

MISSING PAGE

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Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR

- November 9, Sunday.—Twenty-sixth Sunday after Pentecost. Dedication of the Lateran Basilica.
- „ 10, Monday.—St. Andrew Avellino, Confessor.
- „ 11, Tuesday.—St. Martin, Bishop and Confessor.
- „ 12, Wednesday.—St. Livinus, Bishop and Martyr.
- „ 13, Thursday.—St. Nicholas I., Pope and Confessor.
- „ 14, Friday.—St. Lawrence, Bishop and Confessor.
- „ 15, Saturday.—St. Gertrude, Virgin.

St. Nicholas I., Pope and Confessor.

St. Nicholas, who succeeded to the Fisherman's Throne in 858, made strenuous efforts to put an end to the Greek Schism, and steadfastly refused to recognise the intruder, Photius, who had usurped the patriarchal See of Constantinople. Before his death, in 867, the Holy Pontiff saw his desires realised, although, as it afterwards appeared, his success was but transitory.

St. Lawrence, Bishop and Confessor.

St. Lawrence O'Toole, son of one of the lesser Irish princes, was, when only thirty years of age, unanimously elected Archbishop of Dublin, in 1162. This exalted station rendered still more conspicuous the virtues of which he had already given ample proof. His one aim was to eradicate from his diocese all abuses, and raise his people to a higher level of sanctity. His mildness, prudence, and well-known austerity contributed most effectively to render his effort successful. The poor always found in him a compassionate father, particularly in the calamities which befell Ireland in consequence of the invasion of the savage Strongbow and his freebooting companions. St. Lawrence took part in the Third General Council of Lateran, in 1179, and died in the following year, in Normandy. When reminded during his last illness to make his will, he answered: 'Thank God! I have not a penny left in the world to dispose of.'

GRAINS OF GOLD

TO THE SACRED HEART.

Heart of my Lord that once for me
Bore grief untold;
Heart of my Lord yearning for me,
Though mine be cold;
Oh, Sacred Heart! Oh, Blessed Heart Divine!
Warm with Thy fire my heart, and make it Thine.

Heart of my Lord that knew the pain
Of loneliness;
Heart of my Lord that felt the strain
Of weariness;
Oh patient Heart! Thou shalt not lonely be
Upon Thine Altar; Lord, I come to Thee!

Heart of my Lord, thrust with the spear
Of the world's scorn;
Heart of my Lord throbbing beneath
The scourge and thorn!
What are these worthless pains and griefs of mine?
Give me yet more, that I may share in Thine.

Heart of my Lord, filling my days
With glad delight;
Heart of my Lord Whom I would praise
From morn to night;
Let my first thought be Thine, my last of Thee.
Thou art my All! So merciful to me!

—English Messenger.

'STAND FAST IN THE FAITH'

(A Weekly Instruction specially written for the *N.Z. Tablet* by 'GHIMEL'.)

THE PRIMACY OF ST. PETER: ITS DOCTRINAL BEARINGS

(Continued.)

Our Lord intended that after His Ascension His Church should continue His saving work in the world, and accordingly He made provision during His lifetime for some form of government to take the place of His own visible presence and rule. Thus we find Him choosing from amongst His followers twelve men who were henceforth to be known as Apostles. 'And going up into a mountain, He called unto Him whom He would Himself: and they came to Him. And He made that twelve should be with Him and that He might send them to preach' (St. Mark iii., 13-14). To these—Peter was one of them—He gave many powers which went to make up their Episcopate. Thus they received power to teach, to secure obedience to their teaching, to bind by laws—'Whatsoever ye shall bind on earth shall be bound in heaven'—to baptise, to forgive sins, to consecrate and offer the Holy Eucharist—'This do for a commemoration of Me.' Other prerogatives went to make up their Apostolate, in so far as that office may be distinguished from their Episcopate: immediate institution by Christ—'As the Father hath sent Me, I send you'—universal mission—'Teach ye all nations'—and personal infallibility. In the exercise of their Episcopal and Apostolic ministry they were to enjoy their Master's continued presence and unflinching assistance.

So far as these powers are concerned Peter stood on a level with the other Apostles, even as a Bishop stands on a level with any of his priests in regard to the power of consecrating in the Sacrifice of the Mass. But our point is that in addition to these powers, Peter, and Peter alone, received others, which made him superior even to the Apostles, their Head in fact, and which go to make up what we call the Primacy or Supremacy.

To make this clear, we will arrange in parallel columns, first, the *promises* made, and secondly, the *powers* granted to all the Apostles, including Peter, on the one hand, and to Peter alone, on the other.

A.—PROMISES.

To all the Apostles, including Peter:

To Peter alone:

1. I say to thee, that thou art Peter: and upon this Rock I will build My Church.

2. And the gates of hell shall not prevail against it.

3. And I will give to thee the Keys of the Kingdom of Heaven.

4. And whatsoever thou shalt bind on earth it shall be bound also in heaven, and whatsoever thou shalt loose on earth it shall be loosed also in heaven. (St. Matt. xvi., 18-19).

Verily, I say unto you, whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven (St. Matt. xviii., 18).

B.—POWERS.

1. This do for a commemoration of Me (1 Cor. xi., 24).

1. Simon, Simon, behold Satan hath desired to have you that he may sift you as wheat. But I have prayed for thee that thy faith fail not; and thou, being once converted, confirm thy brethren' (St. Luke xxii., 31-32).

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2. Whose sins ye shall forgive they are forgiven unto them; and whose sins ye shall retain they are retained (John xx., 23).

3. Teach ye all nations (Matt. xxviii., 19).

4. Baptising them in the name of the Father, etc. (Matt. xxviii., 19).

5. Lo, I am with you all days, even to the consummation of the world (Matt. xxviii., 20).

6. As the Father hath sent Me, I also send you (John xx., 21).

2. Simon, son of John, lovest thou Me more than these [do]? He said to him: Yea, Lord, Thou knowest that I love Thee. He saith to him: Feed My lambs. He saith to him again: Simon, son of John, lovest thou Me? He saith to Him: Yea, Lord, Thou knowest that I love Thee. He saith to him: Feed My lambs. He said to him the third time: Simon, son of John, lovest thou Me? Peter was grieved, because He had said to him the third time: Lovest thou Me? And he said to Him: Lord, Thou knowest all things, Thou knowest that I love Thee. He said to him: Feed My sheep (John xxi., 15, 16, 17).

It will appear from these passages that Peter, and Peter alone, was made the Rock, or Foundation, on which the Church was built; the Key-bearer—that is, the steward or guardian of Christ's Kingdom: its strong defence; the chief ruler; the shepherd of all, sheep as well as lambs; the confirmer of his brethren's faith.

'The whole question then,' writes Archbishop Carr, 'resolves itself into this: Did our Blessed Lord, in dealing with the constitution and future government of His Church, on the most solemn occasions, at different times, and in different places, using words of startling significance, mean anything at all by these magnificent promises and various powers, of which Peter alone was the recipient? Or, are these solemn and apparently creative words of His to be read only as an unmeaning enigma? Are we to suppose that He did not foresee that these words of His would prove a fruitful source of error to His Church, and a snare to innumerable souls? If He did not mean that they should be understood in their plain and obvious sense, would He have allowed His Church from the very beginning to entirely misunderstand the form of government which He established, and the centre of unity which He founded, and the source of perpetuity which He provided?' (*Lectures*, p. 237).

The Storyteller

THE OVERHAULING OF REGAN

Mrs Regan went down the steps leading to the church and pushed open the swing door. Then, taking holy water, she knelt for a while in prayer before the Blessed Sacrament. But the grace she asked for was so great, and she felt her own prayers to be so feeble, that, getting up, she went to the altar where a statue of our Lady stood, to remind all who saw it that the Mother of Christ is always waiting to show herself the Mother of mankind according to the trust that her Divine Son laid upon her. Often and often Mrs. Regan had prayed for this same intention—that her husband might return to the practice of his religion, but never before had she thrown her whole heart and being into her prayer as she did to-day.

James Regan was dying. The doctor had not said so; and, like all consumptives, the invalid himself was buoyed up with hope; but his wife could not, and did not try to deceive herself about him. Every day he was growing weaker; and even if one of his attacks of coughing did not carry him off, he could not linger as he was. Yet the mention of religion made him start on one of his usual tirades against God and the Church; and when his wife had dared to suggest his seeing a priest, he had refused with words she could not forget.

Yet neither could she see him die like a dog, without any of the helps that might have been his, to pay the debt which his sins had been laying by for him for years, and which he would have to pay in this world or the next. It was useless asking their parish priest to come to the sick man; he had tried too often, and always unsuccessfully, to induce him to reform his ways; and the favor Mrs. Regan was begging for before our Lady's statue was that she should send a priest who would have influence with the dying man and so obtain the grace of his conversion.

Unconsciously, the fact of living with a man whose every thought of religion was tinged with hatred, and who could not mention the priesthood without calumny or contempt, had made Mrs. Regan less loyal to God, and careless, though never quite unfaithful, to her duties. But now, looking as she was down into the Valley of the Shadows, she saw more clearly than she had ever seen before how, when death draws near, nothing matters but God and one's soul. Her faith revived and grew strong as she prayed; and she felt assured that our Lady, whose faithful child she once had been, would present her petition to God, and that He would not refuse to grant it.

There were candles burning before the altar, and Mrs. Regan looked first at them and then at the coppers she held in her hand. They were few in number; for there had been nothing beyond the insurance coming in for many weeks, with lodging, food, and nourishment for the invalid to pay for. Yet it was so necessary our Lady should not forget her prayer; and, since she was only able to snatch a moment from her busy day, she could not do better than leave a candle burning there, its flame rising to heaven, a silent reminder of the favor she implored.

As she first saw the priest who answered her summons at the presbytery a few moments later, her heart sank within her. He was so young, 'a mere boy,' whose word would have no weight with a man like her husband. Then, remembering that she had left the choice of God's instrument to our Lady, she took hope again and told her story.

'I don't deserve to get his conversion, Father,' she said, the tears choking her voice. 'For, though I never sold my God, there's times and times again when I pawned Him for the sake of peace.'

What Father Hubert learned of James Regan from the rector, between the time of his conversation with Mrs. Regan and his visit to their room next day, did not reassure him as to his success; though it prepared him somewhat for the kind of case that lay before him; and he, too, paid a visit to our Lady's altar, asking for the guidance that, had he known it, Mrs. Regan had already asked for him in the same place.

She was waiting for him when he reached the house, and he heard her voice through the darkness of the tenement stairway.

'Mind yourself, Father!' she whispered. 'Tis but a poor place we've got, with Regan sick so long. Mind yourself now when you come to the top step—for there's not one.'

With this caution, Father Hubert reached in safety the door Mrs. Regan had purposely left open, so that his visit might seem to be one of chance. His inquiry after the invalid's health was greeted with a black look at his Roman collar and at the soft hat in his hand, and a growling retort as to what was that of his business.

'Well, it is my business in a sort of a way,' replied the priest, ignoring the intended rudeness. 'My work this morning happens to be visiting several sick people; so, when I saw you lying there, it was only natural I should ask how you were, with my mind running on my own invalids. But perhaps you don't care for visitors. Now, the man I am going to see tells me that visits do him good. A talk with some one besides one's own family helps to shorten the day for him a little, he says.'

'Pooh! one's own family!' repeated Regan in a tone of disgust. 'What's the good of talking to one's own family? What do women know of the things that are worth talking about?'

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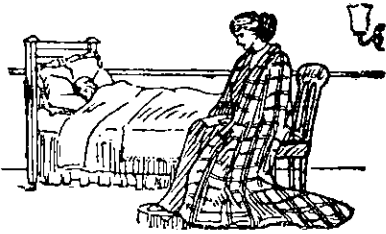
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'As, for instance?' inquired Father Hubert, taking a chair, which, though it had not been offered to him, had, he felt sure, been dusted and set there for him by Mrs. Regan.

As he sat down his eye fell on a copy of the *Mechanical World*, and he suddenly realised that the weapon he had been seeking had been put into his hands. If there was one thing—besides the usual amount of theology—that Father Hubert did know something about, it was mechanics; and without further preliminaries he plunged into a conversation, in which he found Regan's intelligence and practical knowledge of such interest that for a moment he forgot the reason of his visit. Then, whilst the dying mechanic was still engrossed in his favorite topic, Father Hubert took his leave, pleading a fear of fatiguing him whilst so weak, but promising to return the next time he found himself in that district.

And two days later, of set design, he did find himself there; and on that and several ensuing days he talked of machinery and motors, giving man credit for his share in carrying out the designs of God, but insisting through all upon God as master and motive power of all. Once or twice, growing bolder, he spoke his mind when Regan began the anti-Christian cant with which clever half-educated talkers, and even others who should know better do the devil's work amongst men of Regan's type; and, to his surprise, his reproaches did not seem to be resented.

Father Hubert knew that, whilst he was with her husband, Mrs. Regan took the opportunity of going again and again to remind our Lady that this conversion was in her hands, and the knowledge of these prayers gave him confidence and help. Then, when the sick man was growing visibly weaker, their talk turned one day to the labor entailed in the cleaning of the huge locomotives in the engine yard where Regan used to work.

'You don't know the job it is to clean them engines after a two hundred-mile run,' said Regan. 'Talk of a motor! That's a lady's job compared to an engine.'

'You must have a bad time with them, in that case,' replied Father Hubert,—'if you call cleaning a 60-horse Mercedes a lady's job.'

'Oh, I don't have the time!' replied Regan, loftily. 'That's the cleaner's work, not ours.'

'So much the better for you, I should imagine,' said the priest; 'for they must get themselves into no end of a mess, and so have their own cleaning up to do into the bargain.'

'There must be dirty jobs in your line of business, too, I expect,' said Regan, suddenly.

'How do you mean?' asked Father Hubert; though as he spoke a tinge of color in the ashen face upon the pillow gave him an inkling of what was coming.

'Well, for instance,' explained Regan, turning his eyes away from his interlocutor and plucking nervously at his bedclothes, 'when you get hold of an old machine like me, that hasn't been cleaned or overhauled for years and years.'

'It's not easy work certainly,' replied Father Hubert. 'But all that's really needed is a little grit and good will; then, with God's help, we get all in order very quickly.'

'T'would be a dirty job, no doubt,' said Regan, thoughtfully.

'Will you let me have a try?' asked Father Hubert, and his voice was soft, though eager.

'Try if you like,' answered Regan, gruffly. 'Only I tell you you'll find it a dirty job. I'd advise you to turn up your cuffs before you start upon it.'

They did it together, the young priest and the worn-out mechanic, who, as he said himself, had allowed the dirt of years of sin and impiety to clog and stain him. When the overhauling was done, and the words of absolution spoken, both one and the other breathed a sigh of relief.

'Now, there's the rest,' said Regan. 'The last Sacraments.' (For he had been well instructed long

ago in the religion that later he had mocked at and denied.) 'I—I believe I'm not getting better.' (It was the first time he had admitted that death was near.) 'I remember well my First Communion. When may I have my last?'

'I will bring you Holy Communion to-morrow if you wish,' said Father Hubert.

'At what time, then? As early as you can?'

'I say Mass at seven. Would half-past six be too early?'

'Six would be better,' said Regan.

'Very well; let us say six,' replied the priest.

'I hope you'll be up to time, then,' was all the reply vouchsafed.

And Father Hubert went away, with a sudden doubt as to whether he had not been, perhaps, a little hasty. Was the man, after so many years of neglect, prepared for what he asked? Was he really in good faith when only yesterday his words had still been bitter against God? Then he remembered the earnestness of that overhauling, and he reproached himself for his doubt; remembering, too, as he met Mrs. Regan, her face radiant at last, that this was our Lady's convert, not his own.

Punctually next morning, as a neighboring clock was striking six, Father Hubert mounted the stairs with which during the last days he had grown so familiar. There were voices in the room above; and, entering, he found a little group of men—half a dozen or more—all evidently comrades of Regan's working days. At the entrance of the priest they moved awkwardly to one corner; and he, laying down his sacred Burden on the white cloth that Mrs. Regan had made ready, turned to the dying man. But he, raising himself as well as he could, and looking toward the little group in the corner, spoke aloud, though in a husky voice.

'I asked you chaps to come,' he said, 'because you're the ones that heard me blaspheme the worst against the God Who's forgiven me, and Who's coming Himself now to help me through with this job of dying. You're the ones that ought to know better, and maybe without me you wouldn't be what you are to-day—a godless, sinful lot. I don't doubt that one or more of you should be Catholics like myself, and we're by far the worst because we've given up the truth and the faith. I wanted you to come to hear me say that I'm sorry. I'm sorry for the curses and I'm sorry for the lies, and I'm sorry for all the harm I done you—'

His voice trailed away to a whisper; and Father Hubert, bending down, saw that tears were lying on his sunken cheeks. The men in the window were silent; and when Mrs. Regan knelt down, so, too, did they—both those who understood the ceremony before them, and those who only partly guessed its meaning. And all were still silently kneeling when Father Hubert left the room.

A few days later he stood again near Mrs. Regan, after reading the burial services over her husband's grave.

'T'was our Lady did it,' she kept saying—'twas herself sent you, who knew the talk and all that 'ticed him on. May I never forget to thank her and the Almighty for His mercy.'—*Ave Maria*.

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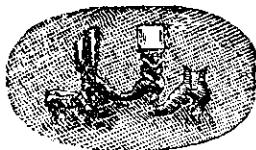


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THE SCIENTIFIC OUTLOOK

VIEWS OF SIR OLIVER LODGE

CRITICISM BY SIR BERTRAM WINDLE

Last year (writes Sir Bertram Windle, M.D., Sc.D., LL.D., F.R.S., K.S.G., President of University College, Cork, in the *Catholic Times*), I was privileged to criticise what seemed to me to be a somewhat belated and quite unconvincing address, which it was the lot of the visitors to the Dundee meeting of the British Association to hear from the presidential chair. This year, a very different kind of discourse—in part a direct reply to, and refutation of, that of last year—breaks in upon the silence which reigns even in scientific regions during the summer season.

The president for this year may be, and has been, criticised from various angles, but no one has yet ventured to accuse him of dullness in speech or in writing, and his address bristles with good things and tersely expressed phrases. Parts of it are very far over the heads of ordinary readers or hearers, but there remain a number of other portions which contain truths, or, as he himself would put it, approximations to truth, well worthy of consideration, and to some of these at least I propose to devote such brief consideration as may be permitted to me in the limits of these columns.

The Function of Science.

There still lingers in the minds of some an idea far more prevalent in the last quarter of the last century that science holds in her hand the key to all the riddles of life, an idea expressly negatived at all times by real leaders of science, though tacitly or more than tacitly encouraged by its camp-followers. Of course the notion is wholly mistaken. Science deals with facts; facts made sure by observation; facts learnt by careful and repeated experiment. It 'is, undoubtedly, an affair of the intellect, it examines everything in the cold light of reason, and that is its strength.' (*) (p. 3.)

Therefore, science must be wholly ignorant of likes and dislikes. Yet, as I have elsewhere pointed out, a scientific man is still to be found writing that such and such a thing is not as certain 'as we might wish to believe.' To which may be opposed Mr. Bertrand Russell's dictum: 'The kernel of the scientific outlook is the refusal to regard our own desires, tastes, and interests as affording a key to the understanding of the world.'

'Science,' said Mr. Balfour the other day at the National Physical Laboratory, 'depends on measurement, and things not measurable are therefore excluded, or tend to be excluded, from its attention. But life and beauty and happiness are not measurable.' Science, then, does not deal with the sum total of things, but only with a limited number; it has its own area outside of which are whole fields of enquiry with which it has and can have no dealings.

Yet obviously there is a borderland somewhat undefined; a borderland where fact and theory meet and even overlap, and, as in the case of most borderlands, it is here that conflicts between pure scientists, philosophers, and theologians must needs take place.

'To use the acute and familiar expression of Gustav Kirchhoff, it is the object of science to describe natural phenomena, not to explain them. When we have expressed by an equation

'The Correct Relationship Between Different Natural Phenomena,

we have gone as far as we safely can, and if we go beyond, we are entering on purely speculative ground.' So writes Professor Schuster, and, if science and scientific men were to go no farther than this, it will at once be admitted that it would be difficult to imagine how controversies could arise as to their findings, save such as might originate from doubts as to the actual accuracy

(*) Quotations without other reference are from the official print of the presidential address by Sir Oliver Lodge.

of the observations in question, a form of controversy unavoidable, and, indeed, most necessary, if accuracy is to be maintained. But the law is too binding, for if scientific men are never to bring their facts into correlation by weaving them into theories, in other words, by trying to explain, it will be admitted that the field of science must be deprived of some of its fairest flowers. I will not labor this point, which I have dealt with at length in my book, *Facts and Theories*, published by the Catholic Truth Society. I will merely call attention to the masterly manner in which Sir Oliver Lodge once more proclaims the true function of science and denounces those who would illegitimately extend its province. For example:—

'I hold that science is incompetent to make comprehensive denials, even about the ether, and that it goes wrong when it makes the attempt. Science should not deal in negations: it is strong in affirmations, but nothing based on abstraction ought to presume to deny outside its own region' (p. 26). And again:—

'Denial is no more infallible than assertion. There are cheap and easy kinds of scepticism, just as there are cheap and easy kinds of dogmatism; in fact, scepticism can become viciously dogmatic, and science has to be much on its guard against personal predilection in the negative as in the positive direction. An attitude of universal denial may be very superficial. 'To doubt everything or to believe everything are two equally convenient solutions; both dispense with the necessity of reflection.' (p. 27). Finally:—

'Science has no authority in denials. To deny effectively needs much more comprehensive knowledge than to assert. And abstraction is essentially not comprehensive: one cannot have it both ways. Science employs the method of abstraction and thereby makes its discoveries.' (p. 27).

All which, wise and incontrovertible words, may be commended to the attention of those illogicians who would have us believe that because science can teach us a number of quite indisputable facts, and a number of others not validly disputable to-day at any rate, it is, therefore, in a position to lay down the law as to what things do or do not exist in the entire universe known and unknown.

The Problem of the Ether.

Those who are acquainted, even though it may be but superficially, with the field of science will not require to be told that the distinguished man whose address I am at present considering is a first-rate authority on that illusive and most mysterious entity, the ether, that 'portentous entity,' as he himself calls it (p. 25). There must be at least some of the readers of these lines who are familiar with his little book on *The Ether of Space*, and those who are not and who desire to know more of the subject, may be commended to its pages, if they are unfamiliar with them. What is this ether of space?

In the first place, it must be admitted that no one has seen it, nor has any man at any time directly appreciated it by any of his sense, even when supplemented by the various remarkable aids which scientific instruments to-day afford to them. Even by experiment its existence is barely, if at all, detectable.

'The ether . . . does not appeal to sense, and we know no means of getting hold of it. The one thing we know metrical about it is the velocity with which it can transmit transverse waves. That is clear and definite, and thereby, to my judgment, it proves itself a physical agent; not, indeed, tangible or sensible, but yet concretely real' (p. 18).

Further, it is a thing of incredibly opposed characteristics, an anomaly hardly to be understood, with some difficulty even to be credited with existence. Mathematicians talk to us about a possible Fourth Dimension, and amaze us by explaining what curious happenings might be associated with such if it existed. They are no whit more remarkable than those which we are called upon to believe in connection with the ether. For example:—It is far denser in consistence than any other kind of matter, 'millions of times denser than lead or platinum' (p. 13). Yet on the other hand, ordinary matter moves through it, not



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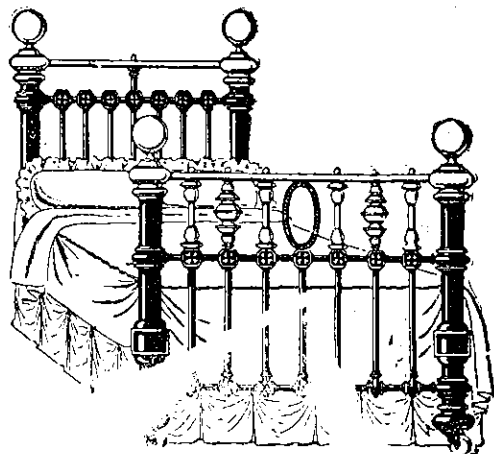
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'Matter it is not, but material it is; it belongs to the material universe and is to be investigated by ordinary methods. But to say this is by no means to deny that it may have mental and spiritual functions to subservise in some other order of existence, as matter has in this' (p. 25).

If we inquire the function of this mysterious omnipresent 'portentous entity,' we find it very clearly indicated in the words of the president:—

'The ether of space is at least the great engine of continuity. It may be much more, for without it there could hardly be a material universe at all. Certainly, however, it is essential to continuity; it is

'The One All-permeating Substance

that binds the whole of the particles of matter together. It is the uniting and binding medium without which, if matter could exist at all, it could exist only as chaotic and isolated fragments; and it is the universal medium of communication between worlds and particles. And yet it is possible for people to deny its existence, because it is unrelated to any of our senses, except sight—and to that only in an indirect and not easily recognised fashion' (p. 25).

There used, in the giddy hey-day of materialism, to be persons who prided themselves on not believing anything which they could not fully understand. I once heard a then eminent exponent of science express himself in this way whilst pitying unfortunate ministers of religion for having to teach things which 'they could not possibly believe.' Here in the ether of space is a 'portentous entity,' an entity which seems to be of greater portent indeed than any other object within the material universe, an entity which no man professes fully to understand, which, as Sir Oliver says, is directly at least appreciable by none of the senses, in which nevertheless we are called to make an Act of Faith, an act which few, if any, will refuse.

Let us turn for one moment, with all reverence, to regard the question of the existence of God, still denied perhaps, certainly we may say doubted, by some at least of those who would cheerfully go to the scientific stake in defence of the dogma of the ether.

Is the evidence for the latter really so wholly convincing and that for the former so entirely invalid? We need not pursue the parallel further but merely suggest the thought which rises to the mind when we consider the cogent arguments set down in his address by Sir Oliver in connection with this most mysterious entity—the ether of space.

The Problem of Vitalism.

In last year's address we were told that:—Present advances in knowledge have suggested the probability that the dividing line between animate and inanimate matter is less sharp than it has hitherto been regarded.' Further, that: 'the more we study the manifestations of life . . . the less we are disposed to call in the aid of a special and unknown form of energy to explain these manifestations.' And finally that: 'Vitalism as a working hypothesis is not only at its foundations undermined but most of the superstructure has toppled over.'

These statements, which it may now be said roused no sort of enthusiasm and received but little support amongst scientific men, were, or course, based upon the assumption that all the phenomena of life can be explained in terms of chemistry and physics. As I have elsewhere urged, if this be true, then biology as a science disappears from the field of knowledge and what we have known by that name becomes a specialised fragment of physio-chemistry. Let that pass: it is perhaps hardly an argument against the president of last year. What we need to ask is whether all the phenomena of life really are explained or explicable in terms of physics and chemistry, and this inquiry, with all respect to the physiologists and their representative of last year, may more aptly be made to those who are in the first instance physicists and chemists than to those who only study those branches of science

in a secondary and subsidiary manner. Let us pursue our enquiry on those lines.

