology' of Dionysius and of the Letters to Caius and Dorotheus, by the Rev. A. B. Sharpe, M.A. The author begins by defining Mysticism as the final outcome of a congenital desire for knowledge which appears in all animate creatures. Knowledge, he says, is of two kinds—abstract and concrete, or experimental and theoretical. These two kinds of knowledge go hand in hand; the theoretical in the last resort depends on the experimental. There is a point at which the experimental test ceases to be possible, and that point is fixed by the limit of our senses, but these take us only a very short distance into the nature of things. The style of the book is admirable, the subject being treated in a most comprehensive and lucid manner. It is, however, a work more for the scholar than for the general reader, and by those who can follow the author's convincing arguments the book will be highly prized as an able exposition of the subject. Sydney: Louis Gille and Co.; pp. 233; cloth; price 5s.

Within the Soul: Helps in the Spiritual Life, is the title of a book of instructive essays by the Rev. Father Watson, S.J. The contents of this book are as varied as they are admirable, and have all for their object the advancement of the Kingdom of God, the propagation of the Faith, and strengthening the spiritual fervor of the reader. In the first essay Father Watson tells us that 'every man owns a castle, into which none but himself can enter. There he lives a solitary life, for, though many friends are his, and a multitude of acquaintances, he is as much alone as if he dwelt in a desert. The castle nobody can enter to discover its secrets and view the arrangement of its interior, and it is beyond the power of every man himself to enable anyone to pass its threshold.' Among the subjects dealt with briefly and succinctly are 'God and Man,' 'True Adoration,' 'Prayer,' 'Life and Happiness,' 'Purity of Heart,' 'Our Lady the Ideal Woman,' 'When the Soul is Sad,' 'Supernatural Hope,' 'Remember thy last end,' etc. There are chapters also on such subjects as serenity of character, self-sacrifice, vocations, thoughts about conversation, the old year and the new, and Christian manhood. In the essay dealing with 'The tongue,' Father Watson has this to say: 'Many evils spring from unrestrained indulgence in talk, and we ought to make generous efforts to curb too great a desire to indulge in gossip. Useless chatting offers an enticement to gratify a curiosity which, if we are wise, we should rather mortify than yield to. How restless and greedy is such curiosity, especially in all that concerns the public and private life of our neighbors! What loss of time it entails, even in the case of Catholics who declare that they have no leisure for daily Mass, or visits to the Blessed Sacrament, or works of charity, and yet they spend hours and hours in frivolous chatter. Then what rash judgments are formed, how unsparing is the criticism of other people, by which the character is so often injured, and what loss of friendship, what quarrels are not seldom the unhappy result.' The foregoing extracts will give our readers a very good idea of the valuable moral lessons inculcated in the work which has the imprimatur of his Grace the Archbishop of Melbourne. Melbourne: William P. Lenihan; cloth, pp. 224; price 2s 9d, post free.

The latest pamphlets issued by the Australian Catholic Truth Society are entitled *Roses and Rosaries and Other Tales*, by Miriam Agatha, and *The Superior Excellence of the Catholic Religion*, by the Rev. M. H. MacInerney, O.P. The first-mentioned is made up of five short tales, which will be most acceptable to young people. Father MacInerney takes for the basis of his pamphlet the admissions of Mr. Malleck, the well-known writer, philosopher, sociologist, and keen and observant critic. The admissions are contained in the closing chapters in the volume entitled *Is Life Worth Living?* Mr. Malleck (as quoted by Father MacInerney) admits that Catholicism is 'the oldest, the most legitimate, the most coherent form' of Christianity. And again: 'The Catholic Church is the only historical religion that can conceivably thus adapt itself to the wants of the present day, without virtually ceasing to be itself. It is the only religion that can keep its identity without losing its life, and keeping its life without losing its identity, that can enlarge its teachings without changing them; that can always be the same, and yet be always developing.'

We have received from Messrs. M. H. Gill and Son *On the Priesthood: A Treatise in Six Books*, by St. John Chrysostom, translated by the Rev. Patrick Boyle, C.M., of the Irish College, Paris. Eminent writers (says Father Boyle) have treated of the dignity, the duties, and responsibility of the priesthood, but none has written on the subject with greater eloquence or greater unction than St. John Chrysostom. 'His treatise on the priesthood has ever been regarded as the most finished work of the greatest of Christian orators. The treatise is written in the form of a dialogue, a form which the Fathers of the Church made use of in the discussion of questions of Christian philosophy and Christian perfection. The personages in the dialogue are Chrysostom and Basil. The occasion of the dialogue, as set forth in the first book of the treatise, was the con-

secration of Basil and the escape of Chrysostom from the episcopal dignity.' Useful as a work of spiritual instruction, the treatise is also a valuable testimony to the faith and discipline of the Church in the fourth century. The teaching of St. Chrysostom regarding Baptism, Penance, the Real Presence and the Sacrifice of the Mass, Extreme Unction, Viaticum, Holy Orders, and the dignity of the priesthood is the teaching of the Catholic Church at the present day. The treatise has therefore a historical and doctrinal as well as a spiritual value. Dublin: M. H. Gill and Son, Ltd.; cloth, pp. 131.

The readers of the *Austral Light* who followed with profit and pleasure the Rev. J. J. Malone's fascinating account of his travels in the East, especially in Egypt and the Holy Land, will be especially pleased to hear that at the request of his many friends he has published these papers in book form under the very happily chosen title, *The Purple East*. The book from beginning to end holds the attention of the reader, and so realistic is the author's descriptive style that one feels as if he were looking on the scenes so graphically described, and listening to the word-painting of the writer. His Grace the Archbishop of Melbourne was one of those who suggested to Father Malone the idea of publishing in book form his contributions to the *Austral Light*, and this of itself would be a sufficient guarantee of the excellence of the work. His Grace has written a 'Foreword' to the volume, in the course of which he pays due credit to the author's qualification for what was to him a labor of love. The most casual reader of Father Malone's volume (says his Grace) cannot fail to observe how the supernatural manifests itself on every page, from the morning his boat anchored at Jaffa till, a month later, in the same water, he is lost in admiration at the simple faith of the Russian peasant prostrating himself on the deck in reverence to the land of his Saviour. It is the possession of this gift in realising the supernatural which distinguishes *The Purple East* from the ordinary guide-book, no matter how fully and accurately written, and saves it from blemishes which often mar books of travel when a sacred subject is introduced. . . . *The Purple East* needs no commendation or external aid; there is stored within itself sufficient motor power to carry its ideas over an ample field, and thus reward the labors bestowed on its composition. The traveller preparing for the East cannot select a more charming companion, and those denied that privilege will find in its pages an admirable substitute. There are several full-page illustrations of scenes in Ceylon, Egypt, and Palestine in the volume. Apart altogether from its literary style, the book is a storehouse of information regarding Egypt and Palestine, and this information is given in a manner which cannot fail to interest the reader and broaden his views. Melbourne: W. P. Lenihan; cloth, pp. xiv., 474; price 4s, post free.

