

MISSING PAGE

MISSING PAGE

Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR

- December 10, Sunday.—Second Sunday in Advent.
 ,, 11, Monday.—St. Damasus I., Pope and Confessor.
 ,, 12, Tuesday.—St. Melchiades, Pope and Martyr.
 ,, 13, Wednesday.—St. Lucy, Virgin and Martyr.
 ,, 14, Thursday.—Translation of the Holy House of Loreto.
 ,, 15, Friday.—Octave of the Immaculate Conception.
 ,, 16, Saturday.—St. Francis Xavier, Confessor

St. Melchiades, Pope and Confessor.

St. Melchiades was Pope from 311 to 314. He had the happiness of witnessing the triumph of Christianity which followed the accession of Constantine. His death was peaceful, but he is honored as a martyr on account of his previous sufferings in the persecutions.

St. Francis Xavier, Confessor.

The great Apostle of the Indies, the St. Paul of modern times, was born in Spain in 1506. Having gone to the University of Paris to complete his studies, his brilliant talents gained him an applause which, unfortunately, served as an incentive to vanity and ambition. Through the instrumentality of his countryman, St. Ignatius, he learned to seek a higher ideal, and to devote the exceptional gifts with which God had endowed him to the glory and honor of the Giver. Having been chosen by the Vicar of Christ to preach the Gospel to the nations of the Far East, he sailed for India in 1541. The zeal which he displayed for the propagation of the faith, the privations which he endured, the labors which marked his life in India and Japan are well-nigh incredible, and have no parallel except in the labors and journeyings of the Apostle of the Gentiles. His mission was signalled by many miracles, and crowned with remarkable success. He died in 1552, when on the point of undertaking the conversion of China. St. Francis Xavier is honored as one of the patrons of Australia.

GRAINS OF GOLD

THE MASTER'S WAY.

Not ours to know the reason why unanswered is our prayer,
 But ours to wait for God's own time to lift the cross we bear;
 Not ours to know the reason why from loved ones we must part,
 But ours to live in faith and hope, though bleeding be the heart;
 Not ours to know the reason why this anguish, strife, and pain,
 But ours to know a crown of thorns sweet graces for us gain;
 A cross, a bleeding heart and crown—what greater gifts are given?
 Be still, my heart, and murmur not; these are the Keys of Heaven.

It's ours to know—aye, learn it well—it is the Master's way.
 They serve Him best who ask not why, who live but to obey.
 'Tis ours to know the better part, whereby a crown is won;
 Then, loving God, I ask not why, 'Thy will, not mine be done.'
 Yea, Thy way, Lord; not mine, I pray. I give to Thee my will,
 And humbly ask Thy grace and aid, this better part to fill;
 It was not always thus with me; I loved my way the best,
 But that is past. Thy way is mine; in it alone is rest.

The Storyteller

ANTONIA'S LOVER

(Concluded from last week.)

Velasquet burst into a peal of laughter. Angered beyond expression, her beautiful eyes full of tears, Antonia rose to leave him. But he seized her hand and drew her once more into the deep willow chair in which she had been sitting.

'I cannot deny it, I do not wish to deny it. Whoever saw me do as you have just said, told the truth—though it may not have been alone for truth's sake. Listen to me, Antonia, who is it that wears black satin slippers, embroidered with red, with little stars of gold on the flowers? Tell me?'

She had gotten to her feet again; he had seized her hands and was trying to make her look at him, but she resolutely turned her head away. Her face was so pink and confused, and eyes so dewey with joyful tears that she could not bear to meet his gaze.

'Tell me—who wears them?' again, in a very masterful way.

'I do,' she faltered, and slowly turned towards him.

'Now, I will tell you,' he said, after one blissful moment. 'You had been so cold and strange to me, my Antonia, that I could not bear it. I was sick and tired of the Vidals, though Victoria, poor girl, did all in her power to make me comfortable. So I ran away from the crowd, and all that afternoon wandered about by myself, and when night came I was still wandering. I could not help passing your window, Antonia, my heart was so full of you—I was so despondent. For a moment I stood in the deep embrasure, when suddenly a cat jumped through the window bars. It had something in its mouth which dropped to the ground as it ran away, frightened at sight of me. I stooped and picked up—this little slipper.' He had taken it from his pocket and held it up to her view. 'I had seen the point of it peeping from your gown the night of the ball—when you were so cruel to me. I should have returned it, I know, but I simply could not. Have you not missed it?'

'No,' she replied demurely. 'I have been too miserable to care for slippers, or whether or not I ever went to a ball again. But wait.'

Like a bird she flew from his clasp and fluttered into the house, coming back in a little while, timid but radiant, and once more placed herself beside him. 'I have found only one slipper there on the sill,' she said, 'where I put them to air after the ball. How lucky, if you must be so foolish, Alfredo,' and her lips lingered shyly over the word that sounded deliciously sweet in his ears. 'How lucky that it was almost new. It is bad enough as it is, but if it had been ripped or shabby, or down at the heel, O, Alfredo!'

They laughed heartily together, which brought the old folks, who divined that everything was settled. Congratulations, embraces, handshakings, and a few tears followed. An hour later Antonia stood at the gate of the garden with her lover. Far across the orchard a light gleamed in one window of the neighboring ranch house—the window of Victoria's room. And Victoria, peeping from behind the iron bars, stood brushing her heavy black hair, wondering why in the Barcas house so many lights should be shining. They seemed to fascinate her—the brush lay idle in her hand.

'Usually they are all fast asleep by now,' she reflected. 'But to-night Velasquez was there, and I would not be surprised—no, not at all surprised, if, in spite of what I told her to-day, Antonia, weak little creature, has allowed herself to be persuaded! And, if it be true,' her thoughts went on, resignedly at first, and soon most pleasantly, 'if it be true, I am sure I shall be her bridesmaid, and there is hardly a doubt but that Alfredo will have for his best man his brother, Rafael, who is just two inches taller than I am. We two would make a splendid couple at the wedding, and then, perhaps—who knows! And I think Rafael is much handsomer than Alfredo.'—*New World.*

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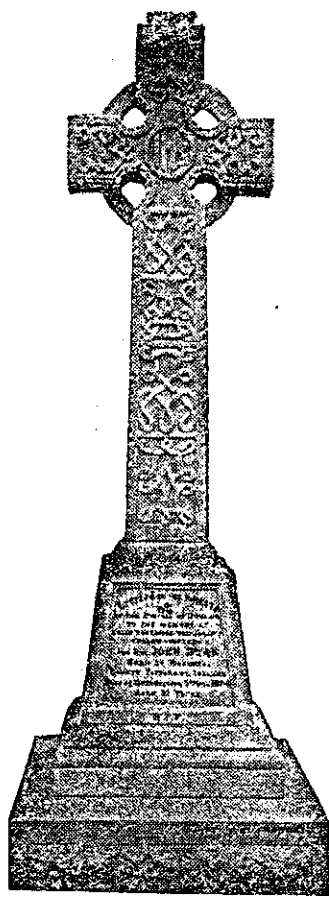
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THE GOOD RED EARTH

Abby Wells had retired in disgust from the city life. She had found it too strenuous, and as she was well-nigh thirty years of age she had given up hope of settling herself matrimonially. She put her savings in to the purchase of a small cottage in the country and a couple of acres of ground. She meant to do such farming there upon a miniature scale as might be attempted by a woman—to grow fruit and vegetables and to raise poultry. To her friends, who remonstrated against the rashness of the venture, she declared that she was perfectly confident she could make a living for herself out of the good red earth.

And she might have realised her ambition but for a certain untoward circumstance. Her farm adjoined another, and as often happens in country districts, a strip of land where the property joined was claimed by both parties. The feud was a long-standing one, but the previous owner of the farm had included this land in the sale to Abby, as though it was really his, despite the strenuous protestations of the neighbor. Abby having purchased in good faith, and having an obstinate will of her own, was indisposed to admit that opposing claim. The piece of ground chanced to be particularly desirable. It had a spring, it was fertile—it had a sunny exposure, and, to crown all, a delightful view. Abby not only asserted a vigorous claim to this bit of the farm, but set about preparing to utilize it. She determined to grow fruit there, to add to the fruit trees already planted, and to supplement them by currant and raspberry bushes. She hoped, in the course of a few years, to realise handsomely upon her expenditure. She made it her custom, moreover, to proceed thither every evening and enjoy the view, seated usually upon a great boulder of rock, which served as a boundary between that and her neighbor's possessions. It was the highest point of the land, and the view was glorious, over wide meadows and downward into a valley watered by more than one stream. She found this a relief from the quietude of the house, where only the presence of her old nurse disturbed the absolute solitude.

Hostilities from next door began with a letter which fell as a bombshell upon her plans and projects. She was warned off the disputed ground, forbidden to till or to plant, or even to trespass there. Thence sprang a voluminous correspondence. Abby, who was reticent of speech, and decidedly mild-mannered, penned page after page of argument and remonstrance, which gradually, it must be owned, became abusive and vituperative. The replies were couched in a bold, strong caligraphy, and were concise and to the point. Abby declared to her confidant, the nurse, that they were aggressive and dictatorial. She made a few disheartened and dispirited attempts by day to proceed with her planting, with a view to asserting her rights, and at evening, all the summer through, she took her station upon the boulder, at sunset time usually. She brought her book, but she no longer enjoyed either its perusal or the delights of the landscape. She had an uneasy fear of being watched by malignant eyes and of some disagreeable interruption to the solitude.

The controversy meanwhile grew hotter and hotter upon paper, so that Abby, who did not dare to plant in the forbidden ground, and merely made a pretence of having work done there, frequently spent the sunset hour in looking over her shoulder for the village constable to eject her as a trespasser. Despite her brave words on paper, she had a wholesome fear of her neighbor, whom she pictured to herself as bullying and aggressive. He on his part regarded Abby as the worst virago with whom a man had ever had to deal, and cited to himself certain portions of her letter in support of his contention. Sometimes as he read his cheek blushed, and he only wished that it were a man who had penned the document.

Every evening he stood at the door of his house, which was at a considerable distance from the adjoining farm, and peered cautiously thence at the prim, erect figure, which he could just see seated upon the boulder, and outlined against the sky. He had no idea of what

she was actually like, but he pictured her as gaunt and rawboned, with a hard, masculine face and a rasping voice.

*

At last the nights grew colder, the gorgeous colorings of gold and crimson began to die out of the skies, the meadows lay brown and sere, bereft of their golden wealth of grain, and Abby was forced to forsake the boulder and remain by the fireside. After that her neighbor felt a vague disquiet, a sense of loss and loneliness when he no longer descried that figure outlined against the evening sky. In the new restlessness which seized upon him, he wandered one autumn morning in the direction of the disputed territory. He had usually avoided the place in terror of a wordy combat with an opponent of the female sex, which he most of all dreaded. But now he felt a desire to see the place, and—yes, to catch one real glimpse of his fiery correspondent. He approached very cautiously, and with considerable trepidation. Abby was there with her skirt tucked up, busily hoeing out stones which might obstruct the growth of that crop which she had not as yet dared to plant. She did not hear her neighbor approach. She was all intent upon her work, a very pretty color in her cheeks, her lips scarlet, her eyes bright, and a few tresses of her firmly brushed hair escaping into curls upon her forehead. The neighbor stood and stared. Instead of the six feet of gaunt womanhood he had expected, here was a figure under the medium height, which to his own great proportions seemed diminutive. And how pretty she was, and how obstinately was she persevering in her futile labors upon the land!

Suddenly Abby turned and saw a man at least six feet high, broad shouldered and muscular. Intuitively she knew it was her neighbor. He was intently regarding her from the shadow of his slouch-hat, and carried a gun in his hand with which he had been duck-shooting. Abby, looking, began to tremble all over. She cast a hasty glance of appeal into his face, and tried to frame some words, then, overcome by fright, which was apparent in every movement, she turned and fled. She never ceased running till she reached the farm house, fearing to be pursued, or to have a shot fired at her.

When she found she was safe in her own rocking-chair she began to cry, and then she flamed up into fierce wrath against her neighbor, and indulged in the most uncomplimentary epithets she could devise.

The neighbor on his part had been so startled by her appearance, and so completely dumfounded, as he said, that it took him some time to realize that he had nearly frightened the little woman out of her wits.

*

During the long days of winter that followed the correspondence on Abby's part waxed still hotter and more abusive. A new and subtle antagonism against her neighbor had developed since that day when he had suddenly appeared. She recalled sometimes the expression with which the big man had been regarding her. It could scarcely have been called fierce. Nevertheless, she referred in the most scathing terms to his presence there on that occasion and his deliberate purpose of scaring her away with a gun. From that time on, however, the neighbor's letters were gradually milder, till they were merely of faint protesting of his right to the ownership of the land, and a much more eager defence of himself against the charges she made. It was curious to see the big man, seated close to the lamp in the great, comfortable kitchen of his homestead, smoothing out Abby's letters, and reading them over and over again. When they were particularly fierce he looked hurt for a moment, and then he smiled and recalled her just as she appeared, hoe in hand.

At last Abby's letters suddenly ceased, and the neighbor felt a real pang of loneliness. He was seized with a discontent of his surroundings. He made efforts to find out what was the cause of the discontinuance of Abby's correspondence, but somehow or other he did not succeed. He made strenuous attempts to draw forth replies by writing innumerable letters, some of which became very beseeching indeed in begging for

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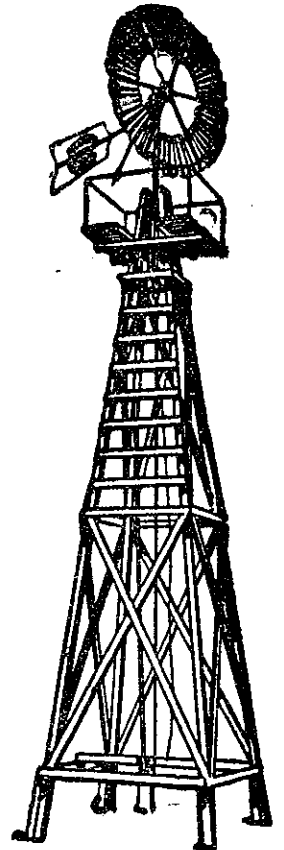
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an answer. The truth was Abby had fallen ill, and had been in bed for many weeks with an attack of pleurisy.

*

It was quite late in the spring when the invalid ventured forth and was able to walk as far as the disputed territory. She had lost heart considerably in the affair, and she had also begun to apprehend that what with one circumstance and another, her hopes of gaining a livelihood out of the good, red earth had waned and grown dim. The problem would have to be faced, in what other manner she might add to her resources, once the present scanty pittance upon which she lived was exhausted. As a last, desperate venture with regard to the strip of land, she had sent her neighbor a lawyer's letter. Better that the matter should be decided one way or another and at once.

It was an exquisite day. Spring reigned supreme in the air, the earth emitted a warm, delightful odor, the trees were sending forth buds, green things were growing in every direction. A vital current was rousing all things to life, and sending new hope and joy into the human heart. Despite her anxieties, Abby was not insensible to this influence. She felt as if she had grown young again, and instead of twenty-nine was sweet nineteen.

All at once, as she stood there surveying the ground which she had had dug up by an Italian laborer who chanced to pass, she was aware of the approach of some one. That some one she was certain must be her neighbor. She did not fear him any longer, but what was this new feeling that set her heart beating and her pulse tingling, and made her remember those petitions which he had put into his last letters for a speedy answer.

She turned, however, and faced him. There he was on the other side of the boulder, upon which he leaned his arms. He was clad in a rough-and-ready

suit of tweed, showing his fine figure to advantage. He took off his slouch-hat as she turned, and displayed the close-cut brown hair with its obstinate determination to curl, and she met his dark eyes that had something of the honesty and directness of a dog in their glance. They had something else, too, in their depths, which caused Abby to color swiftly, and to turn away her glance.

'I got your lawyer's letter,' the neighbor began slowly; 'that's all right, though I do think it a pity for us to go on fighting about this bit of land.'

Abby gazed at him defiantly, with a little flash of triumph.

'Oh,' she said, 'you are afraid, are you?'

The young man shook his head.

'No,' he answered. 'I ain't easily frightened. I'm good for a fight in a court of law, or anywhere else for the matter of that.'

He stopped and looked upward. A wild bird was sounding its strange, sweet notes overhead. The good, red earth was sending forth its rich, moist smell where Abby had had it dug up upon the disputed territory.

'You've been digging, I see—which is clean contrary to justice, since the land is mine; but,' he stopped and, stretching out his arm, picked up a bit of the clay, 'why should two human beings be quarrelling about the very earth given them by their Creator?'

He raised his hat reverently as he spoke. Abby's heart gave a leap, while her neighbor continued in a lower tone:

'There's a way of settling it out of court that's satisfactory to me, anyhow.'

'What way?' asked Abby, strangely fluttered and unable to find any of the words which had come so glibly to her pen.

The young man cleared his throat.

'This land's been a long time in dispute. It might as well be settled.'

W. G. ROSSITER

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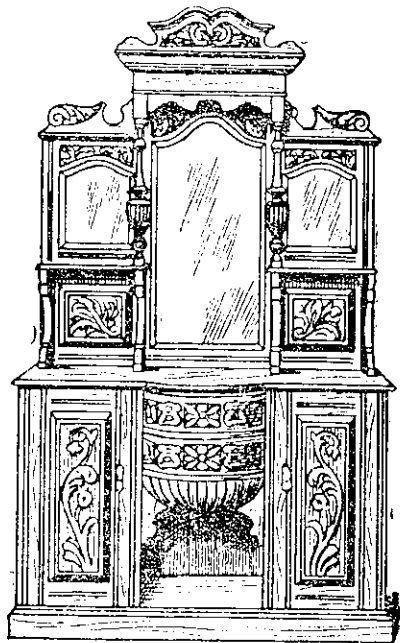
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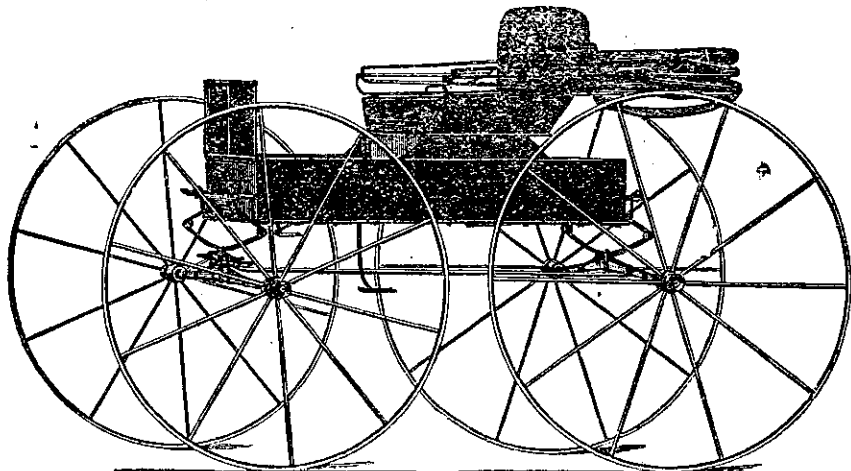
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But what way?' persisted Abby.
The neighbor looked at her.

'I was in hopes you could guess,' he observed.
'Supposing we were to get married?'

The color flamed into Abby's cheeks, which had been pale since her illness, and her eyes sought the good, red earth in a confusion which was strangely mixed with gladness.

'You can hear about me down at the priest's. My character's all right. I've got a good bit of land, a house that's a great sight too big for a bachelor, and a little pile in the bank.'

Abby made no response, and encouraged perhaps by her silence, or by that something in her face which was not repellant, the neighbor continued:

'I've liked you real well ever since I saw your face that day when you were hoeing. You looked mighty pretty, I can tell you, and—maybe you didn't mean just as all you said in your letters.'

Abby, to whom speech never came readily, felt as if her tongue were glued to the roof of her mouth. As she had been eloquent upon paper, so now it was the neighbor's turn to be eloquent in the speech.

'I guess you'd make more out of your land if you had my help,' the young man added, with a twinkle in his eye. 'Anyway, I've got enough for two, and a good sight more. I like you better, I guess, than I ever liked anyone. So, come, own up, Abby, that you didn't mean all you said in your letters.'

A smile was softening the curve of Abby's mouth; her eyes were very soft and sweet in their expression. The neighbor's heart thumped loudly against the rock while he waited for her answer.

'I'd like to see the claim settled,' Abby said demurely. 'I'm mighty fond of this bit of earth.'

'Couldn't you manage to get a little mite fond of me?' the neighbor suggested.

Abby pondered, the smile deepening, the color flickering bewitchingly in her cheeks, and the softness growing in her eyes that were now downcast.

'I guess I could get to like you some,' she confessed. Then a great shyness fell upon them both, and a great light of happiness shone in their faces. The life-giving joy of the spring seemed to pervade them.

'May I tell the priest to call our banns in a fortnight?' whispered the neighbor, and Abby made no objection.

*

In the years that followed, seated over her sewing in the big farmhouse kitchen, Abby used to say to her friends, with a quiet laugh:

'One thing I've got out of the good, red earth—a husband, and a mighty fine one, too.'—Anna T. Sadlier in the *Sacred Heart Review*.

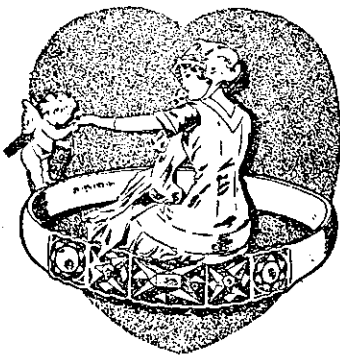
OBITUARY

MRS. ELLEN O'LEARY, WELLINGTON.

On Sunday, November 19, there passed away Mrs. Ellen O'Leary, eldest daughter of Mrs. E. Fitzgerald, and sister of Mr. D. Fitzgerald of the Defence Department, after a long illness, borne with Christian fortitude. During her illness she was attended by the Rev. Father Hurley, who administered the last rites of the Church. Deceased leaves one daughter to mourn her loss.—R.I.P.

