

**MISSING PAGE**

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## Friends at Court

### GLEANINGS FOR NEXT WEEK'S CALENDAR

- December 3, Sunday.—First Sunday in Advent.  
 „ 4, Monday.—St. Peter Chrysologus, Bishop, Confessor, and Doctor.  
 „ 5, Tuesday.—St. Martin, Pope and Martyr.  
 „ 6, Wednesday.—St. Nicholas, Bishop and Confessor.  
 „ 7, Thursday.—St. Ambrose, Bishop, Confessor, and Doctor.  
 „ 8, Friday.—Immaculate Conception of the Blessed Virgin Mary.  
 „ 9, Saturday.—St. Eutychian, Pope and Martyr.

St. Martin, Pope and Martyr.

St. Martin, a native of Tuscany, succeeded Pope Theodore in 649. Owing to his uncompromising hostility to the Monothelite heresy, he was seized by order of the Emperor Constans, and conveyed to Constantinople, whence, after being treated with the utmost indignity and barbarity, he was banished to the Crimea. He died in 655, having suffered with heroic constancy the rigors of imprisonment and exile.

St. Ambrose, Bishop, Confessor, and Doctor.

St. Ambrose, son of a Roman magistrate, was born in France about the year 340. In 374 he was consecrated Archbishop of Milan. His administration of this important archdiocese extended over twenty-three years, and was one continuous victory over paganism and heresy. Completely forgetful of his worldly interests and personal comfort, St. Ambrose was always at the command of anyone who sought his assistance and advice. Though full of tenderness and compassion towards all, he knew how to be firm and unyielding when the interests of religion were at stake. His theological writings and sermons have gained him a place in the foremost rank of the Doctors of the Church. St. Ambrose died in 397.

The Immaculate Conception of the Blessed Virgin Mary.

Her Immaculate Conception was the first of the privileges by which the Blessed Virgin was prepared for the dignity of Mother of God. This privilege signifies that Mary never contracted the stain of original sin; and her soul, in the first moment of its union with her body, was pure and spotless. She was thus exempted from the universal doom, in virtue of which every member of the human race enters the world stained by Adam's sin. This doctrine, so admirably in keeping with what the holiness of Mary's Son required, though expressed more or less explicitly in every age of the Church's history, was not formally defined until the year 1854.

### GRAINS OF GOLD

#### A BEACON.

Led by a wondrous Star,  
 The Magi, from afar,  
 Came unto Him.  
 O Mother, let thy light  
 Stream out—a beacon bright  
 That ne'er grows dim.

Humble work is often the most valuable, and its reward is the surest. Men fret at being tied to a clerk's desk. Surely, they say, anyone could direct these envelopes, copy these letters, cast up these interminable columns: and yet, in their contempt for their life-work, they fail to see it is giving them a better opportunity of cultivating punctuality, patience, fidelity, and similar passive virtues, than they would have if they played a more conspicuous part in the world's life, or in spheres where certain other conditions nerve to supreme efforts, which in their case can only be called forth by lofty principle. At the end of life's brief day we shall be rewarded according to the faithfulness with which we have endeavoured to do our duty, in whatever sphere.

## The Storyteller

### ANTONIA'S LOVER

The olive buds were putting forth their sheaths of tender green under the darker background of their shining leaves; rows upon rows of tall Easter lilies were swaying gently in the afternoon breeze. Two girls, young and pretty, Antonia Barcas and her friend Victoria Vidal, sat under the sweet-scented locust trees in the old California garden. Each had a bit of embroidery in her hand, but they were not sewing. Something far more interesting was engrossing them.

'Who told you of it?' asked Antonia, toying with her gold thimble as she gazed absently into the orchard. But this apparent unconcern was assumed to conceal the interest she felt in the announcement Victoria had just made.

'It was Gregorio Nunez,' replied Victoria. 'He came down from the city the day before yesterday, and stopped at our place for supper. Alfredo will be here to-night.'

'But I thought he was not coming here again until the winter—so he wrote, at least,' said Antonia.

'He writes to you, Antonia!' exclaimed the other, in a tone of astonishment and well-feigned disapprobation. 'I would not have thought it of you—to receive letters from a young man, Antonia!'

'Nor have I,' rejoined the other calmly. 'It was to my father he sent the word—with some other business.'

'To ask for your hand, maybe,' said the other laughingly.

'I do not think so,' replied Antonia, holding herself well in hand. For she long had divined that Victoria Vidal had more than a passing interest in the handsome young rancher from Monterey.

'Antonia,' resumed Victoria bluntly, 'are you fond of Velasquez?'

'A strange question to ask me Victoria,' replied Antonia, her olive cheek growing a shade more crimson. 'Should any young girl allow herself to become fond of any man until she knows whether she is agreeable to him?'

'Pooh!' rejoined Victoria, snapping her fingers. 'That is an old-fashioned way, and our Mexican way, but the Americans are different.'

'We are Mexicans,' said Antonia. 'And our way is a good way.'

'I will tell you something,' continued Victoria. 'You may let a fine chance pass, with your pride and mousy little ways. I believe, Antonia, that Alfredo Velasquez is coming this time to look for a wife and that you may have him for the taking. He is the finest and the richest of all the rancheros of the North—that my father has said often. I would not hesitate if he wanted me. Shall it be a race between us?' she continued laughingly.

Antonia shrank back in surprise. 'Victoria,' she said, 'if we had not been so long neighbors, and almost sisters, if your heart were not so kind I could almost not like you; you shock me—often. But—'

'But,' repeated Victoria, rising to her feet, 'you seem so indifferent. This is war—not love. It would be a shame to let so good a man slip from our hands—when he is so willing. If you want him he is yours to take, I admit. But if you are so slow in the taking do not blame me if I put out my hand to pluck the fruit within my reach—for so it shall be should you despise it. He likes me very well, Antonia.'

As she finished, from behind the old abandoned well, almost hidden by its screen of high cedars, a young man approached smiling, in his fingers a pink Castilian rosebud.

'Well met, señoritas!' he exclaimed, bowing courteously to both girls, though his eyes sought those of Antonia, and it was in her hand that he softly dropped the rosebud, as he gently pressed the slender fingers. Her eyes drooped under his gaze, while the dark orbs of Victoria grew darker, emitting a flash it was not pleasant to see. But the others did not observe it. Victoria was the first to speak.

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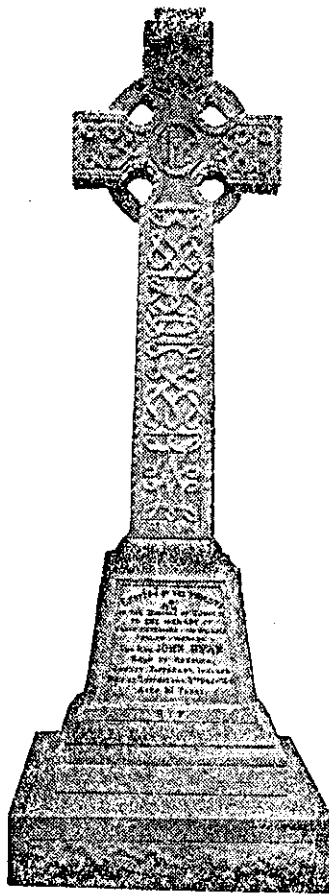
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'This is a surprise, Senor Velasquez,' she said airily. 'We did not expect you till the winter rains.'

'There were some cattle to be bought,' replied Velasquez. 'My father sent me. We are to divide our property and build a new house.'

'Ah!' rejoined Victoria. 'That, then, means a wedding?'

'It depends,' answered Velasquez, smiling slowly and glancing at Antonia. But her gaze did not meet his own, as he had hoped. Disappointed, he turned to Victoria, who was regarding him archly.

'She is a very pretty girl!' thought the ranchero. 'These two are the lily and the rose.'

'I must be going, Antonia,' said Victoria.

'It is not late,' answered her friend.

'No—but you will have things to talk about, you two, and I do not wish to interrupt.'

'Senor Velasquez and I have nothing to say to each other that all the world may not hear,' rejoined Antonia in a tone of vexation. Victoria was really too bad—and Antonia had caught the look of admiration in the eyes of Velasquez as he made the unspoken comparison between the lily and the rose.

Her tone irritated the man who had come to lay his heart at her feet.

'Allow me to accompany you to your home, Senorita Vidal,' he said with courteous gravity, turning quickly to Victoria.

The temptation to improve her slight advantage was too great for Victoria to resist, and the passivity of Antonia annoyed her.

'With pleasure, Senor,' she replied, throwing her lace mantilla over her head. 'Hasta luego, Tonia,' she cried gaily.

'I will see you again, Senorita,' said Velasquez, bowing gravely and low over Antonia's hand.

The pair wended their way slowly through the garden, Antonia watching them as they passed through the orchard and across the family cemetery of the Barcas on their way to Victoria's home.

'How slowly they walk,' she murmured, regarding them. 'How merry they are,' as she heard Victoria's gay laughter.

She still held the rosebud in her hand. 'Ah, why do I feel so melancholy!' she thought. 'Can it be—oh—can it be that—?'

Hurriedly entering the house, she placed the rose in a tiny Bohemian glass in front of the Blessed Mother's statue. Then she knelt and buried her face in her hands. It was at that moment she realised for the first time how dear to her heart was Alfredo Velasquez.

He did not come into the garden where she sat with her mother that evening, though she heard him talking with her father in the office not far away. Nor did he make his appearance next morning.

It was not until five in the afternoon that he arrived. With him came Victoria, brilliant and beautiful as Antonia never before had seen her.

'We have had a great day,' she exclaimed, as she kissed her friend on both cheeks, a salutation from which Antonia, surprised at her own emotion, shrank involuntarily, an action not lost upon Victoria, inwardly triumphant and smiling.

'Where have you been?' asked Antonia, as indifferently as she could.

'This morning father and I were to ride—to Las Cruces—and we met Senor Velasquez—on his way to see you, no doubt.' Here she smiled significantly.

'However, we persuaded him to come with us. He was charmed with Las Cruces, were you not, Senor?'

'Greatly,' replied Velasquez. 'I had never before seen it. You will have a fine dowry, Senorita Victoria.'

'Yes,' replied Victoria demurely. 'I did not know till this morning, Antonia, that it was to be my dowry, but so father said—to-day.' And she laughed merrily.

Antonia's soul sickened within her. Had things gone so far, then? If so, it was indelicate, almost brutal, in Victoria thus to proclaim the situation.

Unconsciously her manner stiffened; her small, proud head was thrown back, her dark eyes became still, unfathomable pools, that no persistent gaze of

Velasquez could change or agitate, her beautiful lips a straight line, which might have been carved in marble. But Victoria, nothing daunted, went on:

'We are to have a ball to-night, Antonia. We thought of it on the way home, and all along the road we stopped at the neighbors and invited them. There will be a great crowd. You must come early, querida mia.'

Antonia's eyes grew more inscrutable, her face a shade paler. It had gone very far, then, that day, she thought. What if to-night the betrothal would be announced to the assembled neighbors? Victoria, nothing daunted, went on:

'Be sure to come early,' she repeated. 'And your father and mother, of course.'

'Senor Vidal has been kind enough to invite me to stay to-night at his house,' said Velasquez, addressing Antonia, 'but if the Senorita Antonia will permit I shall be glad to call for her this evening.'

'Thank you, Senor,' she replied frigidly. 'It is not necessary. My father and mother are sufficient protection for me. Besides, whatever may be the custom in the north, it is not ours here, for young girls to go from home at night in the company of strangers.'

Velasquez crimsoned and frowned. 'I thought the Senorita Antonia understood that I meant in the company of her parents also—and I am sorry to hear that in the house where I have been so much at home, I am considered a stranger.'

Antonia bit her lip; she had gone farther than she had intended—perhaps shown Velasquez the jealousy that was consuming her soul. But she need not have feared that he was offended or hurt. He interpreted her manner to his own disadvantage, and turning in self-defence and perhaps some bravado, to Victoria, he said gaily:

'Queen of the ball and my hostess, before you are overwhelmed by the other caballeros, may I claim the first, the last, and four other danzas?'

'You are greedy, Senor,' answered Victoria merrily. 'The caballeros may not be as numerous or devoted as you think, and lest I should be left a wall-flower I accept. The danzas are yours, Gracias, Senor.'

Little more was said. The elders appeared, a few friendly words were exchanged, and presently Victoria went gaily homeward, leaning on the arm of her now devoted attendant.

But she had not failed to observe the white cheeks of Antonia, and her heart smote her. For she really loved her life-long friend and neighbor.

Antonia, pleading a headache, did not dance at all that evening, though she was constantly besieged by suitors. Velasquez and Victoria were so much together as to excite considerable remark and speculation throughout the company, while Antonia's ears were on the qui vive for the expected announcement of the betrothal. She observed, however, that Velasquez had lost the exuberant manner which he had worn the previous afternoon. His expression was grave, even to severity. Once or twice she lifted her eyes to meet his gaze fixed upon her, but he immediately turned away, and did not approach her.

There was no announcement. The evening seemed very long, but at length it was over. After her guests had departed Victoria tossed nervously on her pillow. Hers was an astute mind, and before the fiesta broke up she had begun to realise that the heart of Velasquez was really Antonia's, that her own hold upon his affections was extremely slight: that he was unhappy. But from the first she had found him very attractive and lovable. Why, if Antonia would have none of him, should she not catch him, if possible, on the rebound? She would make him as fond and capable a wife as Antonia, her family was as good, her dowry perhaps greater, so she reasoned to her own satisfaction. 'No, I shall not let him go,' she whispered to herself, and soon dropped contentedly asleep.

Three days passed without any interchange of visits between the whilom friends. Once more in the late afternoon Antonia sat embroidering in the garden. Lifting her head she saw Victoria lightly advancing across the grada, her guitar in her hand.

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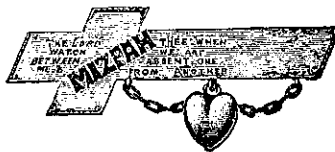
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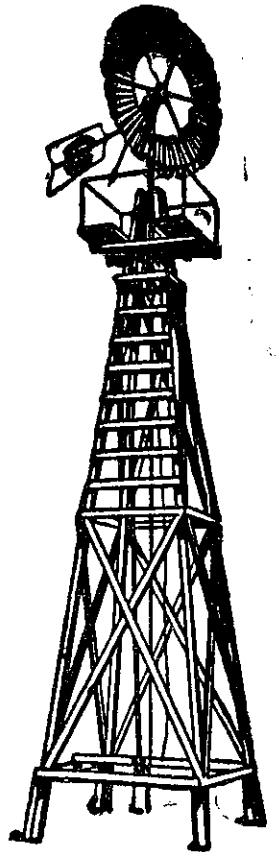
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'Is Senor Velasquez here, Antonia?' she inquired in the same cheerful, friendly tone as of old.

'No—why should you ask that, Victoria?' answered Antonia coldly. 'It is but an hour since that I saw you crossing the cemetery together with your music.'

'I know, but he suddenly disappeared from the orchard where a few of us were enjoying ourselves, and I thought he would be here.'

'Senor Velasquez has finished his business with my father,' rejoined Antonia.

'With your father, yes, perhaps, Antonia—but what about yourself?'

'I do not understand you, Victoria,' answered Antonia. 'Very well do you know that there is nothing between the Senor Velasquez and me.'

'Very well did I know that there was,' replied Victoria. 'We have always been friends, Antonia—more than sisters. But I say to-day as I said before, that it is your fault if there is nothing, and I say, moreover, that all is fair in love and war. You have had your chance, querida, and you have not taken it. Now I will take mine.'

For a moment Antonia's feelings overmastered her.

'You will take it 'now,' Victoria?' she replied.

'It is not now that you are beginning, but ever since that day—' Recollecting herself, she suddenly paused, and the next instant was on her feet. 'Go,' she cried. 'Do not speak to me again on that odious subject. Do not speak to me at all, Victoria!'

Then she turned and went into the house.

'Ay de mi!' cried Victoria, a bright spot burning on either cheek, as she flew down the garden path on wings of anger.

'We shall see, Miss, if you will not be sorry!'

But Velasquez did not again make his appearance that day, and Victoria sulked for the remainder of the evening.

About half-past nine that night Antonia was roused from her first sleep by a noise outside her window. Heavily barred as it was she had no fear, but presently she heard her pet toitoise-shell cat, which generally slept on the window-sill, scampering through the grass outside, and decided that it had jumped through the bars from the broad sill, and the noise had awakened her. But again she thought she heard footsteps, and once from the distant corner of the large chamber where she lay, almost believed she could detect the figure of a man walking up and down the garden. But she soon fell asleep once more, for though her heart was heavy it was not yet broken.

The next morning she saw Velasquez enter her father's office, where he remained for a long time. When the two men came out they were talking earnestly, and she half feared, half hoped Velasquez would be asked to dinner. But in a short time her father returned without him and re-entered his office. At the table he looked directly at her as he remarked: 'Alfredo returns north to-morrow. He is coming to-night, Antonia.'

'That is very well, father,' she rejoined, quite able to control her feelings, though she was sure her father meant that Velasquez was coming for a purpose. And suddenly all the scales that had obscured her vision during the past few days seemed to fall away and she began to accuse herself for being responsible for all that had occurred. She had treated him coolly, and even unkindly—it was but natural that he should have resented it.

Her heart once more began to beat with joy and expectation. She felt assured that he could have but one motive in coming to-night—of that her father's manner was sufficient assurance. Victoria Vidal had been a mischief maker, that could be glossed over—but she could let it all pass if everything turned out as her heart wished and expected.

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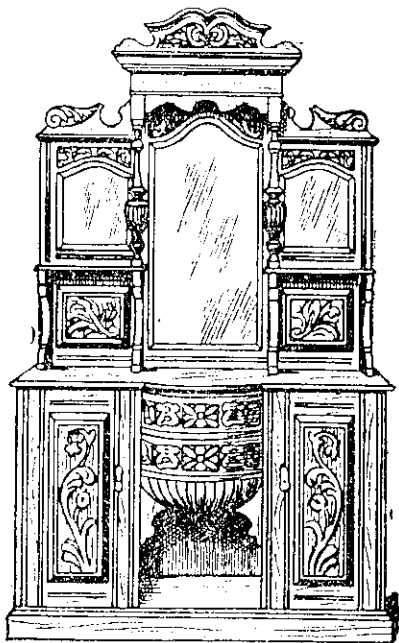
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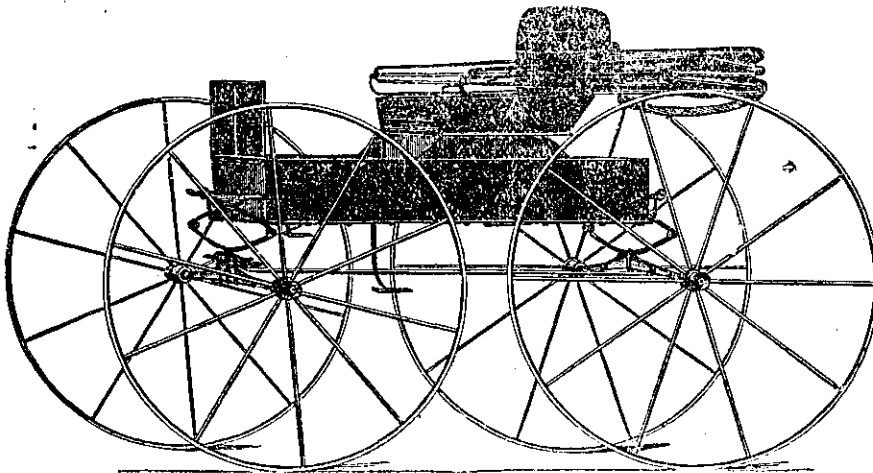
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Victoria, glooming over her own frustrated hopes, was really craving the society and interrupted friendship of Antonia. Throwing her scarf over her head, she crossed the orchard which divided the two ranches, and was soon seated beside Antonia, whom she was surprised to find in excellent spirits, wearing her prettiest white embroidered gown, and setting dainty stitches in a magnificent lunch cloth of Mexican drawn work.

Antonia, on her part, received Victoria graciously, almost with affection. For a few moments they conversed on everyday matters, till Victoria, unable to restrain herself any longer, began to communicate the news.

'Velasquez goes to-morrow,' she said. 'So my father told me.'

'Is he staying at your house?' asked Antonia innocently.

Victoria tossed her head. 'At our house? Indeed no,' she said. 'He has not been there since the day before yesterday.'

'I believe he has bought much cattle,' said Antonia.

'He is a hypocrite, that Velasquez,' said Victoria spitefully.

'Why, Victoria?'

'To pretend one thing and—'

'He has pretended nothing—to me at least,' interrupted Antonia, promptly and a little scornfully.

'To me either, I must confess. But to you—I thought—I was sure at one time, Antonia—'

'No more—no more. It is enough!' cried Antonia, gathering up her embroidery. 'Yonder he comes with my father. Will you stay, Victoria?'

'Not I—to have him say that I followed him. Adios, till to-morrow, when he has gone forever.'

She fled with the swiftness of a deer before the men had caught sight of her. It was what Antonia would have wished. She received the visitor graciously, though her cheeks were pink with concealed emotion, and her

dark eyes smouldered. Velasquez could not read them, but their light was not promising; gone was all the softness, ever shyness, of their first acquaintance that had made their depths so delightful to explore.

All went well at supper—afterwards the family sat together in the patio, chatting agreeably and without restraint.

After a time Senor Barca excused himself, having, he said, some letters to write which his guest was to carry with him next day. The Senora, pleading household duties, followed her husband.

Then Velasquez drew his chair close to that of Antonia's and, taking her hand in his, he said, with the air of a man who knows his mind:

'Senorita, this is my hour. I love you. Your father has given me permission to address you. What have you to say?'

For one short moment she allowed her hand to rest in his. Then she withdrew it.

'I have to say, Senor,' she replied indignantly, 'that it is worse than falsehood for a man to address one girl when he loves another. I had not dreamed you capable of such conduct, Senor Velasquez.'

He looked astounded. 'What do you mean, Senorita?' he asked. 'What misunderstanding is it that has caused you to treat me so strangely since I came. Formerly it was not so; you cannot deny it.'

She looked at him contemptuously. 'You are even worse than I thought,' she cried. 'Oh, what have I done that you should so insult me!'

'Insult you!' he exclaimed. 'Are you losing your senses, Senorita?'

'I am recovering them,' she said, proudly. 'Senor Velasquez, how can you, how dare you, whom we thought the soul of honor, ask me to become your wife, when this very morning you were seen to draw a tiny slipper from your pocket and kiss it—passionately kiss it!'

