

**MISSING PAGE**

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## Friends at Court

### CLEANINGS FOR NEXT WEEK'S CALENDAR

November 26, Sunday.	—Twenty-fifth Sunday after Pentecost.	St. Sylvester, Abbot.
„ 27, Monday.	—St. Virgil, Bishop and Confessor.	
„ 28, Tuesday.	—St. Gregory III., Pope and Confessor.	
„ 29, Wednesday.	—St. Gelasius, Pope and Confessor.	
„ 30, Thursday.	—St. Andrew, Apostle.	
December 1, Friday.	—St. Didacus, Confessor.	
„ 2, Saturday.	—St. Bibiana, Virgin and Martyr.	

St. Sylvester, Abbot.

St. Sylvester was born near Loreto, in Italy, in 1177. At the age of forty he retired into a desert, in order that, free from worldly cares, he might be able to devote more time to prayer and contemplation. Having been followed by a number of disciples, he founded several monasteries, to which he gave the strict rule of St. Benedict. St. Sylvester died in 1267.

St. Andrew, Apostle.

St. Andrew was brother to St. Peter, and the first of the Apostles to follow Christ. After the Ascension he preached the Gospel in Scythia, and afterwards in Greece, where he was crucified for the Faith. He is honored as the patron of Scotland.

St. Bibiana, Virgin and Martyr.

St. Bibiana was the daughter of a Roman noble named Flavian, who himself gave his life for the Faith. The confiscation of her property, with its consequent privations, having failed to shake her constancy in the profession of Christianity, she was subjected to cruel tortures, and finally scourged to death, A.D. 363.

### GRAINS OF GOLD

#### TO THE SACRED HEART.

Oh Heart! where human sorrows find  
An echo and a balm combined,  
Be near me in this weary way,  
That men call life. Oh, be my stay!  
Teach me to bear misfortune's stings,  
The agony of little things,  
The thorns in duty's pathway spread,  
That wear the heart like tears unshed;

Oh! Lift me up till I can see  
Naught but Thine own Divinity.  
Help me, O God; when I must bear  
Heartaches that Thou alone canst share.  
Unworthy of Thy faintest sigh,  
To Thee I cry! To Thee I cry!  
Give me Thy love! Give me Thy love!  
Oh! Let my life be spent above  
Earth's sordid cares! Oh! let me be  
Thine, Sacred Heart, eternally.

Finishing what one has begun is one of the severest tests of character. Beginnings are not difficult. We do not gauge a man's ability by what he starts; the veriest weakling may commence as many enterprises as a skilled promoter. The real test is in having the grit to hold on until the task is ended.

Happiness doesn't come to us as a result of having our own way. Only a will to do right can lead us to happiness and satisfaction. The only way must be the wisest way. The labors of love bring contentment, and if our way is the wise way, our will to do is the right sort and our only wishes are those of love, we shall not be at war with anything.

## The Storyteller

### THE MIRACLE

(Concluded from last week.)

'You admit that, then?'

'Certainly I do; just as I know that behind all the surface bitterness was a warm, generous, suffering heart. Oh, I wish I could have let her know how I understood her and how I loved her. But it is too late now.'

She bowed her face over the dying woman's hand, while the tears flowed unchecked down her cheeks.

'I believe you do care, Allie, but it is your own lovely, loyal nature that makes you see things so differently from the rest of us. How many do you suppose think as you do?'

'More than you imagine. Hugh, but like me, they were too poor to dare to be natural.'

'Well, I am not going to let you stay here tonight on any account. You look utterly fagged out as it is, and Mrs. Lenox is in no immediate danger. I will have you sent for should I see any marked change, but you must go home now, Allie. It is not just to yourself to put your nerves to such useless strain.'

'You will be sure and send?'

'I promise you.'

'The change may be very sudden?'

'It may be, but I don't think so.'

'Good-bye, then,' she whispered, stooping to press her lips to the great lady's cold cheek. 'God bless you and have you in His keeping.'

Miss Conway's white dress had scarcely fluttered out of the downstairs front door before a frightened servant came hurrying through the hall.

'Mrs. Lenox has spoken. She is asking for Mr. Fressenden, the doctor says. We must telephone for Mr. Fressenden at once.'

Mr. Fressenden himself, hearing the unseemly noise and his own name called loudly, came out of the library, book in hand, to inquire what the meaning of the excitement was.

'Mrs. Lenox has spoken. She is asking for you, Mr. Fressenden,' explained the maid.

Mr. Fressenden climbed the stairs rapidly, a peculiar expression playing about the corners of his cynical mouth.

'What, if after all?' he said; 'what, if after all?'

'Mrs. Lenox,' he said gently, when he stood by the sick woman's bed, 'I am here, Fressenden. They told me you wanted me. Is there anything I can do?'

There was a moment's breathless silence. Then, in a hoarse, unnatural voice, the woman who had not spoken for three days gasped:

'Paper—pen—my will changed—write what I—tell you!'

Drawing a tablet from his pocket and rapidly adjusting his gold pen, he said:

'I am ready, Mrs. Lenox.'

Scarcely expecting a reply, he was amazed by the clear composure of her directions.

'You have the date? Then write: 'This is my last will and testament. I revoke all others made by me. I give all I die possessed of to Alice Von Sternberg Conway. Because—because'—the hoarse, difficult voice faltered for the first time—'because she was faithful to me when others failed.'

Fressenden wrote hurriedly, casting now and then an anxious glance at the rigid figure on the bed. Would she have strength and understanding enough to sign her name before lapsing back into unconsciousness?

'Mrs. Lenox,' he encouraged, and clasped her stiff fingers about the pen, 'this is where you must sign.' And he carefully guided her hand to the spot.

With a nervous energy that was bewildering in one so near the borderland of death, she traced her name: 'Agatha Katharine Lenox.'

'Witnesses,' she breathed rather than spoke, and the pen, falling from her fingers, rolled out upon the counterpane.

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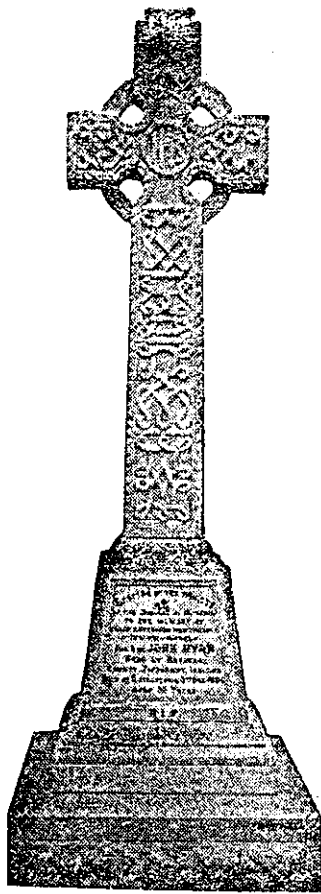
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Fressenden motioned the maids and nurse to approach, and within a few minutes the will was a complete legal document, that the highest courts of the country would have found it difficult to overthrow.

'Mrs. Lenox,' said Fressenden, with rare feeling in his careless voice, 'I am rejoiced to see you so much stronger.'

But there was no reply. The marvellous will that had made her so dominant a figure in life and which had enabled her to drag herself back from the very gates of death, had failed at last, and she was already closed around with the unconsciousness that lasted until she died, a day or two later.

The world's comments when the will was made public were many and varied, but Mrs. Carr perhaps put the general feeling into words with the greatest conciseness:

'Amazing, of course; but it's really something of a relief, too—to find in these material, self-seeking times a genuine case of virtue being rewarded. I for one cannot say I am sorry.'

### HIS MOTHER'S MEMORY

Not far from the beginning of my ministry (it was very many years ago, as you may suppose) I was visiting a brother priest at his church in Baltimore.

He asked me to help him in the confessional during a busy season, and I consented. 'Many of my people are Negroes,' he said, 'and I think you will not be sorry for that, when you make friends with them in the box.'

'Negroes!' I said; 'I have yet to discover their fervor! They are very emotional, are they not?'

'Not over much,' he replied. 'They love to sing, so do the angels, for that matter! Given fair instruction they are fine, reliable Catholics. I have no discount to make in comparing them with the whites. To be sure, they are a subject race greatly despised by many whites, as well as feared and detested; others patronise them, spoil them, laugh at their foibles, and forget their striking qualities. But taken all in all they are good people, a submissive race, and religiously considered are the fairest prospect for our Catholic missionary field, second to none!'

And we chatted about the blacks and their spiritual and other traits till far into the night, incidentally comparing notes about their social and domestic qualities, even their intellectual ones, which cross their religious state.

The work in the confessional, always consoling, was especially so with the Negro penitents that time, and it seemed to me I had the lion's share of them. In fact, few others came to me. I revelled in their simplicity and sincerity; I was heartsick at the sidelights of misery that were revealed.

One evening I was pretty nearly done, and was thinking of a well-earned night's rest. Glancing between the curtains after my last penitent had gone, I saw a man rise in the middle of the church. He looked towards my box and doubtless noted that there was no one else to go to confession. Then he left the pew, made a genuflection, and started towards me. Evidently, bending his knee was new to him, for it was anything but rubrical. He was under the full glare of the large central chandelier as he stepped along the middle aisle. I know a handsomely built man when I see one, and that Negro, black as my cassock, was an ebony Apollo! Tall, well-knit, with a fine head and broad shoulders, the swing of his body was full of electricity and grace! It seemed to me he was about twenty-five years old, becomingly and neatly clad. His features were almost regular and they wore an expression that was grave almost to dignity.

He halted square in front of me, for I had drawn back the curtains of my box, and looked at me with a half smile of expectancy and reverence, as if wishing me to say the first word.

'My son, do you want to go to confession?' I said.

'Most suttinly, suh, I do for a fac', suh; but I hardly know how to go 'bout it, suh.' His voice was remarkably sweet and deep and his accent strongly African, but I will not venture to reproduce his dialect

entirely, which I afterwards found was that of the Cotton Belt.

I stepped out of the confessional and shook hands with my bashful penitent and invited him to the sacristy, for I saw he needed some instruction on the method of making his confession, and no doubt on other points of our holy faith. And when I had given him a chair and placed him at his ease by a few kindly words I asked him to tell me all about himself.

'My name,' said he, in his soft southern tones, 'is Jefferson Stewart. I was born in the city of Baltimore. My mother was tall, very dark, and very strong. I was her only child. My father died before I knew him. My mammy often talked of him, and when she said her prayers, with me kneeling at her side, she always made me say, "God rest my father's soul. Amen." Three times I had to say that. And I can look back even to my third year and mind the tears trickling down her face. But suh' (I had quite a time making him call me 'Father,' he evidently thought it too familiar and hence disrespectful), 'but, suh, I mean Father, many and many a time my good mammy took me to this very church, and brought me to that railing out there and made me say over and over, out loud, my childish prayers, while she fixed her eyes on the altar and seemed to see God! Then when I stopped for want of something else to say, suh, she would turn to me and whisper—"God is right heah, Jefferson! He's a-lookin' from that little doah down into youh little heart!" and I would tremble lest the good God saw something there He didn't like. And then she would say sometimes, as we stood at the foot of this church: "Jefferson, chile, look around at dis grand house of God! In dis heah church yoh father and me was married, and heah yoh was baptized a little, pooh baby! You was baptized a Catholic heah, a true Catholic, and doan you nebber forget it, an' if any nasty Meth'dists or Baptists ask you to jine their 'ligion when you git growed up, tell 'em you are a Cath'lic, and that's the only 'ligion that's God's.'"

I suppressed a smile at the epithet my black man bestowed on our non-Catholic brethren; then I asked him about his prayers—did he remember them? Yes! His mother (it was always his mother) taught them to him; and then like a little child, this tall, fine fellow went on his knees and said the 'Our Father,' 'Hail Mary,' and 'Creed,' with numberless little mistakes, repeating the phrases like a little boy when I corrected him. I cannot forget his simple fervor and his intense religion. Then he sat down again.

'My mammy, suh, was a free woman, Father,' he began, 'and always carried in an oilcloth purse in her bosom a printed paper with her name on it, her "free papers," as she called them. I have seen her show them to the constables who sometimes stopped her on the streets.

'I often went with my mother when she was out working. One of her offices was along the waterfront, and one evening while she was working at her sweeping she sent me for some sand to strew the floor. It was a long summer day, and I went over to a pile of sand that lay heaped up near the river. Mother knew the black man who watched there and told me he would give me some in a can. I got the sand, carried it to her, and ran back to talk to the man.

'I found a black boy of my own age and we began playing tag on the long wharf where several schooners lay moored on the river. A man soon began loosening some ropes on one of the vessels, and as we passed he called to us. He was a low-browed, evil-looking man—a white man, of course. When he saw us he shouted:

"Here, you youngsters, get aboard and help to haul this rope in, and I'll give you each a penny."

'We raced each other who should be first to take up his offer, and I thought how proud I should be to give my mother my first earnings that evening! So we jumped aboard, and were instantly caught up by two other fellows, carried down below, locked in a room, and told we would be killed if we made the least noise. We huddled together and shivered in speechless terror.

'Soon we heard the rushing back and forth of hurried feet overhead and felt the upward and down-

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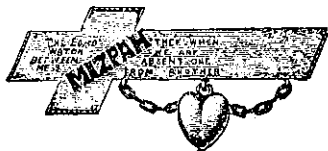
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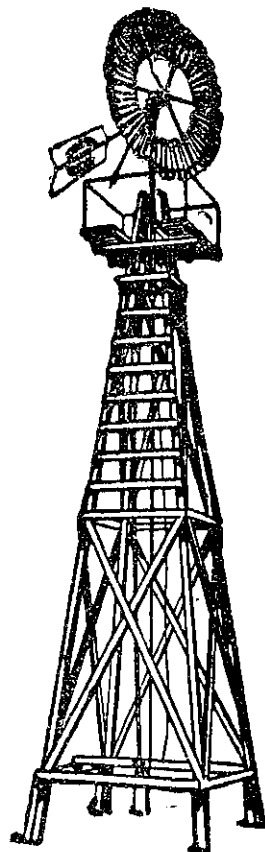
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ward motion of the boat. We were afloat and going— God knows where.

'Oh, how we wept in that dark room. Oh, how my heart broke to think of my mother, my poor, dear mammy, hunting for me, her lost boy, her only boy, never to see me again!' He stopped, overcome.

The pathos in that Negro's voice would have put to shame the tenderest, deepest feeling expressed by a cultivated white man, and I, too, felt my heart swell in sympathy, for I knew he was telling a true, simple fact. He went on:

'Soon everything was quiet, and we, too, poor little darkies, put our arms around each other and wept ourselves asleep. When it was daylight we were taken on deck, given something to eat, and found ourselves sweeping out to the ocean.

'We were taken to Charleston and there sold at auction to different planters. I remember my purchaser before he bid for me thrusting his fingers into my mouth, bending all my joints, trying my eyes, my teeth, my hearing.

'One man bid a hundred and fifty dollars, and I was sold at last for two hundred and twenty-five dollars, and was delivered over to this buyer. I was now a slave! I did not dare resist, but went passively wherever I was told.

'How lonely I was, living in the silent country with three hundred slaves, toiling from dawn to dark. How I watched them, their strange ways, their poor cabins, their wild stories, and their religion! How different from Baltimore. And, oh, how I pined for my poor mother! I never saw her again!

'Almost the first thing that happened was a dispute about me.

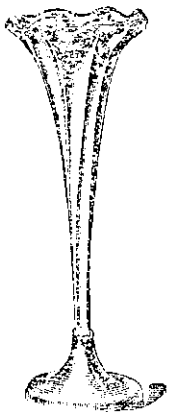
'The family I was sold to was half Methodist and half Baptist, the father holding to the Methodists and the mother to the Baptists.

'They argued hot and strong with each other to possess me for their religion. They quoted the Bible—

lots of it. The bigger children laughed, but took neither side. But I was a bold little darkie, and I waited for a lull in the dispute. I wanted my chance, for my dear mother's words came ringing into my head, and at last there was a moment's quiet.

'I mustered up all my courage and stood up in my bare feet and my little shirt and pants, my hands in my pocket-holes, and called out: "I am a Catholic, that's what I am! It's God's only true religion!"

'When I got through and before they got over their surprise I thought I had better say it over again, because it didn't sound loud enough the first time, so I planted my feet firmly and fairly yelled out my good mammy's words. And, suh, I felt them deep down in my heart, and I would have said them if those people killed me, as indeed I thought they would! Not at all, suh. First they stared and glared at me, but I stared back. Then two of the big girls giggled, and then the children laughed, and there was a shout all around, and then they made me tell them all I knew. I said my prayers three times over during my story. I told them how I was stolen and about my poor mother, and I think my mistress was kind-hearted, for she said: "You poor little nigger, no one shall touch you!" I never had any real trouble after that day about religion. The people were good enough to me—but I had hard work, and I often just hankered after my mother, and never forgot my prayers. When they wanted me to go to camp meeting I said "No" so fierce that they left me alone. You see, Father, it was my mother's words. She had stamped them on my heart, and although I knew not one thing about Catholics, I knew she was right, and anything different was wrong. So I stuck to my mother. I never saw a Catholic, never heard of any in reach. I have been a working-man all my life and always poor. After the war I was free and worked on a lighter in a little cotton port and got a chance of working my passage to Baltimore. My whole heart was set on getting to Baltimore and finding my mother!



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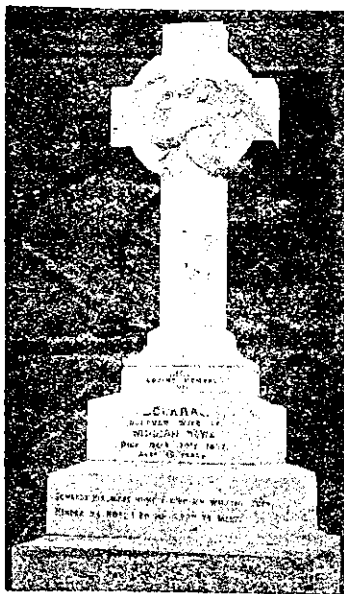
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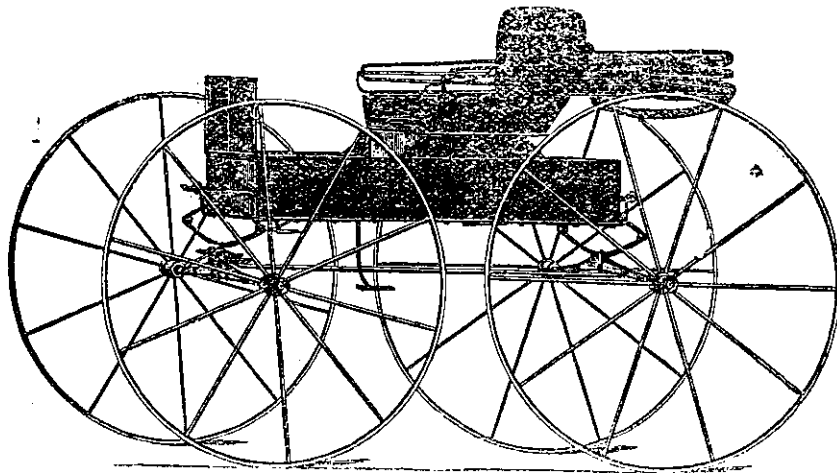
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'It was a hard blow, Father, a hard blow! I could only bow my head and take it—but then I thought I must get to the church my mother loved, and be a good Catholic—for that's all I can do to please her, and, Father, I had a lot of trouble finding this church; it is much changed, but here I am, and when I saw you

out there in that box I wanted to speak to you and ask you to help me to be a good Catholic like my mother, so that I can see her some day in heaven. Will you help me, Father?'

Need I tell you my answer? My heart went out to that child-hearted, big, black man! I saw the grace of God had come to him through that poor old hard-working mother. Her teachings, her influence had guarded his life and shaped his pathway to me, and I gave him all I could of instruction and assistance day after day until I left him a true, fervent, practical Catholic! Where he is now I know not, but I firmly believe that his life is one that his mother in heaven is not ashamed of.

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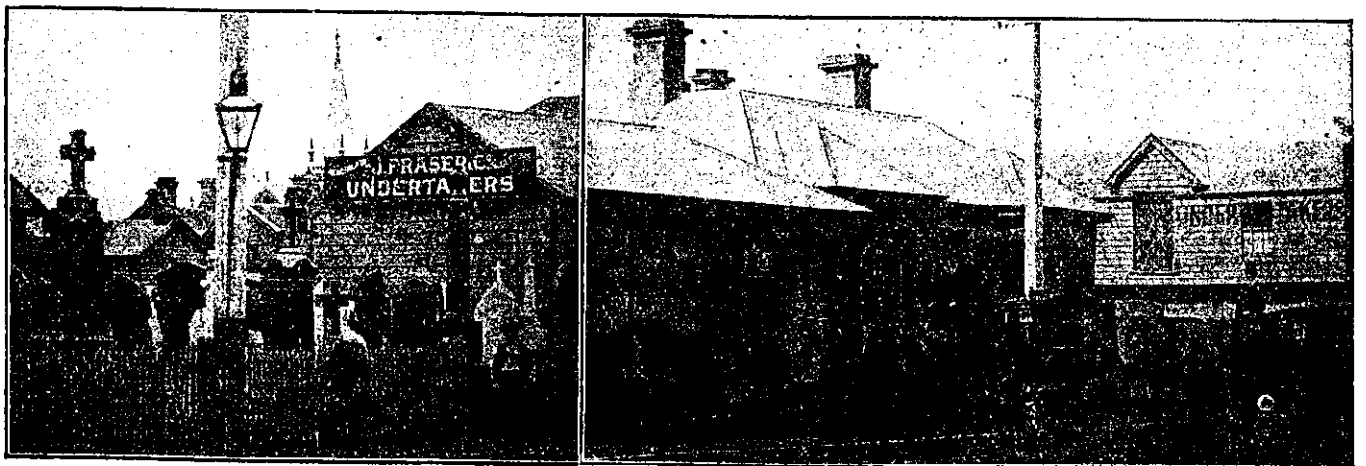
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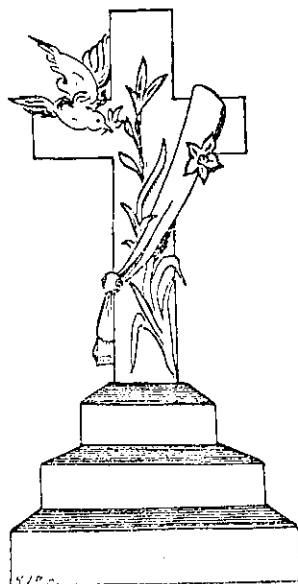
**LAYING OF THE FOUNDATION STONE**

On Saturday afternoon, October 28, his Lordship Bishop Cleary arrived at Hamilton. His Lordship was met at Frankton by the Rev. Father Darby and a number of laity, and was driven to the presbytery in Hamilton East. On Sunday morning his Lordship administered the Sacrament of Confirmation to over one hundred candidates. There were very large congregations both at the 8 and 11 o'clock Masses. The choir was under the conductorship of Mr. Osmond Lorrigan, of Auckland, Miss McGarrigle presiding at the organ.