Greymouth

(From our own correspondent.)

November 30.

The Rev. Father McDonnell, S.M., of Taradale, Hawke's Bay, paid a brief visit to his native town last week, and received a hearty welcome from his many friends.

The Rev. Fathers O'Driscoll and Coliender, of Sydney, are at present visiting the Coast. They intend going south to Hokitika, where Father Coliender has relatives residing.

I regret to have to record the death of Mr. James Linn, one of our most respected parishioners. Deceased was 49 years of age, and a native of Limerick. For many years he successfully conducted a livery stable here, until a few years ago, when he was appointed custodian of the Municipal Chambers, the duties of which he faithfully discharged till his death. To his sorrowing widow the sympathy of all the parishioners is extended.—R.I.P.

A concert was held at Brunner on Monday evening for the purpose of raising funds for church repairs. A splendid programme was submitted, several prominent performers journeying from Greymouth to give assistance. The concert was a great success financially, the proceeds, together with a sum already subscribed, enabling the necessary repairs to be carried out immediately. The local clergy desire to thank all those who in any way contributed towards the success of the entertainment.

A very sad death occurred here last Sunday, when Mr. John Frank, only son of Mr. George Frank, passed away. Deceased, who was only 24 years of age, had received a very slight skin abrasion, which developed into blood-poisoning, which proved fatal. The funeral, which took place on Tuesday, was one of the largest and most representative seen here for some time. Very Rev. Dean Carew conducted the services at the church and graveside. The greatest sympathy is felt for the bereaved parents in their sad loss.—R.I.P.

Messrs. R. E. Tingey and Co., Wellington, and also at Wanganui, Palmerston North, Marton, etc., call attention to their stock of art wall papers, window glass and lead-lights, pictures and picture frames, artists' materials and sundries, etc. This firm holds a very large and varied stock, and patrons are sure to meet with every attention....

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The Catholic World

CANADA—Montreal Catholics Protest

Twenty thousand people gathered in the Champ de Mars, Montreal, on Sunday night, October 16, to listen to speeches of protest against the reported remarks of Signor Nathan, Mayor of Rome, on September 20. Archbishop Bruchesi presided, and a telegram was sent to the Pope from the Catholic population of Montreal.

ENGLAND—Exiled Portuguese Religious

A large farmhouse called Staple Oak, near Clitheroe, and close by Stonyhurst College, is being prepared for the reception of refugee nuns from Portugal. The property belongs to the Townsley family.

Death of a Vicar-General

Mgr. Provost Beesly, Vicar-General of the diocese of Salford, died on October 18, after an illness of some duration. A native of Liverpool, he was educated at the Jesuit College there, and afterwards at Ushaw. Ordained in 1862, he died in his 75th year.

A Fashionable Wedding

The marriage of Lord Lovat and the Hon. Laura Lister was solemnised on October 15, at the Oratory, London. Long before the hour fixed for the ceremony the church was well filled with people, and when the bride arrived there was scarcely a vacant seat. A detachment of Lovat Scouts lined the passage up the nave. Lord Lovat, who was in full Highland costume, was attended by his brother, the Hon. Hugh Fraser, Scots Guards, as best man. The bride, who drove to the church with her father, Lord Ribblesdale, in an old family coach with postillions, was met at the door by her maids (the Hon. Diana Lister, her sister, and the Hon. Muriel Fraser, sister to the bridegroom), and her page, Master Matthew Wilson, her nephew. The ceremony was performed by the Bishop of Aberdeen, assisted by the Rev. Sebastian Bowden and the Rev. Donald Chisholm (chaplain at Beaufort Castle). The register was signed by the Prime Minister, Earl Roberts, Lord Ribblesdale, the Rev. Sir David Hunter-Blair, Mackintosh of Mackintosh, and Major the Hon. Hugh Fraser as witnesses. The Nuptial Mass was sung by the Rev. Dom Adrian Weld-Blundell, O.S.B., assisted by the Rev. Dom E. Benedict Welo-Blundell, O.S.B. (uncles of the bridegroom), and the Rev. Dom John Lane-Fox, O.S.B. (cousin of the bridegroom), while the Bishop of Menavia assisted in the sanctuary. As the bride and bridegroom left the church they were preceded to their carriage by the pipers from Beaufort Castle, who played the 'Lovat March.'

FRANCE—Teaching Christian Doctrine

In compliance with the expressed wish of the Sovereign Pontiff that Catholics shall not be left in ignorance of their religious belief and obligations, the Bishop of Bordeaux has just enjoined on all his clergy the duty of giving catechetical instructions during Sunday Mass in every public church and chapel of his diocese. These instructions are to last fifteen minutes at the Parochial Mass and five minutes at each of the other Masses. There is to be a fixed programme of subjects, which will be so drawn up that the whole of the Christian Doctrine will be reviewed every four years.

PORTUGAL—Disgraceful Brutalities

Amongst Catholics in this country (says the *Catholic Times*) there will be deep sympathy with the relatives of Sister Tipping, of Preston, who lost her reason and her life through her sufferings during the Portuguese revolution. Sister Tipping served the country faithfully, and her requital was martyrdom. She was but one of a number of victims of the anti-clerical fury of the revolutionists. Père Espinonza, of the Lazarist College of St. Vincent d'Arroyos, Lisbon, who has made his escape to Paris, gives a harrowing description of the fate of several of his colleagues. A crowd of insurgents burst into the college and called for the superior. Père Frague, provincial, who was confessor to the King and Queen Amelia, presented himself, accompanied by the Portuguese superior. They were shot dead immediately. Another Father was then murdered, and a fourth was thrown into a well. Many other priests, and not only priests, but also nuns of gentle, retiring habits, suffered such ill-treatment that it must seriously affect their health for the rest of their lives. They were hunted from place to place, hustled and mocked at or crowded together in rooms and barracks, where they were subjected to every species of insult. In the light of incontestable information as to these facts, it is easy to see what the boast of the new Government that the revolution was not disgraced by brutalities is worth.