No one will deny Sir Oliver Lodge's right to be heard in connection with and on behalf of physics; let us see what he has to say. Observing that some of his critics have called him a vitalist, he replies that in a sense he is, but that he should never make an appeal to an undefined 'vital force' * 'as against the laws of chemistry and physics,' which laws 'must be supplemented, but need by no means be superseded' (p. 28). Here he takes up a position absolutely identical with that of all neo-Vitalists (so denominated). It is inconceivable to them that men should suppose that many, perhaps all, of the laws of the sciences in question do not apply to living things, but it is equally inconceivable that they should suppose that by these laws.

All the Phenomena of Life

can be explained. *Supplemented, not superseded*—that puts the situation admirably and to that statement every Vitalist or neo-Vitalist (to use an objectionable term now current) would fully and cheerfully subscribe.

The same thesis is more fully brought out by a series of parallels of which only one, with its conclusion, need be quoted:—

'The behaviour of a ship firing shot and shell is explicable in terms of energy, but the discrimination which it exercises between friend and foe is not so explicable. There is plenty of physics and chemistry and mechanics about every vital action, but for a complete understanding of it something beyond physics and chemistry is needed' (p. 29).

One further quotation may be permitted to me:—

'I will risk the assertion that life introduces something incalculable and purposeful amid the laws of physics; it thus distinctly supplants those laws, though it leaves them otherwise precisely as they were and obeys them all' (p. 30).

So far then as physics is concerned, and in so far as Sir Oliver Lodge may be taken as its spokesman, the claim that the laws of physics can account for the phenomena of life completely breaks down and Sir E. Schaefer's assertions with them.

Let us Turn to the Chemists

and hear what they have to say. Without going further than this year's presidential address in the section of chemistry at the same meeting we can find a very remarkable utterance very much to the point in connection with our present inquiry. Professor Wynne, F.R.S., the president of the section in question, in the course of his address alluded to the rapid progress which chemistry is making in the 'unravelling of the structure of natural products.' And he proceeds: 'In whatever direction we may look, there is the same evidence that we can take to pieces the most complicated structure which nature has devised, and by the aid of valency conceptions can fit the pieces into a formula which is an epitome of the chemical activities of the molecule. Again, in many cases the resources of our laboratories enable us to build up the structure thus displayed, and to establish the identity of nature's product and our own.' But mark what follows:— 'Nevertheless the fact remains that all these syntheses leave untouched and unexplained the profound difference between the conditions we find necessary to achieve our purpose and those by which the plant or animal carries on its work in presence of water and at a temperature differing only slightly from the normal.' And he quotes with approval the dictum of Professor Raphael Meldola that 'we are running the risk of blockading whole regions of undiscovered modes of chemical action by falling into the belief that known laboratory

* Sir Oliver objects to the term 'vital force' and says he has never thought of using it. It is an objectionable term—would that he could suggest a better! To turn it into Greek and call it 'biotic energy,' as one writer has done, does not seem to me to get us any further, nor does 'bathmic force' (another effort), nor even Driesch's Aristotelian 'entelechy' quite meet the case. However, the name matters little; it is the thing which counts.

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methods are the equivalents of unknown vital methods.'

Professor Schaefer claims that chemical and physical methods will account for everything in life: Sir Oliver Lodge very definitely and flatly contradicts this statement. Professor Schaefer tells us that the barrier between living and not-living matter is wearing very thin: Professor Wynne urges on our attention the 'profound differences' between laboratory and natural processes.

Whilst we must draw our own conclusions from this remarkable divergence of authority, we may at least feel quite sure that in speaking as he did the president of last year did not voice the unanimous opinion of science, indeed, the remarkable utterances quoted in these columns coming, as they do, at the next possible opportunity, can hardly be otherwise interpreted than as a correction on the part of masters in their subject of the highly doubtful—one may go farther and say much disputed—doctrines laid before us last year.

Finally, on this point I may refer to the president's use of an argument which I have urged myself in my writings on the subject; in my opinion, if properly considered.

The Most Cogent Argument of All.

Why go to the laboratory to study the question whether there is nothing in life but chemistry and physics? Why not study ourselves the things which we know most about if that 'most' be in reality but little? On this point I may be permitted a somewhat lengthy quotation which shall terminate what has to be said under this heading, though indeed every line which the president has written on this point is worthy of the most serious attention.

'So also if any philosopher tells you that you do not exist, or that the external world does not exist, or that you are an automaton without free will, that all your actions are determined by outside causes, and that you are not responsible—or that a body cannot move out of its place, or that Achilles cannot catch the tortoise—then, in all those cases, appeal must be made to twelve average men, unsophisticated by special studies. There is always a danger of error in interpreting experience, or in drawing inferences from it; but in a matter of bare fact, based on our own first-hand experience, we are able to give a verdict. We may be mistaken as to the nature of what we see. Stars may look to us like bright specks in a dome, but the fact that we see them admits of no doubt. So also consciousness and will are realities of which we are directly aware, just as directly as we are of motion and force, just as clearly as we apprehend the philosophising utterances of an Agnostic. The process of seeing, the plain man does not understand: he does not recognise that it is a method of ethereal telegraphy; he knows nothing of the ether and its ripples, nor of the retina and its rods and cones, nor of nerve and brain processes; but he sees and he hears and he touches, and he wills and he thinks and is conscious. This is not an appeal to

the mob as against the philosopher; it is an appeal to the experience of untold ages as against the studies of a generation.

How consciousness became associated with matter, how life exerts guidance over chemical and physical forces, how mechanical motions are translated into sensations—all these things are puzzling and demand a long study. But the fact that these things are so admits of no doubt, and the difficulty of explanation is no argument against them. The blind man restored to sight had no opinion as to how he was healed, nor could he vouch for the moral character of the Healer, but he plainly knew that whereas he was blind now he saw. About that fact he was the best possible judge. So it is also with 'this main miracle that thou art thou, with power on thine own act and on the world.'" (p. 32.)

Some Further Conclusions.

It would leave the subject incomplete if no mention were to be made of the concluding portion of the address wherein the president sounds a note which we may feel perfectly certain will be most unwelcome—as, indeed, he himself admits—to some of his scientific brethren. For, in the first place, he definitely asserts, as one speaking from the platform of a representative body of scientific men and as their head for the year, that his studies in connection with physical research have convinced him 'that memory and affection are not limited to that association with matter by which alone they can manifest themselves here and now, and that personality persists beyond bodily death' (p. 38).

And in his peroration, which will fitly bring this short commentary to a conclusion, he points to the belief in God as the final explanation of what must otherwise be inexplicable.

'Men and brethren, we are trustees of the truth of the physical universe as scientifically explored; let us be faithful to our trust. Genuine religion has its roots deep down in the heart of humanity and in the reality of things. It is not surprising that by our methods we fail to grasp it; the actions of the Deity make no appeal to any special sense, only a universal appeal; and our methods are, as we know, incompetent to detect complete uniformity. There is a principle of relativity here, and unless we encounter flaw or jar or change, nothing in us responds: we are deaf and blind, therefore, to the immanent grandeur around us, unless we have insight enough to appreciate the Whole, and to recognise in the woven fabric of existence, flowing steadily from the loom in an infinite progress towards perfection, the ever-growing garment of a transcendent God.'

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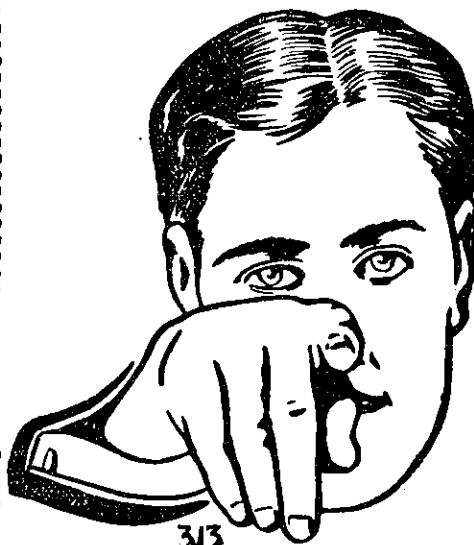
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ST. PATRICK'S CHURCH, GREYMOOUTH

THE RE-OPENING CEREMONY

Sunday (says the local *Star* of October 20) was a red-letter day in the history of the Catholic Church in Greymouth, and the older residents who remember the humble beginning of their church in Arney street have reason to feel proud of their fine church re-opened yesterday by his Grace Archbishop Redwood, who, almost 27 years ago, laid the foundation stone here. There have been many energetic and far-seeing priests in the Dominion, but it is questionable if any one could show so fine a record of progress as has been the case in Greymouth under the direction of the Very Rev. Dean Carew, whose zeal, piety, and self-sacrifice have laid deep and broad the foundations, and are steadily building up the stately edifice of a glorious Church—words of the late Cardinal Moran, which are eminently applicable to the worthy Dean. The outlay occasioned by the latest improvements has certainly been large, but Catholics always give unsparingly towards the building of places of worship. The result in this instance has been the re-erection of a series of buildings which are at once a monument to the zeal and energy of the Dean and his assistant priests, and a symbol of the generosity of the Catholics. It is now some twelve months since the Catholic community decided to erect a new and thoroughly up-to-date presbytery on the section adjoining St. Patrick's Church. With this end in view a contract was let for the erection of a thoroughly handsome edifice, and the work of erection has been proceeding for the last six months. Dean Carew, however, foresaw the necessity of extending and enlarging St. Patrick's Church, and, when the recent successful mission, conducted by the Marist Fathers, amply bore out his contention that this work was a most important and urgent one; he, with characteristic enterprise, set to work to have his long cherished hope consummated. It was then and there decided by the church committee to undertake the enlargement and extension of the church, which work was accordingly carried out by Messrs. S. and W. Luttrell, of Christchurch, who completed their contract in six weeks.

Yesterday morning the church was re-opened by his Grace Archbishop Redwood. The sacred building was well filled at each of the three Masses, celebrated at 7.30, 9, and 10 a.m., whilst the church was simply packed at the evening service.

The choir, under the able conductorship of Mr. H. F. Doogan, rendered with very fine effect the 'Kyrie' from Weber's Mass in G, and the rest of the Mass from Gounod's Messe Solennelle. Miss Rota Hannan presided at the organ.

At the 10 o'clock Mass his Grace preached a very eloquent sermon, dealing with the mission of Christ upon this earth. He said the people of Greymouth were indeed fortunate in possessing such a magnificent edifice, the church being now one of the finest in the whole Dominion and a credit to the town and district; in fact, it was a standing monument to Catholicity on the West Coast and a joy to the Church in this Dominion. His Grace felt highly honored at the fact that in the absence of the Bishop of the diocese (his Lordship Bishop Grimes) he had been asked to preside at that day's ceremony. He had assisted at the laying of the foundation stone 27 years ago, and he was indeed highly gratified to be there assisting at the crowning effort in connection with St. Patrick's.

The prime mover of the project, the Very Rev. Dean Carew, must feel highly pleased at the very liberal response made by the people to his appeal yesterday for funds to pay off the debt on the building. Collections were taken up at each of the Masses, and the very handsome sum of £235 was donated, whilst outstanding amounts will probably bring the total up to £300.

In the matter of churches and church prosperity, the Greymouth parish is indeed fortunate in possessing such an earnest and enthusiastic worker in this respect as Very Rev. Dean Carew. He has been identified with

St. Patrick's Church since its erection, and in addition to the magnificent church and presbytery in Chapel street, the Dean has found time to further the interests of the outlying parts of his parish. Splendid churches have been built at Dunollie, Cobden, Brunner, and Barrytown, whilst large and commodious convent schools have been built at Brunner, Cobden, and Runanga. The erection of the local convent schools, St. Mary's and St. Patrick's, and the Marist Brothers' School, also indicates the Dean's untiring zeal and energy in the cause of Catholic education, a record which will be hard to beat in any part of the Dominion.

The first thing that strikes one on entering the church is the large amount of seating accommodation provided. The seats are divided into four sections, three aisles running the full length of the church. The main aisle runs from the main door right up to the high altar, whilst the side aisles lead up from the two side doors. The church has now seating accommodation for 1200 people, and this should be found sufficient to meet all requirements for some years to come. The alterations and additions are on a most elaborate scale, and St. Patrick's Church must now be regarded as one of the finest in the Dominion. In addition to new flooring and an entirely new set of seats, the whole of the interior of the church has undergone a great change; in fact, many of the congregation were struck with wonder at the magnificent spectacle presented yesterday morning. All traces of the old side walls have been completely demolished, and new side walls—90 feet in length—have taken their place. The new walls have been extended 10ft on either side, thus giving an extra 20ft in width in the main body of the church. This also makes the exterior of the church more uniform. Two beautiful arches have been cut in the main wall separating the old sacristy and the nuns' chapel from the church proper, thus making these two part of the main body of the church. Two magnificent side altars have been erected in the places formerly occupied by the sacristy and the nuns' chapel. The main altar has also been raised three feet and the rails extended. The whole of the interior of the church has undergone a thorough overhaul. Metal ceilings give a pleasing aspect to the side alterations. Truly in the far future it may be said of the worthy Dean Carew: 'If you seek his monument, look around.'

The cost of the new presbytery and the church alterations and improvements will run to over £6000.

OBITUARY

MR. MATTHEW BROWN, BALD HILL FLAT.

We (*Alexandra Herald*) regret to chronicle the death of a highly respected pioneer of the district, the late Mr. Matthew Brown, of Bald Hill Flat. Mr. Brown had for the past eleven years suffered from partial paralysis, but was able to get about until quite recently, when after a short illness of a few hours' duration he passed peacefully away. Mr. Brown was a native of Tipperary, and arrived in Bald Hill in 1869, having thus been 44 years a resident, and one who was highly esteemed by his many friends. He took an active interest in all matters pertaining to the district, and was engaged in mining, etc. The funeral took place in Alexandra on Sunday last, and the respect for the deceased was shown by the large attendance thereat. Mr. Brown leaves a widow, three sons, and three daughters to mourn their loss, and to them we extend our sincere sympathy. The deceased gentleman was a brother-in-law of the late Mr. T. Wilkins, who died in Milton about a year ago.—R.I.P.

MR. M. MARRIMAN, PAEROA.

One of the pioneers of the district, and possibly the oldest prospector in the Dominion, Mr. M. Marrison, passed away recently at Karangahake. He was born in County Clare, Ireland, about 75 years ago, and came to New Zealand about 55 years ago, and had been a resident of the goldfields ever since. First of all

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he was at Coromandel and Thames, and 53 years ago, before the district was opened, he came to Ohinemuri prospecting for gold. When Ohinemuri was officially opened by the late James Mackay, Mr. Marrison was one of the first to go to Waitekauri, and was one of the original shareholders in the old Waitekauri claim. Of late years he suffered from heart disease, brought on by miner's complaint, and about four months ago he had to take to his bed. He had been secretary of the Karangahake Miners' Union for many years, and a member of the Ohinemuri County Council for 14 years past. The funeral took place on Thursday, when the mines at Karangahake were suspended to enable the employees to attend. The service at the graveside was impressively conducted by the Venerable Archdeacon Hackett, who made touching reference to the good qualities of the deceased, more particularly referring to the patience with which he had borne his sufferings.—R.I.P.

CONVENT OF MERCY, PONSONBY

SILVER JUBILEE CELEBRATIONS

(From our Auckland correspondent.)

The celebration of the twenty-fifth anniversary of the profession of five Sisters of Mercy took place at St. Mary's Convent, Ponsonby, on Monday, October 27. The names of the jubilarians are—Sister M. Evangelist Roche, Sister M. Francis McCarthy, Sister M. Assisi O'Reilly, Sister M. Bernardette Power, and Sister M. Placida Flanagan, all of whom came from Erin's Isle to spread the faith of their native land and advance the cause of education in this distant colony of New Zealand. His Lordship Bishop Cleary celebrated Mass in the convent chapel at 7 a.m., and Monsignor Brodie at 7.30 a.m. The convent choir was very successful in their rendering of the music of the different parts of the Mass, and the appropriate Offertory piece, 'Jubilate in Aeternum.' In the afternoon the Sisters and pupils were accorded a rare musical treat, when Miss Ruby McDonald, the gifted Australian violinist, who is health seeking in New Zealand, tendered a violin recital in compliment to the Sisters, who were celebrating their jubilee.

At the conclusion of the programme, which consisted of examples from the great masters and modern compositions, including an 'Ave Maria' by the clever violinist herself, his Lordship the Bishop made a most felicitous speech in which he said, that, whilst congratulating the jubilarians, to whom he had that morning presented medals, he wished to add to whatever others had said in the past, more eloquently, though not more adequately, of the good work done by the Sisters of Mercy in Auckland. For more than sixty years this Community had been the mainstay of the Church in Auckland, and this recalled a famous vision to his mind. When Pope Innocent had been consulted about the Order of Friars Minor he had a vision in which he saw the Lateran Basilica supported by one poor bare-footed Franciscan friar, Francis of Assisi. In like manner had the Order of Mercy proved the principal buttress of the Church in New Zealand. When coming to this diocese in 1850, they had set out to do in the spiritual Order what our pioneer colonists did in the material. In the heart of the virgin forest they blazed the trail, and hewed a pathway that was to become the high road for thousands in later years. Every priest in New Zealand knew the obligations they lay under to the community, and he would yield to no one in his appreciation of their worth and work in the diocese. He wished the jubilarians themselves the happiness of laboring yet another twenty-five years in this vineyard, though many now present might be resting beneath the daisies. Then he hoped they would be spared to continue the noble traditions of the sisterhood. On looking at the jubilarians now, he found it difficult to realise from their youthful appearance that they had spent a quarter of a century in the arduous work of the Order, and he was forced to the conclusion

that the religious life by insuring perfect happiness was also a preservative of youth. Time in his flight seemed to ignore the Sisters, or at least to leave no mark of his flight, so that to anyone who wished to escape time's ravages the religious life was a sure means.

Monsignor Brodie also addressed a few congratulatory words, first thanking Miss McDonald, on behalf of the Sisters and clergy, for the delightful music, and congratulating Miss Amodeo, as an old pupil of St. Mary's, on her skill as an accompanist. The jubilarians were all known to him, as indeed were all the Sisters from his childhood as their pupil to the time when as pastor of Waihi he found them such devoted co-workers in his parish. No one had more intimate knowledge than he of the Order and its work, and he could never sufficiently voice his appreciation of the same. He was glad that what seemed a melancholy accident—viz., the destruction of their orphanage by fire this year—had proved providential in enabling them to secure with a new site for the orphanage, lands for the building of a Mother House and schools at the beautiful Pah Farm, Epsom. There he hoped a stately pile would be raised, wherein the Sisters could efficiently pursue the avocations of the Order, and minister to the needs of their flock. He hoped to see there the noblest traditions of the Order fulfilled that by whole-souled devotion to the interests of the Church in Auckland, the Sisters would sanctify their own souls and those of all with whom they came in contact.

At the conclusion, Benediction of the Blessed Sacrament was given by his Lordship the Bishop, assisted by Rev. Father O'Doherty, Fathers Furlong, Ormond, Peters (Maitland), Golden, Kirrane, Clarke, and Skinner being also present. Rev. Fathers Creagh, C.S.S.R., Murphy (Cambridge), and Forde also visited the convent to convey their good wishes.

Hamilton

(From our own correspondent.)

October 31.

On Thursday night last St. Mary's Catholic Choir gave a concert in the parish hall. Although the weather was inclement, the hall was well filled, and those who braved the elements spent a most enjoyable evening. The choir are to be congratulated on the musical treat which they provided. Mrs. Watson, Miss Fleming, Mr. Jordan, members of the church choir, and the convent children all participated in the evening's entertainment.

During the interval Very Rev. Dean Darby took the opportunity, on behalf of himself and the congregation, to return thanks to the choir and its conductor, Mr. Thomas Simpson. In the conductor they had a gentleman of great musical ability. He not only knew the theory and practice of music, but nature had given him a musical soul, by reason of which he was able to delve into the hidden treasures of the great composers, and to make those under his baton understand something of these treasures also. The young people of the parish had a rare opportunity given them to acquire an insight into music under the able tuition of the conductor. All that was required of them was to allow Mr. Simpson to test their voices, and if found up to the mark, to be willing to be taught. Turning to the choir, the Dean told them that the ablest general was unable to lead unless the soldiers would follow, and such was the co-operation of the choir that within twelve months it had risen to high flights of music. Continue in this grand spirit, he told them, and soon the music of the Catholic Church at Hamilton would be known not only in Hamilton but further afield.

A public celebration of the silver jubilee of the ordination to the priesthood of the Rev. J. Walsh of the Liverpool parish was held recently, congratulatory speeches being made by Dr. Beattie, Fathers Rohan and Kelly, Alderman L. Ashcroft, and Mr. Bell (Fairfield). Several presentations were made, including a purse of sovereigns.

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Remuera

(From our own correspondent.)

The annual retreat for the Children of Mary will be given this year by Rev. Father Tuohy, C.S.S.R. The exercises will begin on the 13th inst., and close on the following Sunday.

A Solemn Requiem Mass for the repose of the soul of Mr. Patrick Doyle (whose sudden death in Sydney was announced in last week's *Tablet*) was celebrated in St. Michael's Church on Thursday morning last. There was a very large congregation from the city and suburbs, and amongst the religious present were Sisters of St. Joseph, Sisters of Mercy, Sisters of Compassion, Sisters of the Mission, and Marist Brothers. The Rev. Father Skinner was celebrant, Rev. Father O'Doherty deacon, Rev. Father Kirrane, B.A., subdeacon, and Rev. Father Doyle master of ceremonies. His Lordship Bishop Cleary presided, and pronounced the final absolutions. The choir was composed of the following priests: Monsignor Brodie, V.G., Dean Mahoney, Fathers Patterson, Buckley, Torney, Clarke, Brennan, Molloy, Ormond, Peters (Maitland, N.S.W.), Furlong, Golden, Forde, Carran, Creagh, C.S.S.R., McLaughlin, and Edge. Mr. Harry Hiscocks presided at the organ, and at the close of the Mass played the 'Dead March,' the whole congregation standing. The altar, sanctuary, and church were draped in black and silver drapings by the Sisters of St. Joseph.

A series of novel entertainments in aid of the building fund is now under way for the coming months. On Wednesday fortnight a social evening and euchre tournament is to be held in the schoolroom. A few weeks later an interesting and graphic lecture will be delivered by Father Forde, and later still a garden party and fete is to come off.

The November meeting of the Newman Society is to take place at the Convent of the Sacred Heart on next Sunday at 3 o'clock. As an interesting programme is to be gone through, a large meeting is expected.

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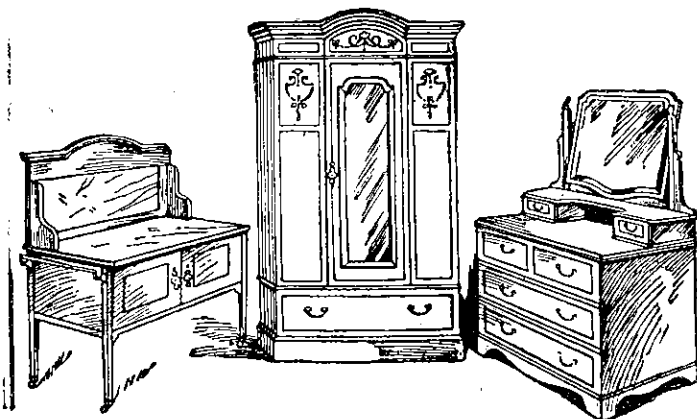
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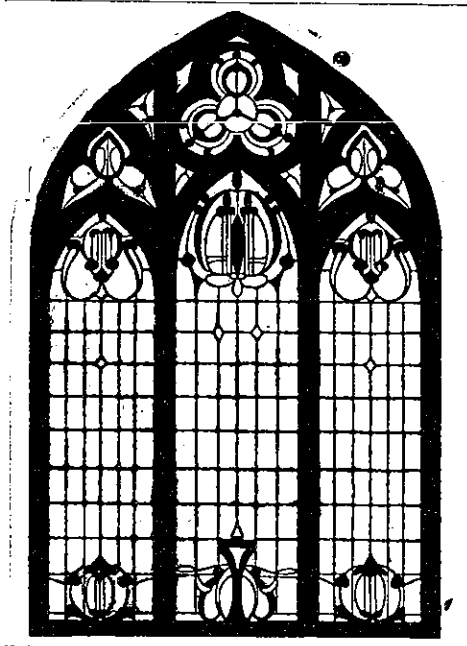
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Current Topics

End of Modernist Reviews

Another Modernist paper in Italy—the last solitary organ of the cult in Rome—has just given up the ghost. 'The last issue of *La Cultura Contemporanea*,' says the Rome correspondent of the *London Guardian*, was issued to subscribers this month (August). In a farewell note the editor says that there has never been sufficient support among subscribers or buyers, and that the review has owed its existence to the special contributions of friends. Five years ago it supplanted *Nova et Vetera*, upon which it greatly improved both in size and matter. These two definitely Modernist reviews were preceded by *Il Rinnovamento*.*

Il Rinnovamento not only preceded the two papers mentioned; it also predeceased them. It was started in Milan in 1906, and ceased publication towards the end of 1909. The paper, which enjoyed considerable repute, especially in certain Anglican quarters, came into existence with a great flourish of trumpets and with a very ambitious programme. Under the guidance of Loisy, Tyrrell, Sabatier, etc., it was to transform the thought of Christendom and free the Church from the bondage in which it was held by old and ignorant traditions. Three short years passed. The Church was, if possible, stronger and surer and firmer than ever in allegiance to the ancient faith: and *Il Rinnovamento* was dead. If Pius X. had done nothing else but to issue his crushing Encyclical against Modernism he would by that title alone have deserved to rank as a truly great Pontiff.

Some Queensland Evidence

Our friends of the Bible-in-Schools League are always telling us of the beautiful harmony and ball-bearing smoothness with which the heaven-sent 'Australian' system works wherever it has been tried. A community, we are told, has only to have experience of the system to fall immediately in love with it; and its introduction neither causes nor leaves behind it the slightest trace of party or sectarian feeling. In Tasmania, according to these veracious advocates, it 'is accepted by all as a happy solution of the problem'; in New South Wales it works absolutely 'without friction,' or, as one New Zealand advocate elegantly put it, 'frictionlessly'; while in Queensland, we are assured, there has not been a single voice of protest or dissent since its introduction three years ago, and those who originally opposed it are rapidly being converted into warm admirers and friends. Unfortunately for these pretty stories, and for the reputation of their authors, facts are continually coming to light which show how very far these roseate pictures are from being a true account of the position, and how little reliance can be placed on the one-sided, partisan, and highly-colored 'evidence' paraded by the League. The latest illustration of the 'frictionless' working of the 'Australian' system comes from Queensland, and is furnished by the leading columns of a secular daily, the *Brisbane Telegraph*. This evidence is particularly significant as representing no mere theoretic or academic attitude but as expressing a protest of an unmistakably practical kind.