(To be concluded.)



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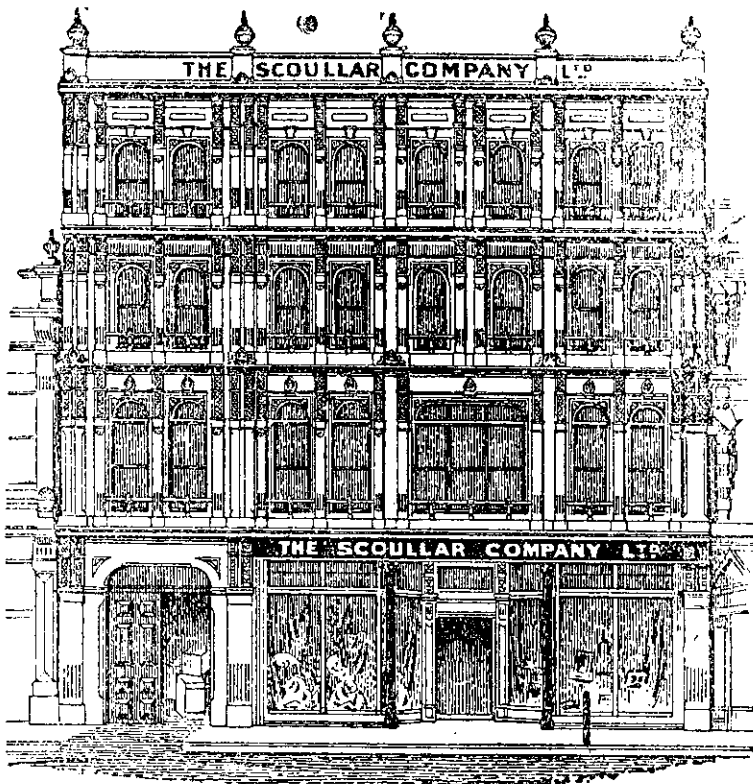
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'THE DAWN OF ALL' By Robert Hugh Benson

AN APPRECIATION

(For the N.Z. Tablet.)

Monsignor Masterman, the hero of Father Benson's latest novel, is a very interesting person, not only because his individual character is very clearly defined, but above all, because he is a type, and a type which we all recognise. He is a present-day Catholic, taken abruptly from the environment which produced him, and set down to play his part in an imaginary Catholic millennium. His feelings, his fears, and his prejudices are the feelings, the fears, and the prejudices of ninety-nine out of a hundred Catholics who read his story; and this it is which makes the enthralling interest of that story. For the Catholic of to-day is a being who never existed before, and who will probably never exist again; yet no one but Benson ever seems to have appreciated the unique position he holds, as the link between two worlds, between two utterly diverse systems of thought. He absorbs medievalism in his youth; that medievalism which Benson defines as 'humanity with faith and reverence, and without cant.' And then he enters a world which has for centuries developed upon alien lines, and where, nevertheless, lies his place in life. The consequence is that his mind is never at rest, even though his faith be perfect. It is like a spring, always tending instinctively backward to the ideals of Catholicism, and always being held stationary by modern ideas, such as democracy, religious liberty, secularism, etc., which are so intrinsic a part of his world that they become also a part of him. But in *The Dawn of All*, the spring has proved too powerful and the world as a whole has gone completely back to Catholicism, and consequently, to medievalism. This state of things is not by any means accepted unquestion-

ingly by the hero of the novel. He is one of ourselves; a Catholic who has grown up in the air of Protestantism, and the Church Dominant is a very strange entity to him. He suddenly finds himself in the midst of a completely Catholic England, in the year 1973, with not the remotest notion of how he got there; and the book deals with his attempts to adapt himself to the new condition of things. But this book is far more than a fantastic vision of the future, for its author has brought great gifts to bear upon its composition. It is in reality a love-story—a love-story, indeed, in the widest sense of the word, but in spite of, or perhaps because of that, a very beautiful one. This Catholic has loved the Church as he knew her. Though Benson seems to suggest that in real life he has become a renegade priest; yet in the dream which is the subject of the novel, he loves the Catholic Church as he has known her—struggling, obscure, and suffering. But the same Church, clad in royal robes and seated on the throne of the world, repels him. And it is not until he has discovered that in heart and soul she is still the same, that he returns to his allegiance with redoubled love. 'The heart of the Church is very deep, and you have not found it yet,' says one of her children to him when he complains of her seeming coldness. Is this an echo of the Psalm which deals with the confusion of the enemies of God in the future, with its striking and mysterious verse: 'Accedet homo ad cor altum'? The prophetic strain of the book almost warrants the suggestion. The atmosphere is another remarkable feature of the work. It may be briefly described as modernised medievalism. The world, with its 'increased exterior civilisation,' has gone back absolutely to the ideals of Catholicism; and, contrary to our rational expectation, this new world is very strange to us. As Catholics, a medieval atmosphere would appear natural to us, and as present-day citizens, a modern atmosphere should be equally natural; but in this imaginary world of Benson's, the two elements are



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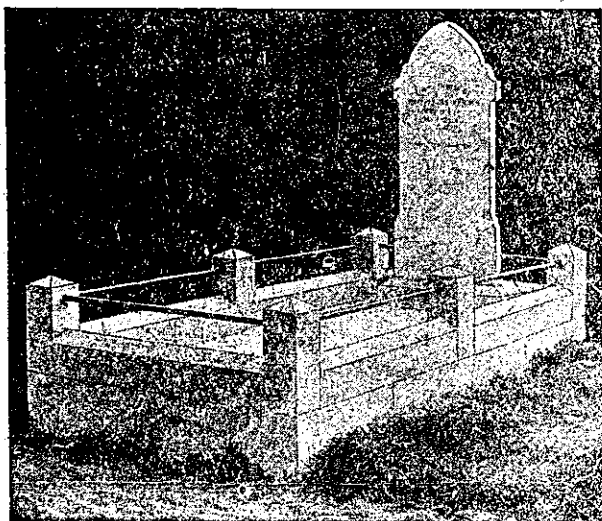
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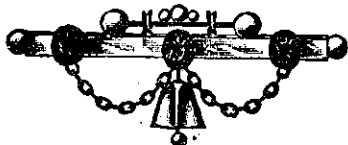
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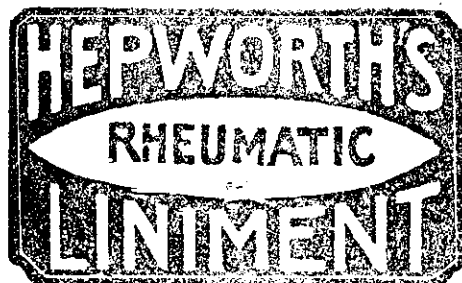
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mingled so as to make a compound absolutely strange to us. However, a little thought will reveal the solution of this seeming riddle. The fact is, we have never had a true picture of medievalism, and neither have we ever enjoyed the benefits of modern civilisation in their purity. There have been two schools of medieval fiction. One of them, that of Scott, painted the beauty of middle-age chivalry in such glowing colors as to draw the eyes of the world upon old Europe. But of the spirit which inspired these outward manifestations Scott and his followers had not a conception. The later school of novelists have attempted, without the noble mind of Walter Scott, to portray the Middle Ages, and they have succeeded only in portraying their own sympathy with the innate barbarism of those ancestors of ours whose process of civilisation had so recently begun. Neither of these interpreters has caught the spirit of the times: they have succeeded only in depicting different aspects of the body, and as yet we have had no Catholic novelist to give us the spirit as well as the matter of medievalism. Hence we have no reliable standard with which to compare Benson's picture of a new Catholic civilisation. For medievalism is in its essence nothing but the unrestricted influence of the Church upon mankind, and Benson's thesis is that if that influence produced such good results at a time when mankind was still half barbarian, its results upon the present-day world would be little short of marvellous. The Church, exerting all her powers, was thwarted in olden times by the immaturity of man. Then came the Renaissance, referred to by Benson as 'the enormous development of various sciences, and the wide spread of popular knowledge' which 'distracted attention from that which is now, in all civilised countries, simply an axiom of thought, viz., that a Revelation of God must be embodied in a living authority safeguarded by God.' After being led away by this 'first flush' of knowledge, mankind has gone back to the ancient fountains of truth; and the result is naturally a civilisation far beyond anything the world has ever seen; but also a

civilisation absolutely strange to us, because we have had no experience either in real life or in literature, of a society built up on the foundation of Catholicism.

Again, modern civilisation is for us inextricably connected with indifferentism in religious matters. The apparent conflict between science and faith is an aspect of the present day which Benson emphasises, only to further accentuate their lasting peace in the days which are to come. But to us this identification of the man of advanced science with the man of perfect faith is something very like the phenomenon of the lion which lies down with the lamb.

It is a most artistic touch in the book that after we have been startled and confused by our inability to realise and enjoy this modern medievalism, we should be taken with Monsignor Masterman to visit the Socialist colony in Massachusetts. Boston has become a refuge for 'minds which were behind the age—those solitary individuals or groups here and there who still clung pathetically to the old dreams of the beginning of the century—to the phantom of independent thought and the intoxicating nightmare of democratic government.' At first, this agnostic and materialist colony strikes us with an overpowering sense of familiarity. These men, with their talk of crops, and other earthly matters, are the men we know, the men we have lived with, and at first there is almost a guilty pleasure in getting away from the new and strange atmosphere of practical Catholicism to this familiar environment. But almost imperceptibly Monsignor, and we with him, begins to realise the deficiencies of this too-familiar atmosphere, and the dreariness of it, in comparison with that 'place of large horizons' which is our rightful heritage.

To outsiders, the most interesting part of the book is probably Benson's *apologia* for the Church in the provinces of Psychology, Comparative Religion, the Philosophy of Evidence, Pragmatism, Art, and Politics; but they can scarcely appreciate to the full measure those descriptive passages which few Catholics can read with unquickened pulses. Lourdes, the 'City

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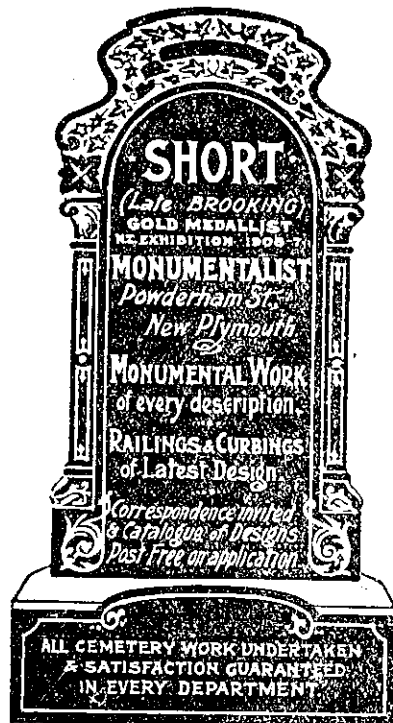


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of Mary'; Rome, the 'City of the Apostles,' and the renovated Westminster Abbey, with its 'tall stalls, altars, images of the great ones of heaven, wide eloquent spaces that gave room to the soul to breathe': and the return to honor of the contemplative Orders, who, so far from being out of date, are 'the princes of the world,' for, 'the instant Christianity was accepted the Cross stood up dominant once more.'

This restoration of the contemplative Orders, however, brings us to one of the few portions of the book which will scarcely find universal approval among Catholic readers. Benson has transformed Ireland into one vast monastery, the home of the contemplative Orders, which has become at the same time a vast international hospital for diseased minds. The idea, as regards mental weaknesses, is startling in its simplicity and attractiveness, but what becomes of the long-cherished aspirations of Ireland? The destiny reserved for the old sod is a graceful tribute, indeed, to the past history of the Island of Saints, but it is a tribute from one who is a stranger to that never-dying hope of a national future which unites the sea-divided Gael.

*The Dawn of All*, despite its striking originality of theme and treatment, has many points of contact with another modern writer, Chesterton. The French butcher, a 'tremendous figure, wearing a short, full blue cloak, with a silver badge on the left breast, a tight-fitting cap of the same color repeating the badge, and, from beneath his cloak, a tunic hanging, with enormous legs in tight blue hose and shoes moving underneath,' might have stepped straight out of *The Napoleon of Notting Hill*. And the whole atmosphere of restored royalty and aristocracy is reminiscent of Chesterton's plea for the preservation of mystery and poetry and reverence in life. Indeed in this both Benson and Chesterton are followers of Ruskin, with his passionate love of beauty, not only in architecture, but even in the every-day garments of men and women.

Benson's wonted flashes of humor are, of course, not wanting, and the dramatic quality in which he excels stands out pre-eminent in this work. The book contains a powerful climax, almost corresponding in situation and effect to the climax of a play, and in this climax lies the whole pith and purpose of the book. Its close is indeed most artistic in its dream-like beauty; that waiting fleet of colors 'vast barges, shining like silver, hung with the great state-cloths of modern days.' The whole book is a dream, and this scene, with its visionary beauty, is a fitting close. But the climax is earlier, when the pale young monk confronts the typical present-day Christian and does battle for the reality of dogmatic truth. His first defence is intellectual. 'Personally,' he says, 'I believe that I myself am innocent, but I am quite clear that *if I am a heretic I must be put to death by society*'; for 'every society has a right to suppress opinions which are directly subversive to the actual foundations on which itself stands,' therefore, 'as soon as a country is convincingly Catholic, as soon, that is to say, as her

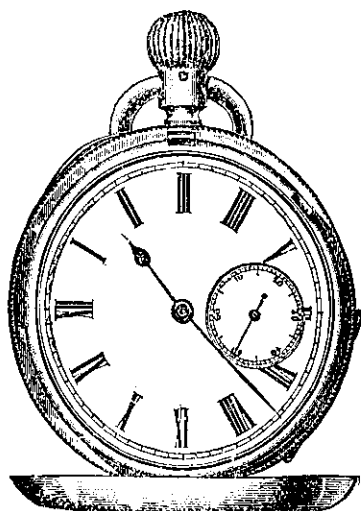
civilisation rests upon Catholicism *and nothing else*, that country has a perfect right to protect herself by the death-penalty against those who menace her very existence as a civilised community.' However, he adds that the Pope and the majority of theologians think the death-penalty inadvisable and unnecessary, and in the sequel, the Pope substitutes for the death-penalty deportation to the Socialist colonies, and guarantees to these colonies 'a freedom from external control and a place among civilised powers such as they had never expected or asked.'

But before this measure of mercy is brought about, Dom Adrian has passed into eternity; his last recorded words a passionate vindication of the character of Christ, a repudiation of that imaginary Christ of twentieth century Christianity—that 'failure of a Man with the Divinity left out—the Prince of Sentimentalists.' Dom Adrian, on the verge of paying the utmost penalty the justice of this world can exact, appeals from a Christ whose Divine attributes of Justice and Power have been sacrificed for the sake of mercy, to the Christ Whom he worships—'the eternal Word of God, the Rider of the White Horse, conquering and to conquer. Have you never heard of the wrath of the Lamb? of the eyes that are as a flame of fire? of the rod of iron with which He breaks in pieces the kings of the earth?'

Here is Benson's central and most dramatic idea; in reality nothing less than a modern meditation of *The Two Standards*. The world is far too civilised and refined to range itself as of old under the banner of Satan. Instead, it is massed under the standard of a 'tranquil tolerant Figure, who repudiated violence and inculcated love,' and whose followers have repudiated dogmatic truth as something inconsistent with the tolerant character of their Leader. Benson, in the whole of this book, directs the gaze of Catholics away from this seductive vision, to the Captain of their own Standard, the almost forgotten personality of the 'King of men—the Supreme Dominant Figure, wounded indeed, yet overmastering and compelling in His strength—Who refused the kingdoms of this world from Satan, that He might win them for Himself.'

M.H.

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## Current Topics

### The Candidates and 'Ne Temere'

• Our explanation of the relation of *Ne Temere* to the existing statute law of the country has evidently not been lost on political candidates. At one of his meetings towards the end of last week, Mr. J. F. Arnold, Government candidate for Dunedin Central, was asked whether he 'would do all in his power to quash the *Ne Temere* decree, so far as it affected freedom of marriage in New Zealand.' The question was promptly met by the candidate with the statement that 'the decree did not affect the legal position of mixed marriages.'

\*

Mr. Arnold, who, according to the report, showed skill and readiness in his treatment of questioners and interrupters, was subjected to some heckling on the education question, the persistency with which the interrogators pursued the subject creating a distinct impression that the heckling was organised. The *Evening Star* gives the following report: 'To another question Mr. Arnold said he was not in favor of State aid to Roman Catholic schools, but this did not seem to satisfy a little group, one of whom asked: "But how would you vote on it?" Mr. Arnold indignantly challenged anyone to instance a case where his vote had not been in accordance with his platform declarations. "I know," he continued, "that there is a certain influence moving at the present time in favor of my Conservative opponent as against myself by an organisation, and perhaps my friend represents it." (Voices: "No; Statham has nothing to do with it.") "I prefer leaving the whole question out of matters like this." Mr. J. Harraway: "We would rather have a straight-out answer—how would you vote. Would you vote for it or against it? Would you vote against it?" Mr. Arnold: "I have said so." Mr. Harraway: "Thank you, I am satisfied."

### 'Civis' and 'Ne Temere'

In the 'Passing Notes' column of Saturday's *Otago Daily Times*, 'Civis' explains and expounds, in a very few words, for the enlightenment of popular ignorance, the meaning and intent of *Ne Temere*. The exposition is at once accurate and effective. 'Civis' explains that he 'is no friend of the Pope's—a serious matter, admittedly, for the Pope—and that he is 'always ready for a sparring bout with the *Tablet*'; but sheer force of sound reason and common sense compels him, on this occasion, to side with both the Pope and the *Tablet*.

\*

We give his sentiments in his own words. After explaining that the decree *Ne Temere* 'may be described as the Pope's 'Advice to persons about to marry:—Don't'; 'Civis' proceeds: "But it is only against persons about to make what is called a "mixed marriage" that the Pope's "don't" is levelled. And of mixed marriages little good can be said. They are fertile in lifelong miseries. Discouragement of these ill-assorted unions is welcome from any quarter. Protestants should be as eager in it as the Pope. More so, —since the Protestant risk is greater. Nothing on the Protestant side can match the Pope's ascendancy over the mind and conscience of his people; hence it is the Pope's Church that stands to gain by a mixed marriage. *Ne Temere* is really occasion for a Protestant *Te Deum*. Instead of which we get a "No Popery!" outcry, totally irrelevant, together with grave and reverend seniors talking a plenitude of inflated rubbish. Understand, please, that I am no friend of the Pope's, and that I am always ready for a sparring bout with the *Tablet*. But, in this instance, *me jure*, the Pope is right and the *Tablet* is right. The sum total of the Pope's action in *Ne Temere* is to trouble the conscience of any member of his own flock who may have married an outsider. Was the marriage celebrated by a priest of the Pope's church? No? "Then,"—says the Pope—

"your marriage may be good in law, and I don't say it isn't; but from my point of view it is bad." There are Anglican bishops and Presbyterian ministers who take precisely the same tone with the parties to a deceased-wife's-sister marriage. A marriage good in law they condemn as ecclesiastically bad. Wherein then lies the special enormity of the Pope's *Ne Temere*?

### Prohibition and Wine for Mass

We have, so far, neither commented ourselves, nor printed comments of others, on the question of prohibition, our feeling being that if the subject were discussed from any one side, we would be bound in fairness to admit replies from the other side, and valuable space would thus be given over to never-ending controversy. There is, however, a new aspect of the question, which so intimately affects the practice of religion, and particularly of the Catholic religion, that it seems a clear duty for a Catholic paper to at least draw attention to it, and to give full space for a reasonable discussion of the difficulty. For the first time in the history of the Dominion the electors will be called upon to vote on the question of national, as well as of local prohibition; and in the event of the former issue being carried, the manufacture, importation, and sale of wine in New Zealand would be absolutely forbidden by law except for medicinal and sacramental purposes. Several priests have drawn our attention to the possibility—and, as they think, the strong probability—that, as most of the religious bodies which are prominent in the agitation for prohibition already use unfermented wine for communion purposes, the present exemption in favor of the importation of fermented wine for sacramental use might, in course of time, be withdrawn. In working to bring about such a result, the religious bodies referred to would be acting quite consistently with their principles. By them, unfermented wine is regarded as quite sufficient for their communion service; and one excellent Presbyterian minister, lately deceased, once informed us that, in his view, the mere eating of raisins by the communicants would satisfy the purpose of the institution. The Catholic Church, we need hardly say, takes a different view. She insists strictly on the requirements of the ordinance as instituted by our Lord Himself; and for the purposes of Mass the fermented juice of the grape must be used. The Catholic position is stated clearly, temperately, effectively, and—speaking, as he does, as a priest—we may add, authoritatively, by Father Aubry, S.M., and we draw our readers' attention to his remarks, as given elsewhere in this issue.

\*

Somewhat significant confirmation of the view taken by Father Aubry comes to us this week from an entirely different quarter. It comes to us in the shape of a report of certain words used at a meeting held at Ashburton on Saturday, the 18th inst., by the Rev. B. S. Hammond, of Sydney, at present lecturing in the Dominion in favor of no-license and national prohibition. They are recorded by an elector who, we understand, was present at the meeting; and special pains have been taken to see that the account is accurate. We give the report in the elector's own words. 'At a public address delivered by Rev. Mr. Hammond at Ashburton on Saturday night, the 18th inst., amongst other questions he was asked: (1) If the Prohibition Party contend that alcoholic liquor is an evil in itself, and he answered, "Yes." (2) If so, was he aware of the three exemption clauses in the prohibition enactment, and he stated "Yes, he was." (3) If in the event of prohibition being carried on the Dominion issue, do they (the Prohibitionists) intend agitating for these exemptions to be repealed. In the first place he answered, "No." But when he was asked, "Why not," in the face of alcoholic liquor being an evil in itself, he said: "When we carry prohibition, a few years after we will have the majority of the people educated to the extent that the doctors will throw alcohol out for medicinal purposes; the churches will not use it for sacramental purposes (as indeed his own church is not using it now); and it will not be necessary for industrial purposes. Then will

come the repeal of the exemption clauses—in a matter of about ten years.' We have no desire to press these utterances more than the situation warrants. We content ourselves with saying that the bare possibility of being deprived of Mass is a prospect which no good Catholic can regard with equanimity.