ROME—The Irish Christian Brothers

The Irish Christian Brothers (says a Rome correspondent) have just commenced the scholastic year by reopening their schools in the Prati district. The work in this establishment commenced only three years ago, but already the schools have gained an excellent reputation, and pupils are coming in ever-increasing numbers, notwithstanding the

grievous restrictions imposed on private schools by an unscrupulous educational authority which aims at gathering all children into the public institutions, where the only references made to religion are sneers and calumnies. The work in this institution of the Brothers in the new quarter of the city beyond the Tiber is entirely different from that of the free night classes for languages which they conduct in Via Rasella. In the Prati schools the Brothers receive children of six years and upwards. As these boys go through their whole course of primary and secondary education under the watchful care of the Irishmen, they have a solid foundation of practical religion before leaving to begin a business career or to further prosecute their studies. The night classes are attended by boys of larger growth, the minimum age for admission being fourteen. The youths are attracted to the classes by the advantage to be derived from a knowledge of tongues in whatever walk in life they choose. In providing this opportunity for the boys the Christian Brothers make much additional labor for themselves; but they have the consolation of aiding the youths spiritually and of keeping them away from similar institutions established with the object, more or less openly avowed, of wrecking their faith.

SOUTH AFRICA—A Diamond Jubilee

The Rev. Mother Rose, of Holy Rosary Convent, Port Elizabeth, reached the sixtieth anniversary of her religious profession on September 25 (says the *Catholic Magazine* of South Africa). This event is rare enough in itself to be matter of congratulation; but in the case of one who has done so much for the advance of education it was a subject of general rejoicing. Mother M. Rose Whitty, was born on November 24, 1831, in Dublin. She entered St. Catherine's Dominican Convent, Blackrock, County Dublin, on March 25, 1849, being therefore in her nineteenth year. She made her profession in the same convent on September 25, 1850. Having spent seventeen years of her young life laboring in the cause of education to which the Dominican Sisterhood is specially devoted, she was selected at the invitation of the Right Rev. Bishop Moran, the then Bishop of the Eastern Vicariate of the Cape of Good Hope, to establish a branch of the Dominican Convent in Port Elizabeth, and with this purpose she arrived here with five other Sisters on November 23, 1867. She was thus the foundress of Holy Rosary Convent, Bird street, and she is the sole survivor of that devoted band of six pioneers in the cause of Catholic education in Port Elizabeth.

SPAIN—The Premier and the Revolutionists

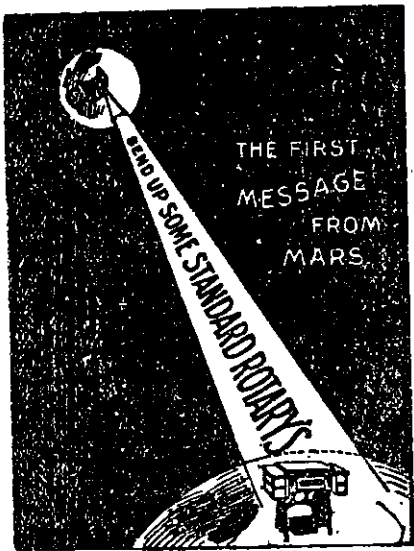
Señor Canalejas, whatever be his failings, is not wanting in loyalty to the throne. He is a convinced supporter of the monarchical regime, a faithful subject of the King. By his anti-clerical policy (says the *Catholic Times*) he has endeavored to conciliate the Spanish extremist, but these madcaps are moved by the leaders of a secret organisation which thinks that so long as the throne is preserved its hope of seeing the altars overturned in Spain will not be realised. The Grand Orient in Paris is therefore dissatisfied with the Premier's programme, and is stirring up revolutionary sentiment against him. In a speech which he delivered in the Chamber on October 15 he courageously denounced these tactics. He affirmed that an active anti-patriotic movement is propagated in the Spanish barracks, and that subversive manifestoes, printed in Paris, are circulated amongst the soldiers. In a suburb of Madrid a centre of operations in connection with the French capital has been established, and here seditious schemes are hatched and measures are taken to wean the Spaniards from their allegiance to King Alfonso. Señor Canalejas intimated that legal action will be taken for the suppression of these hotbeds of conspiracy, whereupon a Socialist deputy cried that the revolution will come 'if it is so ordained.' If the Grand Orient so ordains there will be an outbreak, but the Premier's friends may make him acquainted with the secrets of the lodges and thus enable him to ward off the danger.

UNITED STATES—A Corner-stone from Armagh

His Eminence Cardinal Logue laid the corner-stone of the new St. Patrick's Church, Philadelphia, on October 2. The stone was a huge block of granite from St. Patrick's Hill, Armagh, Ireland, and was sent by his Eminence to the pastor, the Right Rev. Mgr. Wm. Kieran, D.D.

Italian Catholics

That the organisation of Italian congregations is making encouraging progress in the United States would appear to be evident from the facts shown here. We quote from the *Freeman's Journal*:—Baltimore has 3 Italian churches and 3 Italian priests; Boston has 8 Italian churches, 15 priests, 2 parochial schools, attended by 750 pupils; Chicago, 10 churches, 17 priests, 1 parochial school, with 850 pupils; Cincinnati has 1 church and 1 priest; Milwaukee, 2 churches, 2 priests; New Orleans, 1 church, 5 priests; New York, 26 churches, 55 priests, 6 parochial schools, with nearly 4000 pupils; Philadelphia, 13 churches, 21 priests, 3 parochial schools and 1600 pupils. Fifty other cities also possess their several churches and their flourishing parochial schools. Altogether there are 219 Italian churches, 315 priests, 41 parochial schools, 254 teachers, and 13,000 Italian pupils scattered throughout the Union. There are two Italian Catholic weeklies in America, the *Italiano in America* and the *Verita*.



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Descendants of Chinese Converts

Archbishop Farley, of New York (says the *Catholic Standard and Times*), is accustomed to visits from pilgrims of every clime, but he was waited on the other day by a delegation unusual in its character. Mr. and Mrs. Lawrence Woo and their two little daughters, the Misses Lucy and Mary Woo, called to pay their respects. All are from China, although Mr. Woo for a year has been catechist under Rev. Vincent H. Montanar, the French priest in charge of the Chinese Catholic Mission, 103 Park street, New York. Mrs. Woo and the two little girls arrived from China the other day. Mrs. Woo's ancestors for 400 years have been loyal Catholics, having been converted by St. Francis Xavier. Mr. Woo's progenitors have been of the faith for 200 years.