The Catholic Church (says the *Waikato Times*) has made very rapid strides in New Zealand, and the effect of its growth in the Hamilton district has resulted in a handsome new church, to accommodate 700 people, being placed in the hands of the builders. It was a very large congregation of people of many denominations which witnessed the laying of the foundation stone of the Church of St. Mary of the Rosary, Hamilton East, on Sunday afternoon, October 29, by the Right Rev. Dr. Cleary, Bishop of Auckland. The weather was fortunately very fine, and the indefatigable pastor, Rev. Father Darby, must have been a happy man to see the object of his labors so far on the road to consummation. After the blessing and laying of the foundation stone his Lordship delivered an eloquent and instructive address.

The church, which is on a site on the main street of Hamilton East, is being erected of red brick specially imported from Melbourne. It is in the Ionic style, with an imposing front, the brick work to be picked out with enrichments in cement stucco. The main entrance will be through a semi-circular arch, over which is a pediment surmounted by a cross, and supported by

two pairs of Ionic columns, which flank a triple mulioned window, lighting the west gallery. The main entrance leads into a tiled portico, measuring 10 feet by 12 feet, with a vestibule on each side scaling 12 feet by 10 feet. The latter are lighted by two large windows, with pediments and columns. The church, on the other sides, will be in keeping with the architectural features of the frontal. Above the portico and vestibules is the west gallery, intending to seat about fifty persons, admittance to this being gained by a staircase from one of the vestibules. The central west door gives access to the nave of the church, which will be 95 feet by 43 feet, and as before stated, will have seating accommodation for 700 persons. From all portions of the nave an uninterrupted view of the sanctuary will be gained, the edifice being entirely free from obstructions in the way of columns and other impediments to view, so common in most churches. About half way along the nave the building branches outwards on both sides into two side chapels on the south side measuring each 14 feet by eleven feet, on the north being a baptistry, 24 feet by 16 feet, and an entrance to the choir stalls above. To the east of the nave lies the sanctuary, containing the high altar. On the south side of this is the nuns chapel, and on the north side are two sacristies, each 13 feet by 12 feet. The interior walls will be of white plaster, with mouldings, cornices, caps and modellions picked out in varying tints. A dado will run round the walls, colored light green, with sections to be covered with the best quality tiles. The ceiling will be of fibrous plaster, enriched with cornices, dentils, and carved work, while the roof will be slated. The edifice will be well lighted with eight semi-circular headed windows, while additional illumination will be gained from the sacristy and baptistry lights, the whole of the windows to be of tinted cathedral glass. The carpentry and plumbing work will be of the best, a perfect system of ventilation and sanitation being observed.



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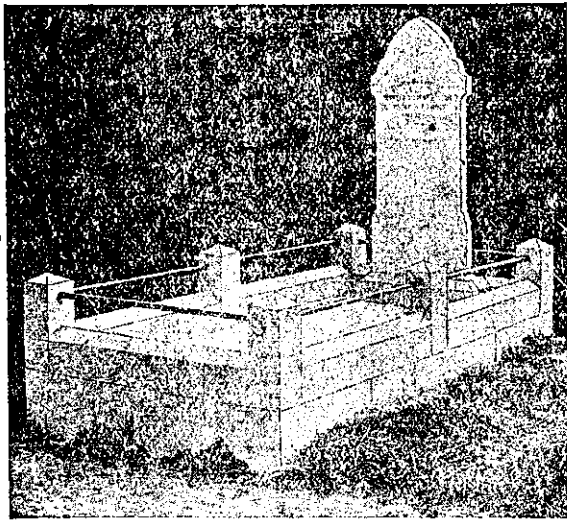
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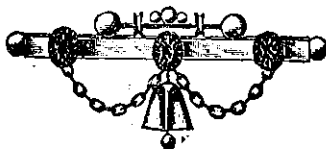
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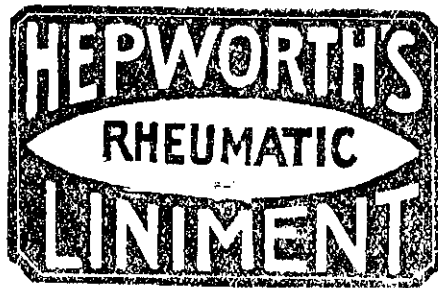
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The building, which is at present well in hand, is being erected by day labor, to plans prepared by Messrs. E. Mahoney and Sons, of Auckland, and is under the supervision of Mr. John W. Warren, architect, of Hamilton, the foreman of works being Mr. Leahy. Tenders were called for the work, the lowest being £6300, but the church building committee decided to carry out the construction by day labor.

The following is a translation of the description on the foundation stone:—'As an abiding testimony to God most good and most high, the Right Rev. Henry William Cleary, sixth Bishop of the diocese of Auckland, laid the foundation stone of this Church of St. Mary's of the Rosary on October 29, 1911, the Rev. Joseph Croke Darby being the Rector.'

The inscription on the trowel was as follows:—'A grateful souvenir from the Rector, the Rev. Joseph Croke Darby, to the Bishop of Auckland, the Right Rev. Henry William Cleary, D.D., on his laying the foundation stone of the Church of St. Mary's of the Rosary at Hamilton on the 29th of October, 1911.' The trowel was of solid silver, with delicate tracery, and ivory handle, and bore the above inscription. It will serve as a reminder of the most memorable day in the Catholic Church of Hamilton.

The reception given in honor of the Right Rev. Dr. Cleary at the Hamilton Town Hall on Monday evening, October 30, was probably the most memorable gathering in the history of Catholicism in Waikato (says the local *Times*). The interior of the hall was comfortably arranged, and almost every available seat, both in the body of the hall and in the gallery, was occupied. As the Bishop entered, attended by Rev. Father Darby, the voices of a hundred and fifty children were raised in a song of welcome. His Lordship went amongst and spoke to his people, after which a programme of musical items was submitted, to which Mr. and Mrs. Towsey, Mrs. Jenkins, Miss Williams, Miss Moroney, and Messrs. C. Atkinson, Wrigley, Eller, and Milner contributed.

In a short address of welcome to his Lordship, Rev. Father Darby said that Dr. Cleary was known to them all long before he became their Bishop, if not in person, by his writings.

His Lordship, after thanking the very large gathering for the sincere welcome the people of Hamilton had given him, delivered a very interesting address. Later on when the Bishop was leaving he was enthusiastically cheered. The proceedings throughout were of the most enthusiastic character.

### Te Aroha

(From an occasional correspondent.)

The annual concert by the pupils of the Convent high school on October 25 was a brilliant success. The good Sisters of the convent are to be very cordially congratulated (says the *Te Aroha Mail*). Not only the music (which is one of the convent's specialties), but the singing, dancing, and acting were worthy of honest praise. All the participants down to the smallest had evidently caught the contagion of the spirit that impels, and some of the enthusiasm that characterises the teachers was subtly transferred to the taught. A special feature of the representation was the excellence of the costumes—whether Japanese, Highland, or Slumberland. The Highland dresses were specially admired and praise was freely bestowed upon the whole. The stage was prettily decorated, and the hall never looked better. The musical portion of the programme included many numbers that were highly meritorious, and one of outstanding quality, the piano duo, Schubert's 'March No. 2.' by the Misses O'Donnell, McGruer, Roy, and Barnard, the children's chorus, 'The harp that once,' the juvenile 'Arcadian lullaby' and 'Japloo babies,' and the small drummer boys' performance were all surprisingly good. The 'Smiling geisha' and the Highland reel by the senior pupils were entirely admirable and gave perfect enjoyment to the audience, which was lavish in its ap-

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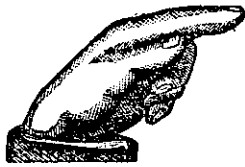
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plause. Another item that well deserves special mention was the violin solo by Miss Mary McCarthy. The convent orchestra played a spirited overture, and at the opening of the second part gave a pleasing rendition of selections from Gounod's 'Faust.' The musical programme was as follows:—Overture, 'March,' Misses McGruer (2), O'Donnell, McCarthy, Stanley, Bovett, Grice, and Master J. Patterson; chorus, 'The harp that once,' pupils; trio (two pianos), 'Les trois cousines,' Misses Johnson, McGlashan, Minogue, Maxwell, Newsham, and Lovegrove; song, 'Arcadian lullaby,' Miss A. McGruer and junior pupils; piano duo, 'March No. 2' (Schubert), Misses O'Donnell, Roy, McGruer, and Bamaid; violin solo, 'Kuyawick,' Idc; 'Mazourka,' Miss McCarthy; song, 'Japloo baby,' pupils; trio (two pianos), 'Valse No. 2' (Stracborg), Misses Kessing, McDonald, Baine, Smith, Johnson, and Robinson; song, 'The smiling geisha,' pupils; song, 'The drummer boys,' pupils; Highland reel. The accompaniments were played by the Misses Roy, O'Donnell, McGruer, and Charlton, and the work was all tastefully done. The drama 'Kathleen, or the Cost of a Promise,' was played with much sprightliness. Miss O'Donnell made a great success of the part of Kathleen. Every point was made the most of. Miss I. McCarthy was satisfactory as the mother, and Miss M. McGruer did justice to the author's conception of the wicked and subsequently chastened aunt. The Misses Fitzgerald and Grice were successful as the frivolous nieces of the rich lady, and Master Peter Greaney was a stolid and amusing magistrate. But the broad splash of color in the piece was supplied by Miss Kathleen Hogan, who gave a very clever impersonation of 'Granny Gilligan. Little Olive Dalton, as a 'niggah gal' was also diverting, and a neat bit of action was contributed by Miss A. McGruer as the French nurse. Other minor parts were filled by Misses M. Patterson and Stanley. Taken all round, the play was a very meritorious piece of work.

By the latest London mail the Sisters of Mercy, Te Aroha, received the results of the examination in the Art of Teaching and Matriculation in connection with Trinity College, London, held in July last. Miss Maud McGruer and Miss May O'Donnell, the two candidates presented in these subjects, were successful. The former, having recently passed the practical division, now holds the diploma of Associate of T.C.L.

WELLINGTON CATHOLIC CLUB NOTES

(From the club correspondent.)

November 10.

Mr. E. Casey, a one-time prominent member of St. Columba Club, Greymouth, is amongst the competitors at the New Zealand Competitions now in progress at the Town Hall. He has been successful in winning the impromptu speech and prepared speech sections.

Occasion was taken on Wednesday evening, November 7, to tender to Mr. E. Casey a social evening for the purpose of complimenting him on the meritorious achievement at the New Zealand Competitions recently held in the Town Hall. Mr. Casey was awarded by the judge the championship in impromptu speaking, prepared speech, and debating sections. Mr. P. J. McGovern presided over an attendance of over forty members. The toast of the guest of the evening was proposed by Mr. J. McGowan, supported by Mr. D. Butler. Mr. Casey in responding emphasised the necessity of all Catholic young men being members of, and taking an active interest in, Catholic clubs. The following contributed to an enjoyable musical programme:—Messrs. Casey, Reade, Moriarty, McErlean, Gamble, McGovern, Pfaff, Butcher, Dunne, Smith, and Duffy. Mr. E. B. L. Reade acted as accompanist.

Amongst the visitors to the club rooms during the week was Mr. T. Boyce, a one time prominent club member. He is at present located in Napier, and is enjoying a brief holiday in the city.

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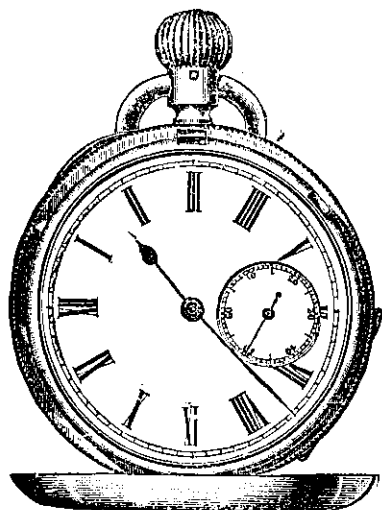
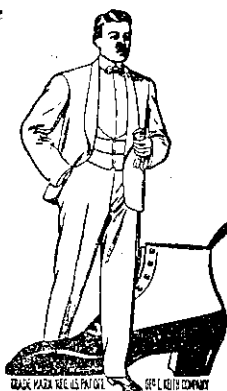
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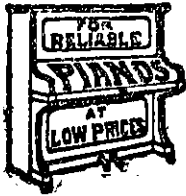
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## Current Topics

### The Pope and the War

It was not to be expected that the exciting times which preceded the actual declaration of war by Italy would be allowed to pass without the Pope being dragged in in some way; and the cable-rigger would have doubtless felt that he had quite failed in his duty if he had not managed to concoct some message from his Holiness. Accordingly, in our dailies of September 30, we got it in these terms: 'The Pope has expressed his sympathy with the Italian plans for the occupation of Tripoli, which he says constitutes a triumph for the progress of civilisation.' And commentators on the message in this country have freely paraphrased it into a statement that the Pope had expressly and formally given his 'blessing' to the war.

\*

It may be taken as certain, of course, that the Holy Father takes the keenest interest in the present position and in the prospects of the six thousand Catholics of Tripoli; and that he entirely assented to the message which was sent to the missionaries from their headquarters in Rome enjoining them not to leave their posts, however great the danger. But his Holiness has uttered not one word or syllable in approval of the war. The *Osservatore Romano*, which may be regarded as the official organ of the Vatican, is frankly opposed to the Italian expedition. And the true attitude of the Holy Father may be gathered from the following remarks which our careful and reliable contemporary, *Rome*, has on the subject. 'It is hardly necessary to say that the supposed utterances of the Holy Father on this Tripoli expedition are sheer fables. His Holiness has made no pronouncement, either publicly or privately, on the matter; but he has solemnly blessed and encouraged the efforts made recently on behalf of international peace.' Our English Catholic contemporaries, without exception, while recognising that under Italian control of Tripoli the Church will enjoy opportunities for carrying on religious work which have been denied her under the state of things in which Moslem influence has predominated, are strong in their denunciation of Italy's action in declaring war.

### 'The Dawn of All'

In its review of the *Dawn of All*, after expressing itself as being in entire disagreement with the whole picture presented by Father Benson, the *London Tablet* remarks: 'Far be it from us to take such dreaming *au grand sérieux*, or to forget that the prophet must have the privilege of telling his vision in his own way. Our only misgiving is that amongst his readers—and possibly amongst his reviewers—there may be some sufficiently obtuse to imagine that some of these repulsively repressive methods and obsolete theocratic theories which so strangely enter into the author's forecast of the future represent the ideals and principles which are in the minds of good Catholics of to-day, and that such would gladly be put into force by them, if they only had the power and the opportunity of doing so.' As our readers are aware, there have been reviewers 'sufficiently obtuse' to imagine that very thing. We have already shown with sufficient clearness, we think, by an appeal to Father Benson's own words in the book in question, that the *Outlook's* statement that Father Benson advocated 'the death penalty as punishment for heresy' was a grave and utterly inexcusable misrepresentation of the author's position—'inexcusable,' because a reasonably careful reading of Father Benson's words was all that was necessary to make such a misunderstanding impossible.

\*

The question as to Father Benson's attitude in regard to religious persecution and his precise purpose in writing *The Dawn of All*, have now been set finally at rest by a letter from the author himself. In the *London Tablet* of October 7, referring to the review of his book which had appeared in the previous issue of the paper, Mgr. Benson writes: 'The writer [of the

review] seems to suggest that my book might be misunderstood to mean that religious persecution might become, under certain circumstances, the future policy of the Church, and to express approval of such policy. May I then, as emphatically as possible, disavow any such meaning? And may I, very briefly, indicate what my meaning really was. (1) I attempted, implicitly, to deal with such unhappy incidents as the Marian burnings and the Spanish Inquisition, by pointing out that religious persecution is always the act of the State, never of the Church. (2) I attempted to show that when opinions are punished by the State as subversive of her own stability, they are punished, not *as* political or *as* religious (as the case may be), but *as* subversive. (3) I attempted to show that the Church, when she cannot actually condemn such penalties as unjust, always indicates her own attitude towards them by strongly urging leniency, active as well as officially. This she did, for instance, in the case of the friar di Castro who deplored the Marian burnings in the presence of Mary's Court, as alien to the spirit of Christ; and as in the person of Alexander VI., who almost certainly excommunicated Torquemada, and quite certainly protected Spanish refugees from the cruelties of the secular arm. Not only am I naturally in the deepest personal sympathy with such a point of view—it is even rather impertinent to say so—but I attempted to manifest that fact by making my phantom Pope devise every possible loophole for my "heretic's" escape, and then, the instant that he had personal control of affairs, abolish the penalty altogether. It was probably indiscreet of me, as well as apparently beyond my power, to deal with such matters at all. My only excuse is that I am rather weary of repudiating the statement that "Rome always persecutes, and always will, whenever she is able to do so." I thought, however, that I was helping to make the opposite almost offensively clear. I am, Sir, etc.,

ROBERT HUGH BENSON.'

Hare-street House, Buntingford, October 1.

\*

In these words Father Benson expressly and explicitly disavows the sentiments mistakenly attributed to him by the *Outlook*, and shows, on the contrary, that his views are entirely in the opposite direction. The *Outlook* article was probably written hastily and lightly; but amongst its readers, some, at least, will be found 'sufficiently obtuse' to take its statements in grim earnest. No high-principled journalist, with a sense of responsibility, would wish to deal in conscious misrepresentation; and our contemporary can reasonably be expected, as an act of simple justice, to give space to Father Benson's disclaimer in the columns in which he was aspersed.

### The Assembly and 'Ne Temere'

We print elsewhere a report of the discussion on the *Ne Temere* decree which took place at the Presbyterian Assembly on Thursday last. In connection therewith the following letter appeared in Tuesday's *Otago Daily Times*:—

'Sir,—It would, perhaps, be misconstrued if one were altogether to ignore the utterances of the brace of speakers who conducted the Assembly's debate on *Ne Temere*: though—taken on its merits—the discussion can hardly be regarded as calling for any very serious notice. Out of a very large Assembly only two members spoke at all on the subject; and in all the gathering it would have been difficult to get two men who were less representative of the cultured and broad-minded Presbyterianism of these latter days. To the Rev. R. Wood the name of 'Rome' has long been as the proverbial rag to a bull; and with the coming on of age the obsession becomes more and more complete. In the notorious articles signed 'R.W.'—the authorship of which Dr. Gibb has now openly divulged—in which some three years ago Mr. Wood made a masked attack on the Catholic Church, he showed that he is congenitally unable to be other than bitter and unfair where things Catholic are concerned. He is a fit subject for pity. The Rev. Dr. Gibb is the apostle of bluster and swagger—a sort of theological swash-buckler. An

evening or two before the *Ne Temere* discussion he distinguished himself by rating seventy of his brethren—for which he was deservedly cried down—and Catholics had, therefore, little reason to be surprised when they, too, were subjected to violent abuse. Some one has said that temper is three-fourths of Christianity. Tried by that test, this protagonist of Protestantism cuts anything but an impressive figure. It is a significant fact that since the unlamented departure of these two worthies from our midst the Presbyterians of Dunedin have lived in unbroken peace and unity with their Catholic neighbors.

\*

'My object in writing is very briefly to correct a few of the misstatements made in the course of the discussion—not for the enlightenment of those who made them, but for the benefit of the non-partisan, fair-minded portion of your readers who are capable of taking a sane and reasonable view on this subject. (1) It is absolutely incorrect to say that the McCann story 'has never been shaken.' On the floor of the House of Commons, in the debate on the address-in-reply on February 7, it was riddled through and through; and Mr. J. Devlin, after challenging any one of the purveyors of the story to publicly name the priest against whom the sinister insinuations were made, intimated that if this were done an action for slander or libel would promptly follow. Not one of the glib declaimers had the courage to take up this challenge. (2) It is entirely incorrect to suggest that Germany was exempted from the *Ne Temere* decree because of 'Kaiser Wilhelm and his warriors.' The facts are that by the Bull *Provida*, of January 18, 1906—about a year and a-half before the issue of *Ne Temere*—Rome had already issued marriage regulations for the German Catholics. These regulations differ essentially from the *Ne Temere* decree only in one point, namely, that a mixed marriage is valid, but not licit, without the assistance of a duly authorised priest. When *Ne Temere* was promulgated the Holy See did not wish, as a matter of convenience, to disturb the regulations which had been so recently given to the Catholics of the German Empire. For German Catholics, however, as for New Zealand Catholics, the validity of Catholic (and mixed) marriages is determined absolutely by legislation from Rome, and the German Government has offered no opposition to such legislation. (3) It is absolutely untrue to say that the decree 'shows itself as a weapon of conversion by coercion.' It is obvious to the most elementary common-sense that a forced or unwilling convert is no convert at all, and would only be a nuisance to any Church. *Ne Temere* declares that a mixed marriage—celebrated by a priest—is just as valid as if both parties were Catholics, so that the decree not only is not, but cannot be, used as 'a weapon for conversion by coercion.' I challenge Mr. Wood to state publicly the names of the Canterbury priests, who, he alleges, have used the decree in this way; or, if he has not the courage to do that, I invite him to send full particulars as to priests and parties to me privately, and I will undertake to place the priests' version of the matter before your readers with the least possible delay.'

\*

'(4) Dr. Gibb was vehement to the point of hysteria regarding some mysterious 'servitude' or 'dominion' which he professed to believe the Pope is attempting, through *Ne Temere*, to 'impose upon free-born Englishmen.' Just as, a couple of days before, his 'spirit had waxed hot within him' because some of his brethren claimed the right to have an opinion of their own, so now we read how it 'made his blood boil,' etc., etc. Evidently he is ready to effervesce on the slightest provocation. It is mere rhetorical nonsense to say that the Pope through this decree is attempting in any degree to impose any sort of dominion upon any but his own people. In the *Ne Temere* decree the Pope has legislated for his own spiritual subjects alone, prohibiting them, under pain of nullity, from entering upon marriages among themselves or with non-Catholics, except on the conditions prescribed by the Church. It is true that in the case of a mixed marriage the non-Catholic is in-

directly affected by the decree; but the responsibility for that rests, not with the Church, but with the non-Catholic party himself. He is a perfectly free agent. He is under no compulsion to enter into the contract, and if he enters into it he does so quite voluntarily. If he has conscientious objections to the presence of the priest, let him be loyal to his principles and decline to be married to a Catholic partner. That is the remedy—a sufficiently simple one—for any possible trouble so far as non-Catholics are concerned, and the non-Catholic party has the matter entirely in his own hands.

