

MISSING PAGE

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Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR

- November 16, Sunday.—Twenty-seventh Sunday after Pentecost.
 „ 17, Monday.—St. Gregory Thaumaturgus, Bishop and Confessor.
 „ 18, Tuesday.—Dedication of the Basilicas of SS. Peter and Paul.
 „ 19, Wednesday.—St. Pontianus, Pope and Martyr.
 „ 20, Thursday.—St. Felix of Valois, Confessor.
 „ 21, Friday.—Presentation of the Blessed Virgin Mary.
 „ 22, Saturday.—St. Cecilia, Virgin and Martyr.

St. Gregory Thaumaturgus, Bishop and Confessor.

St. Gregory, surnamed Thaumaturgus, or wonder-worker, from the many miracles he wrought, was converted from paganism shortly after reaching manhood. Having been consecrated Bishop of his native city, Neocaesarea, in Asia Minor, he labored with unwearied zeal and extraordinary success to bring his fellow-citizens to a knowledge of the true faith. He died in 264.

Dedication of the Basilicas of SS. Peter and Paul.

These two basilicas are situated in Rome, the one on the Vatican hill, the other on the road which leads to the mouth of the Tiber. They are famous throughout the world for size, richness, and magnificence of decoration, but the most precious treasures which they contain are the relics of the two great Apostles—St. Peter, the Vicar of Christ, and St. Paul, the zealous missionary of the infant Church.

St. Pontianus, Pope and Martyr.

St. Pontianus, after governing the Church for five years, was banished by the Emperor Maximin to Sardinia, where the cruelty of his gaolers and the unhealthy climate soon caused his death, A.D. 235.

GRAINS OF GOLD

RECALMED.

Dost Thou remember, Master, when my soul,
 Like a sail spread with the breeze of youth,
 Smiled at storm, which seemed but joy in truth,
 And restless sped on for Thy vineyard's goal?

And now that fair, white sail is worn and gray,
 That passionate wind but breathes a sigh,
 For joy with tears, work with love did vie—
 In Thy Will's mooring I'm content to stay.

—Boston Pilot.

Live the life of prayer; learn to bring everything, to change everything into prayer—pain and trials and temptations of all kinds. Pray in the calm and in the storm.

Suffering has been a great factor in the production of character, but let us clear our minds of cant, and not attempt to place upon God responsibilities which should rest on the shoulders of men.

Nothing makes the soul so pure, so religious, as the endeavor to create something perfect, for God is perfection, and whatsoever strives for it strives for something that is Godlike.—Michael Angelo.

If love gives all the graces of beauty in the eyes of men, it is just as true that it makes them beautiful in the eyes of God. Love it is that makes all good that is in us well pleasing and acceptable to Him.

What is a stairway but a series of obstacles? Yet you rely on the stairs to help you to mount to a higher place. If the life-road had no obstacles to surmount, who would ever get up? No one can climb on thin air.

'STAND FAST IN THE FAITH'

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

THE PRIMACY OF ST. PETER (Continued): THE PROMISE IN ST. MATTHEW XVI., 18

In answer to a question, Peter immediately and decisively professed his belief in the Divine Sonship of His Master. Our Lord, after declaring that His follower's knowledge was a personal blessing, the outcome not of human instruction but of a special revelation granted to Him by the Father, went on to reward Peter for his proclamation of faith. 'Thou art Peter (Cepha, Rock), and upon this rock (Cepha) I will build My Church; and the gates of hell shall not prevail against it. And I will give to thee the Keys of the Kingdom of Heaven. 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.'