### Home Rule Prospects

English interest in the settlement of the Irish question is being greatly quickened by the stirring and educative speeches of Mr. John Redmond and leading members of the Liberal Party; and Nationalists are very optimistic as to the future. Mr. Dillon says that within six months a Home Rule Bill will be introduced, and that within two years an Irish Parliament will be sitting in Dublin carrying on the affairs of the country. Mr. John Redmond is equally sanguine. 'Tell the people of America,' he said, in a message sent since the commencement of the English campaign, 'they must hold up our hands until the fight is won. It may last for two years yet. We are up against the trusts, the monopolists of Britain, who can put up one hundred dollars to every dollar that we can raise. The greatest asset we have is the public opinion in our favor in America. We are near the end now. We want that support for the next two years, and then we won't trouble America any more.' As to how Home Rule will work, the Post-master General voiced the general view of his party, when, in a recent speech during the present campaign, he said he firmly believed that when the Irish Parliament was firmly set up in Dublin it would draw to itself able business men of capacity, who might be willing and in a position to serve the country in the Parliament in Dublin. That Parliament would marvellously develop the resources, industries, and general economic prosperity of the country, and as those resources were developed so would capital flow into Ireland. It was because he was an Imperialist that he was a Home Ruler.

Apropos of Home Rule, Lord Pirrie made an important statement, at a public dinner on October 6, regarding the quantity and quality of Ulster opposition to the movement. Lord Pirrie, as a Protestant, and head of the great shipping firm of Harland and Wolf, Belfast, should be able to speak with some authority on the subject, and this is what he said: 'It is a matter which I should like to strongly emphasise—that there does not appear to be any person with a stake in Belfast or Ulster who is able or willing to lead the opposition to Home Rule.' Referring to the Unionist business men of the city, he said: 'Not only are they past masters in the art of boycotting on religious grounds, but they have not been slow to exercise that art on grounds other than religious and purely political. Time after time the operations of my firm have been restricted, simply because I, the chairman of it, did not happen to agree in politics with the gentleman in whose hands rested the government of harbor affairs.' In reply to a report, circulated by Belfast Unionists, that he was about to sell out his interest in the firm, Lord Pirrie stated that on the contrary, he had lately increased his stake in the business.

### What the Doctors don't know

Genuine science is generally modest. It is always the smaller fry of scientists—the tenth-rate men—the men who have never done a stroke of original work in their lives—who are dead sure of everything. The greater a man's knowledge, in any department of life, the less he is inclined to dogmatise, and to assume airs of infallibility and omniscience. An interesting illustration of these facts is furnished by the way in which, in current literature, the leading professors of medicine in our day frankly and openly make acknowledgment of the things they do not know. Vast as is the field of knowledge which the profession have conquered, there are still unexplored—or only partially explored—remainders of a most important kind. Thus, in a recent admirable and more or less authoritative work on *Treatment*, by Harry Campbell, M.D., B.S., F.R.C.P., physician to the North-West London Hospital, and

author of half a-dozen important medical works, we find the writer saying: 'Numbers of students, conscientious workers, too, have passed through my hands, but I have scarcely ever come across one who had any real grasp of this subject (physiology). The fact is, physiology is in its infancy, and it is very difficult to teach a science at this early stage of its evolution. But it is a great thing to be conscious of our ignorance, and the sooner medical teachers realise that the most learned physiologist living is still but in the twilight as regards the matters he makes his special study, the better for all concerned. I remember how for years I laboured to master a certain subject in physiology, generally held to be thoroughly understood, until finally I discovered that the physiologists themselves did not grasp the crux of it.' And elsewhere he speaks of physiology as 'an embryo science,' and of the ultra-physiological physician—'whose bedside talk savours of the laboratory'—as being 'simply intoxicated with useless, if not dangerous, pseudo-learning.'

Perhaps there is no one name which stands so high in the medical world as that of Sir William Osler, Regius Professor of Medicine in the University of Oxford, a man almost as remarkable for his graceful literary style as for his scientific attainment. He, too, is not ashamed to make, on behalf of the profession, a very definite confession of ignorance. Speaking at the opening of the new Pathological Institute of the Royal Infirmary, Glasgow, the other day, he said: 'An institute was something more than a deadhouse, and very much more than an ordinary pathological laboratory—it was the cerebrum of the infirmary, the place where the thinking was done, where ideas were nurtured, where men dreamed dreams, and thoughts were materialised into researches upon the one great problem that confronted the profession in each generation, the nature of disease. . . . Four great riddles of the first rank awaited solution. Literally thousands of workers were struggling to unravel the mystery of cancer. The exanthems (eruptions of the skin) were still with them, still killing thousands, and they awaited the researches which would reveal the cause of measles and scarlet fever and small-pox. Perversions of metabolism (change of cell condition) were every day yielding up their fascinating secrets, but they lacked the sure and certain studies that alone could give them control of such common diseases as diabetes and gout and arthritis. Fourthly, they were entering a new chapter in the researches upon the internal secretions, on the functions of those mysterious glands, so insignificant anatomically but so potent in their influence upon growth and nutrition. There were scores of minor problems to be solved by this generation, and there was much knowledge to be seasoned before it could be used to the best advantage.' Such outspoken acknowledgments of the limitations of medical science are a source and sign, not of weakness, but of strength. As Dr. Harry Campbell says, it is a great thing to be conscious of our ignorance: and in proportion as a man is frank and truthful in regard to what he does not know, by so much does he inspire trust and confidence respecting those matters in which he does claim to have definite knowledge.

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A GENERAL MEETING OF COMMITTEES will be held at the Rooms, 754 King Street, on THURSDAY, 30th inst., at 8 p.m. All supporters invited.

## ABOUT THE NE TEMERE DECREE

By X.

VI.

### MIXED MARRIAGES.

It will not be possible to appreciate the Catholic view of mixed marriages unless we keep well in mind the intimate relation that exists between Christ and the Church. What this relation is Christ Himself declares when He says to His disciples: 'I am the Vine, you the branches.'

Now, dear reader, go into the nearest vinery, get into conversation with the vine-dresser who has spent his life in trimming, pruning, cultivating, and ask him what the relation is between the vine and the branches. He will tell you that it is the most intimate conceivable; that the branches cannot exist without the vine, and that the vine cannot express itself in those rich clusters of purple grapes without the branches. No one can imagine living branches without the vine, nor has any one discovered a life-bearing vine without its branches. Such is the union between Christ and the Church. The Church is the body of Christ, the mind of Christ, the lips of Christ, through which He continues to act and think and speak; and so intimately is this the case that He Himself declares to His disciples: 'He that heareth you heareth Me.'

But this union between Christ and the Church suggests to Saint Paul the union between husband and wife, and proves for him, as we have seen, the sacramental character of marriage. And therefore the Church of Christ, drawing her full and buoyant life from the first union, must, if only through gratitude, idealise the second union and set it round with beauty and variety. There must be no limitation to the union between husband and wife, no limitation to the mutual dependence and mutual support, to the mutual confidence and mutual love; for any such would untwist the cords that tie the Church to Christ and weaken at once the symbol and the symbolised.

Men talk of the Catholic system and of its perfect development, but what they blindly call the Catholic system, Catholics themselves know to be nothing else than Christ living still in the Church and acting through her. She is no mere agent or vicar of Christ; Christ Himself lives in the Church and speaks through her, Christ and the Church are one.

And men talk in the same inexact manner of marriage; they look upon husband and wife as separate units of society and legislate for them accordingly; they lay down rules under which husband and wife may be drawn apart and their bond of union broken. But Christ, the Church, and Saint Paul have affirmed that no such rules are possible, that husband and wife are not separable, they were two, but now they are in one flesh, and man has no sundering power over those whom God has joined together.

Who, then, will hold in the face of this that a mixed marriage represents the union of Christ with His Church, or goes one step towards realising the ideal of marriage set up by Saint Paul and the Church? Where is the intimacy that is essential to the ideal marriage, where is the emptying out of the heart before the gaze of the beloved partner? Should the Church think one thought foreign to the mind of Christ, she would no longer be His spotless Bride but an adulteress.

But see this young Catholic girl: she has just repeated her marriage vow to a Protestant husband. But did you mark the shadow that crossed her lovely face as the last words crossed her lips? With those words, with that shadow she shot the bolt that guards from him a chamber in her heart, the sweetest, the most sacred, the most intimate of all, but into which he whom she now calls husband may never enter. It is the chamber where God loves to dwell, the sanctuary of grace, of tenderness, of supernatural beauty; every fellow-Catholic may enter there, but he who holds the key to all the other chambers is here an alien and may not enter.

There once were men who cast pearls before swine, and the swine, taking them for acorns, rushed eagerly towards them, but the pearls, drawing blood from them, maddened them, and turning upon the men they devoured them in their rage. The day will come, and far sooner than she now expects, when the lovely young wife will be hungry—oh, not for material bread, but for help and succour and support in the things of the spirit. Marriage gives her the right to turn on that day to him who is now vowed to cherish her and share her sorrows, but she knows she may not avail herself of that right, she may not unfold to him the secrets of her heart. What, if looking upon the spiritual treasures, the pearls beyond all price, he turned and rent that heart because it was not acorns it had produced? Such a heart, and in similar circumstance, has been torn and rent beyond repair within a stone's throw of where the writer is now seated.

But I may not stay to point out the disfigurement and the dangers of mixed marriages, I have only time and space to state that they spoil the Church's ideal of marriage, and that for this and other reasons she dislikes them and commands her priests to preach against them in season and out of season.

But she is a tender mother and will not break where she can bend, and where the less perfect is all she can secure, she will accept this less perfect thing lest her children, who are so dear to her, should begin a new life without the grace of her Sacrament. So she has been forced (as many a poor earthly mother has been forced), by her poor, foolish, wayward children to tolerate mixed marriages. She makes what safeguarding conditions she can, but I am not now concerned with these. It only concerns me here to state that she will not refuse her Sacrament where it is at all possible to yield to her wayward children.

But why Protestant clergymen of all denominations should protest against this tenderness and leniency which the Church shows to her own children within her own household I cannot imagine. Were she stern and heartless and cruel, and did she force her children into a secular marriage, which in her eyes is no marriage, she might be deserving of the unmeasured epithets that are hurled at her, and these good clergymen might have some warrant to break open a door that is not theirs and begin to set things in order in a house to which they have been strangers. But it would seem that her unpardonable offence lies in her unwillingness to enter into a treaty with Protestantism according to the terms of which each should recognise as valid the mixed marriages celebrated by the other. The request is not a very modest one, coming from those who first denied the existence of the Sacrament which they now claim to regulate. But the Church will form no such treaty, she will not link up with another church as State links up with State. She is willing, indeed, and eager to embrace affectionately any Protestant sect that offers, but only by absorbing it and sharing with it Christ's mystical life. In the meantime she must go on legislating for her children, and Protestantism must be content with protesting.

Father Benson says somewhere in one of his latest books, and if my memory serves me, Mr. Chesterton says something similar, that men are generally right in their affirmations and wrong in their negations and protests. Well, it is the duty of the Church to affirm, and of Protestantism to protest, and each of these has been doing its duty from its birth; but one should be at least permitted the hope that as the generations go by Protestantism might include some little modicum of reason in its protests and some appearance of justification for its diatribes against the Church.

A certain Methodist clergyman, who cannot catch the idea of an universal Church that is at home in every region, and who therefore thinks the Pope a foreigner, protests against the decree 'as a violation of the proper liberties of the people.' Another, who cannot tolerate the idea of a mystical body of Christ, through which Christ speaks, acts and rules, is shocked at the idea of 'a weak, erring man proclaiming the will of the Almighty'; as if God's will had been generally proclaimed in any other way.

But it would be accounted an injury by these good clergymen to have the truth brought home to them, for this would deprive them of the luxury of protesting. Let us therefore leave them and proceed to consider a case that will show what is exactly the effect on mixed marriages of the *Ne Temere* Decree.

A Catholic man proposes marriage to a Methodist woman. If this man does not wish to marry in the Catholic Church no one can force him to marry there. A Methodist minister writes that 'desperate, bitter, and unscrupulous attempts are made to coerce Catholics to be married only by a priest.' This, of course, is simply untrue. No such attempts are made, and all such attempts were worse than vain. Catholics know the catechism, they enjoy free-will (notwithstanding the doctrine of the Calvinistic Methodists), for the use of this free-will they will have to answer to Almighty God, and it is for them to decide whether they will obey or disobey the law of the Church.

If alive to his responsibility and making a good use of his free-will, this Catholic decides to marry in the Church and prevails upon the Methodist to marry him there, I submit that if the Methodist clergyman has a grievance, it is with the member of his own flock and not with the Pope. It is adding insult to injury to rail against the Pope. He does not want Methodist wives for Catholic men. He has done all that is possible, without infringing upon human liberty, to stop such marriages; it is only under protest he tolerates them, and it oversteps the bounds of decency to call him bad names because, in his well-matured legislation for his own subjects, he does not make provision for the marriage of these by non-Catholic clergymen or mere State officials when they choose to take alien partners. This would be to put a premium upon mixed marriages, not to discourage them.

But should each prefer to break off the match rather than go to the Church of the other, every sensible person will conclude that even from a worldly point of view they have done the very best thing. All this hysterical talk we hear about the sundering of loving hearts is so much mawkish nonsense. But why in the event the sundering of the loving hearts should be attributed to the Pope and not to the Methodist minister the protesters do not depose.

Suppose finally the Catholic consents to marry in the Methodist church and presents himself in due form to the Methodist clergyman, how will the case stand? Its solution will now depend largely, if not entirely, upon the education, judgment, and refinement of the Methodist clergyman. But here is how a venerable and learned Anglican Archdeacon in New Zealand has acted more than once in such an unhappy case: 'My friend,' he would say, addressing the Catholic, 'if you marry before me you will be validly married according to the law of the land, and in the opinion, too, of the great multitude of Protestants, but not in the eyes of the Catholic Church, which after all is the oldest and still by far the largest of all the Christian Churches; whereas if you marry before a priest, your marriage will be recognised by all—by the State, by Protestantism, and by the Catholic Church—my advice to you is obvious.'

The Methodist minister, however, does not give this advice, and the marriage is attempted in the Methodist church. After a few weeks, or months, or years, but generally weeks, the Catholic begins to suffer remorse of conscience; he comes to the priest, who tells him very kindly but very firmly that he is not married at all, that the Church of Christ has reserved to herself the right of celebrating the marriages of her children. He does not, however, as Protestant clergymen so magisterially declare, advise him to leave the woman. There is hardly a case in ten thousand, as we shall see, where he would give such advice. He says to the repentant Catholic: 'You have done this poor woman the gravest wrong that was in your power to do her, and you are bound by the claims of natural justice to make restitution by marrying her at once.' The Catholic goes home and reasons with his partner. 'You know,' he says, 'that we Catholics believe that marriage is a Sacrament and that it must be entered into by a Cath-

olic in the face of the Church; I know that you think a legal marriage quite sufficient, but to ease my conscience you will not refuse to renew your consent to be my wife in the presence of a priest. This renewal will take nothing away from the consent you have already expressed, but it will add greatly to my happiness here and to my hope of heaven hereafter.' She is a reasonable woman, she consents, the marriage is regularised, the children, if any, are legitimated, and all ends happily and well.

But suppose she is not reasonable and that she will not accede to this simple and easily satisfied request? Even here, where there seems to be a deadlock, the Church, a wise and provident mother, supplies a remedy. She applies to her repentant son what is technically called a *Sanatio in Radice*, that is, the supreme authority in the Church grants to this repentant sinner who begs for it a dispensation by means of which the general legislation regarding valid marriages is waived in his particular case, and the marriage is regarded for all practical purposes as if it had been validly contracted from the outset. This, of course, supposes that the consent of both parties to the marriage still holds good. For marriage is a bi-lateral contract, and the consent of one party will not be sufficient to make it valid. Nor, it must be remembered, will two distinct consents to two distinct things make a bilateral contract valid. The consent of A to buy a sack in which he thinks is corn added to the consent of B to sell it knowing that it holds chaff, will not make a valid contract. Nor will the consent of a Catholic to a Catholic marriage, added to the consent of a Methodist to a civil marriage which the Catholic believes to be no marriage at all, be a valid contract of marriage.

Now suppose, and this is the very extreme case to which I referred a while ago, and which should not occur in more than one case out of ten thousand. Suppose, I say, that this poor woman has been feeding herself for years on Hocking and Horton, and that she has been recently listening to sermons from Orange chaplains, ridiculing and blaspheming the Sacraments, that she is not merely indifferent to Christian marriage, but formally excludes the very notion of it as a Sacrament, and while she curses, and blasphemes, and hurls at her partner the words of Calvin and Luther, that marriage is no more sacred than shoe-making or hair-cutting, declares that she would not consent to share with him anything else than a civil marriage which was quite good enough for her illustrious apostles—what just grievance can she have if, when she and God are thus put into competition, the repentant soul of the Catholic turns to Him Who said: 'Whosoever loves father or mother or wife or husband more than Me is not worthy of Me'?

Here, though a very extreme case and one most unlikely to occur, is a breaking up of home, if you like, dear reader, at the bidding of the *Ne Temere* decree, but the responsibility for which must be laid not at the door of the Church, but at the door of the Methodist, or perhaps, at the door of her clergyman who neglected to warn the poor member of his flock of the risk she was running in tempting a Catholic to violate the law of the Church in so grave a matter.

No honest, straight-forward Protestant has cause to fear the *Ne Temere* decree. A Protestant can contract a valid marriage and a valid Sacrament with a co-religionist; or he can marry a Catholic before a Catholic priest, or, better still, can study the claims of the Church, when, if won over by the beauty of her teaching, all obstacles will disappear.

But if Protestants tempt Catholics to play false to their religious principles, they are laying up trouble for that day when the still, small voice of conscience speaks.

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## THE GENERAL ELECTION

### CANDIDATES REPLIES TO QUESTIONS

In addition to the replies given by candidates whose views on the education question have been already referred to in our columns, we have received the following batch of questions and answers from various correspondents. The reports have in all cases been taken from the local press.

#### THE THAMES.

##### MR. TAYLOR AT WHAREPOA.

Mr. E. H. Taylor delivered a political address, a good part of which was in defence of the present Government, in the Wharepoa Hall on Friday night.

The speaker dealt mainly with the land question, the debt of the Dominion, and also its contribution to the British Navy. He declared himself to be a firm supporter of our present system of secular education, deeming the Bible too sacred a book to be placed on a level with a geographical or arithmetical text-book.

Our correspondent informs us that in all probability an opportunity will be taken of placing the Catholic case before the other candidate—Mr. T. W. Rhodes, also a Liberal—clearly, convincingly and concisely before the election takes place.

#### OAMARU.

##### MR. MILLIGAN'S MEETING.

There was a fair attendance at the Opera House last night, when Mr. Robert Milligan gave his first public address here in furtherance of his Parliamentary candidature. Questions were asked as follows:—

Are you in favor of State aid to Catholic schools?

Answer.—No.

Are you in favor of the present system of education?

Answer.—Yes.

These were all the questions of importance.

##### MR. LEE AT THE OPERA HOUSE.

The tremendous interest at present being manifested in things political was evidenced in a striking manner at the Opera House last night, the building, top and bottom, being crowded.

#### Questions.

Would you favor State aid to Catholic schools?

Answer.—I am not in favor of State aid to any denominational institution.

Are you in favor of Bible reading in schools?

Answer.—No. Not compulsory.

Are you in favor of introducing the Continental Sunday here?

Answer.—I have travelled a good deal on the Continent and I don't know what the Continental Sunday is.

In reply to other questions, Mr. Lee said that he supported the present system of education. That he approved of British and Canadian immigration. That he approved of marriage by a clergyman or any other persons vested by law with the power.

He declared himself as unfavorable to the inspection of all institutions under the control of any religious denomination. A measure like this would involve every church and Sunday school in the Dominion. There was nothing to lead him to think that they were improperly conducted.

With regard to the inspection of churches, schools, academies, nunneries, convents, etc., he said that if a measure were brought forward that once a year a public officer should visit them for the purpose of ascertaining if the inmates wished to remain, he would support it.

##### HON. T. Y. DUNCAN AT THE OPERA HOUSE.

#### A Friendly Reception.

Question: Are you in favor of a uniform system of education in the European public schools of New Zealand?

Answer: I am not. School teachers and committees should have the opportunity of varying the system according to the beset needs of those in their care. (Applause.)

Question: Will you undertake to support the present system of education, which has given such satisfactory results for the past 34 years?

Answer: I don't think it should be tied to any hard and fast rule. If you did you would leave no chance of improvement. (Applause.)

Question: Will you support a measure for the inspection of all nunneries, convents, and schools controlled by religious bodies?

Answer: I believe it is not for me to answer any question into which religion enters.—(Loud cheers.)

A voice: 'Why did you answer it before?'

Mr. Duncan said: 'The chairman tells me that the others have answered it, so I'll answer it too. I would be in favor of an inspection where it was shown that there was anything wrong.'

Question: Are you in favor of State aid to Roman Catholic schools? Yes or No?

Answer: That is the way some of the smart ones ask a question. (Applause.)

#### WAIRAU.

##### MR. WIFFEN BEFORE THE ELECTORS.

This (education) was a question which proved a difficult one for 75 per cent. of candidates, but to him it presented no difficulties whatever, and he could present it to his hearers just as it presented itself to him. He would speak as plain as words could put it on this question. For him it had no concern whatever; and it did not matter whether his election was lost or won, nothing would induce him to approach the question of education in any other than a straightforward manner. His strong point in connection with this question was that the Catholic schools in the Dominion should be subsidised. They had broken away from the State school because the education system was not acceptable to them. It was described by the Rev. Dr. Gibb, one of the greatest Presbyterian divines in the Dominion, as 'a rotten and Godless system.' The Catholics every year had over 12,000 children attending their schools, and the saving thereby to this country through the system they had adopted was over £50,000 per annum. These people claimed that they were right, and no one had any right to denounce them and say they were wrong; nor should they have to bear a tax because they held different views from other people. They paid £50,000 a year because they preferred to do so rather than give their children a Godless education. During the last 30 years the Catholic people had paid £1,500,000 for the education of their children, and he asked them if it was right that any section of the people of this glorious and heaven-blessed country should be subject to such a tax, just because they were not of the same religious persuasion as the others. They were entitled to something, and should receive a subsidy from the Government for the education of their children. He would tell them that if there was no one else man enough to take this matter up and bring in a Bill providing for these people in this way Arthur Wiffen would. He looked upon this question in a Christian-like manner, and he meant everything he had said upon it. There were only two places they could go to after death, and he hoped to go to the best and to help others to go there. (Laughter.) The day had gone by when the Government was able to penalise people because they thought as they liked in this or any question.