New York Cathedral

The *Catholic News* in the course of an article on the consecration of St. Patrick's Cathedral, New York, says:—In the three decades of years that have lapsed since the Cathedral was opened God has blessed in a special manner the archdiocese of New York. The poor are indeed with us, numerously, the rank and file of our people are blessed only with moderate means, but the growth of the Catholic population as a whole in wealth and influence has been nothing short of prodigious. Thank God, prosperity has not spoiled the descendants of the heroic Catholics who made such sacrifices for God and religion. His Grace, the present zealous and beloved Archbishop of New York, knows well the temper of his clergy and people. His heart's desire has been to see the Cathedral free of debt and consecrated. It was a mighty undertaking, but at the Archbishop's behest it has been done. Within a few months 800,000 dollars have been contributed to free St. Patrick's from the last vestige of its indebtedness. Rich and poor have given liberally, according to their several means to bring this about. Catholic New York responded nobly to the call of its Archbishop, as it has ever done. Wednesday, October 5, added another golden day to those which are kept sacred in Church annals in the diocese. Nothing occurred to mar the splendor of the occasion. Blue skies, sunlight, and ideal weather gladdened the hearts of all. Such an assemblage of ecclesiastics was never seen before at any religious function in this city. Three members of the College of Cardinals, more than sixty Archbishops and Bishops from home and abroad, hundreds of the regular and secular clergy, and countless thousands of laymen came together to add grandeur to the scene and to share in the joyous solemnities. Not in numbers alone, but in the personnel of the Church dignitaries in attendance did this stately religious function eclipse in pomp and circumstance all others held in this diocese. The majestic figure of Cardinal Vanutelli, who will carry back to the Holy Father an account of the proceedings, lent a prestige all its own to the occasion. His colleagues, Cardinals Gibbons and Logue, warmly beloved by Americans of all classes, the Most Rev. Archbishop Falconio, officially representing the Holy Father, numerous members of the hierarchy who travelled from far distances to assist at these services—all suggest how vastly more than local was the significance of the consecration ceremony.

Mosgiel

A very full house (says the *Tairi Advocate* of November 30) greeted the rise of the curtain in the Volunteer Hall on Friday evening for the concert staged by the pupils and friends of the Sisters of Mercy, Mosgiel. The programme on the whole was equal to, if not better than, any previous entertainment given under the same auspices. Outside of the programme prepared by the Sisters were some well executed dances by the Misses Lemon (2), of Dunedin, for which they were recalled; also humorous songs and sketches by Mr. Percy James. The programme included a number of pianoforte items by the music pupils, which displayed careful training on the part of the teachers and careful study and practice by the pupils. The junior girls gave a pleasing fan song, while the boys had a rollicking sailor song, which was encored. Two little tots—Imelda Hawke and M. Wedderspoon—sang an amusing duet, 'the lazy boy.' The second part of the programme opened with a pretty little operetta, 'The spirit of the wood.' This contained some sweet music and good dialogue, which delighted the audience. The stage decorations and lights were very effective, while the accompaniment to the singing by a small orchestra (Misses Hendry, Hawke, and Walsh, and Masters A. Hawke and Walls (2), added greatly to the value of the piece. The part of 'the spirit' was sustained by Miss M. O'Donnell, while the junior girls played the parts of her attendants and her fairy train. To conclude the programme a bright military piece was staged, and depicted various nationalities or types of soldier assembling around 'the dear old flag,' and singing appropriate airs. The piece was stirring and patriotic, and received an encore.

The Mosgiel Brass Band played a programme of music in front of the hall prior to the concert. Mr. Cameron supplied pipe music for the Misses Lemon's Highland dances.

Domestic

By MAUREEN.

CHRISTMAS DAINTIES.

Cold Brandy Sauce for Plum Pudding.

Take ¼lb loaf sugar, ¼lb fresh butter, 1 wineglass brandy. Pound and sift the sugar, then beat it with the butter to a high froth; then gradually add the glass of brandy.

Economical Mince-meat.

One pound raisins (stoned), 1lb currants, 1lb Demerara sugar, ¼lb apples, ¼lb suet (chopped), the rind and juice of two lemons. Put raisins and apples through a mincer, then mix ingredients thoroughly together. Recipe tested for fifty years.

Apple Mince Meat.

One pound of currants, 1lb of peeled and chopped apples, 1lb of suet chopped fine, 1lb of moist sugar, ¼lb of chopped and stoned raisins, juice of four oranges and two lemons, with the chopped peel of one lemon, one spoonful each of ground mace and allspice, one wineglass of brandy. Mix all well together, and keep it closely covered in a cool place.

Arrowroot Sauce for Christmas Puddings.

One dessertspoonful of arrowroot, two of sifted sugar, one glass of white wine, the juice of half a lemon, half a pint of water. Rub the arrowroot very smoothly in a tiny drop of water, add the wine, the sugar, and the lemon juice, then pour in gradually half a pint of hot water. Stir it very quickly over a clear fire until it boils. Strain and serve at once. This sauce may be flavored with anything preferred, and, if liked, may be dusted with nutmeg.

Economical Christmas Cake.

Take ¼lb of butter, lard, mixed peel, ¼lb currants, ¼lb of sugar, one nutmeg, half a teaspoonful of salt, one penny packet of egg powder, one gill of best stout. Cream the butter, lard, egg powder, and stout together. Beat well, and then add the other ingredients, and sufficient flour to make a stiff batter. Bake three and a half hours to four hours in a slow oven. Using the stout makes the cake look a rich dark color.

Mince-meat.

Take ¼lb of suet, ¼lb of raisins, ¼lb of sultanas, ¼lb of currants, ¼lb of apples, ¼lb of sugar, 2oz candied peel, a lemon, and a gill of brandy. Chop the suet finely, stone and chop the raisins, wash well and pick the currants, rub and pick the sultanas, peel, core, and chop the apples, mince the candied peel; mix all the ingredients together with the sugar, juice, and grated rind of a lemon, and the brandy. Put into jars, and cover tightly. This should be made some days before required for use. Line patty pans with some good puff paste, put in the mince-meat, heaping it well in, cover with paste, make a hole in the centre, bake for about twenty minutes in a hot oven.

Christmas Cake.

Half a pound of butter, ¼lb of castor sugar, ¼lb flour, 1 teaspoonful of baking powder, half a teaspoonful of salt, ¼lb sultanas, ¼lb of glace cherries, ¼lb of almonds, 2 lemons, ½oz powdered cloves, spice, and cinnamon, mixed, one gill of brandy, 5 eggs. Line a cake tin with three thicknesses of greased paper. Next cream together the sugar and butter. Well whisk the eggs, and add them gradually to the sugar and butter, at the same time putting in the flour, salt, and baking powder, previously sieved together. Stalk and clean the sultanas, halve the cherries, chop the peel, and skin and shred the almonds; mix all these on a plate together with the rind of the lemon and the spices. Then add them to the butter, etc. Mix well. Lastly, add the brandy gradually. Put the mixture into the prepared tin. Stand the tin on a baking sheet, which should have a thick layer of sand to keep the cake from burning underneath. Bake in a moderate oven for 2½ hours.