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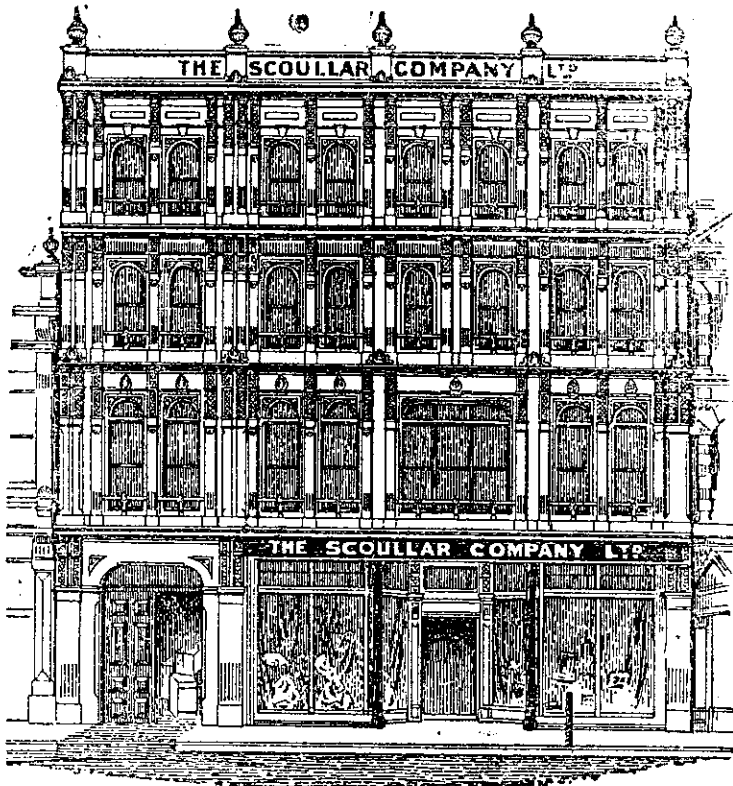
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CHRISTCHURCH CATHOLIC CLUB

ANNUAL BANQUET.

The second annual banquet of the Christchurch Catholic Club, held on Wednesday evening of last week, was in many respects one of the most important and enjoyable functions held in this city for a very considerable time. The speech-making on the whole was of a very high order, and things essentially Catholic were treated with a candor so refreshing and emphasised in so thorough a manner that left no doubt as to the sincerity of the speakers, and of that moral and intellectual power, the sure outcome of organisation on true and proper lines.

Upwards of one hundred active members and invited guests sat down to a repast laid in excellent and generous style, and waited upon by a large party of the club's young lady friends. The president, Mr. R. Beveridge, presided, seated on his right being his Lordship Bishop Grimes, and on his left the Very Rev. Father Price, Adm. Others of the clergy present were the Rev. Dr. Kennedy, the Rev. Fathers Graham, S.M., and McDonnell. The toast of 'The Pope and King,' proposed by the president, was enthusiastically received and accorded musical honors.

In proposing the 'Christchurch Catholic Club,' Dr. A. B. O'Brien said the subject was one of extreme importance. The prefix of 'Catholic' to its title was a happy one, especially as it was that in very fact—and thoroughness. In this connection, although in matters social it was similar to other clubs, yet in the one essential feature it was different in being strictly and practically Catholic. The time was now happily past, however, when the name Catholic was unjustly, owing to religious rancor, deemed a term of opprobrium. It was not felt then as it is now, an honor to be a Catholic. The dominant note nowadays was indifference,

and the world was fast reaching that stage when the sole religious state to combat that insidious foe was Catholicism. Clubs generally have their uses and temptations, but we alone of all people preserve religion as the chief thing in our lives. The good seed has been planted by our clergy, in the schools, and from the pulpit, and it was for the young men to see to it that no choking weeds were to be allowed to grow. The club had the grandest tradition any society could have, and the true Catholic would cultivate the best intellects; and no more effective force could be employed towards the young people than that of example.

The president thanked Dr. O'Brien for so eloquently outlining what a Catholic club should be, and incidentally gave a few details regarding the flourishing condition of his club, morally, socially, and financially. Regarding the objects of the banquet, Mr. Beveridge said it was mainly to give non-active members—patrons and vice-presidents—an opportunity of joining with the regular members and gaining an insight into their pursuits. It was, too, to show honor and respect due to those busy and influential men whose very duties precluded any possibility of frequent intercourse with the club; to show also the members' appreciation of their guests' connection, if only honorary, with the club and to foster their life-long friendship. He trusted the club would keep up to the very high standard pointed out.

Mr. J. R. Hayward, in proposing the toast of the 'Bishop and Clergy,' congratulated his Lordship on the recent recognition of his nearly quarter of a century's arduous labor in the diocese, and hoped in the succeeding years kind fates would deal as propitiously with him in health and strength as in the past. His Lordship had always taken a deep and lively interest in the club, encouraged the officers, and whenever possible attended their functions. The position of the club to-day was largely due to his Lordship's help and influence and he (the speaker) availed himself of the



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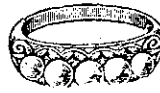
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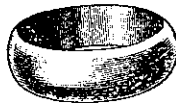
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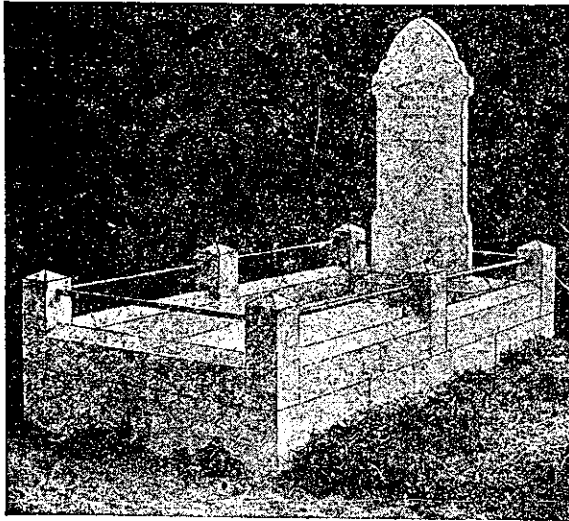
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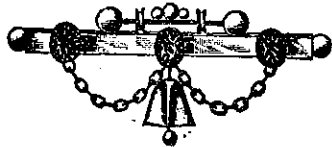
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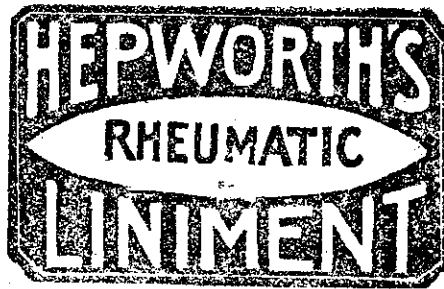
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opportunity of expressing the thanks and appreciation of the club to his Lordship for his continued kindness. Speaking of the clergy, Mr. Hayward enlarged on the sacrifices they had made at all times and places for the faith. Our local clergy were no exception to the rule, and as regards the spiritual director of the club, he had made himself a member in the true sense of the term, and shown an excellent example by his co-operation with the executive committee. The club possessed an extensive library, the greater part of which was given by the Bishop, and added to by the Rev. Dr. Kennedy. In conclusion, he hoped the happy condition of the club, now only practically at its beginning, would soon double its scope of usefulness.

His Lordship the Bishop said he was exceedingly pleased at the reference made by Dr. O'Brien to the club's title, which should be preserved not only in name but in reality, and thus continue an honor to all the clergy, and a source of great consolation to himself. He was very grateful for the personal congratulations. He thanked them for the cordiality with which the toast was received, and was most anxious to see theirs and other Catholic clubs prosper. Although theirs was first in the diocese, there was also a fine one at Grey-mouth, and others at Ashburton, Timaru, and Temuka, all of which he would like to see increase in strength and influence. We should be proud of the name Catholic, which was indeed an honorable one, and with so much unrest and indifference in the world, with Catholicity as the only effective safeguard, it was not unusual to find our name borrowed by other denominations, whilst a respectful portion claim it without justification.

The Very Rev. Father Price thanked on behalf of the clergy the gathering for the way the toast was honored. He was, he said, very pleased to be present at such a splendid assembly of the young Catholic manhood of Christchurch. The priests could conceive no work more useful to the Church and State than that which tended to promote their spiritual and temporal advantages. The future is for young men, and they should lose no opportunity of cultivating their intellect

and developing their faith. In this the club was engaged, and whilst strictly insisting on a due observance of their religious duties, provided legitimate recreation for members. He congratulated the club on its successful efforts of the past, and trusted the good work would prosper, and the club become a distinct power in the future.

Mr. E. L. McKeon proposed the toast of 'The Vice-presidents,' and incidentally remarked on the happy choice in their selection of prominent Catholic men of the city. With his considerable club experience in many centres, he knew of none where so many prominent citizens were associated with them as here. This was very much appreciated, and all were proud of the present privilege of repaying in a small way this fine helpful influence.

Mr. E. T. Harper, in responding, said that after the splendid ideal unfolded he would undertake to do very much more in the future for an institution which does such an immense amount of good. He would be of practical assistance, and not only a figurehead.

Mr. M. Donnelly, in proposing 'Kindred Societies,' said that owing to his strenuous life he had not become acquainted and associated with the various Catholic societies as he would have wished. However, during his earlier life in Dunedin he had the honor of membership with the H.A.C.B. Society. Journalistic duties, in which he was then engaged, so claimed his attention and occupied his time that in the course of events he fell out of connection with it. He instanced by his own experience and observation the great benefits the society conferred. Incidentally, he spoke of the immense benefit to be derived by young Catholic speakers in a study of the orations of Irish leaders of past generations, and by applying them as models. For the Society of St. Vincent de Paul he had a great admiration. The day may come to any one necessitating the seeking of assistance from other people, and many a poor one would be cheered by receiving from the hand of co-religionists rather than accept the cold charity of outside sources. His reference to the Marist Old Boys' Association resolved itself into an eloquent

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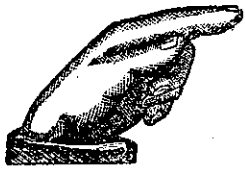
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tribute to the schools of the Marist Brothers, and the qualifications of the Order as teachers. His (the speaker's) son, the youngest law student raised to the Bar in New Zealand, received his earlier education at the Marist Brothers' School in this city; and he, referring to this fact, had said that when he left the school there were many boys there equally advanced. Representatives of the various societies responded.

The toast of 'The Ladies' was proposed by Mr. F. Rowe, and responded to on their behalf by Mr. D. F. Dennehy.

M. A. J. O'Malley, in proposing the 'Press,' eulogised the *N.Z. Tablet* in eloquent terms. The Catholics of New Zealand, he said, were particularly favored in having such a splendid advocate—a sure and solid antidote to the prevailing, irreligious, and notoriously biassed effusions. Too great a meed of praise could not be paid to the *Tablet*; it was of incalculable value to us, and we should make a point of having it constantly in our homes. We should see to it that the *Tablet* had a foremost place in every public library of the Dominion, and thus extend its sphere of usefulness. We should patronise it in the best possible manner as an evidence of our appreciation of this great and glorious work it was doing in New Zealand. The *Tablet* representative responded.

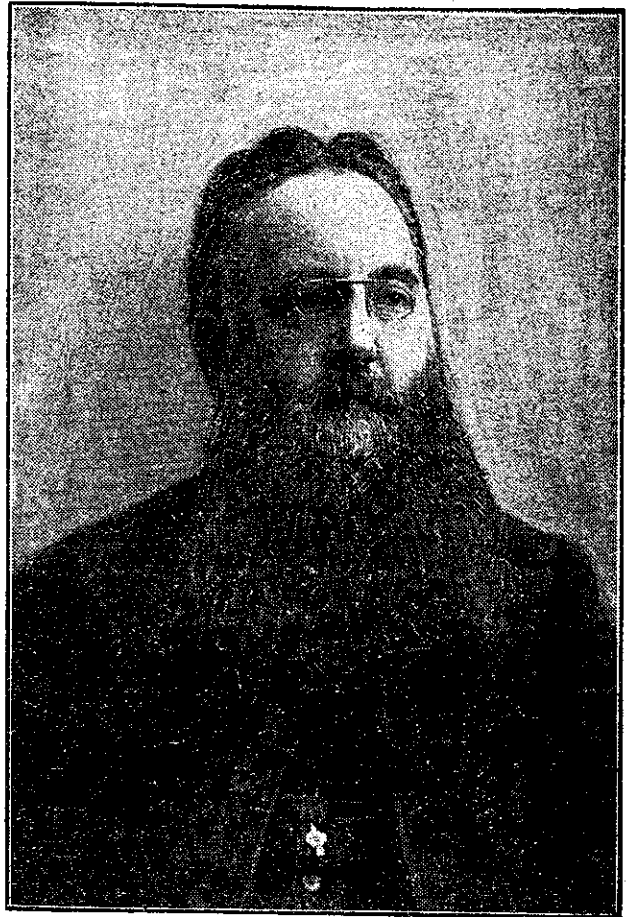
An enjoyable musical and elocutionary programme was contributed to at intervals by Messrs. T. O'Connell, C. Fottrell, F. Evans, F. McDonald, G. C. Hayward, and F. Rowe. Mr. H. Rossiter was an efficient accompanist. Apologies were received, accompanied with best wishes for a successful gathering, from Sir George Clifford, Bart., Sir J. G. Ward, Bart., Rev. Father Cooney, and others.

THE NEW VICAR GENERAL OF CHRISTCHURCH

(From our own correspondent.)

The Very Rev. Francis Hills, S.M., V.G., and Rector of St. Mary's, Christchurch North, who has just received the above appointments, was born in the archdiocese of Westminster, London, on Christmas Day, 1855, was professed in the Society of Mary on May 6, 1877, and shortly after ordained in the priesthood. He was for a long period associated with St. Mary's College, Dundalk, and the University College, Leeson street, Dublin, first as an ecclesiastical student, and afterwards as a professor. He spent some considerable time in the colleges of France, and is a distinguished French scholar, speaking that language with great fluency. He came to St. Patrick's College, Wellington, in 1897, joining the professorial staff in the chair of literature, and retaining also the position of Vice-Rector, offices he held for over ten years. In 1908 he was appointed to the diocese of Christchurch as parish priest of Leeston, a position he worthily filled until the beginning of the present year, when he was appointed to the pastorate of Blenheim, which had just become vacant. But a few months before his severance with St. Patrick's College he had celebrated his silver

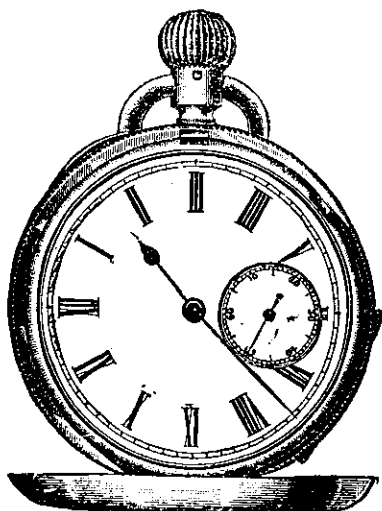
jubilee, when the old and present students gathered round to felicitate him on the event. His departure from the college was greatly regretted by the boys, who had learned to venerate and to love the genial priest. Whilst at the college he, with infinite skill and patience, practically established what is claimed to be the finest museum collection of any school in New Zealand.



VERY REV. FRANCIS HILLS S.M., V.G.,
Of Christchurch, and Rector of St. Mary's, Christchurch North.

The Very Rev. Vicar-General was well known to his Lordship Bishop Grimes in England, even before his Lordship's elevation to the episcopate, and was among the distinguished company at the consecration in London of the first Bishop of Christchurch.

The Very Rev. Vicar-General enters upon his new duties next week, and may feel sure of a hearty welcome back to the diocese in which, during his previous comparatively short connection, he became very popular. Mention of his appointment as rector of St. Mary's was made to the congregation immediately it became known; and the kindness and goodwill always extended in the parish to the priest in charge was bespoken for him by the present resident clergy.



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Current Topics

Controversial Methods

Evidently all's fair in love and war—and local option controversy. From the way in which each side is belaboring the other in the advertising columns of the daily press one would suppose that both parties have borrowed their working formula from David Harum: 'Do unto the other fellow, as you think the other fellow is going to do unto you, and do it first.' Until after December 7 charity will have to be content with a very back seat.

A Socialist Tragedy

The following cable from Paris appeared in last week's dailies: 'The well-known Socialist, Paul Lafargue, and his wife committed suicide. Madame Lafargue was a daughter of Karl Marx. Lafargue was threatened with paralysis. This is the second daughter of the famous Karl Marx that has committed suicide.' Lafargue was the author of *Social and Philosophical Studies*, which was translated by Chas. H. Kerr, an American Socialist, and a thorough-going advocate of the doctrine of free-love. The other daughter of Karl Marx here referred to—Miss Eleanor Marx—was also an ardent advocate of free-love. In the *Chicago Tribune* of November 14, 1906, she is reported as saying: 'Love is the only recognised marriage in Socialism, consequently no bonds of any kind would be required. Divorce would be impossible, as there would be nothing to divorce, for when love ceased, separation would naturally ensue.' The way in which the theory works out in actual practice is painfully illustrated in Miss Marx's tragic life story. This exceptionally talented woman fell in love with Dr. Edward Aveling, who gained an international reputation by translating Marx's *Capital* into English. He, too, was an atheist and a believer in free-love. With the full knowledge of Marx and the other Socialist leaders, the pair lived together as husband and wife, and worked together in the Socialist movement. In 1886 and 1887 they made a lecturing tour in the United States, Miss Marx travelling as Mrs. Aveling, though her companion had at that time an invalid wife in London. But it came to pass in course of time that Aveling's love grew cold; and Mrs. Caroline Corbin relates in *Labor and Capital*, April, 1903, that on the death of his legal wife in London, Aveling married another woman and discarded Miss Marx. Her fondness remaining unabated, the free-love wife, disgusted with the world, committed suicide. The story is a melancholy illustration of the domestic shipwreck which is almost sure to follow when the religious and legal sanctions which safeguard marriage are thrown to the winds.

The Presbyterian Assembly and 'Ne Temere'

Last week a letter appeared in the *Otago Daily Times* from the Rev. R. Wood by way of answer to our previous communication regarding the Presbyterian Assembly and *Ne Temere*. The following reply, which appeared in the *Daily Times* of Thursday, gives a sufficient indication of the nature of Mr. Wood's communication:—

'SIR,—The Rev. Robert Wood has always shown such kindly consideration for the susceptibilities of Catholics—attacking them, as he does, with the utmost bitterness on every possible and impossible occasion—that I am naturally pained at having hurt his feelings by the plainness of speech which I employed towards his *filius Achates*, the Rev. Dr. Gibb. I can only plead justification on the facts. I judged Dr. Gibb by his performances at the Assembly, as reported in the daily press. Here they are: He aroused 'a chorus of indignant denials' by declaring that those who—unlike himself—administered baptism to children whose parents were imperfectly instructed in the ordinance were 'reducing the sacrament to a farce' and by telling them—very uncouthly, as it strikes me—that 'they might as well sprinkle water in a dog's face.' Later,

his 'spirit waxed hot within him' because seventy of his brethren had the temerity to vote against him, and he politely told them they 'had not a ghost of a notion what they were doing.' Next, he is accused by one of the brethren of trying to 'jockey' the house. Then he is howled down and refused a 'hearing—the most emphatic way open to the Assembly of protesting against attempted bluster. Finally, he is charged by the Moderator with making a reference 'that was anything but parliamentary'; and the Assembly declines to listen to another word from him until he withdraws the offensive statement. On the top of all this, in the *Ne Temere* discussion, he talked what 'Civis' calls 'a plenitude of inflated rubbish,' and declaimed most valiantly about 'not submitting' to some imaginary 'servitude' which nobody in the world wanted him to submit to. That is Dr. Gibb as pictured in the press reports from day to day; and in the light of such a record it will probably be admitted that my description of him was sufficiently near the mark. If in any way it did him less than justice it is probably because Dr. Gibb did himself less than justice in the overbearing attitude which he so consistently adopted towards his brethren.

*

I pass by without comment Mr. Wood's little dissertation on the subject of manners. A lecture on manners from the author of the 'R. W.' articles may always, quite safely, be regarded as a joke. Nor need the very much over-worked McCann case detain us long. Mr. Wood had said that the McCann story 'had never been shattered'—by which I understood him to imply that there was only one side, and that the Mrs. McCann side, to the story. I pointed out, in reply, that the other side had been presented on the floor of the House of Commons by (among others) Mr. J. Devlin, who submitted written statements from McCann and from the three priests in the district in emphatic contradiction to the version given by Mrs. McCann. Mr. Wood declines to believe these witnesses; I, on the other hand, most certainly decline to believe the volcanic Mr. Corkey, who, to judge by the quoted specimen of vitriolic eloquence with which Mr. Wood has favored us and by other hot-head utterances of his which lie before me, would be manifestly the last person in the world to go to for a judicial, impartial, and unexaggerated statement of the facts. I am in a position to fill quite as much of your valuable space as you are likely to be willing to allow with quotations from the written statements of McCann and the priests in the district; but so long as neither of us can regard the testimony of the other side as trustworthy, the mere pitting of witness against witness is not likely to bring us very much 'forrarder.' Personally, I entirely agree with the sane dictum of the editor of the *British Weekly* on the subject. 'If we understand rightly,' says the great Protestant organ, 'the Roman Catholics ask that the priest should be publicly named so that he may commence an action for libel in which all the facts will be brought out. We humbly submit that this is the only satisfactory solution of the difficulty. At any rate, it is in a court of law where evidence can be taken, and where statements can be sifted that the truth is most likely to be arrived at.' The Orange exploiters of Mrs. McCann were given the opportunity of putting the matter to the test in this way by repeated challenges from Mr. Devlin to publicly name the priest. The challenge was not taken up; and so long as the retailers of the story are afraid to face the music in this, the only way of finally settling the controversy, the no-Popery fireworks with which they attempt to cover their retreat will be taken for what they are—mere 'sound and fury, signifying nothing.'

*

It will not escape the notice of your readers that Mr. Wood has made not the faintest attempt to face the other issues raised in my reply to the misstatements made in the Assembly discussion on *Ne Temere*. (1) I challenged him to publicly name the Canterbury priest who, he alleged, had used the decree as an instrument of 'conversion by coercion'—but he is discreetly silent on the subject. When a man makes slanderous state-

ments, and then, on being challenged, fails to stand up to them, an intelligent public will have little difficulty in sizing up the situation. (2) He makes no further pretence that the exemption of Germany from the present operation of the decree was due to 'Kaiser Wilhelm and his warriors.' On the contrary, he himself shows that some few other districts, with no particularly formidable warriors behind them, are placed on precisely the same footing as Germany in this respect. (3) He has made no attempt—and can make no attempt—to deny that in this decree the Pope was legislating for his own spiritual children, and that any outsiders who bring themselves within its scope do so freely and voluntarily, of their own motion, and entirely against the Pope's desire in the matter. (4) He very wisely makes no effort to defend the indescribable absurdity of Presbyterian ministers perambulating the country—for Mr. Wood has addressed several meetings in Canterbury on the subject—crying for Government 'protection' against a decree which already has no legal force and whose scope, so far as New Zealand is concerned, is to regulate the conditions of marriage of a handful of Catholics. To have clearly established the Catholic position on these four points—beyond even Mr. Wood's powers of contradiction—is itself sufficient, from my side of the question, to have made this controversy worth while.