#### WELLINGTON CENTRAL.

##### MR. FLETCHER'S ANSWERS.

The candidate was occupied over half an hour in answering questions. He said he was not in favor of prohibition. He was not in favor of a State grant to Catholic schools, at the same time he appreciated the devotion given by that denomination to its own schools. He stood for free, secular and compulsory education. Mr. Fletcher was accorded a vote of thanks and con-



fidence amidst considerable enthusiasm, in which there were counter cheers.

#### MR. F. M. B. FISHER'S VIEWS.

'Are you in favor of State aid to Catholic schools? A straight answer, yes or no,' asked an elector of Mr. Fisher last night. An emphatically uttered 'No' was Mr. Fisher's answer. Later on the question was put again, and again Mr. Fisher answered 'No.' 'Very well,' exclaimed the questioner.

### PROHIBITION AND WINE FOR MASS

The Rev. P. Aubry, S.M., writes to us regarding what would seem—to judge by certain recent utterances reported in another column—to be by no means an imaginary danger.

'There is,' he says, speaking of the question of Prohibition, 'more than the right of using wine with moderation, there is the obligation of using it for religious purposes, and that obligation has been laid upon all Christians by Christ Himself in these words said at the Last Supper: "This do as a commemoration of Me." This usage of wine is observed by the Catholic clergy during the Mass, and the Mass is an essential part of Divine worship for Catholics. Whatever may be the theories of certain divines pretending to erudition and stating that the wine used in Judaea in the time of Christ was unfermented, the fact remains that, from time immemorial down to the present, fermented wine is used for Mass. An ounce of experience may dispense with tons of doubtful erudition on this point. Unfermented wine soon becomes sour and unfit for use. As Mass is celebrated frequently and everywhere, wine must be procured. Placing obstacles to the possession of wine is equivalent to interdicting the Mass or making its celebration very difficult. The law at present provides that wine can be obtained for religious purposes. How long will this guarantee last? The authors of this promise may withdraw it, if an excuse is found. Behold the consciences of the Catholic people at the mercy of a vote of Parliament or at the mercy of a majority who object to the Mass and regard it as an act of idolatry. Catholics who vote for Prohibition or regard it with favor, beware. Prohibition with regard to wine may lead to prohibition of the Mass at a future date. Religious persecution may come in through the Prohibition door.'

## Diocesan News

### ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

November 25.

His Grace Archbishop Redwood administered the Sacrament of Confirmation to fifteen candidates at Shannon on last Sunday (19th inst.).

Latest advices from Mr. L. T. Reichel, who is touring the world on business in connection with his patent automatic fire alarm, state that he is at present in Germany, where he will remain for a few weeks.

Owing to the boisterous weather experienced during the past week, which interfered with the shipping considerably, the contemplated conference of the Wellington and Wairarapa clergy which was to take place at Nelson on Wednesday last had to be abandoned.

Bro. J. W. Callaghan, District Deputy of the H.A.C.B. Society, addressed a meeting of men at Levin last Monday evening, and as a result it was unanimously resolved to form a branch of the society in that progressive town of the Manawatu.

The splendid work of Mr. H. J. Meyers towards the improvements of St. Mary's Star of the Sea Cottage School Chapel at Seatoun was recognised by the Catholic residents of that district when the Ven. Archdeacon Devoy, S.M., on their behalf, presented Mr. Meyers with a souvenir suitably inscribed.

The ten Marist Fathers who recently arrived in Sydney from France have left for their appointed missions in the South Sea Islands. Three go to the Solomon Group, one to Tonga, two to Fiji, two to Wallis Island, and two to New Caledonia.

Good progress is being made by the contractors for the erection of the new Marist Brothers' School at Thorndon, which is to be ready for the New Year. An energetic committee of ladies is at present actively engaged in canvassing for the necessary funds to furnish the school, and the architect (Mr. J. S. Swan) is calling for tenders for the supply of the desks and fittings.

The death of Mrs. Patrick Mahoney, of Hawkestone street (late of Greymouth), occurred on Sunday (19th inst.), after an illness extending over several weeks. She had resided in Wellington with her husband for the last five years. The interment took place at Karori on Tuesday last, prior to which a Requiem Mass was celebrated at the Basilica of the Sacred Heart.—R.I.P.

Mrs. Emily Loomes, wife of Mr. Charles Loomes, and daughter of the late Mr. August Sievers, died at her residence, 76 Majoribanks street, on Wednesday, 22nd inst. The interment took place on Friday morning, Requiem Mass being celebrated by Rev. Father Venning, S.M., who also officiated at the graveside. Mrs. Norman Crombie is a daughter of the deceased.—R.I.P.

The Rev. Father Daniel O'Shea, who left for Home in May last, died in Kilmallock, County Limerick, Ireland, on October 7, at the residence of his brother, the parish priest at that place. The deceased who had spent about fourteen years in New Zealand, and who was well known in Wellington, had been stationed at Waipawa, Dannevirke, Takapau, Hawera, and Kaponga. He was born in Ireland and was about forty-five years of age.—R.I.P.

The St. Mary of the Angels choir, under their conductor (Mr. E. J. Healy) sang at the Town Hall last night (24th inst.) for the Orphans Club, who organised the concert for the hospital funds. The items rendered were the three test-pieces for the recent competitions, and it was with evident pleasure that they were heard by the large audience. At the conclusion of the 'Soldiers' Chorus' an encore was demanded, but owing to the length of the programme it could not be given. Mr. E. J. Healy deserves credit for the admirable control he exerts over the choir as evidenced in the numbers sung on the occasion.

The bazaar organised by the Catholics of Otaki, which has had a most successful run for upwards of a week, terminated last Monday evening, when the attendance was much larger than on any previous occasion, probably owing to the fact that a social interspersed with the announcement of several important raffles, was to take place. Much interest was evinced in the proceedings, as many of the articles raffled were valued at several pounds. The two principal articles—a valuable hall-stand and a handsome, large hand-painted mirror—were won by Messrs. Kane and P. Bevan respectively. Besides the raffles several guessing competitions were held. It is estimated that nearly £200 will be the profits from the bazaar.

On last Sunday (19th inst.) at St. Anne's, Wellington South, a most beautiful statue of the Sacred Heart was unveiled by the pastor (the Ven. Archdeacon Devoy, S.M.), who explained that the statue was a gift to the parish by a gentleman who did not wish to have his name disclosed just then. Prior to the unveiling of the statue the Rev. Father Gondringer, S.M., of St. Patrick's College, preached an eloquent sermon on 'Education,' in which he explained the great work done by the Church in the cause of education from the earliest days, and enumerated the many great universities at present in Great Britain, Ireland, and Europe, and which were founded in the early ages, and which now stand as a monument of the activity of our Holy Mother the Church, ever with the words of the Divine Master echoing in her ears, 'Suffer the little children to come unto me and forbid them not for such is the Kingdom of Heaven.' He exhorted

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all to stand by their schools as they were the only hope for the Church in the future.

The London correspondent of the *Evening Post* is responsible for the following: Mr. John T. Donovan, the Belfast delegate in the recent Irish tour, has sent home a vivid sketch of their doings in New Zealand. What he has to say about Mr. Martin Kennedy, of Wellington, and Mr. Michael Sheahan, of Auckland, will be read with interest. Mr. Donovan writes:— 'We were fortunate in having as our national treasurer and the organiser of our campaign an Irishman to whom our race are entitled to feel deeply grateful. Mr. Kennedy affords a striking illustration of that extraordinary success which our countrymen achieve abroad under fair conditions and free opportunities. Assisting Mr. Kennedy as general organiser we had Mr. Michael J. Sheahan, the secretary of our reception committee in Auckland. "Mick" Sheahan has been secretary of every Home Rule delegation which has visited Auckland since the days of John and William Redmond's tour thirty years ago. He is one of the truest and most patriotic Irishmen to be found in any part of the world.'

### Feilding

(From an occasional correspondent.)

The devotion of the Forty Hours' Adoration was commenced in St. Brigid's Church, at the 11 o'clock Mass on Sunday, the 19th inst., when there was the usual procession of the Blessed Sacrament, in which the Children of Mary, the Sacred Heart School pupils, and sanctuary boys participated. At each Mass during the devotion large numbers approached the Holy Table, there being good congregations throughout, especially at the 9 o'clock Mass. The occasional preacher on Sunday night was the pastor, the Rev. Father O'Dwyer, who gave an impressive discourse on devotion to the Sacred Heart. On Monday evening the Rev. Father Dore, of Palmerston North, preached from the text, 'I am the Good Shepherd.' The devotion was solemnly closed after the 9 o'clock Mass on Tuesday, when there was again a procession in honor of the Blessed Sacrament. At the High Mass on Sunday the choir, conducted by Mr. J. P. Macedo, sang very efficiently Luigi Bordese's Mass in F Major. The creditable rendering of the music was indeed a tribute to the painstaking efforts of the conductor, whose hard work evidently received a ready response. The altar was most tastefully adorned by the Sisters of St. Joseph.

The erection of the church at Apiti, which, owing to the difficulty of getting suitable building material was considerably delayed, is now completed, and the building is to be solemnly blessed and dedicated by his Grace Archbishop Redwood on Sunday, December 10. His Grace the Archbishop is to administer the Sacrament of Confirmation to a number of candidates at St. Brigid's Church, Feilding, while in this parochial district, and also at Apiti, which will be made the centre for the outlying portion of the parish.

The Catholics of Apiti are deserving of congratulation for the energy and perseverance they displayed in building a church. It is all the more creditable, as although their numbers are few, the new building is practically free from debt. Our zealous pastors, too, will appreciate the fact of having a properly equipped sacred edifice for the celebration of Holy Mass, instead of having to depend on halls and other unsuitable buildings.

### Masterton

(From our own correspondent.)

November 20.

The annual entertainment in connection with St. Bride's Convent will be held in the Masterton Town Hall on Wednesday, December 13.

At a meeting of the Wairarapa United Societies it was decided to hold the annual picnic at Pigeon Bush on Boxing Day. Mr. S. O'Regan, of the Hibernian Society, was appointed secretary.

The members of the Sodality of the Children of Mary were given a retreat by the Very Rev. Father

Murray on Thursday and Friday last. They approached the Holy Table in a body on Sunday morning.

The devotion of the Forty Hours' Adoration was commenced on Sunday morning by a procession of the Blessed Sacrament round the church, in which the whole of the congregation took part. The Very Rev. Father Murray preached eloquent sermons at the 10.30 Mass and also at the devotions in the evening. The Adoration was continued on Monday, and brought to a close on Tuesday morning.

### DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

November 27.

The annual spiritual retreat of the diocesan clergy is appointed to begin at the Cathedral on Monday, January 15.

The Rev. Father Dault, S.M.A., who has been spending a short time at Hammer Springs for health purposes, returned to resume duties at the Cathedral this week.

His Lordship the Bishop was on an episcopal visitation at Pleasant Point, in the parochial district of Temuka, on Sunday last, which completes his present round of duties in South Canterbury.

At a very successful meeting of the Catholic Outing and Picnic Committee on last Friday evening an amount of preparatory business was transacted. Representatives of St. Mary's parish, Christchurch North, attended. A request being made to the Very Rev. Administrator regarding the participation of the children of St. Mary's, he intimated at once that the children of St. Mary's Schools as well as those of the Cathedral parish would be given free tickets.

### Temuka

(From our own correspondent.)

On Sunday of last week the Right Rev. Dr. Grimes, Bishop of Christchurch, made his episcopal visitation of the Temuka parish. Accompanied by Rev. Dr. Kennedy, he arrived by the second express from the north on Saturday. He was met at the station by Rev. Father Fay, and the church bells rang out a joyous peal of welcome. His Lordship celebrated Mass at 8 o'clock on Sunday morning, when the church was thronged with people, a great number of those present receiving Holy Communion. At 10.30 a procession, consisting of the cross-bearer, acolytes, the Rev. Fathers Kennedy and Fay, and officer-bearers of the Young Men's Club, was formed in the church, and proceeded to the presbytery to conduct the Bishop to the church. When his Lordship had ascended the throne erected in the sanctuary, he addressed the congregation. He explained the meaning and objects of an episcopal visitation. His Lordship, in accordance with the ceremonies of the visitation, examined the appointments of the altar and of the church. Mass was then celebrated by the Rev. Father Fay. At 3.30 in the afternoon the Sacrament of Confirmation was administered to nearly one hundred persons, including ten adults. The girls in their white frocks, wreaths, and veils, and the boys wearing red scarfs, made a pretty picture. As the Bishop entered the church the choir sang 'Veni Creator Spiritus.' An examination of the candidates was then made, the children giving satisfactory and unhesitating answers. His Lordship then addressed them, explaining the different ceremonials of the Sacrament, and urging them to receive it with great faith. The Sacrament of Confirmation was then administered to each one. Another short address was then given by the Bishop. The children then took the pledge until the age of 21 years. When all had made a renewal of their baptismal vows, the Benediction concluded a most impressive ceremony.

The collection in aid of the Cathedral amounted to about £100. On Monday the Bishop visited St. Joseph's School, and the children gave an interesting musical entertainment. His Lordship said a few words of encouragement and advice, and granted a holiday. He left for Christchurch by the first express on Monday.

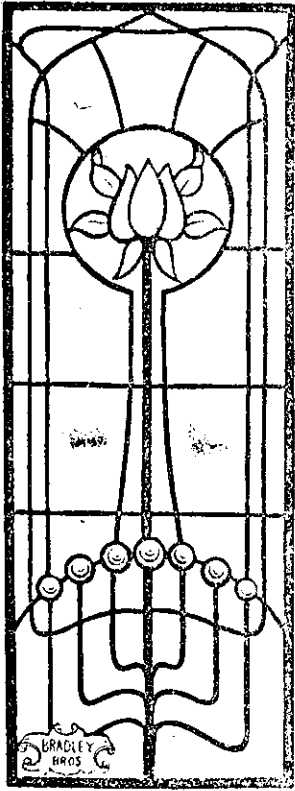
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Mr. Armond F. Rundquist, whose unsolicited testimonial appears in your pamphlet, is one of the parties, and he mentions another.

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.

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Very truly yours,

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Registrar, L.D.S. University.

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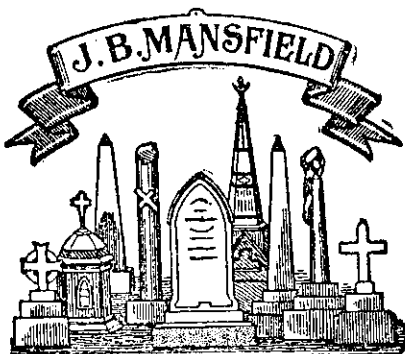
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## "THE LEGISLATURE ACT, 1908."

## ELECTORAL DISTRICT OF DUNEDIN NORTH.

In pursuance of "The Legislature Act, 1908," I, DAVID LARNACH, Returning Officer for the Electoral District of Dunedin North, Hereby Give Notice that, by virtue of a Writ bearing date the 21st November, 1911, under the hand of the Clerk of the Writs, an ELECTION will be held on THURSDAY, the 7th day of December, 1911, between the hours of 9 a.m. and 7 p.m., for the Return of a Qualified Person to Serve as MEMBER of the House of Representatives for the said District.

The following Persons have been duly Nominated:

DOUGLAS ROBERT RUTHERFORD.  
LOUDON, JOHN  
THOMSON, GEORGE MALCOLM.

Dated this 27th day of November, 1911.

DAVID LARNACH,  
Returning Officer.

## "THE LEGISLATURE ACT, 1908."

## ELECTORAL DISTRICT OF DUNEDIN WEST.

In pursuance of "The Legislature Act, 1908," I, ROBERT PERCY WARD, Returning Officer for the Electoral District of Dunedin West, Hereby Notify that, by virtue of a Writ bearing date the 21st November, 1911, under the hand of the Clerk of the Writs, an ELECTION will be held on THURSDAY, the 7th day of December, 1911, between the hours of 9 a.m. and 7 p.m., for the Return of a Qualified Person to Serve as MEMBER of the House of Representatives for the said District.

The following Persons have been duly Nominated:

BEDFORD, H. D.  
MILLAR, Hon. J. A.  
MUNRO, J. W.

Dated this 27th day of November, 1911.

R. P. WARD,  
Returning Officer.

## "THE LEGISLATURE ACT, 1908."

## ELECTORAL DISTRICT OF DUNEDIN CENTRAL

In pursuance of "The Legislature Act, 1908," I, HENRY MAXWELL, Returning Officer for the Electoral District of Dunedin Central, Hereby Notify that, by virtue of a Writ bearing date the 21st November, 1911, under the hand of the Clerk of the Writs, an ELECTION will be held on THURSDAY, the 7th day of December, 1911, between the hours of 9 a.m. and 7 p.m., for the Return of a Qualified Person to Serve as MEMBER of the House of Representatives for the said District.

The following Persons have been duly Nominated:

ARNOLD, J. F.  
MACPHERSON, D.  
STATHAM, C. E.

The following are the POLLING-PLACES:—

Nos.

- 1 to 6—Victoria Hall, Crawford street (principal).
- 7, 8, 9—Mission Hall, Walker street.
- 10, 11—Mission Hall, Russell street.
- 12—Public School, High street.
- 13, 14—Town Hall, Mornington.
- 15, 16—Old Council Chambers, Mornington.
- 17—McCallum's Shop, Elgin Road, Mornington.
- 18—Methodist Church, Belleknowes, Mornington.
- 19, 20, 21—Oddfellows' Hall, King Edward street, Caversham.

22—Public Hall, Main South Road, Caversham.

23—The House of Mr. Wm. Berwick, 42 Main South Road, Caversham.

24—Kirkland Hall, Green Island.

25—Mrs. Samson's Store, Green Island.

Dated this 29th day of November, 1911.

H. MAXWELL,  
Returning Officer.

## NOTICE OF LICENSING POLL AND NATIONAL PROHIBITION POLL.

In pursuance of "The Licensing Act, 1908," and the amendments thereto, I, HENRY MAXWELL, Returning Officer for the Dunedin Licensing District, Do Hereby Give Notice that on the 7th day of DECEMBER, 1911, the day appointed for taking the Electoral Poll for the Electoral Districts of Dunedin North, Dunedin West, and Dunedin Central, simultaneously therewith a LICENSING POLL will be taken upon the following PROPOSALS:—

I VOTE FOR CONTINUANCE.

I VOTE FOR NO-LICENSE.

And concurrently with the taking of the said Licensing Poll there will be submitted for the determination of the Electors of the said Licensing District the question whether National Prohibition shall come into force throughout New Zealand. The question will be submitted in the following form:—

I VOTE AGAINST NATIONAL PROHIBITION.

I VOTE FOR NATIONAL PROHIBITION.

H. MAXWELL,  
Returning Officer.

## GENERAL ELECTION, 1911.

## ELECTORAL DISTRICT OF DUNEDIN SOUTH.

Public Notice is Hereby Given that Mr. THOMAS KAY SIDEX, of Constitution Road, Caversham, Solicitor, and Mr. JOHN EDWARD MACMANUS, of Fox Street, South Dunedin, Secretary, have been duly Nominated as Candidates for Election to the Office of Member of Parliament for the above Electoral District, and the Poll therefor is appointed to be taken on THURSDAY, the 7th day of DECEMBER, 1911, between the hours of 9 a.m. and 7 p.m.

Dated at Caversham this 27th day of November, 1911.

R. MERCER, Returning Officer.

## NOTICE OF LICENSING POLL AND NATIONAL PROHIBITION POLL, AND OF TIME AND PLACE FOR SELECTION OF FIT PERSONS TO APPOINT SCRUTINEERS THEREFOR.

In pursuance of "The Licensing Act, 1908," and the amendments thereto, I, ROBERT MERCER, Returning Officer for the Dunedin South Licensing District, do Hereby Give Notice that on the 7th day of DECEMBER, 1911, the day appointed for taking the Electoral Poll for the Electoral District of DUNEDIN SOUTH, simultaneously therewith a LICENSING POLL will be taken upon the following Proposals:—

I VOTE FOR CONTINUANCE.

I VOTE FOR NO-LICENSE.

And concurrently with the taking of the said Licensing Poll, there will be submitted for the determination of the Electors of the said Licensing District the question whether National Prohibition shall come into force throughout New Zealand. The question will be submitted in the following form:—

I VOTE AGAINST NATIONAL PROHIBITION.

I VOTE FOR NATIONAL PROHIBITION.

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Every Tuesday.

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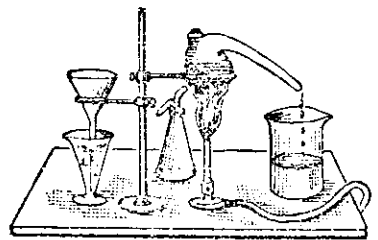
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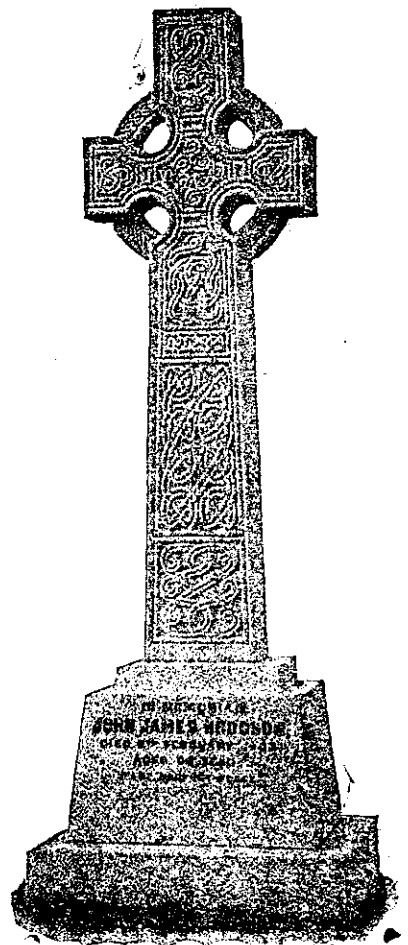
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NOMINATIONS of Persons to Appoint Scrutineers in accordance with "The Licensing Act, 1908," and the amendments thereto, must be lodged with me not later than 5 o'clock in the Afternoon of the 30th day of NOVEMBER, 1911. And I Hereby Give Notice that I shall on the 2nd day of DECEMBER, 1911, at the hour of 10 o'clock in the Forenoon, at my Office in 55 King Edward street, Dunedin, Publicly Consider all nomination papers of Persons to appoint Scrutineers which have been duly lodged in respect of the Licensing Poll for the said Licensing District, and in respect of the National Prohibition Poll.

Dated at Dunedin, this 23rd day of November, 1911.

ROBERT MERCER,  
Returning Officer, Dunedin South.