Very Rich Christmas Cake.

One and a quarter pounds of fresh butter, the same quantity of flour, 10 eggs, 12oz of sugar, ½oz of mixed spice, ¼lb of blanched almonds (sweet), ¼lb currants, 6oz of mixed candied peel, ¼lb of sultanas, a claret glassful of good brandy, and a quarter of a teacupful of orange flower water. Beat the butter to a cream, add the powdered sugar, the yolks of the eggs well beaten, then by degrees the flour, spice, candied peel cut in small pieces, the almonds, currants, and sultanas, then the orange flower water and brandy; beat for an hour, then add the whites of the eggs, which must be whisked to a stiff froth; beat again for half an hour, pour into a buttered tin lined with several thicknesses of buttered paper, and bake for five hours. As soon as the outside of the cake is baked it is best to cover the top with two or three layers of paper. To try when the cake is baked enough, put a highly-polished knife into the centre, and if nothing adheres to it the cake is baked enough.

Maureen

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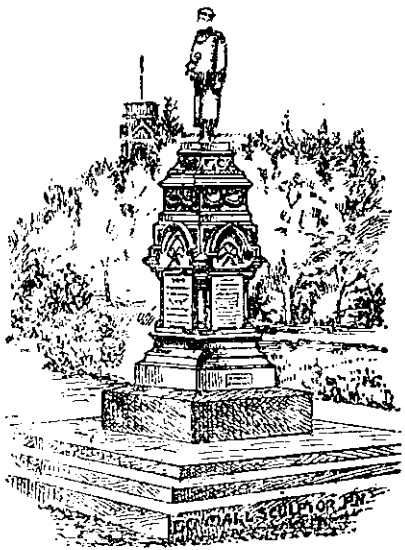
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Science Siftings

BY 'VOLT'

A Soda Lake.

About a year ago the extraordinary discovery of a big 'soda' lake was made in the East African Protectorate. The lake has an extent of 40,000 square miles. It is calculated by the Government that the discovery involves no less than fifty million tons of soda, or sufficient to supply the world's market for years to come.

Why Sea Shells Murmur.

One is often perplexed by the murmuring sounds that come from a sea shell, but really there is no reason for this. The sound is not the echo of the waves. The hollow form of the shell and its polished surface enable it to receive and return the beatings of all sounds that chance to be in the air around the shell. There are many superstitions regarding the murmuring of sea shells.

The Peculiar Black Sea.

The Black Sea differs remarkably from other seas and oceans. A surface current flows continuously from the Black Sea into the Mediterranean, and an undercurrent from the Mediterranean into the Black Sea. The latter current is salt, and being heavier than the fresh water above it remains stagnant at the bottom. Being saturated with sulphuretted hydrogen, this water will not maintain life, and so the Black Sea contains no living inhabitants below the depth of about 100 fathoms. The deeper water when brought to the surface smells exactly like rotten eggs.

Rare Gases in the Air.

Samples of the air at a height of nearly nine miles high have been recently taken and experimented upon to test the presence or otherwise of rare gases. The collecting apparatus, carried by a large balloon, is a series of vacuum tubes, each drawn out to a fine point at one end. At the desired height an electro-magnetic device, connected with each tube and operated by a barometer, breaks off the point of the tube, admitting the air. A few minutes later a second contact sends a current through a platinum wire around the broken end, melting the glass and sealing the tube.

The Laughing Plant.

There is a curious plant that grows in Arabia, and is known by the name of the 'laughing plant.' This name comes from the fact that anyone who eats its seed cannot control his laughter. The natives of the district where the plant grows dry the seeds, and reduce them to powder. A small dose of this powder makes those who eat it act very much like foolish people. The soberest person will dance, shout, and laugh like a madman, and rush about, cutting the most ridiculous capers for an hour. At the end of this time the reaction comes. The dancer is exhausted, and a deep sleep comes upon him. After a nap of several hours, he awakens, with no recollection of the antics he has performed.

The Glow-worm.

The glow-worm is not a worm at all, but a species of beetle, to which the common firefly or lightning bug is closely related. The true glow-worm is the female, and is without wings. Its short legs and long body give it much the appearance of a worm, and it can withdraw its triangular head into its neck. The adult insect feeds but little; indeed, there is reason to suppose that the adult male does not feed at all. The larva, on the other hand, is carnivorous, and devours small molluscs, either dead or alive. The light given out by the glow-worm comes from a yellowish substance located on the under side of the abdomen. Though this light appears to glow steadily, it is really intermittent, consisting of flashes in quick succession, about a hundred to the minute. Besides the ordinary light rays, Rontgen rays are given off.

A Famous Timepiece.

The famous astronomical clock at Hampton Court Palace, near London, is the first timepiece of that character erected in England, and was made for Henry VIII. in 1540. According to Ernest Law, the historian of Hampton Court Palace, it was the creation of Nicholas Cratzer, a German astronomer, who visited England at the invitation of Cardinal Wolsey, who introduced him to the King. It is possible to learn from it the hour, the month, the day of the month, the position of the sun and the number of days since the beginning of the year, phases of the moon and its age, the hour at which it crosses the meridian and the time of high water at London bridge. The winding of the clock occupies half an hour every week. The weights descend to a depth of more than sixty feet. Like many other things about the palace, it has its legends. It is related that when Anne of Denmark, Queen of James I., died in the palace, the clock, which was striking 4 at the moment, immediately stopped. This it is said to do whenever any old resident in the palace dies within its precincts, and alleged modern instances of the fact are quoted solemnly by the credulous.

Now that Christmas is approaching, our readers in Dunedin and district who are thinking of giving seasonable gifts to their friends should not miss seeing the special exhibition of novelties at the D.I.C....

Intercolonial

The subscriptions to the Roll of Honor in connection with the building fund of St. Mary's Cathedral, Sydney, now stands at £37,606, and the total from all sources to date £65,045.

The annual Communion of the combined branches of the Catholic Young Men's Society took place in St. Patrick's Cathedral, Melbourne, on Sunday, November 17, when over 1000 men, young and old, approached the Holy Table.