*

Apart from the reference to the McCann case, the only other point in Mr. Wood's letter relevant to *Ne Temere* is his comments on the fact that in Germany and one or two smaller districts the same conditions are not, as yet, required for the celebration of a valid marriage as are imposed in the rest of Catholic Christendom. He is astonished (or affects to be astonished) that a Catholic disciplinary decree on marriage should in any way vary, for special reasons or to suit special circumstances, and with his wonted fairness and temperateness he describes such variation as 'morally monstrous' and as making 'the moral law of God regarding marriage a matter of geography and climate.' It should be obvious to a very ordinary intelligence that if the Church has the right to legislate at all she has the right to determine when, where, and under what conditions, her legislation shall take effect. It should be almost equally obvious that the moral law of God is in no way varied or sought to be varied by the *Ne Temere* decree. The moral law of God regarding marriage declares that a valid marriage contract is binding in conscience. But the Divine Law nowhere lays down the external forms and conditions—e.g., the character and number of the witnesses, the minimum age of the parties, the formula to be employed, etc.—which are requisite to make the contract valid. These have been left to a properly constituted authority—and, for Catholics, that authority is the Catholic Church. It is these and these alone—i.e., the external forms and conditions requisite to make the contract valid for Catholics—which are regulated by *Ne Temere*, the 'moral law of God regarding marriage' remaining unaffected.

*

But the point to which I wish to specially draw attention in this letter is the fact that the 'morally monstrous' juggling with 'the law of God regarding marriage,' with which he has so vehemently charged the Catholic Church is the very thing of which the Church of which Mr. Wood is a minister has been conspicuously guilty. In the varying legislation of the Presbyterian Church regarding marriage with a deceased wife's sister we have a peculiarly glaring example, not of a mere disciplinary decree, but of a making and unmaking, promulgating and revoking, of 'the law of God.' The *Westminster Confession of Faith* (Chap. xxiv., s. 4) not only condemns such marriages as invalid, but adds—'nor can such incestuous marriages ever be made lawful by any law of man, or consent of parties, so as those persons may live together as man and wife.' That was 'the law of God' for Presbyterians throughout New Zealand up till the year 1883. In that year, however, as the result of an overture from the Timaru Presbytery, and out of regard to the scruples of 'those office-bearers and members who had entered

into the prohibited relationship or contemplated doing so,' the Northern Presbyterian Church—as it was commonly called—decided not to adhere to what it had hitherto laid down as 'the law of God' on the subject, but to 'leave the whole matter an open question.' Thus, one fine day in 1883, marriages which before had been not only invalid but 'incestuous,' suddenly ceased, by Presbyterian legislation, to be contrary to 'the law of God,' and became true and honorable marriages. But this only applied to marriages north of the Waitaki. The Presbyterian Church of Otago still adhered to 'the law of God' as set forth in the *Westminster Confession*; and we had the 'morally monstrous' condition of affairs—to apply Mr. Wood's expression—in which while a marriage with a deceased wife's sister celebrated in Timaru was a perfectly true and valid and honorable marriage, the very same union celebrated in Oamaru was not only invalid but 'incestuous,' the parties living in concubinage, and the children being, in Mr. Wood's gentle phrase, 'bastards.' This continued for a number of years, until at length the Presbyterian Church of Otago fell into line with the Northern Church; so that to-day unions which up till 1883 had been sternly forbidden as odious, and 'incestuous,' and no marriages at all, are now throughout Presbyterian New Zealand true and honorable marriages. Nor is this all. The *Confession of Faith* enactment is still the law of the Presbyterian Churches in Scotland—though ministers have been relieved from fears of legal process should they officiate at such marriages—so that we have what Mr. Wood would call the 'morally monstrous' spectacle of marriages which the Presbyterian Church regards as good and valid in New Zealand, being condemned by that same church as invalid and abominable and 'incestuous' in Scotland.

*

It will be interesting to see what defence your correspondent will make against this very serious indictment. In the meantime, perhaps, I may be permitted to remind him of the strong denunciation which has been pronounced by very high authority against those who virulently declaim against the mote which they are so ready to see in their brother's eye, whilst they blindfold themselves to the beam that is in their own. It is the right and the duty of the Presbyterian minister—as of the Catholic priest—to impress upon his people the danger and unwisdom and general misery of mixed marriages. In view, however, of the facts I have just outlined, those ministers who have any sense of consistency should feel themselves forever estopped from any further denunciation of *Ne Temere*—at least in respect to seeming anomalies of 'geography and climate.'—I am, etc.,

EDITOR N.Z. TABLET.

December 2.

ABOUT THE NE TEMERE DECREE

By X.

VII.

The Conditions on which Dispensations for Mixed Marriages are Granted.

The Church is opposed to mixed marriages because they spoil her ideal of marriage, and make impossible that intimate union between husband and wife which is the most perfect symbol of the union of Christ with His Church. Husband and wife who are united in all other things but are divided in the religious sentiments that spring from faith are divorced in that which is most essential to the children of God. 'Where two or three are assembled in My name,' says Christ, 'there am I in the midst of them.' But if the non-Catholic party worship God at all, and it will generally be not at all, it will be under a roof where a Catholic will not kneel, and in a language which a Catholic will not understand.

Thus they bring to the sacramental contract an inharmonious faith, and by consequence an unequal

love. The faith-informed love of the Catholic is a contribution to the mutual union which is far superior to the love of the non-Catholic, which is not informed by faith. But it will not long remain so. It will quickly sink to the level of the love with which it is repaid. And not only this, but the faith itself which inspires it will seek the level of that with which it is mated, will grow weaker and weaker, and in many cases finally disappear, and this is the reason why the Church does not like mixed marriages.

Now let it be said in all justice that many partners in mixed marriages are excellent Catholics, but let it be also said that these are the exception, and serve to accentuate the rule. The rule, which cannot be gainsaid, is that the Catholic party in a mixed marriage, so far as external signs go, begins very soon to grow weak in the faith. No matter how fervent and devout before marriage, the Catholic quickly discovers the supposed minimum in the worship of the Almighty, and makes that minimum the rule of life. The general rule of such a Catholic is to be content with the Sunday Mass and to be invariably absent from the Religious Instruction, though under the circumstances no one is in greater need of that instruction. There are many wives of non-Catholics in this country, who in their maidenhood were most fervent and devout, and to whom the Sunday explanation of the Christian Doctrine seem now repugnant.

They lose, too, the Catholic instinct, they show no interest in the things that are vital to the Church and to Catholic life; and in this condition a breath will rob them of the faith, as a breath has robbed many such before. 'I don't wish my children to mix in their schooldays with a class with which they are not likely to mix hereafter,' said the Catholic father of the poor children of a mixed marriage. 'What do you mean by "hereafter"?' asked a priest. 'Do you mean when they grow up or when they are dead?' And the tears that ran in torrents down that poor man's cheeks showed that even still his heart was rent by the consequences of his initial folly.

But it must needs be that mixed marriages come, and so the Church, as we have seen, tolerates them when they become inevitable, even though every such act of toleration makes her own heart bleed afresh. But while she bleeds, she arouses herself to activity and watchful care, and she makes for her poor children such conditions as will be some safeguard to them, and as will prove her own divinity.

If she is the Church of Christ, her primary duty must be to guard well the deposit of faith entrusted to her by her Lord, and to pass it on unbroken and untainted to every successive generation. To neglect this deposit, to hedge it round with no safeguarding conditions, to leave it at the mercy of every man-made sect, would be to condemn herself in the eyes of all, even as the Evangelical churches of Australia and Rabbi Ben Cohen, of the Sydney Synagogue, condemned themselves on the 21st of October, when they declared that marriage belonged to *the sphere of the State*, and that *the law of the land* in marriage was the marriage law for them. These reverend gentlemen have never been in spirit to the Garden of Eden or to the little village of Cana in Galilee, and their neglect of a primary duty condemns them.

There is no getting behind the argument. If Christianity is divine, the Catholic Church, which alone safeguards it at the fount of human life and makes conditions that secure its blessings to the new-born, is the one and only divine thing upon the earth, the one and only bride of the one Lord of life. All others are upstarts, self-degraded by degrading marriage, and self-condemned by the degradation.

The Church does not make her conditions in secret, but trumpets them forth that all may admire her unparalleled fidelity.

The first condition is:

'That the Catholic party to the mixed marriage be allowed the free exercise of religion.'

This condition is directly in favor of the Catholic party. The non-Catholic must sign a document to this effect, and it must be unconditional and be kept in the

spirit, not merely in the letter. A non-Catholic husband has, as we know, several ways of keeping his wife from Mass, Confession, Communion, and religious instruction, while still keeping to the letter of his promise. But no honorable man will avail himself of such. His sense of honor will uphold him, and if he is wise as well as honorable he will give not only facilities but every encouragement. Wisdom will teach him that a woman who grows less faithful to her God and to the most solemn obligations of her conscience, will not on that account be more faithful to her husband. Fidelity to religion fosters mutual love, but the love that grows without the fostering care of religion, and to manifest which, neglect of the religious instruction, is thought necessary, is not a love from which much may be expected either in time or in eternity.

But the fostering of mutual love is not the chief end of marriage. Husband and wife are united in the bonds of a holy Sacrament, not merely nor chiefly that they may grow in mutual love, but that they may bring forth and educate children for the kingdom of Heaven. Therefore the second condition is:

'That all the offspring are to be brought up Catholics.'

This condition is directly in favor of the children. The great danger for the children in a mixed marriage is that they are likely to be brought up entirely without religion, or at best with a weakly-developed Christian character.

The *New York Messenger* of October, 1902, quotes statistics from the *Review of Reviews* of the preceding December showing the effect of mixed marriages in America. 'Taking as a basis for his computations figures furnished by Chief Statistician Hunt, of the Census Bureau, Mr. C. C. Michener presents the following data: Where the father and mother are both Catholics only eight per cent. of the young men between the ages of sixteen and thirty-five inclusive are not Church members. This is gratifying, especially if we reflect that those who have remained practical Catholics till the age of thirty-five are most likely to remain so all their lives. But now notice the difference. Where one of the parents is a Catholic and the other a Protestant, sixty-six per cent. of the young men do not belong to a Church. The shortest way to the extinction of Catholicity in America is, therefore, the marriage of Catholics with Protestants.'

A census made by the present writer eight years ago showed that there were in his small parish ninety-nine married couples with their families. Fifty-one of the marriages were mixed marriages and forty-eight were Catholic marriages. Out of the children of the Catholic marriages he was unable to discover five who were not regular attendants at the Catholic Church, while out of the fifty-one mixed marriages two hundred and forty-seven children and parents had been absolutely lost to the Church, and these by natural increase must have since grown to one thousand.

It is not necessary to enlarge upon this point; every one knows the fate of the house divided against itself, and every one knows the special difficulties that children will have in becoming ardent and whole-hearted professors of a faith that will be a standing rebuke to one or other of the parents. Therefore it is that for the sake of the poor children, the Church requires the non-Catholic to make a special promise to have these baptised and brought up in the faith and in the Church of Christ.

But now, this non-Catholic, who has made these honorable promises, and who is about to link his life for ever with a Catholic, becomes by this fact an object of interest and affection to Holy Church. She is really his mother, though he knows it not, and she longs for the day when he will conscientiously and in gladness make his submission to her, and she bears him in mind, and on his marriage morning she lays down a third condition which shall be directly in his favor:

'The Catholic must promise to do all that is possible to win the non-Catholic party to the Catholic Faith, and there must be some reasonable hope of the non-Catholic party becoming Catholic.'

Let any one who thinks this third condition to be too severe open his Bible and learn from it that there is only 'one Lord, one faith, one Baptism, one God and Father of all, Who is above all, and through all, and in us all.'

From these three conditions the Church can never dispense, because they are all binding by the natural and divine law; binding as much, as recent events show, upon the Catholic consort of a Grecian king as upon the Catholic wife of the humblest citizen of New Zealand. All Catholics are bound by nature and by God to guard the treasures of faith and to secure that treasure to their offspring, and are bound as far as it is possible, to realise in their married life the ideal of Christian marriage, by binding in the sweet bonds of one faith and one glorious hope the lives of father, mother, and children, by wrapping them round with the triple cords of love that bound Joseph, Mary, and Jesus of Nazareth, and that bind in eternal bonds the Three Persons of the Adorable Trinity.

Think upon these things, all you who are partners in a mixed marriage. Meditate upon Faith and Hope and Love. They are divine virtues, and anything un-earthly in your lives must spring from them. You will require something more than human faith on which to base your mutual trust, something more than human hope to line the clouds of sadness that will often hang above you, and something more than human love to satisfy the hunger of your immortal souls. All these you will find in the ideal Christian marriage and in the profession of one Christian faith. And when you will have found them rise up in gratitude, and silence the vociferous cries of the 'howling dervishes' who are now railing at the Church which has enriched you with treasures so surpassing.

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

December 1.

The pupils of St. Anne's School, Wellington South, will hold their annual concert at St. Thomas' Hall on December 8.

The Very Rev. Father Bannop, C.S.S.R., Superior of the Redemptorist Fathers, accompanied by the Rev. Father Brown, C.S.S.R., arrived on Wednesday by the Ulimaroa from Sydney.

Messrs. Parsons and O'Connor, ex-students of St. Patrick's College, Wellington, left by the Moana yesterday for Sydney, en route for Queensland, where they intend to settle.

The quarterly meeting of the St. Vincent de Paul Society will take place on the second Sunday of this month at St. Patrick's Hall, Boulcott street. The Ladies' Conference will meet on Wednesday, December 13.

On last Sunday at St. Joseph's Church, Buckle street, there was Exposition of the Blessed Sacrament, and in the evening the Rev. Father Barra, S.M., preached an eloquent sermon, after which there was the usual procession.

The Boxing Day committee is now working hard to ensure a successful and enjoyable outing at Khandallah. This outing is now looked forward to by Catholics. The children will be conveyed to and from the grounds free of cost, and also provided with refreshments.

Reference to the coming elections was made in St. Anne's Church, Newtown, on Sunday, by the Ven. Archdeacon Devoy, who said that all who were entitled to vote should exercise the privilege. They should vote for the men whom they conscientiously thought would make the best representatives. At the early Mass the Rev. Father Mahoney also spoke on similar lines.

The committee of the Secular Education Defence League recently addressed the following question to the candidates for Parliamentary honors in the provincial district of Wellington:—'Are you in favor of maintaining the present secular system of State education in all its integrity?' Replies in the affirmative have been received from the following gentlemen, the

first eighteen expressing themselves very emphatically to that effect:—J. Brodie, Byron Brown, W. C. Buchanan, E. J. Carey, C. B. Collins, Dr. Couzens, W. H. Field, R. Fletcher, F. Freeman, A. L. Herdman, Dr. Izard, J. P. Luke, J. W. McEwan, D. McLaren, F. T. Moore, G. R. Sykes, W. A. Veitch, W. T. Young, W. H. P. Barber, W. H. D. Bell, F. M. B. Fisher, J. T. Hogan, A. W. Hogg, J. T. M. Hornsby, C. E. Mackay, C. A. W. Monckton, R. W. Short, and C. W. Tanner.

The devotion of the Forty Hours' Adoration commenced last Sunday at the Basilica of the Sacred Heart, Thorndon, at the 10.30 o'clock Mass, which was celebrated by the Rev. Father Hickson, S.M., Adm., Rev. Father Peoples, S.M., being deacon, and Rev. Father Eccleton, S.M. (of St. Patrick's College) subdeacon. There was a procession of the Blessed Sacrament, in which the Hibernian Society and Children of Mary took part. At the evening devotions the Church was crowded, when the Rev. Father Hurley, S.M., of St. Joseph's, preached an eloquent sermon. On Monday evening the church was again crowded, the sermon on that occasion being preached by the Rev. Father Daly, of Upper Hutt. It was most edifying to see the number of communicants during the devotion. The altar was most tastefully decorated, and the choir under Mr. T. J. Lamble contributed special music.

An old Carterton settler, Mrs. Darroch, wife of Mr. James Darroch, died on Tuesday last, as the result of influenza. Mrs. Darroch, who was in her 73rd year, came to New Zealand from Dublin about forty-three years ago, and married Mr. James Darroch, in Wanganui, subsequently residing for a short time in Wellington, then going to Greytown, and finally to Carterton, Mr. Darroch being road overseer under the old Road Board. She is survived by her husband and five sons. Robert, the eldest son, is headmaster of the Roseneath School, Wellington, and another son is in the Public Works Department at Wellington. The remains were brought on to Wellington by the mid-day train on Thursday, the interment taking place on that day. The Rev. Father Bowe, of Carterton, officiated at the church (St. Mary of the Angels) and at the graveside.—R.I.P.

On Sunday evening, December 10, a sacred concert (the third of a series) will be given by the choir of the Church of the Sacred Heart, Hill street, Wellington, under the direction of Mr. T. J. Lamble. At the two previous concerts, several novelties were introduced, especially choral work, such as three-part choruses for ladies' voices, etc. At the forthcoming concert a 'Laudate pueri Dominum,' for tenor solo and chorus by Gaetano Capocci, and an unaccompanied chorus, 'De Profundis' by Alberto Zelman, will be performed for the first time, as well as a quartet, 'Ave Maria,' by Rossini. A chorus for ladies' voices in three parts, 'Tota pulchra es Maria,' by Melvil (*nom de plume* of a religious of the Sacred Heart), is full of beauties, and a baritone solo and chorus, 'Pater Noster,' by the late Louis Niedermeyer, is very devotional. Mr. Lamble is a great lover of the old style of Church music, and has a great repertoire of music, ranging from Palestrina de Lasso, and Croce, to the most modern composers. It is his desire to produce a number of these old choral works to be sung in the *a capella* style, which is really the correct way of performing this class of music.

Greymouth

(From our own correspondent.)

His Excellency the Governor and party visited the Convent School, Greymouth, on November 27, and were received by the Very Rev. Dean Carew, the Mother Superior, and the Sisters. On his Excellency's entrance the children sang a very pretty song of welcome, and the young voices rang out clear and true.

Miss Higgins, one of the senior pupils, then read the following address:—

'May it please your Excellency to accept a hearty welcome from us, the pupils of the Convent School. We feel highly honored in being favored with a visit from the representative of his Majesty the King. We cannot recall your Excellency's appointment as Governor of

our Dominion without being reminded of his late revered Majesty, Edward VII., from whom your Excellency received your appointment to New Zealand. Your Excellency is therefore a happy link between the reign of our present Sovereign and that of his illustrious predecessor. We sincerely hope that your Excellency will be favorably impressed with your first visit to our town and school, and that during your residence in our Dominion, we shall often have the pleasure of welcoming your Excellency to our midst. Under your Excellency's guardianship may our Dominion thrive and prosper, and may those over whom your Excellency is placed prove worthy subjects of the British Crown. With renewed greetings and hearty wishes for a pleasant sojourn on our Coast.

His Excellency, in reply, said that he had to thank the Dean, the Sisters, and the children of the Convent School, Greytown, for their very cordial welcome and for the very pretty song so admirably sung in his honor. He had to thank them also for the well expressed address which had been so well read by one of their leading members, and which had embodied sentiments of the deepest loyalty. As had been appropriately remarked, he was a link between the reign of his Majesty King George and the late illustrious King Edward, from whom he had received his appointment as Governor of New Zealand. He was gratified indeed to hear such loyal sentiments to King and Empire as were expressed by them in their address. He was pleased to see the children in the school looking so well and happy. He always made it his business to visit the schools wherever he could. He fully recognised the benefits of the sound moral, religious, and secular education they were receiving under the direction of their pastor and the good Sisters. They were developing that strength of character which would be of such inestimable value to them in their future lives. If the nation was to prosper, if New Zealand was to advance, it was not on its acres and acres of timber and on its great mineral resources and rich soil that its success depended, but on the moral character and upright lives of the people who occupied the country. His Excellency concluded by asking that a holiday should be granted.

The Mayor said that he could assure his Excellency that the pupils of the Convent School were obedient to their teachers, well behaved and diligent. The educational and musical training given to the pupils was second to none in the Dominion.

On the call of the Mayor the girls gave three hearty cheers for his Excellency. They then sang 'All Hail! Zealandia' and two verses of the National Anthem.

The Governor and party were then shown through the church and grounds.

Owing to the Marist Brothers' School being closed for the holidays, his Excellency had to omit that portion of his programme.

Kerrytown

(From an occasional correspondent.)

A very pleasant little function took place in the Kerrytown Schoolroom on November 30, when the Children of Mary, school children, parents, and friends gathered in large numbers to wish their popular parish priest, the Rev. Father Fay, S.M., many happy returns of the anniversary of his ordination. At the conclusion of a little concert given by the school children, the president, on behalf of the Children of Mary, presented their devoted director with a souvenir suitably inscribed, whilst the school children also made a little presentation.

Rev. Father Fay, who on rising was received with hearty applause, thanked all present for their kindness and goodwill, and expressed himself well pleased with the manner in which the Sodality of the Children of Mary was flourishing in Kerrytown, he having only established it there during the present year.

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

DIocese OF CHRISTCHURCH

(From our own correspondent.)

December 4.

A successful and enjoyable concert was given in the Institute Hall, Rangiora, on last Thursday evening in aid of the organ fund of the local Catholic Church, which, as a result, will profit to the extent of about £15.

Arrangements are well advanced for the annual Catholic outing and picnic at Riccarton racecourse on Boxing Day. Tickets for adults, which include train fare and entrance, are in circulation, and all children of the Catholic schools will be given free passes.

At the half-past 9 o'clock Mass in the Cathedral on Sunday his Lordship the Bishop referred to the presence in this city of the commercial representative of the *Tablet*, and urged a generous support of the only Catholic paper in the Dominion. The very fine articles appearing in its pages each week, said the Bishop, should be read by our people regularly and carefully and passed on to others whom they would undoubtedly benefit.