\*

If a further opportunity presents itself I will hope to refer in detail to the fact that in the past both the Presbyterian Church of Otago and the Anglican Church have adopted strict regulations, absolutely forbidding, for example, marriages with a deceased wife's sister; and a Catholic who chose to marry a Presbyterian or Anglican within the prohibited relation would of course bring himself within the scope of these enactments. Never once has the Catholic Church in any way interfered with these regulations. Catholics have recognised to the full the right of every Church to frame its own domestic legislation on these subjects; and this right they claim—and will continue to claim—for themselves.'

\*

'I notice that included in the Assembly overture is an appeal to the Government for protection. As matters already stand, the law of the land in no way recognises, or gives the slightest legal effect to, the *Ne Temere* decree. If Catholics or non-Catholics choose to get married at the registry office, or by a non-Catholic minister, the State declares their marriage absolutely and unimpeachably legal. That is the utmost that any Government can do. The Catholics of New Zealand number, roughly, one-seventh of the population. In view of this fact, and of the existing state of the law, the phenomenon of two Presbyterian 'stalwarts' going round the country clamoring for 'protection,' and tremblingly proclaiming that 'every moment of time is precious,' is a spectacle for gods and men.—I am, etc.,

EDITOR N.Z. TABLET.

## ABOUT THE NE TEMERE DECREE

By X.

V.

It assures Catholics of the validity of their marriages and surrounds these with befitting religious ceremonial.

It is not easy to discover what the Orange chaplains are demanding of the State in the matter of the marriage laws of the Catholic Church. Civil marriage is already legal in New Zealand, and any one can have it who wants it and is otherwise unimpeded. Even a Catholic can have it, and at the hands of an Orange chaplain. What more, then, do these chaplains want? They have more than their rights; they can marry not only Orangemen, but even such Catholics as prefer their ministrations to those of a priest, and they ought to be content. But in addition to this, to endeavor to silence the voice of the priest, to make it criminal for him to tell those Catholics that they are not married in the sight of God or of the Church, this would be tyranny and would seriously hamper the Church in favor of Orangeism; and tyranny so brutal that even the staunchly Nonconformist *British Weekly* cries out against it: 'The State cannot punish the Church for saying that certain legal forms of union are not Christian marriage, and that those who treat them as if they were are living in sin.' Therefore, unhindered by the law of the State, the priest can approach the Catholic who has been content with a civil marriage and tell him that he is living in sin, urge him to ask mercy of God and pardon of the people he may have scandalised, and to do common justice to his partner, not by separating from her, but by entering into a marriage with her which will be valid not only in the eyes of the State,

but in the eyes of God, of Protestantism, of Catholicism, and of the whole world. Perhaps all this has been already done. Those little triumphs of which some non-Catholic clergymen love to boast are short-lived. Catholics sometimes forget themselves, but they always come back; they have been baptised, and the grace of repentance is always hovering over them.

But what would happen if Orangemen were sufficiently powerful to compel the State to invade the Church's domain and pass laws to silence her voice? Why, then she would do exactly what she did at the time of the so-called Reformation—she would speak all the louder. She then anathematised Luther and Calvin who had degraded marriage, and she openly spurned the iniquitous laws that legalised the gigantic lusts of the Royal adulterer, Henry VIII. She would speak once more with such Apostolic freedom that all who heard her would observe how her sanctity stands over against and reproaches the wickedness of the world.

The Church only desires to manifest to all men the contrast between herself and the world, and she thanks the Orangemen for accentuating that contrast and drawing the attention of non-Catholics to it. Free-love, 'lease' marriage, promiscuity, progressive polygamy, these are the natural progeny of marriages made by law, from which nothing can save the world but the sanctity of sacramentally wedded love. What, then, is the effect of the *Ne Temere* Decree on Catholic marriage? The answer is clear to all who have read the decree. It simplifies and secures the validity of Christian marriage, removing those difficulties which the law of the Council of Trent had not removed; it gives uniformity to the marriage law of the Universal Church, and prescribes a befitting religious ceremonial for a contract which is also a sacrament.

It states in the simplest possible language that a Catholic who is otherwise free from impediment is validly married provided his marriage is witnessed by the Catholic pastor of the place where it is celebrated and by two others. What a marvellous simplification this is, can only be appreciated by those who knew the difficulties that had been constantly arising from doubts about domicile, from doubts concerning the definition of parishes and the canonical institution of parish-priests, and so forth. Paragraph 2 of the decree removes these difficulties for ever.

'Here and in the following articles, by parish-priest is to be understood not only a priest legitimately presiding over a parish canonically erected, but in regions where parishes are not canonically erected the priest to whom the care of souls has been legitimately entrusted in any specified district, and who is equivalent to a parish-priest; and in missions where the territory has not yet been perfectly divided, every priest generally deputed by the superior of the mission for the care of souls in any station.'

Here at least there is no curtailing of the liberty of the subject, but the bestowing on him of a much larger freedom than he enjoyed before. Not only this, but when a person wishing to be married is in danger of death, and the priest of the place is not at hand, the presence of any priest will henceforth be sufficient for the validity of the marriage. Paragraph 7 says:

'When danger of death is imminent, and when the parish-priest or the Ordinary of the place or a priest delegated by either of these can not be had, in order to provide for the relief of conscience and (should the case require it) for the legitimation of offspring, marriage may be contracted validly and licitly before any priest and two witnesses.'

Furthermore, in extraordinary circumstances the decree declares that the marriage of Christians will be a lawful and valid Sacrament even without the presence of a priest:

'Should it happen that in any district the parish-priest or Ordinary of the place or a priest delegated by either of them, before whom marriage can be celebrated, is not to be had, and that this condition of things has lasted

for a month, marriage may be validly and licitly entered upon by the formal declaration of consent made by the spouses in the presence of two witnesses.'

Here surely the Pope is generous and grants to Christians a privilege the State refuses to citizens. The Church declares that such marriages are canonically valid, the State that they are legally null.

This decree does not touch the liberty of non-Catholics; these whether baptised or unbaptised, contracting among themselves are nowhere bound to observe the Catholic form. The Church holds that the marriage of the unbaptised is a valid marriage, and she declares the marriage of baptised Protestants, though not contracted according to the Catholic form, is not only legally valid but also a true and real Sacrament. Is this an interference with the liberty of Protestants? Nay, it is but to confer a dignity upon their marriages of which they themselves for the most part are unconscious, and which their clergy for the most part deny.

In the second place the decree secures its fitting and graceful ceremonial for that which has been raised by the Church's Founder to the dignity of a great Sacrament. The Sacraments are in the safe keeping of the Church; her children, for whom the Sacraments were instituted, are in her safe keeping too; and remembering how these children have been formed by God, and how within them the roots of spirituality and humanity are mysteriously entwined, she offers them no bare and empty worship, but surrounds her every ministrations with every form of beauty and of mystery that will appeal to them. They have natural life, but they have spiritual needs, and she takes up and spiritualises what is natural, and, giving it back to them, satisfies at once the needs of nature and the cry of the spirit. This she does in Baptism, in Confirmation, in the Eucharist, in Penance, in Extreme Unction, in Holy Orders, in Matrimony.

Behold this youthful pair wandering together hand in hand. Hard by a little village church they are met by a mysterious man clothed in mysterious robes. They say to him: 'Our Father we two have known each other from childhood until now, and from childhood have loved each other with an ever-growing love. But now a secret something has come into our hearts telling us that we ought to link our young lives together, but whence this secret voice has come we know not. Only this we know, that it has been an inspiring, an elevating, a purifying voice to us, and has been leading us not only towards each other but towards God. We seek more than happiness; we are in search of a force that will help us to fight for what is good and to despise and overcome together all that is base.' And the mysterious man calls together the parents of the youthful pair and their village friends, and he leads them all into the little village church, and under the shadow of the tabernacle where Jesus in the Blessed Sacrament reposes, he joins the two young hands, and he says: 'My children, God has given to you a rich and holy love. I who baptised you so seeming short a time ago, have prayed and prayed that such a love might be your dower; yours will be a union ideally human, ideally Christian, ideally beautiful. Your hands are now clasped not for a passing salutation, not for a dance, but for a sweet, life-long companionship. Were it otherwise you might have remained upon the green outside, or have gone before some secular man to secure some secular thing. But now it is God Who clasps your hands which are so sweetly joined together, and binds them in golden bonds that shall be for evermore unbreakable. And while He binds them He imparts to you the title of a proud nobility, and He bids you forth with the fragrance of this altar around you to found a family that will be as heroically devoted to God as the heroes of old were devoted to their king. And the outstretched hands of the priest as he calls down Heaven's blessing upon you will be a pledge of the hand of God that will never cease to caress you throughout what I trust and pray will be a long and happy life.'

This is what the *Ne Temere* Decree secures in the second place to all faithful Catholics. Let the chaplains of the Orange Lodges in New Zealand meditate quietly

and earnestly upon these things; let them take up the decree of the Church and make a careful, serious study of it; its wording is very simple, but to understand even the simplest thing the mind must be free from bias and bigotry. The ignorance of our own critics is colossal where the decree is in question. Yet they must protest, and continue to protest, if only to show that the name of Protestant of which they are so proud is not without significance. It is now some time since the original protest was made by Luther and Calvin against the Sacrament of Matrimony. The ghosts of this bright pair might arise and begin to hurl about indiscriminately boots and shoes and loaves of bread and clumps of agricultural land, and bales of cloth and other digestible and indigestible commodities, which while living they declared to be as sacrosanct as marriage, if their followers did not renew from time to time their leaders' vigorous protest.

But even allowing for this sweet compulsion that comes from their spiritual or unspiritual forbears they still make themselves utterly contemptible by invoking the secular arm while they parade as spiritual men. One urges 'the Government to take immediate action,' and another calls for 'the imprisonment of priests.'

What poor sports they are, and what unmanly men. The Emperor William in a recent speech reminded his hearers that when a rider finds himself hard pressed and in danger of being outdistanced in the race, he uses the whip and spurs on his mount to get greater speed out of it. But there are poor sports, he said, who, instead of urging themselves on, prefer to use the sword on their competitors, and cut them down.

If the critics of the Catholic Church, who have grown so spiteful over the *Ne Temere* Decree, would only show some manliness and grit, and, applying the whip and spur to themselves, arouse themselves into some activity in the race for a pure marriage, they might be less contemptible; but as it is, they have not even the poor pluck to take up the sword. The most they seem to be able to do is to whine for the Government to take it up and use it for them.

## THE 'NE TEMERE' DECREE

### DISCUSSION AT THE PRESBYTERIAN ASSEMBLY

The following is the substance of the proceedings at the Presbyterian Assembly in connection with the *Ne Temere* discussion on Thursday last. Our report is abridged from that of the *Otago Daily Times* of Friday.

At Thursday night's meeting of the Presbyterian Assembly, the Rev. R. Wood moved the following motion standing in his name: 'The Assembly having considered the *Ne Temere* decree which has been promulgated in this Dominion in its historical setting and practical working, and while recognising the right of every branch of the Christian Church to formulate its own terms of communion and to exercise ecclesiastical discipline upon its members in accordance therewith, but inasmuch as the application of this decree in every case of a mixed marriage affects a party who is not under the jurisdiction of the Church of Rome, and traverses the law of the land and the law of all non-Roman Catholic Churches by declaring invalid a marriage duly solemnised according to those laws, and inasmuch as this decree has been so applied as to disturb the peace of families and break up homes and seriously affect the social standing of members of homes, the Assembly call upon the Government to devise some means for the protection of the social interests and the civil rights of all parties affected by this decree, and in view of the grave risks to domestic happiness and religious well-being involved in mixed marriages, they exhort their faithful people to avoid contracting marriages of that nature; and the Assembly further directs that a copy of this deliverance be sent by the clerk of Assembly to the Government through Sir Joseph Ward.'

In moving the motion, Mr. Wood said that every moment of time was precious. For reasons of policy

the Church of Rome did not make the decree universal, and the fruits of this were to be seen in the exempted countries to-day. Impediments had been created which could be dissolved, and the consequence was that in Italy the reaction was so great that even the Pope himself could not solemnise a marriage there. Continuing, the speaker referred to what he called the notorious McCann case. He knew the Irish Protestant minister who had celebrated this marriage. The truthfulness of the story had never been shaken. At Edinburgh the Jesuit champions of the *Ne Temere* decree were asked to challenge the statements made in the McCann case, and failed to do so. The decree professed to be universal in its scope, and yet it was not universal. In Germany the decree was not promulgated. A marriage solemnised in Dunedin which was not in accordance with the law now laid down by the Catholic Church was declared to be no marriage at all, and the people so married were declared to be living in a state of sin, and the children illegitimate. In Berlin, Hamburg, and Potsdam, however, such a marriage is declared to be a legal one. That was the way the decree worked. The German Ambassador in Italy protested against the Pope's Encyclical so emphatically on behalf of his Government that it was withdrawn so far as Germany was concerned. Previous to Easter Sunday, 1908, a marriage was declared to be valid, but on the following Monday the same marriage was declared to be a shame and a scandal. If in a locality where a priest was not obtainable a couple wished to be married, they could be so married by making a declaration before two witnesses, notwithstanding that a Protestant minister might be resident in the locality. He contended that the decree affected the social life and the social conditions, and that the liberty of their fellow-citizens should be protected (applause). The decree showed itself as a weapon of conversion by coercion. The speaker said he knew of cases in Canterbury, and also locally, where the decree had had this effect. However, where this coercion failed a dispensation might be granted and the wedding allowed to proceed. The decree called for an emphatic protest from the Christian Churches, and the protest took the form of his motion (applause).

Dr. Gibb seconded the motion. He said he would like to express his personal sense of obligation to Mr. Wood for the admirable service he had been rendering to the cause of sound Protestantism. Mr. Wood had bearded Bishop Cleary, who had at times tried to ride rough-shod over the *Outlook*, and had proved quite the bishop's match, and he (the speaker) thought more than his match. It made the blood of a British man boil to see that Germany could be free of the yoke that they attempted to impose upon freeborn Englishmen. Kaiser Wilhelm and his warriors would have none of it. Were they to submit to this insult? He said they were not. He hoped that co-operative action would be taken by all the Churches to say they would not have the Pope imposing his dominion over them. He would like to say that Rome had proved herself dishonest in connection with the promulgation of the decree. He was not sure that they were wise in holding their peace while Rome was quiet, because Rome did not always work in the open—they knew that she worked in the dark. He believed at the present time the Catholic Church was trying to bring England again under the Dominion of Rome. 'But she is not going to do it,' continued the speaker. They had no option, in view of the sentiments of the Roman Catholic Church, but to meet them face to face and to declare that they would have none of its dominion. They had not only themselves to consider but their children and their children's children, and they should see that they never came under the servitude of Rome.

The motion was carried unanimously.

A successful experiment in the cultivation of Indian corn in Ireland has been made by Captain Bryan, Kilgibbon Farm, Enniscorthy County, Wexford, the crop having just been harvested. Some of the corn grew as high as thirteen feet, but for the most part it stood between six feet and seven feet in height.

## CORRESPONDENCE

[We do not hold ourselves responsible for opinions expressed by our correspondents.]

## TIMARU ELECTION.

TO THE EDITOR.

Sir,—It was with the greatest indignation I read the letter on Messrs. Craigie and Angland in your issue of 16th inst. Mr. Craigie is the most liberal and fair-minded Protestant man in our district. On every occasion of importance in connection with our Church he is always at hand. Indeed, for the recent opening of the new church he came specially from Wellington. He could not have refused to be at the Orange celebration. I feel the whole thing very keenly, and all my Catholic friends are equally annoyed.—I am, etc.,

DANIEL DOYLE.

TO THE EDITOR.

Sir,—As a subscriber to your paper of long standing I must express regret and astonishment at the absolutely uncalled for attack published in your columns over the signature 'Irishman' on our town's chief magistrate, Mr. James Craigie, M.P. I hold no brief for this gentleman, who is well able to take care of himself, but as a Catholic I feel obliged to give the direct negative to every charge made against him. The truth of the inference to be drawn from the letter that the Catholics are supporting Mr. Angland may be judged from the fact that at this gentleman's meeting in the Catholic school only five persons, representing two families, turned up. This is the first time since the school was built that a political candidate had to abandon a meeting called for at the school. Hoping that a letter raising the sectarian flag will never again be seen in your columns.—I am, etc.,

A TIMARU THIRTY YEARS' RESIDENT.

Timaru, November 20, 1911.

TO THE EDITOR.

SIR,—A letter appeared in the last issue of your respected paper signed 'An Irishman,' advocating the candidature of Mr. Wm. Angland as representative for Timaru at the forthcoming election. While admiring your correspondent in his effort to put forward the claims of Mr. Angland whom he describes as an advocate of the rights of Irishmen and a supporter of a capitation grant to Catholic schools, and while also recognising the various positions in public bodies that Mr. Angland has held, I think that your correspondent's ardour has vitiated his judgment when he drew comparisons between Mr. Angland and his political opponent, Mr. Craigie.

'Mr. Angland is head and shoulders above Mr. Craigie in every form and respect,' says your correspondent. I can assure you, Sir, in making this statement, he has drawn on the bank of his imagination and the draft will be returned dishonored. Your correspondent, wishing to get home on the green, and arouse Catholic voters, 'rings in' that Mr. Craigie presided at an Orange function. Does 'An Irishman' forget that Mr. Craigie, as Mayor, is chief magistrate of Timaru over all classes, and that he could not diplomatically refuse any section of the community his services.

Does he forget that Mr. Craigie met the Home Rule delegates at the railway station and gave them a public reception at the Municipal Chambers, and at the meeting avowed his firm belief in Home Rule? Does he forget that he was an honored guest amongst the dignitaries of the Church at the opening of our beautiful new church recently; and does he forget that Mr. Craigie has considerably enhanced the magnificent church property in Timaru by the beautiful avenue of trees ('Craigie Avenue') which he initiated and kept for three years and presented to the Borough Council as a handsome gift and on which the church property abuts? Does he forget that he also welcomed as a

cosmopolitan Mayor, Dolores, Clara Butt, the Salvation Army Band, and with a number of respectable burghesses welcomed Marie Narelle, 'the Queen of Irish Song,' to Timaru in a most cordial manner, the latter bringing upon him a lot of bigoted comments in the correspondence columns of the local papers? At no important Catholic function has he been absent; and when unavoidably away, his sympathetic telegram was ever there, to wish God-speed to the function.

Now, sir, no word of mine would appear in your paper were it not that the *Tablet* is the Catholic organ, and its influence and prestige go a long way, and when 'An Irishman' wishes to strike below the belt a gentleman who has always been a friend to Catholics and Irishmen I raise my humble voice in protest and candidly tell your correspondent that he had better leave the sleeping dog of bigotry lie or that dog may get up and bite, and Mr. Angland may have to say 'save me from my friends.'—I am, etc.,

GRATEFUL IRISHMAN.

November 20.

TO THE EDITOR.

Sir,—We were deeply pained to see in last week's issue of your paper a letter over the signature of 'An Irishman' the avowed purpose of which was to damage and slander the character of Mr. James Craigie, M.P. for Timaru.

Here Mr. Craigie's upright integrity and devoted public spirit are widely recognised and appreciated. He is the district's parliamentary representative, is now in his tenth year as Mayor of the Borough, and has among numerous other public offices been chairman of the Timaru Harbor Board and member of the Hospital Board.

In every position he has added dignity to the office and achieved success in the many progressive works undertaken. He it was as Mayor who brought forward and pushed through the town's underground drainage, electric lighting, erection of public abattoirs and municipal offices, Caroline Bay improvement, and water reticulation schemes. As a citizen he has contributed generously to every local good work, among his gifts being the planting, fencing, and upkeep for three years, of an avenue of trees, 'Craigie Avenue,' the future boulevard of Timaru, on which all the Catholic Church buildings, except the boys' school, front. As a member of the district, he has done great work, two items—inducing the Railway Department to pay £1000 for ten acres of sea reclaimed land and obtaining for the borough Government loans aggregating £120,000 at an average of 3½ per cent with a sinking fund of ½ per cent. added, being alone sufficient to show how he looks after the interests of the district.

These facts are all fully recognised here, but as the *Tablet's* readers are to be found all over New Zealand, it is necessary to state them else our co-religionists outside Timaru would think that we were, after all, defending a man who to judge by your correspondent must be a recent arrival from some den of religious bigotry and intolerance.

To damage Mr. Craigie 'Irishman' made five statements about him which for pure malice, perversion of fact, and positive untruths would take a good deal to beat.

What we Catholics have to consider is—if the Catholics of the Dominion were to act on a spirit of boycott and intolerance as suggested in your correspondent's letter could the Protestant New Zealander say to us, as Mr. Swift McNeill said of Irish Catholics, 'I would with implicit confidence trust to their honor and truth the liberties of Protestantism and my own liberty in life.' We sincerely do not think so.

Now as to your correspondent's statements.

No. 1. 'Very few Catholics are supporters of Mr. Craigie.'

This is pure bluff. Mr. Craigie has some of the leading Catholics of this district on his committee. Last election he polled heavily in the Catholic districts; he has done nothing since to lose their confidence (quite the reverse), and more Catholics are on his committee now than three years ago.



No. 2. 'Mr. Craigie when the question re religious education was put to him by Bishop Grimes at the Catholic school shuffled out of it.'

Absolutely untrue. No question was put to Mr. Craigie by his Lordship Bishop Grimes.

No. 3. 'Mr. Craigie presided at the Orange celebrations.'

A wilful perversion of fact. Mr. Craigie as Mayor of the town took the chair at a purely concert programme on the 12th July. It was connected only indirectly with the actual celebrations. Mr. Craigie has presided and spoken sympathetically at the following:—Farewell to Rev. Father Tubman on trip to Old Country, great reception on his return. Laying the foundation stone of our new church, and the official opening of the buildings, coming specially from Wellington for this last. He has also given official receptions to the Irish envoys—Mr. Joseph Devlin on his historic visit, and Mr. Donovan recently, and furthermore he spoke at each of their meetings in favor of the reasonableness, justice, and necessity of Home Rule for Ireland. It may be added that Mr. Craigie presided at a great banquet and official reception to the Hibernian delegates in 1904.

No. 4. 'They (Catholics) are not doing justice to the position if they support an admirer and supporter of Orangeism.'

A contemptible slander. The facts in answer to No. 3 are sufficient for this, and the further fact that an Orange organ has just called the attention of its loyal readers to Mr. Craigie's leanings to Rome.

No. 5. 'Mr. Angland is head and shoulders over Mr. Craigie in every form and respect.'

Every man is perfect to his friends. Mr. Craigie's positions occupied and works are as before stated. Mr. Angland's on his admirer's showing consists of being member and chairman of the Pleasant Point High School Committee (from April 1896, to March, 1897—it was made a high school in 1905), member of the Harbor Board (defeated last election), and member of the Borough Council.

In conclusion we may say that Catholics' rights do not require to be defended on the athletic arena. Catholic schools will never receive State aid if they have to wait for a 'Party of Independents' elected on that issue only to grant it to them. Nor do the undersigned think it is possible to get a representative more able and willing to get for the Catholics of this country fair play and justice than Mr. James Craigie.