The Rev. Father Williams, of Ballina (N.S.W.), was recently presented with an illuminated address and a purse of sovereigns by the parishioners on the occasion of the attainment of his silver jubilee in the priesthood.

The Very Rev. Father Nicholas, S.M., of Fiji, who has been appointed Provincial of the Marist Fathers, will arrive in Sydney shortly. The Very Rev. Father Marien, S.M., ex-Provincial, has left Sydney for his old missionary field at Fiji.

On Sunday, November 13, the ceremony of laying the foundation stone of St. Patrick's Church, Wardell, was performed by his Lordship Bishop Carroll. There was an enormous attendance of residents from the Lower Rivers. The new church will be built of brick, and will cost about £1400. The amount of cash received at the ceremony, together with money promised, totalled over £1000.

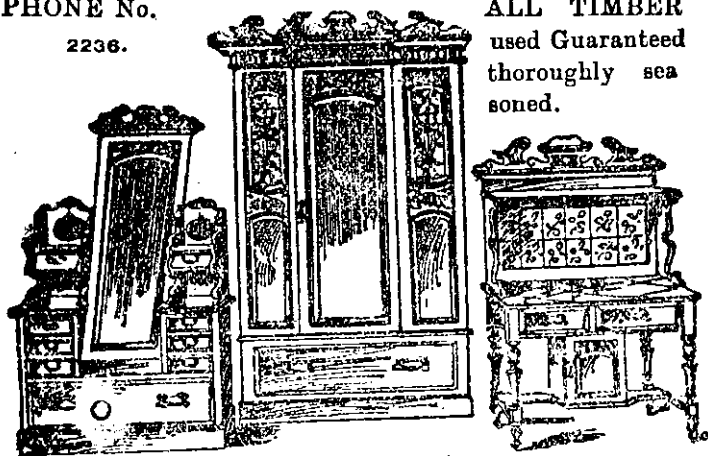
On Sunday, November 17, an appeal on behalf of the completion of St. Mary's Cathedral, Sydney, was made in the parishes administered by the Marist Fathers, and £1554 was the result. The Cardinal appealed at St. Patrick's, Church Hill, and the Coadjutor-Archbishop at Villa Maria, Hunters Hill. The former district contributed £1038 7s. and the latter £516. Both parishes also co-operated at the fair, their stall realising £118, which sum is included in the above totals.

Since his Grace Archbishop Delany made his appeal this year throughout the State for funds to liquidate the debt on the new college, it has met with satisfactory responses everywhere, and it is expected that in January next the college will be ready for the Christian Brothers' staff to commence their work in it (writes the Hobart correspondent of the *Freeman's Journal*). It is a beautiful building, and commands from its eminence a complete view of the city and suburbs, and although Hobart has during the past three years erected over a hundred large buildings of the most modern type, the new college stands out more conspicuously than any of them. It will fill a long-felt want, and receive immense support from Catholics throughout the Commonwealth when they realise the advantages of the climate and other benefits here above those in the other States.

The impressive ceremony of blessing the foundation stone of the Sacred Heart Hospital, Young, was performed by Dr. Gallagher, Bishop of Goulburn, on Sunday, November 17 (says the *Freeman's Journal*). Dr. Gallagher delivered a scholarly and highly intellectual address. After the religious ceremony a banquet was held, and was attended by a large number of leading citizens and representatives from all parts of the State, including members of Parliament. The greatest enthusiasm and harmony prevailed throughout, and it was considered one of the most successful functions ever held at Young. Over £1000 in cash and promises was received towards the building fund. The new hospital is to be two-storeyed, and thoroughly up to date in all respects, and is to be completed within seven months. The undertaking is favorably received by all classes of the community, and was remarked upon as the practical carrying out of Lady Dudley's bush nursing scheme. The building is to cost about £5000. Father Hennessy, the promoter, was congratulated on all sides for the noble work which he has undertaken, and is now assured of overwhelming success.

Speaking at the annual Communion breakfast of the Victorian Catholic Young Men's Society, which was held in the Cathedral Hall, Melbourne, Mr. Hugh Mahon, M.H.R., said that there was an impression that Catholics, as a body, voted for candidates of one political complexion. He need not remind those present that that idea was a delusion. There was nothing in the nature of an established institution or organisation of a political character amongst the Catholic people of Australia. He knew of no Catholic society which would not gladly welcome the press to its public meetings. Allegations against the Catholics in this respect generally emanated from people who transacted their own affairs under cover of the greatest secrecy. Catholics did not resort to such expedients. They had nothing to hide. Their only stimulation to cohesion at the ballot box was the efforts made to deprive Catholics of some of their civic rights, and in the shadow of those threats more or less solidarity was demanded of them. They merely obeyed the instinctive feeling of every man who had been marked out for attack. No section of the community would welcome a cessation of these hostile attacks more than Catholic people. It would enable every Catholic to free his mind from every outside influence, to join the political party he favored, and to give his vote as a good citizen.

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5 GEORGE STREET, DUNEDIN.

The Family Circle

POINTS OF VIEW

I.

I'm thankful for so many things,
'Tis hard to name them all;
I'm glad that I am not grown up,
But still am nice and small.

I'm thankful that I live to-day,
And not long, long ago
Before my dear mamma was born,
And all the friends I know.

I'm thankful for my little pets,
For every doll and toy,
And, oh! I'm thankful I'm a girl,
And not a horrid boy!

II.

I'm thankful that it doesn't rain,
So I can't go and play;
I'm thankful that I'm growing big,
And bigger every day.

I'm thankful for a holiday,
For football, dogs, and skates,
For candy and all sorts of things,
For our United States.

I'm thankful for my rubber boots
And that my hair won't curl,
And oh! I'm thankful every day
That I am not a girl.

A KIDNAPPED SURPRISE

Louise skipped gleefully up and down the garden walk to admire again and again the dainty lace collar she had just hung on the clothes-line to dry.

'Won't Miss Fossdick be surprised?' she whispered to herself, as she finally ran into the house to help Aunt Nan wash the dishes, and to talk over with her for the twentieth time how the birthday surprise was to be presented.

For the beautiful collar on the clothes-line was to be given to Louise's teacher to-morrow for a birthday gift. And one of the most delightful things about the surprise was that Miss Fossdick had not a single idea that any of her pupils even knew when her birthday was coming. Louise had once heard her say laughingly to one of the girls in the history class, 'I was born on the one hundred and fifteenth anniversary of the Battle of Bunker Hill.' That evening Louise, too timid to ask any one, had taken the big *History of the United States* from the bookcase, and starting at the first page, had read until she was discouraged, without finding about the Battle of Bunker Hill. Next she had carefully and patiently searched through her grandmother's 'Farmer's Almanac,' until to her great joy she had found in very small print opposite June 17, the words, 'Battle of Bunker Hill, 1775.'