'The department of Public Instruction,' says the *Telegraph*, 'is being worried to provide new and up-to-date school buildings in places in which existing buildings, by reason of old age, have become worn out, and unsuitable for further use. In this, the department is face to face with a problem far more complex and difficult than at first blush may appear. The majority, if not all of the school buildings that have become effete, were erected under the system whereby parents contributed towards the buildings. That was in the days when our State system of education was absolutely free, compulsory, and secular. It still retains its free and compulsory character, but its secu-

larity has passed away. For since the inauguration of sectarian teaching in our State schools, parents who strongly object to such teaching have either taken their children from State schools, and have sent them to denominational schools, or they insist on their children's withdrawal from any sectarian influence during the school day. Most willingly, before this sectarian monster intruded its hydra head into our State schools, parents, irrespective of their particular creed, gladly paid a contribution towards the erection of a State school. And in this way the department has been helped to an incalculable extent in spreading its ramifications throughout the length and breadth of the land. But, unfortunately, that help now is not forthcoming. Parents now refuse to give anything towards the erection of new schools, or towards the renewal of old schools, simply because they emphatically protest, and their refusal to contribute is the practical form of their protest, against the existence of sectarianism as an integral part of our State educational system. Those parents who, in the first place, contributed towards the erection of a State school feel that the Government broke faith with them, in so far as they gave their contributions on the statutory proviso that education was to be absolutely secular. Why should they now give any further contribution towards the renewal of worn-out school buildings, seeing that they have been unfairly treated, and also that with the unsecularising of the system they cannot any longer send their children to a State school? The department, therefore, has to face the position of being without the moral or financial support of that large section of parents who object to the introduction of sectarianism into our State schools. This consequence was confidently predicted at the time when sectaries were squeezing the Government in regard to that sectarian referendum. Presently, as demands for new schools to replace old ones become more insistent, and the department has to face the position without hope of support from a very large section of parents, the position will become acute. And the more acute it becomes the better will it be, for it will accelerate what inevitably sooner or later must happen; that is, the expulsion, once and for all, from the sphere of State education of anything and everything savouring of sectarianism. And such expulsion is a consummation devoutly to be wished.'

And a Voice from N.S. Wales

Another recommendation of the 'Australian' system which has been somewhat effusively urged upon the New Zealand public by Canon Garland is that it kills the agitation for and destroys the possibility of recognition of the Catholic schools. As the League pledge card insinuatingly puts it: 'This system gives such satisfaction to the vast majority that the National System of Education cannot be disturbed.' And while Canon Garland is holding out this transparent bait for the bigots in this country, his own co-religionists in New South Wales, in synod assembled, are saying the very opposite. At the Anglican Synod of the Diocese of Sydney held in the first week of October, the Rev. H. G. J. Howe, in moving a resolution on the subject of religious instruction in the public schools, is reported as saying: 'He did not often agree with the Roman Catholics, but thought that they should be compensated for relieving the State of the work of instruction in their schools.' Another member of the Synod—Mr. M. Willis—speaking on the same question said that 'the day was coming when the State would have to recognise the denominational schools.'

The resolution proposed by the Rev. Mr. Howe is significant as showing the absolute truth of the statement that has been so often made in this controversy to the effect that the ministers have, to a notable extent, failed to take advantage of the opportunities provided for them by the New South Wales Act. The resolution was in these terms: 'That this Synod recognises the great importance and urgency of the work of giving special religious instruction in public schools, and urges upon clergy and Church people generally the

necessity of providing adequate means to enable the committee to more efficiently avail itself of the privileges afforded by the Public Instruction Act.' Speaking to this motion Canon Goddard said that 'if the people of New South Wales had known that it was only possible for ministers to visit the schools once a week, and if they had known how inefficiently the work would be done, the passage of the Bill would be seriously imperilled.' Our quotations are taken from the report appearing in the *Sydney Freeman's Journal* of October 9.

The Operation Question

We have the most enthusiastic admiration for the ability and skill with which the members of the medical profession carry out the duties of their important calling, and for the high principle and sense of responsibility which the great body of practitioners exhibit in their work. We in New Zealand are particularly well served in this respect; and we believe that the universal verdict of those who come into close contact with the profession in this country would be that both as men and as medicos our New Zealand doctors are entitled to the very highest respect. All the same it cannot be questioned that when Dean Darby, in a recent address, protested that the operation and knife method of cure was being overdone, and that women, in particular, were serious sufferers by the sort of treatment now in vogue, he uttered a sentiment which would win ready and emphatic endorsement from the vast majority both of men and women in the community. This is the day, *par excellence*, of the surgeon specialist; and the specialist like everybody else is human. He is naturally more or less of an enthusiast in regard to his specialty; and like every good workman is in danger of getting to take a pride in the number of specimens of his handiwork which he is able to turn out. Moreover, as a rule, he receives a very high fee for his work. Under these circumstances what chance has the patient, whose case is submitted to the eminent specialist for decision as to whether an operation is desirable or not, of getting a 'square deal' and an absolutely disinterested judgment? We do not think that the money question is a dominant or even a material factor in the situation. But we do think that even a high-minded surgeon is liable to be swayed by what we may call professional enthusiasm; and we can believe that there was a touch of truth as well as humor in the story of the citizen who had been duly opened up on the operating-table, and who, being afterwards asked by a friend what the operation was for, replied: 'The doctors called it appendicitis; but I think myself it was only a case of professional curiosity.'

*

The question raised by Dean Darby is discussed briefly, but with no little directness, by Mrs. Ella Wheeler Wilcox in an article entitled 'Surgical Hysteria,' in *Nash's Magazine* for September. For Mrs. Ella Wheeler Wilcox as a 'poet' we have scant respect. Her 'poetry,' full of vapid sentimentality, is of the kind that can be made to order, and turned out by the yard. But Mrs. Wilcox speaking on the subject of the physical ailments and sufferings of women is surely on more solid ground, and must be supposed to have some sort of personal knowledge of the facts. She recognises, as every intelligent person must, the splendid triumphs and immensely beneficent work of modern surgery. 'That surgery performs miracles of good, that it saves life, relieves permanent anguish by temporary pain, that it is a blessing to the human race, is known and appreciated by the writer of this article. But it is also known that men and women rush too blindly into the hands of the surgeon, that they believe implicitly what he says, that they do not sufficiently investigate other methods of being cured, and that they permit themselves to be hacked, and unsexed, and deprived of natural organs, when they might keep them and obtain perfect vigor, if they would wait and look into saner, safer, and less expensive systems of cure.' Here is her specific indictment: 'In absolute calmness and with no rancor or ill-will, I here do

arraign the surgeons for needlessly removing the appendix in more than half the cases presented to them; and for needlessly rendering women barren by major operations in more than two-thirds of the cases presented to them, besides depleting the vital forces and injuring the health of women in many ways by serious operations where simpler and more natural methods would have effected a cure.'

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In support of both counts of her indictment she quotes a number of cases which have come under her own observation. We pass by the appendicitis cases—all male subjects,—and confine our citations to the cases of women's troubles, with which Mrs. Wilcox may be supposed to be more familiar. We take the cases in the order given by the writer. (a) 'The woman with whose life I have been the most closely associated since early childhood suffered a slight discomfort and felt some pain which had its cause in child-birth, years previous. The head of a prominent hospital, after a few days of treating the case, calmly stated that the knife should be used: "Do you mean to say," asked the horrified woman, "that you would mutilate me in this terrible manner with no more sign of any serious malady than I display?" Then the doctor answered, "My dear madam, we are operating upon women every day who have no more visible evidence than you of the malady. It is really a very simple matter, not one to be dreaded at all."' The woman refused to undergo the operation, and Mrs. Wilcox continues the story: 'That was three years ago. The woman is in the best of health and vigor to-day. Consulting an eminent physician a year after the statement made to her by the hospital specialist, she was told that not one vestige existed of the malignant malady intimated, a malady which would have ended her life in a year's time at the most if it had existed at all.' (b) 'The wife of a reputable physician and surgeon was in much distress. No ordinary remedies relieved her, and according to the custom of the profession, other physicians were called in. The head of a well-known hospital declared the woman to be suffering from an infrequent and serious malady which can be relieved only by the knife. The husband doubted, but, the consulting physician agreeing, the woman was taken to the hospital. Some symptoms which she developed while preparing for the operation caused her husband to beg a delay of twenty-four hours. He agreed to take all blame for any serious consequences resulting from the delay. Then he set himself to work to clear the system of his wife of all poisonous gases and excretions. In twenty-four hours she left the hospital free from pain, and attended the theatre with her husband the following evening. . . . That was ten years ago, and the lady is in good health now.' (c) 'Two women met in a surgeon's room ten years ago, both afflicted with the same common malady—painful growth in the breast. Both were urged to be operated upon at once. One consented and had her breast removed. The growth came on the other side, and that was also removed, and the woman died in less than two years from the time of the first cutting, and after months of anguish. The second woman went directly from the surgeon's office to an X-ray specialist—a regular physician of the old school who had grown with the times. She was cured of every vestige of trouble at the expiration of six months. A year ago a small lump again appeared. "Ah—ha," cried the devotees of the butcher system, "you see the surgeon was right and you are not cured after all. Better have been operated on at first." "Why so?" asked the woman. "I have had ten delightful years of health. My friend died eight years ago after two years of anguish, and now I am going to be cured again." She is free from every symptom of breast trouble to-day, after two months' treatment.' (d) 'A young girl, single, under twenty, was told by a prominent surgeon, that she must submit to ovariectomy at once, as a lump as large as a billiard ball had developed in the right groin. From sheer distraction she was driven to consult a man opposed to cutting in these cases, and he simply found a swollen appendix, and with heat, electricity, violet

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light, etc., he cured her in a very few treatments, and the lump, pain, and tenderness entirely disappeared within two weeks.'

Mrs. Wilcox comes forward with a definite proposal on the matter. 'Any physician who is ready to make a positive statement that an operation is the only escape from death for a patient ought to be willing to put that statement into writing. No man or woman should submit to the knife if the physician refuses to do this. Let us present a Bill to Parliament compelling physicians to put their professional statements into writing. Those who jeopardise life should be ready to risk their professional reputation. The law should protect us from the regulars as well as from the charlatans.' The article concludes: 'Every case cited in this article is known to be true, and the names and addresses, with a score more, can be given to those who desire further proof.' Needless to say, we do not put forward Mrs. Wilcox's 'shocking examples' as necessarily or indisputably true; but we quote the article as indicating an interesting point of view, and one that is certainly worth consideration.

OUR LETTER FROM FRANCE

Paris, September 14.

A Parliamentary Outrage.

What could show more clearly the abnormally low state to which the Parliament of France has come than this: The members have just been wasting the nation's time and money doing what, would you think? Discussing and decreeing the official celebration of the second centenary of the birth of Diderot! What would you think, if you heard of the British House of Lords and House of Commons passing a law commanding a public official celebration of the birthday of Tom Paine or of Bradlaugh? Yet Tom Paine and Bradlaugh were decent when compared with Diderot. Diderot was a dogmatising materialist of the grossest and most pronounced type. In his books *Interpretation de la Nature*, *Lettre sur les Aveugles*, *Rêve de D'Alembert*, etc., he taught that in the universe there is nothing but matter eternally whirling and circling in a blind movement, yet the fruitful mother of all things, of all changes, of all productions—even of the ideas and highest thoughts of man, of Milton's poems as well as of the sensations of a lobster. Unlike our university agnostics and concealed professorial materialists of the 19th and 20th centuries, who cover up the hideousness of their principles with fine words, Diderot, like our street-corner socialist orators, drew out all the logical consequences of materialism in their pure nakedness. He taught that the idea of God was *le plus grand fleau de l'humanité*. He ridiculed Christianity as a system of religion, which, if honestly practised, would only make fools of men. He taught that the traditional Christian morality—the Ten Commandments—was a silly bugbear, and that the laws of Christian States were artificial inventions, the device of scoundrels and tyrants to exploit their subjects—devices unnatural and hurtful to the race because calculated to restrain the animal passions and natural instincts of men. As to female modesty, chastity, and self-restraint, Diderot taught his friend and pupil, an apt pupil she was, the infamous Catherine of Russia, that these glories of womankind were merely *vertus imaginaires*, *guenilles usées*, worn out rags, to be despised and cast away. In the filthiest terms, he recommended promiscuity of the sexes. He held up before his countrymen the Tahitians—sexually the most depraved of savages—as models of domestic life! As to law and order he said: 'Always distrust the man who speaks of law and order.' *Ni Dieu ni maître* (Neither God nor master)—the modern anarchist's motto—sums up his philosophy as to religion, morals, and society. And the Senate, the elected makers of laws, the elected guardians of order and morality, the protectors of peace and of the general good of the community, have decreed that the birthday of this man shall be cele-

brated by parliament and people with processions and laudatory speeches! Unnecessary to say that all the truly Catholic members of the House, and all decent men, vehemently opposed the passing of this decree. M. de Lamarzelle, an eloquent Catholic member, scourged with scorpions M. Martin, the proposer, and M. Henriot, the seconder of the decree. But all to no purpose; the decree was passed, and all the admirers of Diderot and his philosophy—Masons, radicals, and socialists—will go in procession to the Pantheon to lay flowers on the master's tomb! Could a nation's moral and social degradation, shown in this act of its elected representatives, descend to a lower level?

Not Wasting Your Time.

It is not a waste of time to call your attention to this *affaire Diderot*. We must be on our guard. We must look beyond the hedge of our cabbage-garden. The doings of one nation this year may be the doings of a distant nation next year. Ideas travel now with electric rapidity. There is now really no distant nation. The telegraph and the steamship have annihilated distance. You may frown, my masters, at my recital of the gross doctrines of Diderot: you may say 'What's the use, he has been dead these 150 years?' Ah, true, but his doctrines live and they are spread around you in ten thousand papers, magazines, and books. The comrade who planes the plank beside you in the wood-factory may preach them to you. The young lady who, next to you at the counter, sells the latest in hats and skirts, may have her head filled with them. These people have no idea whence their opinions have come, nor perhaps have the writers and orators who supply the public with such mind-food. These may think they are the able exponents of twentieth century ideas, fresh, original, and we must not forget, 'progressive.' They are really echoes of that strange but clever body of men, deniers, scoffers, cynics, rebels against all things established—the Encyclopedists—Diderot, d'Alembert, d'Holbach, Voltaire, and Rousseau. They were a queer lot. They lived in a very queer age—the age of Louis XV. and of the *Parc-aux-Cerfs*. For twenty years (1744-1764) a butcher's daughter, but the king's chief concubine, Madame de Pompadour, threw the mantle of her protection over them. Royal courtiers, like the depraved Duc de Richelieu and the infidel Malesherbes, helped them, while the lewd nobility, imitators of an utterly debauched court, entertained and applauded them. Their age was an age of mud, says a French historian, but they changed it into an age of blood. They were the fathers of the French Revolution—a movement not yet exhausted or spent. Present-day liberals, radicals, and so on are glorifiers of the Revolution. To it they attribute all their light and all their licence. Why, then, not celebrate the festivals of their fathers in the faith? Why not commemorate the anniversary of Diderot?

Clemenceau's Ruling Passion.

An idea of the thoughts and ways of our French politicians should prove instructive to colonial people. You will have men like them abroad with you one of these days. France still leads, not merely in giving the fashion for ladies' skirts, corsets, and blouses, but in most things. Say what you will as to her eccentricities, still she is an intensely brainy nation. Well, take a glance at two or three of her brainy political leaders. Take Clemenceau, Jaurès, and Gustave Hervé. Clemenceau is one of the few French politicians (to vary is a striking weakness with politicians—to be amenable to circumstances), who do not vary in their opinions. What is the secret of this? It is a great predominating motive, directing all his thoughts, words, acts, passions, and impulses. What is that motive or principle? It is an ardent, positive, personal hatred of God. In his speeches and newspaper articles he never misses an opportunity to insult and defy the Almighty. 'Ah,' he replied a little time ago, to adversaries who called him a mere obstructionist and rebel, 'Ah, that terrible reproach "rebel," which Jehovah himself addressed to Satan in revolt: I do not fear it, I am a rebel. Like my noble father, the great fallen archangel, I have no stomach for submission!'

Better Teeth

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Less Pain,

Less Expense.

For the forty years of his political career he has gone on blaspheming in this way. He means to go on doing so to the end. 'Without the aid of the lying promises of any religion I shall go to my great repose, with a lofty resignation, content to have lived and proud to have, at least, made the attempt, like the Titans of old, to pull down the heavens.' A blasphemer of this kind must rejoice in having an opportunity of voting to commemorate the birthday of an atheist and anarchist like Diderot. Mind you, Clemenceau is working hard to oust Berthon, and become the next Prime Minister of France. He is a great defender of the godless-school system and of the atheistic schoolmasters who should, he holds, not be interfered with in the 'enlightenment' of the children by any authority, not by the parents, not even by the Government. At the same time, the mention of permission to nuns, or Brothers, or priests to open a school is enough to make this lover of liberty and equality jump skywards with rage.

A Bull of Bashan in the Chamber.

Unlike Clemenceau, his adversary, M. Jaurès, is a very shuttlecock in religion and politics. In both he has gone the whole round—accommodating himself to circumstances. He began as a pious Christian; he is now an extreme freethinker. He began as a moderate liberal; he is now an ultra-socialist. At the elections of 1893 a good number of socialist candidates was returned to the Chamber. Jaurès, who must be a leader, saw his opportunity. He began at once to talk free thought and extreme socialism. He was soon a leader of the party. Jaurès is a huge, clumsy man with a great rough voice. Without tiring, this born demagogue can keep on roaring like a bull of Bashan for two, three, or four hours. He has sometimes spoken during a whole sitting of the House. To the old, Eternal Law of God he opposes his new interpretation of the Rights of Man. In a speech glorifying free compulsory godless education—this neutral system is pearl in the eyes of all these men—Jaurès exclaimed: 'If God Himself appeared in visible form to the people, the first duty of man would be to refuse Him obedience, to consider Him not as a Master to Whom he should submit but as an Equal with Whom he might argue.' To this defiant declaration he added: 'In this doctrine of independence and liberty lies the beauty of our lay education.' Yet parents, who subject their unfortunate children to this system of education, whose special beauty lies in inspiring disobedience even to God, complain that children are growing up now conceited, disobedient, irreverent. In the same speech he asserted: 'The idea we must cherish above all is this—that there is no sacred truth; that no doctrine, no power can limit the unending quest of the human race. Humanity sits as a great commission of inquiry, whose powers are unlimited.' Magnificent sweep of oratorical gush all this, but how fearfully absurd.

The National Flag to be Buried in a Manure Heap.

There is a league of 'anti-patriots' among our politicians. The object of this league is to destroy that venerable sentiment—duty towards our country, patriotism. These faddists preach universal peace, the abolition of natural frontiers, the fusion of all peoples into one nation, co-extensive with the human race. Rather a big proposition! But they have set about realising the idea by means of a huge output of speeches, newspapers, books, and tracts. Of course they attack the army; they declare it a savage, shameful, uncivilised institution. The principal spouter of this clique is one Gustave Hervé. The league spreads books and tracts among the soldiers, encouraging them to mutiny in time of war. As a result of this propaganda there have been four or five serious mutinies in our large barracks this summer. The league is particularly anxious to get hold of the schoolmasters; these should prove so useful in teaching the youth of the country the sweet reasonableness of anti-patriotism. It is wonderful how all parties have become alive, in our day, to the importance of getting hold of the school and of the children. Hervé has succeeded so well with the schoolmasters that 14,000 of them subscribe for the

review edited by himself. His doctrines are concentrated in a famous declaration of his: 'I hope to see the French flag buried in the dunghill.' Poor distracted France, torn to death by her own sons, by her own political leaders! Knowing the principles of these men where is there room for astonishment at the Diderot celebration? They out-Diderot the master. Why should they not? In the road of 'progress,' begun by him and his fellow-Encyclopedists of the eighteenth century, are they not 150 years in advance? Yes, in advance in the work of degrading and ruining their country.

No Need to Despair.

But there is no need for despair, terrible though the state of France is. There is yet left a sufficient number of men with faith and truthfulness, with honor and virtue to bring about the resurrection of their country. Learning the lesson of organisation from their adversaries, they are combining in Catholic confederations through the land. Disunion among their enemies gives them at present good grounds for hopefulness. The revolutionary cliques are very much divided. Jaurès and Clemenceau rend and tear one another like demons. Indeed, Clemenceau already sees danger in the rising *Unions Diocesaines*. In a recent number of his paper, *l'Homme Libre*, he classifies the adversaries. On the one hand is what he calls the *autocratie clericale romaine*, on the other the *idée révolutionnaire de l'esprit libéré*. He says the separation of Church and State has not closed the struggle *longue et terrible* between these contradictory principles. With an admonishing finger he points to the divided and squabbling cliques of liberals, radicals, socialists, and anti-patriots: 'We have seen many offensive returns of the adversary; we shall see more of them.' I should think so, unless the hoary-headed blasphemer goes to his 'long repose' very soon.

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

November 1.

St. Patrick's branch of the H.A.C.B. Society will hold a euchre party on Monday, November 10.

His Grace Archbishop Redwood, who had been on a visit to the West Coast, returned during the week.

The Rev. Dr. Casey, S.M., who has been completing his studies in Rome, is returning to the Dominion in company with his Lordship Bishop Grimes.

Mr. Lance Girling-Butcher, son of Mr. George Girling-Butcher, secretary and organiser of the Catholic Federation, was amongst those students who were successful in the Victoria College University examinations.

Mr. J. R. Hayward, of Christchurch, was in Wellington during the week on business, and found time to attend a meeting of the Dominion Executive of the Catholic Federation in his capacity as one of its vice-presidents.

Regret was expressed at the meeting of the French Club for the loss which the club sustains in the departure of M. and Mme. Duflou for Auckland, and by way of recognition of their past invaluable efforts on behalf of the club Madame Duflou was unanimously elected a life member. M. Duflou is already a life member.

The retreat, conducted by the Rev. Father McDonnell, of Greenmeadows Seminary, for the Children of Mary concluded last Sunday. All the exercises were well attended, and the very practical and instructive sermons of Father McDonnell were much appreciated. Twelve young ladies were received into the sodality on Sunday.

The strike is the sole topic of conversation at the present time, and things have assumed a serious aspect. There has been a run on sugar and flour, and those

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articles are practically unprocurable at the present time. Special constables are being sworn in by the hundreds, and the mounted police have been armed with batons and revolvers.

The Boxing Day Picnic Committee met at the presbytery, Boulcott street, last Thursday evening. The Rev. Father Hickson presided, and the Very Rev. Dean Regnault, S.M., was present. It was decided to hold the picnic at Muritai, favorable terms being offered by the Eastbourne Ferry Board. Strong sub-committees were set up to carry out details. The proceeds will be devoted to the education fund.

A wedding of some interest in Wellington South took place at St. Anne's Church on Monday, when Miss Pearl Branigan was married to Mr. G. F. Foote. The Nuptial Mass was celebrated by the Ven. Archdeacon Devoy, S.M., assisted by the Rev. Father Peoples, S.M. St. Anne's Choir, of which the bride and bridegroom are members, rendered St. Cecilia's Mass in an excellent manner. The bride, who was given away by her father, Mr. P. N. Branigan, was attended by Miss G. Foote, of Dunedin, cousin of the bridegroom, and by Miss Josephine O'Brien. Mr. J. Bradley acted as best man, and Mr. O. N. Foote groomsmen. In the afternoon a reception, attended by about eighty guests, was held in St. Anne's Hall.

The Celtic bazaar was opened at Upper Hutt on Monday last, in aid of a new presbytery for the Catholic Church. Up to the present excellent business has been done by the various stalls, while the side shows are being well patronised. A feature of the bazaar is the dancing by the Upper Hutt school children, who have been trained by Miss Johnson, of Wellington. Misses Demuth, Carter, and Daly (of Wellington) are also assisting in this portion of the entertainment. The principal stallholders are as follows:—'Erin,' Mesdames Mahoney and Comesky and Miss Comesky; 'Caledonian,' Mesdames Golder, J. Martin, and Miss Martin; 'Wales,' Mesdames Hills, Galloway, Hogan, and Miss Williams; 'Iollie stall,' Miss A. Golder; 'fairy well,' Miss M. Brown. The refreshment room is in charge of Miss Brown, while Messrs. J. Sharkey and P. Barnes are supervising the art gallery.

The devotion of the Forty Hours' Adoration commenced at St. Joseph's Church, Buckle street, last Sunday morning, at the 10.30 o'clock Mass, which was celebrated by the Rev. Father Hurley, S.M., Rev. Father Eccleton, S.M., being deacon, and Rev. Father Barra, S.M., subdeacon. His Grace Archbishop O'Shea was present in the sanctuary. An eloquent and instructive sermon was preached by the Rev. Father Hurley. The Blessed Sacrament was carried in procession by his Grace the Coadjutor Archbishop. In the evening the church was packed, when the Rev. Father McDonnell, S.M., of St. Mary's Seminary, Greenmeadows, preached. The ceremony was continued on Monday, a *Missa Cantata* being celebrated by Rev. Father Hurley. In the evening the church was again thronged, the sermon on this occasion being preached by the Rev. Father Bartley, S.M., M.A., of St. Patrick's College. The devotion concluded with High Mass celebrated by the Rev. Father Schaefer, S.M., of St. Patrick's College, and procession of the Blessed Sacrament. The number of communicants during the devotion was most edifying, and proved most consoling to his Grace and the clergy. The music was rendered by St. Joseph's Choir, under the conductorship of Mr. W. McLaughlin, and the altar was tastefully decorated by the Children of Mary.

DIocese OF CHRISTCHURCH

(From our own correspondent.)

November 3.

Masses were celebrated in the Cathedral on the Feast of All Saints, beginning at 6 o'clock. They were largely attended, as were also the devotions in the evening.

There was Exposition of the Blessed Sacrament from the 11 o'clock Mass in the Cathedral on Sunday

until after Vespers, when there was the usual procession and Benediction of the Blessed Sacrament.

Having the opportunity recently of visiting Mount Magdala, I once more experienced the pleasure that awaits the interested caller, and the cordial welcome invariably extended. The institution, in its quiet seclusion, surrounded with plantations, clothed in the fresh green foliage of the early spring, with its wide stretching lawns, neatly kept flower plots, and blooming shrubbery, has an atmosphere of peaceful quiet which almost makes one envious and disposed to draw comparisons with city life, much to the disadvantage of the dusty, noisy, and strenuous conditions of the latter. Accompanied by the Rev. Mother Superior, I was shown the beautiful Gothic chapel (or, more correctly, church), which is the admiration of all who behold it. Certainly there is nothing approaching it—of its class—in the Dominion. In the cloisters I was shown a splendid enlarged photograph of the late Dean Ginaty. It appeared so life-like as if he were still watching over the community he loved so well. I was assured that the great hearted Dean is missed, sadly missed, and will be so even beyond the life-time of the present generation. And now to the Sacred Heart Orphanage, where school is in progress, all applying themselves strenuously to their tasks in daily expectation of the visit of the Board of Education inspector. Here are to be seen the wee mite of about two years and the sixth standard girl. How well behaved, cheerful, and contented the seventy-seven orphans are. I was shown some of the work done by the children—beautiful writing, artistic tracing, model drawing—all the perfection of neatness. Recitations were given, choruses sung, every item showing evidence of that exceptional training given by the scholarly and devoted Sisters. Here we have the reason, once again, strikingly manifest, why Catholic institutions are always a success. All is done for the glory of God, the charity of His Divine Son everywhere pervading. I could not leave without renewing the acquaintance of the kind and cultured Father Bell, who appears as hale and happy as in the old days of the Literary Society, when he was the centre, and drew around him a little company of workers whose affection for him will never wane. As chaplain, he has the work of almost a parish, and has his whole heart in it, and to all appearances is fit for many more years' toil in the interests of his Divine Master.

Christchurch North

November 3.