TWO TIMARU CATHOLICS AND TABLET READERS SINCE FIRST ISSUE.

November 18.

[We are asked to state—what is the fact—that the above letter is forwarded by two prominent Catholics, accompanied by the statement that they are prepared to vouch for every assertion made. A few lines of comment on these letters will be found in another column.—Ed. N.Z.T.]

## Diocesan News

### ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

November 18.

The quarterly conference of the clergy of the Wellington and Masterton deanery takes place at Nelson on Wednesday, 22nd inst.

A bazaar was opened at Otaki on Saturday, 11th inst., and was continued during the week. Good business was done at all the stalls, and the display of goods was very fine, including numerous large hand-painted mirrors.

Bro. J. W. Callaghan, P.P., District Deputy of the H.A.C.B. Society, leaves on Monday for Levin, where he is to address a meeting of men of that parish who are anxious to have a branch of the society formed in their midst.

The Warrimoo, which arrived from Sydney during the week, brought Mrs. Martin Kennedy and the Misses

Kennedy, and Messrs. John Coyle, J.P. (secretary Hospital Board), and John Brennan (of the General Post Office), who have all been on a holiday visit to Australia.

In my report of the St. Patrick's College sports I omitted to mention the mile race, which proved the best item on the programme, and resulted in an exciting win for Henrys, who has proved himself a good runner, and should make a name for himself in the athletic arena in future.

The annual concert of the Marist Brothers takes place at the Town Hall on the 15th December. The good Brothers are working hard preparing the pupils for the concert, which is always noted for its excellence, and there is every indication of this year's concert equaling its predecessors, if not excelling them. The tickets are now in circulation.

Mr. T. Buckley, chief electrician of the Telegraph Department, and a parishioner of St. Joseph's, is at present in England, where he is busily engaged looking into matters pertaining to telephony and telegraphy, both ordinary and wireless, and as far as possible matters of general interest bearing on those subjects. He will divide the next few weeks between England and the Continent.

The members of the Catholic Club entertained Mr. E. Casey, of Ohakune, a prominent member of the club, prior to his departure. Mr. Casey was very successful at the recent Competitions in oratory and impromptu speeches, and he also represented the club in the winning team (St. Vincent's B) of debaters. He was the recipient, also, of a presentation as a memento of the occasion.

The Marist Brothers' Junior Cadets, headed by St. Anne's Cadet Drum and Fife Band, attended service at St. Joseph's Church, Buckle street, yesterday, marching thereto from St. Anne's, Wellington South, where they had assembled. Captain Whittaker was in command of the boys. The lads were addressed during the service by Rev. Father Hurley, S.M., on their 'Duty to God and Country.' There was a large muster present. Both the band and the boys were complimented on the excellence of their playing and smart soldierly appearance.

Mr. Redman, the examiner for the R.A.M. and R.C.M., London, visited St. Mary's Convent, Hill street, on Monday evening, November 6, to hear some of the senior pupils sing. A difficult and varied programme was rendered, and Mr. Redman expressed himself as being highly delighted with every item. He had listened that night, he said, to a revelation in artistic singing. He warmly congratulated Sister M. Liguori on the artistic singing of her pupils, and said that she was needed in London as a teacher. Particularly he noted the ease of the production, and said that he had listened that evening to 'true art,' which is so seldom heard nowadays.

The Rev. Father Peoples, at the Sacred Heart Basilica, Hill street, on Sunday morning, 12th inst., exhorted his parishioners to see that they were on the roll for the Parliamentary elections. Although the Catholic clergy never influenced their flock one way or the other, he urged upon his congregation the necessity of exercising the franchise to the best of their ability. They should dismiss all prejudices from their minds in selecting their candidate, and use their consciences as God would will it, and vote for the man who would serve their interests best, irrespective of whether he was a Catholic or a Protestant.

It is with regret I chronicle the death of Mr. Wm. Guise, which occurred at his residence, Stephen street, on Saturday, 11th inst. Deceased was 53 years of age, and was born in Auckland. He was connected with Messrs. R. Hannah and Co.'s boot business for 35 years. He was an enthusiastic bowler, being a member of the Victoria Bowling Club, where the flag was hoisted half mast on Saturday as a mark of respect to his memory. The funeral took place on Monday, a large number of relatives, sympathising friends, and acquaintances being present. The funeral service at the church (St. Mary of the Angels) and graveside was conducted by the Rev. Father Jas. Tymons, S.M., of St. Patrick's College. The late Mr. Guise leaves a

**GEO. T. WHITE,**

. . . NOVELTIES AT LOWEST PRICES.

Importer, Watchmaker, Manufacturing Jeweller, Medallist,  
COLOMBO STREET CHRISTCHURCH.  
LAMBTON QUAY, WELLINGTON. Established 1870.

widow, three daughters (Misses Florence, Cecilia, and Doris), and one son (Mr. B. A. Guise, of St. Anne's congregation), to whom is extended the heartfelt sympathy of a large circle of friends.—R.I.P.

A large and enthusiastic meeting for the celebration of St. Patrick's Day, 1912, was held in St. Patrick's Hall, Boulcott street, on last Tuesday (14th inst.). The Rev. Father Hickson, S.M., Adm., occupied the chair. It was decided, owing to March 17 falling on a Sunday, to hold the day celebrations on Saturday, March 16, and the grand Irish national concert on Monday evening, March 18. The following officers were appointed:—President, Rev. Father Hickson; vice-presidents, Messrs. J. J. L. Burke (H.A.C.B. Society) and McGowan (Catholic Club); sports secretary, Mr. H. McKeowen; concert secretary, Mr. J. W. Callaghan; general secretary, Mr. W. M. Ellis; treasurer, Mr. John Sullivan. Sub-committees for the sports and concert were also formed. The committee is formed from the following bodies, each body having eight representatives—St. Patrick's, St. Aloysius, St. Mary's, and Sacred Heart branches of the H.A.C.B. Society, and the St. Anne's and Wellington Catholic Clubs.

### Westport

(From our own correspondent.)

November 9.

The following were the results of the Royal Academy musical examinations, recently conducted by Mr. Redman:—Performers' examination, L.A.B. diploma.—Ivy Thompson, Ada Carlyon (pianoforte). Advanced grade—Caroline Keepe. High division—Bride Doyle, D. Darrach. Elementary—Miss D. McKay. Primary—Singing: Bride Doyle, Catherine Pain. Violin: N. Doyle; pianoforte, Maggie Sullivan, V. Russell, Daisy Duncan, Rosa Nahr, Minnie Price, Richard Bright, Maggie Dixon. Trinity College practical examinations conducted by Mr. Charles Schilsky were as follow:—Certificated pianist—Miss Ivy Thompson. Intermediate—Mary Garaty, Miss Millar (singing), Rose Seaton, Ina Sunley (piano), Junior—Johanna Carby (piano). Preparatory—Mona Bright, Ella Wall (piano). All of these are pupils of the Sisters of Mercy.

The musical and elocutionary competitions under the auspices of St. Canice's Club were successfully carried out on November 2 and 3, finishing with a concert given by the prize-winners on Saturday evening, November 4. All the arrangements were well carried out, and much credit is due to the energetic secretary (Mr. Louis Fennell). Encouraged by the result of the first effort, the club has now decided to hold the competitions annually. The following are some of the results: Recitation, girls under 15 years—Delia O'Leary, 1; Nora Slattery, 2. Pianoforte solo, under 16 years—Bride Doyle, 1; Mary Parsons, 2; recitation, ladies—Miss Austin, 1; recitation, boys under 15 years—W. Creagan, 1; N. O'Neill, 2. The above competitors are pupils at the convent schools. The following club members were amongst the successful competitors:—Senior recitation—L. Fennell, 1; F. O'Gorman, 2. Junior recitation—B. Rasmussen (St. Columba Club), Greymouth, 1; L. Fennell, 2. Humorous recitation—J. Moriarty (Granity), 1. Musical monologue, F. O'Gorman, 1. Impromptu debate—T. Q. O'Brien, T. Selcock, 1. Prepared speech—F. O'Gorman, 1; B. Rasmussen (Greymouth), 2. Impromptu speech—T. Q. O'Brien, 2. Oration—B. Rasmussen, 1; F. O'Gorman, 2. Mr. W. G. Bright's special trophy for the competitor gaining the highest aggregate of marks in the prepared speech, senior recitation, and oration, was awarded to Mr. F. O'Gorman. Church choir contest—St. Canice's (Mr. G. E. Simon, conductor), 1. Contralto solo—Miss A. Milligan (Denniston), 1.

### Wanganui

(From our own correspondent.)

November 15.

Rev. Father Holley represented this parish at the opening of the Meeanee Scholasticate last week.

Electioneering goes on here quietly. Three of the four candidates have declared themselves against grants to Catholic schools, the only candidate in favor of them being made, being Mr. George Hutchison, the 'Reform party's' nominee.

That malignant disease, 'Toneritis,' has attacked some of our city's inhabitants, both the Wanganui Ministers' Association and the Taranaki District Primitive Methodist Synod (held here lately) having entered their formal protests—weirdly worded—against the Papal decree.

Mr. J. W. E. Miles, the treasurer of the local conference of St. Vincent de Paul Society and a member of the Hibernians, has had to undergo an operation for appendicitis in the local public hospital. Mr. Miles's many friends will be pleased to hear of his rapid progress towards complete recovery.

Rapid progress is being made with the Convent of the Sacred Heart on St. John's Hill. The roofing is now being put into position, and the exterior is gradually assuming a neat and finished appearance. There is, I am informed, a great deal of work still to be done to the interior in the way of floorings, wall plastering, and fittings, and it is expected that the building will not be completed before March next. The Convent, a fine and massive building, occupies a commanding position and a beautiful view of a long reach of the river, and of the suburban hills may be obtained from its grounds.

The parish social committee, which has worked very diligently during the past six months in promoting social intercourse among the Catholics of the parish and at the same time in providing funds for local charitable works, concluded its season on Thursday, the 9th inst., with a highly successful progressive euchre tournament. The ladies' prize was won by Miss Cullinane, and the gentlemen's by Mr. P. Lloyd, while the 'booby' prizes were annexed by Miss Taylor and Mr. Johnston. The prizes for the season's winners were also presented, the lady winner, Mrs. Carroll, being the recipient of a handsome marble clock, and the male champion, Mr. W. McTubbs, of a brief bag. At the conclusion of the evening's entertainment Rev. Father Moloney thanked the committee (Mesdames Cullinane, Roche, Neylon, Meehan, and Gebbie, Misses Loftus, Cullinane, and Kennedy, and Messrs. Roche, Naughton, Souter, McLachlan, Lloyd, and Bourke), the secretaries (Messrs. Miles and Foley), and the chairman (Mr. Gaffaney) for their untiring efforts on behalf of the parish welfare. It is estimated that the total amount raised during the season is in the vicinity of £150.

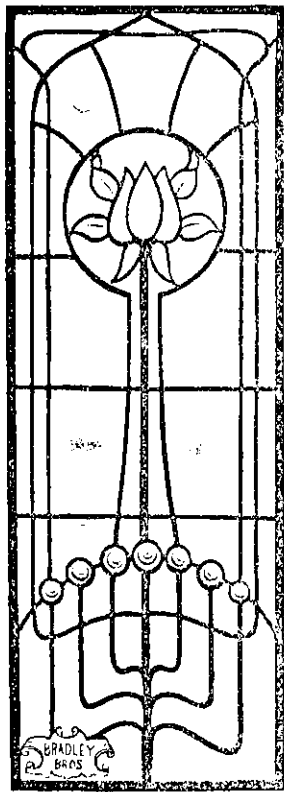
### Picton

(From an occasional correspondent.)

A most enjoyable evening was spent in the Catholic clubrooms on the 9th inst, the programme being essays on historical names. The clubroom was crowded with members and their lady friends. A social arranged by the parishioners of St. Mary's was held in St. Patrick's Hall on the 15th inst. A euchre tournament provided a pleasant evening's amusement to a large number of patrons.

The news of Father Hill's preferment as Very Rev. Dean, Vicar-General, and Administrator in the Canterbury diocese, was received here with pleasure, tinged with regret. Dean Hills, who has made many friends during his residence here as parish priest, will be Rector of the parish at Christchurch East. The Very Rev. Dean was the recipient of many congratulatory telegrams from all parts of the Dominion.

The Most Rev. Henry Moeller, Archbishop of Cincinnati, in his petition to the Pope for indulgences and privileges for Ephpheta Sunday said there were 89,287 deaf mutes in the United States, and of this number about 17,000 were of Catholic origin. Many of these have lost the Faith because they are so scattered throughout the country and there are so few priests capable of giving them catechistic instruction in the sign language.



—For—  
**EXCELLENCE**

In  
**Leadlights,  
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Salt Lake City,  
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Mr. Armond F. Rundquist, whose unsolicited testimonial appears in your pamphlet, is one of the parties, and he mentions another.

I labored with Mr. Rundquist a long time before I could get him to send for Trench's Remedy. He said he had spent a great deal of money in medicine without having received any benefit. Finally he decided to send for a half-package of the specific, with the result that he has never had a return of the fits since he took the first dose. He recommended it to a family by the name of Olsen, in the southern part of Salt Lake City, in which a child had from 25 to 40 spells each night. When I last saw the father of the child he told me that the little one was almost completely cured. A short time ago I got some of the medicine for a gentleman named Owen, of this city. I saw his brother a few days ago, and he told me that Mr. Owen has not had an attack since he commenced taking the Remedy, and that he has greatly improved in health.

I wish to say before closing this letter that I am not an agent for Trench's Remedy, or for any other medicine or thing. I write in praise of the specific because of the inestimable blessing it has been to so many of my friends.

You may use my letter in any way you desire.

Very truly yours,

WM. A. MORTON,  
Registrar, L.D.S. University.

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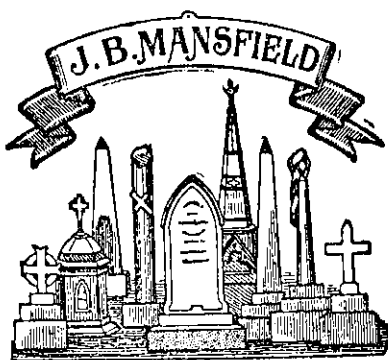
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## MUSICAL EXAMINATIONS

### ST. DOMINICK'S COLLEGE.

The following candidates were successful at the examination of the Associated Board, held by Mr. Douglas Redman, at St. Dominick's College on November 16:—

Advanced Grade.—Piano: Elsie Paton, 130 (honors); Margaret Walls, 110.

Intermediate Grade.—Piano: Renetta Rings, 127.

Higher Division.—Piano: Kara Bell, 125. Violin: Constance Millar, 121; Phyllis Hawcridge, 120.

Lower Division.—Violin: Florence Fitzgerald, 130 (distinction). Piano: Alma Woodhouse, 117; Madge Mulholland, 116; Taure Ropata, 115; Marguerita Biggins, 109; Iris Fielder, 109; Marjory Burt, 104.

Elementary Division.—Piano: Doris Ross, 130 (distinction); Elvina Millow, 130 (distinction); Jennie Corcoran, 127; Florence Blyth, 115; Rotha Major, 114.

Primary Grade.—Piano: Tessa Millar, 140 (distinction); Annie McKeefry, 139 (distinction); Kathleen O'Keefe, 130 (distinction); Teresa Hannigan, 118.

The following are the results of the Trinity College examination held by Mr. C. Schilsky, on November 9:—

Higher Examinations.—Licentiate (L.T.C.L.): Vera Barker (passed in the art of teaching). Associate (A.T.C.L.): Margaret Dennehy, 93; Madge Collins, 92; Ethel Goldsmith, passed in the art of teaching. Certificated Pianist: Margaret Cunningham.

Senior Grade.—Beryl Callaghan (honors), 82 (N.E. Valley Convent); Florence O'Driscoll (honors), 82 (N.E. Valley Convent).

Intermediate Grade.—Violin: Vera Hannan, 81 (honors). Piano: Jessie Sontag, 76; Agnes Caldwell, 71.

Junior Grade.—Olga Pearce, 73 (Milton Convent).

Preparatory Grade.—Eileen Gustavson, 73.

At the Theory examinations held last June, the following candidates were successful:—

Advanced Grade.—Elsie Paton, 86 (honors); Beryl Callaghan, 82 (honors); Margaret Cunningham, 80 (honors).

Intermediate Grade (Upper Division).—Margaret Dennehy, 95 (honors).

### ST. PHILOMENA'S COLLEGE.

The following candidates presented by the Sisters of Mercy, St. Philomena's College, South Dunedin,

were successful at the Trinity College Practical examinations conducted by Mr. Chas. Schilsky:—

Higher Examination (Associate).—Miss Alice Davies, A.T.C.L.

Intermediate Pass.—Sabina Dunbar, 64.

Junior Division.—Doris Anstis, 82 (honors); Priscilla Hargreaves, 76; Margaret Mary Fahey, 74; Kathleen McDevitt, 69.

Preparatory.—Margaret Mary Walsh, 82; Amy Elizabeth Dyer, 76; Elizabeth C. Anderson, 74; Ruby Gray, 72; Mona Anstis, 69; Ruby Gray (violin), 68.

In the R.A.M. examinations conducted by Mr. Douglas Redman the following pupils were successful:—

Elementary Grade (Violin).—Julia Lemon, 109.

Primary Grade (Violin).—Doris Anstis, 119; Alan Potter, 119.

St. Mary's Convent, Mosgiel.—Lower Division—Kitty Inglis, 104. Elementary division, Ethel McKay, 109.

## CATHOLIC CLUBS

### ST. BENEDICT'S CLUB, AUCKLAND.

In reference to the lecture which Father Golden delivered to the members of the St. Benedict's Club, the report errs in mentioning 'Bishop Pompallier's' name. The report says 'Bishops Pompallier and Croke,' whereas it should be 'Bishops Moran and Croke,' as the lecturer dealt only with bishops and priests of his own immediate acquaintance, and Dr. Pompallier had arrived in France before Father Golden had left Ireland. Bishop Moran, of happy memory, Father Colman, and Walter McDonald, besides nine Dominican nuns for Dunedin, were fellow passengers of the lecturer. By the bye, the lecture, it may be here stated, was all in verse—a unique feature which the report omits to mention.

### ONEHUNGA.

The annual oratorical competition for the Federation diploma was held in the club rooms last Thursday evening. The competitors were Messrs. A. J. Martin ('Mary Queen of Scots'), J. P. Boland ('Henry VIII. '), J. E. Dempsey ('Nelson'), J. Kennedy ('Napoleon'), L. Drager ('R. J. Seddon'), and J. Foley ('Julius Caesar'). The judge, Mr. B. McLaughlin, complimented the different speakers on the fine speeches delivered, and the amount of ground covered in the short time at their disposal. Mr. A. J. Martin was declared the winner, the result being received with acclamation. At the fortnightly meeting held after the 10 o'clock Mass on Sunday, November 12, it was decided, on the motion of Mr. Martin, that the club make suitable recognition to Mr. J. E. Dempsey for his great services during the past year. It was also decided to take steps to procure a tennis court in connection with the club. Arrangements were made to hold a parliamentary debate on Wednesday, November 15.

### Invercargill

(From our own correspondent.)

Mr. Andrew Raeside, a prominent Invercargill business man, and an ex-Mayor of the town, arrived back from an extended tour of the world on Monday, the 13th inst. In a comprehensive interview with a *Southland Times* reporter Mr. Raeside, in commenting on the industrial troubles of Great Britain, said, *inter alia*: 'The land question was an acute one, especially in Scotland and England; but Home Rule all round was bound to come, also the disestablishment of the Church in Wales; this might alleviate to a great extent the present undesirable state of things. Mr. Raeside spent about four weeks in the North of Ireland, and he found the demand there for Home Rule becoming insistent. The feeling among all classes was that the alleged religious difficulty was utterly beside the question, and that for years the landed proprietors had engineered all such troubles and the people had blindly followed such foolish dictates. Education was spread-

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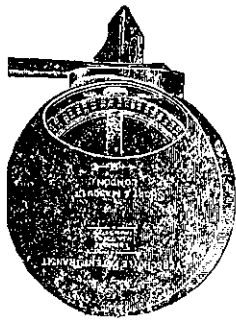
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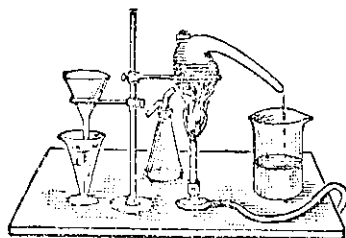
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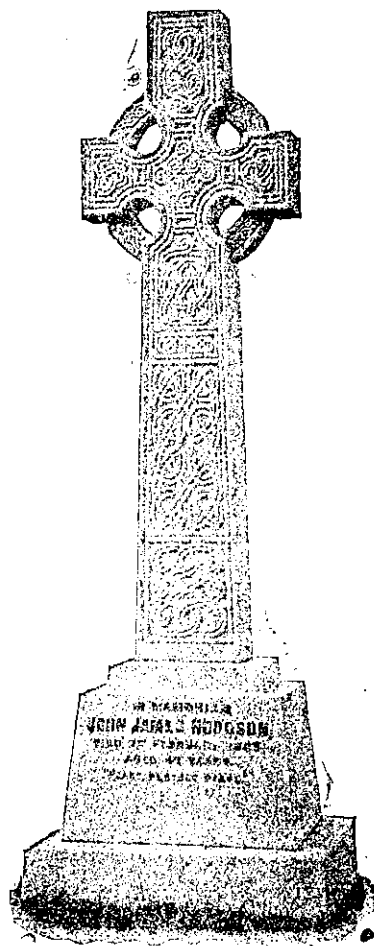
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ing, and that would in itself in time effect a certain cure.' The above is interesting in its reference to Home Rule—coming as it does from an impartial observer—especially when we take into consideration the things we are told by anti-Home Rulers concerning the people in the North of Ireland.

On Friday evening, the 17th inst., the members of the Hibernian Society entertained the members of the Druids Lodge at a return euchre match and social evening. There were about eighty present altogether; and the function was a most successful one from every point of view. On the last occasion the Druids were successful, but on Friday evening the Hibernians won the euchre tourney by the narrow margin of two games. At the outset, Bro. J. Scully (president) extended a hearty welcome to the members of the Druids Lodge, and concluded a neat speech by expressing the wish that an enjoyable evening would eventuate. After the euchre, several musical items were contributed by members of both societies, and then a plentiful supper was handed round. A most successful evening was brought to a close a little after midnight by the singing of 'Auld lang syne.'

**Palmerston North**

His Grace the Archbishop will make his Episcopal visitation to the parish early in January, when a number of children will be confirmed.