That was months ago, and since then Louise and Aunt Nan had spent many hours together over the delicate stitch that Louise had at last thoroughly mastered before beginning to shape the dainty collar; and now it was almost ready for the careful ironing Aunt Nan was to give it by and by.

As the first bell rang, Louise ran out for another look at the fluttering bit of lace on the clothes-line. But no fluttering bit of lace was to be seen anywhere.

Louise stood aghast for a moment, and then ran to call Aunt Nan. Together they searched every nook and corner of the yard, and even looked over the high fence to see if the breeze might not have carried it away; but no trace of it appeared. Louise began to cry. Aunt Nan stood a moment thinking. At last she spoke. 'Suppose you run into the house and bring me a piece of white string,' she said.

Louise obeyed, wonderingly. Aunt Nan hung the string over the clothes-line where the collar had been, and bidding Louise sit quietly behind the vines on the porch and watch a while, she went back to her work.

Still greatly mystified, but somewhat encouraged, Louise sat down and waited. For a few minutes nothing happened, and Louise had almost concluded she must give it up and go to school, when a little linnet flew down from an apricot-tree near by, and lit upon the clothes-line. Peeping this way and that with his sharp little eyes, he hopped nearer and nearer to the strip of fluttering white; then, seizing it in his mouth, he flew away to his tree.

'Oh Aunt Nan, come quick!' cried Louise. 'We've caught the thief!'

Sure enough, up in the little nest they found the delicate piece of lace, already interwoven with horsehair and bits of straw.

The next morning, June 17, Miss Fossdick found upon her desk a dainty little package tied with red ribbon and

bearing a card marked, 'With loving wishes for a happy birthday. From Louise.'

'I never was more surprised in my life!' exclaimed Miss Fossdick. 'How did you ever find out that this is my birthday?'

And when Louise, almost too happy and excited to speak at all, had managed to tell the whole story, her teacher said, 'Why, that's a real story-book tale! Whenever I wear this beautiful gift I shall think not only of a little girl searching the almanac for the Battle of Bunker Hill, and of the little fingers working so long and so patiently for me, but also of the little kidnapper and the queer rescue; and I shall call it my story-book collar.'

A LITTLE STORY

'Wake up!' said a little voice. Tommy woke and sat up in bed. At the foot of the bed there stood a little boy about his own age, all dressed in white, just like snow. He had very bright eyes and looked straight at Tommy.

'Who are you?' asked Tommy.

'I am the new month. This is my day. And I have brought you your new leaves.'

'What leaves?' asked Tommy.

'The new ones, to be sure,' said the new month. 'I have had very bad accounts of you from your Daddy during the past month.'

'Who is your daddy?'

'Why last month, of course. Your Daddy said you asked too many questions and I see he was right. He says that you are greedy and that you sometimes pinch your little sister, and that you threw your reader into the fire. Now all this must stop during the next month.'

'Oh, must it?' said Tommy. He was frightened and did not know what to say.

The boy nodded. 'If it does not stop,' he said, 'you will grow worse and worse every month, till you grow up into a horrid man. Do you want to be a horrid man?'

'No-o,' said Tommy.

'Then you must stop being a horrid boy!' said the new month. 'Take your leaves,' and he held out a packet that looked like copy book leaves, all sparkling white like his own clothes.

'Turn a new one every day,' he said, 'and soon you will be a good boy instead of a horrid one.'

Tommy took the leaves and looked at them. On each leaf a few words were written. On one it said 'Help your mother!' On another 'Don't pull the cat's tail.' On another 'Don't eat too much,' and on still another 'Study your lessons.'

'Oh!' cried Tommy, 'I do not like to study my lessons.'

'Good-bye,' said the new month. 'I shall come and see you before I die and find out whether you have been a good boy or not. Remember:

'Horrid boy makes horrid man.
You alone can change the plan.'

He turned away and opened the window. A cold wind blew in and swept the leaves out of Tommy's hand. 'Stop, Stop!' he cried. 'Tell me—' but the new month was gone, and Tommy staring after him saw his mother enter the room.

'My leaves, my leaves!' cried Tommy; and jumping out of bed he looked all over the room, but he could not find one of them.

'Never mind,' said Tommy. 'I can turn them over just the same, and I mean to. I will not grow into a horrid man.' He didn't.

Go thou and do likewise!

THE MANNERS OF BOYS AND GIRLS

Hearing a young man address a young girl by her first name, I asked, 'How long have you known that girl?' 'About a week,' was the reply. 'Did I not hear you call her Maude?' 'Yes.' 'And you have known her only a week?' 'The young fellow replied, 'Why, she calls me Tom.' This familiarity caused me to have some serious thoughts on the manners of young boys and girls. The latter are in a great measure responsible for any familiarity a young man may assume. If a girl meets a fellow half way and adopts the slang of the present day, she may be sure he will feel he is permitted to be very familiar. A modest, well-behaved girl will never wish to attract attention, but a forward girl will enter a tram car and, by loud talking, attract the attention of the whole car. If girls only knew how much more they were admired and respected for quiet, ladylike manners, they would certainly cultivate them. It depends entirely upon the girl to keep a boy at the proper distance; if they do not respect a girl enough to behave in her presence, she can easily make him do so. Young people ought to have a good time, and we do not believe in too much restraint being put upon them, but a good time does not depend upon loud and boisterous behaviour in the street or elsewhere, and such manners in either a boy or girl not only hurts them, but reflects often upon parents who have done their best to raise their children right. It would be well for all young people to think of this, and for their parents' sake cultivate good manners.

REWARD OF SUBMISSION

'Celia!' called the bachelor uncle impatiently. 'This baby's back again. Did you think he'd stay on that quilt with a rattle when he could get hold of a fascinating object like me by creeping across the floor?' But the maid replied that the baby's mother had said that she was to leave him on the quilt, and not amuse him.

'Well, you'll have to put the quilt in another room, then. Whew, what a yell! Wonder if you hurt him when you picked him up. Take him off somewhere and explain to him that I'm examining an abstract and can't be disturbed. My, how he screams! How long is his mother going to stay down-town?'

'All the afternoon, sir,' answered Celia over her shoulder.

Burton went to his work, but the child's voice pierced the closed door and he scowled at the abstract. Then he thought of his pet sister, Edith. How distressed she would be if she knew her baby was annoying him! This was her first visit home since her marriage. He must not let her know what a nuisance the youngster had been to-day, but really this racket—

'Can't you drug him, Celia—or feed him?' he suggested, opening the door. His voice was drowned in a torrent of shrieks.