The mission conducted by the Rev. Father Her-ring, S.M., at Hornby during the past week was brought to a close yesterday afternoon. The very large number who approached the Holy Table was an evidence of the success of the mission. The mission at Papanui opened at 7 o'clock on Sunday evening, when the church was packed, there being a very large congregation.

On Tuesday evening last the first meeting of the ladies' branch of the archconfraternity of the Blessed Sacrament took place, there being a very large number present. The Very Rev. Dean Hills, S.M., V.G., explained the devotion, and remarked on the need of frequent Communion and daily visits to the church. The members were divided into different circles, each with a prefect at its head.

On Thursday evening last a meeting was held in Ozanam Lodge with the object of forming a branch of the Hibernian Society in St. Mary's parish, Very Rev. Dean Hills, S.M., V.G., presiding. There was a good attendance. Dean Hills said he was pleased to see so many present, which spoke well for the prospects of the branch. Bros. M. Grimes (secretary) and L. Haughey, of St. Patrick's branch (Cathedral parish), were present, and explained the objects and benefits to be derived by joining a benefit society, especially a Catholic one. It was unanimously decided to form a branch. The district executive in Auckland has been

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communicated with. When the necessary papers come to hand a further canvass for intending members will be made.

DIOCESE OF AUCKLAND

(By telegraph, from our own correspondent.)

November 3.

Rev. Father Wright returned from his visit to Australia last Tuesday, and relieved Rev. Father O'Malley, who has come back to the Cathedral.

Rev. Fathers Ormond and Peters leave for a holiday in the south to-morrow, going first to the West Coast of the South Island. They expect to return here on November 27.

A mission for the confraternities of the Guard of Honor, Children of Mary, and the women of the Cathedral parish will commence on November 12, and will be conducted by the Rev. Father O'Sullivan, C.S.S.R.

Right Rev. Mgr. Brodie leaves to-morrow for Gisborne to commence collecting in aid of the building fund of the new orphanage. It is earnestly desired that the people throughout the diocese will respond in a generous manner to the appeal on behalf of this meritorious work of providing a home for the little orphans.

Exposition of the Blessed Sacrament took place at the Cathedral on Sunday from the 11 o'clock Mass until after Vespers. In the evening his Lordship presided in the sanctuary, and Rev. Father Peters, of Maitland, preached on the 'Blessed Eucharist.' At the conclusion of the sermon there was a procession of the Blessed Sacrament. The altar was beautifully decorated by the Sisters of Mercy.

The Hibernian Hall was the scene of a very pleasant gathering last Thursday evening, when the many friends of Mr. J. Duffin attended, at the invitation of his parents, a social given in honor of his wedding, which is to take place shortly. The guests were received by Mr. and Mrs. Duffin. The hall was very tastefully decorated for the occasion. During the evening a musical programme was given by the following:—Misses Sweeny and Richards, and Messrs. F. Duffin, P. Kelly, P. Duffin, the accompaniments being played by Miss J. Rist. After an excellent supper had been partaken of, the young people spent a very enjoyable time, and the gathering finally broke up with hearty cheers for the host and hostess, and with many congratulations to Mr. J. Duffin.

The mission at St. Benedict's has been the most successful ever held in the parish. The numbers who attended the early Masses throughout the week, and who approached the Holy Table were exceptionally large. In the evenings the large church was crowded. On Sunday morning 550 men received Holy Communion, besides large numbers of women. In the afternoon his Lordship the Bishop administered the Sacrament of Confirmation to 400 candidates. In the evening the church was crowded, when the authorities experienced the utmost difficulty in providing even standing room. Rev. Father Creagh, C.S.S.R., preached an excellent sermon on 'Faith.' Benediction of the Blessed Sacrament followed. Rev. Fathers Creagh, Tuohy, and O'Sullivan do not spare themselves in their efforts to make the mission a success, and it is pleasing to note that the people are responding to the efforts of the devoted and eloquent missionaries. The mission will conclude next Sunday.

Kaikoura

(From an occasional correspondent.)

The two pupils presented by the Sisters of the local convent were successful in passing the practical examination, held in Christchurch by Mr. St. George, examiner for Trinity College. Following are results:—Senior grade—Mary McSwigan, 72; Marjorie Hopkins, 67.

CATHOLIC FEDERATION

DOMINION EXECUTIVE.

(From our Wellington correspondent.)

A meeting of the Dominion Executive was held in the board room on October 29, when there were present:—Mr. J. J. Burke (in the chair), Rev. Father Hurley, Messrs. Ward, Hoskins, McCosker, and the secretary. Apologies were received from Messrs. Reeves and Flanagan. Correspondence was read from St. Patrick's College inviting the Executive to the annual sports meeting; from the secretary of the parish committee, Lyttelton, notifying the formation of a strong branch, also a Catholic immigration committee; and from the Very Rev. Dean Darby, Hamilton, forwarding petitions re Bible in schools.

The secretary reported that the ladies' committee had done good work in connection with meeting the Corinthic on its arrival. The employment bureau reported that five applicants were placed. If employers would co-operate many more could be sent to work. The strike was interfering seriously with the labor market. The boarding accommodation bureau had been very successful, and during the week 12 people had been directed to Catholic homes, while several had registered their houses. There was, however, a demand for private board, and a much larger list of private householders was needed. It was resolved—'That a circular letter be drawn up and forwarded to the clergy, requesting them to announce that further accommodation in private families was in demand, and the Federation boarding-house bureau would welcome particulars of such accommodation.'

Mr. Hayward, delegate to the Dominion Council from Christchurch, attended the meeting at this stage, and was welcomed by members. Mr. Hayward considered that nothing could at present be gained by the visit of the organiser to Canterbury, owing to the Catholic community being occupied with the bazaar, and the absence of his Lordship Bishop Grimes. When his Lordship returned in December an excellent opportunity would present itself for the organiser to visit the diocese, armed with the Bishop's authority and assistance. He suggested that a strong letter be written to the dilatory parish committees. It was resolved 'That the organiser get into communication with the Dunedin Diocesan Council, with reference to a visit to Otago, and if a satisfactory reply is received to proceed there forthwith.' It was decided to procure 13,000 additional copies of the Constitution and Rules, and 25,000 membership certificates.

Catholic Immigration Committee.

A meeting of the Catholic Immigration Committee was held at the Federation Rooms on October 31. Ten members were present, and the chair was occupied by the president. Excellent reports were read from members who had met the Rimutaka and Corinthic. The chairman congratulated members on their reports, and assured the C.I.C. that the Executive of the Federation fully appreciated their efforts. The following resolution, proposed by Mrs. Simon, and seconded by Miss Wheeler, was passed—'That a recommendation be made from the ladies' committee for the consideration of the Particular Council of St. Vincent de Paul, that an immigration committee be formed from the male members of the society, to meet immigrants of their own sex, and make such arrangements for welcome and future movements as are at present being made by the ladies' committee.' It was reported that disappointment was expressed by Catholics on the Corinthic that while in Hobart no priest came on board. The secretaries were instructed to write to his Grace Archbishop O'Shea, and respectfully request his assistance in remedying this matter. A member pointed out that immigrants for G.F.S., etc., wore bows of colored ribbon by which the visitors to the boats here knew them; and a suggestion was made that the St. Vincent de Paul Brothers at Hobart, who give so much help in distributing the C.I.C. cards, should be supplied with blue and white ribbons to be given

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with the cards to immigrants. Obviously the use of these ribbons would minimise the difficulty at present experienced in finding our own people.

LINCOLN.

At a meeting on Thursday evening at Lincoln of the parish committee of the Catholic Federation a very instructive and interesting address was given by Mr. M. J. Corrigan. The speaker showed the cost of education in New Zealand, and the proportion of this amount according to population which falls on Catholics, who, for conscientious reasons, are forced to build and maintain their own schools. He contrasted the self-sacrificing action of the Catholic body with that of other denominations who are agitating for Bible-reading in the State schools. The only way to remove the grievances under which Catholics suffered in the matter of education was by organising as they had done in Germany and elsewhere. Mr. Corrigan concluded by strongly urging the claims of the Catholic Federation, for it was only by organisation they would be able to secure their rights.

DIOCESAN COUNCIL, CHRISTCHURCH.

(From our Christchurch correspondent.)

The following correspondence, which has passed between the secretary of the Diocesan Council of the Catholic Federation and the secretary of the Christchurch branch of the British Empire Navy League, speaks for itself:—

'Dear Sir,—The attention of the above Federation has been directed to the fact that the children of the Catholic schools of Christchurch were not invited to participate in the special moving-pictures display, given under the auspices of your League in celebration of Trafalgar Day. Would you be good enough to give me the reason for the exclusion of the Catholic schools children on the occasion referred to.

'With thanks in anticipation, very faithfully yours,

'J. J. WILSON, Secretary.'

To this letter the secretary of the Navy League replied as follows:—

'Dear Sir,—In reply to yours of the 28th inst., inquiring why children of Catholic schools were not invited to the moving-picture entertainment on Trafalgar Day, I beg to state that it has never occurred to me there were any Catholic schools in Christchurch besides the Marist Brothers, and the scholars of this school were not invited because no secondary schools could be accommodated. The invitation was extended to the fourth, fifth, and sixth standards of primary schools under the jurisdiction of the Education Board of North Canterbury, and even then more scholars than could be accommodated came along, consequently on further occasions it will be necessary to cut out one of those standards. If you will forward me a list of

Catholic public schools in and about Christchurch corresponding with the Education Board schools, and let me know how the scholars attending same are classified, I shall be glad to endeavor to arrange for senior scholars to be invited in future.

'P.S.—Would be glad to enrol a few more members of your Federation, and accordingly enclose enrolment forms.'

Mr. Wilson replied as follows to the communication of the secretary of the Navy League:—

'Dear Sir,—I have to thank you for your reply to my inquiry regarding the exclusion of the children of the Catholic schools from the moving-picture entertainment on Trafalgar Day. Whilst accepting your explanation, it seems inconceivable that at this stage it could be assumed—that with one exception—Catholic schools did not exist in Christchurch. For your enlightenment, and to ensure equal treatment for our schools with others in future, I herewith give a list of Catholic schools in what may be considered Greater Christchurch, most of which have been many years in operation, all working on the syllabus exacted by the North Canterbury Board of Education, with standards corresponding to all State primary schools, and inspected and examined by the Board's inspectors, thus qualifying for all privileges enjoyed by children attending State schools—apart from the natural rights all children should enjoy in common under any circumstances, especially in a free democratic community:—Cathedral Parish Boys' School, Barbadoes street; Marist Brothers' School (This is a primary and not a secondary school as you appear to have the impression); Convent (primary school section), Lower High street; Cathedral Girls' Parish School, Lower High street; St. Mary's Convent (primary school section), Colombo street; St. Mary's Parish School, Manchester street; Addington, Woolston, Halswell, and Papanui Catholic primary schools; Lyttelton Convent (primary school section) and parish day school; Nazareth House (orphanage school), Sydenham; Sacred Heart (orphanage school), Mount Magdala.'

It is reported that a wealthy Danish syndicate has already commenced purchasing operations on a substantial scale having acquired seven large dairy farms in Te Aroha for £45,000. It is hinted that even larger purchases are contemplated. Danish capitalists are going to make a settlement, and will import the people who will farm the land purchased not as freeholders, but as tenants of the syndicate.

A few days ago 96 trucks of butter and cheese were lying in Wellington unloaded, and it was expected that by this week there would be quite 200 trucks (writes the *Wairarapa Age*). As the directors of the dairy factories cannot get advances against the produce, unless it is actually on the steamer, they will not be able to pay out the monthly milk cheques, and the farmer will have nothing for the keep of himself and family.

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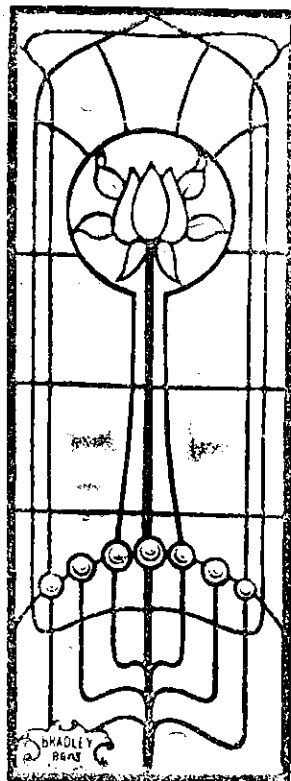
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ORIENTAL CARNIVAL, CHRISTCHURCH

(From our own correspondent.)

The grand Oriental Carnival was opened under very auspicious conditions in the Olympia Skating Rink, Hereford street, on last Saturday evening. Although the weather was inclement the attendance was large, and good business was done. Just before 8 o'clock the Marist Brothers' School Cadets, over forty strong, commanded by Lieut. Thom, and looking exceptionally well in their smart, carefully-kept uniforms, lined both sides of the lengthy corridor, which forms the entrance to the Rink, as a guard of honor to his Worship the Mayor (Mr. H. Holland), who performed the opening ceremony. At their own expense, Messrs. Luttrell Brothers, the well-known builders and architects, erected an immense stage, with lofty wings enclosing it on three sides, which proved admirably adapted for the attractive spectacular display, arranged by Signor Borzoni, and for which about 200 performers had been trained to perfection. Derry's Band supplied the incidental music. The big building looked very well with its abundantly stocked stalls flanking a long and wide promenade, and its extensive refreshment and tea rooms. A pretty sweets and confectionery stall occupied one end of the building fronting the stage. An outstanding feature of the bazaar portion of the carnival is the valuable nature of the wares displayed in most of the stalls, including complete dining-room and drawing-room suites. Quite a varied collection of side shows are being run in connection with the Catholic Club and Tennis Club stall, and the Hibernian and M.B.O.B. Association stall.

In his introductory remarks the Very Rev. Dean Hills, S.M., V.G., said that in the absence of his Lordship Bishop Grimes, he (the Dean) was there to represent the Bishop, who, had he been in New Zealand, would not have missed the occasion. The inauguration that evening of the carnival was, he said, very auspicious. The object of the carnival was to pay off as much as possible of the debt that was still owing on the Cathedral, which was decidedly one of the most artistic monuments of the city. When the Cathedral was opened it had a debt of £20,000, the balance now owing being £7000. A big effort was being made to wipe this out altogether, or, at least, to reduce it very considerably.

Mr. Holland said that he was pleased to see so large a gathering. He congratulated those who had organised the carnival on the display, and hoped they would achieve their object. He was sorry that they were in the midst of a very severe struggle between Capital and Labor. As Mayor of the city, he appealed to them not by any thoughtless act or word to precipitate matters into a very serious struggle. He hoped that good sense would prevail, and that the difficulty would be swept away without further trouble. He hoped those present would be liberal and generous with their money, and that the people of Christchurch would show their appreciation by purchasing the goods that were displayed. He stated that he had very much pleasure in declaring the sale open.

On the invitation of the Very Rev. Chancellor Price, Adm., those present carried by acclamation a very hearty vote of thanks to the Mayor for so kindly coming to declare the bazaar open.

Lincoln

(From our own correspondent.)

A bazaar will be held in Lincoln from the 12th to the 15th of December for the purpose of clearing off the debt on the new presbytery, and, according to the latest reports which Father O'Connor has received from the stallholders and his friends, it promises to be a great success. The following are the stallholders:—No. 1 stall, Mrs. M. F. Ryan and Mrs. McCormack; No. 2, Mrs. Doyle and Mrs. O'Neill; refreshment stall, Mrs. Welsh and Mrs. O'Doherty; jumble stall, Messrs. T. Welsh and B. White. The side shows will be in

charge of Messrs Corrigan and Erickson, while the produce department will be under the capable management of Messrs C. Ryan, O. McCormack, and J. Cunneen. A short time ago a very successful concert was held at Tai Tapu for the purpose of raising funds for the bazaar. Many of those who contributed items motored from the city, and one of the many pleasing items was an eight-handed reel by little boys and girls who were trained by Miss O'Connor, of Sydenham.

On Thursday evening a very pleasant gathering of the parishioners was held in the schoolroom to bid farewell to the Misses Leathem, who are leaving for Christchurch. All present thoroughly enjoyed themselves. Supper was served by the ladies. Father O'Connor, on behalf of the parishioners, expressed regret at the departure of the Misses Leathem, and the gathering that evening testified to the many friends they were leaving behind. They were exemplary Catholics and energetic helpers in parish affairs. Miss Emma Leathem had done much for the Altar Sodality, and all were very sorry to lose her valuable services. Father O'Connor, in presenting Miss Emma Leathem with a gold pendant and chain and a gold brooch, and Miss C. Leathem with a cut-glass scent bottle and a handbag from their Catholic friends, wished them much happiness in their new home in the city, and expressed a wish that, as they were not going far away, they would return often to see their old friends. The Misses Leathem were recipients of presentations from the citizens of Tai Tapu, amongst whom they lived for some time, and by whom they were highly esteemed and respected.

OBITUARY

MRS CARRAN, AUCKLAND.

(By telegraph, from our own correspondent.)

Mrs. Carran, mother of the Rev. Father Carran, died at the Mater Misericordiae Hospital last Saturday afternoon. The deceased lady had been some weeks at the institution, and the Sisters of Mercy did all possible to alleviate her sufferings. She was constantly attended by Rev. Father Carran. She bore her sufferings with Christian fortitude, and passed quietly away surrounded by friends. A Requiem Mass for the repose of her soul was celebrated at St. Benedict's at 10 o'clock this (Monday) morning by Rev. Father Creagh, C.S.S.R., Rev. Father O'Doherty being deacon, and Rev. Father Clarke subdeacon. His Lordship the Bishop, Right Rev. Mgrs. Gillan, V.G., and Brodie, V.G., and all the city and suburban priests were present in the sanctuary. At the conclusion of the Mass, his Lordship addressed the large congregation, and, in feeling terms, expressed his sympathy with the sorrowing relatives, and extolled the beautiful life of the deceased, whose virtues and example would remain with us as an incentive to a holy life. The interment took place after Mass in the Symond Street Cemetery.—R.I.P.

MRS. J. J. WOODS, LAWRENCE.

It is with deep regret that we (*Tuapeka Times*, of October 29) have to chronicle the death of Mrs. J. J. Woods, wife of our respected County Clerk. The deceased had been in failing health for some months back, but at the beginning of last week her illness took a more serious turn, the members of her family being sent for. She lingered, however, till Saturday night, when she passed peacefully to her rest at about 10 o'clock. The late Mrs. Woods was a native of Churchtown, County Cork, Ireland, and had been a resident of Lawrence for forty years. In the early days she was a tower of strength in all our musical organisations, and it is not very many years since she was made the recipient of a handsome piece of furniture in recognition of gratuitous services in St. Patrick's Church for a period of over thirty years. She was an exemplary woman, and her kindly nature and bright and helpful disposition must have been an inspiration to hundreds of the younger women in our community. That she was highly esteemed and beloved by a very wide circle of friends of all denominations goes without saying, and her bereaved husband and members of her family

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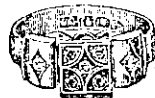
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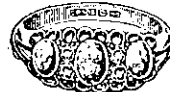
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have the sincere sympathy of the district in their irreparable bereavement. On Sunday morning the body was taken to St. Patrick's Church, where it lay till the funeral. At the evening service the Very Rev. Mgr. O'Leary made feeling reference to the virtues of the deceased, and expressed his gratitude for the many years' service as organist which she had given. On Monday morning there were two Requiem Masses for the deceased, and at the conclusion of the second Miss Eva Hart played the 'Dead March' in 'Saul.' The funeral, which took place on Tuesday afternoon, was largely attended by residents of both town and country. The pall-bearers were Dr. Sutherland, Messrs. Edie, J. Bennetts, P. McInerney, R. Wood, and J. K. Simpson. The obsequies at St. Patrick's Church and graveyard, which were conducted by Very Rev. Mgr. O'Leary, assisted by Rev. Father O'Connell and several visiting clergy, were of an impressive character.—R.I.P.—

ITEMS OF SPORT

GENERAL.

Mr. T. McCallion, the Wellington Catholic Club's nominee in the Alcock professional billiard tournament, by defeating Mr. T. Forrest, of Gisborne, secured the first prize of £10 10s, donated by Messrs. Alcock and Co.

FOOTBALL.

In Association football for the season just closed (writes our Wellington correspondent) the Marist Brothers' teams secured the Hudson memorial cup, the fourth division cup, and the fifth division cup.

CRICKET.

Messrs. L. Carroll and Knapp (writes our Wellington correspondent) were successful in winning the trophies for bowling in the Wellington Catholic Club cricket team. Messrs. J. L. Leydon and O. Foote secured the trophies for batting, and also topped the list in their respective grades, and were awarded special trophies by the Cricket Association.

Teams representing the chemists and St. Patrick's College met last Wednesday (writes our Wellington correspondent). St. Patrick's, batting first, scored 58 runs (Father Bartley 23, Flanagan 14). Chemists replied with 77 runs (McKenzie 29, Simpson 19, Masters 12). Bowling—For chemists, Masters took four wickets for 15 runs and McKenzie three wickets for 28. For St. Patrick's, O'Donoghue got four wickets for 31.

Playing on last Saturday in the cricket match, St. Bede's College v. East Christchurch (writes our Christchurch correspondent), St. Bede's, batting first, made 62 (Khouri 24, McLaren 19). Davies bowled best for East Christchurch. East responded with 60 (Hislip 19, Day 15). McLaren took four wickets for nine runs, and Kinghan six wickets for twenty. St. Bede's in the second innings made 85 (Donohue 33, Khouri 14, Kinghan not out 11). Davies took six wickets. St. Bede's won by two runs on the first innings.

In the primary schools' cricket competition Marist Brothers (writes our Christchurch correspondent) met Richmond and scored an easy win. Richmond made 5 in the first innings. Marist Brothers made 312 (Matthews 98, McCormack 65, Khouri 56 not out, Thompson 48, Bennett 22, Batchelor 14).

J. Smith, who came 10th in the recent Timaru to Christchurch road race (writes our Christchurch correspondent), and secured fastest time under 21 years, also secured fastest time in the Swift Cycle road race run last Saturday. Smith is a member of the M.B.O.B. Association.

In second grade cricket in Dunedin on Saturday Dunedin C defeated Christian Brothers. The latter batted first, but were disposed of for 51 (W. Otto 16, White 13). Wycherley got four wickets for 9, Johnson

two for 12, E. Fleming two for 17, and Given one for 8 accounting for the rest. Dunedin scored 75, to which D. Wilkie contributed 20, J. Wilkie 18, and Fish 10 not out. J. Flanagan bowled nicely and got three wickets, A. Otto also getting three, and O'Connor two. In the fourth grade High School A defeated Christian Brothers by 20 runs. Christian Brothers scored 70 runs and High School 90.

TENNIS.

The St. Mary's Tennis Club (writes our Christchurch correspondent) opened their season on Saturday afternoon, there being a large attendance. The Rev. Father Hoare, S.M., in a few words, wished the club a very successful year, and was sure that with such an energetic committee, a large increase of membership would result. A number of games were played, the court being in splendid order. The ladies provided refreshments during the afternoon.

The opening ceremony in connection with the Celtic Tennis Club (writes our Oamaru correspondent) took place on Thursday afternoon under auspicious circumstances, there being a large gathering of members and friends, the ladies predominating. The afternoon was beautifully fine, the sunshine being nicely tempered by a cooling sea-breeze, which made the playing conditions very agreeable. In the absence of Rev. Father Lynch, who was unable to be present, Mr. Frank Cooney, in a brief speech, welcomed the visitors, and expressed much gratification at the fine muster of players, which augured well for the success of the club. What was wanted now was enthusiasm, and he hoped that that desirable sporting adjunct would not be lacking, and that before the end of the season, the Celtics would be able to hold their own with the other local clubs. He had great pleasure in declaring the court open, and called upon Mr. and Mrs. Nolan to play the first game. During the afternoon the court was visited by representatives of the sister clubs, and an important feature of the day's enjoyment was the excellent supply of refreshments provided and dispensed by the ladies, for which they were cordially thanked.

Napier

(From our own correspondent.)

October 31.

On Sunday afternoon the Vincentian Orchestra under the auspices of the St. Vincent de Paul Society, paid a visit to the Old People's Home at Park Island, for the purpose of entertaining the inmates. A very acceptable programme of instrumental music was given, whilst Mr. J. Madigan rendered two songs in his usually artistic manner. At the conclusion of the concert the manager (Mr. Hitchens) thanked the visitors for their splendid entertainment, and expressed the hope that they would soon revisit the institution. Afternoon tea was then dispensed and much appreciated by the visitors.

The electric tramway system, which was opened here during the first week in September, is proving a great convenience, and promises to become a paying concern. Already propositions have been put forward for the increase of rolling stock and the extension of the lines. Electric lighting has been installed, and is being rapidly connected to residences and business premises.

HELD OVER

Owing to pressure on our space we have been compelled to hold over a quantity of matter. A report of the opening of a church at Tuakau had to be held over until next week owing to the non-arrival of blocks.

It is understood (says the *Akaroa Mail*) that the ruling price for contract cocksfooting for the coming season at Akaroa is to be 1½d per lb through the rough riddle.

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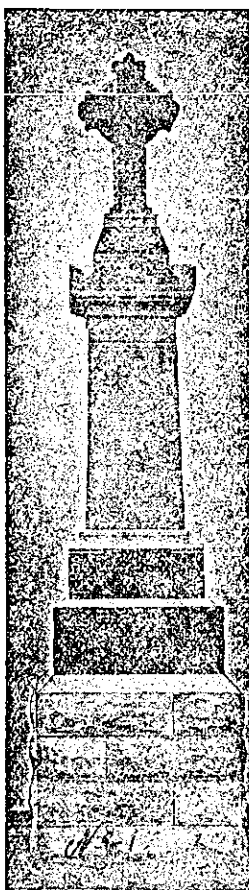
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MARRIAGE

KAVENEY—QUIGLEY.—On October 1, 1913, at Church of the Holy Name, Ashburton, by the Very Rev. Dean O'Donnell, John Vincent, second son of Bartholomew Kaveney, Invercargill, to Ellen (Nellie), eldest daughter of James Quigley, Tinwald.

DEATH

GILBERT.—On November 3, at Taihape, Honora Gilbert, late of Kumara.—R.I.P.

IN MEMORIAM

SEXTON.—In loving memory of our dear brother, Patrick Sexton, who departed this life at South Dunedin, on November 4, 1912.—R.I.P. Inserted by his loving sisters.

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[A CARD.]

DR. PATRICK A. ARDACH

(Late Acting Superintendent of Auckland Hospital) has commenced practice and may be consulted at the residence lately occupied by Dr. Volckman, KING STREET, TEMUKA.

NOTICE TO SUBSCRIBERS

We are in receipt of remittances, unaccompanied by the names and addresses of the senders, from Oamaru, and Waimate. Kindly communicate at once.

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

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

Die 4 Aprilis, 1900.

LEO XIII., P.M.

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

April 4, 1900.

LEO XIII., Pope.



THURSDAY, NOVEMBER 6, 1913.