A number of children made their First Communion at the half-past 9 o'clock Mass in the Cathedral on Sunday. His Lordship the Bishop, who was celebrant of the Mass, addressed the children on the importance of the occasion in terms suitable and impressive. At 3 o'clock in the afternoon his Lordship the Bishop administered the Sacrament of Confirmation to about 130 Candidates, the number eligible since the last occasion twelve months ago. Of these ten were adults, several being converts. Among the candidates were children from Nazareth House and the Deaf and Dumb Institute at Sumner. Prior to administering Confirmation, his Lordship fully explained the nature and significance of the sacrament, and at the conclusion impressively exhorted all to remain firm during life in the faith, now strengthened by the Holy Spirit. During Benediction of the Blessed Sacrament, which followed, all renewed their Baptismal vows, and the children, according to the usual custom, took the pledge of total abstinence until at least attaining their twenty-first year. His Lordship the Bishop was attended during the ceremony by the Very Rev. Father Price, Adm., Rev. Dr. Kennedy, and Rev. Father Daull, S.M.A. There was a large congregation.

DIocese OF AUCKLAND

(By telegraph, from our own correspondent.)

December 4.

It is understood that the annual retreat of the diocesan clergy will commence on January 15.

Questions presented to parliamentary candidates with reference to grants to private schools, provided they satisfy the Government Inspectors, have met with varying success.

Rev. Father O'Connor, of Ross, is at present in Auckland. He intends to stay here for a short time for the benefit of his health.

Rev. Father Wright, who was acting in Ponsonby during Father Edge's illness, has gone to Waihi to assist Very Rev. Father Brodie, while Rev. Father Ormond, of the Cathedral, has gone temporarily to Ponsonby.

The many friends of the Rev. Father Edge will be pleased to hear that he has been able to leave the Mater Misericordiae Hospital. He left for Huntly on Saturday, where he will recuperate, and it is hoped he will soon be able to resume his spiritual labors.

His Lordship Bishop Cleary is not enamored of the roads in the country districts in his diocese, particularly in the Bay of Plenty. These, he said, are of a most primitive nature, and in many parts positively dangerous to life and limb.

His Lordship Bishop Carroll and the Right Rev. Mgr. O'Haran are expected to return from Rotorua via Thames this week. They will be the guests of his Lordship Bishop Cleary for a time before returning to Australia.

Very Rev. Father Mahoney on last Tuesday delivered to the members of the Holy Family Confraternity an interesting and highly instructive address on Freemasonry, showing its aims and objects, and enjoining upon all to obey the commands of the Church in respect to this organisation.

There was Exposition of the Blessed Sacrament at the Cathedral yesterday from the last Mass until Vespers, after which Very Rev. Father Murray, C.S.S.R., preached, dealing with the lack of reverence towards religion at the present time. After the sermon there was a procession of the Blessed Sacrament. There was a crowded congregation. The music was excellently rendered by the choir under the direction of Mr. Hiscocks.

MUSIC EXAMINATIONS

DOMINICAN CONVENT, QUEENSTOWN.

The following are the results of the Trinity College examination held at the Dominican Convent, Queenstown:—

Preparatory.—Maggie Collins, 78; Lizzie Callaghan, 78; Kitty McBride, 75; Julia McSeely, 73; John Crowe, 71.

ST. CATHERINE'S CONVENT, INVERCARGILL.

The following are the results of the practical examinations held at St. Catherine's Convent, Invercargill, by Mr. Douglas Redman, examiner for the Associated Board of the Royal Academy and the Royal College of Music:—

Licentiate.—Alice F. Harrington, L.A.B.

Local Centre Examinations.—Advanced Grade: Grace E. Paton, 116. Intermediate Grade: Dorothy Hamilton, 113.

School Examinations.—Higher Division: Margaret Macdonald, distinction, 130; Winnie Anderson, 102.

Lower Division.—Horatio Nelson, 127; Josephine Metzger, 121; Matilda McAlister, 114; Nettie Nicoll, 113; Rosie Shepherd, 110.

Elementary Division.—May Torrance (Bluff Convent), 123; Dorothy Smith, 116; Eileen McGrath, 114; Sadie McKay, 109; Margaret Morris, 106; Nora Marryat, 105.

Primary Division.—Molly Bell (Bluff Convent), distinction, 130; Bernardine Johnston, distinction, 130; Annie O'Brien, 127; Allan Crockett (Bluff Convent), 118; Violet McFarlane, 117; Ita Sheehan, 115; Queenie Stroud, 110.

The following are the results of the examination held at St. Catherine's College, Invercargill, last week by Mr. C. Schilsky in connection with Trinity College of Music, London:—

Higher Examinations.—Alice F. Harrington, A.T.C.L.

Senior (Advanced) Grade.—May O'Byrne, 69.

Intermediate Grade.—Margaret A. McIvor, 77; Forbes Cameron, 75; Amy Wyeth (singing), 72.

Lower (Junior) Grade.—Lei'a Greig, honors, 87; Hannah Spillane, honors, 82; Mary Skiffington, 71; Nettie Parry (Bluff Convent), 70; May Moloney, 69; May Molloy (singing), 69; Clara Plank, 68; Margaret Gilfedder, 66.

Preparatory Grade.—Eileen Ruck, 91; Gladys Roche, 88; Rena Treseder, 88; Margaret Peterson, 83; Ysoline Strettell, 83; Rita Joyce, 81; Maggie Preston (Bluff Convent), 81.

All the pupils presented by St. Catherine's College were successful.

A Masterton dairyman who has culled his herd systematically finds this year that he is supplying as much milk from 65 cows as he did last year from a herd of 90.

The sale of the late Mrs. G. P. Donnelly's Waimarama estate took place at Hastings last week, when 5299 acres were sold in subdivisions, at an average price of £12 3s per acre.

One Masterton settler clipped 14lb of wool apiece from his stud Lincoln ewes this year.

THE VICTORIAN ELECTIONS

MAJORITY AGAINST THE SCRIPTURE REFERENDUM.

In the course of his reply to the toast of 'the Archbishop and Clergy' at the Communion breakfast of the Catholic Young Men's Society on Sunday morning, November 19, the Very Rev. Dean Phelan, V.G., said he was pleased to notice that one remark made by Mr. O'Connell before proposing the health of the Archbishop and clergy was loudly cheered by them—namely, the assurance that, notwithstanding the efforts—honest and dishonest—made prior to the election by those in favor of Scripture instruction in State schools, an absolute majority was returned to Parliament in direct opposition to the Scripture Campaign Council, and ready to vote against any proposal to inflict any further penalty on the Catholic body. They would be also pleased to hear that he had further information, which led him to believe that, not only had they an absolute majority in their favor, but, as a result of the recent election, that majority would be materially increased. He had said that the efforts made had been both honest and dishonest, and that fact was brought out by the two morning papers prior to the election. It was said during the campaign that it was not a question of religious teaching in the schools; that it was only to get the Bible into the schools, and that the Bible was excluded from the schools. These two statements were not founded on fact. If the Bible were excluded from the State schools, it was the fault of those whose efforts would be better spent in teaching the children than in going about campaigning against the Catholics. The other false statement was that it was not religious instruction they required, but simply the Bible. The two morning papers, be it said to their credit, had pointed out very clearly the injustice of such a proposal, and he (the Dean), on their behalf, desired to acknowledge the services they had rendered in the honest statements put before the public. A pastoral was issued by several Protestant bishops and representatives of the leading Protestant denominations, in which it was falsely asserted that religious instruction meant simply Bible reading. The Dean, continuing, read extracts from articles in the *Age* and *Argus*, in which it was pointed out that a referendum on such a question was an encroachment upon the principle of religious freedom.

Official versus Unofficial Polls.

Taking the returns from the various constituencies, and comparing them with the private polls taken in regard to the question of a referendum, and the results then obtained, they would admit, without doubt, that he (the Dean) was justified in saying that the efforts against them had been both honest and dishonest. In the electorate of Dundas, where, according to Mr. Nicholson, there was a 5 to 1 vote in favor of the referendum, the man who carried Mr. Nicholson's flag polled 900 votes, while his opponent won the seat with 2500. They had also heard a lot about the wonderful returns from Geelong in favor of the referendum, but the man who carried that flag was defeated by 1500 votes. At Bendigo East, before the death of Mr. Glass, who was always a strong friend of justice in the matter, a private poll was taken, and it was said that there was a 10 to 1 majority in favor of the Bible in State schools. When Mr. Glass died, they were in a position to test the truth of the statement, but what was the result? Mr. Hampson stood in opposition, and the man who was defeated did not succeed in getting anything like the 3000 votes he was supposed to get. It was said, in extenuation, that, when the general election came round, and the women had the vote, the result would be different. But what was the result? Mr. Hampson was again returned, and the man next to him, who was also opposed to the referendum, carried 90 per cent. of the polled votes. There was a referendum also taken in Fitzroy; with the usual 10 to 1 result in its favor. During the election campaign Mr. Billson, who took an active part in opposition to the proposal, read a letter

he had received from the Scripture Campaigners, in which he was threatened with annihilation if he persisted in opposing the measure. But Mr. Billson, who had remained true to his principles, had increased his majority from 52 to 1900. Another man on their side, for which the Campaign Council would give a great deal for his life was Mr. Geo. Elmslie, of Albert Park. He was the whip of his own party in the House, but the supporters of Scripture instruction desired to make him their whip. A short time ago a private poll was taken in his constituency, and, to give an air of genuineness to the matter, the Town Clerk of South Melbourne was asked to declare that the poll, which showed the usual 10 to 1 majority, was honestly carried out. Mr. Elmslie, who would not support the referendum, was also threatened with extinction, a strong candidate being put up against him, but the result showed that he had nothing to fear, for his majority (300) at the last election was increased to 2000.

Continuing, the Dean said the result of the election showed the Scripture Campaign Council was incapable of unseating or returning any member, and that the time when a political bogey man could frighten candidates was past and gone. Not only were the majorities increased in the electorates he had indicated, but one constituency (that in which he had voted) had changed its member solely on account of his vote on the referendum. He regretted it, because the late member for East Melbourne was a personal friend of his, as well as a friend of several on the platform. He had everything in his favor, was popular, and was always true to the political principles he advocated; but, unfortunately for himself, when the question of the Bible in State schools was before the House he went with the wowsers and so was defeated. As he said before, he sincerely regretted it, but when it was a question of religious intolerance, if his own brother were standing as the nominee of the Campaign Council, and Mr. Snowball was an opponent of the measure, he would, on principle, vote for Mr. Snowball. That those figures should be put forward by the Campaign Council seemed very strange, in view of the actual results. It was to be deplored that the heads of the various denominations should have put their names to a circular which was untrue in what it stated, and misleading in what it left unstated. The statement that the Catholic Church was opposed to the Bible was also most untrue.

An Unjust Proposal.

The originators of the pastoral and the members of the Scripture Campaign Council fully deserved the ashes of humiliation in which they had fallen. As the morning papers had pointed out, the minority had a right to its religious convictions, and to ask anyone to pay for the religious instruction of the majority was just as tyrannical as the Act passed in Ireland making the Catholic people pay tithes for the Protestant ministers' stipends. It was stated a short time ago by the Bishop of Ossory that, when the Catholic majority got into power, they would take steps to regain the churches and religious buildings of which they had been plundered. He (the Dean) had no such fear, for he had too much respect for his Catholic fellow-countrymen to imagine such a thing. They had built churches and religious institutions, and were satisfied with them; but, supposing, when Home Rule was established, that a referendum were put to the electors of Ireland as to whether they would take back the Church property, and that the Catholic electors, numbering 83 per cent. of the population, answered in the affirmative, what a cry would be raised throughout England, Scotland, and the North of Ireland. Certainly it would not be done, but, supposing it were, it would not be nearly as tyrannical as the proposal to compel Catholics to pay for religious instruction of the State school children. In a pamphlet which had been widely distributed, Mr. Benj. Hoare had pointed out that £600,000 a year was paid to State school teachers, who numbered 5200. As Catholics contributed their fair share towards the payment of the State school teachers' salaries, it would not be fair to ask them to pay for the teaching of a definite form of Protestant religion. The injustice to Catholic children by withholding from them the scholar-

ships given by the State had been recently removed, at what he might call the point of the bayonet, and whatever they gained in the future would be by the use of the same instrument.

THE PROGRESS OF THE DOMINION

Mr. John T. Donovan, LL.B., writing to a friend in Belfast, who published the letter in the *Irish Weekly*, says: 'Coming back to New Zealand after an absence of four and a-half years I noticed many evidences of the wonderful progress in this land. Here is a country where the conditions are next to ideal, thanks largely to the spirit of progressive democracy which impels the beneficent legislation of the Government. The wealth and happiness of all classes is the keynote of the policy of the Government. The Administration has produced that form of advanced legislation before which many of the proposals of the Liberals at Home, denounced as Socialistic legislation, pale into insignificance. The result is that a country like New Zealand is minus poverty, and differs from America in this respect. In the United States you generally find the extremes of poverty and wealth bumping against each other. In New Zealand you have no multi-millionaires, for the character of the legislation aims at preventing the over-accumulation of wealth.

'Again, you find more real genuine prosperity than in any country I know of. Many thousands of agriculturists can be found averaging holdings worth from ten to twenty thousand pounds.

'A matter that struck me this time was the invasion of motor cars. They are as common almost as blackberries at Home. To see old farmers, who came out without a sou to New Zealand some forty or fifty years ago, driving their motor cars, a luxury confined to our fairly well-to-do classes in the cities at Home, is to realise the wonderful prosperity in this democratic country. The difficulty a stranger would find in walking along the streets of Wellington, Auckland, Christchurch or Dunedin, would be to differentiate between the "master" and the "man," for in this country the employee is very often more independent, and in very many cases nearly as well off, as the employer.

'The advantage of a tour of lands such as these beautiful States of Australia and New Zealand to men in public positions at Home is incalculable. Most of the economic and domestic problems that will face us have been tackled and solved successfully in the New World.

'Neath the Southern Cross we saw for ourselves what the management and control of State-owned railways can do for the development and enrichment of a country. In the older countries the railways are run solely as dividend-making concerns, the convenience, happiness, and prosperity of the people being a secondary consideration. The converse of that policy obtains out here. The railways are extended into the back-blocks even before the population reaches there. The migration of the people follows, and new towns, new industries, and agricultural development result as a natural consequence. Despite all the assertions to the contrary, the success of the State-owned railways in the colonies is a great and instructive fact.'

On a recent Sunday the ceremony of blessing and laying the foundation stone of the new Church of Our Lady of Mercy at Mount Barker was performed by the Very Rev. Father Roney, S.J., of Norwood. The occasion was one of much rejoicing, and several hundred people were present. The old church was dedicated to St. Francis of Sales, but the new church will be named 'The Church of Our Lady of Mercy,' in recognition of the fact that Father Landy, the priest in charge, first started his work in the parish on the Feast of Our Lady of Mercy in 1885. The building is not to be completed yet, but the nave, tower, porch, and turrets will be erected. The liability will be about £2200 with the furnishings, and it will cost another £500 to complete the sanctuary and two vestries.



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TWELVE TOOK TRENCH'S REMEDY:
 ELEVEN WERE CURED.

L.D.S. Business College,
 Salt Lake City,
 Utah, June 20, 1910.

Messrs. Trench's Remedies, Ltd., Dublin, Ireland.

Gentlemen,—I have been in Europe for three years, and have just returned. A number of people have applied to me for the Remedy, so please send me some blank forms. Some years ago I placed a great many orders for Trench's Remedy, and out of twelve people for whom I got the medicine ELEVEN HAVE BEEN CURED. I consider that a splendid record!

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

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

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

You may use my letter in any way you desire.

Very truly yours,
 WM. A. MORTON,
 Registrar, L.D.S. University.

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Commercial

PRODUCE

Wellington, December 4.—The High Commissioner cabled under date London, December 2 (quotations, unless otherwise specified, are average market prices on the spot):—

Mutton.—Stocks of mutton on hand are light, and firmly held in a few hands, but are dull of sale in all qualities, the quantity going into consumption at present being very small. Quotations: Canterbury, 4½d per lb; North Island, 4½d.

Lamb.—A better tone in the market this week. The demand is limited, but stocks are small, and supplies of Canterbury are nearly exhausted. Canterbury, 5½d; other than Canterbury, 4½d.

Beef.—Market quiet and firm at an advance. New Zealand hinds, 4½d; New Zealand forecs, 2½d.

Pork.—Market weak and inactive; price, 4½d.

Butter.—Market firm; buyers are more reserved, on account of high prices. The value to-day is, for all descriptions, at about quotations already given, namely—New Zealand, 132s per cwt; Australian, 129s; Danish, 137s; Siberian, 125s; Argentine, 130s. The shipment of butter ex Rotorua arrived in good condition.

Cheese.—Market quiet, but firm. The shipment of cheese ex Rotorua arrived in good condition. Average price for the week for finest New Zealand cheese per cwt, 68s to 69s; Canadian, 70s.

Messrs. Donald Reid and Co. report:—

We held our auction sale of grain and produce at our stores on Monday, when values ruled as under:—

Oats.—There is steady demand for prime lines for shipment, and all coming forward are readily placed at late quotations. Medium qualities are also saleable in the local market, but are not so keenly competed for. Prime milling, 3s 1d to 3s 1½d; good to best feed, 2s 11½d to 3s 0½d; inferior to medium, 2s 9d to 2s 11d per bushel (sacks extra).

Wheat.—The market for milling sorts is quieter, as millers are not anxious to increase stocks. Whole fowl wheat is in fair demand at late values. Prime milling velvet, 3s 10½d to 3s 11d; Tuscan, etc., 3s 9½d to 3s 10d; best whole fowl wheat, 3s 8d to 3s 9d; medium, 3s 4d to 3s 7d; broken and damaged, 3s 3d to 3s 10d per bushel (sacks extra).

Potatoes.—The demand is at zero, and it is difficult to place best sorts at 20s per ton, sacks included. Inferior sorts are unsaleable.

Chaff.—Prime oaten sheaf is in fair demand, partly for export but chiefly for local use. Medium and inferior samples are not in favor. Best oaten sheaf, £4 5s to £4 7s 6d; medium to good, £3 15s to £4 2s 6d; light and discolored, £3 5s to £3 10s per ton (bags extra).

Messrs. Dalgety and Co. report as follows:—

We held our auction sale of grain and produce at our stores on Monday, when we offered a large catalogue to the usual attendance of buyers. The demand for chaff and potatoes was very quiet. The following are quotations:—

Oats.—There has been slightly more oats on offer lately, but they have all met a fair demand. Any small lines are readily placed to the local trade. Prime milling, 3s 1d to 3s 1½d; good to best feed, 3s to 3s 1d, medium, 2s 10d to 2s 11d; inferior, 2s 8d to 2s 9d per bushel (sacks extra).

Wheat.—The market remains in the same quiet state. There is practically nothing offering, and the millers are

not operating. Quotations, therefore, are nominal. Best velvet, 3s 10d to 3s 11d; best Tuscan and velvet ear, 3s 9d to 3s 9½d; medium, 3s 8d to 3s 9d; best whole fowl feed, 3s 7d to 3s 8d; broken and damaged, 3s 3d to 3s 6d per bushel (bags extra).

Potatoes.—Supplies are much in excess of the demand, and at to-day's sales fairly large quantities were offered. There was practically no demand, and the bulk of the offerings were passed in owing to lack of competition. Best table sorts, 15s to £1; medium and inferior, 10s to 15s per ton (bags in).

Chaff.—The shipping demand has eased slightly. Prime quality only is inquired for, medium and inferior being without demand. Prime oaten sheaf, £4 5s to £4 7s 6d; good, £4 to £4 2s 6d; medium, £3 5s to £3 15s; inferior, £2 10s to £3 per ton (bags in).

Messrs. Stronach, Morris, and Co., Ltd., report for week ended December 5, as follows:—

Oats.—A good many lines have been offering lately, and as shippers find sales very hard to effect, prices are inclined to come back. Quotations: Prime milling, 3s to 3s 1d; good to best feed, 2s 11d to 3s; inferior to medium, 2s 9d to 2s 11d per bushel (sacks extra).

Wheat.—The market is exceedingly quiet, millers not being buyers. There is a good demand for whole fowl wheat. Prime milling velvet, 3s 10½d to 3s 11d; red wheats, 3s 9½d to 3s 10d; best whole fowl wheat, 3s 8d to 3s 9d; medium, 3s 4d to 3s 7d; broken and damaged, 2s 10d to 3s 3d per bushel (sacks extra).

Chaff.—There is a fair demand for prime oaten sheaf, but shippers are not taking very much, the chief demand being for local use. Medium and inferior lots are very hard of sale. Quotations: Prime oaten sheaf, £4 5s to £4 7s 6d; medium to good, £3 15s to £4 2s 6d; light and inferior, £3 5s to £3 10s per ton (bags extra).

Potatoes.—There is no demand, and it is difficult to place even the very best sorts at £1 per ton (sacks in). Inferior sorts are quite unsaleable.

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.

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

Rabbitskins.—Our next rabbitskin sale will be held on the 11th inst.

Sheepskins.—Our next sheepskin sale will be held on the 12th inst.

Hides.—The next hide sales will be held on the 7th and 8th inst.

Tallow and Fat.—Competition has been very keen for all lines coming forward, and prices rule as follows: Prime mutton tallow, 23s 6d to 25s per cwt; medium, 20s to 22s 6d; inferior, 17s 6d to 20s; best rough fat, 20s to 22s; medium, 17s 6d to 19s 6d; inferior, 10s to 16s.

A Palmerston resident has put up something of a record in the way of growing potatoes. During the past five years he has succeeded in growing two crops each year. This season he commenced to dig his first crop on the first day of the show, and immediately planted the second crop in place of the tubers unearthed. Crop No. 2 is already showing above the ground, and he anticipates being able to dig it about Christmas time.