The Coronation Bazaar was brought to a close on last Wednesday after a run of fifteen nights. Considering the Empire Hall is farther removed from the chief centre of activity—the Square—and some way off the usual beaten track, the results may be considered highly satisfactory. The exact takings and sales are so far incomplete, but it is generally known to be about £800, and then it must be considered that this makes the second bazaar within 12 months, or about £1400 within the year, which reflects great credit on the parishioners generally. Great praise is due to the unflagging efforts of the stall-holders, and the secretary (Mr. W. Devine). The two chief articles of interest—viz., carved piano, from Mrs. McGrath's stall, 'India,' and handsome 'Chesterfield,' 'Irish' stall (Mrs. W. Devine), went to Feilding and Hastings respectively.

**Bairfour**

The annual Catholic concert was held on Friday evening, November 3, and despite the very boisterous weather, was well attended. Those who braved the elements were amply rewarded, as an excellent programme was submitted. The following contributed items:—Duet, Misses Cooney and Snodgrass; song, 'Good-bye, Nellie Gray,' Mr. A. Liddel; song, 'She is far from the land,' Miss Smail, and for an encore number, 'The invitation'; recitation, Mr. W. Andrews (encored); song, 'Ora pro nobis,' Miss Snodgrass; song, 'The holy city,' Mr. E. Fitzgerald, and for an encore, 'Love me, and the world is mine'; skipping-rope dance, Miss Trodac; recitation, 'The midnight express,' Mrs. Snodgrass; song, 'Loch Lomond,' Mr. Campbell, to which he had to respond to a double encore. The second part of the programme was again opened with a pianoforte duet by Misses Cooney and Snodgrass; then followed the song, 'Alice, where art thou,' by Miss Snodgrass (encored); recitation, 'The Wallaby track' (in character), Mr. Murphy, who, in response to an encore, contributed 'Balaclava'; song, 'White wings,' Mr. Rasmussen; song, 'Roses,' Miss Smail (encored); humorous recitation, Mr. Andrews, encore number, 'The obstructive hat'; song, 'Killicranki,' Mr. Campbell, encore 'Keep on doing it'; song, 'Killarney,' Miss Rasmussen (encored); club-swinging exhibition, Miss Trodac. The accompaniments were tastefully played by Misses Smail, Snodgrass, and Mulqueen.

**ANSWERS TO CORRESPONDENTS**

IRISH COLONIAL.—We have submitted your query to a number of unimpeachable—we might almost say infallible—authorities, and they are unanimous in saying that the shamrock does produce a flower.  
M.H.—Sorry crowded out this week. Will appear without fail next issue.

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- St. Albans.....Tuesday, November 28.
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- Albany Street Hall.....Thursday, November 30.

VOTE FOR

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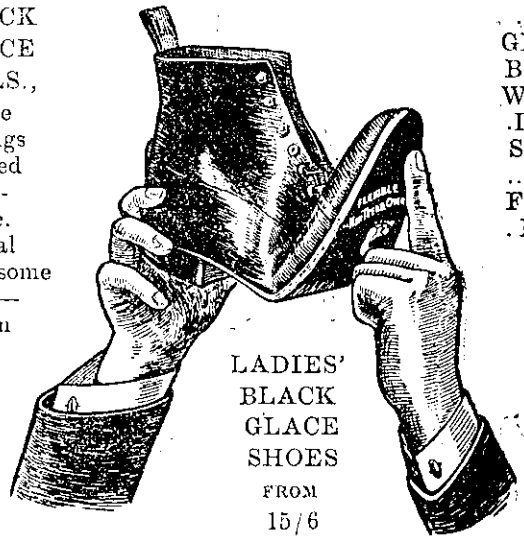
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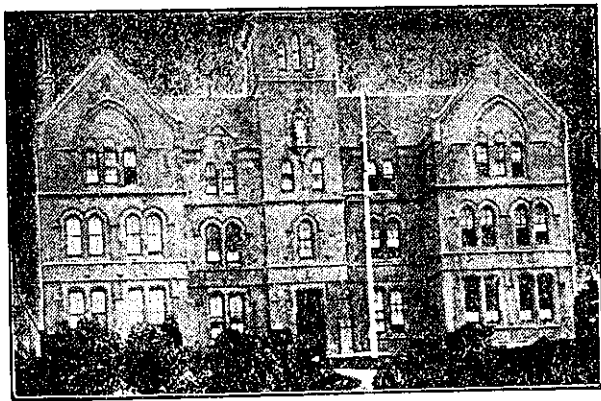
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**MESSAGE OF POPE LEO XIII. TO THE N.Z. TABLET.**

*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, NOVEMBER, 23, 1911.

**THE PRESBYTERIAN ASSEMBLY**



HE General Assembly of the Presbyterian Church of New Zealand for 1911 will not go down to history as in any way memorable. Whether it was because there was no great burning question agitating the minds of the brethren, or because there was in all the gathering no outstanding personality, such as the Dr. Burns, Dr. Stuart, or Dr. Macgregor of a by-gone day, or because the agenda paper was congested with wearisome detail, we are unable to say; but the fact remains that, from first to last, the proceedings were tame and uneventful to a degree. In addition to their regular reporters, each of the daily newspapers had a special contributor 'writing up' the Assembly from day to day, but these contributions reached, if possible, a lower depth of dulness than even the official reports.

We have often had occasion of late to comment on the growing ignorance of the rising Protestant generation in regard to the Scriptures; and some striking evidence on this point was furnished at one session of the Assembly. In the course of the Bible-in-Schools discussion, the Rev. A. Whyte gave details of the result of an examination held recently by an Anglican and a

Presbyterian clergyman, with the assistance of the head master of the school, which is in the Otago district. Out of 700 answers, 539 showed ignorance and 173 knowledge. Some of the papers would not have got 5 per cent., and one boy (attending a high school and aged 17) got nothing. In answering the question, 'Mention any one incident in the life of St. Paul?' 41 showed ignorance, 7 knowledge. 'Who was Joseph's father?' was another question, and 44 did not know, while only 4 did. Again, 35 children knew something about the commandments, but 13 knew nothing. Only one child knew the names of Noah's sons, 47 knew nothing about them. 'If adults,' commented the speaker, 'knew as little as the children, much of the preaching was lost, inasmuch as Scriptural allusions would not be understood.' This examination took place in a district high school in Otago, and in one of the oldest towns in Otago.

That is bad enough; but a worse feature even than mere insufficiency of instruction was disclosed in connection with the working of the young people's Bible classes. From the utterance of one of the oldest members of the Assembly, it appears that not only are many of the grown-ups tainted with the (so-called) Higher Criticism, but even the tender minds of the children are now being indoctrinated with the poison. The Rev. W. Douglas, commenting on the decrease of 600 in the numbers attending Bible class, said that, personally, he knew of a class in which the teaching had been such that pupils had gone home and asked of their parents: 'Is the Bible true?' and when they received the reply that it was, they said: 'It can't be, if what we are taught is right.' It is told of the pioneer Presbyterian minister of Otago that he used to often relate to his congregation an incident that happened in the early days. A neighbor's house had caught fire; and for a time there was intense excitement. After a while the man came running up to the minister, and cried in tones of relief, 'It doesn't matter now; the last child's out.' And the minister never used to tell his congregation the story without adding solemnly: 'Is your last child out of the fire?' Nowadays—in some quarters, at least—it would seem that, instead of it being a first care to rescue the children, they are being actually put in the way of danger.

A fairly constant and by no means edifying feature of the Assembly gatherings was the frequent display of bad taste, roughness of speech, and what the reporters described as 'heat,' on the part of that great no-Popery apostle, the Rev. Dr. Gibb. Speaking on Monday, for example, regarding the baptism of children whose parents had been imperfectly instructed in the meaning of the ordinance, he declared that it was reducing the sacrament to a farce, and added: 'You might as well sprinkle water in a dog's face.' It is to the credit of the Assembly that this was greeted by 'a chorus of indignant denials.' Here is another sample, extracted from the *Daily Times* report of Wednesday's proceedings (15th inst.): 'Dr. Gibb rose, and with considerable warmth declared: "I have to intimate I can do no more about it. Most of those 70 (who voted against him) had not a ghost of a notion what they were doing."—(Loud cries of "Oh, oh! Order! No, no!") Dr. Erwin: "Dr. Gibb has no right to make such an accusation."—"Hear, hear," and applause). Considerable interruption and dissent was aroused . . . and Dr. Irwin was heard pointing out that the house had already decided, and asking if Dr. Gibb had a right to "jockey" the house. It became impossible for Dr. Gibb to proceed. The interruption still continued, when the Moderator rose, and Dr. Gibb heatedly demanded if the Moderator was to be howled down, too.—("No, no!") When order was restored the Moderator remarked to Dr. Gibb: "When you withdraw the reference you made to the house, I think the house will be willing to listen to you." Dr. Gibb: "What reference did I make?" The Moderator: "You made a reference that was anything but parliamentary."—(Applause.) "It is not necessary that I should repeat it." Dr. Gibb then withdrew.' The

greater portion of his speech on *Ne Temere* appears elsewhere in this issue, and speaks for itself. These are specimens of the 'sweet reasonableness' and gentle courtesy displayed—even to his own brethren—by the man who talks about the 'insolence' of 'Rome.'

The debate on *Ne Temere* itself—to judge by the press reports—fell dead and flat as a damp squib. No other speeches were made on the subject except those of the two comrades-in-arms. The deliverance finally brought down had undergone many permutations and combinations; and the mover was careful not to repeat some of the wild statements he had made in Christchurch. Any moral effect which the debate might have had was completely destroyed by the cheerful genius who—speaking, a little later, on a different subject—roundly charged the Presbyterian Church itself with being permeated with 'Romanism.' There was much vapping and high-sounding heroics, but nothing solid behind it all. In due time the tempest will settle in the tea-cup, and this foolish, factious, and futile agitation will quietly fizzle out.

## Notes

### More Commendation

A veteran priest on the mission—beloved by all who know him—writing to a Dunedin confrère regarding a proposal to still further extend the circulation of the *N.Z. Tablet*, intimates that he has secured a number of fresh subscribers in his district, and remarks: 'The *Tablet* is well worth fighting for. Every number seems, if possible, an improvement on the preceding one.' As a practical pendant to this, we may mention that our traveller reports that, in the matter of obtaining new subscribers, his last trip was the most successful on record up to date.

### The Timaru Election

Party feeling usually runs high at election time; and it was quite natural, and human, that the friends of Mr. R. Craigie, M.P., should have felt annoyed at seeing unpleasant things said regarding their candidate. They are entirely in the wrong, however, in supposing that there is anything at all out of the way in the publication, at election time, of such a letter as that which has aroused their joint and several indignation. Any Catholic elector in any constituency in the Dominion has a perfect right to write a letter to the paper regarding the merits or demerits of a political candidate, particularly in regard to his attitude towards Catholic questions; and, provided the criticism is not couched in abusive or objectionable terms, on no principle of justice or fair play could a Catholic paper close its columns to such a communication. As every reader knows—even without the express disclaimer which is always inserted at the head of letters to the editor—the paper itself is in no way identified either with the statements or with the sentiments of its correspondents. The correspondence columns of a paper—with the proviso already mentioned—are for the free expression of all shades of opinion; and had the letter of 'An Irishman' happened to be in praise of Mr. Craigie instead of Mr. Angland, it would have been inserted just as readily. The obviously proper course for the friends of a candidate who has been subjected to criticism to adopt, is—not to lament that criticism should have been published—but to promptly come forward with explanation and vindication; and in the present case the supporters of Mr. Craigie have done this with a vigor and completeness that ought to be eminently satisfactory to that gentleman. So far as the *Tablet* is concerned, our correspondents of this week will probably recognise that they have received a generous allowance of space in which to present their case; and Mr. Craigie ought to consider himself a lucky man to receive such an advertisement.

We did not—nor do we now—read into 'An Irishman's' letter that direct appeal to sectarian feeling

which our correspondents appear to have seen in it; and we think they have quite unduly magnified that feature of the communication. So far as such an element can be said to have been implicitly contained in it, we are entirely at one with them in deprecating and condemning it. Mr. Angland himself would, we believe, be the last to ask or expect that Catholics should vote for him merely because he is a Catholic, without the least regard to his views or merits. As we have said, we think our correspondents have, in this respect, taken a great deal more out of the letter in question than lies, at least, on its surface; but the fact that even the bare appearance of the sectarian spirit should have elicited such an emphatic expression of disapprobation is a splendid testimony to the complete absence of bigotry from the general body of Catholics, and to their perfect willingness to give candidates of every shade of religious opinion an absolutely square deal.

## DIOCESE OF DUNEDIN

The mission which has been carried on so successfully at the Sacred Heart Church, N.E. Valley, by the Rev. Father Creagh, C.S.S.R., was brought to a close on Tuesday night.

The Rev. Father Hunt, C.S.S.R., who is engaged in giving a mission in Allanton, will next Sunday open a mission in Waihola, and will be in the Milton parish for the following two weeks.

The Rev. Father Murray, C.S.S.R., is giving a mission in Ranfurly parish this week; and the Rev. Father Creagh, C.S.S.R., will open a mission in Omakau at the end of the present week. He will be engaged in the Omakau parish for the following fortnight.

Commenting on the recent competitions at Wellington—which have evoked such general interest throughout the Dominion—the *Evening Post*, referring to Miss Lilian King, a Dunedin Catholic young lady, remarks: 'Miss King is one of the most promising of the ladies seen out in these competitions. . . . Her facial expressions are genuinely suggestive.'

His Lordship the Bishop administered the Sacrament of Confirmation at St. Joseph's Cathedral on Sunday afternoon, when 231 candidates were confirmed, amongst whom were a large number of adults. The Cathedral was crowded on the occasion. His Lordship will administer the Sacrament of Confirmation at Ranfurly on Sunday next (the 26th inst.), and at Omakau on the following Sunday (December 3).

## DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

November 20.

On Sunday, December 10, within the Octave of the Feast of the Immaculate Conception, the beautiful new church just completed at New Brighton is to be solemnly blessed and opened, and dedicated to Our Blessed Lady under the above title, by his Lordship the Bishop.

At St. Mary's Church, Christchurch North, on Sunday, the Very Rev. Dean Regnault, S.M., reminded the people of the presence of the *Tablet* business representative in the parish, and urged a generous support to so worthy an example of Catholic journalism.

The sixth standard pupils of the Marist Brothers' School were examined last week by Mr. Brock, inspector under the North Canterbury Board of Education. Of eleven presented, nine gained proficiency and one competency certificates. The inspector expressed himself as exceedingly pleased with the result, complimenting the teaching staff also on their efficient methods.

On the occasion of the approaching Christmas prize-giving the Marist Brothers intend to have an entertainment in which the whole programme will be filled by the various classes of their school. These will include vocal and dramatic items, physical exercises, and other popular numbers in which the boys excel. The event is fixed for Thursday, December 14, in the Choral Hall, and as tickets have been sold in considerable quantities a crowded audience is assured.

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Completing his episcopal visitation of the Ashburton parochial district, his Lordship the Bishop on last Sunday fortnight, accompanied by the Very Rev. Dean O'Donnell, blessed the new church at Hinds, and dedicated it to St. Paul of the Cross. The church, a neat and commodious structure, occupies a suitable and convenient site in the township. It marks an important addition to the churches of the parish, which now number four. On last Sunday week the Bishop was on a visitation to Geraldine, where his Lordship administered the Sacrament of Confirmation to forty candidates, presented by the pastor, the Very Rev. Dean Bowers, S.M. Last Sunday the Bishop, accompanied by the Rev. Dr. Kennedy, was at Temuka, in which district he will be occupied for a week or two.

The devotion of the Forty Hours' Adoration was commenced in St. Mary's Church, Christchurch North, on Sunday. The devotion was inaugurated with solemn High Mass at 11 o'clock. The Very Rev. Dean Regnault, S.M., (Provincial), was celebrant, the Rev. Father Quinn, S.M., deacon, and Rev. Father Hoare, S.M., subdeacon. There was a large congregation, although the church was crowded at the earlier Masses, when nearly 400 people approached the Holy Table. The high altar and sanctuary were tastefully adorned for the occasion, and the various parish confraternities participated in the procession. At Vespers in the evening the Very Rev. Dean Regnault preached an eloquent discourse on the Holy Sacrifice of the Mass to an overflowing congregation. The Rev. Father Quinn will be the occasional preacher on Monday evening, and the 'devotion' will be closed with solemn High Mass on Tuesday morning.

At the Wellington Musical and Elocution Competitions recently held, Christchurch competitors have reason to be proud of their success. The Competitions are the largest of their kind yet held in the Dominion, there being some 700 entries in the vocal section. The pupils of Mrs. Arthur Mead have been most successful, being placed in almost every section in which they entered. Soprano test: 'Jewel song,' Miss Barker, 2nd; ditto, 'Ah lo so,' Miss Grant, 2nd; ditto (sacred), 'How beautiful are the feet ('Messiah'), Miss Grant, 1st; Miss Barker, 3rd. Soprano (restricted), 'My mother bids me bind my hair,' Miss Grant, 1st; Miss Barker, 3rd. Mezzo soprano, 'Too late,' Miss Grant, 2nd. Contralto test, 'Che faro,' Miss Ray Livingstone, 2nd; ditto (sacred), 'The Lord is mindful of His own,' Miss Livingstone, 2nd; ditto (restricted), 'Fascination,' Miss Livingstone, 1st; bass test, 'Vulcan song,' Mr. R. Maloney, 3rd. Miss Grant was awarded the special £3 3s prize for the best competitor who had never before received a fee.

It speaks remarkably well for Mrs. Mead's tuition and method of voice production, that the pupils sent up have only had twelve months' training. The judge, Mr. C. N. Baeyertz, writing to Mrs. Mead, complimented her on the success attained by her pupils, adding that he was delighted with both their production and interpretation, and expressing his satisfaction as to her capabilities as a teacher. With reference to Mr. R. Maloney (son of Mr. Maloney of the Telegraph Department), Mr. Baeyertz states that he has a very fine voice, and with careful training will no doubt make a name for himself.

On last Sunday fortnight the Very Rev. Dean Regnault, S.M. (Provincial) re-opened the church at Fairlie, celebrating Mass and incidentally relieving the pastor, the Rev. Father Le Petit, S.M., and enabling him to visit Albury and the Cave. The improvements made at Fairlie (said the Very Rev. Dean) which include the sanctuary, sacristy, and gallery complete the structure, which is now one of the neatest country churches of the diocese. The congregation subscribed so liberally to the cost of the considerable additions that no debt remains upon them. It is now in contemplation to erect on the adjoining church grounds a presbytery during the next twelve months. The population, owing to the cutting up of estates in the Mackenzie country, is rapidly increasing, and the Fairlie district promises in the near future to become a very prosperous one. The Very Rev. Dean was agreeably surprised to see at Albury, together with the fine stone church, a small

presbytery erected for the comfort and convenience of the pastor who is obliged to divide his time between there and Fairlie, and also the Cave, where another church, built of local stone, is nearing completion. The congregation at Albury has greatly increased during the last few years. The complete furnishings of the church at Albury are greatly enhanced by beautiful stations of the Cross in terra-cotta which, with one or two exceptions, compare favorably with any in the Dominion.

### Timaru

(From our own correspondent.)

The Children of Mary held a garden party in the Priory Grounds on Thursday afternoon last. Notwithstanding the disagreeable weather, there was a large attendance both afternoon and evening, and the function passed off with a very high degree of success. A feature of the party was the well-balanced orchestral music by an orchestra directed by Mr. Clarkson. The orchestra comprised Misses Dennehy, Knowles, and Venning, and Messrs. Muller, Mara, Brown, Ryan, and Holdgate. The Marist School Cadets gave an interesting drill and marching display, and some of the Girls' School pupils gave a cleverly arranged 'weaving' march, and Miss Milly Flynn danced a Highland fling. Good business was done by the various stalls, and the young lady assistants were successful in securing many names for their raffle lists.

The stall-holders were as follows:—Work stall, Misses A. Knight, N. Kane, and McAtcer; sweets tent, Misses Donovan, Rissell, E. Kane, and M. Cronin; refreshment tent, Misses Doyle, W. Ward, and assistants; dip, Misses L. Knight and Bruce; Christmas tree, Miss Venning; Aunt Sally, Messrs. T. Knight and Hyland; post office, the Misses Albert and Mr. M. Schaab. Besides these, there were many other willing helpers, who helped a great deal in attaining the success achieved. Miss Mara made an exceedingly efficient secretary, holding a capable rein of control over the whole of the arrangements.

In the evening, the grounds were brilliantly lighted, and a concert was held on an improvised platform. The Garrison Band, under Bandmaster Schnack, marched to the grounds and played some attractive airs during the evening. The arrangements for the entertainment were in the hands of Miss Venning, A.T.C.L., who is to be congratulated on the success of her arrangements. Besides some bright orchestral items, songs were given by Miss Wederell ('Flight of ages'), Mr. Wotherspoon, Mrs. J. G. Venning ('The Carnival'), and Mrs. Lynch and Mrs. Skinner a duet, 'Excelsior,' and Mr. Clarkson gave some very fine clarionet solos. Over £40 was cleared by the day and evening's work.

### Dannevirke

(From our own correspondent.)

November 19.

His Grace Archbishop Redwood was the guest of the Rev. Father Cahill during the week.

The devotion of the Forty Hours' Adoration commenced here last Sunday at the 11 o'clock Mass, the 'Missa cantata' being sung by the Rev. Father Tymons, S.M., of Meeanee Seminary. At the evening devotions the Rev. Father Tymons preached on the 'Real Presence.' On Monday evening an impressive sermon was given by the Rev. Father Dore, of Palmerston North. The devotion was brought to a close on Tuesday morning by the Rev. Father Cahill, who celebrated 9 o'clock Mass.

### Greymouth

(From our own correspondent.)

November 16.

The annual oratorical competition of the St. Columba Club took place in the clubrooms last Monday evening, when there was a large attendance of club members and their friends. The president (Mr. Thomas

Keenan, occupied the chair; and Mr. A. A. Adams, Rector of the Greymouth D.H. School, acted as judge. Five competitors took part—viz., Messrs. A. McSherry, 'William Pitt'; P. J. Smyth, 'Robert Emmett'; B. Rasmussen, 'Napoleon Bonaparte'; C. A. Gallagher, 'Doritt'; M. Keating, 'Edmund Burke.'

The judge, in giving his decision, congratulated members on the high standard of the various speeches, and thanked the club for the honor conferred on him in selecting him as judge for the fourth year in succession. He announced the results as follows:—P. J. Smyth, 1st; M. Keating, 2nd; A. McSherry, 3rd. The first prize carries with it a handsome gold medal, presented by Mr. Adams, and a diploma of merit presented by the executive of the Federated Clubs of New Zealand. The second prize-winner receives a gold medal presented by the club executive. In addition to the above prizes the winner has his name inscribed on the honors board as club champion for 1911. The previous winners of this honor are:—1905, J. F. Devonport; 1906, D. F. Butler; 1907, T. J. Barry; 1908, E. Casey; 1909, T. M. Heffernan; 1910, A. F. O'Donoghue.