THE CHURCH AND THE SOCIAL QUESTION



At the moment of writing, the strike of the Waterside Workers and of the allied unions connected with the Federation of Labor—by far the greatest industrial upheaval that New Zealand has ever known—is still unsettled; and the probable outcome of the struggle is still the one absorbing topic of conversation and discussion. Already the damage and devastation wrought by the occurrence is almost incalculable; and as usual the workers stand to be the heaviest sufferers. Directly and indirectly, within the space of two short weeks, something like 6000 hands have been thrown out of employment; shipping to the extent of nearly 100,000 tons has been laid up; provisions and household necessaries such as sugar, flour, and coal are mounting up to famine prices; and thousands of tons of good and wholesome fruit as well as quantities of dairy produce are going wholly to waste. In addition, some of the worst passions of human nature have been more or less let loose, and a spirit of rancor and bitterness engendered which augurs ill for the future. The events of the past few days have set the whole community thinking; and the question is in everyone's mind and on almost everyone's lips as to what is the real and permanent remedy for the social and industrial evils with which New Zealand, and almost the whole of the civilised world, is now confronted. How are the interests of Capital and Labor to be adjusted and reconciled? How is the ghost of social discontent and revolution to be permanently laid?

*

The question has been asked in days gone by, and has been successfully answered. The appeal to history shows that the Catholic Church is the one and only institution which, where it has been accorded due scope and has received the allegiance of the people, has been able to develop the spirit of liberty and at the same time to protect and safeguard the equally salutary principle of authority. So much is now frankly conceded by competent authorities, even by those who make no pretence of having any specially friendly feeling for the Catholic Church. The late Canon Farrar, for example, was an extreme 'evangelical,' who wrote much against the 'Romanizing' tendency in his own Church; yet he paid ungrudging tribute to the Catholic Church as the great civilizer of the nations. 'From the fifth to the thirteenth century,' he writes, 'the Church was engaged in elaborating the most splendid organisation the world has ever seen. Starting with the separation of the spiritual from the temporal power, and the mutual independence of each in its own sphere, Catholicism worked hand in hand with feudalism for the amelioration of mankind. Under the influence of feudalism, slavery became serfdom, and aggressive was

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modified into defensive war. Under the influence of Catholicism, the monasteries preserved learning, and maintained the sense of unity of Christendom. Under the combined influence of both grew up the lovely ideal of chivalry, moulding generous instincts into gallant institutions, making the body vigorous and the soul pure, and wedding the Christian virtues of humility and tenderness into the natural grace of courtesy and strength. During this period the Church was the one mighty witness for light in an age of darkness, for order in an age of lawlessness, for personal holiness in an epoch of licentious rage. Amid the despotism of kings, and the turbulence of aristocracies, it was an inestimable blessing that there should be a power which by the unarmed majesty of goodness made the haughtiest and the boldest respect the interests of justice, and tremble at the temperance, righteousness and judgment to come.' (*Hulsean Lectures*, 1870, 'The Victories of Christianity,' p. 115.)

*

Lecky, the great historian of Rationalism, records and emphasises the same indisputable fact. The Catholic Church was the very heart of Christendom, and the spirit that radiated from her penetrated into all the relations of life, and colored institutions it did not create. . . . As long as a church is so powerful as to form the intellectual condition of the age, to supply the standing point from which every question is viewed, its authority will never be disputed. It will reflect so perfectly the general conception of the people, that no difficulties of detail will seriously disturb it. This ascendancy was gained in mediæval society more completely than by any other system before or since, and the stage of civilisation that resulted from it, was one of the most important in the evolutions of society. By consolidating the heterogeneous and anarchical elements that succeeded the downfall of the Roman Empire, by infusing into Christendom a bond of unity that is superior to the divisions of nationhood, and a moral tie that is superior to force, by softening slavery into serfdom, and preparing the way for the ultimate emancipation of labor, Catholicism laid the foundations of modern civilisation.' (*History of Rationalism*, Vol. II., p. 37.)

*

Still more definite and valuable is the recent testimony borne by a distinguished non-Catholic scholar, Professor Georges Chatterton-Hill, Ph.D., Docent of Sociology at the University of Geneva, and author of *Heredity and Selection in Sociology*. Professor Chatterton-Hill has just published in London an important work entitled *The Sociological Value of Christianity*, in which he lays it down and clearly establishes that the social salvation of the modern world is due to Catholicism; and that to the principles evolved by the Catholic Church alone may society hopefully look for a way out of the troubles that face us to-day. First, as to the social work of the Church in the past. On this point, in words that echo the identical sentiments which we have already quoted from Lecky, he says: 'Those who talk so glibly about "papal aggression" and "obscurantism" may be exceedingly deep in many things; assuredly they are not deep in history. Any one who is able to form even a remote conception of the tremendous labor required in order to build up a new civilisation on the ruins of the old one—of the stupendous efforts necessary to impose order and discipline in a wild and barbarous agglomeration of peoples—will understand that, even at the summit of her power in the twelfth and thirteenth centuries, the Church had but barely sufficient force for the carrying out of so herculean a task. When we contemplate the anarchy prevailing in Europe in the fifth century; when we take into adequate consideration the wild, uncouth, and undisciplined nature of the populations of Europe; when we see the economic, the moral and intellectual conditions prevalent all over the western world after the abdication of the last Roman Emperor; when we essay to penetrate the depths of economic, moral, and intellectual misery to which such conditions had reduced Western society—then must we marvel at the

extraordinary power, at the incredible perseverance, thanks to which the Catholic Church caused a new civilisation, a new culture, to arise out of the chaos—thanks to which the Church was able to cause darkness to vanish, after many centuries, and to give place to the pure light of Christianity.'

*

With regard to the future, he is equally emphatic in his conviction that the Church is able to repeat her past triumphs in the social field if she is given the opportunity. 'The great problem confronting Western society to-day is not how to best safeguard and develop liberty; but the problem of how to best safeguard the great principle of authority—of how to safeguard that discipline without which social integration is an impossibility. And the only social organisation in our midst in which authority and discipline are adequately safeguarded, is the organisation of the Catholic Church.' Speaking particularly of America, but in terms that are applicable to every civilised country in the world, he says: 'The disease that manifests itself only too clearly in the corruption of the political life of the States, in the economic anarchy, in the disorganisation of family life, in the general prevalence of materialism and mammonolatry—this disease needs radical cure. Protestantism has been unable to prevent the development and the disquieting spread of the social disease we have noticed, and which threatens to undermine the fabric of American society unless it is arrested in time. As a social force in the United States as elsewhere, Protestantism stands condemned. Based on the quicksands of subjectivism, lacking in authority and in discipline, reduced to a mere rationalist formula for obtaining individual satisfaction—how is Protestantism to undertake so formidable a task as that of socialising a great nation?' And the distinguished sociologist thus sums up his conclusion on the whole matter: 'At the close of this study we come then to the conclusion that Christianity constitutes a vital necessity for European civilisation; and that the form of Christianity adapted to the needs of Western society is not Protestantism but Catholicism. For Catholicism alone possesses a social organisation, Catholicism alone is able to impose discipline and to secure the adequate integration of the individual in society, Catholicism alone constitutes religion in the true sense of the word, in that it appeals to supra-rational principles. And if, on the one hand, Catholicism is alone able to subordinate the individual to society, to secure the sacrifice of individual interests to collective interests—on the other hand, it is alone able to satisfy the emotional and mystical needs of the individual soul.'

*

There is a lesson in all this both for Catholics as individuals and for the community as a whole. The lesson for the non-Catholic community is that it should recognise the Catholic Church as the great force making for social order, and as the strongest possible bulwark against tyranny and oppression on the one hand and against lawlessness and revolution on the other. And the lesson for individual Catholics is that they should be unswervingly loyal to Catholic principles, and should endeavor to the utmost of their power to permeate the life of the community with the influence of those principles. A little leaven, according to high authority, leaveneth the whole lump; and there never was a time when the leaven of justice, reasonableness, and Christian principle, was more urgently needed than at the present day.

ST. MARY'S ORPHANAGE, AUCKLAND

We have received the following subscription for the building fund of St. Mary's Orphanage, Auckland:—Mr. C. McRae, Wakatu, 10/-

CATHOLIC MISSION IN PAPUA

We have received the following subscriptions for the Catholic Mission in Papua:—'Admirer,' £1; Mr. C. McRae, Wakatu, 10/-

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Notes

A Serious Shortage

The English Registrar-General's report which has just appeared shows that *British cradles lack nearly half a million children who should be within them.* And the Registrar-General suggests that this is due to unwillingness to 'assume parental responsibility.' The birth-rate is now 24.4 per 1000 as against 36.3 per 1000 in 1876—its highest point. Provisional figures for 1912 show that it is still falling. It is disclosed that the ratio of births to wives of potential ages showed a decrease in the period of 1881-1911 of 34 per cent. Put in another way if there had been no changes in the directions which the report discusses the births in 1911 would have numbered 1,273,698 instead of 843,505. Apart from the fact that the consequence of later marriages is fewer children, unwillingness to assume parental responsibility is stated 'largely no doubt' to be contributing to the declining birth-rate.

*

Two notable features pointed out by the report are: The fall in the proportion of marriages to marriageable persons and the evidence of the postponement of marriage by women. Both bachelors and spinsters are marrying later in life. When the result of such a tendency is borne in mind, 'it is seen,' says the report, 'that this change in itself must have an appreciable effect in diminishing the birth-rate.' It is calculated that the mean marriage age for all husbands in 1911 was 29.03 and that for all wives 26.80 years. The extent to which the nation not only produces but rears children is also dealt with in the report. The Registrar-General makes the comment that an investigation does not encourage the opinion that success in the preservation of young lives as a compensation for failure in the production is likely to go very far in our day.

Do Strikes Pay? Two Answers

The question as to whether strikes pay is being discussed in the columns of the *London Morning Post*, and some of the answers given are interesting and significant. To this class certainly belongs that given by the well-known Socialist M.P., Mr. Philip Snowden. His reply is definite and emphatic: 'Strikes do not pay. They are a barbarous, cruel, costly, and ineffective way of trying to remedy the wrongs of labor. They do not pay the workmen; they do not pay the community; the employers are the only party who can be said in any way to gain by them. They have powers in their hands by which they can speedily more than recoup themselves for any temporary loss a strike may inflict upon them. The irresponsible section of the Trade Unions to-day exercise an influence altogether beyond their numbers. They are mainly responsible for the strikes which have taken place in the last two years. The leaders of the Unions have been led more often than they have led. They have allowed themselves to be carried into a turmoil against their better judgment, because they had not the courage to face a temporary unpopularity. This new policy of militancy in Trade Unionism will certainly ruin the movement if it is not subdued. The practice of it during the last two years has been a failure from whatever point of view it is considered. Not for two generations has labor had such favorable conditions for improving its lot by Trade Union action as it has had since 1910. Trade has been wonderfully good; unemployment has touched the lowest point on record; it has been almost impossible to get strike-breaking labor; the profits of the employers have been so enormous that they could afford to concede substantial advances of wages without feeling the cost. But in spite of these rare and favorable circumstances the advances of wages have in the aggregate been very slight. The first lesson to learn is that the strike is not a means by which any substantial and permanent improvement in the lot of labor can be secured. The second matter

arising out of modern economic developments is that the public are now a third party to every big strike, and their interests are quite as important as those of the other two parties. The Trade Unions will have to accept this fact. After all, the community is bigger than organized labor, and it is a mistake for Trade Unionists to suppose that the methods for dealing with labor disputes and the regulation of wages will be just what they desire them to be.'

*

Mr. W. J. Davies, President of the Trade Union Congress, takes a somewhat similar view though his disapproval is much more qualified, and he places the chief blame for the workers' adoption of the strike method on the shoulders of the employers. 'Trade Unionism,' he says in his answer to the question, 'took its rise more from the employer than the Labor leader. It came from the unjust employers, who, not satisfied with unfair conditions, placed indignity after indignity on the worker until one of their number had the pluck to rebel, and who, by the timid murmurings of the oppressed, was secretly proclaimed a leader. By common consent of the employers, and as they or their friends made and administered the laws, he was persecuted. The persecution, however, instead of annihilating the leader produced leaders. The old adage that the interests of Capital and Labor are identical is questioned, inasmuch as the limited company's managing director, who may or may not know the trade, has taken the place of the old employer who was as much the creation of a trade as was its products. It may be that the huge factory system is on the whole better for the average earnings of the workers, but the economic commercial age, the speeding up of machinery, the automatic contrivances, and the scientific methods of modern manufacture have produced a segregation. This is seen when the leaders of Capital and Labor are in negotiation in the settlement of disputes. The "down tools" action may be a mistake, and if it is employers are as much responsible for its adoption as the officials of trade societies. Instead of keeping to a bargain they often by divers means set off men for no other reason than to set on cheaper labor. Many of them are unfriendly to any form of industrial combination and openly and tacitly approve a manager, and especially a working foreman, who coerce men out of their various Unions. This is why the "down tools" policy is so rife with men who are either not members of a Trade Union or who have been members for only a few weeks. This policy is in many instances a great mistake, as strikes do both harm to commerce and cause much ill-feeling between not only employers and workmen but between workmen and workmen.'

DIOCESE OF DUNEDIN

His Lordship the Bishop leaves to-day (Thursday) on a visitation of Lawrence and Central Otago.

At all the Masses celebrated in St. Joseph's Cathedral on the Feast of All Saints there were large congregations.

On Sunday there was Exposition of the Blessed Sacrament in St. Joseph's Cathedral from the last Mass until after Vespers. In the evening there was the usual procession, followed by Benediction of the Blessed Sacrament.

A concert in aid of the liquidation of the debt on St. Mary's Church, Kaikorai, will be held in the Wakari Hall on Friday evening, November 14. Some of the leading vocalists of Dunedin will contribute to the programme.

ANSWERS TO CORRESPONDENTS

W.E.L., Geraldine.—Money received, and names filed.
A.C., Te Mata.—The full name is Father Emanuel Bans.

HOLY CROSS COLLEGE, MOSGIEL

SUCCESSSES AT THE UNIVERSITY

The programme of philosophical and literary studies at the Provincial Ecclesiastical Seminary of New Zealand has been adapted within recent years to the B.A. course of the N.Z. University. The students do not attend the lectures at the University, but sit for their examinations as exempted students. The scheme has proved most successful, two of the students, the first batch under the new arrangement, taking out the B.A. degree last year. This year two professors and eight students sat in the recent term examinations at Otago University and all passed.

The following are the detailed results:—

Rev. C. J. Morkane, 3rd year's terms.—Senior English (First Class), and Senior Latin.

Rev. C. J. Collins, 1st year's terms.—Junior English (First Class) and Mathematics (First Class).

Walter Monaghan (Dunedin), 2nd year's terms.—Senior English, Senior Latin, Mental Science (Second Class).

Maurice Spillane (Dunedin), 2nd year's terms.—Senior English, Senior Latin, Mental Science (Second Class).

Francis Marlow (Dunedin), 1st year's terms.—Junior English (Second Class), Junior Latin (Second Class), Mathematics (First Class).

Andrew Cummins (Dunedin), 1st year's terms.—Junior English (Second Class), Junior Latin, Mental Science (Second Class).

Edwin Andersen (Christchurch), 1st year's terms.—Junior English (Second Class), Junior Latin (Second Class), Mental Science (Second Class).

Eugene Carmine (Wellington), 1st year's terms.—Junior English, Junior Latin (Second Class), Mathematics (Second Class).

Leonard Buxton (Auckland), 1st year's terms.—Junior English (Second Class), Senior Latin, Mathematics (Second Class).

Kenneth A. Snedden (Auckland), 1st year's terms.—Junior English (Second Class), Mathematics (First Class).

CHRISTIAN BROTHERS' BAZAAR

After a very strenuous season of three weeks the Christian Brothers' bazaar was brought to a close on Saturday night, when there was a record attendance. The business done during the last week was highly satisfactory, and the stallholders and the committee of management are to be congratulated on their good work. The tug-of-war competitions became more interesting as they drew to a conclusion, and the finals on Friday evening, when Speight's heavy-weight team beat the Ulstermen, and the Telegraph team (light-weight) beat the Kaikorai Football Club, were witnessed by a crowded house. As it was impossible to finish the raffling on Saturday, it was completed on

Monday evening in the Victoria Hall. The winning numbers in the art union will be published in our next issue.

ST. BENEDICT'S, AUCKLAND

(From an occasional correspondent.)

Speaking one evening last week at St. Benedict's Church to the Catholic parents who allowed their children to attend State schools, and who gave as their reasons for so doing, that 'they could not get such a good education at the convent,' the Rev. Father Creagh, C.S.S.R., showed the utter absurdity of such a statement. He referred to the reports received from the Government inspectors all over New Zealand of their visits to, and inspection of, Catholic schools, and to the fact that in every instance they compared favorably, and, in many instances, more than favorably with the State schools inspected by the same gentlemen. During his remarks, he read the report just received from Dr. McIlraith on the local school, conducted by the Sisters of St. Joseph, and pointed out the folly of those who, in the face of such a splendid report, still persisted in depriving their children of a Catholic education. The report is undoubtedly a fine one, and for your readers' benefit I give it here:—

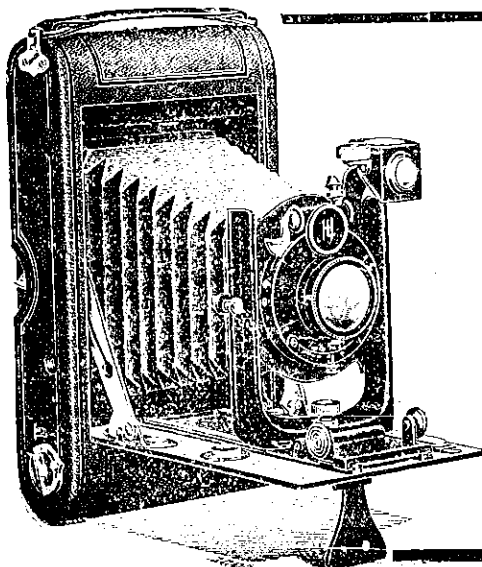
St. Benedict's Convent School.—Number on roll, 365; present, 341. This school is in a very sound state throughout. All vocal work is splendidly done, enunciation and pronunciation being distinct and forcible. Comprehension and spelling are very good. Drawing and composition are very satisfactory. Arithmetic is a very strong subject; in the lower department it is excellent. Order and discipline—The tone of the school with respect to alacrity, diligence, obedience, and honor, very good. Prescribed books used.

'J. W. McILRAITH, Litt, D.'

Riverton

(From an occasional correspondent.)

After Benediction on Sunday evening at St. Columba's Church, Riverton, a meeting of members of the congregation was held, when the Rev. Father Murphy delivered a short address on the aims and objects of the New Zealand Catholic Federation. He said the chief aim was the promotion and improvement of Catholic matters in the parish, to augment the forces of the Church, and to bring back the old traditions of the Church; also to have circulated in the parish good sound healthy Catholic literature. Under no account would the Federation be a political one, and would only deal with politics where they were detrimental to the Catholic religion. He hoped members would do all in their power to spread the usefulness of the Federation throughout the parish. The following were elected a committee:—Messrs. Jas. O'Brien, F. Dwyer, J. McNickel, and Jno. Geary, Misses M. Woolf and M. Hayes. Mr. O'Brien was appointed chairman, and Mr. Geary secretary.



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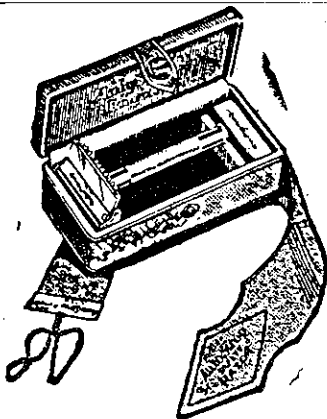
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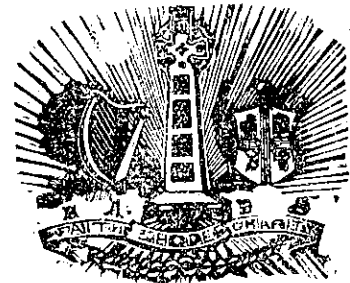
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Irish News

GENERAL.

Most Rev. Dr. Hoare has appointed Very Rev. Canon Langan, D.D., P.P., Banagher, to the pastoral charge of Moate, in succession to the late Very Rev. Canon Kearney.

At the autumn show of the National Rose Society in the Royal Horticultural Hall, a notable feature of the list of awards has been the large number of successes attained by Irish exhibitors.

The Department of Agriculture's third crop report (dated September 1) states that since the publication of Crop Report No. 2 at July 11, the same bright, dry summer-like conditions have been experienced almost uninterruptedly throughout the concluding portion of July and practically the whole of August. The results of the long-continued drought and heat have on the whole been beneficial.

The death took place on September 11 of Professor John Campbell, M.D., F.R.C.P.I., aged 78 years. The deceased gentleman was for many years Professor of Chemistry in the Royal University of Ireland, and was examiner in that subject under the Intermediate Board. He was a man of high attainments and great force of character, and his death will be much regretted by many students of the old Royal.

The American Ambassador and Minister Plenipotentiary to Denmark, Mr. Maurice Francis Egan, has been in Ireland, studying the agricultural system under the Department with the Right Hon. T. W. Russell and Mr. Gill, and the co-operative movement organised by Sir Horace Plunkett. The Ambassador and Mrs. Egan have also given much attention to Irish art, going through the marvellous collections in the National Museum with Count Plunkett, and examining some of the fine old houses of 18th century Dublin.

An immense gathering of the Nationalists of Dungarvan and district accorded Mr. Joseph Devlin, M.P., a splendid welcome recently in Dungarvan. The occasion was a public meeting organised in connection with the Home Rule campaign. It was a most inspiring success. In numbers and enthusiasm it equalled the most fervid meetings of the old days, and the proceedings were eloquent of the determination of the people of the old borough and its neighborhood to maintain their honored place in the movement until the victory, already assured, is an accomplished fact.

His Grace the Most Rev. Dr. Healy, Archbishop of Tuam, assisted by the Right Rev. Dr. Higgins, Auxiliary Bishop, recently dedicated St. Colman's new Church, Inishbofin. Never in the history of that little island off the coast of Galway was there such an impressive spectacle, and boats of all kinds, neatly decorated with bunting, plied all day between the island and the mainland. Father J. Coyne, Adm., of Inishbofin and Inishark, was warmly congratulated by the Archbishop on the happy fruition of his labors to provide a suitable church for the islanders.

The new hall which has just been erected at Philipstown, near Ardee, under the auspices of the local branch of the Temperance Association, was declared open on Sunday, September 14, at a public meeting, at which the chair was occupied by Rev. Father Branagan. Other speakers, including Dr. Bradley, Drogheda; Mr. W. A. Doran, J.P., Ardee; and Mr. J. T. Dolan, M.A., Ardee, also followed, and congratulated the people of the neighborhood on the magnificent hall they had established, and also urged the support of Irish manufactured goods, and expressed the hope that the temperance movement would spread still further in the district.

Most Rev. Dr. Brownrigg, in a Pastoral Letter, asks farmers in Ossory diocese to give no intoxicating drink to those assisting at harvest work; and Very Rev. M. Kavanagh, P.P., V.G., president, and Rev. W. Fortune, P.P., hon. secretary, Ferns Diocese Temperance Society, state that both farmers and laborers have,

in almost all parishes, signed pledges not to give or take intoxicating drink during threshing or hayrick making, and not to assist where alcoholic drink is supplied.

MR. DILLON'S VIEW.

Mr. John Dillon, M.P., was interviewed by a press representative on the subject of Lord Loreburn's proposal, and made a very important statement. He quoted the extract from Mr. Redmond's Glasgow speech with reference to compromise, and went on to say:— 'I most heartily endorse and accept this statement of Mr. Redmond's, but I confess I cannot see that any useful purpose could be served by a conference to which the responsible leaders of the Ulster Unionists were not a party, and which was not based on the admission of the principle of Irish Home Rule. Given those two conditions, which to me seem essential, I should be heartily in favor of a conference. But until we have some indication from the responsible leaders of Unionism in Ireland that they are willing to enter into a practical conference of this character, it seems to me that proposals for conferences coming from Irish Nationalists or from friends of Home Rule are quite futile and mischievous and are only calculated to encourage the Ulster leaders to believe that their bluff and threats are intimidating the Government and the National Party.'

THE INTERMEDIATE EXAMINATIONS.

The anxiously-awaited results lists of the 1913 examinations under the Intermediate Education Board for Ireland have now been published, and, notwithstanding the vagaries of 'the system' and the consequent uncertainty as to the fate of even the most brilliant students, the Catholic educational institutions of Ireland have again secured a fine record of successes in all grades. The pupils of the Christian Brothers' Schools throughout the country have repeated their remarkable catalogue of premier achievements in the number of exhibitions and prizes allotted to them this year. The Christian Schools, Cork, top the list of successes for all Ireland with a total of 47 distinctions, made up of 22 exhibitions, 18 book prizes, 2 medals, and 5 composition prizes—a highly creditable performance. The O'Connell Schools, with Richmond street, Dublin, are runners-up with 38 distinctions, thus giving the Order of Christian Brothers the first and second places in the roll of honor for all Ireland. Amongst the Catholic colleges, the famous Jesuit establishment at Clongowes Wood (County Kildare) occupies first place with 30 distinctions, with Rockwell and Blackrock Colleges next in order.

The convent schools have done brilliantly this year, although the disturbing influences of the Board's schemes were calculated to effect a serious diminution in the number of successes gained. The position of supremacy amongst the girls' schools of Ireland has been maintained by Loreto Convent, St. Stephen's Green, Dublin, with 31 awards—10 exhibitions, 4 book prizes, 8 medals, and 9 composition prizes. Victoria College, Belfast (Protestant) came second on the list, with the Dominican College, Eccles street, Dublin, occupying third place. A brief analysis of the results reveals some significant anomalies. The amount of prize-money distributed this year falls short of the sum similarly disposed of last year by £356. The exhibition expenditure is £95 less than last year's, and no less than £365 short of the similar expenditure in 1911. It must be remembered that the number of students presenting themselves for examination steadily grows with each successive year, but the discouraging feature is that the attraction in the shape of awards decreases almost in the same ratio! There appears to have been every justification for the numerous complaints from all parts of Ireland of the excessive severity of the standard set up in some of the papers. Under the handicaps which beset the arduous labors of the Irish teachers of all grades it is a matter for hearty congratulation that so many of them were able to secure the splendid results recorded in this year's lists.

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SUPPOSED HIDDEN TREASURE.

Professor Edward Spencer Dodgson, M.A., of Jesus College, Oxford, reports a discovery of great archaeological interest which he has just made at Kiltult, Falcarragh, West Donegal. His discovery takes the form of a peculiarly-shaped stone, which apparently has lain unnoticed for several hundred years, and one face of which is covered with Oghamlike characters. Closer examination of the inscription subsequently made has had, it is stated, a surprising result. There are indications suggesting that the stone provides a clue to the whereabouts of an extensive treasure belonging to an ancient Irish chieftain, believed to be hidden in the immediate neighborhood. Only a fractional part of the inscription has as yet been interpreted, and no further light on the message can be had pending the arrival of Ogham scholars.

BELFAST BIGOTRY.