(a) *Peter is the rock on which Christ promises to build His Church.*—In the language spoken by our Lord, Aramaic, the word for Peter and for Rock is one and the same, so that the sentence originally ran: 'Thou art Cepha (rock), and on this Cepha (rock) I will build My Church.' This at once rules out the many attempts made by Protestants to explain the term 'rock' as referring to Christ Himself, or to Peter's faith, etc. It is Peter and no other who is the Rock on which Christ has promised Himself to build His Church. Indeed, Rationalistic and Protestant scholars of more modern times freely admit that, as the words stand, the only possible interpretation is the Catholic one, based on the unanimous consent of the Fathers. Dr. Plummer, Commentary on St. Matthew, 1910, may be taken as typical of most scholars: 'The Messiah is going to build His Church, a new Israel, for which Peter is to supply the foundation. It is quite clear that here Christ Himself is not the foundation-rock or foundation-stone. He is the Builder of the edifice, determining when, where, and how it shall be raised. He is the source of all activity in framing the building. . . . Our Lord would speak in Aramaic, as "Bar-Jonah" tends to show; and in Aramaic Cepha would be used in both places. . . . Cepha means either "rock" or "stone." The fact that Christ Himself is elsewhere, by a different metaphor, called the "corner-stone" (Eph. ii., 20; 1 Pet. ii., 4-8.) must not lead us to deny that Peter is here the foundation-rock or stone. In Eph. ii., 20, the Apostles and the Christian Prophets are the foundation, as Peter is said to be here. The first ten chapters of Acts show us in what sense Peter was the foundation on which the first stones of the Christian Israel were laid. He was the acknowledged Head of the Apostolic body, and he took the lead in admitting both Jews and Gentiles into the Christian Church. "All attempts to explain the 'rock' in any other way than as referring to Peter have ignominiously failed" (Briggs, *North American Rev.*, Feb., 1907, p. 348). Neither the confession of Peter nor the faith of Peter is an adequate explanation. . . . Such a Confessor [as Peter] might well be regarded as a foundation. Others confessing the same faith would be added (Apoc. xxi., 14), and on these the superstructure would be raised: but Peter was the first. It is with him that the erection of the Christian Church begins' (pp. 228-9).

(b) *The Meaning of the Metaphor, 'Rock.'*—Peter is to be to the Church what a skilled architect makes the foundation in regard to a house—the principle of stability, of unity, of durability, and of increase.

(c) *The gates of hell shall not prevail against it.*—In this striking metaphor Christ referred to the power and cunning of the Church's enemies, visible and invisible, and He promised that the Church, through her union with Peter, the strong foundation, would stand unshaken. Peter, therefore, must be the great secret of power, and power in a corporate body resides in the head.

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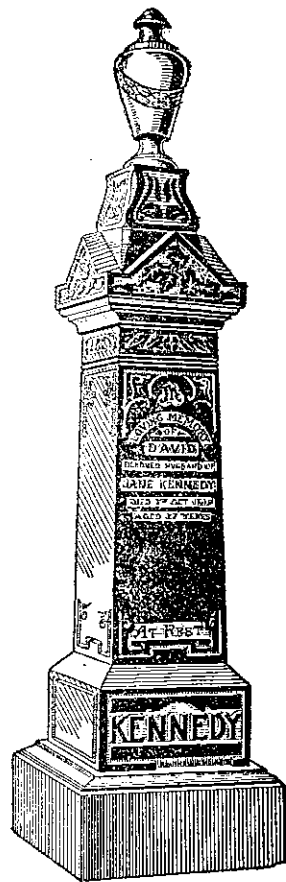
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(d) *I will give to thee the Keys of the Kingdom of Heaven.*—Through the prophet Isaias, God declared that the worthless Sobna should be deposed from his office, and Eliacim, the son of Helcias, put in his place: 'I will clothe him with thy robe . . . and will give power into his hand . . . and I will lay the key of the house of David upon his shoulder; and he shall open and none shall shut; and he shall shut and none shall open' (Is. xxii. 21-22). The key is always the symbol of authority. Legal possession of a house is given by the delivery of the keys; a chief steward or agent holds the keys. To Peter, then, are promised the Keys of the Kingdom of Heaven, that is, as is clear from the context, the Keys of Christ's Church on earth, and is thereby made its chief ruler and watchful guardian. His power is supreme—our Lord set no limit to it; perpetual, to last as long as the kingdom lasts.

(e) *Whatsoever thou shalt bind, etc.*—Here the Founder of the Church determines the character and the extent of the power just given. It is a power to 'bind' and to 'loose,' that is, as the context and Scriptural usage prove, to legislate and to exercise judicial authority. And this spiritual power is universal and supreme. Universal, for Christ speaks without any limitation as to persons, or subject matter—'whatsoever'; supreme, for the decrees of this spiritual power are immediately ratified in Heaven, without any reference to an earthly power.

The Storyteller

THE JEWELLED CROSS

PART I.

The train from Paris to Lourdes was packed with intending pilgrims to the famous shrine;—as varied a collection of human beings as it would be possible to find in the same railway carriages in any country. A party from Scotland occupied one compartment, under the guidance of a priest who had visited Lourdes on a previous occasion, and who pointed out various spots, as the train sped along, that were still fresh in his memory. A few Americans, as yet sceptical about the miraculous cures at Lourdes which they had read of, and anxious to investigate matters for themselves—to be convinced either in belief or disbelief,—were also in the train, sufferers from various human ailments, who had been declared incurable by their medical advisers, were going to Lourdes as a last resort. There were epileptics in the party, people paralysed: persons who were obviously clasped tight in the grip of consumption: some in the charge of relatives, others accompanied by professional nurses.