I regret to have to record the passing of a very notable figure and well-known West Coast pioneer, in the person of Francis Mack, who died on Monday, at the age of 82, fortified by all the rites of the Church of which he was a devoted member. His funeral took place on Wednesday afternoon, and was largely attended, many friends coming long distances to pay their last tribute of respect. The Very Rev. Dean Carew, assisted by Rev. Father O'Boyle, conducted the burial service at St. Patrick's Church and Greymouth Cemetery.—R.I.P.

### DIocese OF AUCKLAND

(By telegraph, from our own correspondent.)

November 20.

The bazaar in aid of the Sacred Heart parish, Ponsonby, it is stated, realised a sum of £370.

Monsignor O'Haran's health is considerably improved since his arrival at Rotorua. He will probably return to Auckland at the end of this week.

Rev. Father Edge's numerous friends will be delighted to hear of his improvement, and that he expects very soon to be able to leave the Mater Hospital.

His Lordship the Bishop is busily engaged in the work of visitation. On Sunday, the 12th inst., he left Rotorua for Matata, and a few days later visited Opotiki and Tauranga. He reached Waihi on the 18th inst. Thames and Coromandel will be visited early this week, after which his Lordship will return to Auckland, probably on the 24th inst.

The entertainment given by the pupils of the Remuera Convent School, which is under the charge of the Sisters of Saint Joseph, in St. Mark's Hall last Friday evening, was sufficiently attractive to fill the big hall to excess. The programme presented was replete with items of interest to all present. Most of its numbers were placed in the hands of comparatively little children, whose efforts were heartily appreciated by their audience.

The annual entertainment of the pupils of the Marist Brothers' Pitt Street School, was held in St. James' Hall last Friday night. The hall was crowded to the doors, those arriving late being unable to obtain admission. Among those present were Rev. Fathers Holbrook, Wright, Ormond, Forde, O'Doherty, and O'Malley. The performance was excellent, and aroused the spontaneous enthusiasm of the immense audience. A feature of the evening was a shower of pennies thrown on the stage from the audience for young performers. The following is the programme:—Overture, 'Harp of Erin,' orchestra; choruses, (a) 'Ecce Sacerdos,' (b) 'Boatman's songs,' pupils; 'The travelling tinker,' junior pupils; solo, 'Daddy,' Master W. Adeane; recitations, 'Boys or girls,' 'Which?' Masters H. Richards and M. Lanigan; solo and quartette, 'Forgive and forget,' Masters J. and R. O'Connor, Neville, and C. C. Clarke; trio, 'He, she, it,' Masters B. Daly, R. Lonigan, and W. Smith; Irish jig, Master G. Follis;

song, 'You show me your slate,' Masters P. McArtly and A. E. Stephenson; solo (a), 'What a relief it is,' chorus (b), 'The little coon'; overture, 'Tipperary,' orchestra; tableau, 'Slumber, gentle infant'; solo and semi-chorus, 'A mother's appeal to her son,' Standard IV. pupils; chorus, 'The Onehunga zoo,' junior pupils; recitation, 'Photographing the baby,' W. Fairweather; chorus, 'List to the convent bells,' pupils; dance, sailor's hornpipe, Masters J. Green, W. Clarke, H. Morton, and G. Follis; chorus, 'Light blue and dark blue' an amusing farce, entitled 'Dr. Deaculum,' the cast of which was as follows, was very creditably performed:—'Dr. Deaculum,' Stanley Johnston; 'Joshua' (his apprentice), W. Fairweather; 'Mr. Simpson,' Thos. Clark; a policeman, Arthur Hatton. The entertainment concluded with the singing of 'God defend New Zealand.' Mr. H. Hiscocks acted as accompanist. The greatest credit is due to the Brothers and the pupils for the success of their efforts.

The name 'Point Erin Park' has been retained by the Auckland City Council for its recently acquired twelve acres on the water-front in Ponsonby. It was formerly the home of Mr. John Campbell, and was bequeathed by him to his nephew, another John Campbell, who at his death left it to his wife and her family, from whom, about three months ago, the City Council purchased it for £19,000. The whole locality was once owned by the first John Campbell, and the streets even now bear the names of 'Sarsfield,' 'Emmet,' and 'Curran' bestowed by him. It is, therefore, gratifying to know that the old home of this sterling and patriotic family from Counties Fermanagh and Tyrone shall for all time be known by the name which they loved and cherished, viz., 'Point Erin.' It is a charming spot, and commands the best view to be had of our beautiful harbor, and under the supervision of the City Engineer and the city landscape gardener it is undergoing a complete transformation, and will form not the least important asset of our citizens for all time to come.

### Oamaru

(From an occasional correspondent.)

November 11.

The local Centre (Trinity College) examinations were conducted yesterday by Mr. Charles Schilsky. Following are some of the results:—

Higher Examinations—Senior Division.—D. Potter (Miss Cartwright, A.T.C.L.), 87 (honors).

Intermediate.—V. Rankin (Miss Cartwright), 94 (honors); M. Cartwright (Miss Cartwright), 84 (honors); E. Williams (Miss Gilligan, certificated pianist), 77; M. Currie (Miss Gilligan), 75.

Junior.—I. Mitchell (Miss Cartwright), 91 (honors); O. Diver (Miss Cartwright), 86 (honors); M. Greaney (Misses Falconer and Hood), 82 (honors); D. Daly (Miss Cartwright), 78; L. Hall (Mrs. Hall), 77; M. Fitzgerald (Miss Gilligan), 68; C. Munro (Misses Falconer and Hood), 68.

Preparatory.—J. Wilson (Miss H. Cartwright, L.T.C.L.), 94; W. James (Miss Gilligan), 88; N. Allan (Misses Falconer and Hood), 76; G. Barclay (Misses Falconer and Hood), 76; K. Fitzgerald (Mrs. Hall), 75; E. Cooney (Mr. Hanley), 75; W. Appleby (Misses Falconer and Hood), 69.

On Wednesday, Mr. Douglas Redmond conducted the local examinations of the Associated Board of the Royal Academy and Royal College of Music. Passes were obtained as under:—

School Examinations.—Higher Division—Louisa M. Gray (Mrs. Hall), 110.

Elementary.—Olive Beck (Misses Falconer and Hood), 120; M. Sutherland (Misses Falconer and Hood), 104; W. James (Miss Gilligan), 101.

November 13.

Mr. Schilsky expressed his delight at the high degree of talent found in Oamaru. Notably, among others, he singled out Miss Doris Potter (pupil of Miss K. Cartwright, A.T.C.L.), and praised her for her artistic and masterly playing of Chopin's 'Nocturne,' and recommended her to study for higher examinations and the artist's diploma.



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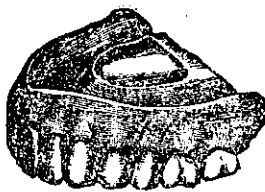
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## Irish News

### ANTRIM—The Glory of Clonard

The splendid church which has been provided by the Redemptorist Fathers for the people of Clonard, West Belfast, was solemnly dedicated by the Right Rev. Dr. Tohill, Bishop of Down and Connor, who also preached the dedication sermon. In concluding his Lordship said there was once in Ireland another Clonard—in the territory of Meath, near the banks of the Boyne. Its monastery was one of the most celebrated of the sixth century. Its founder, St. Finian, came to be known as the 'Tutor of the Saints of Erin,' owing to the number of holy men that were trained under his influence. The writer of his life said that his school and monastery was in quality a holy city, full of wisdom and virtue. The Dane, the Norman, and Dermot McMurrugh—an evil name in Ireland's history—blotted out the Clonard of St. Finian. The spiritual glory of ancient Clonard, he felt confident, would be revered in that new Church of St. Alphonsus, and Christ's work of teaching, sanctifying, and directing souls in the way of salvation and perfection would be well and faithfully done, as it had been done for the past fifteen years in the adjacent temporary church.

### CORK—Evicted Tenant Provided for

Mr. Michael Keohane, of Newtown West, Bantry, who was evicted in 1880, has been allotted by the Estates Commissioners about 40 acres of the townland of Ardaney, near Durrus, together with a grant of £310 to enable him to erect buildings on the holding and stock the land. Mr. Keohane attributes his good fortune in getting this grant to the efforts of the United Irish League and Mr. Daniel O'Leary, B.L., Bantry, on his behalf.

### DERRY—Discovery of Iron Ore

In the last six years prospecting work showed several fair seams of iron ore on Slievegallon, County Derry, but a discovery in the present year bids fair to outrival all precedent. In the bed of a stream in the mountain, near a property formerly exploited by Mr. Stopford, a seam of ore has been uncovered showing very rich ore. The company interested have bought up the mineral rights of about 800 acres of the mountain, and prospecting work is beginning immediately under the supervision of Mr. Mitchell, M.E.

### DONEGAL—Church Dedicated

The beautiful new church which has been erected at Edinifagh, near Glenties, through the exertions of Canon McFadden, formerly pastor of Gweedore, was dedicated recently by the Right Rev. Dr. O'Donnell, Bishop of Raphoe. His Eminence Cardinal Logue preached on the occasion. He said it was fitting that a people so devoted to the Holy Mother of God should have provided for them a building in which they could give fullest expression to their devotion. It was specially fitting that that temple should be thrown open to them on the great Feast of the Holy Rosary. Having dwelt eloquently on Ireland's devotion to the Blessed Virgin, he spoke of Catholic and national progress, and said a prominent English politician said recently that the Irish people were prepared to give up their religion for Home Rule. Happier days, he trusted, were dawning for their country, but if they came they must come with the unclouded light of God's blessing brightening their morning, flashing on their noontide, and shedding on their eve that rosy glow which promised the calm of everlasting peace; otherwise they would have none of them. No, the Irish people would not give up their religion for Home Rule. Had they given up their religion in the past, they would long since have had Home Rule, or rather, they would have no need for it; they could have fully participated in the emoluments, the honors, the influence, and the glory of the Empire.

### DUBLIN—Reform of Education Board

A public meeting held in Kingstown unanimously adopted resolutions, proposed by Mr. Rochford, D.C.,

demanding the reconstruction of the National and Intermediate Education Boards, so as to bring them into line with Irish educational work. Mr. P. H. Pearse, B.A., B.L., urged radical reform of the Board on national lines. Mr. William Field, M.P., said a revolution in the Irish system of education was absolutely necessary. The Lord Lieutenant had no right to nominate a Board of this kind. The people would not tolerate the anti-National Board much longer. The sooner there was an insurrection against the present system the better. Mr. William Redmond, referring to the attitude of the Irish Party towards the language movement, said that any Irish politicians he had any friendship with never refrained from active work in the language movement because of want of sympathy, but because they were engaged in other work, which the people who elected them considered they should devote their attentions to. He heartily supported the resolutions calling for the reform of the existing Boards. Mr. P. O'Daly also spoke.

### KILKENNY—Wedding Bells

In the O'Loughlin Memorial Church, Kilkenny, on September 29, took place the marriage of Mr. Thomas J. O'Loughlin, of Killarney Villa, Ballarat, and Miss Kathleen Murphy, fifth eldest daughter of Mr. James Murphy, Ballybur Castle, Kilkenny. The handsome church in which the ceremony took place was the gift of the bridegroom to the parish of St. John's. His Lordship the Right Rev. Dr. Brownrigg performed the ceremony and celebrated the Nuptial Mass. Amongst the clergy attending on him was Canon Mackey, uncle of the bride.

### LONGFORD—A Priest's Benefactions

On September 8, 1798, General Blake, one of the leaders of the Irish forces during the Rebellion, was mortally wounded at an encounter with the English at Ballinamuck, his men, who numbered 3000, worn out by fatigue and lacking a sufficiency of ammunition, being defeated by Lord Cornwallis with a force of 30,000 strong. He was interred at Tubberpatrick, his grave being marked by a grassy mound surrounded by a roughly carved stone. Now, however, thanks to the patriotism of Very Rev. Lawrence Cosgrove, of Rosemount, Minn., U.S.A., an appropriate memorial to General Blake is in course of erection over his last resting-place. Father Cosgrove has been ever mindful of the district, and has made many presentations to the churches in the district, Legga, Moyne, Drumlish, and Ballinamuck churches being recipients of his benefactions. Only twelve months ago a beautiful set of Stations of the Cross was erected by Father Cosgrove in Tubberpatrick.

### MAYO—A Priest Honored

Rev. Father D'Alton, the author of the *History of Ireland*, who is parish priest of Ballinrobe, County Mayo, has been raised by Most Rev. Dr. Healy, Archbishop of Tuam, to the dignity of Vicar Forane and Canon of the Cathedral Chapter. It is said that Canon D'Alton is at present engaged on another important work.

### MONAGHAN—An Eleventh Century Crucifix

There is at present being exhibited in Belfast (says the *Irish Weekly*) a unique example of ancient Irish art which is well worth inspecting. It is a bronze crucifix dating from the 11th century, and still almost perfect. It was recently discovered in the parish of Donagh, in County Monaghan (where the ancient Irish Cross was set up again during the past summer), and is now restored, and about to be handed over to the Cathedral of St. Macarten at Monaghan by Mr. Shane Leslie, of Glasslough. This was considered a more interesting and instructive way of presenting such a relic, where it would be put to its old use, than simply having it conserved as a specimen in a museum. The cross, which is twelve inches high, was doubtless a processional one, as could be seen by the rivet holes at its base, where it was jointed into the staff. The head and the arms have enlarged terminals, each of which was jewelled and ornamented in the old Irish way with silver and precious stones.

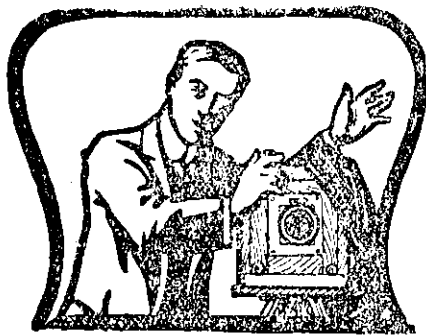
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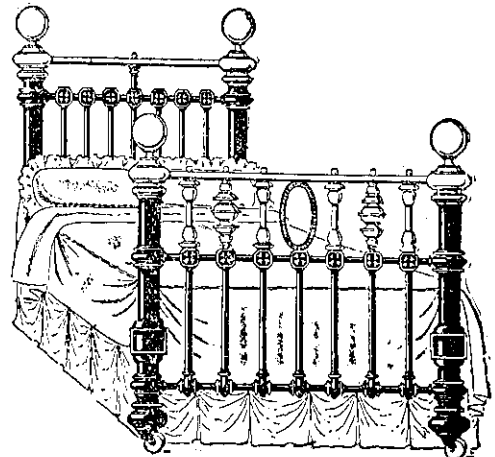
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**WEXFORD—Golden Jubilee of a Convent**

The golden jubilee of St. Mary's Convent of the Faithful Companions of Jesus, Newtownbarry, County Wexford, was celebrated with great solemnity and rejoicings recently, the town being en fete for the occasion. Right Rev. Dr. Browne, Bishop of Ferns, presided at the High Mass, and there was a great attendance of clergy.

**Not Competent Judges**

A committee of twelve members of the New Ross (County Wexford) Board of Guardians had before them recently tenders for whisky for the workhouse. They had discussed the matter for half an hour, after which they brought the various samples to the chairman, saying: 'We are all teetotallers, and we cannot agree as to the best sample.' 'Go back and bring in a verdict,' said the chairman, amidst laughter. They went back, and eventually a choice was made.

**Only One Criminal Case**

Judge Brereton Barry opened the New Ross (County Wexford) Quarter Sessions on September 28. There was only one criminal case—a larceny case—in which the accused, who is an ex-soldier of the English army, was bound over. At the previous Quarter Sessions there was not even one criminal case before the Court.

**GENERAL****Agricultural Returns**

The Department of Agriculture has issued a return showing the acreage under crops and the numbers of live stock in Ireland in the year 1910-11. It states that the total area of corn and green crops, including flax and fruit, amounted in 1911 to 2,348,821 acres, as compared with 2,371,134 acres in 1910, a decrease of 22,313 acres, or 0.9 per cent. There is an increase in Munster of 1823 acres, or 0.4 per cent., and in Connaught of 4201 acres, or 1.4 per cent. There is a decrease in Leinster of 22,329 acres, or 3.5 per cent., and in Ulster of 6008 acres, or 0.6 per cent. The area under flax is 66,618 acres in 1911, as compared with 45,974 acres in 1910—an increase of 20,644 acres, or 44.9 per cent. The increase is general throughout the flax-growing counties. The total area of fruit is returned in 1911 at 14,045 acres, as compared with 12,994 in 1910—an increase of 1051 acres, or 8.1 per cent.

**A Protest**

Mr. Pearce O'Mahony, ex-M.P., writes to the Irish newspapers protesting, as a Protestant, against the statement of the Right Rev. Dr. Bernard, Protestant Bishop of Ossory, that the majority of the members of the Protestant Church in Ireland are opposed to Home Rule.

**Substantial Dividend**

At the ordinary general meeting of the proprietors of the Ulster Bank, Ltd., the statement of accounts of the working of the Bank for the past year showed that the net profits over that period amounted to £115,974 15s 1d, or, adding the balance brought forward from last account, £153,065 16s 5d. Two half-yearly dividends and bonuses, amounting to £100,000, equal to 20 per cent. for the year, had been paid.

**Land Sales to Tenants**

A report of the Estates Commissioners under the Irish Land Acts, 1903-9, issued as a Blue-book, states that the advances made of all classes of sales amounted to £7,190,483 in the year ended March last, and from November 1, 1903, to March last, £41,097,939.

**Portraits Are Our Forte**

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**People We Hear About**

Mr. H. Joubert, son of General Joubert, who took such a prominent part in the Boer War, was one of the 200 immigrants on board the Turakina, which arrived in Melbourne recently.

Miss Annie Leary, well known in New York society, has announced her intention of founding a Catholic University for Italians on the highest point of Staten Island in memory of Christopher Columbus.

Mr. Martin I. J. Griffin, of Philadelphia, having firmly established Commodore John Barry (a native of Wexford, Ireland) as 'Father of the American Navy,' is now (says the *Sacred Heart Review*) reminding the reading public that the 'Father of the Argentine Navy' was Admiral William Brown, of Foxford, County Mayo. Irishmen have left their mark on South American history as on the history of our own country.

Mayor Guerin, of Montreal, has been created a Knight Commander of the Order of St. Gregory the Great by his Holiness Pope Pius X. This honor was conferred on the Mayor for his work during the Eucharistic Congress last September, at the suggestion of his Eminence Cardinal Vannutelli, the Papal Delegate to the Congress. The parchment conveying the title was delivered by his Grace Archbishop Bruchesi in person to Mayor Guerin.

Mr. Henry Labouchere, for years one of the few friends of Ireland in London, entered on his eighty-second year on November 9. The keenest of wits, the cleverest of raconteurs, the most biting of cynics, yet behind it all a kindly and generous man—such is Henry Labouchere. As a politician Mr. Labouchere was a Radical, and a great friend of Ireland. He always fought for the weaker side, and, as a journalist, he has always denounced jobbery and roguery, being a tireless hunter down of quacks, imposters, and scoundrels of every degree.

Eloquence and wisdom (remarks the *Daily Chronicle*) were the marks of the powerful speech delivered by Mr. John Redmond in unveiling the Parnell Monument in Dublin. 'We cannot spare a single Irishman'—Mr. Redmond quoted this memorable utterance and endorsed it, pleading for the co-operation of Irishmen of every party and creed in the rebuilding of the nation. 'Let those words,' he said, 'be our watchword in the future of construction and reconciliation.' This aspiration, in fact the whole speech, was worthy of the leader of a nation.

The Prime Minister (Mr. Asquith) entered upon his 60th year on September 12. He has now joined the little band of members who have represented one constituency without a break for a quarter of a century, among those who share the distinction being Sir Edward Grey, Mr. Burt, Mr. Fenwick, Mr. T. P. O'Connor, Mr. Atherley-Jones, Mr. William Abraham, Mr. Chamberlain, Mr. Dillon, and Sir Henry Kimber, all of whom were returned at the general election of 1885. In point of age the Prime Minister has four seniors in the Cabinet—Lord Morley, Lord Carrington, Lord Loreburn, and Mr. Birrell.

A signal honor (says *America*) was recently conferred on Madame Curie, to whom belongs, as Professor Curie told the world, more than half the credit for the discovery of radium. At the congress of radioactivity and electricity, lately held in Brussels, an endeavor was made to establish a standard of measurement for the emanations of radium. Madame Curie was appointed to conduct the investigations, as the only person possessing sufficient knowledge of the subject to do so. The unit of measurement, it was decided, will be the 'curie,' and thus the name of this distinguished woman of science will be perpetuated as the names of Ohm, Volta, and Ampere are commemorated in electrical units. The world in general will look upon this distinction as greater than that of membership of the Department of Science in the French Academy, to which the 'immortals' of that body, through respect for a tradition, declined to elect her.

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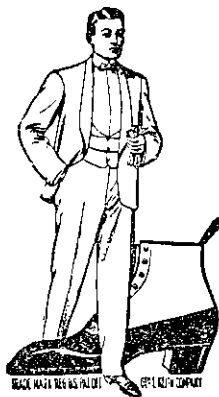
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**WEDDING BELLS**

**DALY—CONAGHAN.**

A wedding which caused more than usual interest was celebrated at St. Columba's Church, Balfour, on November 7, when Miss Johanna Agnes Conaghan, second daughter of the late Mr. James Conaghan, was married to Mr. John Henry Daly, third son of Mr. and Mrs. Patrick Daly, of Maheno. The ceremony was performed by Rev. Father Tobin, of Gore, and the large number of friends and relatives that gathered could not all gain admittance to the church, which was artistically decorated by the lady friends of the bride. A Nuptial Mass was celebrated by Rev. Father Tobin, and the bride was given away by her brother, Mr. William Conaghan. The bride was dressed in cream striped silk voile, trimmed with silk lace and insertion, and wore the usual veil and wreath of orange blossoms. She carried an ivory-bound prayer-book, the gift of the bridegroom. The bridesmaids, Misses Mary and Margaret Conaghan (sisters of the bride), wore greenstone brooches, the gifts of the bridegroom. Mr. Owen Daly (brother of the bridegroom) was best man, and Mr. John Butel acted as groomsman. After the ceremony the wedding party adjourned to 'Castle-dooey,' the residence of the bride's mother, where the wedding breakfast was partaken of. Rev. Father Tobin presided and proposed the toast of the bride and bridegroom. Other toasts were also duly honored. The balance of the afternoon was spent in song and social converse, the visitors being hospitably entertained by Mrs. Conaghan and family. The popularity of Mr. and Mrs. Daly was evidenced by the large collection of handsome presents they received, which included a number of cheques. The young couple left to join the evening train for Lumsden, *en route* for

Queenstown, where the honeymoon is being spent. The bride's travelling dress was a navy blue tailor-made costume and large white hat trimmed with pink roses.