In the John White Memorial Church, Tennent street, Belfast, on Sunday night, September 14, a sermon was preached by the Rev. W. J. Calvin, Congregational minister, on 'Protestantism or Carsonism.' The congregation included Mr. Handel Booth, M.P., and Mr. H. Morrison, M.P. The preacher at the outset said he wished to specially refer to a matter which had recently occurred in connection with that church. Those present knew something of a movement that had been on foot during his absence on holidays, and they knew the object of that movement. The object was to starve him out of that neighborhood; and he wished to say with all emphasis, yet with all deliberation, that he was not going to be starved out. Furthermore, all the tyranny that could be devised and all the boycotting that could be organised, and all the threatening letters that he had received or might receive, would not alter his convictions one iota, nor prevent him, when the occasion demanded, from expressing them in the clearest manner. In the interests of truth and justice he was prepared to take steps that in that city there would be liberty. If such conduct continued he would be forced to visit every centre in England and Scotland and submit his case to the Protestants there who were with him in his stand for religious liberty heart and soul. But he believed he still had the support of many right-thinking men in Belfast.

UNITED IN PRAYER.

Remarkable scenes of devotion marked the special Triduum which took place during the three days synchronising with the sojourn of the Irish pilgrims at Lourdes. The faithful in every diocese of Ireland united in prayer with their co-religionists at the famous French shrine during the days of grace, and a great wave of devotion to our Blessed Lady was spread over the land—in a country which has always been remarkable for the intensity of its love for the Mother of God. Special accounts concerning the Irish pilgrims in Lourdes were published in the leading Irish newspapers, and the record of the cures which had been authenticated by the evidence of eye-witnesses lent an added stimulus to the devotion and faith of the Catholics of Ireland in the intercessory power of our Lady of Lourdes.

At the laying of the foundation stone of a science hall and chapel at the Nudgee College, Brisbane, a few Sundays ago, his Grace Archbishop Dubig made pointed reference to the absence of bequests to educational institutions in Queensland, recommending that those who were fortunate enough to be blessed with a generous share of the goods of this world might remember such institutions. His Grace pointed out the importance of education to a young country, and that very valuable assistance would be rendered by beneficent bequests.

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People We Hear About

At the present time, when all eyes are turned towards Mexico, it is interesting to note that the Spanish minister in Mexico City, who is the dean of the diplomatic corps, is the Marquis Bernardo di Cologan, who glories in his Irish descent. His ancestors, according to *America*, were the McColgans of County Meath, who settled in Spain after the battle of the Boyne. Each year the Marquis di Cologan commemorates his Irish descent in a most appropriate manner by having High Mass celebrated on St. Patrick's Day in the Cathedral of Mexico City, thus following out the custom of his ancestors, who, annually on March 17, had High Mass celebrated on their estate of Franoui, in Crotaba. Notwithstanding their long residence in Spain, the family has never forgotten its Irish ancestry.

It would be interesting to ascertain how many people have given their names to the English language in the sense that Mackintosh and Macadam gave theirs. To Capt. Boycott we owe the word boycott; to Lord Sandwich, the most popular form of light refreshment; to Dr. Guillotin, the process by which our ministers gag the House of Commons; to the brave soldier of the great Napoleon, Sergeant Chauvin, the word Chauvinism; to Jean Nicot, the French Ambassador to Portugal, the word 'nicotine'; to Thomas Bowdler, the word 'bowdlerize'; to Mr. Gladstone, a popular form of handbag, and to Wellington and Blucher, two styles of footwear. Mr. Hansom supplied the name for the once popular cab.

Among the papers read at the Birmingham meeting of the British Association were two by Irish Jesuits. Father W. O'Leary, S.J., of Mungret College, Limerick, suggested the necessity of certain important modifications in the construction of seismographs, and insisted on the necessity of damping the swing of the recording arm. Father O'Leary has made a special study of the registration of earthquakes, and those who have been privileged to examine his instruments at the Mungret College Observatory, know the extreme delicacy of his methods. The instrument invented by himself is a marvel of delicacy and efficiency. The other contribution was by the Rev. H. V. Gill, S.J., Dublin, who gave further views on the theory proposed some years back by him by which he was able to account for the connection between two or more disturbances taking place at distant localities within a short interval of time.

We rejoice to find (says the *London Universe*) that the report in our last issue of the death of Lord de Freyne has proved to be, like that of Mark Twain's, 'grossly exaggerated.' We received the news through the ordinary and proved authentic channels, and in publishing it were in the excellent company of the majority of the great London and provincial dailies. The number of people who have been privileged to read their obituary notices is necessarily limited, and they include the first Lord Brougham, the Earl of Courtown, a former Earl of Liverpool, the Emperor and Empress of China, Mr. Birrell, Tolstoi, Rudyard Kipling, Frederick Villiers (the well-known war correspondent), Mr. Baring Gould, and Sir Robert Ball. Lord Methuen was slain seven times by the French papers during the South African war, and General Kelly-Kenny was three times decapitated by shells. Mr. Clement Scott spent a whole day in explaining to his friends that he was still alive, and Mr. Roche, M.P. for Galway, possesses a photograph of his tomb in America. A Sheffield vicar, slain by a highly ornate obituary notice, having personally thanked the writer thereof, attended his own memorial service, and preached his own 'in memoriam' sermon from the text, 'Can these dry bones live?' Of all these historical instances of the illustrious killed-by-rumor, the most interesting is that of Lord Brougham, for he actually encouraged a false report of his death in order to see what the papers would say about him. Having heard that he had been 'killed in a railway accident' he sedulously spread abroad the rumor of his death, keeping himself meanwhile in strict seclusion, and spent a thoroughly enjoyable next day in reading his own obituary notices.

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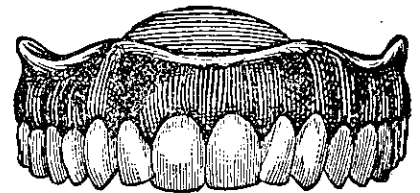
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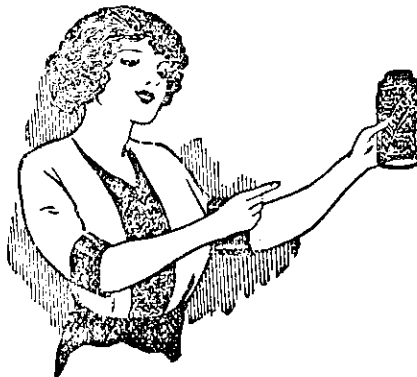
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Intercolonial

Under the will of the late John Eastman, of Broken Hill, the Sisters of Mercy, Broken Hill Convent, received £500; and the local Catholic orphanage £200.

At a recent meeting of the United Irish League, Melbourne, Dr. N. M. O'Donnell presiding, it was unanimously resolved to send a delegate from the League to the opening of the Irish Parliament in College Green. The sum of £500 will be raised for the purpose. The H.A.C.B. Society will also send a delegate.

A few Sundays ago his Grace the Archbishop of Melbourne laid the foundation stone of the new school at Flemington, which is being erected on the site secured some years back by the Rev. Father M. P. Carroll. The new building is to meet all the requirements of the Council of Education, and will cost about £3500.

Mr. W. B. Griffin, the Chicago architect, who has been engaged by the Federal Government to supervise the laying out of the Federal Capital site, according to his amended design, has signed his contract to remain with the Government for three years. A salary of 1000 guineas a year is to be paid Mr. Griffin, and he retains the right of practising privately as an architect and town-planner.

The celebration in connection with the golden jubilee of the ordination of the Very Rev. Father O'Neill, C.S.S.R., took place recently at the Redemptorist Monastery, Perth. Solemn High Mass was celebrated by the Very Rev. Father E. Gleeson, and the occasional sermon was preached by the Right Rev. Mgr. Verling, V.G. A presentation was made to Father O'Neill after Mass.

The Hibernian Hall at Maryborough was packed to its utmost capacity on October 14 by a large crowd of citizens, who had assembled for the purpose of bidding farewell to Rev. Father Fitzgerald, who has been transferred to the Esk parish. A more enthusiastic assemblage had never before been gathered in the hall, all denominations being represented. Father Fitzgerald was presented with an address and purse of sovereigns.

The sacerdotal silver jubilee of the Rev. Father J. Walsh, of All Saints', Liverpool, was celebrated in the convent school-hall the other day. The building was crowded with the friends of Father Walsh, who, after a short musical programme had been gone through was presented with a purse of sovereigns and a handsomely illuminated address on behalf of his parishioners and friends. The Boys' Sodality, through Mr. A. Moen, presented Father Walsh with a valuable clock. A silver teapot was the gift of the Children of Mary, and a church gong for the sanctuary the gift of the school children. The address was read by Dr. Beattie, who also spoke warmly in praise of the jubilarian.

His Lordship Bishop Shiel, of Rockhampton, was in Barcaldine recently, and his visit was taken advantage of to tender him a reception. An entertainment was held in the Shire Hall, at which there was a large gathering of all sections of the community. The Rev. W. J. Park (Anglican), E. J. Taylor (Methodist), and H. F. Baaroz (Presbyterian) occupied seats on the platform. The chair was occupied by Mr. Cronin. Bishop Shiel was presented with addresses from the parishioners and the H.A.C.B. Society, as well as addresses of welcome from prominent townsmen and representatives of other Churches. His Lordship delivered an interesting address, expressing his pleasure at the good feeling that existed amongst the people, irrespective of what Church they belonged to. This showed a desire to promote goodwill and harmony among all classes. He urged them to unite as much as possible, and give God the proper place in the lives of the people and the nation. He said no nation could be great without a proper realisation of the overruling providence of God.

Science Siftings

By 'VOLR.'

An Inventive Genius.

A lively controversy has been begun over the discoveries of a young Italian engineer, Signor Giulio Ulivi, who is reported to have discovered the F Rays, by means of which he can cause powder deposits, shells, and ammunition stowed in ships or fortresses to be blown up at a distance, and whose experiments were attended recently at Havre by General Joffre and the officers of the headquarters staff (says the London *Telegraph's* Paris correspondent). Signor Ulivi, though but 33 years of age, is described as a marvel of an inventive genius, something like an Italian Edison, who can invent or discover something new every day. He came to Paris at the age of 27, in the year 1907, and first took a fancy to motoring. He had scarcely learned to drive a car and mastered the mechanism, when he suggested a number of improvements. The proprietors of the garage where he received his first lessons in driving were so pleased that they offered him a contract for a year.

The Theory of Earthquakes.

Among the papers read at the meeting of the British Association was one by Rev. H. V. Gill, S.J., Dublin, on an analysis of a table of 900 earthquakes completed by the late Mr. J. Milne only a few years ago. Father Gill showed how his views are borne out by the records of the years between 1899 and 1909. Although Milne had applied this view to the records of several years, and had come to the conclusion that the theory was true, it was only in the completion of an extended catalogue such as that analysed in the paper that it was possible to examine the theory in all its bearings. In that paper it was shown that the distribution of great earthquakes with regard to time and space is such as to justify the principles relied on by the writer. Father Gill's theory is of importance in being the only one which satisfactorily explains many of the seismic phenomena, and in being the first in which the importance of taking into account the rotation of the earth as a factor in the dynamics of earthquake distribution was discovered.

Foreign Canals.

At the meeting of the British Association at Birmingham Mr. Frank R. Durham discussed the position of the waterways of France, Belgium, and Germany. He pointed out that in these countries large sums were being spent in the provision of additional canals. In France a total expenditure on canals was contemplated of £23,600,000, and on navigable rivers of £2,200,000. Under the Finance Law of February, 1912, a special department of public works had been created to deal with waterways. The average water freight in France was .235d per ton mile, and the railway rate .7d per ton mile. The average tonnage, that was the metric tons divided by the distance, had increased over a period of 40 years from 162,102 to 460,820 tons, an increase of 70 per cent., while during the same period the average tonnage of the railways had increased only 27 per cent. In Germany large expenditure had also been authorised on canals, and the programme of 1905, which was to be completed by 1915, represented an expenditure of 30 millions sterling. Of the total traffic of Germany 25 per cent. was waterborne and 75 per cent. was carried by the railways. A new law with regard to towing on canals came into force in April last, by which public bodies were allowed permission to cooperate with the State.

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From Mrs A. LAWLESS, Lisanedan, Corboy P.O., Co. Longford, Ireland.
January 10, 1912.

'Your letter to hand, and in reply to same I am very glad to inform you that my son has not had a turn since last October twelve months, thanks to the benefits derived from your most valuable medicine. He is now as strong and healthy as ever he was in his life. You can make what use you like of my letter.'

From Mrs. JOHN SLEITH, 241 Leslie Street, Toronto.
January 22, 1912.

'I have been waiting to see if my son was permanently cured before writing to you. It is now eighteen months since he had an attack or any feeling approaching one.

'Since he was six years old he had been subject to them off and on, sometimes better and sometimes worse, and as he grew older they came on heavier and oftener. At eighteen he began taking your Remedy, and he got relief. At this time he got his leg broken and the shock brought on the fits again. He stopped the Remedy when he met with the accident. The attacks kept right on until two years ago. I begged him to take the Remedy again and give it a fair trial. This he did, dieting himself according to instructions, and we began to see a lessening of the attacks, until they ceased eighteen months ago, with no return of any since.

'He feels well and has gained in health and strength ever since. He spent six months out west in Saskatchewan on a farm and worked hard too. They were to report to me if there was any return of his trouble, but they said that there was none and he was enjoying the best of health, which I can truly say still continues. I am thankful to be able to report so highly of the good effect of your Remedy, and I trust, with God's blessing, my son may continue in good health. I have recommended your Remedy to several others, as I consider there is no other remedy so effectual for fits of any kind as Trench's Remedy.

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Gisborne

(From our own correspondent.)

October 19.

A meeting has been called for next Sunday to inaugurate a conference of the St. Vincent de Paul Society in this district.

Speaking on Sunday of the growing needs of St. Mary's Schools, Rev. Father Lane stated that increased accommodation would very shortly have to be considered, also that the rapidly increasing Catholic population of Gisborne would necessitate the building of a much larger church.

Stratford

At the examinations held in Hawera on September 25, in connection with the Associated Board of the R.A.C. and R.A.M., London, the following pupils of the Sisters of Notre Dame des Missions, Taranaki, were successful:—

Local Centre.—Advanced Grade—Jessie Cameron (Stratford Convent).

Higher Division.—Gertrude Bredow (Stratford Convent), Celia Whitford (Eltham Convent), Dorothy Ongley (Eltham Convent).

Lower Division.—Evelyn Moon (Stratford Convent).

The first two mentioned were the first in their respective grades in Taranaki.

At the writing competition held in Wanganui, open to competitors from all over the Dominion, there were 650 competitors. Nora Bowler, of the Stratford Convent School, gained one of the two prizes for children under nine years of age.

Nelson

A branch of the H.A.C.B. Society was formed at St. Mary's Hall on the evening of October 20 (says the *Nelson Colonist*). The opening ceremony was performed by P.D.P. Bro. M. O'Sullivan, of Auckland. The following officers were elected:—President, Mr. W. J. Doyle; vice-president, Mr. W. O'Donnell; secretary, Rev. Father Finnerty; treasurer, Mr. M. J. Levy; warden, Mr. F. Crequer; guardian, Mr. E. Mullany; sick visitors, Messrs. Housiaux and P. McGahan; trustees, Rev. Father Ainsworth and Mr. L. J. Frank. The progress of the society was outlined by P.D.P. Bro. O'Sullivan, who stated that in 1886 there were 17 branches, with a membership of 910. The funds were then £3650. At the end of 1912 there were 52 branches, and a membership of 3417. The total Dominion funds were £30,708. The membership at the present time, including Australia, was 26,000, and the funds totalled £182,000. The strides made by the Hibernian Society in Australia and New Zealand were most satisfactory. A hearty vote of thanks was passed to P.D.P. Bro. O'Sullivan for the efficient manner in which he performed his duties as installing officer. The officers of the branch returned thanks for being elected to the different offices. The next meeting will be held at St. Mary's Hall on Monday, November 3.

Ohinemuri

(From our own correspondent.)

At a meeting of the executive of the parish committee of the Catholic Federation, which was held in St. Joseph's School, Paeroa, last Thursday, it was decided to form a church committee. This is no doubt a step in the right direction, as it will do much to relieve the Ven. Archdeacon Hackett of a good deal of worry with regard to financial matters.

After the 11 o'clock Mass on Sunday next, a meeting will be held in the school for the purpose of forming a Catholic Club, and to discuss other important matters.

From a financial point of view, the bazaar held recently at Karangahake for the purpose of starting a

fund for the erection of a convent, was a financial success.

Kerrytown

(From an occasional correspondent.)

A reception of Children of Mary took place on Sunday, October 19, in the Kerrytown schoolroom. Five new members were received into the sodality. Rev. Father Lezer (spiritual director) preached an impressive sermon, putting before the young ladies the great privileges attached to being a Child of Mary. The newly received young ladies were attended by the president and vice-president. The ceremony concluded with the 'Magnificat' and Benediction of the Blessed Sacrament.

Alexandra South

(From an occasional correspondent.)

The second annual entertainment of the pupils of St. Gerard's Convent took place in the Town Hall on Friday, October 24, before a large and enthusiastic audience. The pupils presented a long and varied programme, and to say that the high standard of last year was maintained is to pay the highest compliment to those concerned. The public of Alexandra have learnt to expect great things from the convent pupils, and the display of 1913 fully realised their expectations. To the parents and those more closely interested in the work of the convent, this latest success must be particularly gratifying. The Sisters of Mercy, who are to be heartily congratulated on their arduous work of preparing the programme, and at the same time attending to the work of the school, must find compensation in the whole-hearted appreciation of their efforts by the public. The instrumental work of the pupils was extremely fine, and very clearly demonstrated the excellent tuition they are receiving. In the items of the youngest as well as the oldest pupils, the same characteristics—care, accuracy, and attention to the minutest details—were apparent. The pianoforte work of Miss Vera Harrington attracted special attention; and, for a child of such tender years, was worthy of the highest praise. The choruses were rendered harmoniously and with good volume. The solo work of Miss Ada Wills is worthy of note. Her items were principally of a humorous character, and one almost regretted not hearing her in songs perhaps more worthy of her voice. The singing of Miss Noel O'Kane was one of the special treats of the evening. Her enunciation was particularly good. The dialogue work of girls and boys alike showed excellent promise, and, from the point of view of elocution, left nothing to be desired. Master William Tonill, in particular, seemed quite at home on the stage, speaking his lines without the least restraint or self-consciousness. The stage arrangements were admirable, and reflected the greatest credit on the gentlemen responsible, the whole programme being got through without the slightest hitch. The excellent work of Mrs. O'Kane, the accompanist, was to a considerable degree responsible for the success of the entertainment, and the pupils are to be congratulated on having the assistance of so accomplished a pianist.

The office of simplicity is to make us go straight to God, without listening to human respect, without consulting our own interest; to make us speak frankly and from our heart; to make us act simply, without any mingling of hypocrisy or artifice; finally, to keep us far from duplicity or deceit.—St. Vincent de Paul.

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For a considerable time my health was most indifferent. I was frequently seized with giddiness and internal pains resulting no doubt from serious affection of the kidneys and liver. I suffered much from persistent indigestion, headaches, etc. I was recommended to take your Indigestion, Liver, and Kidney Cure. This I did, with the result that all pains were quickly dispelled and there has been no symptoms re-occurring.

From Mr. ——, LINWOOD, CHRISTCHURCH:—

Some time ago I suffered from liver and kidney complaint. I had a severe pain in my back, and frequently pains in the head and under the shoulder blades. I awoke in the morning, as a rule, as tired as when I retired at night. My appetite failed, and I frequently felt giddy and had fits of nervousness. I had tried many of the medicines advertised with no good results. I was persuaded to give Wallace's Indigestion, Liver, and Kidney Cure a trial, and am now sincerely glad I did. I obtained relief from the first few doses, and after continuing it for a few days was completely cured. I may say that I have had no signs of any of the trouble since.

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MUSIC EXAMINATIONS

WELLINGTON.

(From our own correspondent.)

The following is a list of the successes secured by the pupils of the Sisters of Mercy, Wellington. Except where otherwise mentioned, the successful candidates are pupils of St. Mary's Convent, Hill street. The results represent the examinations held by the authorities of Trinity College, London, Royal Academy of Music, and Royal College of Music, London. The Sisters of Mercy are to be congratulated on the high standard of musical training which they have set in Wellington:—

Trinity College.

Associate Pianist.—Victoria Spraggan, A.T.C.L.; Jessie Kerr (St. Joseph's Convent), A.T.C.L.

Certificated Pianist.—Pearl Kean, 71; Eileen Corby, 70; Olive Kilsby, 67; Vera Taylor, 60.

Senior Division.—Honors—Marjorie Shepherd (winner of medal presented by Dresden Piano Company), 87; Gladys Mungavin, 84. Pass—Jean Mudée (St. Joseph's Convent), 78; Gladys Goulter (singing), 77; Teresa Mahoney, 77; Mary Redican, 77; Lillian Dealy, 73; Effie Wright, 70; Hilda Minifie, 69; Zoe Grimstene, 60.

Intermediate.—Honors—Dorothy McCormack 82; Linda Riddell, 81. Pass—Bessie Martin, 74; Josephine O'Donnell, 74; Alice Cullen, 65; May Gardner, 65; Florence Outtrim, 65.

Junior.—Alice Hill (singing), 70.

Preparatory.—Honors—Doris Hoskins (St. Joseph's Convent), 88.

First Steps.—Theo Halpin, 72; Victor Mewhinney (Preparatory College, Seatoun), 74; Philip Hailes (Preparatory College, Seatoun), 70.

Associated Board Licentiate Examinations, L.A.B.

Teacher's Certificate.—Grace E. Bird, L.A.B.; Ivy McKenzie, pass in Part 1; Jess G. Kerr, pass in Part 2 (St. Joseph's Convent).

Performer's Certificate.—Cecilia Dwyer, L.A.B.

Local Centre Examinations.

Advanced Grade.—Cora Easton (St. Joseph's Convent), 113; Florence Gow (St. Joseph's Convent), 108.

Intermediate Grade.—Jessie Ward, 120; Mary Parsons, 110; Mary E. Gamble, 118.

Higher Division.—Dorothy McCormack, 109; Mary Scrimageour, 103; Cameron Baker, 106; Irene Sheehan (Convent, Sussex Square), 105; Annie Ryan, 102; Florence Outtrim, 101.

Lower Division.—Pearl Evans, 126; Eileen Redwood, 120; Myra Bevan, 119; Elsie Kelleher (St. Joseph's Convent), 112; Maggie McClelland (Convent, Sussex Square), 111; Mary Parsons (violin), 110; Ivy Nees, 102; Irene McMurrich (Convent, Sussex Square), 101; Edna Bradley (Convent, Seatoun), 101.

Elementary Division.—Distinction—Rita Clegg (St. Joseph's Convent), 132; Dorothy Ryan (St. Joseph's Convent), 130; Dorothy McKenzie, 130. Pass—Eileen O'Shea, 126; Alma Smith (Convent, Seatoun), 126; Isabel Redwood, 117; Teresa Cudby, 116; Lesley Halpin, 116; Effie Knowsley (Convent, Sussex Square), 116; Marie Duffou, 115; Eileen Staff, 115; Gladys Leys (Convent, Sussex Square), 112; Mollie Blacklock, 110; Connie Connors (Convent, Sussex Square), 108; Phyllis Fuller, 108; Selah Robinson, 108; Irene Atkinson (Convent, Sussex Square), 105; Kathleen Foley (Convent, Sussex Square), 103; Eileen Hanratty, 103; Alan Bowie (Preparatory College, Seatoun), 100; Louie Corrigan, 100; Ora Godber (Convent, Sussex Square), 100.

Primary Division.—Naomi Morley, 126; Hazel Smith (Convent, Seatoun), 125; Kathleen Bourke (Convent, Kilbirnie), 120; Adele Morgan (Convent Sussex Square), 119; Mary Dillon (Convent Sussex Square), 115; Rena Fabian, 112; Lizzie Fitzsimmons (Convent Sussex Square), 110; Olga Khouri, 110; Alma Card, 109; Zita Ross, 109; Thyrsa Rogers, 106; Barney Rogers, 105; Mollie Wright, 105; Dorothy Khouri, 104;

Grace Savieri, 102; Myra Blacklock, 101; Mary Mexted, 101; Florrie Nidd, 101; Alfred Card (Preparatory College, Seatoun), 100.

Advanced Harmony.—Ivy McKenzie, 108; Muriel Blake, 103.

Counterpoint.—Grace E. Bird, 120.

Intermediate Harmony.—Lily Dealy, 106.

Rudiments of Music.—Mary Gamble, 87; Zoe Grimstone, 75; Mary Parsons, 73; Millie Kingston, 67.

Higher Harmony.—Agnes Ward, 112; Mary Parsons, 110.

Lower Harmony.—Mary Redican, 132; Effie Wright, 117; Marjorie Shepherd, 108.

Rudiments.—Eileen Redwood, 94; Alan Bowie (Preparatory College, Seatoun), 79; Ivon Chesson (Preparatory College, Seatoun), 78; Francis McGrath, 75; Maisie Reeves, 72.

Primary.—James Davey (Preparatory College, Seatoun), 97; Louis P. Barrett (Preparatory College, Seatoun), 54; Mary Hennessy, 94; Zita Chapman, 91; Guy Martin (Preparatory College, Seatoun), 91; Philip Hailes (Preparatory College, Seatoun), 90; Rhoda Chapman, 87; Isabel Redwood, 87; Myra Bevan, 86; Alfred Card (Preparatory College, Seatoun), 83; Galvin Davey (Preparatory College, Seatoun), 79; Alma Smith (Convent, Seatoun), 78; Silah Robinson, 77; Edna Bradley (Convent, Seatoun), 76; Norman Plimmer (Preparatory College, Seatoun), 72.

WESTPORT.

(From our own correspondent.)

The Sisters of Mercy are again to be congratulated on the excellent results obtained by their pupils at the recent practical and theoretical examinations, conducted by representatives of Trinity College and Royal Academy of Music. The following are the results:—

Trinity College Intermediate (theoretical).—Mary Parsons, 89; Bride Doyle, 78.

Junior.—Mary Newgent, 89.

Preparatory.—Bessie Marton, 93; Isabel Palmer, 90; Nellie Larsen, 68.

Royal Academy (theoretical), Rudiments.—M. Parsons, 98; D. Darrach, 89; Ina Sunley, 84; I. McCormack, 78.

School Rudiments.—Vera Rogers, 92; Maggie Corby, 67.

Preparatory Division.—Bessie Martin, 77; Mary Dixon, 72.

Trinity College.—One associate diploma (honors), A.T.C.L.; Local, Bride Doyle (honors), 88.

Senior Division.—Dorothy Darrach, 75; A. McPadden (singing), 60.

Intermediate Grade.—Ella Fair (singing, honors), 88; Bride Doyle (singing, honors), 85; Amy West (singing, honors), 83; Vera Rogers (honors), 83; Willie Larsen, 65.

Junior Grade.—S. McKenna (honors), 84; Mary Newgent (honors), 80; M. Sullivan (honors), 80; Alice Castle (singing), 75.

HOKITIKA.

(From our own correspondent.)

October 20.

Mr. Henry St. George, the examiner in music for Trinity College, London, visited Hokitika on Saturday and conducted the examination at St. Columbkille's Convent. Seven candidates were presented by the Sisters, and all were successful. The following are the results:—

Professional Examination.—Maisie Reynolds, A.T.C.L., 82.

Higher Local.—Mary Devaney, 68.

Senior Division.—Ethel Heenan, 67.

Preparatory Division.—Monica Malfroy (honors), 89; Jules Malfroy (honors), 86; Elizabeth Blank, 82.

First Steps.—Myra Heenan, 79.