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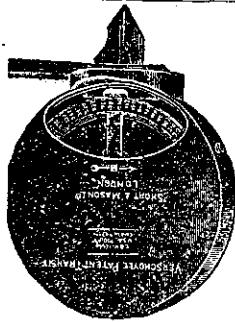
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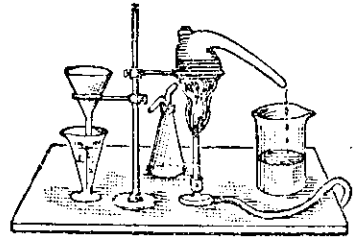
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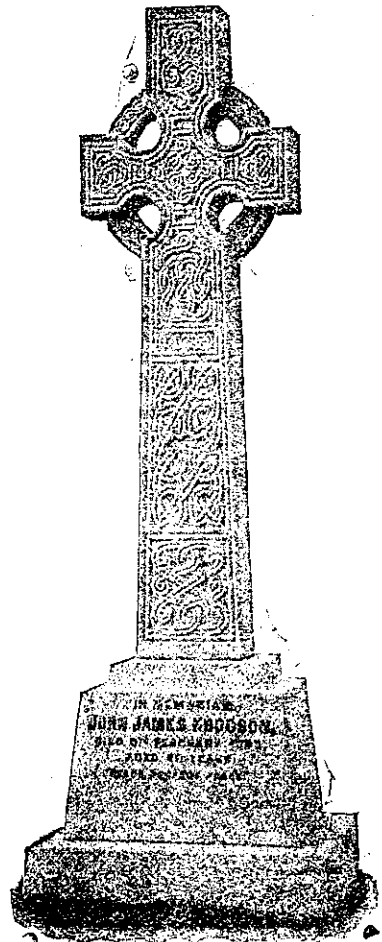
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Interprovincial

Some idea of the benefits conferred by the Christchurch City Sanitation Act is indicated by the fact that since the act was passed in 1908 no fewer than 905 applications for loans for sewer connections have been granted to date.

Asked how it was that some lads had been summoned for not registering under the military training scheme, the Hon. D. Buddo, speaking at Papanui on Friday night, replied that they had now got sufficient for defence purposes, and no more prosecutions would follow.

In the manifest of the Athenic, outward to London, there was listed a shipment of 30 sacks of casein (says the *Press*). This is the initial shipment from New Zealand as a skim milk by-product, which a New Zealand company has commenced this summer to manufacture in Wanganui. Casein is used largely in the manufacture of celluloid. The final destination is probably Germany.

An interesting event took place at the Wainoni Zoo on Saturday (says the *Press*). The African lioness presented the Zoo with a small family of cubs, numbering four. At least, it is believed that there are four of them. The proud father of the family is the fine African lion which is now at Wainoni. Mrs. Lion is in rather a fretful temper, and shutters have been put up in front of her den until she accommodates herself to her new responsibilities.

'My experience tells me,' said Mr. Kettle, S.M., at the Auckland Magistrate's Court on Friday, 'that a large number of young women who get married find the marriage ties irksome to them. They prefer the easy life, a life of gaiety and enjoyment. That is true, and as an old magistrate, and knowing what I do, I see a great change that has come over a great number of young men and women. I see this constantly and it weighs heavily upon me. If the homes are to be unhappy and broken up, then the country must go down with them.'

Within the last week (says the *Timaru Post*), a newly-joined constable from Christchurch has been in Timaru going about in plain clothes making himself acquainted with persons suspected of carrying on book-making business. As the result of the Christchurch constable's investigations four Timaru residents will appear at the Magistrate's Court to answer charges of making bets with the constable. The same policeman was on duty at the Christchurch races, but on that occasion he himself was the victim, for a smart pick-pocket succeeded in abstracting £7 from one of the constable's pockets.

At a specially convened meeting of the New Zealand Competitions Society held in Wellington on Wednesday evening it was decided, after considerable discussion, that the judges for each section of the competitions be changed annually. It was made abundantly clear that the decision arrived at meant no disparagement to those gentlemen who had acted as judges at the last festival in Wellington, but was more in the nature of a concession to those competitors who may imagine that they could not succeed under judges under whom they had not previously been successful.

In the salaries earned in New Zealand by professional men, there still remains, said Principal Gray to the Wellington Training College students at the breaking-up function on Friday, very much to be desired. A university professor should be paid certainly not less than £1000. Contrasting the general conditions of life under which the ordinary laborer and the university professor existed, the laborer at £3 a week was, by comparison, better off than the professor who was getting £700 a year. He cited the case of the Government Meteorologist, whose work was of immense value to the country—to farmers and shipping especially—and who received something like £400 a year for services which were commensurately worth £2000 a year in salary. A trained teacher, certificated, had to begin in a back-country school at a beggarly

£90 a year. In his opinion, he should begin with not less than £120 a year.

The Commandant of the Forces, Major-General Godley, has given instruction that as far as possible, the officers and non-commissioned officers of the Permanent Military Forces should between now and the end of the year take any annual leave they may be entitled to. Their work, it is pointed out, has during the year been practically night and day, in order to bring the new force up to its present stage of organisation, and he does not wish anyone to forfeit his leave for the year. Early in January training will commence in earnest, and all officers and non-commissioned officers will be required to be constantly on duty from that time to enable the training to be carried out with every regard to local circumstances and the industries of the country. During the period from now to the end of the year, the work of equipping, arming, and clothing the forces will be gone on with so as to be ready for the training that will be commenced early in January.

Throwing the Dart

A ceremony of great antiquity, called 'Throwing the Dart,' is performed every three years by the Lord Mayor of Cork, as Admiral of the Port and Harbor. It is done in assertion of a right conferred by charter, as to the date of which history and the chroniclers are silent. Its origin also appears to be clouded in obscurity, but it is a time-honored custom, the observance of which has not been neglected for more than a century and a half by the occupant of the civic chair of Cork when the occasion for it has arisen. August is usually the month for the function, but this year it took place earlier in the summer.

The 'Throwing of the Dart' is generally carried out in this way. The Lord Mayor proceeds by steamer to the mouth of the harbor, and on the limits of jurisdiction being reached, he throws the 'Dart.' The limit is an imaginary line drawn between Poor (Poer) Head and Cork Head. Attired in his robes of office, followed by a procession, the mayor proceeds to the steamer's bow. Here he makes a speech suited to the occasion, and afterwards, mounting the vessel's prow, he hurls the dart into the sea, asserting thereby his jurisdiction over the port and harbor between the two headlands named. The dart is described as a shaft made of mahogany, about two yards long, adorned with bronzed feathers, and furnished with a bronzed barbed head, weighed with shot, with the name of the celebrant of the ceremony etched on its neck, and on the tips of the feathers are shamrocks, engraved with the Cork Arms.

OBITUARY

MRS. P. MAHONY, WELLINGTON.

(From an occasional correspondent.)

Deepest sympathy is felt for the relatives of Mrs. P. Mahony, who died on Sunday, November 19. The deceased lady was born in Ireland, and came to this country about 32 years ago. She was the first treasurer of the Irish Land League fund on the West Coast. A few years later she married and settled in Greymouth, where, with her husband, she resided for a period of 25 years. From there she removed to Wellington North, where she resided up to the time of her death. Those who had the pleasure of her acquaintance found in her a true friend. For many years she evinced an untiring zeal in Church affairs, and the success she attained will be long remembered. She was a member of the Arch-Confraternity of the Sacred Heart, Thorndon, and her pious example as a Catholic always reflected the virtues of a truly Christian soul. During the three-months of her last illness she showed truly Christian fortitude. She leaves a husband (Mr. P. Mahony) and six daughters and one son to mourn their sad loss. Quite a number of sympathisers attended the Requiem Mass at the Basilica of the Sacred Heart, Hill street, and the last solemn rites at the graveside.—R.I.P.

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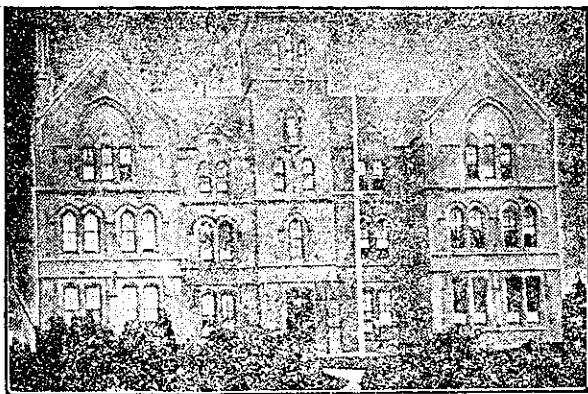
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MARRIAGE

KENNEDY—MAHER.—On November 30, 1911, at the residence of Mrs. M. Maher, Kaituna, Marlborough, by the Rev. Father O'Sullivan, S.M., Thomas Kennedy, of Toko, Taranaki, to Mary Rhoda Maher, daughter of Mrs. M. Maher, of Kaituna, Marlborough.

MAHONY.—At Wellington, on November 19, 1911, Eliza, dearly beloved wife of Patrick Mahony. Fortified by the last rites of the Church; aged 50 years.—R.I.P.

DEATHS

HORAN.—On November 27, 1911, at her late residence, Owaka, Mary Huges, widow of the late John Horan; aged 63 years. Deeply mourned.—R.I.P.

O'LEARY.—At Wellington, on November 19, 1911, Mrs. Ellen O'Leary, daughter of Mrs. E. Fitzgerald, late of Blenheim.—R.I.P.

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LEO XIII., P.M.



THURSDAY, DECEMBER 7, 1911.

III. THE CHURCH AND SOCIALISM



As we have been threatened by an Auckland subscriber with an immediate action for breach of promise unless we go on with our articles on Socialism, and as we have received (amongst others) an appreciative letter from a prominent politician and ex-Minister of the Crown who tells us that he is looking forward with interest to their continuation, we proceed to resume our discussion of the subject. We have shown in previous articles, by citations from numerous authorities, that Catholic writers are just as keenly alive to the evils and injustices of the present industrial system as are the Socialist propagandists; and we have shown, also, that for the Catholic opposition which has been offered to Socialism, the Socialists—by reason of their attitude towards private property, towards the Christian religion, towards the Catholic Church, and towards Christian marriage—have entirely themselves to blame. Our Socialist correspondent then asks us: 'As the Church condemns Socialism, what remedy does it put forward for the evils which exist to-day?' Strictly speaking, it is not the Church's place, as Church, to come forward with economic remedies for economic evils. Her Divine Founder laid down no economic system but bade His hearers 'Seek first the Kingdom of God and His justice'; and in so far as that was done, other matters would right themselves. The Church's prime function—the function for which she was brought into being—is to preach the Gospel, to teach men to observe the commandments of Christ, to turn out good citizens. Beyond that, all that can fairly be expected from the Church, as Church, in relation to social problems, is that she should equip her members, and all who will listen to her, with the Christian principles bearing on such questions; and this the Catholic Church has done with a definiteness, a clearness, and a completeness, that leave nothing to be desired. For the rest, she rightly and reasonably leaves it to the common sense, public spirit, and Christian humanity of her subjects to carry out—in their capacity as citizens—the work of giving practical application to those principles. We propose in this article to give some indication of the principles which have been laid down for our guidance on social and industrial questions, and to describe the lines along which, in the opinion of the late Holy Father, these principles may appropriately find expression. We had hoped to finally dispose of the subject in this article, but we find that a fourth will now be necessary, in which to outline some of the concrete movements and proposals in which Catholic principles have become materialised.

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By far the most complete and comprehensive statement of Catholic principles in regard to social questions is to be found in the famous Encyclical of Leo XIII. on 'The Condition of Labor,' technically known as *Rerum Novarum*. We have already quoted its elo-

quent protest against the many cruel wrongs of the existing system; and noted, also, its assertion of the indefeasible right of the individual to possess private property as his own. We shall summarise—in a necessarily incomplete way—some of the other leading principles embodied in the document, classifying them under three heads: (a) Some ground-work principles; (b) the question of State action in preventing or remedying social wrongs; and (c) the rights and duties of the workers. (a) Under the first head may be taken the Encyclical's enunciation of the broad principle of strict justice all round. 'Rights,' it says, 'must be religiously respected wherever they are found. It is the duty of the public authority to prevent and to punish injury and to protect everyone in the possession of his own.' But ownership, it is carefully pointed out, is really stewardship; and carries with it, by virtue of the Divine law of charity, high duties as well as rights. 'Man should not consider his outward possessions as his own, but as common to all; so as to share them without difficulty when others are in need.' 'Whoever has received from the Divine bounty a large share of blessings, whether they be external or corporeal or gifts of the mind, has received them for the purpose of using them for the perfecting of his own nature, and, at the same time, that he may employ them as the minister of God's providence for the benefit of others.' Regarding the source of wealth, the Encyclical lays down this deeply important and far-reaching principle: 'All human subsistence is derived either from labor on one's own land, or from some laborious industry which is paid for either in the produce of the land itself, or in that which is exchanged for what the land brings forth.' The same idea is expressed still more tersely in the following sentence: 'It may be truly said that it is only by the labor of the working man that States grow rich.' And following on these facts comes the great fundamental principle that the worker has a right to the full result of his labor. 'It is just and right,' says his Holiness, 'that the results of labor should belong to him who has labored.'

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(b) While strongly condemning the unrestricted State interference which would obtain under Socialism, whereby the civil government would 'at its own discretion, penetrate and pervade the family and the household,' the Encyclical, nevertheless, leaves a wide field for State action and State intervention whenever the welfare of the community is in any degree at stake. The general right of the State to control property is thus acknowledged: 'The right to possess private property is derived from Nature, not from man; and the State has only the right to regulate its use in the interests of the public good, but by no means to abolish it altogether.' The one form of State action which is again and again commended as desirable and beneficent is State intervention on behalf of the poor and the hard-working. Thus we read: 'It is in the power of a ruler to benefit every order of the State, and amongst the rest to promote in the highest degree the interests of the poor . . . for it is the province of the commonwealth to consult for the common good. And the more that is done for the working population by the general laws of the country, the less need will there be to seek for particular means to relieve them.' Again: 'The richer population have many ways of protecting themselves, and stand less in need of help from the State; those who are badly off have no resources of their own to fall back upon, and must chiefly rely upon the assistance of the State. And it is for this reason that wage-earners, who are undoubtedly among the weak and necessitous, should be especially cared for and protected by the commonwealth.' And once more: 'Justice, therefore, demands that the interests of the poorer population be carefully watched over by the Administration, so that they who contribute so largely to the advantage of the community may themselves share in the benefits they create.' There are two particular exercises of State action—both of extreme importance to the general mass of the people—which come in for special mention and approval. The first is that which

finds expression in legislation establishing the worker's right of association—i.e., in trades unions, and other societies for mutual help. 'The State,' says the Encyclical, 'must protect natural rights, not destroy them; and if it forbid its citizens to form associations it contradicts the very principle of its own existence, for both they and it exist in virtue of the same principle, viz., the natural propensity of man to live in society.' The other is legislation which goes in the direction of bringing about diffused ownership among the people, especially in regard to land. 'The law should favor ownership, and its policy should be to induce as many of the people as possible to become owners. . . . If working people can be encouraged to look forward to obtaining a share in the land, the result will be that the gulf between vast wealth and deep poverty will be bridged over, and the two orders will be brought nearer together.'

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(c) The rights of the workers are set forth with great fulness and detail, and we will have space for only a few of the more important statements. First there is the universal right to live by work. 'The preservation of life is the bounden duty of each and all. It follows that each one has a right to procure what is required in order to live; and the poor can procure it in no other way than by work and wages.' Then there is the right to a living wage. 'Let it be granted, then, that, as a rule, workmen and employer should make free agreements, and in particular should freely agree as to wages; nevertheless, there is a dictate of nature more imperious and more ancient than any bargain between man and man, that the remuneration must be enough to support the wage-earner in reasonable and frugal comfort. If through necessity or fear of a worse evil, the workman accepts harder conditions because an employer or a contractor will give him no better, he is the victim of force and injustice.' Immediately after, the minimum wage is defined as that which is 'sufficient to enable the worker to maintain himself, his wife, and his children in reasonable comfort.' We have already noted the right of the workers to unite with others of the same trade or craft in guilds, or what are now known as unions. If the demand for a just wage is refused, the members of the guild or union have, according to Leo XIII., both right and liberty to refuse to work—that is, to strike. So long as the cause is just, the right to strike cannot be denied. The laborer, says the Encyclical, 'is free to work or not.' This, of course, presupposes the absence of special legislation, such as our Industrial Conciliation and Arbitration Act, under which registered unions bind themselves not to strike during the currency of an industrial award. Finally, the workman's right to Sunday rest, to reasonable hours of labor, to fair conditions of work, and to a measure of leisure and rest in proportion to the wear and tear of his employment, are fully and firmly vindicated.

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Such are, in brief and imperfect outline, some of the leading Catholic principles on the Labor question as laid down in this great Encyclical—the most statesmanlike, democratic, and humanitarian pronouncement ever issued by the representative of any Church. When, therefore, we are asked what we have to offer as an alternative to Socialism, we may reply with a practical programme of social reform along the following four lines, as prescribed by Leo XIII. and expressly endorsed by the present occupant of the Holy See. (1) The *protection* of labor—by the improvement and perfection of our factory and industrial legislation. (2) The *organisation* of labor—by the extension and development of the guild or trades union movement. (3) The *insurance* of labor—by old age pensions or national annuities, by Workmen's Compensation Acts, by insurance against sickness and infirmity as in Germany, and by insurance against unemployment as is being now attempted by Mr. Lloyd George in England. And (4) *diffused ownership*—in land, as by our New Zealand Land for Settlement Acts, with their easy acquirement of leasehold or freehold, and in capital, by a determined extension

of the co-operative and profit-sharing systems. In our next article we hope to describe the successful work actually done on these lines, under Catholic auspices, in various countries. For the present, we conclude by pointing out that over and above all purely economic and legislative remedies for our social ills stands the paramount need for the application, in our social relations, of the principles of Christianity, and for the moral and spiritual activity of the Christian Church. 'No practical solution of this question,' says the late Holy Father, 'will ever be found without the assistance of religion and of the Church. . . . Since religion alone can destroy evil in its very root let all classes remember that the primary thing needful is a return to real Christianity, without which very little good will be produced by the means which human prudence regards as efficacious.'

Notes

The 'Outlook' and Father Benson

The Editor of the *Outlook*, with the fairness which we confidently expected from him, has, by request of the *Tablet*, published in full Father Benson's repudiation of the views so mistakenly attributed to him on the subject of religious persecution.

A Good Catholic Example

The compiler of the weekly religious column in the *Otago Daily Times* had the following in a recent issue:—'The "house of retreats" for Catholic laymen is now in regular operation on Staten Island, in New York City. Every Friday a group of laymen from the city and its environs gathers in this quiet place to hear lectures and spend Sabbath in devotion. The practice of week-end vacations is growing among business men in all the great cities of the country, but thus far no Protestant laymen have proposed to devote this respite from money-making to the uses of their souls. Certainly here is one Catholic example that the Protestant Church could very wisely adopt.'

Sacramental Wine and Prohibition

Thanks to the prompt action of the Archbishop of Wellington, the *Tablet* interview with the Rev. B. S. Hammond may fairly take rank as the sensation of the week. Immediately after the appearance of the *Tablet* article, his Grace sent the following circular letter to the clergy of the archdiocese:—'A leader of the No-license party has publicly declared that if National Prohibition is carried one of the results will be that, after about 10 years, no wine, even for medicinal or sacramental purposes, will be allowed into the Dominion. As this would render the celebration of the Mass impossible, we feel obliged to warn our people against Prohibition, and to warn them not to vote for it.' Of course there appeared the inevitable disclaimer from Mr. Hammond, which took the form of the following telegram to Archbishop Redwood: 'Respectfully draw your attention to the fact that your Grace has been misinformed. I never said, nor have any Prohibition leaders said, nor will we ever say, one word against the very right and proper exemption clause dealing with wine for sacramental purposes. I hope your Grace will take immediate steps to correct the statement in your circular.'

*

We at once sent the following telegram to his Grace: '*Tablet* statements re Hammond interview scrupulously accurate.' We gather that his Grace must have written to the Wellington papers, for the following paragraph appeared in Tuesday's *Dunedin Evening Star*: 'Archbishop Redwood maintains that the Rev. Mr. Hammond's explanation is in direct contradiction to the latter's interview with the editor of the *Tablet*, which the latter declares to be "scrupulously accurate." After alluding to the use of wine for sacramental purposes, the Archbishop says:—". . . It would be an insult to their reason and their faith to accept it on

precarious tenure and piecruft political promises, or of a clause in an Act of Parliament which might be, and certainly would be, repealed if Prohibition came to prevail in this Dominion.'

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We could say a good deal about people who make statements and admissions, and then attempt to go back on them, but we refrain. We content ourselves with simply reiterating that our account of the interview was scrupulously accurate; and we note that in all the disclaimers and lavish promises for the future Mr. Hammond did not once specifically deny having used the words attributed to him.

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Late Wellington papers are to hand as we go to press, and they all devote a large amount of space to the new position that has arisen. We quote the following from the *Evening Post*, as representative of the general tenor of the press comments:—'A new factor—how potent a one remains to be seen—has been introduced into the battle of License v. No-license. The Roman Catholic Church of New Zealand has spoken, in no uncertain terms, against Prohibition. Its clergy throughout the Dominion yesterday voiced the dictum of the Archbishop of Wellington, as head of the Church, and that dictum, so far as every practical Catholic is concerned, must stand. His Grace does not give his personal views regarding the merits or otherwise of Prohibition—his is an ex-cathedra utterance, bearing on a matter of dogma, that must be respected by the faithful. So much was gathered from what was said by all the preachers in the Catholic churches of this city yesterday.'

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'In the past the Church, as a religious organisation, was neutral on the No-license subject; its adherents were at perfect liberty to vote as they liked on the liquor question. Never since the Prohibition movement started in New Zealand has any attempt been made to influence the Catholic votes in one direction or the other. Only a week ago last Sunday the clergy, as they have often done in the past, referred to the approaching elections, pointing out that it was the duty of all Catholics who had votes to exercise them on Thursday next, and to cast them for the candidates who, in their judgment, were the best suited to act as legislators. But, as has been the case on the eve of previous elections, no reference was made to the licensing poll. A change has taken place, and the Catholic Church will on Thursday next play a definite part in the License v. Prohibition contest. Yesterday, at all the city churches, and no doubt at all Catholic churches and chapels throughout the Dominion, the announcement was made from the pulpits that Archbishop Redwood, as head of the Church in New Zealand, had issued a circular to the Bishops and clergy of the several dioceses asking them to point out to their flocks that it was the duty of Catholics to vote against Prohibition on Thursday. Not that it would be better for them to do so, but that it was a duty imposed upon them by the Church.' After quoting from the *Tablet* interview and generally explaining the position, the *Post* concludes: 'It has been stated by the clergy that they hold no brief for the Trade, and that had it not been for Mr. Hammond's Ashburton statement, their flocks would have been quite at liberty to vote for Prohibition had they so seen fit. But they cannot do so now, because a dogma has been assailed.'