ELECTORAL DISTRICT OF CHALMERS.

In pursuance of "The Legislature Act, 1908," and its amendments I, GEORGE GALLOWAY CHISHOLM, Returning Officer for the Electoral District of Chalmers, do hereby give notice that the following Persons have been Nominated as Candidates at the Election of a Member of Parliament for the aforesaid Electoral District, viz.:—

CLARK, EDWARD HENRY  
DICKSON, JAMES McCOLL  
JOHNSON, JOHN THOMAS  
McCARTHY, ARTHUR PETER.

I further give notice that the POLL will be taken on THURSDAY, the 7th day of December, 1911, between the hours of 9 a.m. and 7 p.m., at the following Polling-Places:—

- 1 to 3—Garrison Hall, Port Chalmers (principal).
- 4—The Public School, Purakanui.
- 5—The Public School, Lowe's Harbor (Port Chalmers).
- 6—The Polling Booth, Deborah Bay (Port Chalmers).
- 7—Mr. Donald Munro's House, Reynoldstown (Port Chalmers).
- 8—The Public School, Mount Cargill.
- 9—Mr. J. Clarke's House, Pigeon Flat (Waitati).
- 10—The Public School, Sawyers Bay.
- 11—The Public School, St. Leonards.
- 12—The Public School, Ravensbourne.
- 13—The Polling Booth, Anderson's Bay Road, Musselburgh Rise.
- 14—The Public School, Anderson's Bay.
- 15—The Public School, Highcliff.
- 16—The Public School, Sandymount.
- 17—The Public School, North-east Harbor.
- 18—The Public School, Broad Bay.
- 19—The Public School, Portobello.
- 20—The Public School, Hooper's Inlet.
- 21—The Public School, Otakou.
- 22—The Public School, Tairua Heads.
- 23 to 25—The Salvation Army Barracks, Mosgiel.
- 26—The Public School, Fairfield.
- 27—The Public School, North Taieri.
- 28—The Public School, Wylie's Crossing.
- 29—The Public School, Whare Flat.
- 30—The Polling Booth, Laing's, Halfway Bush.
- 31—Riccarton Hall, East Taieri.
- 32—The Public School, Brighton.
- 33—The Public School, Allanton.
- 34—The Public School, Otokia.
- 35—The Public Hall, Henley.
- 36—The Public School, Kuri Bush.

Dated at Port Chalmers this 27th day of November, 1911.

G. G. CHISHOLM,  
Returning Officer.

NOTICE OF LICENSING POLL AND NATIONAL PROHIBITION POLL, AND OF TIME AND PLACE FOR SELECTION OF FIT PERSONS TO APPOINT SCRUTINEERS THEREFOR.

In pursuance of "The Licensing Act, 1908," and the amendments thereto, I, GEORGE GALLOWAY CHISHOLM, Returning Officer for the Chalmers Licensing District, do Hereby Give Notice that on the 7th day of DECEMBER, 1911, the day appointed for taking the Electoral Poll for the Electoral District of Chalmers, simultaneously therewith a LICENSING POLL will be taken upon the following Proposals:—

I VOTE FOR CONTINUANCE.  
I VOTE FOR NO-LICENSE.

And concurrently with the taking of the said Licensing Poll there will be submitted for the determination of the Electors of the said Licensing District the question whether National Prohibition shall come into force throughout New Zealand. The question will be submitted in the following form:—

I VOTE AGAINST NATIONAL PROHIBITION.  
I VOTE FOR NATIONAL PROHIBITION.

Nominations of persons to appoint Scrutineers in accordance with "The Licensing Act, 1908," and the amendments thereto must be lodged with me not later than 5 o'clock in the afternoon of the 30th day of NOVEMBER, 1911. And I hereby give notice that I shall on the 2nd day of DECEMBER, 1911, at the hour of 10 o'clock in the forenoon, at my Office in Port Chalmers, publicly consider all nomination papers of persons to appoint Scrutineers which have been duly lodged in respect of the Licensing Poll for the said Licensing District and in respect of the National Prohibition Poll.

Dated at Port Chalmers this 23rd day of November, 1911.

G. G. CHISHOLM,  
Returning Officer.

DUNEDIN CENTRAL ELECTORATE.

Mr. J. F. ARNOLD, Labor-Liberal Candidate, will be pleased to meet Electors as under—  
VOLUNTEER HALL, GREEN ISLAND.—FRIDAY, December 1, at 8 p.m.  
CAVERSHAM HALL, MAIN SOUTH ROAD.—MONDAY, December 4, at 8 p.m.  
WALKER STREET, ST. ANDREW'S HALL.—TUESDAY, December 5, at 8 p.m.  
MORNINGTON, PRESBYTERIAN HALL.—WEDNESDAY, December 6, at 8 p.m.

DUNEDIN CENTRAL.

Mr. C. E. STATHAM will ADDRESS the ELECTORS as under—  
HIS MAJESTY'S THEATRE (Crawford Street).—On THURSDAY, 30th November, 1911, at 8 p.m.  
KENSINGTON.—Oddfellows' Hall, on FRIDAY, 1st December, 1911, at 8 p.m.  
WALKER STREET.—Mission Hall, on MONDAY, 4th December, 1911, at 8 p.m.  
GREEN ISLAND.—Volunteer Hall, on TUESDAY, 5th December, 1911, at 8 p.m.

DUNEDIN WEST ELECTORATE

THE HON. J. A. MILLAR

Will Address the Electors as under—

- Albany Street Hall.....Thursday, November 30.
- Washer's Hall, Roslyn.....Friday, December 1.

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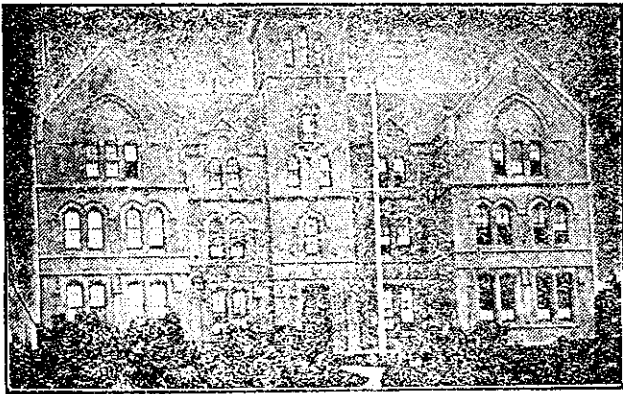
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Wm. Sewell—Mass St. Catherine (S.A.T.B.), 1/6; Mass St. Phillip in A flat (S.A.T.B.), 1/6; Mass S. Philomena (S.A.T.B.), 1/6. R. R. Terry—Mass St. Dominic (S.A.T.B.) 1/-; Mass St. Gregory (S.A.T.B.), 1/6; Requiem, with Libera (S.A.T.B.), 1/-; Mass "Veni Sancte Spiritus" (S.A.T.B.), 1/-.  
Rev. F. M. Zulueta—Mass of English Martyrs (S.A.T.B.), 1/6. Catholic Hymns, with tunes, cloth (Tozer), 3/-.  
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Students twelve years of age and upwards will be admitted.

Candidates for admission are required to present satisfactory testimonials from the parochial clergy, and from the superiors of schools or colleges where they may have studied.

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

The Extra Charges are: Washing, £1 10s a year, and Medicine and Medical Attendance if required.

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

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

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

For further particulars apply to

THE RECTOR.

## CONVENT OF THE SACRED HEART TIMARU.

The ANNUAL SPIRITUAL RETREAT for Ladies, will begin at 5 p.m. on Tuesday, January 2, 1912, and end on Saturday, January 6, at noon.

By applying to the Rev. Mother Superior, ladies wishing to make the Retreat can board at the Convent during the week.

WANTED.—Experienced Housekeeper, small family, good wages.—Apply, 'Housekeeper,' *Tablet* Office.

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### EXCURSION FARES.

HOLIDAY EXCURSION TICKETS will be issued from ANY STATION to ANY STATION on the South Island Main Line and Branches from FRIDAY, 15th DECEMBER, to TUESDAY, 2nd JANUARY, inclusive, available for return up to and including TUESDAY, 13th FEBRUARY, 1912.

The Return Fares will be—FIRST CLASS, 2d per mile; SECOND CLASS, 1d per mile. The minimum being 4/- and 2/- respectively.

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

BY ORDER.

## TO THE ELECTORS OF AUCKLAND CITY EAST.

I have the honor of intimating that I am again a Candidate for your suffrages at the forthcoming Election.

Yours faithfully,  
**ARTHUR M. MYERS.**

### DEATHS

**RYAN.**—On November 14, 1911, at Hamilton, Norah, dearly beloved and only daughter of Annie and (the late) John Ryan, late of Napier; in her 20th year.—R.I.P.

### MARRIAGE

**MURPHY—O'DONOGHUE.**—At St. Mary's Church, Blenheim, on November 22, 1911, by Very Rev. Dean Hills, Cornelius James Murphy, eldest son of the late Mr. J. Murphy, Springlands, to Nora Mary, third daughter of Mr. J. O'Donoghue, Islington, Marlborough.

### 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 30, 1911.

## THE ELECTIONS



Y the time the next general election comes round we are in hopes that Catholic organisation will have become so far advanced, and uniformity of action will have been so far arranged for, as to make it possible to make the education question a direct and vital issue in every electorate in the Dominion. For the present, all that can be done is for Catholic electors in all the constituencies to carefully note the answers given to the special questions submitted, and to cast their votes for the candidate who appears to be most friendly to the cause of justice, and from whom Catholic educational interests are likely to receive the greatest measure of practical assistance. We venture to urge on the clergy, or other responsible persons, the importance of seeing that the last of the questions outlined in our issue of November 16—the question relating to the tenure of scholarships—is brought under the notice of candidates. In all the cases so far reported to us where this has been done, and where the position has been clearly and fairly explained, the response has been most satisfactory.

\*

We have tried as far as possible to assist our readers by indicating either in our editorial notes, or in our correspondence columns, or in the general columns of the paper, the attitude taken by the various candidates. Out of the many statements that have been made on the education question there is one which all our readers will admit is deserving of special mention. We refer to the utterance of Mr. A. Wiffen, Government candidate for Wairau, reported elsewhere in this issue. We may mention, incidentally, that the other Government candidate for the seat, Mr. R. McCallum, said, in reply to a question, that he 'would not support a Government grant for Catholic Schools, not believing in denominationalism.' The candidate who says 'yes' when asked if he is willing to give a measure of justice to Catholic schools does well; but the candidate who, like Mr. Wiffen, supports his position by sound, solid, and convincing reasons, and by an attitude of uncompromising straightforwardness which even his opponents must respect, does infinitely better. Such a man is not merely answering a question—he is educating the public, and doing propaganda work of a most valuable kind. He is, in effect, spreading the Catholic gospel—and he deserves, in return, the heartiest assistance and recognition that Catholics can possibly give him. We wish there were more like him.

## PROHIBITION AND WINE FOR MASS

After writing the comments on this subject which appear on page 2409 of this issue, we learned that the Rev. B. S. Hammond would pass through Dunedin on his way to Invercargill on Tuesday afternoon; and

as the matter involved is one of very great moment to Catholics, we intercepted the reverend gentleman at the railway station, and interviewed him regarding the correctness or otherwise of the report of his remarks which had been supplied to us. In respect to his remarks as to the industrial use of alcohol our correspondent's account was inaccurate; but in regard to Mr. Hammond's alleged statements as to the probable abolition of the present exemption in favor of the importation of fermented wine for sacramental and medicinal purposes in the course of some ten years after prohibition was carried, Mr. Hammond admitted that 'he did say something like that,' and that the report was 'approximately correct.' He was frank enough to add that in view of the way in which the doctors were abandoning the medicinal use of alcohol, and of the general lines on which education was advancing, he did not see how any one could say anything else. He explained that on the occasion in question he was speaking for himself and not for the party; and Mr. G. B. Nicholls—who was present—pointed out that what Mr. Hammond had evidently meant was that the exemptions would be abolished, not by direct agitation on the part of the prohibition party, but through their falling into desuetude through the advance of education. Mr. Nicholls admitted that at their No-license conventions some of the 'hot-heads,' as he called them, had advocated the abolition of all exemptions, but these had always been voted down; and on behalf of himself and Mr. A. S. Adams he undertook to give the most emphatic assurance that the party did not intend to agitate for the withdrawal of the existing provisions on the subject. Present assurances are, of course, valueless, for no one imagines that it is part of the present programme of the prohibition party to agitate for the repeal of the exemptions; and assurances or guarantees for the future no one can give. The net result of our interview was to substantially confirm the statement that had been supplied to us as to Mr. Hammond's expectation that after ten years of prohibition the present exemptions in favor of the importation of wine for sacramental and medicinal purposes would be non-existent. It is putting the matter very moderately and mildly to say that this new aspect of the prohibition question is one that is calculated to cause Catholics very grave concern.

## Notes

### Held Over

Owing to pressure of election and licensing poll notices, report of Christchurch Catholic Club banquet and other matter held over.

### 'The Dawn of All'

To those of our readers who are interested in literary subjects we cordially commend a perusal of the article on *The Dawn of All* by 'M.H.,' which appears elsewhere in this issue. It is easily the most interesting, thoughtful, and original review of this much-discussed book that has come under our notice.

### Question for Candidates

The following has been suggested to us by a North Island priest as a suitable form of platform question to be submitted to candidates: 'Does the candidate favor State aid to Catholic schools for secular knowledge imparted, provided such schools follow the Government syllabus and be under Government inspection.'

### The Timaru Election

We have received a lengthy letter from 'An Irishman' by way of rejoinder to the letters which appeared in our last issue. Most of the references contained in it are of a somewhat personal character; but, apart from this, it is impossible for us to publish any fresh controversial matter in this issue regarding the elections. Our next issue will reach country electors after they have recorded their votes; and it would be obviously unfair to allow controversial matter to appear in this issue to which no opportunity of reply could be

given. So far as the Timaru election specially is concerned, both sides have had their say; and the matter may now be fairly and reasonably left to the arbitrament of the ballot-box.

### The Candidate and the Envoys

Many of the Parliamentary candidates have been greatly disgusted at the pitiful bigotry and small-mindedness displayed by their Orange questioners. To those who are standing for the first time it has come as something in the nature of a revelation. Here is a sample of what the Orange intellect can achieve when it gets really going. The report is taken from the *Wellington Evening Post* of November 22. 'You had better let me answer it,' said Mr. Fletcher, when his chairman was about to destroy a written question which had been handed up, but which Mr. Hildreth considered was not in order. 'The question,' Mr. Fletcher continued, 'was handed up at my last meeting, and the chairman ruled it out, though I asked to be allowed to answer it. I am going to answer to-night. It is one of those miserable questions that right-minded people condemn. I am asked did I drink the health of the Pope at the banquet to the Irish envoys. I received an invitation from the reception committee to attend that banquet in my capacity as chairman of the Harbor Board. On the night the banquet was held I had to attend to my public duties as a City Councillor. The banquet was held in the Concert Chamber of the Town Hall, and when the City Council's meeting concluded I arrived just when the fifth toast was being proposed.' The candidate's answer was received with hearty applause from the large audience.

## DIOCESE OF DUNEDIN

The Rev. Father James Murray, C.S.S.R., is at present giving a retreat for the old people at the Sacred Heart Home, Anderson's Bay.

His Lordship the Bishop administered the Sacrament of Confirmation at Ranfurly last Sunday, when 40 candidates were confirmed. His Lordship goes on to Omakau for next Sunday.

On Friday week (December 8) his Lordship the Bishop will raise to the priesthood the Rev. E. Lynch, and Mr. E. O'Connell will be ordained sub-deacon. The ceremony will take place at Holy Cross College, Mosgiel.

## GENERAL ELECTION

### MR. GREENSLADE AT HAMILTON.

The following letter, addressed to the editor of the *Waikato Argus*, appears in its issue of November 25: 'Sir,—The following question was put by me to Mr. H. J. Greenslade at his meeting in Hamilton: "Does the candidate favor State aid to Catholic schools for the secular knowledge imparted, provided such schools follow the Government syllabus and are under Government inspection?" The question asked, I think, is quite clear, and the candidate could have given a clear answer. He could have said: "I am in favour of State aid to Catholic schools for the secular knowledge imparted by them," and this would have been in keeping with a man who claims to be a Liberal, the friend of the working man, and a progressive man. The candidate, however, chose to make the question a difficult one by stating he was surprised at the friend's question; that everyone knew his views on the education question; that he stood for free secular and compulsory religious teaching into the schools, but he had heard that the Anglicans were looking for the Bible in schools, and the Presbyterians also had their grievances, and that he would —. The whole thing was so much splutter and nothing could be drawn from the candidate's answer excepting confusion and the impression that he himself was confused by the question. Mr. J. A. Young, who represents the new party, will have the same question put to him, and it is to be hoped he will be better prepared.—I am., etc.,

E. DE VENNY MCGARRIGLE.'

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## DIocese OF AUCKLAND

(By telegraph, from our own correspondent.)

November 27.

On December 5, in St. Benedict's Hall, the presentation of prizes will be made to the successful pupils of the Sacred Heart College.

His Lordship the Bishop arrived from his tour of the country districts last Friday evening, and was well pleased with the receptions accorded him on these his first visitations in most of the places visited.

To each candidate standing for Parliamentary honors in the city and province the question will be asked, 'Are you in favor of a monetary grant to private schools which come up to the Government standard on the Education Board's inspection?' Several have answered bluntly 'No.'

The members of the Marist Brothers' Old Boys' Club attended in a body at the Parnell church yesterday morning, and received Holy Communion. There was a very large muster. Fathers Patterson, priest in charge, and Holbrook (the club's chaplain) were present, and also the president of the club (Rev. Brother Phelan).

The entertainment held last Thursday evening in St. Benedict's Hall in aid of the Sacred Heart College ground improvement fund, was eminently successful, and the large numbers who attended were rewarded by an excellent performance. The performers were Mrs. McCallum, Misses Arnold (Wellington), Bartley, and Purdom, Messrs. Bourke, Borradaile, Mauning, Lorking, Wood, Lonergan, Poor, Ralph, Harris, Montague, and McElwain. The programme comprised vocal and instrumental music dramatic and humorous scenes, recitations, and musical monologues, and concluded with a one-act comedy, entitled 'A Busy Day.'

Two hundred members of the Holy Family Confraternity attended the usual weekly meeting in the Cathedral last Tuesday evening, and after devotions gathered at the convent school, where a series of splendid pictures were exhibited of the great Catholic institutions in Rome, and also of the Holy Father, and the high Church dignitaries. Rev. Father Ormond described each picture, dwelling upon its historical side, and paid a tribute to the eminent qualities and virtues of the great rulers of the Church. The lecturer spoke from intimate knowledge of personages and places, having resided many years in Rome. The lamp and slides were manipulated by Rev. Brother Phelan, Superior of the Marist Brothers' School, and Mr. Thomas Holbrook. A hearty vote of thanks to the lecturer and those assisting him was moved by Rev. Father Holbrook, who stated that the pictures were but recently taken in Rome, and this was the first time they were shown here. They were certainly both educational and entertaining.

## Oamaru

(From our own correspondent.)

At the local examinations of the Associated Board of the Royal Academy of Music and the Royal College of Music, held in Dunedin, Miss Katie Cartwright was successful in gaining the L.A.B. performer's diploma. The examiner, Mr. Douglas Redman, A.R.A.M., warmly congratulated Miss Cartwright on her interpretation and rendering of the 'Waldstein Sonata,' and assured her that it was the finest he had heard in New Zealand. Miss Cartwright is a pupil of Mr. Vallis, Dunedin. In the Advanced Grade, Trinity College, Miss Eileen Cartwright gained 85 (honors). She is a pupil of Miss Cartwright, A.T.C.L., L.A.B.

## PAEROA CATHOLIC MEN'S CLUB

Last Thursday night the members of the Waihi Catholic Club and lady friends paid a fraternal visit to the Paeroa Club. A most enjoyable evening was spent. A euchre tournament occupied the first part of the evening, for which handsome prizes were offered. Mr. T. Carthy won the first prize and Mr. J. Roache

the second. The gathering was kept up till 11.30, and after singing 'Auld lang syne' the Waihi contingent left for home. During the evening the following programme was rendered:—Cornet solo, 'Il Trovatore,' Mr. A. McCarthy; song, 'The link divine,' Miss Crosby; violin solo, 'Carnival de Venice,' Miss Mary McCarthy; song, 'Awake while I touch my guitar,' Miss I. McCarthy. Light refreshments were provided. The president of the Paeroa Club welcomed the visitors, and the Very Rev. Dean Hackett gave a short address on the objects of the club, specially eulogising the work done by members of the Waihi Club. The president and vice-president of the Waihi Club also gave addresses.

## WEDDING BELLS

FOLEY—HORAN.

A very pretty and particularly interesting wedding (writes our Christchurch correspondent) was solemnised at the Cathedral on last Wednesday, when, at a Nuptial Mass celebrated at 9 o'clock, celebrated by the Very Rev. Father Price, Adm., attended by Rev. Father Hanrahan, Miss Mary E. Horan, eldest daughter of Mr. and Mrs. Owen Horan, of Wilson's road, Sydenham, and Mr. Joseph S. Foley, fourth son of the late Mr. Patrick Foley, of Fitzgerald avenue, Christchurch, were joined in the bonds of holy Matrimony. The bride, who was given away by her father, was charmingly dressed in cream chiffon taffeta veiled with ninon, elaborately trimmed with real lace and fringe. She also wore a veil and wreath, and carried a beautiful shower bouquet. The bridesmaids were Miss Honora Horan (sister of the bride) and Miss Annie Foley (sister of the bridegroom), each of whom wore white embroidered muslin dresses and pink and pale blue picture hats respectively. The bridegroom was attended by his brother, Mr. J. Foley, as best man, and Mr. H. Aspell, as groomsmen. The bride's present to the bridegroom was a set of gold studs and sleeve links, and the bridegroom's present to the bride a gold brooch set with emeralds and diamonds, and a pretty brooch to each of the bridesmaids. As the newly-wedded couple were valued members of the Cathedral Choir, their fellow-members rendered the service a choral one, and the 'Wedding march' was played by the organist, Mr. A. W. Bunz. A large number of friends and acquaintances were present at the ceremony, at the conclusion of which over fifty were entertained at the wedding breakfast, as guests of Mr. and Mrs. Horan, at their residence. The health of the bride and bridegroom was proposed by the Very Rev. Father Price in felicitous terms, and that of the bride's parents in a happy manner also by the Rev. Father Hanrahan. The newly-wedded couple left in the afternoon by the Monowai for Auckland and Rotorua, where the honeymoon is to be spent. The bride's going-away dress was a navy blue tailor-made costume, with trimmings of a lighter shade, and hat to match. At the invitation of Mr. and Mrs. A. W. Bunz, a social evening was given at their residence, St. Albans, prior to Miss Horan's marriage in her honor. Among those present were his Lordship the Bishop and Very Rev. Father Price, Adm. On behalf of the Cathedral Choir his Lordship made a presentation to Miss Horan of a complete set of cutlery, accompanied by an expression of most cordial good wishes. She was also entertained by the Cathedral Tennis Club in the Catholic Club rooms, and presented by her fellow-members with a handsome travelling rug. As Mr. and Mrs. Horan and family are widely known, wedding presents were received from every part of the Dominion, together with cheques and telegrams. The splendid display of useful and costly gifts speak eloquently of the popularity of the young couple.