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A REPLY TO THE IMPEACHMENT

The following article from the pen of Mr. J. J. Sullivan, of Auckland, appeared in a recent issue of the *Lyttelton Times*:—

In a recent issue of the *Lyttelton Times*, which has just come to hand to me in Auckland, there appeared an article on Thomas Moore, the National Poet of Ireland, from the pen of Mr. M. Nolan, in which certain specific charges are made against Moore.

Mr. Nolan alleges that Moore 'failed to take advantage of his opportunities'—(a) by the display of his genius in Irish national matters, and (b) by the creation of a national spirit. Moore, as a matter of fact, found himself face to face, when leaving the secondary school, with the doors of Trinity College, Dublin—the only university in Ireland—to use his own phrase, 'a fountain sealed,' and it was the merest accident that in 1793 they were opened to members of his faith for the first time. On entering Trinity College he could not obtain college distinctions, for they were reserved for the professors of the favored creed; but he resolved to show that he deserved them, and entered as a candidate for a scholarship. He succeeded in passing the most difficult examination with credit, but could not, however, as a Catholic, enjoy more than the bare honor of the attempt (*Life of Moore*, by James Burke, 1852 edition, p. 4). The brilliant Irishman, and 'one of the helots of the land,' far from being what Mr. Nolan states he was, became as if by sympathy the intimate friend of those who were so deeply implicated in the insurrection of 1798, and contributed a long letter to the *Dublin Press* in support of the national movement—and side by side with articles written by the chiefs of the United Irish Party. Who could expect otherwise from a young Irish Catholic of ardent temperament, not a cold spectator of the stirring scenes which the last few years of the eighteenth century presented, and who realised, if ever an Irishman did realise, that he had come into the world with 'the slave's yoke around his neck?' It was at this period that a few words dropped by Moore's friend, Edward Hudson, in the hearing of Moore's mother, caused her to implore him to avoid any further connection with the *Press*, and he, who never disobeyed her, gave the required promise. 'Thus it was,' says Moore, 'that by gentle and womanly watchfulness, by the Providence of the little world of Home, I, although placed in the very current of the movement and living most familiarly with the most daring of those who propelled it, was guarded from any participation in their secret oaths, counsels or plans, and thus escaped all share in that wild struggle to which so many better men than myself fell victims.'

If men would only investigate a little, and try to catch the spirit of the times and realise the circumstances, a charge of failing to 'take advantage of his opportunities' would never be levelled by any man against Moore—certainly not by anyone acquainted with his conduct during that 'devilish inquiry' in Trinity College, when the senators hoped to extract some information from the young poet—and failed to make him turn informer against Emmet and other brave Irishmen in 1798 (see works of Moore, by Charles Kent, B.L., 1890 edition, page xxi.).

Mr. Nolan goes on to show that Moore had within his reach material—a history of a cause which despised the scaffold,—and so on—of which he could write and did not, and this grave charge is not supported by a scintilla of evidence! The very contrary is the case. Moore, although he had before him the words of O'Connell on 'Emmet's rash attempt' at an insurrection in Ireland, not only wrote thrilling melodies on the very subject and the very man—whose attempts were ridiculed by the great O'Connell—but he left a monument to Emmet's worth and character that will go on to posterity, establishing Moore's patriotism, as well as

Emmet's devotion to Ireland, for all time. (*Life of Lord Edward Fitzgerald*, by Thomas Moore, Cameron-Ferguson edition, pp. 141 *et seq.*)

Again we hear the same old story, for the thousandth time, when Mr. Nolan tells us of the 'fatuous smiles of the London drawing-rooms' debauching Moore 'from his plain duty and his first love.' Why does not Mr. Nolan give us the whole truth? Was it not mainly through the instrumentality of Lord Moira—one of Ireland's best sons—that Moore received that sympathy in London that was unknown to anybody mentioning Ireland's sorrow and wrongs in those extraordinary years? (See speech of Hon. McMahon Glynn, Federal Parliament, Australia, August 3, 1905).

Read Moore's poems written in 1808 and 1809, and will you find there a vestige of evidence to support the insinuation of his Christchurch critic that Ireland was forgotten by him in the London drawing-rooms? In his poem 'Corruption' he recounts many of Ireland's wrongs and speaks with indignation of

'the union thrown
Into her bitter cup, when that alone
Of Slavery's draught was wanting.'

In 'Intolerance' he deals with those who, like the irreconcilables in Ulster to-day, disgrace religion by making her the pretext for bigotry—

'a canting crew,
So smooth, so Godly, yet so devilish too;
Who, armed at once with prayerbooks and with whips,
Blood on their hands and Scripture on their lips,
Tyrants by creed and torturers by text,
Makes this life hell in horror of the next.'

And in the 'Sceptic' we have again conclusive proof that he had not been overcome at this time (1808) 'by the enervating odors of the London drawing-rooms.' He shows England sympathising with patriots abroad while crushing them at Home—

'Self-pleased still the same dishonoring chain,
She binds in Ireland, she would break in Spain;
While praised at distance, but at home forbid,
Rebels in Cork are patriots in Madrid.'

Not even in the *Melodies of Ireland* did Moore forget Ireland's wrongs, and who can deny this in an age when to write as he felt would have cut short a splendid career and deprived Ireland and the world of some of the finest contributions to literature?

Moore did not fail in national sentiment in 'She is far from the land,' 'O, breathe not his name,' 'Erin, O Erin,' 'Dear harp of my country,' 'Where is the slave?' and 'Forget not the field,' in which he sang—

'Far dearer the grave or prison,
Illum'd by one patriot name,
Than the trophies of all who have risen
On liberty's ruins to fame.'

One of the most ungenerous statements made by Mr. Nolan about Moore is that 'while his country was suffering all the pangs of famine' he had the hardihood to sing—

'My dream of life from noon till night
Was love, still love.'

This poem appeared in 1811 and not, as suggested by Mr. Nolan, in 1847, and wanting indeed is he in 'the higher sensations of the souls which enables one to perceive' that in that poem 'Love's young dream' there is that 'spiritualising influence' which is rarely met with in the works of the great poets of England. At the time this poem was published there were eleven others given to the world by Moore, and to avoid the appearance of selection I take from the first to hand, and in one of them the national sentiment is not wanting—

'Yes, Monarch, though sweet are our home recollections,
Though sweet are the tears that from tenderness fall,
Though sweet are our friendships, our hopes, our affections,

Revenge on the tyrant is sweetest of all.'

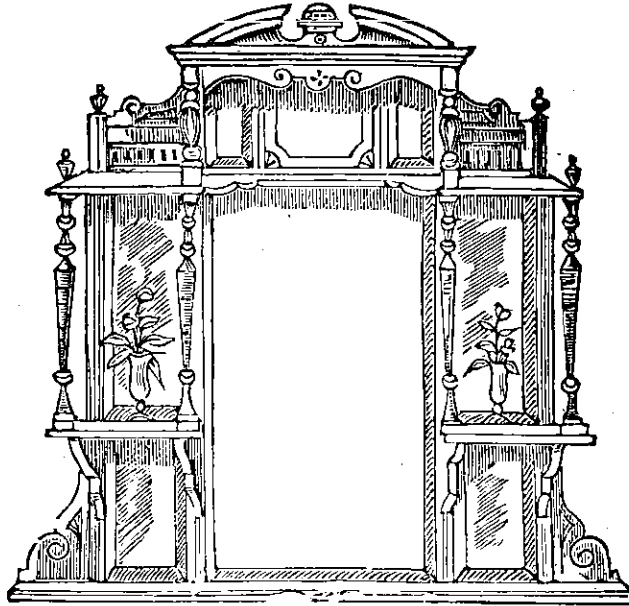
(*Moore's Poems*, Longmans, 15th edition, 1843, p. 8.)

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'Strange as it may appear,' says Mr. Nolan, 'it is a fact that the intentions of the promoters of the melodies were largely frustrated by Moore,' and, adds Moore's critic, that anyone can see this who takes the trouble to go through them 'taking twenty-seven years for their publication.' No one can deny that the Melodies of Ireland are a great work and any work of the kind—if really great—is not made to order. The 'Elegy' occupied the best eight years of Gray's life to write, and who would have the courage to say on reading intelligently this great work that the period was either wasted or too long? The 'Elegy' did not deal with the music of a nation as the *Irish Melodies*, and Moore, who had other great works to attend to—such as that masterly and enduring Oriental romance 'Lallah Rookh,' in which Irish characters are at home—is chided for producing such a national work in the time! What evidence does Mr. Nolan submit in support of Moore's frustrations of the promoters' intentions? There is no such evidence in existence. On the contrary, the promoters in their advertisements state that their intention was 'to form a collection of the best original Irish Melodies with characteristic symphonies and accompaniments; and with words, containing as frequently as possible allusions to the manners and history of the country. Sir John Stevenson has very kindly consented to take the arrangement of the airs,' add the promoters, 'and the lovers of simple national music may rest secure that in such tasteful hands the native charms of the original melody will not be sacrificed to the ostentations of science.' (*Moore's Poems*, Longmans, 15th edition, 1843, London.)

And, although the promoters had promises of assistance from several distinguished literary characters, it fell entirely on Moore to produce the Melodies of which every Irishman—William Rossetti's ludicrously supercilious critical memoir on one side—may well feel proud.

Mr. Nolan asserts that Moore altered or tampered with the original airs, and submits in support a statement made by one Professor Stanford! Mr. Nolan should state the period to which these airs belong, as I, with Moore, believe, while some musical antiquaries refer us for some of our melodies to the fifth century, that there are few of a civilised description (and by this I mean to exclude all the savage ceanans, cries and so on) which can claim quite so ancient a date as is allowed to the Scotch by Mr. Pinkerton (see Pinkerton's second volume *Scotch Ballads*), that none of the Scotch popular airs are as old as the middle of the sixteenth century. But music is not the only subject upon which our taste for antiquity is rather unreasonably indulged; and, however heretical it may be to dissent from these romantic speculations, I cannot help thinking that it is possible to love our country very zealously, and to feel deeply interested in her honor and happiness, without believing that Irish was the language spoken in Paradise. (Vide *Translations Gaelic Society*, Dublin, 1809.)

John Boyle O'Reilly—whose writings are by no means to be despised—said that Moore's Melodes were his best work; in them he preserved the music of his nation and made it imperishable. 'He struck it out,' says O'Reilly, 'like a golden coin with Erin's Harp upon it, and it has become current and unquestioned in all civilised nations.' (*Life of John Boyle O'Reilly*, by J. J. Roche.)

Is not this evidence, taken from publications in the author's lifetime, the utterances of men whose intentions are alleged to have been 'frustrated,' sufficient, satisfactory, and conclusive to disprove such allegations as have been made by Mr. Nolan?

Mr. Nolan submits Sir Robert Stewart in support of Moore's mutilation of Irish airs. Who was Sir Robert Stewart? Was he a more ardent or enthusiastic patriot than Moore, as it is primarily on the question of patriotism that Moore is impeached? Is not the best evidence of this so-called mutilation to be obtained from the writings of Moore himself, who frankly and honestly explains the position, and replies to his

'fastidious critics who think that his symphonies have nothing kindred with the airs which they introduce,' and who anticipated the criticisms of Sir Robert Stewart, Professor Stanford and Mr. Nolan in his letter on 'Music,' in which he shows the absurdity of the contention raised by the three gentlemen? (See prefatory letter, third number, *Irish Melodies*.)

The final paragraphs of Mr. Nolan's article are not relevant to the questions raised in the other portions of the article, the allegations in these paragraphs being—(1) that Moore blundered in entrusting to Lord John Russell the publication of his works; (2) the dedication of his poems to Lord Lansdowne; and (3) practically abandoning his country and his faith—having, as Mr. Nolan alleges, died in 1852 without the consolations of his church. With regard to (1), it cannot be maintained that Lord John Russell failed in the task committed to his care (see edition Lord John Russell's *Life of Moore*, Auckland Public Library); and the very least that can be said of (2) and (3)—the latter of which is not true in fact—is to subjoin the weighty tribute to Moore's patriotism and sterling qualities by that great ecclesiastic, Archbishop McHale. 'Moore's genius,' wrote that eminent prelate, 'must ever command the admiration of his compatriots from generation to generation. Seated amidst the tuneful followers of Apollo,' concluded that illustrious man, who translated the melodies into Irish, 'he essayed the instrument of every muse and became master of them all. Sighing at length for some higher and holier source of poetic feeling he turns to the East and listens with rapture to its poetical melodies. Subdued by the strain he lets fall the lyre, seizes the harp of Sion and Erin at once, and gives its boldest and most solemn chords to his own impassioned inspirations of country and patriotism.'

The testimony of Thomas Davis, of Thomas Francis Meagher, of O'Connell, of Madden, of Sydney Smith, and of scores of others—not to mention two of Moore's immortal prose works—in support of my contention and to disprove the absurd and ridiculous charges levelled against the national poet of Ireland, has not been requisitioned, and high above them all stands the one man—the one poet—that could be said to have taken Moore's place, a warm and enthusiastic Irishman, Denis Florence McCarthy, and in Moore's Centenary Ode (1878) he said of him—

'And so we rank him with the great departed,
The kings of song who rule us from their urns.
The soul inspired, the nature noble-hearted,
And place him proudly by the side of Burns.'

This discussion is not without its lesson. In this great and young land of our many another Irishman, like Moore, will be criticised for being 'too ardent' by some, and perhaps with being 'too lukewarm' by others; but if an Irishman, young or old, is true to himself he will require no teaching in the principles of liberty and loyalty. It is the inherent language of humanity, which has often been criticised and checked, but never crushed, and to-day is found in the immortal melodies of Ireland's national bard—Thomas Moore.

Mr. John McCormack, the renowned Irish tenor, who is now touring Australia with triumphant success, has received a most flattering offer from Oscar Hammerstein, the famous American impresario. Mr. Hammerstein, who is building a new opera house in New York, has offered Mr. McCormack 2250 dollars a performance for ten appearances with a new company which he is forming for the opening of the edifice. He has already engaged Tetrizzini, the renowned soprano, Tittò Ruffo, the greatest baritone of modern times, Mary Garden, Charles Dalmores, Frida Hempel, and other operatic notabilities, and he considers that if he can engage Mr. McCormack he will be able to give the finest presentations of 'Rigoletto' and similar operas that the world has yet seen. If he can possibly arrange his concert dates to fit, Mr. McCormack will accept Mr. Hammerstein's offer, for the fee proposed is equal to that received by Caruso, the well-known Italian tenor.

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ST. MARY'S CATHOLIC CLUB, HOKITIKA

(From the club correspondent.)

October 26.

The contest for the cup, kindly donated by Mr. D. J. Evans, took place in the Princess Theatre on Wednesday evening last. There was a very large attendance, and the contest proved interesting and instructive. The clubs' representatives were Messrs. L. P. Gooch (St. Andrew's), J. B. Ward (All Saints), and G. M. Wormington (St. Mary's). The competition consisted of a prepared speech (on a subject given three days before the contest) on 'Peace hath her victories no less renowned than war,' and an impromptu speech on 'The modern girl.' Mr. A. E. Lawrence judged the contest, and awarded the cup to Mr. G. Wormington, of St. Mary's Club. In announcing his decision the judge passed some comment on the speeches, and congratulated the competitors on their work. He complimented the winner on his success, and praised the efforts of the losers. The following are the points awarded:—Mr. G. Wormington (St. Mary's)—Prepared speech 146, impromptu speech 130; Mr. J. B. Wood (All Saints)—Prepared speech 136, impromptu speech 134; Mr. L. P. Gooch (St. Andrew's)—Prepared speech 132, impromptu speech 121. In handing the cup to the winner, Mr. D. J. Evans congratulated Mr. Wormington upon his well-merited success, and expressed his pleasure at having been able to assist the young men of the district in the very good work they were doing in their debating clubs. Mr. Wormington, who was heartily applauded, suitably replied. Votes of thanks to the judge and chairman were carried by acclamation.

ST. MARY'S YOUNG MEN'S CLUB, HAMILTON

October 22.

As a fitting conclusion to a most successful series of socials, held under the auspices of the St. Mary's Young Men's Club, a grand finale took place in the club room on Monday evening. An unusually large number was present, and the function was most enjoyable.

The committee of St. Mary's Young Men's Club have decided to affiliate with the Federated Catholic Clubs of N.Z. This will make the members of the club eligible to take part in the oratorical, literary, and general knowledge competitions to be held next November.

On Sunday morning last Very Rev. Dean Darby convened a meeting of the young people of the parish who were interested in the formation of a tennis club. A very large number was in attendance at the meeting in the afternoon, and the proceedings were marked with enthusiasm. It was unanimously decided to form a club under the title of St. Mary's Tennis Club, and the following officers were elected:—Patron, Very Rev. Dean Darby; president, Mr. J. B. Hooper; vice-presidents—Messrs. J. A. Hair, A. Casey, D. Moroney, J. Clarkin, W. Chitty, F. Clarkin, and L. O'Malley; committee—Messrs. S. Mitchell, J. Dempsey, R. Frost, and Misses Maud Kelly and C. Fraser; hon. secretary, Mr. E. de V. McGarrigle; hon. treasurer, Mr. M. F. McCarthy. Dean Darby has very generously granted the use of a portion of the area at the back of the church for the laying down of the courts, and the work is being advanced. The Dean's efforts to promote the social activity of the members of the parish must be warmly commended.

G. M. Simpson.

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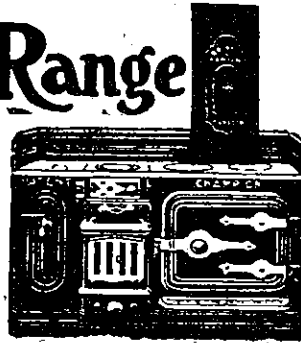
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THE CALDEY MONKS.

The Holy See has now recognised Caldey Abbey as a canonically established Benedictine monastery with a novitiate. The Bishop of Menevia (Dr. Mostyn), in whose diocese the island is situated, has been given jurisdiction over the community for a period of ten years, and he has appointed Dom John Chapman, O.S.B., as Superior, and Dom Bede Camm, O.S.B., as novice-master. Brother Aelred Carlyle is making his novitiate at Maredsons Abbey, in Belgium, and when this year's probation is over he will be allowed to make his solemn profession at once and to be ordained priest, after which the Holy See has given permission for him to be canonically blessed as Abbot of Caldey. In the case of St. Bride's Abbey, Milford Haven, the 34 nuns have been placed in charge of the Prioress of Staunbrook Abbey for a year, when, it is expected, the late Abbess of St. Bride's (Sister Scholastica M. Ewart, O.S.B.), will be installed in her former position.

FRANCE

EXPPELLING THE MARIST FATHERS.

Another act of barbarous injustice has just been perpetrated in the name of the law at Toulon (writes the Paris correspondent of the *Irish Catholic*). In conformity with the iniquitous legislation of an anti-religious Parliament the Marist Fathers were expelled from their convent on 10th September. When M. Pages, the Police Commissary, accompanied by various other officials, presented themselves at the convent, Father Georges, the Superior of the Marists, asked the magistrate to show the insignia of his office and to read the official decree of expulsion. He would only then obey it if constrained by force—that is to say, by the commissary placing his hand on his shoulder as an intimation he would be thrust out if he resisted. At the same time, deeply moved, Father Georges added: 'I beg you to understand that in what I say there is nothing hostile to you personally. But we are the victims of an abominable act of spoliation. Our rights are trampled under foot, liberty is violated, and justice violated. We protest.' All the other Marists protested in the same manner, one of them saying: 'We are citizens who complied with the laws of our country, which are now violated in the name of the law.' When the Fathers had been thus expelled from their home the Police Commissary visited the superb establishment of Saint Joseph, founded about fifty years ago. Father Georges and the other Marists took refuge at the houses of friends for a few days before leaving Toulon. Among the Marists expelled was Father Marcellin, who is close on 90 years of age, and who had not till 10th September left the convent since it was founded.

THE SISTERS OF THE ASSUMPTION.

M. de Lamorzelle has written to the French press on the subject of the attempted suppression of the Sisters of the Assumption by the French Government. He says: 'When such a work exists in a country accomplishing as much good, both from a charitable and social point of view, one would necessarily think that the Government representing society and charged, as it unceasingly informs us, with the interests of the poor, would try to protect it and endeavour with all its strength to extend its ministrations. This is what is happening in other countries, no matter what may be the religion of the majority of the inhabitants. In France, alas! this is not the way. This Order is of French origin, and yet in France the Little Sisters of the Assumption live under continual threats of dissolution, confiscation, and exile.' At Lyons the police invaded the convent of the Sisters there, and did not hesitate to profane the chapel. The same infamy was to have been committed in Paris, but imposing manifestations were immediately made against it. Francois Coppee, although much invalided in health, placed

himself at the head of one of these demonstrations, and Pierre Loti besought the Government to put an end to such 'imbecile, cowardly proceedings.'

GERMANY

A STRIKING CONTRAST.

Italy will create international difficulties for herself if she does not teach her anti-clericals to conduct themselves less offensively towards foreigners. The protest drawn up and published by young men of the Rhine province and Westphalia against the outrage to which they in common with others were subject on the occasion of their visit to the Vatican should prove a warning to the Ministry. They remind the Italian people that Germans adopt a different attitude towards them. Recently at Bochum, in Westphalia, there was a procession of a thousand Italian labourers, headed by Mgr. Bonomelli, and the processionists met with kindness from all with whom they came into contact. The Government showed its sympathy by being represented on the occasion. The Germans who went to Rome to take part in the international sports expected similar treatment. Instead, they were attacked by anti-clericals and forbidden by the police to unfold the German flag. They are seriously annoyed, but of course they recognise that the noisy, aggressive anti-clericals do not represent the Italian people, who are friendly and courteous towards strangers.

ITALY

A FEELING OF GENERAL INDIGNATION.

We (*Catholic Times*) are glad to learn that the conduct of the anti-clericals on the occasion of the visit of the Catholic athletes to Rome has aroused general indignation amongst the Catholics of Italy, and that meetings are to be held to enable them to give expression to their feelings. It is well that the Italians themselves should take this matter in hand. By vigorous action they can inspire both the Government and the anti-clericals with fear. If they are determined to put an end to the scandals created by the anti-clericals they will cease. On the other hand, if they are not firm the members of the anti-religious clubs will bring disgrace after disgrace on the country. Emboldened by the impunity with which they insulted the athletes during the procession in the Eternal City, they went so far as to make attacks on the departing visitors. A report published in the *Tribuna* states that when a train conveying a number of the athletes reached Pisa, it was found that nearly all the windows had been smashed by stones flung as it proceeded on its way. Twenty-one of the occupants were wounded. At Genoa, on the arrival of the train from Rome, a Catholic athlete, who had been severely wounded, had to go to the hospital for medical attention. The athletes were assailed with fists and sticks at Civita-Vecchia, and had to defend themselves strenuously. Incidents such as these are discreditable to Italy, and patriotic Italians ought to take energetic measures for the suppression of the ruffianism.

UNITED STATES

POLISH CATHOLICS IN CHICAGO.

In a lengthy account of the Poles of Chicago, the *Tribune* of that city says of their religious advancement: 'There are in the city no less than 44 Polish Catholic churches, with Bishop Paul Rhode, himself of Polish nationality, at their head. Almost every church maintains a parochial school and these schools especially boast of the thoroughness with which they teach the English language to their children. At St. Stanislaus Church on the north-west side Father Stanislaus Rogalski, with ten assistant priests, presides over the largest Catholic parish in the world, numbering nearly 40,000 people within its limits. That the Poles are very much alive intellectually may be gathered from the fact that not only are four daily newspapers published in Chicago in the Polish language but no less than seventeen other Polish publications—most of them weekly—also find a considerable circulation.'

GOITRE

Over 600 cases have now been successfully treated with DOIG'S GOITRE SPECIFIC. Letters of appreciation received from all parts of N.Z. and Australia. Complete cure takes from four to six months. Price 10/6 (one month's supply), post free. A. DOIG, Chemist, Wanganui.

Pretty Rings.

Did you ever know a young lady who could not do with just one ring more? They love rings, and why should they not?

We would be just the same ourselves if we were girls.

We import precious stones from Home by every mail, and make up rings of all kinds in our own factory. Every ring is guaranteed 18 carat, and stones are set in any style—and stay set.

Let us make that ring for you.

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JEWELLERS,
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PALMERSTON NORTH.

The Handy Fascinator Cap

London's very latest craze—a light, handy, reversible, soft satin Cap; very smart. Two different colors—one inside and one out, making two caps for the price of one. In black and tan, cerise, navy, saxe, old gold, brown, or blue. For cash with order this stylish cap will be sent to *Tablet* readers post free. We will refund your money in full if you are not entirely pleased with this purchase. Our price . . .

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THE "EASY," 6/6 EACH.



THE "SIMPLEX," 6/- EACH.

We have just landed a large shipment of the famous "L. & Co." Pipes, in Vulcanite and Amber Mouthpieces, From 3/6 to 12/6.

R. W. ARMIT, Tobacconist, Lambton Quay, Wellington.

Our Great Winter Fair of up-to-date Men's Wear Now Pceeding

BOYS' and YOUTHS' WARM TWEED OVERCOATS Sale Price, 10s. 6d, 12s. 6d 14s 6d
Balance of our MEN'S HEAVY TWEED OVERCOATS, to clear at 20s.

MEN'S ALL-WOOL SADDLE TWEED TROUSERS. Sale Price, 8s. 11d.

During Sale. Chart Suits to Measure. 45s.

Four-fold Linen Collars, all shapes, 6d.

MEN'S UNION SHIRTS—Smart Pattern (Bands) 3s. 3d.

BOYS' & YOUTHS' WOOL & COTTON SHIRTS (Bands). Sale Price, 1s. 11d., 2s. 6d.

MEN'S PYJAMAS—well made—3s 9d,

BOYS' PYJAMAS—Sale Price, 3s. 3d.

BRYANT & CO., LTD.

Clothiers, Outfitters, Grocers, Wine and Spirit Merchants, HASTINGS ST. NAPIER.

Domestic

BY MAUREEN.

Honey Gems.

Use one-half cupful each of honey and sugar, one-half cupful of butter, one egg, one cupful of cold water, two teaspoonfuls of baking powder, two cupfuls of flour. Stir all together thoroughly and flavor with lemon or vanilla. Bake in hot oven.

Boston Sausage Rolls.

Boil one pound of pork sausages in water for ten minutes; take up and drain, then remove skin. When cold cut each sausage lengthwise; brush over with milk, and cover with a layer of mashed potatoes. Dip each roll in beaten egg, and cover with breadcrumb. Have ready some hot fat, and fry the rolls until a golden brown color. Serve with hot tomato sauce.

French Jellies.

Two pounds of sugar, 1½ oz of gelatine, 1½ cupfuls of water, one teaspoonful each of lemon and vanilla flavouring. Soak the gelatine in the water till soft, then stir over a slow fire till dissolved. Add sugar, and boil slowly for 20 minutes. Turn into a shallow dish; let it set. Cut into squares, and dip into castor sugar. Part of the jelly may be colored with carmine.

Lemon Cream Pie.

Four eggs, one cupful sugar, two heaping table-spoonfuls of flour, one and a-half cupfuls of boiling water, the grated rind and juice of two lemons. Beat the yolks and whites of the eggs separately. To the beaten yolks add the sugar, flour, lemon juice and rind, and lastly the boiling water. Cook in a double boiler, and when it begins to thicken add to it one half of the beaten whites. Stir this in thoroughly, and let it cook until it is as thick as desired. Use the remainder of the whites for the meringue on top, and bake in a very slow oven until the meringue is brown.