THIS WEEK'S ISSUE

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The Church and Socialism—statement of Catholic principles. Page 2477.

Prohibition and Wine for Mass—action by his Grace the Archbishop. Page 2479.

About the *Ne Temere* decree—the conditions on which dispensations for mixed marriages are granted. Page 2466.

Annual Banquet of Christchurch Catholic Club—interesting speeches and impressive gathering. Page 2459.

DIOCESE OF DUNEDIN

Rev. Father Kerley, of Hastings, was in Dunedin on Sunday on his way to Melbourne.

Right Rev. Mgr, O'Reilly, of the diocese of Auckland, paid a brief visit to Dunedin last week.

A very successful concert was held on Friday night in the Sacred Heart schoolroom, North-East Valley.

The devotion of the Forty Hours' Adoration began at Mosgiel on Friday morning and was brought to a conclusion on Sunday.

There was Exposition of the Blessed Sacrament at St. Joseph's Cathedral on Sunday from the last Mass until after Vespers. The usual procession took place in the evening, in which the members of the parish confraternities took part.

His Lordship the Bishop, who had been on a visitation of the parochial districts of Central Otago, returned to Dunedin on Tuesday evening. On Sunday his Lordship administered the Sacrament of Confirmation at Ophir to 35, and on Monday at St. Bathans to 25 candidates.

The annual entertainment by the pupils of the Christian Brothers' School, consisting of vocal items, a delightful comedy, and a gymnastic display, will be given in his Majesty's Theatre on Wednesday evening, December 13. An excellent and varied programme will be presented, and patrons are assured of a first-class evening's entertainment.

On Friday at Holy Cross College his Lordship the Bishop will raise to the priesthood Rev. E. Lynch and Messrs. E. O'Connell and W. Skinner will be ordained subdeacons. On Sunday Messrs. O'Connell and Skinner will be ordained deacons, and on the following Sunday (December 17) the latter will be raised to the priesthood for the diocese of Auckland.

On Saturday morning Sir John Kirk, director of the London School Union and Shaftesbury Society, paid a visit to St. Vincent's Orphanage, South Dunedin. The visit was the outcome of a conference Sir John had had the previous day with a number of those actively interested in social work among the young, when it was suggested that he should see for himself something of the work going on in Dunedin. Sir John was accompanied by his Worship the Mayor of Dunedin, Rev. E. A. Axelson, and Mr. D. Wright. The party (says the *Otago Daily Times*) was met and welcomed by Rev. Father Delany, the Sisters of Mercy, and Mrs. Jackson, of the St. Vincent de Paul Society, and shown through every part of the institution. There are over 120 girls who have been committed to this orphanage, and for about 40 of these the Sisters receive no support either from the Government or from relatives. Cleanliness, fresh air, and neatness were pleasingly characteristic of all the rooms visited. A novel feature of the large dormitory upstairs was the curtains separating the beds from each other, and thus giving each child practically a separate room. After Sir John had had a brief talk with a number of the children and conveyed to them a message of love from the children of London which was heartily reciprocated, they sang to him very prettily a little song, without accompaniment. The infant department was then visited, where a large number of bright little girls were seen in the care of the Sisters of Mercy.

Timaru

(From our own correspondent.)

December 4.

The Marist Brothers' School Cadets had a church parade yesterday under Captain Schaab, Lieutenants Cotter and Hyland, Sergeants Fahey, Brosnan, Sugrue, and O'Connor, and Bugler Croxford. They assembled, 54 all told, at the Post Office, and marched, via Stafford and Brown streets, and Craigie Avenue, to the church for 9 o'clock Mass, and received Holy Communion in a body. They afterwards marched past the school and along Craigie Avenue into the convent grounds, and were photographed.

Right Rev. Mgr. O'Reilly preached at the 11 o'clock Mass at the Sacred Heart Basilica yesterday and also in

the evening. Large congregations were present on both occasions to listen to his eloquent discourses.

Wellington

(From our own correspondent.)

December 4.

Yesterday at the Basilica of the Sacred Heart, five students from Meeanee Seminary were raised to the priesthood by his Grace Archbishop Redwood, and two received Minor Orders. There was a very large congregation present from all parts of the archdiocese. His Grace celebrated the Mass, and was assisted by Very Rev. Dean Smyth, S.M. (Rector of St. Mary's Seminary), and Very Rev. Dr. Kennedy, S.M. (Rector of St. Patrick's College). There were also present Rev. Fathers Hickson, Adm., Herbert (Nelson), Peoples (Thorndon), Herring (Wellington South), Bartley, Gilbert, Gondringer, Eccleton, and A. Venning (of St. Patrick's College), Hurley, and C. J. Venning (Te Aro). The names of the newly ordained priests are:— Rev. Fathers Thos. Segrief, S.M. (son of Mr. Matthew Segrief, of Wellington South), Herring, S.M. (son of Mrs. Herring, Palmerston North, and brother to the Rev. Father Herring, of St. Anne's), Monaghan, S.M. (of Sydney, N.S.W.), Fraher, S.M. (of Greymouth), and J. Cullen (son of Mr. Cullen, of Wellington, and formerly of the Police Department). Those who received Minor Orders were: Messrs. Bartley (brother of Rev. Father Bartley, of St. Patrick's College), and Von Gottfried (of Christchurch).

The ceremony was most impressive. The young priests were the recipients of many congratulatory messages, and were also the guests of the Rev. Mother of St. Mary's Convent, Hill street, at dinner. Rev. Father Segrief imparted his blessing to the parishioners of St. Anne's at the evening devotions, and celebrated his first Mass at St. Anne's this morning.

Hastings

(From our own correspondent.)

I regret to have to record the death of Mrs. Pothan, wife of Mr. J. A. Pothan, a well known and highly respected business man of this town, which took place on Saturday, the 25th ult. Deceased, who had only reached the age of 41 years, leaves a family of ten children, ranging in age from five weeks to seventeen years, for whom great sympathy will be felt in their loss. Mrs. Pothan, who was a convert to the Church, was a daughter of Mr. J. Steer, of Greymouth, a very old resident of the West Coast. Deceased was of a very kindly and charitable disposition, was always a ready and willing worker at anything connected with the Church, and was greatly esteemed. The remains were interred in the Hastings Cemetery on November 26, when the Very Rev. Father Keogh officiated.—R.I.P.

Great interest is taken in the election campaign in Hawke's Bay. The question has been put to most of the candidates if they would be in favor of State aid to denominational schools. Mr. Fraser, Liberal candidate, said the matter required the very gravest consideration, and he was not prepared to give an off-hand answer to such an important question. In his maiden speech in Parliament he had pointed out the injustice of Catholic school children not being allowed to be examined by a Government Inspector, and through his influence this injustice had been removed. Mr. Simpson, Government candidate, gave his views on the question as follows: Whilst supporting the present system, he would favor the extension of the scholarship provisions so that they could be given to any college in the Dominion on equal terms. In the matter of aid to denominational schools, he said it was a question which he was quite willing to discuss in a proper place, and if a satisfactory solution could be arrived at without injuring the present system he would be prepared to favorably consider it.

A retreat for ladies, which will be conducted by a Jesuit Father, is to open at the Convent of the Sacred Heart, Wellington, on January 8, and closes on the morning of January 12.

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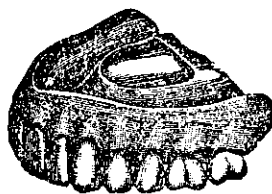
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Irish News

ANTRIM—Belfast and the Parliamentary Fund

Mr. David McCloskey, J.P., treasurer of the Belfast National Fund, has forwarded to the treasurers of the Irish National and Parliamentary Fund a cheque for £555, the subscriptions of the Nationalists of Belfast to the fund for the present year. In a covering letter Mr. McCloskey says:—'We have trusted the Irish Party in the past, and have been more than justified by the results, and so long as it requires our help, whether moral or material, that help will be forthcoming promptly and generously.'

Generous Benefactors

The Right Rev. Dr. Tohill, Bishop of Down and Connor, solemnly dedicated on Sunday, October 15, the Church of St. Teresa, Hannahstown, Belfast, which has been built and equipped at a cost of £30,000 by Miss Hannah Hamill and her sister, Miss Teresa Hamill, whose family for generations have been associated with the maintenance of the Catholic Faith in the district. His Lordship, in the course of a sermon, expressed the hope that the Church of St. Teresa, the presbytery and schools, would endure for many and many a year, and be spoken of in a spirit of gratitude as the princely gift of the Misses Hamill, of French House, and that those who used the church would never fail to pray for the ladies who built it.

Lord Pirrie's Indictment

Of the gravest kind was the indictment of the Belfast Unionists on the ground of their narrowness and intolerance by Lord Pirrie in the speech which he delivered at the luncheon given in honor of the Postmaster-General at the Grand Central Hotel, Belfast. Lord Pirrie is the head of the firm of Harland and Wolff, and the benefits which Belfast has derived from the work of that firm it would not be easy to estimate. Yet so blind to the interests of the citizens did the Harbor Board become through political prejudice that it stood in the way of the extension of Harland and Wolff's premises. Time after time, said Lord Pirrie, the operations of the firm had been restricted simply because he, its chairman, did not happen to agree in politics with the gentlemen in whose hands rested the government of harbor affairs. If the application made to the Harbor Board had been agreed to the firm would have widely extended its ramifications, and would perhaps be a hundred per cent larger than it was in Belfast. When Unionists of this type come forward and object to Home Rule as men interested in commerce, of what value is their opinion? Their views as business men are deeply colored by political partisanship. No man in Ireland has a greater interest in the country's finance than Lord Pirrie, and he has no fear that the material welfare of the people will be affected adversely by Home Rule.

ARMAGH—A Centenarian

The death is announced of William Reed, of Faulkland, Middletown, County Armagh, at the great age of 102 years. He spent over fifty years in Scotland, but being blessed with a robust constitution he scarcely ever suffered a day's illness. He retained all his faculties unimpaired to the last, and his last sickness was of only a few days' duration.

DERRY—Nationalists in a Majority

On behalf of the Derry Nationalist Registration Committee, a statement has been made declaring that whereas at the close of the revision of the roll in 1910 the Nationalists were in a minority to the number of 159, at the close of the revision just concluded the Nationalists are in a majority of 21, this being a net Nationalist gain of 180 votes. This is naturally regarded as a triumph of substance and consequence by the National party in Derry.

DUBLIN—Immunity from Serious Crime

Addressing the Grand Jury at the opening of the County Dublin Sessions, the Recorder said that the metropolitan county retained its normal character for

peace and order, and when its extent was considered, from Little Bray to Balbriggan, almost thirty miles, with its coast towns of Kingstown, Dalkey, Howth, and Skerries, and its large population, the almost complete immunity from crime and the absolute immunity of the county from the grosser and more serious forms of crime, was justly a source of pride to all concerned.

The Late Cardinal Moran

His Eminence Cardinal Logue presided at the Solemn Requiem Mass for the repose of the soul of the late Cardinal Moran, in the pro-Cathedral, Dublin, on October 12. The Mass was celebrated by his Grace the Archbishop of Dublin. The majority of the Irish hierarchy were present, as well as 200 priests from all parts of the country, the Lord Mayor and Corporation of Dublin in State, and numerous representatives of the Parliamentary Party.

Catholic Truth Society

His Eminence Cardinal Logue, who presided at the Annual Conference of the Catholic Truth Society, which was held in Dublin on October 11 and 12, said he had occupied the chair at these meetings for many years, and would continue to do so as long as he was able to move a limb. He read a telegram from his Holiness the Pope bestowing the Apostolic Benediction upon all taking part in the Conference. The inaugural lecture was delivered by Very Rev. Canon Barry, D.D., who ably dwelt upon the perils of modern literature. The Most Rev. Dr. Healy, President of the Catholic Truth Society, said every parish priest in Ireland should have a library for the benefit of his people, and all parents should watch over their own families, for if the father and mother were indifferent the priest could do little. If the precautions he suggested were taken to meet the evils spoken of by Dr. Barry, the land of St. Patrick would continue to be the nursing ground of holy men and women, as it had been in the past. At the reception held at the Gresham Hotel at night, his Eminence Cardinal Logue said somebody had remarked that something should be done for the students attending the National University. Well, he might announce that the Bishops had resolved to establish a Faculty of Catholic Theology in connection with the University. This faculty could not be in the University, but it would be side by side with the University. As far as the clergy were concerned they had a splendid opportunity for a grand general education in Maynooth, so that they did not want this new faculty so much for the priests. But if they had a Faculty of Theology in connection with the University, and men to give lectures in a popular way, it would furnish an opportunity to the students, to the young men and ladies who frequented the University, to get a more solid and more intelligent knowledge of Holy Faith and ecclesiastical history, and other things, without which a Catholic was not educated at the present day. This announcement has given great satisfaction to Catholics throughout the whole country.

Valuable Papers and Suggestions

At the close of the proceedings of the Catholic Conference in Dublin, his Eminence Cardinal Logue remarked that they had been a great success from beginning to end, and the Most Rev. Dr. Healy, President of the Society, expressed the conviction that its prospects were never better than they are to-day. The interest taken in the Conference was undoubtedly deep and widespread, and so long as the subjects discussed are of such importance as those dealt with on this occasion it may be safely predicted that these annual meetings will continue to bring together large and representative gatherings. Papers and discussions on questions affecting the moral and material welfare of the country are valuable not only because they are instructive, but also because they are inspiring. They move to action and at the same time afford guidance. It would be impossible for any Catholic to hear or read the suggestive thoughts thrown out by his Eminence Cardinal Logue, his Grace Archbishop Healy, and others in their speeches, by Canon Barry in his paper on the dangers of pernicious literature, by the Rev. A. Murphy, P.P., in his contribution on democracy, by Sir Henry Bellingham in his exposition of the ideal of Catholic social duty, and by the Rev. Father Dowling,

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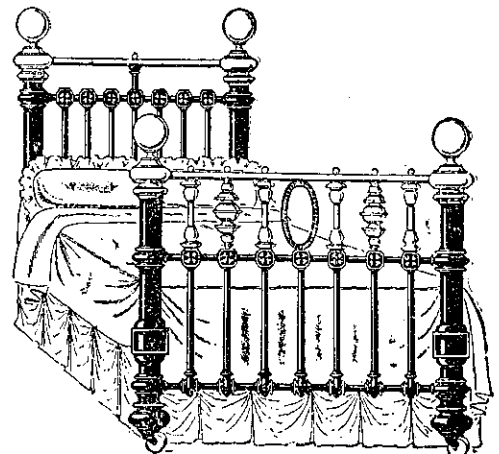
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of Sydney, in the contrast he drew between the position of the Irish Catholic at home and that of the Irish Catholic abroad, without finding that his views were further enlightened and his sense of responsibility towards the community and his country increased.

GALWAY—Mr Dillon's Views

Speaking at a great demonstration at Portumna, Mr. John Dillon, M.P., said the greatest proof that Home Rule was coming was Sir Edward Carson's proposal to establish a Provisional Government in Ulster. Ireland wanted a compulsory Land Act, but he would not discuss the matter with the landlords at a round table conference. If the landlords withdrew their opposition to Home Rule and made fair terms with their tenants to sell the grass ranches they would be treated generously. It was announced that Lord Clanricarde had intimated to the Congested Districts Board his willingness to receive a reasonable offer for his estate.

LOUTH—Living in Hope

Speaking at a public meeting under the auspices of the Drogheda Gaelic League, Right Rev. Mgr. Sigrane, P.P., V.G., presiding, Mr. Shane Leslie said Ireland's history was a long and tumultuous one, and it was snipped off short seventy years ago by the so-called National Education Board. Their history was one of invasions, and he was not quite sure that they were not at present on the eve of invasion, not from a German foe, but from the anti-Irishman. Against him the Gaelic League had declared endless, relentless, and irreconcilable war. They were, however, living, in days of hope and expectation. Even now they were expecting the golden age to break over the country, but unless they worked for it they would not have it, and they would never make Ireland a nation by Acts of Parliament.

Over Fifty Years in Corporation

The death occurred in October at Drogheda of Mr. L. Moore, T.C., Co.C., who was the oldest public man in the County Louth. He had entered on his 91st year, and only a few weeks before his death voted at a County Council meeting. For over 51 years he was a member of the Drogheda Corporation, and refused the Mayoralty on three occasions, and he also declined the Commission of the Peace. He was a member of the Drogheda Harbor Board, Board of Guardians, and of the Trim Joint School Board.

The Peril of Irreligion

The annual sermon in aid of the local Christian Brothers' Institute was preached in St. Patrick's Cathedral, Dundalk, on Sunday, October 13, by the Right Rev. Dr. O'Doherty, Bishop of Zamboanga, Philippine Islands. His Lordship dwelt on the importance of religious instruction, and said that if the present wave of irreligion continued, peace and contentment would fly from the earth, and their place would be taken by murders, robberies, and other evils. All would be an abomination and desolation. That Ireland was comparatively free from these evils was due to the education they received in the knowledge of God. Would these conditions always last. It was well in times of peace to be prepared for war. If the battle of the schools was ever to be fought in Ireland again, their strongest bulwark would be the Christian Brothers' Institute.

WATERFORD—A Serious Fire

The workshops and sawmills belonging to Messrs. John Hearne and Sons, builders, Waterford, were completely destroyed by fire on October 11.

Mr. William A. Macdonald, ex-Nationalist M.P. for Ossory Division of Queen's County, died suddenly on October 4 at Chalfont, St. Peter, Bucks. He was a graduate and scholar of T.C.D., and was first returned for Ossory in 1886 unopposed. He followed Parnell at the 'split,' and did not seek re-election in 1892. In 1895 he stood again for his old constituency as a Parnellite, but only received 383 votes. He then disappeared from Irish politics. Mr. Macdonald was afflicted with blindness, and he entered the House of Commons just two years after the death of Mr. Fawcett, the blind Postmaster-General.

People We Hear About

Something like ten thousand concert-goers assembled at the Albert Hall, London, on October 14, for Madame Albani's farewell. It was clear, too, that it was not the many stars who had promised their services who had drawn the great proportion of the huge audience. Madame Adelina Patti and Sir Charles Santley both emerged from their retirement in honor of the occasion, but it was Madame Albani's day, and everyone seemed to recognise the fact. Floral tributes were many, and the whole audience rose to her when she stepped on the platform for her first numbers. But the great scene came at the close, when, with obvious emotion, she came forward to sing Tosti's 'Good-bye.' There were tears in her eyes as she sang. Amongst the letters which Madame Albani received, wishing her happiness in her retirement, was one from the Queen.

Bernard Saint Gaudens, the father of the sculptor of the Parnell statue, recently unveiled in Dublin, was a native of France. He settled in the Irish metropolis in the 'thirties,' and worked at his trade as a shoemaker in that city, where he married Mary McGuinness. Augustus Saint Gaudens was born on March 1, 1848, and when six months old the famine compelled his parents to go with him to America, eventually settling in New York. When a youth he was apprenticed to a cameo-cutter, and attended drawing classes in the evening—the future sculptor having expressed a desire to become an artist. Having attended the National Academy of Design, New York, for some years, he was sent to Paris, where he entered the School of Fine Arts. Later he journeyed to Italy and worked and studied in Rome for some years, during which time he had modelled the Statue of Hiawatha, now at Saratoga, New York. The Parnell Monument was one of the last works the great sculptor touched. He died in 1907, a fortnight after the statue of Parnell and the bronzes were delivered in Dublin. It is of particular interest to know that he fully intended to be in Dublin to superintend the finishing of the monument, and had inserted in the specification that he was to 'set' the statue in tripod.

The remains of one of the best known Scottish Catholics, Mr. Joseph Monteith, J.P., D.L., were interred on October 14 at St. Mary's, Lanark. His death was unexpected, and came as a shock to all those who knew him. Among those who took part in the funeral, in addition to his near relatives, were—General Stevenson, Sir J. King, Bart., Sir Simon MacDonald Lockhart, Bart., Mrs. Edmondstone Cranstone, Sir J. Hanbury Williams, Colonel E. B. Herbert, etc. A large number of floral tributes had been sent, among the senders being Lord and Lady Dunedin, Lady Baird, and Lord and Lady Newlands. Mr. Monteith, who was 59 years of age, was the only son of the late Robert Monteith, of Carstairs and Cranley, and grandson of the late Henry Monteith, M.P. for Lanark Burghs and Lord Provost of Glasgow in the early part of the last century. The deceased gentleman had a distinguished course at Stonyhurst College, where he received his education. He took a special interest in scientific studies and was the inventor of a number of successful labor-saving appliances. He was the first to introduce the electric railway into Scotland. Mr. Monteith was married, in 1874, to Miss Florence Herbert, daughter of the late Colonel John Arthur Herbert, of Llanarth Court, Monmouthshire, and granddaughter of Lord Llanover. Fourteen children were born of the marriage, and these are all still living. In 1884 Mr. Monteith succeeded his father as Laird of Carstairs.

[A CARD.]

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'DUBLIN'S RELIGIOUS ASPECT'

PROTESTANT AND CATHOLIC CHURCHES COMPARED.

The following extracts are taken from an article on 'Dublin's Religious Aspects,' written by the special correspondent of the *Daily News*—'P.P.W.'—who has accompanied the Eighty Club in their tour. In describing the 'Failure of the Union against Rome,' the writer's comparison between the Protestant and Catholic Churches is interesting and significant.

'Having discussed,' he says, 'the religious aspect of Home Rule with many leading Protestants, Unionists as well as Nationalists, I set forth on Sunday morning to see what could be seen of religion as it actually appeals to the citizens of Dublin. Incomparably the noblest fabrics in a town full of churches are the two ancient Cathedrals of

St. Patrick's and Christ Church, built in a gracious Gothic of Strongbow's days, but now Protestant, though disestablished. On approaching these venerable piles one scarcely knew whether or not service was proceeding—some of the more obvious doors were closed—but on obtaining entrance at last one heard the tender and pleading melodies of the English Prayer Book gently echoing over a congregation which did not fill the nave, let alone the aisles and transepts of the edifice. The worshippers were reverent and devout; well-dressed every one of them; I could not detect a hint of poverty as poverty is known in Dublin. "If," said my guide, "you see a man here with a top hat, you know he is going to a Protestant church or chapel." That is one of two contrasting pictures. Look now at the next.