One of them was a young lady suffering from paralysis. She occupied the whole of one of the carriage seats, and lay on a portable stretcher. Her face was very beautiful, notwithstanding the unmistakable pallor of an invalid. She was evidently wealthy, as two attendants travelled with her, one an elderly nurse, the other a man whose duties consisted in having her carried on her stretcher, as required. The evidences of wealth were not obtrusive, with the exception of one that was very conspicuous. This was a curiously inlaid cross of gold and ivory, suspended from a gold necklace, and studded thickly with precious stones, which flashed and scintillated with her slightest movement. She was chatting pleasantly with a new acquaintance, an American gentleman, who, as he talked, kept watching the sparkling cross with a lively interest.

'You are looking at my cross,' she said, smilingly. 'My father purchased it at a sale of antique jewellery in London, and gave it to me on my birthday. But he never told me what it cost.'

'I have some knowledge of gems, as I happen to be in that business in New York,' the American responded. 'At a casual inspection, I'm inclined to say it cost more than a few thousand dollars, Miss.'

'I believe it did. It isn't any feeling of vanity that makes me wear it though.' She smiled at his

first thought about it being connected with its cash value,—so like an American. 'I am going to present it to the shrine of our Lady when we reach Lourdes, if they will accept it for an ornament. I have started on this Pilgrimage with a strong hope that my prayers will be heard, and that I shall be cured. That I shall at least be cured, and become like other people,—well and strong.'

'Faith can move mountains, I have often heard,' he said reflectively. 'But I never saw so many evidences of hope and faith among people whose cases are apparently hopeless, as I see now in the many afflicted people like yourself, who are going on this pilgrimage in the full belief that our Lady of Lourdes will help them.'

This conversation did not attract general attention in the compartment as the other passengers were conversing on various topics among themselves. The rattling noise of the train, and the general buzz of conversation, rendered the lady's confidences almost private. But there were two persons—a man and a woman—who were sitting near, and who overheard the lady's expressed intention of presenting the jewelled cross to the Shrine of our Lady at Lourdes. They had entered the train at Paris, but not as members of any pilgrimage party. They were, indeed, two clever continental thieves, who made a fine living by travelling with wealthy tourists, staying at the same hotels *en route*, and disappearing with any money or jewellery they could lay their hands upon.

On their arrival, the pilgrimage party occupied rooms already reserved for them, and the pair of adventurers took apartments at the same hotel.

It was a morning of intense devotional fervor for all, when they made their first acquaintance with the world-famed shrine, and when the sufferers and stricken ones were conveyed there by their friends. High Mass was celebrated, and then began the application of the miraculous waters. And when night arrived, the previous list of cures at Lourdes had been added to it by a fresh remarkable case, authenticated so clearly as to silence all doubters. Miss Agnew, the young English lady, had been seized with a convulsive fit, she had screamed wildly and then swooned. When conveyed back to the hotel, she began to feel the return of physical movement where paralysis had hitherto kept her helpless: the doctors had seen her, and had testified that she was on the way to recovery. Quiet, meantime, was absolutely necessary: and when she fell asleep, even the nurse left the room, lest the slightest sound should interfere with the young lady's rest.

On the following day, only a few of the many eager inquirers were permitted to see her. They discovered that in the midst of her joy and thanksgiving, she had met with one great disappointment. She had lost the jewelled cross which she had so fondly hoped to present to the Shrine of our Lady.

As to how, when, or where she had lost it, she could form no idea. Neither could the man nor the woman who were in attendance upon her. The cross and necklace had been locked away on her arrival in the hotel; and, during her absence at the shrine, the bag containing them, left in the locked bedroom and forgotten about in the excitement, had been opened by a duplicate or skeleton key, and the contents abstracted. Suspicion pointed towards the man and woman who had travelled with the pilgrimage; suspicion which became certainty when, after inquiry, it was found that they had disappeared, without leaving a trace or clue.