**Invercargill**

(From our own correspondent.)

The fourth annual meeting of the Hibernian Band was held on Tuesday evening, the 7th inst., in Raeside's Rooms. Mr. H. Searle (president) occupied the chair, and there was a large attendance of bandmen and supporters present.

The annual report stated *inter alia*:—'Your committee have pleasure in reporting a very successful year both financially and otherwise. The engagement with the Municipal Council for six concerts was fulfilled, and in addition the band gave three open-air concerts, at which the sum of £13 3s 4d was donated by the public; besides these the band gave eight free concerts and played at nineteen engagements. A very successful art union to augment the band's funds was held in September and realised over £60. A winter sports programme was also carried out which also increased the funds to the extent of £9 3s 6d. As the band was equipped with a set of second-hand instruments it was found necessary to replace some of them by new ones. The total expenditure for the instruments amounted to £59 0s 6d. The members are practising in view of the Christchurch contest to be held in January. The uniforms are beginning to show signs of wear, and as it is essential that the band should present a smart appearance at the contest, an order has been placed with the Kaiapoi Woollen Co. for a new set at a cost of £160. The finances of the band are in a very healthy state, the assets amounting to £444 2s; instruments and plant accounting for £406 12s 6d; cash in

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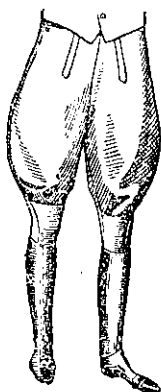
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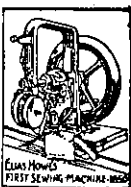
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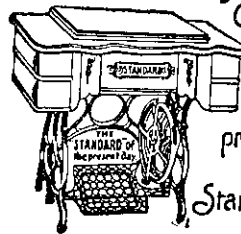
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bank, £25 17s 4d, and cash in hand, £11 12s 2d. The liabilities are £27 3s 6d. The balance of assets over liabilities is therefore £416 18s 6d, a really creditable position to be in, and one of which members may justly feel proud. In conclusion we desire to place on record our appreciation of the good work being done by the band's conductor, Mr. A. R. Wills, whose musical ability, untiring energy, and zeal have mainly been responsible for the popularity and success of the band since its inception four years ago.

The chairman in moving the adoption of the report congratulated the band on the position it had attained during its short existence of four years. The motion was seconded by Mr. R. Waterston and carried unanimously.

The election of office-bearers resulted as follows:—Patrons, Sir J. G. Ward, K.C.M.G., Bart., and Very Rev. Dean Burke; president, Mr. H. Searle; vice-presidents, Mr. R. Waterston (active), W. A. Ott, D. McFarlane, D. Roche, J. Shepherd, J. Collins, A. Fitzgerald, C. S. Longuet, F. E. Morton, M. Stanton, J. McDonough, T. McGrath, C. Matheson, T. Pound, J. McNamara, G. W. Woods, J. Mulvey, C. Tulloch, W. Hinchey, H. Wilkinson, P. Thorpy, J. Collins (Dunedin); bandmaster, Mr. A. R. Wills; deputy, Mr. P. Kimble; committee, Messrs. A. McIntyre, A. Earsman, J. Durham, H. Grace, T. Cavanagh; secretary, Mr. J. Mahoney; treasurer, Mr. N. Grace; auditors, Messrs. T. Pound and F. E. Morton; librarian, Mr. E. Horan; custodian, Mr. J. Derry; drum-major, Mr. T. Daniels.

Master Rex Wills, who had attended 151 practices during the year, was presented with the president's prize for the best attendance.

After the business part of the meeting had concluded the members and supporters passed a couple of hours socially together. Congratulatory speeches were

the order of the night, and songs and recitations were contributed at suitable intervals. A most successful function closed just before midnight.

**Ashburton**

(From our own correspondent.)

November 13.

The Catholic Young Men's Club's weekly meetings continue to be well attended. The programmes, taking the form of a parliamentary debate on a Bill introduced by Mr. F. K. Cooper and an editor's box, have been the means of providing interesting and instructive evenings for members. Mr. M. J. Burgess (president) occupied the chair at each meeting.

His Lordship Bishop Grimes opened and dedicated the new Catholic church at Hinds on Sunday last. Notwithstanding the very wintry-like weather, the church was crowded, many coming from a distance to witness the ceremony. His Lordship preached an appropriate and eloquent sermon, congratulating the residents of Hinds on the erection of such a desirable and pleasing building for the worship of God. A collection was taken up, and a goodly sum realised towards the extinction of the debt on the church. Very Rev. Dean O'Donnell assisted his Lordship.

In connection with the recent examinations conducted in Ashburton by the representatives of the Trinity College and Royal Academy of Music, London, the following pupils presented by the Sisters of the Mission were successful:—Trinity College.—Certificated pianist—K. Nealon. Advanced division (senior)—M. Fitzgerald, K. Bree, and M. Soal. Higher division (intermediate)—M. Quigley, L. Bishop, N. Small, and M. Langley. Preparatory division—A. Bradley, A. Ward, E. Ward, and L. Holland. Preparatory

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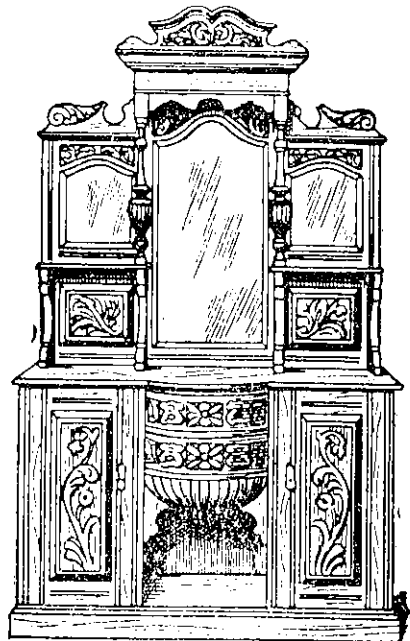
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Mr. D'Arcy wishes to inform his friends and the public that he has purchased the above Hotel. The building has undergone a thorough renovating from floor to ceiling, and now offers unrivalled accommodation to tourists, visitors, and travellers. The bedrooms are well and comfortably furnished, and the fittings are all that could be desired. Travellers called in time for early trains. The Wines and Spirits are of the Best Procurable Brands. Good Stabling. Horses and Buggies for Hire. Hot, Cold, and Shower Baths.

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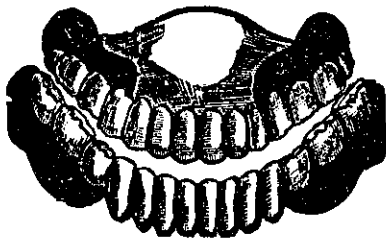


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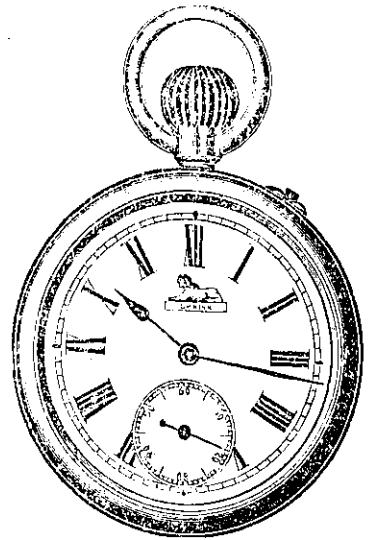
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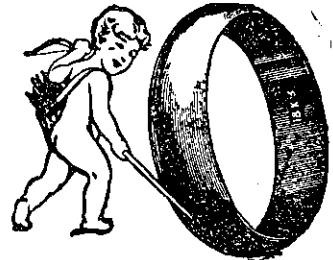
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(violin)—M. Langley. Royal Academy.—Lower school—Irene McClurg. Theoretical examinations, Trinity College.—Advanced senior—K. Nealon, M. Quigley, N. Sheehan. Lower division (grade 2)—G. Tubb. Lower division (grade 1)—Zell Bonnington (honors). Preparatory division—M. Daily. Royal Academy.—Rudiments—D. McClurg.

**Fairlie**

(From an occasional correspondent.)

Messrs. Lusk and Moriarty have lately made some alterations to the Catholic church at Fairlie, which have materially improved it. The improvements consist of an extension of the sanctuary, the building of a new sacristy, and the completion of the organ loft. The alterations have given a good deal of extra room, and this has been fitted up with new pews. In addition to giving more room, the alterations have added materially to the appearance of the church, all the work having been carried out in a thoroughly workmanlike manner.

**Waihi**

(From our own correspondent.)

November 10.

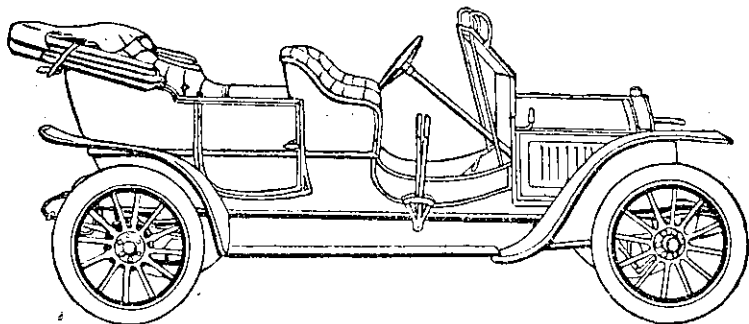
At last night's meeting of the Catholic Men's Club a competition was held in oratory under the auspices of the Federated Catholic Societies of New Zealand. Very Rev. Dean Hackett and Mr. W. M. Wallnutt acted as judges. There were eight competitors. The result was as follows:—Mr. P. Lynch ('Robert Emmet'), 1; Mr. Thos. Collins ('Henry Grattan'),

2; Mr. Leo Woods ('Robert Emmet'), 3. The competitor who secured third place is very young, this being only his second appearance in speaking before an audience.

With reference to the subject treated by you in 'Current Topics' last week under the heading, 'Well Done, Waihi!' and which gave such great satisfaction here, the following is a copy of the reply received from the Miners' Union in acknowledgment of the protest: 'Waihi, November 3, 1911. Mr. Thos. J. Martin. Dear Sir,—I am instructed by my committee to inform you, in answer to your letter signed by sixteen Catholic workers, that Hickey's campaign committee has already passed a resolution dealing with the matter referred to, and the said resolution has been endorsed by the Union committee and also by a general meeting of the members of this organisation. The resolution reads as follows: "That all speakers that speak in favor of P. H. Hickey's candidature speak to the platform, and leave the theological question alone." The chairman of such meetings shall disallow any questions pertaining to religion. I remain, yours faithfully, C. McMillan, secretary, Waihi Workers' Union.'

His Lordship the Bishop is expected here to administer Confirmation on either Sunday, 19th, or 26th inst.

Those unfortunates who suffer such torture and misery with Blind, Bleeding, or External Piles, should use Baxter's Pile Ointment, which is an invaluable remedy for the speedy and effectual cure of this distressing complaint. One application gives relief. Price, 2/6, post free, from Baxter's Pharmacy, Stafford street, Timaru...



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Ladies' Plain Cashmere Hose, in all Colors—2/3 pair.  
Ladies' Colored Lisle or Cotton Hose, with Fancy Vertical Stripe, in Reseda, Electric, Mole, and Black—3/6, 3/11 pair.  
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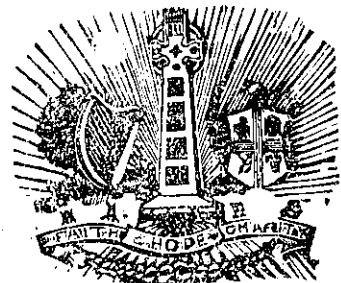


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The Entrance Fees are from 2s 6d to £4, according to age at time of admission.

Sick Benefits: 20s per week for 26 weeks, 15s per week for the next 13 weeks, and 10s a week for the following 13 weeks. In case of a further continuance of his illness, a member of seven years' standing previous to the commencement of such illness will be allowed 5s per week as superannuation during incapacity.

Funeral Allowance: £20 at the death of a member, and £10 at the death of a member's wife.

In addition to the foregoing, provision is made for the admission of Honorary Members, Reduced Benefit Members, and 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,  
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## Otahuhu

(From our own correspondent.)

November 9.

A very successful bazaar in aid of the debt on the school building was held in the Otahuhu Public Hall last week, very nearly sufficient money to liquidate the debt being raised. Mr. J. B. Morton, in formally opening the bazaar, congratulated the Catholics of Otahuhu, and the committee in particular, on the fine display of goods that had been provided and the excellent manner in which the arrangements were being carried out, and hoped that when the bazaar was over there would no longer be any liability on the church. Mr. Morton also presented a handsome and valuable bedstead, inlaid in mother of pearl, to the bazaar. The various stalls were presided over by Mesdames Clark, McAnulty, Doyle, and Willsteed, who were assisted by a large number of the ladies of the parish, while the duties of secretary were ably carried out by Mr. J. Goodwin.

The Otahuhu Catholic Men's Club have lately installed a splendid new Alcock billiard table in their rooms, and so far its success promises to surpass the expectations of even the most sanguine anticipations of those who for a long time past have worked for its installation. Ample verification of the opinion that the providing of such an attraction would bring members to the club is to be found in the fact that since it was decided to buy a table, the membership has increased more than twofold, and several candidates are to be proposed at the next meeting.

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£30 ...	£6 ...	9/6
£40 ...	£8 ...	13/-
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Larger Amounts by Arrangement. Liberal Discount for Cash. Show Rooms Upstairs. Inspection Invited. All Furniture Guaranteed.

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'Catholic Marriages.' The book of the hour. Single copies, 1s posted. Apply Manager, *Tablet*, Dunedin.

## IRISH LITERATURE

Men and women of Irish blood all around the world will take delight in this remarkable work in which, for the first time, the literary genius of the Irish race is adequately represented. "Looking at the work as a whole," said the late Archbishop Ryan, "the thinking man must say: 'The makers have done a great work never done before, too long postponed, and at last done well.'" "Sighing," sang Thomas Moore, "we look through the waves of time, for the long-faded glories they cover." The scholarship and patriotism of the editors of this superb cabinet of Irish Literature reveal what these "glories" were, and the reader can now fully understand what gave the Green Isle its historic reputation as the "Island of Saints and Scholars."

Keen regret there must always be for the death of beauty and the eclipse of national glory—for the passing away of that old Ireland of Scholarship, Genius, and Chivalry—for the Bard and the Red Branch Knight who rode away together into the mists so long ago. But there is every indication of a magnificent renaissance of the Irish race. The long tenacious fight for legislative independence is almost over, and the coming of the new era in politics is marked by a passionate revival of the Gaelic spirit in literature.

The old poets, the old romances, legends, myths, the chivalric and beautiful fairy lore of Ireland, are being studied and retold by Irish scholars, poets, and story writers. And not alone by those of Irish birth, for the scholarship of Europe is enlisted in the work of bringing "The long-faded glories" of the Celtic genius once again to the light. The result of the careful investigation of Irish literary products from the earliest times is now first made accessible in these ten handsome volumes, beautifully illustrated, bound, and printed. Every Irishman somehow feels that he is the heir to the treasures of a glorious national literature. He is right, and this new Work reveals to him what those treasures are, so long obscured by the waves of Time. Much of the old literature has gone irrecoverably, but happily, as these ten volumes show, enough still remains to introduce anew to the world the unique and beautiful literature of Ireland.

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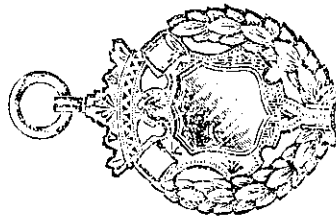
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# The Catholic World

## ENGLAND

### BESTOWAL OF PAPAL HONORS.

In the last week of September an interesting ceremony took place at St. Mary's Seminary, Oscott, when Miss Mary Thorpe, of Walsall, received from the hands of the Right Rev. Dr. Ilsley, Bishop of Birmingham, the gold cross and diploma 'pro ecclesia et Pontifice,' which has been bestowed upon her by the Holy Father for her many distinguished services to the cause of religion. Her devotion to the Confraternity of Children of Mary as president since its inception at St. Mary's, Walsall, her conspicuous generosity in restoring and beautifying the church, and her recent munificence in erecting at her own cost the entire fabric of the new schools, are among the reasons that led the Bishop to petition for this rare decoration.

### THE MARIST ORDER.

The presentation of an illuminated address and a purse of £370 to Very Rev. Father Peter Murphy, the Provincial of the Marist Fathers in England, was the occasion of a large and enthusiastic gathering at St. Anne's Hall, Albert street, E., on October 2. Father Murphy, who, during the twenty years he has been connected with the Church of St. Anne, Underwood street, has endeared himself to the people of the parish, was born in 1860. In 1882 he made his religious profession, and was ordained in Dundalk four years later. Among the subscribers to the testimonial might be mentioned, in addition to many dignitaries of the Church, Mr. John Redmond, M.P., the Hon. Harry Lawson, M.P., Mr. Stuart Samuel, M.P., and the Dowager Duchess of Newcastle. The testimonial committee was composed of an energetic body of parishioners. Dr. E. G. Ambrose was treasurer, and Father Boyle, S.M., and Mr. Hanlon joint secretaries. The chairman (Dr. Ambrose) in calling upon Mr. Hanlon to read the address, said they honored Father Murphy as a distinguished Churchman and as a citizen. As a priest he had risen from the ranks to the highest position in the Order he could aspire to. As a citizen Father Murphy had occupied a public position in Whitechapel for many years, and the speaker could testify to the able manner he had carried out his duties as poor-law guardian. His motto had been 'the alleviation of the sufferings of the poor and the betterment of their conditions.' He did that to the best of his ability and efficiently. Mr. Hanlon read the address, an illuminated copy of which was presented to the jubilarian. At the foot appears the inscription: 'Twenty-five years at the altar: twenty years with us.' Father Murphy made a suitable and feeling reply.

## FRANCE

### A BRAVE PRIEST.

M. l'Abbe Antoine Richard has supplied French anti-clericals with a proof of the sterling worth and spirit of self-sacrifice which may lurk beneath the insanely hated soutane (says the *Catholic Weekly*). Abbe Richard, aged twenty-six, was one of the passengers in the ill-fated auto-'bus which crashed the other day through the parapet of a Paris bridge, and was precipitated into the Seine. As the vehicle mounted on to the pavement he had the presence of mind to rush into the first-class portion of the conveyance, where the windows were open. Getting on to the seat, he tried to throw himself through the window, but was caught by his cassock, and made the fearful plunge into the water still attached to the conveyance. Fortunately the force of the shock set him free from the conveyance, and, although an excellent swimmer, he resisted the natural impulse to make for the bank near at hand, where a few strokes would have landed him. Forgetful of himself, the brave priest plunged for the windows of the 'bus, hidden under the water, in order to rescue

two children imprisoned within, whom he succeeded in bringing to shore. Though very short-sighted, he repeated the performance five more times, and saved several other passengers, in spite of the loss of his spectacles. At length his exhausted strength made further rescues impossible. Hardly able to stand, he was supported on his way to the nearest pharmacy by some of the spectators, who would have liked to carry him in triumph. Thus does the French priesthood heap coals of fire upon an ungrateful nation. The City Council of Paris has petitioned the Government to confer the cross of the Legion of Honor on Abbe Richard.

## ITALY

### THE HOLY FATHER AND THE EMIGRANTS.

The Holy Father has just taken an important step for the better safeguarding of the faith and morality of Italian emigrants. Within the last quarter of a century various institutions have been set on foot by the Catholic authorities in Italy for the benefit of intending emigrants, but many of the Italians going abroad have not availed themselves of the services thus placed at their disposal. His Holiness (says the *Catholic Times*) has now directed that systematic arrangements shall be made in their interests throughout Italy. The Cardinal Secretary of State has addressed a letter to all the Bishops of the country explaining the Holy Father's wishes. In cities and districts which send forth emigrants the parish priests are to take special care that youth are well instructed as to the tenets of their faith. Doctrinal teaching is to be thorough, so that if those who receive it go later on to other lands they may be able to repel attacks upon their faith. In each diocese there is to be a Catholic Emigration Society under the presidency of the Bishop. Through it men and women who intend to leave Italy either temporarily or for life will obtain information with regard to the towns or districts in which they propose to settle, and will be supplied with letters of recommendation to the clergy. Losses to the Church will, it may be confidently hoped, be prevented through the zeal of the parochial clergy and the action of these societies.

## ROME

### BIBLICAL FOUNDATION IN JERUSALEM.

In connection with the Pontifical Biblical Institute founded in Rome about two years ago (says a Rome correspondent), the Holy Father has despatched to Jerusalem the Very Rev. Father Fonck, S.J., first rector of that establishment, with orders to open there a branch house for the sake of those students who have passed through the Roman institution. According to the practical mind of the Holy Father the best conclusion to a course of studies in the hall of the Biblical Institute is a period passed in the Holy Land, where a student may see for himself the scenes so graphically described in the Holy Scriptures. As a matter of fact Father Fonck, who has already arrived at the Holy City, is now engaged in making arrangements for the building which is considered almost a *sine qua non* to the thorough success of the Institute in Rome. This idea of the Pope has been long since carried into effect by the Dominican Order and by the Assumptionist Fathers with the most satisfactory results.

### CHANGES AND IMPROVEMENTS.

His Holiness Pius X. continues to make material improvements in the diocese of Rome (says a Rome correspondent). On the return of the Cardinal-Vicar, the seat of the Vicariate will be transferred from the Piazza S. Agostino to the commodious buildings where the Banco di Roma once carried on business. Another large church, which is being built mainly at the expense of the Capuchin Order, is rising on the Via Boncompagni. Catholic clubs are procuring larger meeting houses and Catholic associations are growing stronger day by day.

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OBITUARY

MR. JOHN MULVIHILL, AUCKLAND.

(From our Auckland correspondent.)

Mr. John Mulvihill passed away on Sunday, November 5. His death was due to a terrible accident received while carrying out his daily avocations. He bore his sufferings with true Christian fortitude, and died fortified by all the rites of the Church. The deceased was born in Listowel, County Kerry, over sixty years ago, and went to America, where he married. He returned to Ireland, but almost immediately left for New Zealand, and settled in Auckland 33 years ago, where he has ever since resided. He was a quiet, unassuming man, devoted to the Church and to the land of his birth, and never failed to respond to the call of duty whenever either of them appealed to him. For many years he was a member of the Hibernian Society. He leaves a widow, three sons, and two daughters to mourn their loss. One of his daughters is Mrs. James Elliott, of Frankton Junction. The remains were taken from his residence to St. Patrick's Cathedral, followed by a large body of mourners, including officers and members of the local branch of the Hibernian Society. The burial service in the Cathedral was read by Rev. Father Ormond, and that at the grave at Onehunga by the Very Rev. Father Mahoney.—R.I.P.