'We visited the Catholic Pro-Cathedral and two other Catholic churches, one conducted by the Carmelite Order, and the other by the Jesuits—all of them vast structures in the Italian manner. Turning off Sackville street, we ran into what in London I should describe as a football crowd—hundreds of working men, a fair number of women and girls, and children not a few. What, I asked myself, can be the excitement that people should gather like this on a Sunday morning? It was the Pro-Cathedral emptying after Mass. We entered, but, strange to say, the church was as full as ever. A new service, with a new congregation, had commenced. So it was with the other churches, one Mass followed another from 6 o'clock onwards till noon, and the people, the workers, men as numerous as women, filling, nay, crowding, the churches every time. Various are the estimates of the percentage of Catholics who attend Mass every week. It is apparently agreed that there is a clear majority, and some put the figure as high as 90 per cent. of availables. Rich and poor attend the same churches, but a differentiation is sometimes secured by the charge of a few coppers for admission to certain seats. Still, the poor give their pennies, too—for the privilege of standing behind barriers—and all this money is, I am told, allocated to the upkeep of the edifices. One looked around upon these

Masses of Catholic Worshippers, hundreds of them haggard with privation and toil, and then one thought of the saying, "Home Rule means Rome Rule." What worlds has the Ascendancy left for Rome to conquer? Whatever may be the position under a national Parliament, it is certain that under Unionism the faith and message of Protestantism have not a chance of general acceptance in Ireland. The Roman Church, practically untouched by modernism, and overloaded with mediæval traditions, is to-day beloved and

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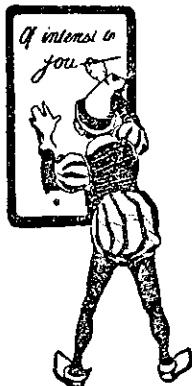
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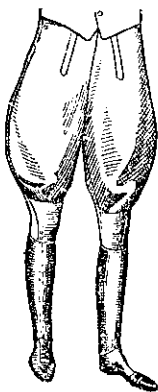
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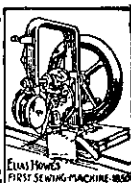
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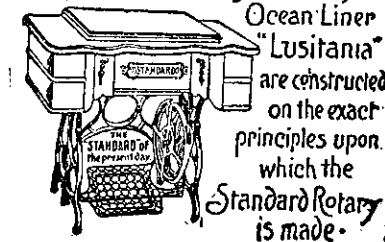
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revered because a strange evolution has identified it with the people in their sorrows and aspirations. It is the working men themselves who collect the dues for the priests, who run the Confraternities and Sodalities which meet monthly, and even weekly, to promote devotion, who talk to one quite simply of their creed, what it means to them in difficulty, and how they encourage each other in it. One of the most prosperous Sodalities consists of barmen, as they would be called in England, or "grocers' assistants," who labor in the composite public houses. Whatever may be true of France and Spain, of Portugal, there is no trace in Ireland that one can discover either of scepticism masquerading under the convenient cloak of Catholicism, or of a rift between the Roman Church and the people. The very difficulty of the Protestants is that the Catholics believe so intensely, and the grievances of Protestants, be they real or be they exaggerated, mean that, in the opinion of Unionists themselves, the Union has failed as a safeguard.'

Protestant Pleads for Justice to the Catholic Church

Although Mexico is overwhelmingly Catholic (remarks the *Sacred Heart Review*), there are on its statute books laws known as the 'Reform Laws' which are very unjust to the Catholic Church, laws which hinder and hamper the work of the Church in a manner that Catholics in the United States would consider bitterly tyrannical. The injustice of these laws is recognised by the editor of the *Mexican Herald*—a new England Protestant. In the September 13 issue of his paper this American editor, Mr. Guernsey, devotes nearly a column and a half of editorial space to a consideration of the Reform Laws. He writes:—

It must not be forgotten that the reform laws were the outcome of a long and bitter struggle, which excited the passions of the contending groups to a high degree, and it is, therefore, not surprising that some of the provisions of those laws bore the stamp of vindictiveness, and, calmly judged at the present time, must

be pronounced as harsh and tyrannical, not to say, in some cases, impracticable.

Such, for example, is the constitutional provision, which prohibits the establishment of religious Orders in Mexico. Says Article 5, in part, of the Federal Constitution: 'The State cannot permit the consummation of any contract, compact, or agreement entailing the impairment, the loss or irrevocable sacrifice of the liberty of the individual, whether for purposes of labor, education, or religious vow. The law, in consequence, does not recognise monastic Orders, nor can it permit their establishment, whatever be the name or object which it is sought to give them.'

It is perfectly right for the State to refuse to recognise religious vows in the sense of not permitting the law to enforce them. A statute to this effect was enacted in Mexico as early as 1833 under the auspices of no less a personage than the reactionary Santa Anna. But when the State goes beyond that point, and seeks to place a ban on the taking of religious vows, and consequently on the existence of the regular Orders of the Catholic Church, it is trespassing on the liberty of the individual and interfering in matters which in no wise concern it.

For the rest, the prohibition has proved wholly nugatory and is being violated every day in the year, as everyone can see, for communities of the regular clergy, bound by the three well-known vows of their institutes, exist in considerable number throughout the Republic, and there is no way of preventing it. In addition not a few of the female Orders have also houses in the chief cities.

Now a law, which is not and cannot be enforced, ought not to remain on the statute book, for its non-observance undermines the respect of the people for legislative enactments in general.

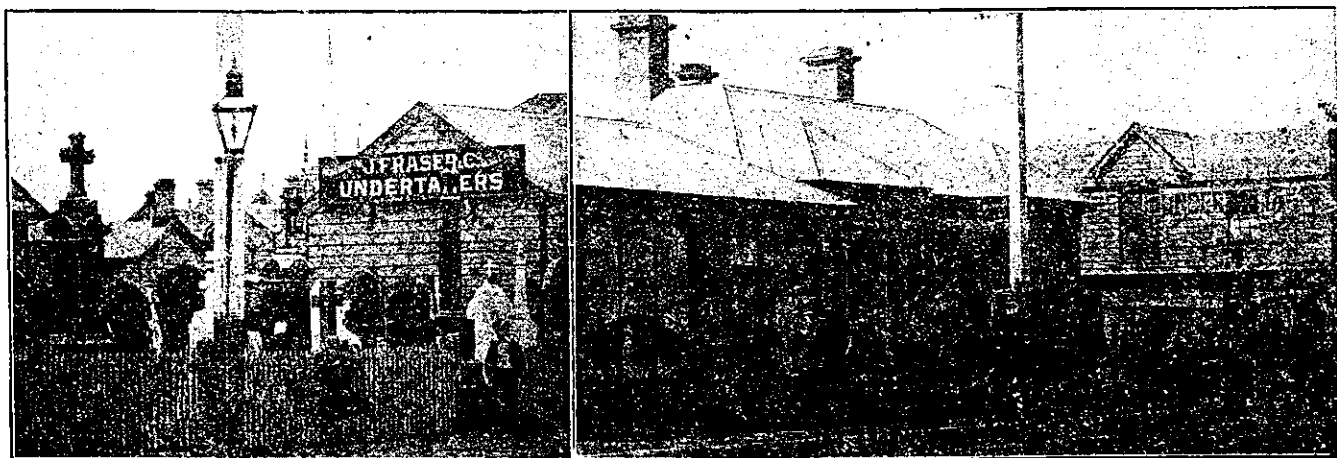
The too stringent prohibition of open-air religious exercises is another blemish of the reform laws. Art. 5 of the Law of December 14, 1874, says on this subject:

'No religious ceremony can be held publicly save in the interior of the churches, under penalty of its being stopped and its promoters being punished with a fine of from ten to two hundred pesos or with detention

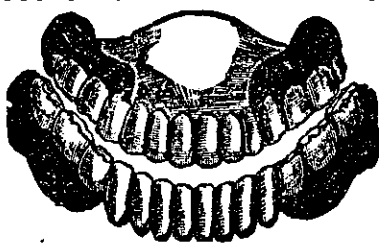
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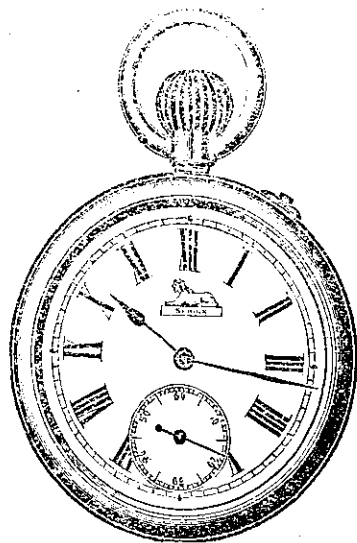
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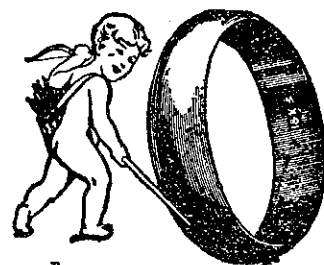
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for from two to fifteen days. When the ceremony is of a solemn character owing to the number of persons taking part or any other circumstance, the promoters, as well as all other participants who disobey the warning of the authorities to disperse, will be sent to gaol at the disposal of the judicial power, becoming liable to imprisonment for not less than two nor more than six months.'

As is known, a ruling based on this provision, issued during the period when Senor Corral was Minister of the Interior, went to the intolerable length of forbidding the reading of the burial service at the graveside within the precincts of the cemeteries.

It seems that open-air religious demonstrations are a question of police and ought not to be forbidden in so sweeping and absolute a manner.

There is no reason in logic or fairness why political, Masonic, and fraternal societies should be permitted to hold open-air demonstrations, with all their insignia and emblems displayed, and why the same privilege should be denied to religious bodies.

The question ought to be purely one for police regulation, and no doubt the clergy themselves, at any rate in the large cities, would find it prudent to use the privilege, if it were again to become available, somewhat sparingly and with all due precautions to prevent regrettable collisions.

But the absolute legislative prohibition seems irrational and despotic, and all the more irritating in that it involves an unfair discrimination.

The same, more or less, may be said about that clause of the Law of December 14, 1874, which prohibits the clergy to appear in public in their clerical garb, nay, which prohibits them to wear in the streets, if the

provision be literally interpreted, the slightest badge of their office.

Here again the law takes too much upon itself. If, as we have pointed out, the members of secret or fraternal societies are permitted to parade the streets, wearing their uniforms and regalia, there is no just ground for prohibiting the clergy of the various denominations from appearing in a distinctive garb, if they see fit. The matter is one which should be left to the clergy's own discretion and common sense.

In all these respects, it seems that the Catholic community of Mexico, the community chiefly affected, may legitimately aspire to the same liberty as is enjoyed by their co-religionists in the United States.

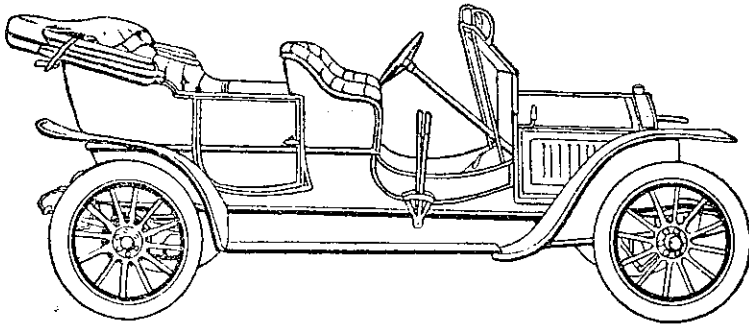
In the United States, the religious Orders of men and women enjoy unrestricted freedom to establish themselves and to live according to their rule; religious parades and processions in the streets are not under the ban; nuns are seen on the thoroughfares of the great American cities wearing the garb of their Orders, and occasionally, as in processions, both secular and regular clergy appear also in public in their sacred vestments or habits.

There is no reason why the same conditions should not prevail in Mexico.

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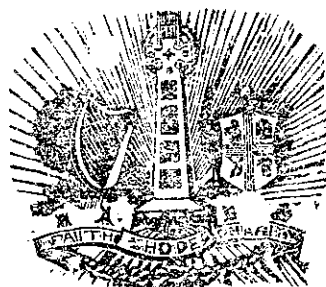


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PLEASANT POINT

(From an occasional correspondent.)

December 1.

On Sunday, November 26, his Lordship Bishop Grimes made his triennial visitation of this parish, and administered the Sacrament of Confirmation in St. Mary's Church. Masses at 8 a.m. and 10.30 were celebrated respectively by his Lordship the Bishop and the Rev. Father Fay, S.M. Collections for the Cathedral fund were taken up at both Masses, and totalled about £80, a very creditable amount for this the 'small

end' of the parish. The collection at Temuka the previous week reached about £100, including the Rev. Father Fay's generous donation of £20. At 3.30 p.m. his Lordship administered the Sacrament of Confirmation to 34 children, about another 30, belonging to this district having presented themselves in Temuka the previous Sunday. The weather broke from a cold spell, and was warm and sunny during his Lordship's visit to Pleasant Point. It may be mentioned in passing that this town has made wonderful progress since the last visitation. Twenty-four new buildings, including shops and private residences, have been or are in the course of erection, and four trains now arrive here daily.

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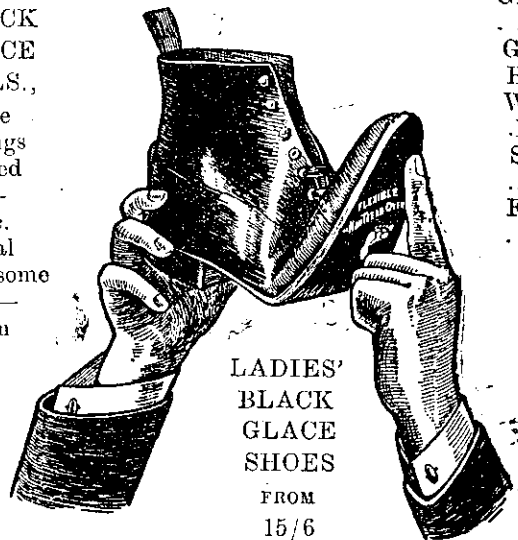
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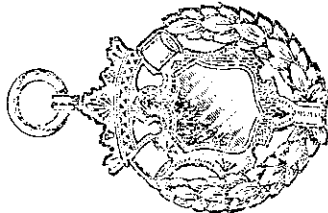
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OLD AND NEW WORLD SCENES

A PRIEST ON HIS TRAVELS.

Speaking at length on the occasion of his welcome home (writes our Christchurch correspondent), the Rev. Father Cooney, pastor of Lyttelton, graphically described his recent journeyings and impressions gained, a summarised account of which will no doubt prove of interest to *Tablet* readers generally. After leaving Lyttelton by the liner *Ionic*, very cold weather was experienced during the three weeks' steaming in southern latitudes to South America. Landing at Monte Video, the fine Cathedral and public cemetery were visited and other notable scenes viewed. Voyaging up the La Plata River, a week was spent in Buenos Aires, a city presenting up-to-dateness in every particular, and marked, too, with every sign of progress. Among the population, Spanish and native Indian, and their descendants, predominate. The city is beautifully laid out, the streets are magnificent, and the tram system the finest seen anywhere. A trip to Mercedes to see old friends was undertaken; and a visit made to La Plata, a beautiful city, replete with handsome buildings and everything on modern lines. This city was built to be the capital of the Argentine Republic, but the seat of Government was eventually removed back to Buenos Aires. The next place of call was Rio de Janeiro, capital of Brazil, where, among other scenes of interest, was the warship, the then centre of an incipient rebellion. A call at the Canary Islands followed, thence to London, which was reached on March 25, where it was snowing vigorously. Staying through four bitterly cold days, interest was quenched and all the sentiment lost. On to Dublin. Father Cooney spent a week in Ireland with his relatives; but the cold being still intense, he sought more congenial conditions and crossed over to France. In that country he visited Rouen, noteworthy because of the association with it of Blessed Joan of Arc, one of the brightest characters of history. Here he viewed the spot of her martyrdom by being burnt at the stake, the tower in which she was imprisoned, and the beautiful Gothic Cathedral. Paris, Lourdes, and Marseilles next received attention, also Avignon, once the home of the Popes, where two were interred in the 13th century. Avignon is probably the only existing example of medieval times, appearing now as it did many centuries ago, and is one of the most impressive scenes possible to gaze upon. Here, too, is seen what must really be the smallest Cathedral in the world, of great antiquity, so much so that its actual age is unknown even to the inhabitants. Lyons, the centre of so much that is ecclesiastical, and the home of so many religious Orders, occupied considerable attention, and was conducive also of deep interest. A trip to Switzerland was next undertaken, with a view to comparing the scenery with that of our own country, the impression being formed that each is possessed of a charm and grandeur all its own. Over to Italy, Florence was visited, thence to Rome, where the privilege of an audience with the Holy Father was granted. On to Naples, and along the Adriatic coast a stay was made at Loretto, where Father Cooney was privileged to celebrate Mass in the house once inhabited by the Blessed Virgin. Venice, with its Cathedral of St. Mark, its greatest attraction, and Milan, also with its famous Cathedral, were viewed. Back to Switzerland to see principally Lake Lucerne, thence up the Rhine, where the Cathedral of Strasbourg was seen, also Heidelberg with its famous old castle, which happened, on one of the few occasions, to be lit up, this being in honor of a visit of members of the British Chambers of Commerce. Mayence, and down the Rhine to Cologne, with its glorious Cathedral, were visited, the traveller being greatly impressed with a view of the finest Gothic edifice in the world, admittedly the last word in Gothic architecture. Onward to Amsterdam, where probably the most magnificent park in the universe was seen. The Hague, famous as the seat of international arbitration, and Rotterdam, the capital of Holland, were included in the itinerary of travel. The rev. traveller was much

impressed at the large congregations he saw attending the May devotions in Holland and Germany. In both countries the churches are scrupulously clean and neat, and the behaviour of the people during service most edifying, whilst the numerous religious societies, sodalities, and young men's clubs speak eloquently of splendid Catholic organisation, all denoting a vigor and freshness of religious Catholic life in these old countries almost startling in its intensity, and proof positive, were such needed, of that undying faith in the grand old Church of the Ages. An insight into the lighter and social aspect of the people was gained by a visit to the watering place and health-restoring resort of the Berliners. Over to Belgium, Antwerp and its beautiful Cathedral were visited, and then Brussels. Having seen most that was worth seeing on the Continent in the course of much travelling amid strange scenes and peoples, all of which proved most enjoyable and instructive, Father Cooney, as he says, tired of his own company and turned back to Ireland.

Ireland has wonderfully improved during the past fourteen years. The people are better fed, better housed, and better dressed than formerly. They are also better educated. The study of the Irish language is making wonderful strides and is being taught in all the schools, and not only the old mother tongue, but old Irish customs and songs, music and dances are being re-introduced amongst the people, mainly through the efforts of the Gaelic League. But to Father Cooney the most remarkable feature of all was the great wave of temperance he noticed all over Ireland, but especially in his own native place, Limerick. Nearly every man he met in the streets of Limerick or many of the country towns outside the city, wore on his coat either a cross or a small badge of the Sacred Heart. The cross denoted that the wearer had taken the pledge for twelve months, and the Sacred Heart badge a life-long pledge. Whilst in Ireland he had the privilege of taking part in the Croagh Patrick pilgrimage during last July, and it was a marvellous demonstration of Irish faith. Over 15,000 persons, representing every part of Catholic Ireland, and also the Greater Ireland beyond the seas, there participated, being Irish people from Glasgow and Edinburgh, Sheffield and Liverpool, from nearly every State of America and Canada, and from Australia and New Zealand, all toiling up that steep and rugged ascent of 2500 feet to attend Mass and pay homage to their national apostle. On the summit of Croagh Patrick the apostle of Ireland spent the last of A.D. 441 in fasting and prayer. From this mountain St. Patrick sent his nephew Munis to offer respectful greetings to the newly-elected Pope Leo the Great, and to offer the filial submission and obedience of the infant Irish Church. To Croagh Patrick belongs the glory that on its summit the maiden troth of Christian Ireland was plighted to the See of Rome. How faithfully that troth has been kept all her history is witness. At the close of Lent, before Patrick descended the mountain he had been comforted with divine assurance that the faith he had planted should never fail; he had anchored his Church to the Rock of Peter, and now, standing on the nation's altar, with outstretched hand, turning to the north and to the south, to the east and to the west, he lovingly blessed the country and the race which God had given him. The Croagh Patrick pilgrimage is not only an expression of love and reverence for a great historical event, it is a national and public act of faith which gathers together from the ends of the earth around a Mayo mountain side the far-flung children of a common race and creed. After spending over three months in visiting the many places of religious, historic, and scenic importance, Father Cooney left Ireland towards the middle of September. A few days were spent in London visiting friends, among them Mr. Joseph Devlin, M.P. In April he had lunch in the House of Commons with Mr. Devlin, who is kindness itself to over-sea Irishmen. He was taken all over the House of Commons and House of Lords, and given a splendid seat in the Strangers' Gallery. With the exception of Lloyd George, he heard all the great speakers on both sides. Leaving London on the fine liner *Athenic* on September 16, a smart run was made to Capetown, which was reached on October 7. Cape-

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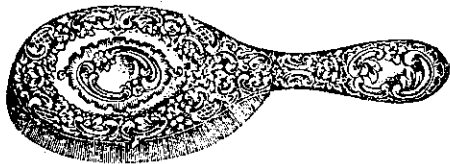
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town has not yet recovered from the effects of the Boer war, and business is quiet. Father Cooney visited some of the Catholic churches of the city, and also the new Nazareth House, a fine stone building quite recently completed, and the spacious hall of the recently formed branch of the Hibernian Society. Nineteen days later he was at Hobart, Tasmania, where a pleasant time was spent visiting various places of interest, notably the convent and Magdalen Asylum of the Order of the Good Shepherd, a beautiful place overlooking a charming bay. Four days later he was back in 'God's Own Country,' so often spoken of in older countries as the land of daring experiments.

PUBLICATIONS

Uncanny Country. By B. E. Baughan. Whitcombe and Tombs, Christchurch.

This is a full, true, and particular account of all the interesting features of the Hot Lakes District; and both those who have, and those who have not, seen the marvels of the North Island Wonderland owe a debt of gratitude to the author of this fascinating booklet. All is pleasant about it; the paper is good, the letterpress clear and easy to read, and the illustrations very fine. But above all we have the work of a skilful and sympathetic pen. The gifted writer comes as near to making us see the marvels of the strange region as is possible to human faculties. We can almost hear the thud and grumble underground, fear the tremble, hear the hissing and splashing, carry a wondering eye up, up the white columns of the geyser fountains; and if we are conscious of failing to realise all the colors, it is doubtless due to their singularity, their weird unlikeness to aught we ever saw. The region has found a word-painter worthy of his subject, and alike to the traveller and the stay-at-home we cordially commend the volume. Price 1s.