The attention of the electors of Dunedin North is directed to an announcement, appearing in our advertising columns, containing the dates of meetings to be held by Mr. G. M. Thomson, who is a candidate for that electorate at the parliamentary elections.

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## Commercial

### WOOL

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

Rabbitskins.—Prime winter does, 17d to 18d; second does, to 16½d; prime bucks, to 16d; incoming and early winter, 14d to 15d; autumn, 12d to 13d; racks, 7½d to 9d. Horsehair, 16d to 19d; catskins, 4d to 6d each.

Sheepskins.—Halfbred, 6d to 8d per lb; fine crossbred, 5½ to 7d; coarse do., 5d to 6½d; pelts, 3d to 5d.

Hides.—Sound ox, 6d to 8d; do. cow, 5d to 6½d; damaged ox and cow, 3d to 4½d; calfskins and yearlings (sound), 6½d to 9d. Horsehides, 8s to 14s each.

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

Prompt returns. No commission.

## DANNEVIRKE

### THE LATE FATHER DANIEL O'SHEA.

At 9 a.m. on Tuesday morning a Requiem Mass was offered up at Dannevirke for the repose of the soul of the late Father Daniel O'Shea, whose death is recorded in our Wellington correspondence. A Home paper of a recent date gives the following account of the death of Father O'Shea, who during his fourteen years' stay in New Zealand had labored in Waipawa, Takapau, Dannevirke, Kaponga, and Hawera, and who had numerous friends among the clergy and laity in the Dominion.

After a long struggle with consumption (says our exchange), the Rev. Daniel O'Shea, C.C., passed away peacefully at the presbytery, Kilmallock, on Saturday evening. He was the youngest of four brothers of the same family who were raised to the priesthood. Having studied in the Diocesan Seminary at Limerick, he passed on to Maynooth College in the summer of 1882, and was ordained priest for the Limerick diocese in June, 1889. During his course in the college his genial manner and entertaining ways endeared him to all his companions. Just then, before the young priests departed from the college to their homes, an Australian Bishop, the Right Rev. Dr. Corbett—himself a former priest of the Limerick diocese and city—came amongst them seeking missionaries to help him in his newly-formed diocese of Sale, Gippsland, Australia. The Rev. Daniel O'Shea alone volunteered for the work. Having got his own Bishop's permission (Dr. O'Dwyer's) for an absence of five years, he went with Dr. Corbett to Australia in January, 1890. Whether it was the nature of his duties—generally very trying in a new diocese—or the climate, or his own constitution that brought about the result, he became seriously ill in Australia. His youth then sustained him, and having recovered sufficiently to enable him to undertake the voyage, he returned to Limerick in 1895. Not for long. The medical authorities at Home warned him that in the state of his lungs one winter in Ireland might be his last. So he went back again under the Southern Cross—this time to New Zealand, under Archbishop Redwood, of Wellington. Here his delicate health continued to give him trouble. Having battled on for some fourteen years, in which much good work for the interests of religion was effected, he had to

resign all duty. He made up his mind to face his home and his own, and, sailing by Cape Horn—a weary journey for an invalid—he arrived in Ireland in the beginning of June last to his brother in Kilmallock. There he was surrounded by every possible care that affection could suggest; but it is to be hoped the Lord was pleased with his efforts, for He soon called Father Dan O'Shea home to Himself. Having been consoled with the last Sacraments, and with the affectionate visit of his Bishop—Right Rev. Dr. O'Dwyer—he breathed his last on Saturday very calmly whilst his rev. brother and some more of the family were kneeling at his bedside.—R.I.P.

### THIS WEEK'S ISSUE

The Elections. Page 2421. What candidates are saying. Page 2413.

Prohibition and Wine for Mass. Serious utterance of the Rev. B. S. Hammond. Pages 2409, 2414, 2421.

About the *Ne Temere* Decree—Mixed Marriages. Page 2411.

'The Dawn of All'—interesting review of Father Benson's latest work. Page 2403.

'Civis' and *Ne Temere*—the Pope and the *Tablet* right. Page 2409.

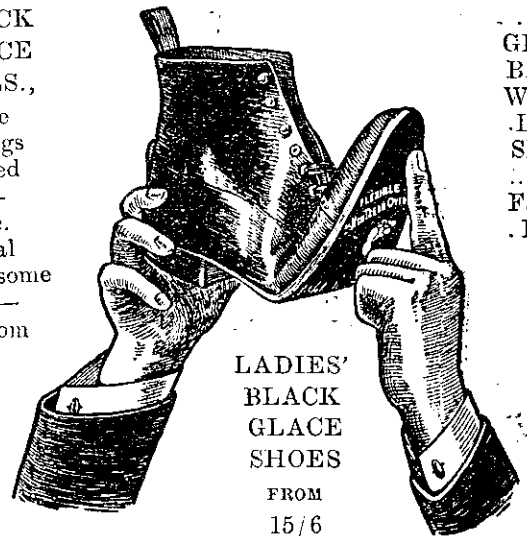
The Memory of Parnell—wonderful scenes of enthusiasm at unveiling of monument. Page 2431.

The Eighty Club in Ireland—some weighty utterances. Page 2443.

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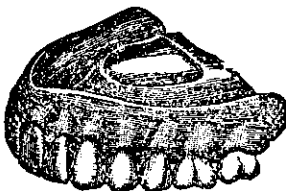
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## Irish News

### ANTRIM—Belfast Shipbuilding Record

Lloyd's shipbuilding returns for the quarter ending September 30 show that at that date there were twenty-four vessels, with a gross tonnage of 253,808 tons, under construction at Belfast—22,000 tons in excess of the tonnage in hand a year ago. The figures for this year constitute a record.

### Lord Pirrie and Religious Toleration

Lord Pirrie takes a legitimate pride in the stand he has made for religious liberty in Belfast. The people whose intolerance interfered with it are those who are now crying out in the city that Home Rule should not be granted because the majority of the Irish people are Catholics. In his speech on October 6 Lord Pirrie said that one of his chief objects in life had been to eliminate religious intolerance from his own mind and from the minds of as many of his countrymen as possible. There never has been any evidence that he at any time nourished religious prejudice himself, and in lessening it amongst the people of Belfast he has been a benefactor to the city. Until he acquired authority at Harland and Wolff's the applicants for employment under the firm were under the impression that an open profession of Protestantism was of advantage to them. Lord Pirrie at once made it clear that the only tests by which he judged were those which concerned character and efficiency. Ever since that time religious differences have gradually become less acute in Belfast. Lord Pirrie's influence has been felt. A better spirit exists between the Protestants and the Catholics than that which prevailed in the past, and there can be no doubt that the concession of Home Rule would lead to increased tolerance throughout Ulster.

### CORK—An Editor Resigns

The Cork correspondent of the *Independent* says: In journalistic and political circles in Cork a sensation has been caused by the intelligence that Mr. John Herlihy, the editor of the *Cork Free Press*, who has been associated with Mr. William O'Brien and his newspaper ventures since his differences with the Irish Party, has severed his connection with that paper. It is understood that Alderman Forde had previously resigned his position as a director of the *Free Press*. It was known for some time past that things were not going on smoothly in the office of the *Free Press*.

### More About Kilmurry

We recently printed a letter from the Town Clerk of Queenstown (says the *Catholic Times*) in which he exposed the utter baselessness of a report attributing to the Catholic people of that town the organised boycotting of Protestants. It would seem as if the misrepresentation against which he so strongly protested were but part of a systematic campaign. Under the heading of 'Alleged Terrorism' the *Irish Times* has published a sensational story of boycotting in a western district of County Cork. The grounds surrounding Kilbonane Protestant Church had, it was stated, been maliciously desecrated by a party of marauders. Expensive trees and flowering shrubs had been cut down and destroyed, and in other ways the place had been seriously damaged. It was added that in the parish of Kilmurry terrorism reigned supreme. The Protestant inhabitants were severely boycotted. The abduction of two children from their parents' home was engaging the attention of the authorities. The contractor and tradesmen who had undertaken to repair the local Protestant school had, owing to fear of the boycott, given it up. And so on. The whole story has been denounced by Canon O'Mahony, the parish priest of Kilmurry, as a mere work of imagination, and his people held a meeting on Sunday last to express their indignation at the libellous attack made upon them. If the falsehoods circulated for the purpose of helping the Unionist cause were collected and issued in a single publication they would form a pretty bulky volume. Were such a volume compiled it would be instructive to the British public.

### DOWN—The Laborers Acts

A special meeting of the Newry No. 1 (County Down) Rural District Council was held on October 5, for the purpose of formulating the fourth scheme under the Laborers Acts. The clerk said that last year a Local Government Board inquiry was held into the third scheme, but they had not yet got the inspector's report, which had been held over pending the provision of additional funds under the Acts by Parliament. An extra million had now been provided by Parliament, and he expected the report shortly. In connection with the fourth scheme, sites had been selected for 52 cottages, including several to replace insanitary dwellings in the town of Rathfriland. He estimated the total cost of the scheme at £8840. The Council unanimously adopted the scheme, and the necessary steps preparatory to the holding of a Local Government Board inquiry into the scheme will now be adopted.

### Sir Edward Carson's Provisional Government

Speaking at a demonstration held near Newry on October 14, Mr. Joseph Devlin, M.P., said he was sure they had all shared in the diversion created by the appointment of an absentee lawyer, Sir Edward Carson, as leader of the forlorn hope in North-east Ulster. The Provisional Government could not be for the whole of Ulster, for in five out of the nine counties of that province, Catholics and Nationalists were in the overwhelming majority. In the other four counties they varied from 25 to 45 per cent. of the population. They would all resist Carson's rule, not to speak of the thousands of Protestant Home Rulers, from Lord Pirrie down, who would throw in their lot with the Irish Parliament. Whom, then, would Carson's government represent? If they took away the shipbuilding industry, represented by Lord Pirrie, the linen industry, represented by men like Mr. Thomas Shillington and Sir Hugh Mack, the Protestant farmers who repudiate landlordism, the sweated women and the working men who were coming round to Home Rule, whom would Sir Edward Carson have left to levy taxation on?

### DUBLIN—The Late Cardinal Moran

A Pontifical High Mass of Requiem was sung in the pro-Cathedral, Dublin, on Thursday, October 12, for the repose of the soul of the late Cardinal Moran. The Archbishop of Dublin was the celebrant, Cardinal Logue presided, and three Archbishops and nearly all the Bishops were present, together with some 200 clergy from all parts of Ireland. There was a crowded congregation, which included several members of the Nationalist Parliamentary Party, the Lord Mayor and Corporation. The panegyric was preached by the Bishop of Canea from the text, 'Simon, the High Priest, the son of Onias, who in his life propped up the house, and in his days fortified the temple. . . . He took care of his nation and delivered it from destruction' (Ecclesiasticus 1, 1-4). Having traced the history of the Church in Australia down to the death of Archbishop Vaughan, the Bishop, referring to the Cardinal's Australian career, remarked: 'He retained his deep humility, his ardent piety, his love for study his gentleness in familiar intercourse, but he now commenced to develop the inborn qualities of a statesman, of a leader of the people, of an organiser of the multitude. He would place Australia on the paths of nationhood and encourage her to go forth to her undoubted glorious destiny. He was amongst the first who dared to break the barriers of parochialism that fettered her, and urged her forward until she consummated her federation in the Commonwealth. All, friends and adversaries alike, admitted his firmness, his singleness of purpose, his intrepid courage; and those who differed from him, whether in creed or politics, could not fail to respect him as the fervor and eloquence of the myriads of condoling eulogies that were showered upon his tomb from every part of the Australian continent, amply testify. He became an Australian of the Australians.'

### MAYO—Notable Nun Dead

Rev. Mother Paul Cullen, foundress of the Order of Sisters of Mercy, Mayo, Superioress of the convent at Westport, County Mayo, died on October 10, at the

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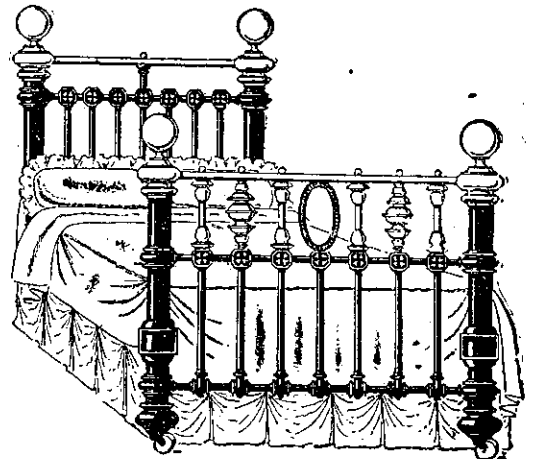
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great age of 96 years. She was perhaps the oldest nun of the Order, having been professed 71 years ago. She was a cousin of the late Cardinal Moran. The interment took place on October 12, Most Rev. Dr. Healy, Archbishop of Tuam, assisting at the obsequies.

#### QUEEN'S COUNTY—An Interesting Figure

Many people in Ireland will hear with regret of the death (which occurred on October 5, suddenly, at Chalfont, St. Peter's, Bucks, at the age of seventy) of William Archibald MacDonald, for a number of years M.P. for the Ossory Division of Queen's County, and a member of the Irish Parliamentary Party. He was returned unopposed for the constituency in 1886, and remained its member till the General Election of 1892, when he did not again go forward. At the time of the split he was one of those who took the side of Mr. Parnell; and he remained loyal to him and to his memory until he finally, some years later, dropped entirely out of public life. Mr. MacDonald had once been a Methodist clergyman. He was blind, and was always led about—both in the House of Commons and elsewhere—either by his wife or little son.

#### TIPPERARY—Irish Milk in London

At a meeting of the South Tipperary Farmers' Association in Clonmel, the chairman, referring to the question of transit of milk from the South of Ireland to London, said he had a communication from the Great Western Company of England stating that they had reduced the freight from 3d to 2½d per gallon. The members expressed their willingness to co-operate in sending milk to England.

#### WICKLOW—'Intolerance'

A Nationalist demonstration of large proportions was held at Arklow on October 8. The Rev. John Manning, C.C., one of the most popular priests in the archdiocese of Dublin, presided, in the absence owing to illness of Very Rev. James Duphy, P.P. Speeches were delivered by the chairman, Mr. John Muldoon, M.P., Mr. Redmond, M.P., and Captain Donelan, M.P. Dealing with the bogey of Catholic intolerance, Captain Donelan said it was such an 'old bogey' that even if it were dressed in new clothes it would hardly scare the most timid of old ladies. He really thought that he himself might be exhibited as a remarkable specimen of a case of Catholic intolerance, because for over nineteen years he had suffered the cruel persecution of being returned unopposed to represent one of the most Catholic constituencies in Ireland. Not content with that gross insult, his Catholic neighbors carried their malignancy even further still, for when East Cork was contested at the last General Election, they actually had the barbarity to place him at the head of the poll by a majority of nearly two to one over his Catholic opponent. Speaking as a Protestant, he said there were no people in the world more free from religious bigotry than the Irish Catholics.

#### GENERAL

##### The Rev Thomas Gavan Duffy

Thomas Gavan Duffy, youngest son of the late Sir Charles Gavan Duffy, K.C.M.G., was raised to the priesthood at the College of the Missions Etrangères, Rue du Bac, Paris, on September 23. He will shortly leave Marseilles for his future field of work at Pondicherry, India, where there is an old-established mission of the French Missionary Fathers. At present the Rev. Thomas Gavan Duffy is making a farewell tour in England and Ireland.

## WEDDING BELLS

### MURPHY—O'DONOGHUE.

A Nuptial Mass was celebrated at St. Mary's Church, Blenheim, on the 22nd inst., the Very Rev. Dean Hills, V.G., S.M., being the celebrant, when Mr. Cornelius J. Murphy and Miss Norah O'Donoghue were joined in the bonds of Holy Matrimony. The three acolytes serving Mass were cousins of the bride. The bride was given away by her father, Mr. J. O'Donoghue, and the bridegroom was assisted by Mr. P. O'Dwyer as best man. The bridesmaid was Miss Mary O'Donoghue, and Miss Freda Heinemann, niece of the bride, was a *petite* flower girl, and, with Master C. Heinemann as page, accompanied the bride. Mrs. Nash sang Borese's 'O'Salutaris' as an offertory, and Miss McCabe played two wedding marches as the wedding party entered and left the church ('Marche Nuptiale' and 'Inauguration').

The bride was charmingly dressed in ivory satin charmeuse, trimmed with silk insertion and lace, and the traditional veil and orange blossoms and shower bouquet. The bridesmaid's dress was champagne ninon over chiffon-taffeta, champagne hat relieved with emerald, and bouquet. The bride's mother wore a navy tailor costume, black and white hat with feathers, and carried a heliotrope bouquet. Freda Heinemann (flower girl) wore white book muslin, pink shoes and stockings, Juliet cap, and carried a basket of roses. Master C. Heinemann (page boy), cream velvet Claude suit, Napoleon hat, blue shoes and stockings. Mrs. Heinemann, sister of the bride, wore cream and wedgewood coat and skirt, wedgewood hat with black feathers. Miss Katie O'Donoghue wore pale grey chiffon-taffeta, large grey hat with cream roses.

The wedding presents were numerous and costly, and included a fine statue of the Sacred Heart, presented by Very Rev. Dean Hills, and several substantial cheques. The wedding breakfast was held in a large marquee at the residence of the bride's parents, where a large number of wedding guests were received. Dean Hills proposed the toast of 'the Bride and Bridegroom,' in a happy and humorous style, the bridegroom responding most feelingly. The happy couple left for an extended honeymoon trip in the Auckland district by the afternoon train. The bridegroom's present to the bride was a gold bangle set with rubies and diamonds, and to the bridesmaid a handsome gold wristlet watch; to the little flower girl, a gold brooch set with pearls, and a 'suitable' present to the youthful page. The bride's present to the bridegroom was a gold curb watch chain with inscribed pendant.

#### Blenheim

November 20.

After the principal Mass yesterday at St. Mary's Church, the members of the choir assembled at the Presbytery to make a presentation to Miss Walsh on the occasion of her approaching marriage. The presentation, which consisted of a handsome salad bowl (suitably inscribed) was made by the Very Rev. Dean Hills in a pithy and humorous speech, in which he eulogised Miss Walsh for the valuable services rendered during her long choir membership, and expressed great pleasure in making the presentation. Response was briefly made on behalf of the recipient by Mr. F. Hale, choirmaster.

At an early hour the other morning, Mrs. James McConway, of Seddon, passed away at the Wairau Hospital, after an illness extending over some months. The deceased lady, whose age was 49 years, was a daughter of Mr. Martin Casey, of Tua Marina, and was, with her husband, one of the original settlers of the Starborough Estate. She was much esteemed for her sterling qualities, and many friends will extend sympathy to the bereaved husband and children. The funeral took place on November 23, a numerous cortège following from the church. The Very Rev. Dean Hills, S.M., V.G., conducted the services at the church and at the graveside.—R.I.P.

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Wonderful scenes of enthusiasm were witnessed in Dublin on Sunday, October 1, on the occasion of the unveiling of the great Parnell memorial by Mr. John E. Redmond, M.P., the Leader of the Irish People. The whole nation joined in paying a tribute to the memory of the chief whose death took place with such dramatic suddenness nearly twenty years ago. Since that sad epoch took place a new generation of Irishmen has sprung up; but the personality of the great man still dominates the Irish situation and fills the Irish heart and mind.

In the marvellous procession (says the *Irish Weekly*) marched veterans who shared with Isaac Butt and his contemporaries in the first struggles of the Home Rule Movement, and youths who were unborn when Parnell's life-work was progressing; and the demonstration was a striking proof that the spirit of Nationality lives and throbs behind the hearts of the people with a strength undiminished by the passing of the years, and with a determination unalterable as the hills of Parnell's native county. Many stirring Nationalist meetings have been held in the Capital of Ireland since the Home Rule Movement was inaugurated; but in size and in character none has ever equalled that which was witnessed on Sunday. Great gatherings have been called to voice some particular popular political demand; but the sentiment pervading the breasts of all at the immense assembly on Sunday was one of gratitude to the unequalled leader who made Ireland's name respected among the nations of the world, and who

brought her forces to the verge of victory. Every class and every creed joined in paying respect to the memory of Charles Stewart Parnell, and the crowning triumph of Saint-Gaudens' art, which now adds yet another charm to one of the

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in the Three Kingdoms, will serve in the best possible manner to keep Parnell's name enshrined in the hearts of posterity even when Ireland, after many years in the enjoyment of freedom and prosperity, has half-forgotten the long period of sorrow and suffering through which she has passed. When the date of the unveiling ceremony was announced, every town and even every village made its own arrangements in order that each might take its part in Sunday's demonstration. On all the railway lines in the country special trains were chartered; but the unfortunate railway strike intervened, and in consequence of it the great province of Munster was most inadequately and only very partially represented. Every contingent from the South was debarred from travelling; and this naturally took away very considerably from the magnificence and impressiveness of the procession. In spite of the absence of railway facilities, however, a great many prominent southerners travelled on Saturday. Excepting that one province, every single county in the rest of Ireland was represented in the immense demonstration; and if the names of the really prominent and representative men from all parts were printed by themselves they would fill many pages of a newspaper. Every public board sent some of its members to Dublin, and every single branch of the United Irish League, Division of the Ancient Order of Hibernians, and of the Irish National Foresters in the city of Dublin, the surrounding counties, and from the greater part of Ulster appeared in full force. These organisa-

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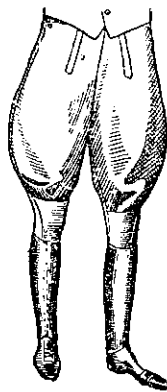
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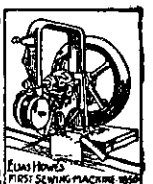
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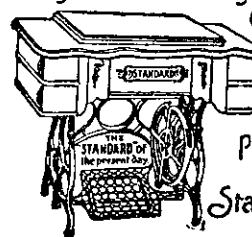
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Established 1880.



tions in the other provinces also, although handicapped mostly by very long railway journeys, sent their members in huge numbers to take part in the procession.