Chocolate Custards.

Grate an ounce and a-half of vanilla-flavoured chocolate. Place it in a pan with a very little water, using no more, in fact, than will melt the chocolate. In the meantime pour three-quarters of a pint of milk into a saucepan, and bring to the boil. Add castor sugar to taste, and a pinch of salt. When the milk boils, pour a little into the melted chocolate and mix well. Then add the rest of the boiling milk, stirring briskly, and lastly the yolks of four eggs. Work well over the fire, standing the pan in another one of boiling water, and continue stirring until the custard thickens. Pour into small china pots or custard-glasses, and serve with wafers.

Household Hints.

To cut hard-boiled eggs in smooth slices, dip the knife in water.

When frying fish, dip it in milk instead of egg before rolling in breadcrumb. This is more economical and tastes better.

If cold baked potatoes are dipped for a moment in hot water and then placed in a moderate oven till warmed through they are quite as nice as if freshly baked.

It has just been discovered by an eminent doctor that in cases of typhoid the banana is invaluable as food, the percentage of nourishment in it being 9.5, while there is no waste in the food to irritate the inflamed and ulcerated intestinal walls.

While starch is still hot drop into it a lump of alum, and stir slowly until it is dissolved. A lump the size of the end of your finger to a quart of starch is about the right proportion. Your irons will not stick, and aprons and blouses will keep clean longer, as this starch gives the fabric somewhat of a waterproof nature.

Maureen

CORRESPONDENCE

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

THE HOME-COMING OF THE GAEL.

To the Editor, *New Zealand Tablet*.

SIR,—Knowing that you take a keen interest in all matters pertaining to Irishmen and Ireland, and recognising that your paper is admirably fulfilling the mission for which it has been established, I crave a little of your space to bring before your readers a matter which will soon be occupying the public mind.

There are two great events going to happen in the near future which will be of world-wide interest. I refer to the opening of the Panama Canal and the granting of Home Rule to Ireland.

Although the Panama achievement is a colossal piece of work, still I have no doubt that the Home Rule question will occupy a foremost place in the minds of your readers, and I therefore ask space to throw out a suggestion to those who are scattered over the length and breadth of Australia. I have been expecting that this suggestion might come from some other quarter, but I have not seen it as yet.

I have no doubt that there is a large number in this continent of ours who are just now making up their minds as to how and when they might be enabled to pay a visit to Ireland during Home Rule year. To many who would wish to do it the time may be of great importance, to others the means wherewith to do it may be of great importance too, whilst to others the means and the time may be of little trouble, having plenty of both at their command.

There is a splendid organisation, established some few years ago, called the Irish Home-Coming Association. It has branches established in nearly all the large cities in the United States of America, and I believe several branches in Ireland, and under its auspices thousands of persons visit Ireland annually. It organises large excursions, arranging with steamship companies for concessions in fares and other advantages, and confers privileges on persons making the trip under its auspices—privileges which would be impossible to persons travelling as isolated individuals.

Now, Mr. Editor, is it not possible that we in Australia might be able to do something, if not in the direction of establishing a permanent organisation, to arrange a trip with some of the steamship lines trading to Australia, with whom, if there were sufficient numbers offering to go, an arrangement might be made for concessions in fares, etc. If the idea is acceptable to you, I hope you will receive suggestions from your readers; and—to use a hackneyed phrase—some abler pen than mine might take the matter up. I shall be pleased to exchange views with any of your readers on this matter.—I am, etc.,

FRANCIS MACDONNELL.

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Queen street, Brisbane.

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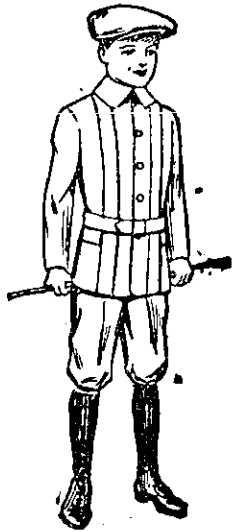
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IN GOLD WEATHER

no beverage is so acceptable as SYMINGTON'S COFFEE ESSENCE. In two minutes you can have a delicious warm drink. If you haven't tried it you should do so at once.



Smartly Designed Suits for the "Summer Boy" at HOOKHAM'S.

Parents! Another Summer has come, and the boys are a little older. And as they grow older so should "pride of appearance" be encouraged—remember, smart boys generally become smart men. Fix the little chaps up with one of our smart Kaiapoi or Petone Sporting or Norfolk Suits. These garments are guaranteed to withstand a deal of hard wear. The designs are stylish and the fabrics specially suitable for Summer. Prices ranging from 12/6 to 35/-.

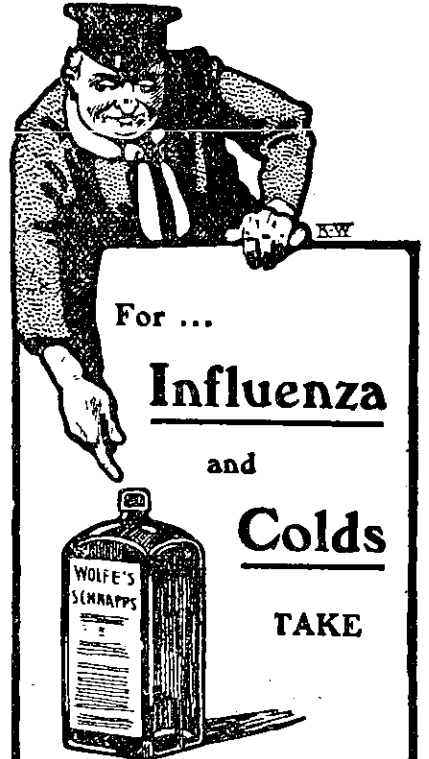
Call and bring the boys with you.

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NEW PLYMOUTH.



Grandfather

says he and VAN HOUTEN'S COCOA have been firm friends for 80 years. He knows that VAN HOUTEN'S is the Best Cocoa in the world for keeping mind and body in good condition. It is quite different to other cocoas, and unequalled in purity and flavour.



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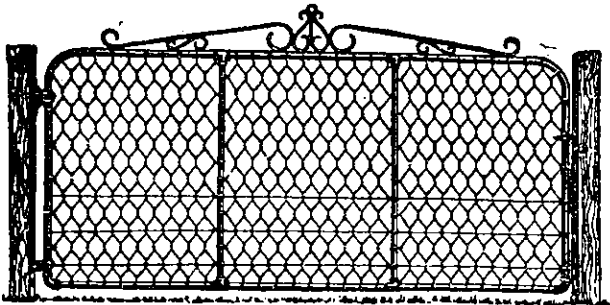
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8 to 16 feet.

METAL TUBE Frames
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**LIGHT,
STRONG,
PERFECTLY
RIGID**



Will hold anything and can be made rabbit proof by weaving rabbit proof intersection at the bottom. The wider Gates have Three Stays. Get our Catalogue of this and many other Cyclone Gates. "THEY'RE ALL GOOD."
CYCLONE FENCE & GATE CO., 178 Montreal St., Christchurch

On the Land

GENERAL.

The New Zealand Dairy Association distributed amongst its suppliers on October 21 the sum of £41,602 18s 2d. This payment covered butter-fat supplied during September. The corresponding payment last year was £37,096 10s 11d. Thus the increase for the month as compared with last year was £4506 7s 3d.

The entries for the forthcoming Metropolitan Show (says the *Press*), indicate that there will be a general all-round increase in all departments. The cattle classes will be particularly well patronised, for there will be representatives of all breeds with the exception of Highland cattle. A distinct novelty at the show will be the appearance of five bullock teams.

Five weeks ago a thoroughbred mare, the property of Mr. G. B. Starky, gave birth to a very well-developed colt foal which possessed five legs. A few days ago the supplementary limb was removed by operation under anaesthesia by Mr. Charlton, M.R.C.V.S., and the patient is making a remarkable recovery, in fact, though a large surface had to be exposed, it is not now anticipated that any perceptible blemish will ultimately remain.

In spite of the fact that a very mild winter and early spring was experienced, there has been considerable mortality among lambs in the Taihape district. Up till recently the weather conditions have been good, and there is an abundance of grass; but lambs have been dying off in large numbers. In some cases a post-mortem revealed the fact that death was due to congestion, owing to the milk clotting in the stomach. In other cases there has been nothing to indicate the cause of death. The advice of a Departmental expert was sought, and he expressed the opinion that owing to the abundance of feed the milk of the ewes was too rich, and the lambs were over-conditioned.

There is every reason to believe (says the *Southland Times*) that if the season continues for a few weeks longer to be as favorable as it has been since the beginning of September, Southland will have a record year for production. During the past few weeks the grass has come away at a phenomenal speed. Feed is everywhere becoming plentiful, and even the stock, which fared none too well in the winter, are rapidly coming into condition. The intakes at the dairy factories are increasing daily, and the output of cheese is expected largely to exceed the figures for past seasons. It is not too much to hope that the lambing will be the best that Southland has yet had. The outlook is in the highest degree encouraging, and since remunerative prices are assured, the large increase in production means an enormous return to the producers.

At Addington last week there were rather larger yardings of stock and good attendance, owing to the larger entry and the hot weather. There was a larger entry of fat sheep, and the market opened at easier prices, but firmed again. Pigs were also weaker. Fat lambs—Best lambs made 19s to 23s; lighter, 14s 6d to 18s 6d. Fat sheep—Woolly wethers made 21s 11d to 30s; prime shorn wethers, 19s 6d to 23s 11d; others, 15s 9d to 19s; woolly ewes, 22s 2d to 26s 1d; woolly merino ewes, 18s 7d; shorn ewes, 14s to 21s 6d; woolly merino wethers, 21s 7d to 23s; woolly hoggets, 22s. Fat cattle—Steers made £8 12s 6d to £11 5s; extra, to £9 15s; heifers, £7 5s to £11; cows, £5 15s to £9 7s 6d. Fat pigs—Choppers made £3 to £4 10s; baconers, £2 15s to £3; and large sorts, £3 2s 6d to £3 6s; extra, to £3 12s—equal to 5½d to 5¾d per lb. Heavy baconers made £2 5s to £2 10s; and lighter, £2 to £2 3s—equivalent to 6¼d per lb.

There were only average yardings of cattle and sheep at Burnside last week, whilst the supply of pigs was limited. Fat cattle—136 head were yarded, composed of medium to good quality steers and heifers. There were no extra heavy weights. The number was hardly up to the butchers' requirements, and prices showed an all-round advance of about 10s a head.

Prime bullocks, £14 to £15 7s 6d; medium, £11 15s to £13 10s; light, £9 10s to £11; prime heifers and cows, £10 to £11 10s; medium, £9 10s to £10 5s; light, £6 to £8 10s. The fat sheep forward totalled 1632. The bulk of the yarding consisted of medium to good quality wethers, there being very few ewes yarded. Prices opened at an advance of fully 1s per head, but towards the end of the sale this rise was hardly maintained. Extra prime wethers, to 34s 9d; prime wethers, 29s 6d to 31s; good wethers, from 26s to 28s; light and medium, 22s to 24s 6d; a few shorn wethers brought up to 22s 6d; extra prime ewes, 30s to 31s 9d; prime ewes, 26s to 28s; good, 22s to 23s; light to prime, from 18s to 21s. Fat lambs—Only 63 were penned, composed of good quality lambs. Prices showed a rise of about 1s a head on previous week's rates. Best lambs brought up to 21s 9d; good lambs, 18s to 19s 6d; medium and light, 16s to 17s. Pigs—A very small yarding, only 18 fat pigs coming forward, and for these there was a very keen demand. Fifty stores were penned, and prices for these were about 2s to 3s per head easier than at previous sale.

CHAFF IN HORSE FEEDING.

Hay cut into chaff forms the basis of a working horse's food, because it allows of regular feeding; it requires due mastication, and allows the animal its hay with half the labor of feeding saved (says an Australian exchange). Chemically, each food is made up of certain elements, which are present in definite proportions, that is, nitrogenous, or the flesh-forming matter, and carbohydrates, the energy and fat producers. Oats contain these elements in a ration that is best adapted for absorption, so that any horse can work hard and thrive being fed on oats, provided sufficient hay is given to keep the bowels active. Tabloid methods of horse feeding are impossible, because bulk is required to keep the bowels active.

There are practical men who say that all the hay given should be chaffed, and that it is more a matter of sentiment than anything else that owners give long hay to their horses, rather than that they derive any actual benefit from it, while there is great waste, owing to the horses pulling it down and trampling on it. The hay should be chaffed into lengths of three-quarters of an inch. The knives of the chaff-cutter should be sharpened each day they are used to prevent them dragging the hay. Horses do not eat these long pieces of hay, but push them aside. Oats, even when given alone, will keep horses in good condition, and it is not necessary to crush the oats when given in chaff. In that way, oats are better whole than crushed. Peas and beans are highly nitrogenous, and can be given in moderation, say up to 5lb per horse per day. When peas and beans are given less other grain is required, and the tough outer skin must be broken by crushing. Maize is very fattening, and is especially desirable as a winter food. It is safe to use it a year old, dry and sweet. Each grain must be cracked, but it is inadvisable to crush too finely, as valuable meal is thus lost. Provided the total grain per horse per day weighs 20lb, 10lb of maize can be fed with safety. Barley is a useful adjunct to hay chaff, being very nutritious. It requires to be properly crushed, and can be fed up to 5lb per horse per day with safety. Bran is useful, and may be given up to 2lb per day.

BAXTER'S LUNG PRESERVER

is a cough mixture prepared from the most soothing, healing, and strengthening medicines known.

Against it a cough or cold has no chance. It goes straight to the seat of the trouble and fights the cold out of the system.

Sold everywhere—in large and small bottles.

Large size, 1/10.

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THE SHOP FOR PRESENTS. Renowned for Moderate Prices.

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W. BAKER
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Rings

LOVELY RINGS FOR LOVELY LADIES.

ARE you thinking of "Popping the Question?" If so, visit W. BAKER. He will supply you with such a gem in the ring line that will make it impossible for her to refuse you.

ENGAGEMENT RINGS.—He has a very large stock to choose from, and the prices are absolutely right. They cannot be beaten anywhere, ranging from 12s 6d to £40.

TO THOSE ABOUT TO BE MARRIED.—Be sure and get one of Baker's Lucky Wedding Rings. He has them from 10s to £3. And don't forget that a Useful present is given with every Wedding Ring purchased.

BAKER Specialises in Rings and gives the Best Possible Value every time.

A PRIVATE ROOM is at your disposal to select goods in, and all our ring business we are most careful about and guarantee is treated in the most strictly private and confidential manner.

For Selection and Value come to

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We are landing . . .

NEW SEASON'S NOVELTIES

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THE MAKER TO THE
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There are Three Reasons why you
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Plenty of design books to select
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(J. A. TRERISE, Manager).

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. . . AT MODERATE RATES . . .

We have much pleasure in advising men that our . . .

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are showing, and a more Beautiful or Up-to-Date Assortment it would be hard to imagine. We are busy, and our Clients will greatly oblige by placing their orders early, so as to avoid the Christmas rush.

MR. ALEX. MARTIN is in charge of our Tailoring Department, which is a sufficient guarantee that any orders intrusted to him will give every satisfaction.

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THE WHIRR OF WHIZZING WHEELS.

We have the WHEEL which best befits mankind of both sexes and all ages; the rich, the poor, and the fellow in between.

The NEW HUDSON MOTOR CYCLE is something to crow about, with its Triple-speed Gear and Free Engine, and all that tends to lighten life's journey.

OUR DEFIANCE BICYCLE at £12 10s is the best that ever donned a pair of tyres, for the man who desires style as well as utility; and we have Machines down to £7, for the man who needs a Bicycle to hack around in all weathers, under all conditions, and on all roads.

MOTHERS, WE CAN SERVE YOU! Let us ease the family load by supplying you with one of CLEGG'S GO-CARTS, which we sell at the Maker's Prices.

J. McCORKINDALE & CO. - Popular Cycle Works - Main Street, CORE.

The Family Circle

THE STORY HOUR

Most every day, just when the first stars glisten
And all the sky is dim and far and grand,
We gather 'round the kitchen fire and listen
While mother reads us tales from fairyland.

And though we know they're only fairy stories,
We always see them, truly, in the fire!
Kings and glass mountains, gold and silver glories,
The dragon, and the Princess Heart's Desire!

There always is, you know, a prince unfearing,
And there always is a fairy with her crook;
Yet somehow we are never tired of hearing
The stories from the magic fairy book!

THE SUNSHINE GIRL

Betty looked up at the window with a smile and nod of her head. And her sister Lizzie, following her look with a pair of astonished eyes, saw a pale old face that was smiling, too, and a thin hand fluttering a greeting.

'Why, Betty! How did you get acquainted with that old lady? She's been sick ever since those folks moved in.'

Betty seemed to be thinking.

'I guess I didn't get acquainted with her,' she said reflectively. 'But she sat there by the window all wrapped up in shawls, and she looked as if she were watching for somebody she knew. And one day I waved my hand and she waved back. That's all.'

'That was a queer thing to do,' Lizzie admonished her. Sometimes the responsibilities incident to the office of older sister rested rather heavily on Lizzie's shoulders. 'Speaking to an old lady you didn't know. Probably she thinks you are a very strange child. I don't know why you do such things, Betty.'

Something happened just then to turn Lizzie's thoughts into another channel, and she forgot all about the lecture on the proprieties. But a few days later Betty was taken sick and after she had been ill a week Lizzie was stopped on her way to school one morning by a woman whose face she did not remember.

'Excuse me,' the stranger said. 'But haven't you a sister with blue eyes and yellow curls? She wears a little white hat trimmed with daisies.'

'Why, you must mean Betty,' Lizzie said, staring.

'Well, is she sick? We haven't seen her for a number of days.'

Lizzie explained, and the woman listened with interest. 'Mother said she was sure the sunshine girl was sick,' she remarked when Lizzie had finished. 'We always have called her that since she began smiling at mother in the window, and waving her hand. You see we came here from Ohio and it was pretty hard on mother, leaving all her old friends so far behind. She says that transplanting is all right for young plants, but not for the others. Well, she was sick so long, that she got awfully blue and down-hearted, and then one day as she sat by the window, so homesick and forlorn, that it didn't seem as if she cared whether she lived or died, your sister went by, and she smiled up at her and waved her hand.'

Lizzie could not see that it was an occasion for tears. But at this point the woman took out her handkerchief and wiped her eyes.

'It was queer how much that meant to mother, such a little thing. Seems as if it took her out of herself. She kept talking about the little girl and what a pretty face she had and what a sweet smile. And she wondered if she'd go by the house again, and whether she'd look up. But she did both the very next day, and mother was as pleased as she could be. I really believe that's one reason she is so much better. And then when a whole week went by without a glimpse of her, mother got real worried, and she was sure the sunshine girl was sick.'

'I guess she'll be out to-morrow,' Lizzie said. 'And if she goes by your house, I'll tell her to be sure to look up at the window.'

The woman laughed. 'I guess that won't be needed. She isn't one of the sort that needs telling. It's just like sunbeams. They don't have to be told to shine. They keep on brightening things up for folks because that's what they are here for.'

THE LESSON BESSIE TAUGHT

Bessie must have wakened in the morning with a plan in her busy little head for teaching certain members of the Newton family a lesson. The first thing she did was to go into the library, and, finding on a chair a new magazine Harry had left there, she pulled off the cover. 'There!' thought she, 'I'll teach Harry not to leave so valuable a thing as a book where it doesn't belong.'

Then she went into the boys' room, and finding a borrowed book out of place, she remarked to herself: 'This will never do. A borrowed book should always be carefully put away; and, besides, I do not believe in borrowing, especially when a boy has as many books of his own as Willie has. I'll just destroy this one, to teach Master Willie a lesson.' So its pretty, bright cover was soon defaced.

Next she visited Marjory's room, and finding more dust on the floor than should have been there, she evidently thought of the saying, 'Dirt is misplaced matter,' and gave Marjory a gentle hint by tipping the contents of the scrap-basket out upon the floor.

Then she went into the sitting-room, and finding Alice's hat on a little workstand, she thought: 'Another thing out of place, another lesson to be taught. So she pulled out the feather, leaving hat and trimming on the floor.'

When all was done, she cuddled up on the lounge, well satisfied with her morning's work. At the dinner-table four members of the family looked as though each wished some one else would speak first. Finally, mamma said: 'I see Bessie has been trying to teach us again.'

Four voices answered faintly: 'Yes.'

'She certainly has taught us once more that there should be a place for everything, and everything should be in its place,' said papa.

'Including Bessie herself,' added mamma.

And Bessie? Well, Bessie was a six months' old puppy, with innocent, soft brown eyes.

A DIVISION OF LABOR

In a certain town where two brothers are engaged in a flourishing retail coal business a series of revival meetings were held, and the elder brother of the firm was converted.

For weeks after his conversion the brother who had lately 'got religion' endeavored to persuade the other to join the church. One day, when the elder brother was making another effort, he asked: 'Why can't you, Richard, join the church as I did?'

'It's all right for you to be a member of the church,' replied Richard, 'but if I join who's going to weigh the coal?'

FOGGED!

He was an extremely nice man, and he and his wife a most devoted couple. He is the representative of a large city firm, and drives about the country in a magnificent touring car.

Upon one occasion last autumn he took his wife with him, in order to give her the pleasure of a drive in the country, and upon returning to London and getting near the city, a dense fog came on and travelling became very difficult. At length the traffic stopped and he pulled up behind another vehicle—a taxi.

After waiting a considerable time his patience became exhausted, and he alighted and remarked, impatiently, to the driver of the taxi, who was also standing by his vehicle:

'I wonder how much longer we're going to be kept waiting here? I want to get along.'

'Get along!' said the man. 'I wondered why you pulled up here. Why, you're on a cab rank!'

FOOLING THE CENSOR

During the South African war letters sent home by the soldiers had to pass through the hands of a censor. A certain private had sent four or five letters home, portions of which had been obliterated by the censor. He decided to 'get even' with that official, so at the foot of his next letter he wrote—'Please look under the stamp.'

At the censor's office the letter was opened and read as usual. The officer in charge spent some time in steaming the stamp from the envelope, but his feelings can be better imagined than described when he read these words—

'Was it hard to get off?'

WHAT'S IN A NAME

A hungry diner in a restaurant ordered a chicken pie. When it was brought he raised the paste and sat looking at the contents intently for a while. Then he called the waiter.

'Look here, sir,' he said. 'What did I order?'

'Chicken pie, sir.'

'And what have you brought me?'

'Chicken pie, sir.'

'Chicken pie!' the customer exclaimed. 'Chicken pie! Why, there's not a piece of chicken in it, and never was.'

'That's right, sir. There ain't no chicken in it.'

'Then why do you call it chicken pie? I never heard of such a thing.'

'That's all right. There don't have to be chicken in a chicken 'pie. There ain't no dog in a dog biscuit, is there? And there ain't a college in college puddin' as I knows of.'

PERFECTLY ACCURATE

The following is a good story relating to the late Earl of Shaftesbury. It is said that the Earl once called a meeting in connection with certain work, and only two people turned up—himself and a very fat reporter. After waiting, and no one else coming, the Earl said he would dictate his intended speech. The reporter took out his notebook, and the Earl began:

'At a large and respectable meeting held—'

'But that's not quite correct,' objected the reporter, as he swept his hand round the empty hall.

'Come, come,' said his lordship, 'are you not large, and am I not respectable?'

SILENT MAN

The late Mr. Pierpont Morgan was always a silent man, and he would sometimes champion the silent with a story.

'Old John Bates, an upholsterer,' so the story began, 'was renowned for his silence. People who had been his customers for a generation had, many of them, never heard a word from him except "Good morning. Five dollars. Thank you. Good day." Old John, in fact, cultivated silence as a genius cultivates his art.

'A patron one day said to John:

"What's the best kind of mattress?"

"Hair," was the reply.

'The patron, some twenty years later, had occasion to buy another mattress, and again he asked:

"What's the best kind, John?"

"Cotton."

"Cotton!" the patron cried. "Why, you told me twenty years ago that hair was the best!"

'The old man gave a quaint sigh.

"Talking has always been my ruin," he said.'

When shopping with our advertisers, say 'I saw your advertisement in the *Tablet*.'

FAMILY FUN

TRICKS AND ILLUSIONS.

(Special to the *N.Z. Tablet* by MAHATMA.)

The Prisoner Released.—Place a sixpence in the bottom of a glass tumbler, and over it put a half-crown. The puzzle is to remove the small coin from beneath the larger one without touching either of the coins or upsetting the glass. To do this you must blow with considerable force down one side of the glass upon the edge of the half-crown. The sixpence will be expelled by the force of the air, and will fall upon the upper surface of the half-crown or upon the table. A little practice will render the accomplishment of this feat very easy.

To Make the Pack Open at a Selected Card.—Many a wonderful trick is performed through the medium of a piece of thread. The following is one of them. One end of a hair is attached by means of a piece of wax or soap to the end of the table, the other end to the conjuror's wand. A card is freely chosen, and while the same is being noted the performer places one half of the pack on the table, casually moving the wand so as to carry hair across it. The performer now asks the person who chose the card to place his card face down upon those on the table. He then replaces the balance of the pack upon this card and squares all together. He then makes a few passes with the wand, which he finally raises gently with the result that the upper half of the pack is pulled aside, exposing the chosen card.

A Simple Card Trick.—Offer the pack to a member of the audience in order that a card may be drawn and noted. Take the pack and hold it behind your back. Then turn your back to the person who has chosen the card, and ask him to place his card on top of the pack. Pretend to shuffle the cards well. Really all you do is to turn the chosen card with its back to the rest of the cards and still keep it at the top. Then hold up the cards with their faces towards the spectators and ask the chooser of the card if the bottom one is his. While doing this you inspect the card which is at the bottom of the pack and facing you. The assistant replies that the card you show him is not his. You then place the pack behind your back again and turn the bottom card, which you have seen, in the proper direction. You may then allow the assistant to shuffle the pack because you now know the name of the chosen card. You may then take the pack back and run through it, finally producing the chosen card.

A New Stretched Handkerchief.—The performer takes a handkerchief by two corners, twists it ropewise between his hands, tugging at it the while, when it suddenly dawns on the spectators that it grows gradually longer. He continues to twist and pull hard, and the handkerchief continues to get longer until it is of quite inordinate length. In conclusion it is opened out and found to be in perfect condition. The explanation is as follows: The handkerchief is folded in half, two corners being held between the thumb and first and second fingers of each hand, the forefinger separating the corners in each case. It is now twisted ropewise, and while continuing so to twist it the thumb and forefinger of one hand and the first and second fingers of the other hand pull on their respective (really diagonal) corners, the two opposite corners being released. The result is that the handkerchief is pulled out diagonally, but in such a deceptive way that it appears to be stretched beyond doubt. The old-fashioned way of performing this trick was as follows:—Holding the handkerchief by two corners diagonally opposed to each other, the performer twisted it ropewise as in the above method, when it was seen to grow gradually longer. The secret in this case consisted in securing a portion of slack in each hand at the outset and, while seeming to pull so hard, to gradually let out the slack. The deception was aided by allowing the actual corners of the handkerchief to protrude slightly from either hand during the trick.

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