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BY MAUREEN.

To Keep Food Free from Flies.

It is a good plan to cover the food on the larder shelves in the following simple way:—Buy a few yards of butter muslin, cut it to fit the shelves, and lay it over food. This prevents the flies settling, also dust. Milk and butter must be kept in a cool cellar, or on a stone slab, and the milk should always be covered, otherwise it will become a fruitful source of contamination. If fresh meat is to be hung (in a bag) a day or two, brush it over with vinegar.

To Make Stewed Fruit Firm.

Some fruits, such as apples, peaches, tomatoes, plums, etc., are likely to become soft in the cooking; strew sugar over them and allow them to stand a few hours. Another method to make them retain their original hardness is to remove them from the syrup when it has boiled for a few minutes, and then allow them to stand in the sun for an hour or so. Just before use pour the syrup over them.

Button-Hole Hint.

When making button-holes in the back of a lace dress or yoke, it is hard to get them firm enough. Even when they do not fray, they pull and stretch in an ugly way. Try sewing fine net or chiffon as well as the facing inside of the hem where button-holes are to be worked. This makes three thicknesses to be worked through, and, if carefully inserted, the inner lining will not show. Another way is to cut a double strip of fine lawn the size of lace, hem, and fasten firmly in face. Cut the button-holes through it, work closely, and then cut away close to the work.

Uses for Ammonia.

Two tablespoonfuls of ammonia in a pailful of water will clean windows better than soap. Nickel-silver objects can be kept bright by rubbing them with a woollen cloth saturated with spirits of ammonia. A teaspoonful of ammonia in a quart of water will remove all grease and dirt from brushes and combs. Rinse, shake, and dry in the sun or at the fire. Flannels and blankets are made white and clean, and do not shrink, by soaking them in a pailful of water containing a tablespoonful of ammonia and some suds. Rub as little as possible, and they will be white and clean.

Household Helps.

When ironing with gas, place two irons side by side; then put one more on top of each, this will heat four irons on one burner.

In using the rind of a lemon for flavoring, remember that it is only the outer or yellow part of the rind that holds the essential oil.

If a pancake griddle must be kept hot for late-comers, slip it into the oven, close the door, and when the griddle is needed again it is hot.

Orange peel burned in a room will remove any close, foul, odor, and is especially refreshing in a sick room. Place the peel in a shallow pan, and burn for several minutes.

Tennis flannel makes excellent broom bags. If dipped in kerosene oil and dried, they will remove all lint and dirt from the floors, and leave a gloss that can be obtained in no other way.

Maureen

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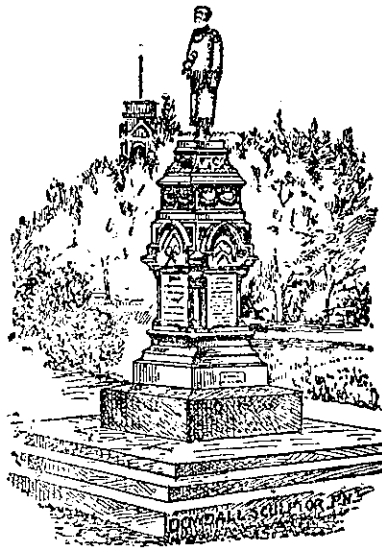
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Science Siftings

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The Life of a Snake.

A naturalist once told how in a thicket on a mountain-side he saw a man kill a rattle-snake. He beat the life out of it with a club, and continued the pounding until it was mangled beyond recognition. When the naturalist remonstrated the man said: 'Boss, you can't kill a rattlesnake too dead.' On one occasion a boat bound for the United States from Rio de Janeiro touched at Pernambuco, where the mate drove a bargain with a snake dealer for half a dozen reptiles of various sizes. The mate had them in a cage on deck, and charged a sailor with the duty of washing it out with sea-water every evening. All went well as long as the weather was mild, but on the night before the Gulf Stream was crossed the sailor left a quantity of water in the cage, and about thirty hours from port a biting gale struck the ship. All hands were busy with the storm, and the snakes were forgotten. When the mate thought of them and went to look after their condition he found them frozen stiff and apparently as dead as the proverbial door-nail. The dealer for whom the mate had brought them came on board the following day. He professed great disappointment over the loss of his intended purchase, but offered to take the snakes away as a kindness to the mate. He gathered them in his arms like so much firewood and carried them home. But a rival dealer afterwards told the officer that plenty of warm water had resuscitated the snakes, and that they had been sold to various museums not a bit the worse for their 'death' by freezing.

Wonderful Eye Lenses.

A specialist has claimed that he can with the unaided eye distinguish lines ruled in glass that are only one fifty-thousandth of an inch apart, but Le Conte has limited the power of the eye to distinguish lines to one one-thousandth of an inch.

To show how immensely superior is the sense of sight in defining single things, one can try the sense of touch in comparison with it. The two points of a pair of compasses placed three inches apart on the least sensitive parts of the body will be felt as a single prick.

With the aid of the microscope the human eye can discern objects whose diameter is only about one one-hundred-and-eight-thousandth of an inch. It has been said that the eye of a fly can distinguish an object one five-millionth of an inch in diameter.

What we designate as the eye of a fly is really a compound eye, made up of numerous lenses. Of these, the common house-fly has something like four thousand in the two eyes. The structures of these lenses are well known, the optical part of each consisting of two lenses, which combined form a double convex lens.

That each lens acts as a separate eye can be easily proved by detaching the whole of the front of the compound eye, and by manipulation with a microscope it is not difficult to examine a photograph or other object through it. When this is done, a distinct image is seen in each lens.

Carpenter has shown that each lens reflects but a small portion of the image looked at, and that it requires the combined action of the four thousand lenses of the fly to produce the same effect as that seen by the one human eye. The human eye is therefore a more perfect optical instrument than the eye of the fly.

Scientists who have given considerable attention to the investigation of compound eyes have formed no opinion that would lead to the conclusion that their power of vision with respect to small objects exceeds that of the simple eyes of the higher animals. The images of objects formed in the separate lenses composing the compound eye are proportionately small, and the question whether insects can see smaller objects than animals furnished with single eyes is not a question of optics, but of the sensitiveness of the optic nerve, and consequently a matter of mere conjecture.

Intercolonial

The Archbishop of Adelaide celebrated his 65th birthday on Sunday, November 19.

Mr. Joseph Winter, proprietor of the Melbourne *Advocate*, has been elected vice-president for Australia of the American-Irish Historical Society.

The Irish envoys had a splendid reception in Adelaide. They were given a civic reception by the Mayor, entertained at luncheon at Parliament House by the Attorney-General, and addressed a magnificent meeting in the Exhibition Building in the evening.

His Grace the Archbishop of Melbourne has made the following changes in the location of priests: Rev. M. D. Finan, from Brunswick to Kilmore. Rev. W. O'Dwyer, from Kilmore to the charge of St. Ambrose's, Brunswick. Rev. Edward Murtagh, to Surrey Hills (during illness of Rev. D. Gleeson). Rev. Joseph Patrick O'Doherty to West Melbourne. Rev. Patrick Joseph Nicholson to Collingwood. Rev. W. Berntsen from Kyneton to Oakleigh. Rev. Timothy O'Callaghan to Kyneton. Rev. James Joseph Lee, Brunswick.

Rev. Thomas Gavan Duffy, youngest son of the late Sir Charles Gavan Duffy, K.C.M.G., who was raised to the priesthood at the College of the Missions Etrangeres, Rue du Bac, Paris, on September 23, 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. Father Duffy has been making a farewell tour in England and Ireland.

The following clerical changes in the archdiocese of Sydney have been announced:—Rev. Father R. McElligott has been appointed professor at St. Patrick's College, Manly. Rev. Father P. O'Donnell goes as assistant to Mount Carmel. Rev. Father James Smith has been appointed an additional assistant at Forest Lodge. Rev. Father J. Meany, Diocesan Inspector of Schools, has taken up residence at St. Mary's Cathedral. Rev. Father M. O'Donoghue has been appointed assistant at Balmain. Fathers O'Donnell, Smith, and O'Donoghue only arrived in Sydney recently from Ireland.

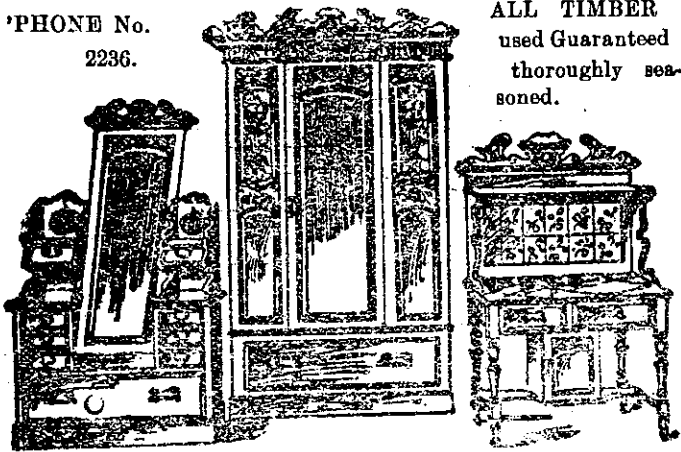
Rangiora

(From an occasional correspondent.)

December 1.

The concert held last evening was a great success, every item being enthusiastically encored. The Territorials gave two short displays of the physical training, and worked well together under the command of their instructor, Sergeant-Major Ash. Mr. Alf Hunnibell acted as accompanist, and was untiring in his efforts to make the concert a success. At an interval Rev. Father Hyland thanked all present for their attendance, and also the performers, and mentioned that another concert for the same purpose would be held on January 1. The secretarial duties were capably discharged by Mr. H. T. Ash. The following was the programme:—Overture, pianoforte solo, Miss Mehrtens; song, 'They can't hurt you for it,' Mr. J. Johnson; song, 'Kate O'Shane,' Miss A. O'Meara; cornet solo, 'Alice,' Mr. G. Humphreys; song, 'Mary of Argyle,' Mr. Smith; song, 'The Kerry dance,' Mrs. H. T. Ash; song, 'You are the one,' Mr. P. Whisker; song, 'Because I love you,' Miss R. Lindon; song, 'The sleeping camp,' Mr. L. Devlin; song, 'Harrigan,' Mr. H. Dix (assisted by Masters Frank and Cyril Dix); physical training, Territorials. Part two.—Overture, pianoforte solo, Miss Nelmes; song, 'A sergeant of the line,' Mr. L. Devlin; song, 'Ashore,' Miss R. Lindon; song and chorus, 'I must go home to night,' Mr. W. Heap; sailor's horn-pipe, Mr. P. Whisker; song, 'Violets,' Miss A. O'Meara; duet, 'Life's dream is o'er,' Mrs. Ash and Mr. E. Chinn; comic song, Mr. J. Johnson; physical training, Territorials; national anthem and 'Auld lang syne,' the company.

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The Family Circle

MOTHER'S LAP

When I'm a little tired of play,
And have put all my toys away,
And do not want to take a nap,
I go and climb on mother's lap,
And ask her if she will not tell
The stories that I love so well—
Of all she used to do
When she was little, too.
And she tells me all the stories I like best
Of times so long ago, so long ago—
About my aunts and uncles and the rest
And the funny things they used to do, you know
How the soldiers came and asked for food one day,
When my grandma and my grandpa were away,
And how she and Uncle Ned
Hid the silver in the bed.
And how Uncle Jack
Went to India and back,
How my Aunt Jane put the gander down the well,
And my Aunt Maria knew, but wouldn't tell.
How the gipsies stole my Uncle Ned, and how
He meant to kill a crow, and shot the cow.
How one day my Aunt Maria
Took my little Aunt Sophia
A-wading in the brook,
And the awful cold she took.
And how my Uncle Ned
Painted grandma's carriage red,
And the things that grandma said.
Oh, I love to hear her talk that way, you know
Of times so long ago, so long ago—
When she was little, too,
And of all she used to do.
And it's better than a story, for it's true.

FILLING IN THE CHINKS

'I? Oh, I just fill in the chinks.'
The girl laughed as she said it, but her mother
added quickly:
'The chinks are everything. You haven't the
slightest idea what a help she is, and what a load it
lifts from my shoulders, this "filling in the chinks,"
as she calls it.'
The busy woman spoke warmly as she smiled
happily at her daughter.
'You see, when she was through school, there
didn't seem to be anything definite for her to do. Her
father and I wanted her at home, for awhile at least,
before she undertook to go out into the world.
'Our one servant does all the heavy work, of
course, and I am kept pretty busy with the children,
and so she looked around and noticed the little things
that should be done to keep a home neat and orderly,
and which a servant never does, and I have very little
time for. The "left-overs" I always called them—Oh,
but it is a comfort to have them all done.'
'And what are they?' I asked of the girl as she
sat pulling out the edges of a lace mat and making it
look fresh and fluffy.
'Oh, I don't know,' she answered, 'there are so
many of them and such little things, you know.'
She spoke almost apologetically.
'Let me see. Well, I began in the parlor, of
course. All girls do at first. There were some little
silver vases that were seldom shined. I kept these
bright, and the silver on the afternoon tea-table. You
have no idea how much it tarnishes. And the little
cups always dusted, and the dollies fresh and clean,
and the tidies also. Really that is a work by itself
and mother used never to have time. Then the picture
moulding. The brass hook that holds the picture cord
was never dusted. I kept those clean.
'Then in the bedrooms, I look out that fresh
towels are on the bureau and stand, and that the hair
receivers are not jammed full.

'It is really too funny the way I found them
packed when I first began. And the soap dishes clean;
and fresh soap when it is needed, and dusters in their
bags, and waste baskets emptied—oh, yes, and buttons
sewed on the shoes. I believe I sewed on half a dozen
every day.

'I go over the house daily, in the morning, right
after the children are sent to school.

'I begin by picking up the things they have
dropped, and putting them in their proper places.

'Then I go into the library, sharpen the pencils
that need it, fill the ink well, see that the pens in the
penholders are good, the blotting pad not too old, the
waste basket empty; then I go through the other
rooms, and if you'll believe me, I always find some-
thing to be done, something aside from the regular
work of cleaning up, sweeping, or bed-making—these
belong to the girl to do.

'You see I only do the little things that get left
for the general cleaning or neglected altogether.

'It is pleasant and helps—at least mother says it
does.'

'Yes,' said the mother, 'and no one else knows
what a difference it makes to have those "chinks filled."'
—*Good Housekeeping.*

WHAT THE PATRON WANTED

'How will you want your hair cut, sir?' said the
talkative hairdresser to the man in the chair. 'Minus
conversational prolixity,' replied the patient. 'How's
that, sir?' 'With abbreviated or totally eliminated
narrations.' 'I—er—don't quite catch your meaning,
sir.' 'With quiescent mandibulars.' 'Which?'
'Without effervescent verbosity.' 'Sir?' 'Let dimi-
nutive colloquy be conspicuous by its absence.' The
hairdresser scratched his head thoughtfully for a second,
and then went over to the proprietor of the shop with
the whispered remark: 'I don't know whether the
gentleman in my chair is mad or is a foreigner, but I
can't find out what he wants.' The proprietor went
to the waiting customer and said politely: 'My man
doesn't seem to understand you, sir. How would you
like your hair cut?' 'In silence.' The proprietor
gave a withering look at his journeyman, while the
latter began work, and felt so utterly crushed that he
never again asked his patient if he'd buy a bottle of
hair restorer.

REALISTIC

A well-known physician who visited a certain pic-
ture-gallery the other day was drawn at once to a
painting that has attracted considerable attention, and
is entitled 'Where the Poppies Grow.' The picture
is, however, not labelled, and the physician didn't take
the trouble to look the name up in the catalogue. He
just stood before the expanse of scarlet-spotted canvas
and gazed as though his life depended upon it.

'Wonderful!' he cried at last. 'I never saw
anything like it in the realm of art before.'

'Anything like what?' asked one of his friends.
'Surely you never saw anything like it out of the realm
of art?'

'Oh, yes, I have,' was the answer. 'It's the most
perfect representation of a bad case of scarlatina that
I've ever seen.'

LEGEND OF THE PHOENIX

According to ancient writers, the phoenix was a
bird of great beauty, about the size of an eagle. Only
one of these birds could live at a time; but its exist-
ence covered a period of 500 or 600 years. When its
life drew to a close, the bird built for itself a funeral
pyre of wood and aromatic spices, with its wings fanned
the pyre into a flame, and therein consumed itself.
From its ashes a worm was produced, out of which
another phoenix was formed, having all the vigor of
youth. The first care of the new phoenix was to
solemnise its parent's obsequies. For that purpose it
made a ball of myrrh, frankincense, and other fragrant

things. At Heliopolis, a city in Lower Egypt, there was a magnificent temple dedicated to the sun. To this temple the phoenix would carry the fragrant ball and burn it on the altar of the sun as a sacrifice.

THE MERITED REBUKE

The irreproachable politeness of the late King Edward VII. was not only individual and relative to persons; it was human and general as well. Once at Marienbad his Majesty and a few friends were having tea in a restaurant in the pine woods near the town. At a table close by sat another party, the host of which was a well known German prince.

The work of attending to the guests at both tables devolved upon a young English waitress, and the King did not fail to notice the rude, blustering manner of the royal German, who threatened to report the terrified girl every time she had occasion to answer his summons. Annoyed by this most unjustifiable behaviour, the King said to Sir Stanley Clarke:

'You are to convey my thanks to the proprietor here for the prompt and admirable manner in which my party has been served at this restaurant.'

The command was instantly obeyed, much to the disgust of the adjoining table, a disgust which was intensified when the King gave the timid young waitress a gold piece.

ALMOST ADOPTED

A good-sized boy was hurrying along the street, dragging his two-year-old brother after him, in spite of the loud protests of the child, when a benevolent-looking old gentleman stopped him.

'My son,' said the old gentleman, regarding him with kindly eyes, 'how old are you?'

'Twelve,' answered the boy.

'You're a stout lad for that age. I should have taken you to be fourteen. Never been sick much, have you?'

'No, sir.

'I thought not. You enjoy your victuals, sleep like a top, and can play ball all day without getting tired, can't you?'

'Yes, sir.'

'I was sure of it. I wish I had a boy like you.'

'What for?'

'So I could turn him over my knee and spank him. Pick up that baby and carry him, you young savage, or I shall be tempted to consider you my boy, for all practical purposes, right now.'

REMEMBERED HER LESSON

'What?' said the little girl. The father is rather fastidious in his speech, and he said to the five-year-old: 'You should never say "what?" my dear; always say, "I beg your pardon."' That the injunction erred on the side of sweepiness was conveyed to him when the little girl, pointing to a blossom, said: "'I beg your pardon" is the name of that flower.'

FAMILY FUN

The Floating Ball.—Take a hollow rubber ball, two inches in diameter, and put it into a basin of water. The players must try to pick it out of the basin *with the mouth only*. Most people will fail in the attempt to do this, but if one will inhale vigorously at the moment that the lips touch the ball, it will be drawn into the mouth. There must be no exhaling until the ball is allowed to drop into the hand.

Referring to abortion in dairy cows, Mr. C. J. Reakes, Chief Veterinarian, remarks in his annual report that it is a matter for extreme satisfaction that the work done during the past few years in combating this disease has given such good results. It is still necessary, however, for farmers to exercise vigilance and care in preventing the possible reintroduction of contagious abortion into their herds, and to continue the exercise of preventive measures generally.

On the Land

SOME WHEAT TESTS.

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

(Concluded from last week.)

Variety Test.

This test was carried out in the same field as the manurial one, and adjoined it, and the land received the same working. The varieties of wheat were sown and harvested on the same date as the manurial tests, with the exception of the variety Red Marvel, which was not sown until the 20th August, 1910, and was some weeks later than the other varieties in being harvested.

Six varieties of wheat were sown, in plots of one-tenth of an acre each, and were drilled in with 150lb per acre of the Christchurch Meat Company's fertiliser. The seeding was at the rate of 1½ bushels per acre.

Following are the results:—

Plot.	Variety Sown.	Grain.		Plants & Stalks to a Square Yard.	
		Yield per Acre.	Bushels	Plants	Stalks
1.	Pearl	20.28	...	105	...
2.	Solid Straw Tuscan	31.00	...	95	...
3.	De Noc	18.66	...	87	...
4.	Bordier	13.37	...	77	...
5.	Red Chaff	20.58	...	88	...
6.	Red Marvel	14.96	...	—	...

All varieties sown on the 24th June ripened about the same time, and were, during their period of growth, subject to the same unfavorable weather-conditions as the manurial tests. All varieties suffered from grub at the roots of the plant, with the exception of the Solid Straw Tuscan. The Red Chaff, owing to the late date on which it was sown, was slightly affected with rust. Smut was noticeable in both the Bordier and De Noc wheats, and all varieties with the exception of Solid Straw Tuscan and Red Chaff suffered from the ravages of the small birds. The Bordier and De Noc varieties, owing to their liability to shell out, were badly shaken with the high winds, and consequently suffered in yield.

The greater number of animals that can be kept comfortably upon the farm the better. The more stock the greater fertility of the soil and hence the larger crops each succeeding year, which in turn permit a larger number of animals.

Good, heavy milk cans are the kind to own, because they will last well and are not easily dented. When the cans are badly dented, as cheap ones are apt to become, it is almost impossible to keep them clean. The thin layer of tin over the iron is cracked, and that exposes the surface of the iron to the action of the acid in the milk, which soon rusts the iron. The result is that taints and bad flavors are produced in the milk and cream.

About one-half of the live weight of the pig is water. The amount of water in the carcasses, however, depends considerably on the condition of the animal (says the *Kansas Farmer*). A thrifty, growing pig that is not very fat will contain proportionally more water than a pig that is very fat or in prime condition for market. Generally speaking, pigs with this degree of variation will contain from 42 to 50 per cent. of water. In order to have a pig develop to the best possible advantage it must have sufficient water to supply this amount, and, besides, it must also have water for the general working of his internal mechanism.

It seems evident (says the Chief Veterinarian in his annual report) that swine-fever has been entirely stamped out, no outbreaks have occurred since 1902. No cases of swine-plague were discovered during the year ended March 31 last.

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