Miss Agnew, growing stronger from day to day, preparing to return home to her delighted relatives in England who were pouring telegrams of congratulations upon her, began to regard the loss of her jewelled cross with more equanimity. She was wealthy, and could procure another one in Paris. Meantime there were many ways in which she could testify her gratitude for her recovery. The most practical way would be to lighten a little the burdens of the poverty-stricken; of the deserving poor who lived in slums, and who struggled against hunger and disease. Her purse was ever open, and she eagerly sought out such cases as stood in need of a helping hand.

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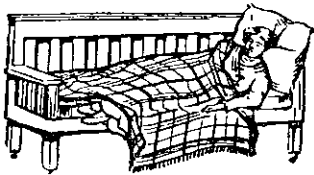
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Arrived in Paris, she determined to stay there for some time, and to advertise for the jewelled cross she had lost, giving a minute description, and offering a reward for its return. To one of the priests whom she enlisted to help her in her charity-giving, she told the story. When he heard it, he smiled gravely.

'You wealthy people sometimes forget that our cities harbor hundreds of people who live by theft and fraud, and those who wear expensive jewellery in public places are sources of great temptation to such as don't want to work honestly for a living,' he said. 'Hundreds of such trinkets are lost and never recovered; the police and detectives, clever as they are, fail in nine cases out of ten to trace stolen property on the Continent. But you have regained your physical powers, after, as you tell me, eminent specialists had told you you were incurable—and for that much smaller favor, the return of your cross you may still hope.'

She returned to England some weeks later, and her wonderful cure was made the theme of much comment. Protestants derided the idea of any supernatural intervention, but were confounded by the statements of eminent medical men that there was no accounting by the mere rules of medical or surgical science for a cure so marvellous.

Part II.

Several months afterwards, the priest in one of the outlying Catholic churches of Paris received an urgent call from a public hospital in his neighborhood. A man had been shot in an affray in a low quarter of the city, and had been conveyed to this hospital. The surgeon who attended to the case saw upon examination that there was no hope of the man's recovery, and asked if there were any message or last wishes he desired to leave during the few hours that were left to him. The dying man hesitated a moment, and then, in gasping whispers, he told a long story. It was a confession of a long career of law-breaking, principally thefts, in which he had been helped by many accomplices, but oftenest by a woman, who was as clever and daring a thief as himself. This woman and he had eventually quarrelled and she had left him, taking with her all their ill-gotten gains. These consisted principally of jewellery, and included a valuable cross which he had stolen from a hotel where the owner, a crippled lady, had been staying.

'I am sorry for my sins now, when I know I'm dying,' he wound up his narrative in a hopeless tone. 'But they are so many that they fill up all I can remember of a lifetime of fraud and crime, and I cannot hope that my dying repentance will bring me God's pardon. Now I'm going to meet Him—I know it, though I pretended I didn't believe in Him. And I'm afraid to meet Him—to answer to Him for all my thefts, my lies, my ill-spent life. How can a few minutes' death-bed prayer bring pardon for all the years I spent defying Him?'

'Yes, it is hard to understand how He can so easily forgive, when you have defied Him, and scoffed at Him for so long,' said the priest gently. 'And yet—Christ on the cross told the hardened sinner who hung beside Him, "this day thou shalt be with He in Paradise." And I have good news for you, as I shall be God's humble instrument of restitution. I know the lady from whom you stole the jewelled cross. Tell me where can I find this woman—the accomplice who left you?'

The man gave him the address of a room in a crime-infested quarter of the city—a place of such notoriously dangerous character that even the police shunned it.

'She used to live there,' he continued huskily, as the priest took a note of the address. 'But it would be a dangerous place for you—a priest—to go—'

'No place can be so dangerous as to deter a priest when there is work for him to do. Indeed, I know the place well,' said the priest. His duty done, he assigned to one of the Sisters who attended the hospital the task of watching over the man's last moments, and hurried off to the apartment house he had taken note of.

It was certainly an uninviting quarter, where

poverty and vice held sway, from the dark alleys of which the Apaches and nightbirds crept forth to pick up a desperate living in the only way they knew. But, beyond a few sneers at his garb and a few rough pleasantries, the priest suffered no molestation in his search, until he at last found himself in the apartment of the woman he sought.

He knocked at the door, and getting no answer, he turned the handle and went in. A woman was lying on a worn mattress on the floor, tossing from side to side, and babbling to herself. He was too well acquainted with the wretchedness of the 'underworld' of Paris not to know that she was in a pitiable prostration which comes after many doses of absinthe have done their work, and are followed by a drop to the lowest depths of physical and mental prostration.