Sixteen special trains took 20,000 people from Belfast alone.

After Dublin itself and the city of Belfast, probably

The Largest Representation in the Procession came from the South-eastern counties of Leinster. From Waterford up practically every centre of population on the Dublin and South-eastern system had arranged for special travelling facilities. Parnell's own county of Wicklow sent an enormous number of people, the procession being headed by a contingent of two thousand Wicklow men resident in Dublin.

The whole of Connaught was touched through the Great Midland line, the contingents from Athlone and Mullingar being immense ones. It may be mentioned, as giving an idea of the vastness of the numbers who came from Connaught, that from County Roscommon alone twenty-five divisions of the Ancient Order of Hibernians, with an average membership of one hundred and fifty each,

Travelled Almost to a Man

to Dublin. The 'Citie of the Tribes' sent about three-quarters of its population on the long journey right across Ireland in order that the ancient capital of the West should take its proper place in the National tribute of honor to a Man and fidelity to a Cause.

After Dublin itself it was naturally expected that Munster would be responsible for by far the largest contingent amongst the provinces. A very large number of special trains had been arranged to run from Kerry—the county which so largely contributed to the Parnell Monument Fund; and from Cork City and County, but owing to the unhappy dispute between Sir William Goulding and Mr. Dent on one side and the railway employees on the other, no less than forty-six trains did not run from places south of Maryborough. Some of the Corkmen, a number of whom belonged to the old Parnell Guard, were so anxious to be present at the ceremony that they tried to charter a special steamer when they found that the trains were not to run, but it was too late to do so.

To give an idea of the length of the procession it will be sufficient to state that it took over two hours before the tail end of the procession got away from the starting point, and from the fact that Mr. Redmond had concluded his speech and unveiled the memorial before many of the rear divisions reached O'Connell Bridge. When Mr. John Redmond, M.P., began his address at the unveiling ceremony there were fully 100,000 persons, and yet thousands of the processionists had not arrived at the monument until the end of the speech-making.

The Monument.

The monument, which is built of Shantalla granite, is an obelisk triangular on plan, rising to a height of 57 feet above the street level, and crowned with a bronze tripod eight feet high. The base or pedestal rests on a platform 26 feet in diameter standing some nine inches over the street paving, and in which is inlaid a large trefoil of Barna granite embracing the area of the base. The bronze statue of Parnell, eight feet high, stands on a projecting pedestal at a height of about nine feet over the street, and around the pedestal and the base of the monument are carved ox skulls and swags, underneath which are inlaid bronze wreaths and plaques with the names of the provinces and the counties of Ireland. Bronze torches ornament the three angles. The harp, which appears on the obelisk above the figure, is in low relief and gilded, and the inscription, which is incised and also gilded, is as follows:—'To Charles Stewart Parnell.—'No man has a right to fix the boundary to the march of a nation. No man has a right to say to his country: Thus far shalt thou go and no further. We have never attempted to fix the *ne plus ultra* to the progress of Ireland's nationhood, and we never shall.'

The Statue.

Saint-Gaudens attacked with keen enthusiasm his great work for the Irish, as he had long been anxious to erect a shaft of this character, and also as he said himself he felt in his element with this nationality—his mother being an Irishwoman. He took endless pains to make the design a success and worthy of the man it was intended to honor. He procured every particular in the way of maps, plans, photographs, measurements,

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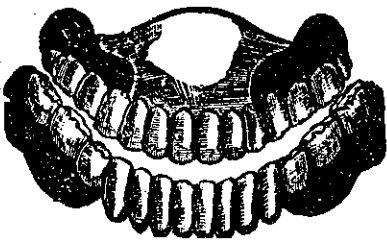
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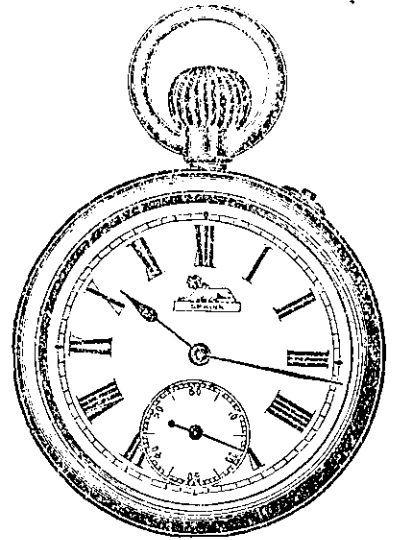
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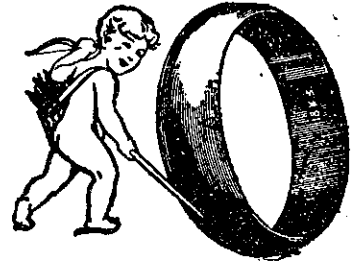
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etc., and had a model made of the streets and buildings bordering the site in order to determine the scale for the monument, and later he had erected in a field near his studio a full size timber model of the structure 70 feet high, with a plaster cast of the figure placed in front of it. He also obtained all the photographs, sketches, drawings, etc., procurable of Mr. Parnell, and he even got from a firm of Dublin tailors replicas of the clothes they had last made for the Chief.

The monument is a triumphant tribute to the genius of Saint-Gaudens, who in departing from conventional methods has given to Ireland a work of art of subtle force and refinement that bespeaks the power of a great artist to master the task of honoring a great name.

### Waihi

(From our own correspondent.)

November 19.

His Lordship Bishop Cleary made his first episcopal visit to this parish to-day, arriving by motor car from Tauranga last evening. Members of the Hibernian Society and Catholic Men's Club formed a guard of honor. In the evening his Lordship administered the Sacrament of Confirmation to some 150 candidates, there being over 50 boys and over 70 girls, and a large number of adults. A short instruction was given on Confirmation. On Monday evening a welcome social will be tendered to Dr. Cleary by the parishioners.

St. Joseph's schoolroom was crowded on Monday night, when the parishioners assembled to welcome his Lordship Bishop Cleary to Waihi. The Very Rev. Dean Hackett and the Very Rev. Father Brodie were

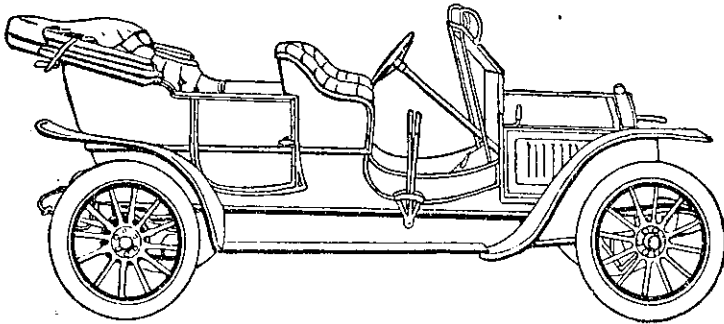
present with Dr. Cleary. The proceedings opened with a pianoforte duct by Mesdames Budd and Galligan, and songs were rendered by Mesdames Budd and Dunn, Misses Geary and McAnulty, and Mr. P. Lynch. An address of welcome was presented from the Catholic Men's Club by the president and vice-president, and one from the Hibernians by the president and secretary. His Lordship, in a very happy speech, expressed the pleasure that had been given him that evening, and also the previous day. He made several allusions to well known incidents from fairy tales and history. Had he spoken all night the audience would not have tired listening to him. At the conclusion all present were personally introduced to the Bishop.

### Tauranga

(From an occasional correspondent.)

On Friday, November 17, Bishop Cleary paid a flying visit to Tauranga, where in the evening his Lordship gave Benediction, after which an address was read on behalf of the laity and a substantial cheque presented to him. The following morning his Lordship celebrated Mass, administered Confirmation, and shortly after proceeded by motor-car to Waihi, visiting on the way the Maoris at Te Puna.

The address was as follows:—'May it please your Lordship,—On behalf of the Catholic laity of the parish of Tauranga we respectfully avail ourselves of this opportunity of meeting your Lordship with a most cordial and affectionate welcome. With great joy and with gladsome hearts we learnt that the Father of Christendom had in his wisdom called you to the episcopal office and chosen you to preside over the spiritual



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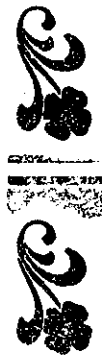
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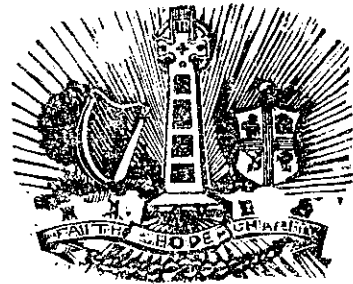
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Funeral Allowance: £20 at the death of a member, and £10 at the death of a member's wife.

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.

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destinies of this diocese, a choice as felicitous as it was well merited. For that the Almighty Dispenser of all blessings has endowed your Lordship with rare gifts we know from your many able writings in the defence of our Holy Faith and in the interests of the great struggle for religious education. Hence it is that the arrival of such a prelate as your Lordship amongst us was hailed with great joy, and that we now with special congratulations greet your Lordship, and in the expressive dialect of your native country bid to you 'cead mile failte.' We are sure that you will allow us this opportunity of proclaiming out devoted attachment to the illustrious Head of the Church, Pius X., who, though surrounded by bitter enemies and oppressed by severe trials and persecutions, has been mindful of his children in this distant land. We fervently pray that your Lordship may be blessed for many long years in the exercise of your episcopal duties. It will be our study to faithfully observe your precepts, and it is our earnest desire to loyally co-operate in furthering the objects your Lordship may have in view. We ask your Lordship to accept these expressions of our feelings as those of devoted hearts, and with sentiments of reverential regard and esteem we beg to subscribe ourselves,

EDWARD DAINES.  
JAMES WALSH.

Wanganui

(From our own correspondent.)

November 23.

Rev. Father Ainsworth, S.M., of Eltham, is to conduct a retreat for the Children of Mary of this parish. The retreat, which is for past as well as present members, will commence on Monday, December 4, and terminate on Friday, December 8.

A social entertainment was held at Castlecliff on Thursday, November 23., in aid of the purchase fund of the church section recently acquired in that rapidly growing suburb. The number of Catholics at Castlecliff at present is not large, but it is expected that with the completion of the Gouville-Castlecliff tramway system and of the deep berthage harbor works now contemplated, a large increase will take place. The acquisition of the section, which is very centrally and

conveniently situated, of ample size, and at a moderate price, is a source of gratification to the parish authorities and to the Catholics of Castlecliff.

His Grace Archbishop Redwood passed through Wanganui on the 22nd inst., and left for Inglewood on the 23rd.

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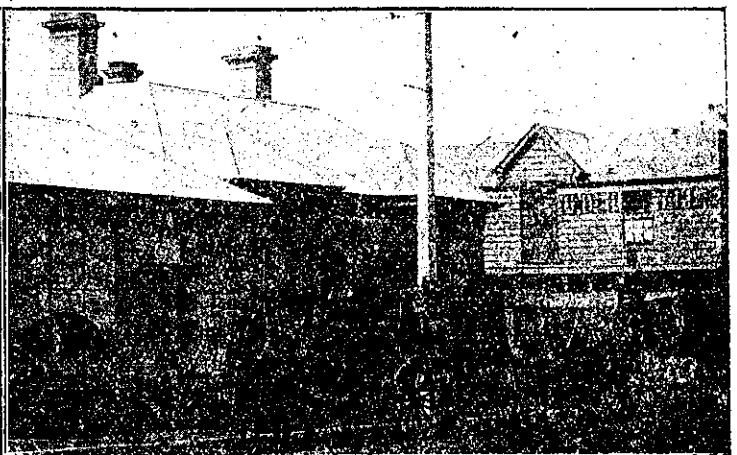
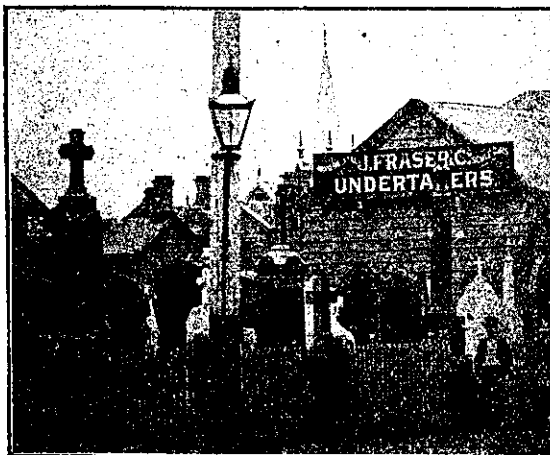
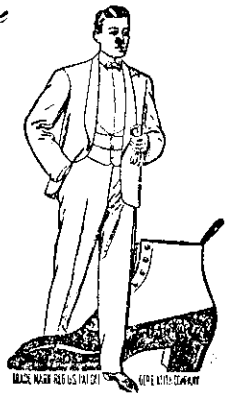
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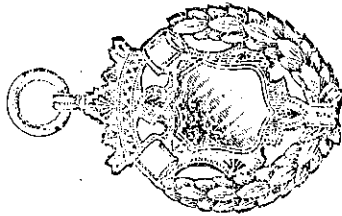
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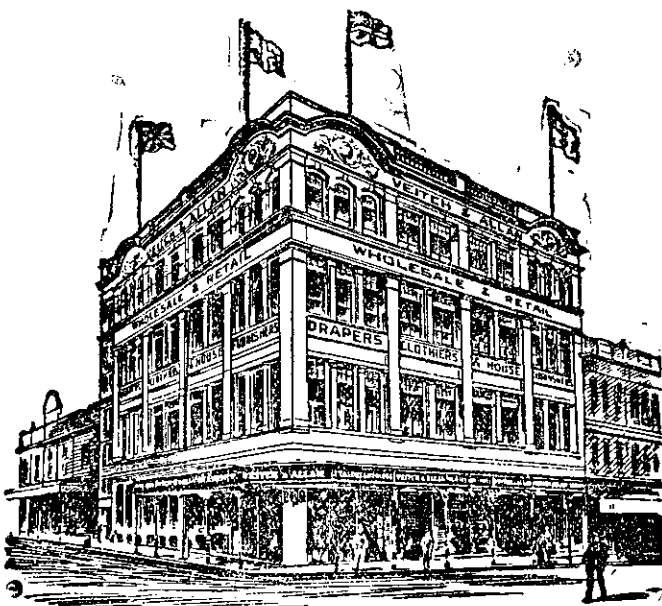
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## St. Columba Club, Greymouth

AN UP-TO-DATE INSTITUTION.

A representative of the Greymouth *Evening Star* paid a visit to the rooms of the St. Columba Club last week and was agreeably surprised to see the splendidly equipped rooms, the large attendance of members and the enthusiasm displayed by all concerned. He first of all inspected the billiard room, which is large and well lighted and equipped with a first-class table. There are a great many devotees to this fascinating game, and if one may judge by the skill displayed, it will not be long before the club produces a Gray or a Stevenson. Adjoining the billiard room is a spacious hall where all kinds of indoor games are indulged in. A number were last night fighting out a keen game of quoits and others were playing table bowls. The musical taste of the members is also duly catered for, and the club have an excellent piano. Several of the members possess considerable musical abilities and are able to organise a concert programme at very short notice.

The Hibernian Society is building a lodge room next to the hall, and provision will be made for folding doors, so that when occasion arises the two rooms can be made into one and enable accommodation to be made for a large number.

For those who are studiously inclined (continues the *Star*) full provision has been made. The room set aside for this purpose has been splendidly furnished, chairs and lounges, handsomely upholstered in red velvet, being provided. Stands with the leading Dominion and Home papers are arranged around the room. There is an ample supply of the leading magazines and many books of reference. Several of the Marist Brothers are always in attendance, and they are ever willing to assist and direct the members in their studies.

Mr. T. Pollard attends several nights a week to coach a number of ladies and gentlemen, who are rehearsing a comediotta for the forthcoming bazaar.

In every way the club is a credit to the town of Greymouth, and is a monument to the enthusiasm of the Catholic young men. They are all fully impressed with the truth of the motto, *mens sana in corpore sano*.

Our representative complimented the Rev. Father Finnerty on possessing such a valuable organisation in connection with St. Patrick's Church. The Rev. Father replied that he was more than satisfied with the work being done. The average attendance was close on thirty, and the club provided healthy amusement and recreation for the young men and kept them off the streets. He considered it a valuable adjunct in Church work.

## REMUERA

FIRST RETREAT FOR LADIES.

(By One of the Retreatants.)

On the morning of November 17, the first retreat for ladies given at the Convent of the Sacred Heart, Remuera, was brought to a successful close by the Rev. Father Tigar, O.P., who had conducted the exercises during three days. The retreatants were most edifying in their observance of the rule of silence and in their great attention to the various discourses on the end of man, the Sacraments, the ordering of one's life, etc., given by the zealous Dominican. For most of the ladies a retreat was a new and, truth to tell, a much dreaded experience, yet one and all left expressing a deep sense of the benefit they had received from the exercises, and also of the wonderfully happy way in which the days had passed all too quickly. Retreats for ladies are a special work of the Nuns of the Sacred Heart, therefore it is needless to say everything was perfectly organised, and the splendid new convent and beautiful grounds lent themselves admirably to the success of the undertaking. Strengthened and refreshed by their three days' communing with Our Lord in silence, the retreatants returned to their homes imbued with the desire to be humble instruments in spreading the knowledge of God's truth, and in inducing others to share

with them the graces of the annual retreats which will be held at the convent, Remuera.

## Irish Girls as Teachers

Mr. William McAndrew, principal of the Washington Irving High School, New York City, in an article on 'How to Choose Public School Teachers,' in a recent issue of *World's Work*, says, in part:—

'If you seek a female teacher, you should choose an Irish girl. This kind stands the strain best. If it had not been for the light-heartedness of the Irish race, its own heavy history would have killed it. These merry young women, in spite of the excessive formalism and system that have encrusted American education, are the best able to keep the bright side of schooling turned upward. An Irish teacher won't be imposed upon. Forty boys sometimes get the devil into each one of them, all at once. The rules nowadays prevent you from driving him out by muscle. The Irish girl laughs at him. If anybody takes a mean advantage of her, she can launch an outburst of sarcasm, invective, and correction in perfect taste—and in a few moments you will hear the whole company, teacher and children, laughing together. Your typical New England woman, with her ingrowing conscience, would be resentful all the rest of the day. The Irish teacher counts more on affection than on system. That's what makes her children learn faster, for teaching originated in a mother's love for children. The instinctive, primordial, atavistic love essence in teaching seems to beat scientific pedagogy every time. If a lad likes his teacher he'll like whatever she proposes—geography or penmanship.

'Example of Irish affection: One day I heard a great noise in the street. It was a day of the first snowfall—one of those soft, packable snows, such as just naturally forms itself into balls. A big, puffing policeman dragged into the school office a boy who had dented the officer's helmet and dignity. The preserver of the peace demanded that I send for the lad's parents or the youngster would be haled to the station-house. Some one told the Duffy girl (of the 6-B) that one of her flock was held up by the enemy. In she came with flashing eyes.

"What are you doing with my boy?" she demanded. "Give him to me!" Then we had a pretty tableau: my lady with one arm around a sobbing youngster's neck and the other hand extended defiantly at the tyranny of the law.

"I know you, Flanagan! You strut about the post like a walking target. Everybody itches to heave something at you. Now you get out of here, and don't you dare to touch a boy of mine again!"

'Then he laughed and she laughed—and that's the kind of Irish spirit that keeps the systematic educators from killing the schools entirely. A teacher needs plenty of warmth to keep the blood from freezing and plenty of humor to cool it with.'



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**THE IRISH ENVOYS IN VICTORIA**

Messrs. W. A. Redmond and J. T. Donovan addressed a meeting at Horsham on October 17, when a sum of £155 was subscribed. On the following evening they spoke at Ararat, where a sum of over £100 was received.

On the evening of October 20 Messrs. Redmond and Donovan held a meeting in the Temperance Hall, Warracknabeal, when the subscriptions amounted to over £140.

Mr. Hazleton had a very successful meeting at Benalla on October 17. The collection exceeded £100. Mr. Hazleton addressed meetings at Yarrowonga and Tungawah on the evenings of October 21 and 22 respectively, when the subscriptions at both places amounted to about £100.

Mr. Hazleton, M.P., accompanied by Mr. J. Scullin, M.P., arrived in Echuca on October 25. The Mayor (Cr. W. J. Martin), on behalf of the citizens, extended a cordial welcome to the visitors. In the evening a crowded meeting was held in the Temperance Hall, when addresses were delivered by Messrs. Hazleton, Scullin, and others. A collection resulted in over £50 being handed in.

Messrs. Redmond and Donovan were accorded a warm reception at Minyip on October 25. After the public meeting at Mechanics' Hall, at which over £50 was subscribed, the envoys were entertained at dinner.

Messrs. Redmond and Donovan were accorded a mayoral reception at St. Arnaud. In the evening a crowded meeting was held in the Town Hall.

Mr. Hazleton visited Kyneton, where he was accorded a hearty welcome. At the public meeting the Very Rev. Dean Hegarty presided. An eloquent address was delivered by Mr. Hazleton, and a collection taken up at the close realised £85.

Mr. Hazleton reached Castlemaine on October 27, and received a hearty welcome on arrival. He was met by the Mayor and councillors. The Mayor welcomed Mr. Hazleton to the town in appropriate terms. In the evening Mr. Hazleton addressed a crowded meeting in the Town Hall.

Messrs. W. A. Redmond, M.P., and J. T. Donovan addressed eleven meetings in the Mallee, and collected £1100, which far exceeded their expectations.

Mr. Hazleton held a meeting in the Public Hall, Mansfield, on October 30. The attendance was very large and enthusiastic, and the collection totalled £66.

Owing to the State general elections in Victoria taking place on November 23, the envoys have withdrawn temporarily from that colony, and commenced their campaign in South Australia.

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Indoor Plants.