MR. JEREMIAH MARKHAM, TOTARATAHI.

We regret to report the death of Mr. Jeremiah Markham, of Totaratahi, who passed away when returning from Mass on Sunday, November 5. The deceased, who was a model Catholic and at all times took an active interest in Church matters, received Holy Communion on the morning of his death. The late Mr. Markham, who was born in 1833, was a native of Innistimon, County Clare. He left his native land for Australia when a young man, but remained there only short time, when he came to New Zealand, of which he was resident for about fifty years. He first settled in the Taieri, after which he removed to the Oamaru district, where he engaged in contract work with his brother. Later on he built the Queen's Hotel, Oamaru, and some years ago he retired into private life at Totara. The funeral took place on November 8 from St. Patrick's Basilica. The deceased was highly respected by a large circle of friends.—R.I.P.

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The proper way to fill a hot water bottle is to run it only half full of water, then, when screwing in the top, catch up the bottle so that the water comes right up to the neck of the bottle. By thus keeping the air out of the bottle is not only made more pliable, but it will remain hot longer.

Flesh-making Foods.

Cereals, bread, and potatoes are exceedingly valuable food as flesh-makers, as are also fats and sugar, but these latter must not be taken in too large quantities, as they are so highly concentrated that a comparatively small bulk furnishes many units of heat and energy, and the body chemistry is soon disordered by more than can be conveniently handled. This explains the harm of giving sweets, in immoderate quantities, to children.

Cure for Tainted Meat.

If when boiling or baking meat you find it is smelling somewhat tainted, take a small piece of stick, put the end of it in the fire, and burn it just enough to make it black. If baking, place the burnt end in the dripping pan. If boiling, place the end in the saucepan. The taint will be found to have disappeared.

Worth Knowing.

When a fishbone is stuck in one's throat, lemon juice will remove it (says the English *Matron*). If the lemon is sucked for a little while the bone will move on. In one case it succeeded after the bone had been in the throat two days.

Another use for lemon juice is to remove warts. This is done by dropping it on twice a day.

To retain the color and gloss of a white silk blouse after washing put a teaspoonful of alcohol into the rinsing water. This keeps it from turning yellow, and gives it when ironed the gloss of new silk.

When mixing starch, the addition of a few drops of turpentine will give a fine gloss to collars and cuffs.

All traces of mud can easily be removed from black clothes by rubbing the spots with a raw potato cut in half.

Chow Chow.

'Mountcain.'—You will find the following a good recipe for chow chow:—Cabbage, cauliflower, young French beans, button onions, sliced cucumbers, slices of carrot, etc., are used. The vegetables should be carefully cleaned. Prepare a brine—two handfuls of salt to a gallon of water—and when boiling throw in cauliflowers cut into neat branches, the French beans, cabbage sliced, cucumbers cut lengthways in quarters, all the seeds removed, and the cucumbers cut into blocks, and small onions. Let them remain in the boiling brine five or six minutes, then throw into cold water and carefully dry. To every two quarts of the best vinegar put 1½oz of white ginger scraped and sliced, the same of long pepper, 2oz of peeled shallots, one of garlic, 1oz of salt. Add 1oz of turmeric, a little cayenne, and mustard. Put these ingredients into an earthenware jar for three or four days. Place the vegetables in glass or stone jars, and on the fifth day pour the pickle over them. The vinegar must, of course, be prepared first. The vegetables should not be gathered until the day before the pickle is ready. The jars must be well closed, the corks or bungs wrapped round with bladder or leather, and when well corked let them be dipped in bottle resin. The vinegar for all pickles should be made scalding hot (not boiling). To two quarts of vinegar add ½oz of white pepper and of sliced ginger, 2dr of cloves, and a nutmeg bruised. The vegetables should be sound, not over-ripe, and be gathered on a dry day. Onions, red cabbage, etc., are all pickled in the liquor as above with the species given, and either allowed to remain well rubbed with salt for three or four days or scalded in brine.

*Maureen*

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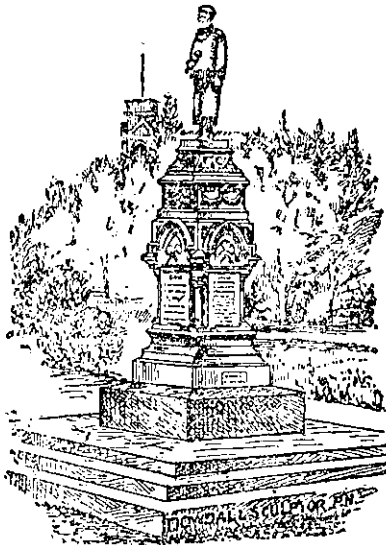
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### Preservation of Wood.

During the year 1910, according to the official report just published by U.S. Department of Forestry, 63,266,271 gallons of creosote and 16,802,502 gallons of zinc chloride were consumed in impregnating woods to prolong their lifetime. The zinc chloride used was exclusively a domestic product, whereas the greater part of the creosote was of European importation. Approximately 100 million feet of timber was treated. The creosote treatment was by far the more popular.

### Bursting Steel.

An experiment that demonstrated the capacity of steel to endure greater pressure than the hardest stone was made in Germany. Corundum was chosen for the stone, and small cubes of both substances were placed under pressure. A weight of six tons smashed the corundum, but forty-two tons were required to crush the steel. When the steel did give way the effects are described as remarkable. With a loud explosion the metal flew into powder, and its sparks are said to have bored minute holes in the crushing machine.

### An Early Airship.

In 1834 a dirigible balloon, 130 feet long, endeavored to fly from France to England. The itinerary, from Champ de Mars to London, was mapped out with great precision, and a multitude gathered to watch the start. The machine failed utterly, whereupon the crowd demolished it in anger. The craft had the form of a monster seafish and was inflated with hydrogen. Within was a second envelope, which, with the aid of pumps, compressed or rarefied the air for ascending or descending as might be desired. There was no motor, and the navigators were to work the steering machinery by hand. The wicker car was built to hold ten persons. This was probably the earliest of airships of the Zeppelin type.

### Aids to Astronomy.

Spiders as an aid to astronomy are recognised to such an extent that certain species are cultivated solely for the fine threads they weave. No substitute for the spider's thread has yet been found for bisecting the screw of the micrometer used for determining the positions and motions of the stars. Not only because of the remarkable fineness of the threads are they valuable, but because of their durable qualities. The threads of certain spiders raised for astronomical purposes withstand changes in temperature, so that often in measuring sunspots they are uninjured when the heat is so great that the lenses of the micrometer eyepieces are cracked. These spider lines are only one-fifth to one-seventh of a thousandth of an inch in diameter, compared with which the threads of the silkworm are large and clumsy.

### Paper Cones for Cups.

As part of the campaign against the common drinking cup and the diseases which it spreads, a health commissioner suggests the use of paper cones for cups in the absence of an individual cup of more pretentious material. He said that in the schools of Austria the children were taught to carry several sheets of writing paper in their pockets at all times. Then, when a child was thirsty, he could roll one of the sheets into a cone and make a perfectly serviceable cup which could be placed after being used in the nearest waste-paper box. How to roll the cones deftly was taught the children. The tearing of a notch about half an inch long near one end before rolling the cone serves to make the improved cup stronger.

### MOUNTAIN KING ASTHMA POWDER.

A powder which gives immediate relief in violent attacks of asthma, bronchitis, etc. Is largely used and recommended by asthmatical people throughout the whole of the colonies. 2s 6d per tin.

## Intercolonial

Rev. Father Costelloe, who has been in charge of All Saints' Church, South Broken Hill during the past three years, has left there to take charge of his new parish at Wentworth. At farewell gatherings Father Costelloe was presented with purses of sovereigns aggregating £122.

Mr. C. T. Madigan, a pupil of the Christian Brothers, and the last Rhodes Scholar from South Australia, arrived at Fremantle the other day by the R.M.S. Orvieto. Mr. Madigan is a student of geology, and being anxious to accompany the Mawson Antarctic expedition, he recently proceeded to England to interview the Rhodes trustees and obtain permission to postpone his studies until the return of the expedition. This permission has been granted.

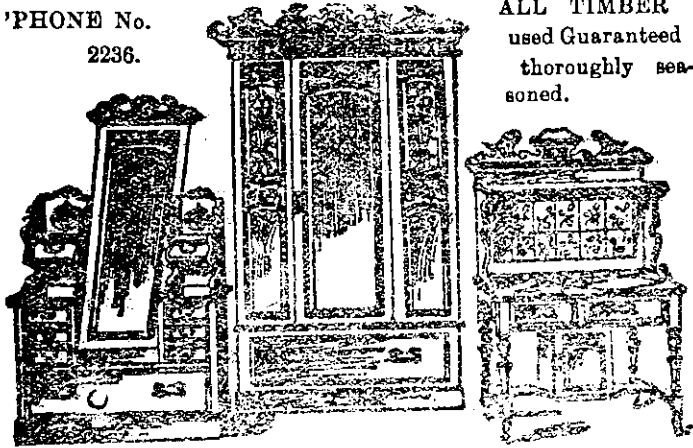
His Grace the Archbishop of Sydney opened and blessed the first House for Retreats for laymen in Australia on Sunday afternoon, November 5, at 'Loyola,' Greenwich road, Greenwich. His Grace, who was accompanied by the Rev. Father E. Brauer, was received by Rev. Father R. J. Murphy, S.J. The members of the A.H.C. Guild and H.A.C.B. Society furnished a guard of honor.

The voting in the Victorian State elections, which took place last week, was heavy, the women exercising the franchise for the first time. A scheme of preferential voting was also introduced. Nine Ministerialists were returned unopposed, and in four constituencies the contest was between Liberals only. The new House will be composed as follows:—Ministerialists, 44; Laborites, 19; Independents, 2. In the course of his policy speech, delivered at Warnambool, the Premier (Mr. Murray) said:—'I propose to give a number of scholarships in private primary schools—the same number, relatively, as those connected with State schools. We feel that children at private primary schools should not be shut out of the advantage which the State schools have. The scholarships will be eligible either in secondary State schools, or in schools approved of by the Department.'

The fourteenth anniversary of the consecration of St. Patrick's Cathedral, Melbourne, was celebrated on Sunday, November 5, before a very large congregation. The music was of a special character. His Grace the Archbishop, in the course of a short sermon, referred with gratitude to the pioneers, to whose brave hearts and heroic sacrifices they owed the beginning and progress of the Cathedral up to the present day. On such an occasion they were forcibly reminded of the men and women by whose ceaseless and splendid generosity the site was secured, the foundations laid, and the Cathedral erected. He would mention specially the late Sir John O'Shannassy, who secured the site; the first Archbishop of Melbourne (Right Rev. Dr. Gould), who gave every penny of his private and public revenue for the building of the Cathedral; and above all the first Vicar-General of the archdiocese (Very Rev. Dr. Fitzpatrick), who was the master-builder of the edifice, and gave not only his last penny, but his life, to the work.

Speaking at the blessing of the new Retreat, 'Loyola,' Greenwich, on Sunday, November 5, his Grace the Archbishop of Sydney referred to the matter of strikes, and inferentially the trouble which had agitated the public mind during the previous week. In the course of his address his Grace said:—'Because of the conditions which Australia had given her people in regard to temporal things, the hours of labor, not only for the pick and shovel man, but for the professional man and the tradesman, the last thing an Australian should do is to strike. Australia should advance. No section of the community should be misled to act against the public interest by striking. A strike put on the brake. It was something like that which got into one's swallow at the table and hindered a person from taking his meat. I do not see that a strike is justifiable in this country, an ecclesiastic though I am. I would raise my voice against them, as I would against the surgeon who would amputate my arm.'

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## The Family Circle

### MR. NOBODY

I know a funny little man  
As quiet as a mouse,  
Who does the mischief that is done  
In everybody's house!  
There's no one ever sees his face,  
And yet we all agree  
That every plate we break was cracked  
By Mr. Nobody.

'Tis he who always tears our books,  
Who leaves the door ajar;  
He pulls the buttons from our shirts,  
And scatters pins afar.  
That squeaking door will always squeak,  
For, prithee, don't you see,  
We leave the oiling to be done  
By Mr. Nobody.

He puts damp wood upon the fire,  
That kettles cannot boil;  
His are the feet that bring in mud,  
And all the carpets soil.  
The papers are always mislaid,  
Who had them last but he?  
There's no one tosses them about  
But Mr. Nobody.

The finger-marks upon the door  
By none of us are made;  
We never leave the blinds unclosed  
To let the curtains fade.  
The ink we never spill, the boots  
That lying round you see  
Are not our boots; they all belong  
To Mr. Nobody.

### LITTLE BLACK SOLOMON

Claire was sitting up in bed waiting for the doctor. She had been sick for a fortnight. But now was almost well again. Dr. Bell was down in the hall talking with mother, and in a minute they would both come upstairs to her. Sometimes the doctor brought her a little gift. Yesterday it was a nest of three pretty pill boxes. She wondered if he would have anything for her to-day.

The door opened, and in came Dr. Bell, a puffed-out paper held carefully in one hand. 'You never could guess what I brought you,' he said. Then he put the paper on the bed and uncovered the wretchedest specimen of a little black crow that you ever saw.

'O-oo!' cried Claire.

'I found him by the side of the road over on the mountain,' said the doctor. 'I knew he would die there, for he isn't old enough to fly, so I thought I'd bring him to you. If he lives he'll make you a fine pet, though he isn't very handsome at present.'

'Oh, I shall just love him—I know I shall!' Claire exclaimed delightedly.

Master Crow cocked a bright eye up at her in a way to make them all laugh, and Dr. Bell said, 'Oh, I shouldn't wonder if he turned out to be a regular Solomon for wisdom!'

'I'll call him Solomon!' cried Claire. 'Wouldn't that be a good name?'

And so Solomon it was.

The bird grew fast, both wise and handsome; and, by the time Claire was quite well, her pet was able to fly. At first there was talk of clipping its wings; but the little girl could not bear to have it done, so he was left to use his beautiful wings to fly away with if he chose. But Solomon did not choose. Occasionally he would be gone for hours, but he was sure to come back at dusk and rap on the window with his long bill. On being admitted, he would utter a joyful 'Caw! caw!'

Once Claire looked out into the yard to see Solomon talking to a whole flock of crows, and she trembled lest he should be coaxed away; but her pet had no idea

of leaving his home, and after a while the strangers departed.

Solomon was fond of anything bright, and the family had to keep their coins out of sight. Occasionally they wanted extra milk, so they put a pail out on the steps, dropped the pennies in to pay for the milk, and put on the cover. Once or twice the money was missing, and then naughty Solomon was caught carefully taking off the pail cover and grabbing the coins.

All the neighbors knew Solomon, and he paid them frequent visits; but, whenever he was not wanted, all they had to do was to say, 'Go home!' and he would fly at once.

Claire missed him one day and wondered what had become of him. He did not appear for dinner or supper. At bedtime he had not come, and she feared her pet had gone forever. The next night he was still away, but before she went to sleep she heard his familiar 'Caw! caw!' and she jumped up to open the window. But such a Solomon! His feathers were rumpled and his tale was gone.

Where he had been nobody has ever found out, but for days he seemed afraid to leave the house. Now he always returns by nightfall.

### WHICH WAY DO YOU TAKE

Mabel was crying as though her heart would break, when Martha came trundling her hoop down the sidewalk.

'What's the matter?' asked Martha, stopping short. 'I've lost my penny down there!' was the sobbing reply, as the speaker pointed to the gutter.

'That's too bad! Look very hard for it, and maybe you'll find it,' Martha said, as she gave her hoop a touch with the short stick she held in her hand, and then followed it as it rolled away. The thought did not seem to come to her that she might have spared a few minutes from her play to aid in searching for the missing coin.

A little later Nanette came along, and seeing the small figure in the gutter, exclaimed. 'Why, Mabel Marsh! What are you doing there?'

'I've lost my penny, and I can't find it at all!' was the tearful reply.

Now Nanette was on her way to spend the afternoon with a friend when she discovered Mabel in trouble. The sight of the latter's distress aroused but one desire in Nanette's loving heart, and that was to offer practical sympathy to the little girl. And so, though she said almost the same words that Martha had spoken a short time before, she backed them up by stooping down into the gutter, where she diligently sought for the coin until she found it.

'You're just as kind as kind can be!' Mabel exclaimed gratefully, when the money was once more safely in her pocket.

Nanette laughed merrily as she hurried away. 'That wasn't much to do!' she declared.

But it was just the thing that was needed.

### A WORLD-WIDE GAME

Not one in a hundred of the people who in every country of the world play dominoes is aware of the reason why the game bears that particular name. A domino was originally an ecclesiastical cloak, black in color, and furnished with a hood. Next, the hood, of itself, was called a domino. Then a loose garment, something like the original cloak, and worn at masquerades, received the name; and, finally, a half-mask worn over the face for purposes of disguise was also termed a domino. The color, black, seems to be the distinctive feature of all these varieties; and as that is the color of the backs of the pieces used in the game, they, too, received that name. So, at least, say the etymologists whose business it is to look into the derivation of words, and whose conclusions, if not always indisputable, are generally final, at least for young folks. While the game of dominoes was unknown in Europe before the middle of the eighteenth century, it has, since that date, spread all over the civilized and indeed some parts of the uncivilized, world.

## A RECIPE FOR WRITING DETECTIVE STORIES

Although Mr. G. K. Chesterton writes detective stories, he has a small opinion of their originality or of their literary value. Here is his recipe for the benefit of those who may be tempted to try their hand at a kind of story-writing that is always popular. Mr. Chesterton says: 'I like detective stories; I read them, I write them; but I do not believe them. The bones and structure of a good detective story are so old and well known that it may seem banal to state them even in outline. A policeman, stupid but sweet-tempered, and always weakly erring on the side of mercy, walks along the street, and in the course of his ordinary business finds a man in Bulgarian uniform killed with an Australian boomerang in a Brompton milk-shop. Having set free all the most suspicious persons in the story, he then appeals to the bulldog professional detective, who appeals to the hawklike amateur detective. The latter finds near the corpse a bootlace, a French newspaper, and a return ticket from the Hebrides, and so, relentlessly, link by link, brings the crime home to the Archbishop of Canterbury.'

### MADE HIM SICK

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

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

Then going to a little girl, she asked:

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

'I'll be an elephant.'

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

'I'm going to be a lion.'

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

'I'm going to be a tiger.'

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

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

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

### A NEW VERSION

A school teacher in the Italian quarter of an American city told her children the story of the fox and the grapes. Tony was especially delighted with the story, and eagerly sought his chum, Joe, who was in another class. By good luck, the teacher overheard Tony's version.

In his excited, broken English he told the fable much as it is written, until he came to the end. This was his rendering of the climax:

'De olda fox he say, 'Da grape no good, anyhow; all souri.' I guess I go geta da banan.'

### FAMILY FUN

An Immovable Card.—If a friend laid an ordinary visiting card on the bare table and asked you to blow it right over, you would think he was asking you to do an absurdly easy thing, provided the card was not fastened to the table in any way. But it is not so easy after all, for unless you try in the right way you may blow till you are tired but the card will still be the same side up. Still more simple it looks when the two narrower ends of the card are bent over about a quarter of an inch, so that the turned-down edges are at right angles to the card, and the card is stood on these turned-down edges. It seems as though a raised card must be easier to blow over than one laid flat, but it is not. The solution is very simple; you must not blow on the card, but on the table at some distance from the card, and the trick is easily done. Try it on your friends, and see how many can do it in the first minute.

## On the Land

The Ashburton Dairy Factory Company has completed arrangements to purchase the surplus cream of the Temuka Dairy Factory Company up to April, 1912. This will enable the Ashburton factory to increase its output by about half a ton per day.

In the Ashburton County (says the *Press*) lambing this season has not been quite so good as in previous seasons, and it is estimated that the general average over the whole county will be between 80 per cent. and 85 per cent., as compared with 90 per cent., which has been the average for several years. Notwithstanding the lowered average percentage, Mr. J. Brown, of Anama, from a flock of 5000 ewes got a lambing percentage of 104, which constitutes a record for the county.

The grass grub, which has been responsible for so much damage in Canterbury this year, is now in the fly stage, and farmers who wish, as far as possible, to reduce the likelihood of further damage from the same source next year ought now to adopt the most effective means known for dealing with this pest—the lighting of fires in their paddocks at night (remarks the *Press*). Past experience has proved this to be about the best way of destroying the fly of grass grub, and in some instances it is stated that when fires have been kindled the flies have been attracted to them in such quantities as to extinguish the flames with their dead bodies.

At Burnside last week the fat cattle yarded totalled 220, chiefly bullocks, with a small proportion of cows and heifers. There were no heavy-weight cattle forward. The quality all over was about the average. On account of the number yarded prices receded from 10s to 15s per head. Prime bullocks, £11 10s to £12 15s; extra, to £14 15s; medium to good, £10 to £11; light, £8 to £9. 2751 fat sheep were penned, a fair proportion being prime heavy ewes and wethers. Notwithstanding this full yarding prices opened equal to those of the previous week, and hardened for prime sheep to the extent of 6d to 1s per head. Prime wethers sold at 24s to 26s; extra prime and heavy, 27s to 30s 6d; medium to good, 20s to 22s; unfinished, 18s to 19s; best ewes, 20s to 22s; medium to good, 17s 6d to 19s; inferior, 13s 6d to 15s. Fat lambs—183 penned, nearly all nice quality. Competition was keen, and prices advanced about 1s per head. Best, 16s to 17s 9d; medium, 14s 6d to 15s 6d.

There were fairly large entries of stock and a good attendance at Addington last week. Store sheep were a little easier, with the exception of forward wethers. Fat cattle were unchanged, and fat lambs were very firm at the rates ruling a fortnight ago. Fat sheep were down 1s 6d to 2s per head. Fat pigs were easier, but there was a good demand for stores. There were 282 fat lambs of good to prime quality penned, and the number was below butchers' requirements, and competition was therefore keen. Prices were very firm, and well up to, if not above, the average of those ruling a fortnight ago. The bulk of the lambs made 16s to 18s 6d, and others 14s to 15s 9d. There was a large entry of fat sheep, of which rather more than half were shorn, and the yarding again included a number of Southland lines. There was a good demand, but with a more plentiful supply prices weakened by about 1s 6d to 2s per head as compared with the previous sale. The range of prices was: Woolly wethers, prime, 21s to 25s 11d; others, 16s 5d to 20s 6d; prime shorn wethers, 16s to 20s 7d; others, 13s 11d to 15s 6d. The offerings of fat cattle totalled only 182 head, and there was a good general average of quality. There was a good demand, and prices were fairly firm. One exceptionally prime steer made £26, others £7 17s 6d to £11 5s, extra to £17 10s, heifers £6 to £8 7s 6d, extra to £14. There was a larger entry of pigs than a fortnight ago, and both demand and prices were easier. Choppers made £3 16s, large baconers 32s 6d to 60s, extra to 81s, others 45s to 50s.

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