'It's you he wants, sir. He keeps reaching his hands toward that door.'

'Nonsense!' Burton closed it abruptly.

But the screaming went on, and it ended in Burton's throwing down his pen and receiving the infant into his arms.

'Whatever you do,' he commanded Celia with the spirit of a martyr, 'don't you let his mother know how he's hounded the life out of me and broken up my work this afternoon. It would spoil her whole visit.'

With that he sat down and let the young tyrant go to sleep on him, and there the fond mother found him when she came in, two hours later.

Burton's first thought was to forestall the apologies of sensitive Edith, so he remarked cheerfully as he surrendered his burden:

He seemed to take a great notion to me to-day.'

In a sunburst of joy and pride Edith gazed at her son. 'The darling,' she cried happily, 'he'll go to anybody.'

OBEDIENT CHILD

The curly-haired little sprite of the house came running to her father in the study, and, throwing her arms about his neck, whispered confidentially in his ear:

'Oh, papa, it's raining!'

Papa was writing on a subject that occupied his mind to the exclusion of matters aside, so he said, rather sharply, 'Well, let it rain.'

'Yes, papa; I was going to,' was her quick response.

FAMILY FUN

Electric Spark from Brown Paper.—Thoroughly dry before the fire a quarter of a sheet of rather strong brown paper; place it on your knee, holding it at the edge, while with the cuff of your sleeve on the other hand you rub it smartly backwards and forwards for about a minute; if the knuckle be then placed near the paper it will emit a brilliant spark, accompanied by a snapping noise; the prongs of a fork similarly placed will produce three distinct streams of light. The experiment must, of course, be performed in the dark, and the trousers and coat be of woollen cloth.

The Magic Picture.—Take two level pieces of glass (plate glass is the best) about three inches long and four inches wide, exactly of the same size; lay one on the other, and leave a space between them by pasting a piece of card, or two or three small pieces of thick paper, at each corner. Join these glasses together at the edges by a composition of lime slaked by exposure to the air, and white of an egg. Cover all the edges of these glasses with parchment or bladder, except at one end, which is to be left open to admit the following composition. Dissolve by a slow fire six ounces of hog's lard, with half an ounce of white wax; to which you may add half an ounce of clear linseed oil. This must be poured, in its liquid state, and before a fire, between the glasses, by the space left in the sides, and which you are then to close up. Wipe the glasses clean, and hold them before the fire, to see that the composition will not run out at any part. Then fasten with gum a picture or print, painted on very thin paper, with its face to one of the glasses, and if you like you may fix the whole in a frame. While the mixture between the glasses is cold the picture will be quite concealed, but become transparent when held to the fire; and as the composition cools it will gradually disappear.

Professor Owen Cardston, of Australia, now touring New Zealand, is prepared to organise spectacular displays in connection with bazaars. The professor's present address is Westport.

All Sorts

Nothing so needs reforming as other people's habits.

Few things are harder to put up with than the annoyance of a good example.

Tommy, when told that he was growing fast, answered: 'Yes, too fast; I think they water me too much. Why, I have to take a bath every morning!'

They were heckling him at a political meeting. At last he could stand it no longer.

'Who brayed there?' he cried out sarcastically. 'It was only an echo,' retorted somebody amid much laughter.

'I don't want to play with Alice,' said a five-year-old boy to his mother, 'cause she's too ladylike.'

'What do you mean, dear?'

'I mean she's bossy—tells you to do things, like she was your mother.'

'Tommy,' said the fond mother, 'isn't it rather an extravagance to eat both butter and jam on your bread at the same time?'

'No, mother, I think it's economy,' answered Tommy, 'for the same piece of bread does for both.'

One or more of man's senses may play him false, while his reasoning powers in general remain unaffected. He may 'see' what does not exist, hear a voice where there is no utterance, smell an odor where there is none, and have a bitter or nauseous taste where there is nothing to cause it.

Mrs. Newrich (who had advertised for a pianist): 'So you are the music teacher that answered my advertisement?'

'Yes, ma'am.'

'Well, sit down there and play a couple of duets so that I can see what you can do.'

'Is it a restful place at that suburban boarding-house where you are stopping?' asked the young man with the absent air.

'It is now,' answered the fussy bachelor. 'There's a sign in the parlor which reads, "This Piano is Closed for Repairs."'

Jack London has an affection for children, and he once made the acquaintance of twin sisters of six.

'Good morning, my dear,' he said one morning, meeting one of them on the street, 'and which of the twins are you?'

The little lassie looked up into his face and said very gravely: 'I'm the one what's out walkin'.'

It is singular enough that the oldest known printed recipe for making common sealing wax, published at Augsburg in 1579, describes the use of almost the same ingredients as those at present employed. Rosin, the whitest that can be obtained; Venice turpentine and vermilion are the components. When sealing wax was more widely used than is the case at present scented wax was an article frequently on sale at fancy stationers.

Cases of theft among bees are not unknown. Buchner, in his 'Psychic Life of Animals,' speaks of thievish bees which, in order to save themselves the trouble of working, attack well-stocked hives in masses, kill the sentinels and the inhabitants, rob the hives, and carry off the provisions. After repeated enterprise of this description they acquire a taste for robbery and violence; they recruit whole companies, which get more and more numerous; and finally they form regular colonies of brigand bees.

A story is told of one of his Majesty's judges who is as remarkable for the quickness of his eyes and ears as for the keenness of his intellect. One day a stranger in court, espying a friend, addressed him in a stage whisper with:

'Halloa, old man! I haven't seen you lately. Are you all right?' The remark was hardly heard beyond the nearest bystanders, and there was consequently considerable bewilderment among those engaged in the case before the court when the judge, looking up from his notes, observed: 'If the old man is all right, he had better go outside and say so.'

The coyotes, or prairie-wolves, are handsome North American animals, measuring nearly five feet from the tip of the nose to the end of the tail. They are very thick-coated, being covered with a soft tawny or white fur under the long coarse hair, but their markings vary. Usually the long hairs on the back are white, with black tips, the ears and top of the head brown, the bushy tail grey, with a dark brown end, and the under parts white. Although there is a bounty paid for each one 'brought in,' they are still fairly numerous in certain districts. They are excellent jumpers, and they do a great amount of damage to sheep and fowls.

Excursion tickets in connection with the Christmas and New Year holidays will be issued on the South Island main railway line and branches from December 16 to January 3 inclusive, and will be available for return up to February 14....

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