A great many indoor plants die off every year just because they are not properly watered. To tell if a plant wants water, press the finger firmly into the earth round the roots. If the earth is dry and does not soil the finger, the plant needs a good soaking. A good soaking two or three times a week is better than daily dribbles of water. Wash the leaves of all indoor plants once a week. If they are not kept clean the plant will never thrive. The tiny pores in the leaves need to be kept open, just like the pores in the human body. When the plants have been watered keep them in the shade till the leaves are dry. Palms and aspidistras should be carefully sponged before the leaves are watered. Use slightly warm water, and support each leaf with the hand, so as it will not get bruised. Aspidistras thrive better than any other plant in a living room. If they look dull, take a bucket of soapsuds to which a little ammonia has been added and let the plant stand in it for half an hour. This will act as a tonic on the plant.

To Treat Bruises.

If a child fall and bump the forehead bind a piece of flat metal on at once to prevent swelling. If already swollen apply either very hot or very cold water to bruised parts. Either extreme heat or extreme cold is very good in such cases.

If a horse or cow step on a person's foot apply hot water at once, soak for at least a half-hour, keeping the water as hot as can be endured. If the injured member swells badly wrap a bandage, made from a long strip of strong muslin, tightly about it.

If the ankle is sprained or injured so that the weight cannot be put upon it, keep it on the seat of a chair and do not attempt to walk upon it until a doctor has examined it, as some small bone may be broken or ligaments torn loose, which, if aggravated, may make you lame for life.

If the skin is broken wash out clean with warm water. If you have boracic acid or borax, put a level tablespoonful into a basin of water and let it dissolve, and bathe the cuts with this. If you have not anything in the line of medicated salves in the house plain castor oil applied to the bruised, cut surface will be found very soothing.

If the bruise is on the shin bone or front of the leg between the knee and ankle it must be watched very carefully; clean the wound out well every day. If matter begins to form or the leg swells and the skin gets red or purple and shiny all about the sore spot, then do not delay, but have a doctor at once; it does not pay to delay too long.

Savoury Omelette.

Melt three or four ounces butter in a large enamelled frying-pan. Break four eggs into a basin and season with salt, pepper, and chopped parsley or other savoury herbs. Beat up the eggs well and pour into the frying-pan. Allow it to cook till slightly brown underneath, passing a large knife round the edge to prevent it from sticking to the pan. Hold the pan under the griller to allow of the top part becoming brown, and serve immediately on a hot dish. The great secret of successful omelette-making is to use plenty of butter and to beat the eggs well. Never attempt to turn an omelette like you would a pancake, or it will become flat, and never allow an omelette to stand; it must be served at once.

*Maureen*

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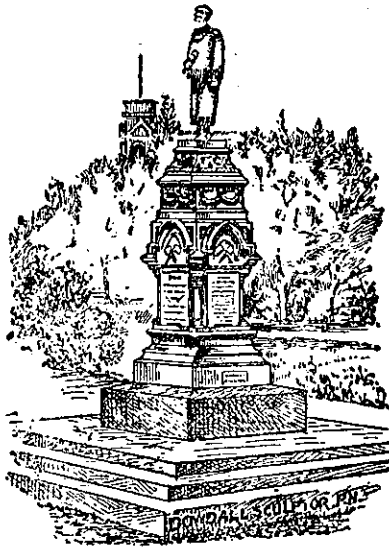
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## Science Siftings

By 'VOLT.'

### Hemp Industry in Manila.

As is generally known, the growth of hemp is the foremost industry of the Phillipines. The hemp plant belongs to the banana family, and Manila hemp thrives nowhere else in the world. The Phillipine fields supply the entire world with raw hemp for manufacture into rope and cordage. In view of these conditions one would naturally think that factories for working up the raw product are numerous. But such is not the case. It is very doubtful if there were more than a dozen rope-workers of any nature in existence when the Americans landed. And at present there is but one modern factory in Manila, that being owned and operated by Americans. A number of British firms, who have branch offices in Manila and agents throughout the provinces, do most of the buying and exporting. Exports aggregate anywhere from 200 to 300 millions of pounds annually. It is estimated that the average value of the total production is £6,000,000. Until a year ago hemp had always been stropped by hand—a slow and wasteful progress. It is cleaned by having a number of native laborers drag the stocks across a knife provided with iron teeth, thus separating the strands from the pulp. No sooner had the Americans arrived than the inventors commenced to devise means to do this work by machinery, getting out a better grade of hemp, wasting less, and accomplishing more in a given time. Several of these inventors have been successful, and the machines are now doing excellent work, thus increasing the output. The tensile strength of machine-stripped hemp is nearly 50 per cent. greater than that of hand-stripped.

### The Dead Sea.

Undoubtedly one of the strangest things about the Dead Sea is the density of its waters. It contains 23 per cent. of solid matter, and is, bulk for bulk, heavier than the human body. Many believe that it is impossible to swim in this sea, and even in Jerusalem ridiculous fables are told as to the impossibility of bathing here, and how that no animals or vegetation can exist near its shores. As to the vegetation about its shores, this will be referred to later, but so far as swimming is concerned the excessive buoyancy of the water simply renders it difficult to make much headway, but a swim is both feasible and enjoyable. Care should be taken, however, not to let the water get into the eyes. Indeed, did Palestine belong to any other Power but Turkey, probably the northern shore of the Dead Sea would be a popular bathing-station. No doubt the chloride of magnesia, which enters so largely into the composition of the water, would be found to have medicinal and curative properties. Perhaps a better idea of the density of the water of this inland sea may be realised from the following statistics: In a ton of water from the Caspian Sea there are 11lb of salt; in the Baltic, 18lb; in the Black Sea, 26lb; the Atlantic, 31lb; in the English Channel, 72lb; in the Mediterranean, 85lb; in the Red Sea, 93lb; and in the Dead Sea, 187lb. Because of the saltness and bitterness of the waters, nothing lives in the Dead Sea, absence of life is emphasised by there being no living creatures on or around it, as, but for these small plains which have a small population, there are no towns or villages, consequently no birds are seen around or over it. This has appealed to the native's impressionable imagination, as he explains: 'God protect us where not a living creature praises God.' This has given rise to the fancy statement frequently met in books that the noxious gases escaping from the sea deal death to any bird attempting to fly across. The fact is the region is so utterly desolate, so hot, with so few inhabitants, and so arid and waterless, except at the points mentioned and the small oasis at Engedi, that neither birds nor creatures of any kind are met with except at those points, so widely separated, where water is found.

## EIGHTY CLUB AND IRELAND'S CLAIMS

### RELIGIOUS BOGEY SCOUTED

The Eighty Club's tour in Ireland terminated on September 30.

Before leaving Irish soil the hon. secretary of the Club sent the following telegram to Mr. Redmond:—

'Members of Eighty Club visiting Ireland ask me to say they return to England immeasurably strengthened in their convictions of the justice of Ireland's claim for an immediate grant of Home Rule. They are especially impressed by the growing amity between Catholics and Protestants.—R. C. Hawkin.'

The following are some impressions by members of the party:—

Lord Saye and Sele.—I am impressed by two things—Wherever we have gone in Ireland, outside Belfast, it has been very difficult to find people who do not want Home Rule; secondly, it has been very strongly impressed upon my mind that the idea that Catholics and Protestants are living at enmity with each other is untrue. I have been struck with the growing prosperity of Ireland under careful administration. I cannot help thinking that if the men on the spot governed that country its prosperity would further increase.

Mr. H. Carr-Gomm, M.P.—Ireland, formerly a self-governing nation, has now been ruled from London for over one hundred years. Latterly, it is true, she has prospered, and there is now a new spirit abroad in the land. Yet we have found everywhere urgent need for the creation of a sound and healthy state of public opinion. The lack of this is at the bottom of all Ireland's difficulties, and the remedy the restoration of an Irish Parliament, which will create in the Irish people a real sense of responsibility. Once this is done the fears and forebodings of Unionism will be forgotten, and both parties in Ireland will share equally in the successful development of this free and loyal country.

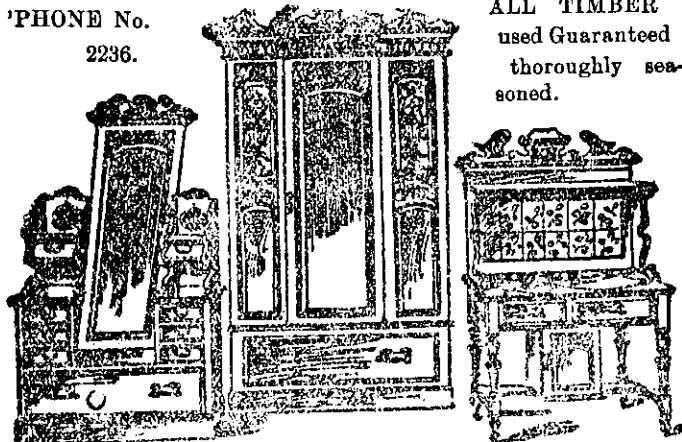
Mr. E. Crawshaw Williams, M.P.—I think that the tour has been a thorough success. . . . We have fired the first shots in a conflict which will be fierce and long and in which we should now be the better able to bear our part.

Mr. Winfrey, M.P.—I visited Ireland in 1887, at the time of the eviction scenes, and became a convinced Home Ruler then. My present visit has confirmed me in the faith. . . . I am satisfied that the Irish people have made the very best use of their local self-government, and that county and district councils are doing quite as effective work as in England. As for the religious bogey, that has never troubled me in the least. It is quite evident that at least half of the population in Ulster are Home Rulers. I come back prepared to vote for any Home Rule Bill which the Government in their wisdom think fit to introduce.

Mr. Cecil Harmsworth, M.P.—There are two remarkable features of the Ireland of to-day—(1) Ireland is visibly more prosperous than she was only a few years ago, and there is a far more friendly feeling among the people of the different religious and political creeds. . . . Given ample guarantees for conscience and property under the Home Rule Bill, I believe that Ulster could be persuaded to come into line. Has not Sir E. Carson already brought Belfast round to the support of a separate constitution (a Republican one apparently) for Ulster?

Sir John Benn, ex-M.P. for Devenport—This Eighty Club visit to Ireland has made clear to every member of the party that if the concession of domestic self-government is generously given the Irish people will be second to none of King George's subjects in loyalty to the Throne and devotion to the Empire. It is a libel on this beautiful country to say that Catholics and Protestants cannot and will not amalgamate for the common good. When the test question of Home Rule is settled the door will be opened for the best sons of Ireland, irrespective of creed, to serve her in every capacity.

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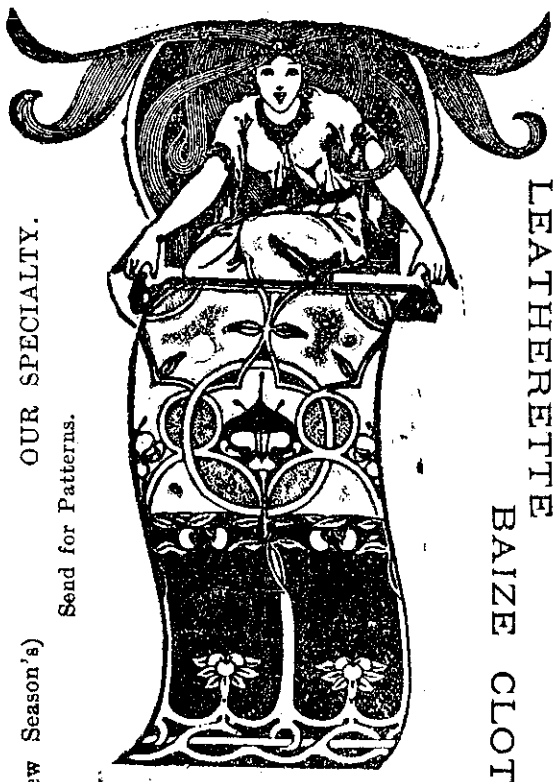
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# The Family Circle

## GET A TRANSFER

If you are on the gloomy line,  
If you're inclined to fret and pine,  
Get a transfer.  
Get off the track of doubt and gloom;  
Get on the Sunshine trains, there's room—  
Get a transfer.

If you are on the worry train,  
Get a transfer.  
You must not stay there and complain—  
Get a transfer.  
The cheerful cars are passing through,  
And there's a lot of room for you—  
Get a transfer.

If you are on the grouchy track,  
Get a transfer.  
Just take a happy special back—  
Get a transfer.  
Jump on the train and pull the rope  
That lands you at the station Hope—  
Get a transfer.

## WHAT JIM FOUND

'You're not going to throw them away!'

The white-capped maid paused in astonishment to look at the shabby boy who addressed her so earnestly. His face was flushed and his eyes bright with eagerness, as he pointed to the broken rocking-horses in her arms, which she was about to throw into the ash-barrel.

'Why not?' she asked curiously.

'Oh, may I have them for my little brother, if you're going to throw them away?'

'If you want them. I guess you might as well have them as the ash man. Master Clarence doesn't want them. Take them if they'll do you any good,' she added patronizingly, and then she hurried up the steps of the handsome brownstone house and disappeared within the door.

Jim lifted the rocking-horses in his arms and carried them happily down the street.

'Won't Robbie be pleased?' he said aloud to himself in delight. 'He never expected a birthday present now, when father's been out of work so long. Oh, I'm glad I saw her bring them out, and asked her. Won't he be surprised?'

Jim hurried along with his burden, stopping once or twice to examine them happily.

The horses were decidedly dilapidated. One had his nose broken off, the other was minus a hind leg, the cushioned seat was worn in places, and the basket back partly broken, but that did not matter to Jim. The rockers were all right and Robbie could sit in them and rock and play, even if they were a little broken.

He turned into the narrow little street where he lived, entered the door of a shabby tenement house, climbed the dingy stairs to the top floor, and burst into the room noisily.

'Rob! Look here!' he shouted.

There was the sound of a crunch on the floor, and a boy, younger than Jim, with a thin, white face, and a poor little shrivelled limb, limped quickly toward him.

Jim set the horses down and surveyed them with satisfaction as he told the story of his good fortune.

'They're a birthday present for you, Rob!' he added.

'Help me into them right away. Give me a good ride!' exclaimed the little fellow.

Jim took the cripple in his strong young arms and placed him in the seat, then he stood back, smiling as he watched his little brother rock to and fro and shout, 'Hurrah! Hurrah!'

'What's all this noise about?' asked their mother, coming to the door.

'See what Jim got for me!' cried Robbie in delight.

At this their father came into the room—a haggard-looking man, whose face lighted up a little when he saw the happiness of his little crippled boy.

Jim again told the story of how he had found the horses, and they both joined in the boys' rejoicing over Rob's birthday present.

'Come to dinner now,' said the mother, after they had duly admired the horses.

'Dinner!' echoed the father gloomily. 'If things don't take a turn soon you won't be calling us to dinner much longer.'

'Well, at least we have something for to-day, so let us be thankful for that—and we will trust God for the future.'

They sat down to their scanty meal of potatoes and dry bread.

'I can't stand this much longer,' said the man. 'Three months to-day since I had any work, and I've walked the shoes off my feet trying to get it.'

'I know,' responded his wife sympathetically, 'but it surely must come some time, and we should be thankful that Jim is able to earn something selling papers.'

'If I could only work, too!' murmured little Bob, sadly.

Tears came into his mother's eyes, but she cheerfully turned the conversation back to the rocking-horses and Robbie's birthday, and they finished their meal more happily.

When dinner was over, Rob said:

'Now for another ride. Help me in, Jim.'

'Sure,' responded his big brother.

He lifted the cripple tenderly and put him safely into the seat. As he touched the side he heard something crackle.

'What's that?' he cried, as he drew out a bit of crumpled paper which had been stuffed down between the seat and the basket back. He held it up in breathless astonishment.

'A ten-dollar bill!' he cried.

'Oh, Jim!' gasped Rob. 'Ten dollars!'

Father and mother came running into the room. They all looked at the bill in amazed silence. Ten dollars! What it would mean to them! But it was a temporary thought.

'You must return it, son,' said the father slowly.

'Yes, you must take it back,' echoed his mother.

'I remember the house,' said the boy thoughtfully. 'I'll take it right back; but, ah, how I wish it was ours, too!'

'But it isn't. It got there by mistake and it belongs to those people. You must take it back right away,' said his father decidedly.

Jim drew on his shabby cap and started off with the bill clutched tightly in his hand. There was no other course open but to return it, he thought, but, oh, how they needed it. The people in the big house might not miss it, and they would never know who the boy was who took the rocking-horses, or even that the money had been found in them; but it belonged to them and he must return it.

He hurried to the house, ascended the steps and rang the bell. A white-capped maid opened the door. She frowned severely.

'What do you want?' she snapped, not recognising him. 'We have nothing for beggars. What do you mean by ringing the front-door bell and making me come to the door? Be off with you.'

'I'm not a beggar,' replied Jim earnestly. 'I have something very important to tell you. Please don't shut the door.'

'What is it?' she asked, eyeing him suspiciously.

'I found this in the rocking-horses and I brought it back. I thought you could not have known it was in them.' He held the bill toward her as he spoke.

'Well, I declare! That's the bill Mrs. Burns was hunting all over for. She said she left it on her bureau. That's the baby's work—the rogue! She's always hiding things. She must have found it and stuffed it in the rocking-horses. Well, well!' and she took the bill in her hand and laughed.

'What is it, Mary?' asked a portly, pleasant-faced gentleman, who came up the steps at that moment.

'It's the ten-dollar bill Mrs. Burns lost. The baby must have stuffed it into the rocking-horses, and this little boy found it and brought it back.'

'This boy? How? I don't understand.' The master of the house looked questioningly at the shabby boy with the flushed, eager face and the honest brown eyes.

'I was going to throw the old rocking-horses away and he came up and asked if he could have them for his brother, and I told him yes—Master Clarence doesn't want them any more, and they're all broken—' began the maid.

'I took them home, sir, to my little brother, and we found the bill stuffed in the seat,' said Jim simply. 'Well, you're an honest boy. You must have a reward.'

The man put his hand down into his pocket, eyeing the boy keenly as he did so, and taking quick note of the shabby but neat clothes.

'If there's one thing in this world I'm a crank about, it's honesty, and I always like to see it rewarded. Who are you, and where do you live?'

Little by little the kindly man drew from the boy the story of his crippled brother, of his father who had been out of work for so long, of their poverty, and of his trying to earn a little money by selling papers.

When he had finished, Mr. Burns said:

'Well, Jim Higgins, I like you! I like your honesty in bringing back the bill, and I like your straightforward way of telling a story. You must have a good father and mother or they would not have brought you up to be what you are. I am going to give you this now as a reward for your honesty.'

He placed a crisp two-dollar bill in Jim's hand as he spoke.

'And tell your father,' he added, 'to come around to my factory in the morning—at seven o'clock sharp—No. 15 Reed street. I need a man, and I want a good, honest one, one that I can rely on. If he's satisfactory, I can give him a steady job. And I'll see you again, my boy. I like you, and I'll see your little crippled brother. Mary—' he turned to the maid, 'see if you can't find some goodies to send the little boy—it's his birthday—some fruit or cake, or something.'

The maid disappeared, and the kind man turned again to the boy:

'You wait here, son. Mary'll bring you something to take to your little brother. I must go in now. Good-night.'

He beamed on Jim and then hurried into the house, from which Jim could hear merry, childish voices raised in welcome.

Mary reappeared with a big bag filled with fruit cake and a glass of delicious jelly. She handed it to him smilingly, and he thanked her and ran down the steps.

He could hardly get home fast enough. He was so anxious to show his present, the bag of goodies for Rob, and to tell the good news to his father.

How astonished his father and mother and little brother were when he appeared and told them everything! He was the happiest boy in the world.

'Didn't I tell you it would surely come?' asked Mrs. Higgins, beaming on her husband.

And little Rob, sitting on his rocking-horses, his pale face transfigured with happiness, rocked back and forth, and shouted, 'Hurrah!'

### FAMILY FUN

Blowing Soap Bubbles.—If your father happens to be smoking when you are blowing soap bubbles, get him to blow some bubbles for you. He just fills his mouth with smoke, and then blows an ordinary bubble with the clay pipe. The bubble will generally grow very large, and will, of course, be filled with smoke. Floating in the sunshine, some of these present a very beautiful appearance. If you want to make a very large bubble, first cover your hands well with soapsuds, and then place them together in the shape of a cup, leaving a small opening at the bottom. Then hold your hands about a foot from your mouth and blow into them. The bubbles obtained in this way are so large that they immediately burst on touching the floor.

## On the Land

### SOME WHEAT TESTS.

(By A. MACPHERSON, in *Journal of Department of Agriculture*).

Manurial and variety tests with wheat were carried out on the farm of Mr. R. Hammond, Te Moana, South Canterbury. The land on which the experiments were conducted was a light clay loam on a stiff clay sub-soil. The condition of the land prior to the experiments was as follows: In grass 1906, 1907, 1908; broken up and drained with the drain-plough in 1909, and put in turnips. On June 11, 1910, the land was cultivated with a cultivator; on June 22 ploughed 6in deep; disc-harrowed and tine-harrowed on June 23; and the seed and fertilizers sown on June 24, 1910, and then tine-harrowed. The time of sowing was too late for wheat in that district, the first week in May being the best time in which to sow for good results.

#### Manurial Tests.

The area consisted of six plots, each of a tenth of an acre. The seeds and fertilizers were drilled in under favorable conditions. The soil throughout the plots was uniform in character. The seed sown was velvet chaff, the seed being at the rate of 1½ bushels per acre.

The plots were sown with fertilizers according to a scheme designed by the Chief Agricultural Chemist. The weather conditions were not favorable to good yields. Rain fell for seven weeks after the crop was sown, then followed high winds and drought up to December, when beneficial rains fell, saving the crops. Plants in all plots suffered more or less from grub at the roots, and small birds did some damage. Plot 5 ripened first, followed by plot 6. Blight was noticeable in both these plots. All plots were harvested on February 2, 1911. Following are the results:—

Plot	Manure applied per Acre.	Cost of Manures per Acre	Grain.		Plants & Stalks to a Square Yard
			Yield per Acre	Gain by Use of Manures	
1	½ cwt. superphosphate ...	s. d. 1 4	Bushels 20.70	Bushels 3.80	Plants 73
2	½ cwt. superphosphate ..	2 7	22.25	5.35	84
3	½ cwt. superphosphate ...	5 3	22.25	5.35	106
4	No manure ...	...	16.90	...	90
5	1 cwt. superphosphate, ½ cwt. sulphate of potash, ½ cwt. seed gypsum	9 6	21.00	4.10	220
6	1 cwt. superphosphate, ½ cwt. nitrate of soda, ½ cwt. seed gypsum	9 9	22.07	5.17	69
					Stalks. 234 292 386 318 298

(To be concluded.)

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....

\* Plot 1: Owing to damage by small birds and the inadvertent treading of teams on it while working the adjacent land, the yield is not given, as it would not be a fair test.

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