'Why don't I sleep? or if I cannot sleep, why don't I die at once?' she cried in a wailing tone, and then went on to address some person who was not there. 'No! you old witch; you're waiting to get it—to sell it—if I die, or if I sleep. But you shan't have it! Who are you?' she shrieked, as the priest, stooping over her, took her hand.

'I want you to come with me at once to the hospital,' he said quietly. 'A man is lying there whom you know, and he wants to see you before he dies. He is the man you left—from whom you stole the cross.'

'The cross? He stole it first—I only took it from a thief,' she cried excitedly. 'He wanted to sell it for his own pleasures—I stole it from him because I wanted to sell it for myself. Old Gaston deals in them—he would pay me a thousand francs for it, and ask no questions as to how I got it. But I couldn't sell it! I've been starving for food; I've been raving wild for absinthe—and it lay in my bosom all the time, waiting to be changed into money. But I couldn't sell it! Every time I've tried, and taken it from my breast, that cross has glittered into my eyes, as if to say, "You dare not part with me, you must return it to the woman—to her who wants to give it to our Lady's Shrine." It seems to burn into my flesh when I touch it. But I won't sell it, and I won't let you rob me of it!'

'Listen to me.' His calm, slowly-uttered words seemed to quiet her paroxysm; and he proceeded to tell her the story of the lady who owned the cross, and of her cure. 'As the world would look at you, you are an unfortunate woman,' he went on, when he saw that he had quieted her, 'yet there must be some good in your nature—good that you yourself don't know of. I don't ask you to give me that cross. Stolen by your accomplice, and stolen again from him—by you—it must now go back to the lady who had intended it for a higher, holier use than either of you dreamed of. I don't even promise you any reward for its return—nor, on the other hand, do I threaten you with law and prison if you refuse to give it up. But come with me—take that cross with you—and if you come quickly, you can speak to your accomplice before he is dead. Afterwards you can keep that cross until you give it, with your own hands, back to its owner. You saw her once, crippled and helpless. You will see her now, restored to health and movement—the result of her wonderful love and her faith in the goodness of God. How she will reward you I cannot say. But come, in the name of God, I ask you to come!'

Her weak will was like wax under the powerful mastery of his tone; and before an hour, still miserable and shivering, she walked by his side to the hospital.

The man was still living and conscious. In the shadow-land of coming death, he recognised her; and as she took the cross from the bosom of her dress and laid it on the coverlet, his eyes rested upon it.

'The cross,' he whispered. 'Pretty as a toy, yet the emblem of the greatest suffering that man could invent to kill the mortal flesh that hid their God from their murderous eyes. "God?"—I used to laugh at God; but God is more powerful than I imagined. I thought Him a shadow, a myth of the superstitious—for He was patient when I mocked Him. The cross of

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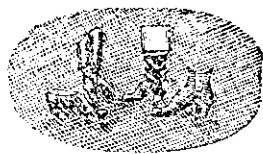
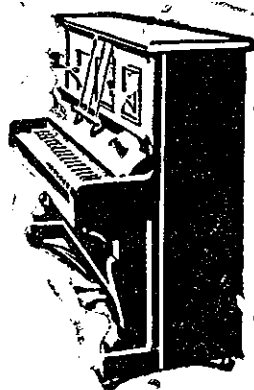
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Christ—a cruel death—they nailed Him upon it, living, and left Him to die upon it. Aye! He showed men how to die—'

'He bore His sufferings for you and for me—for all the millions who have since gone to Him, and for all the millions who are still to go,' said the priest earnestly, as he held his own crucifix close to the dimming eyes, 'Look at that! You are going to Him Who hung in untold agony on the cross till He died, that you and every other poor sinner might be saved from the punishment that sin brings with it.

'I'm going—to Him trusting in His Mercy.' And before long, fortified by the priest's ministrations, he had passed away.

Miss Agnew got back her cross after some time, and learned, from the priest, the manner of its recovery. She heard about the man's death, and learned further that the woman, stricken and repentant, had been taken into a refuge, to work out her redemption away from a world of sin and temptation which in time softened into a dim memory.

And a little cross at Lourdes is a double memento—not only of a body cured, but also of a soul reclaimed.—*Catholic Bulletin.*

MACEDONIAN BULGARS AND THE HOLY SEE

The ruin of the dream of a greater Bulgaria, whose limits should be coterminous with those of the Bulgarian race has led (says the *London Times*) to a movement among the Bulgars of Macedonia, interesting, not only in itself, but as an example of the interplay of religion, nationality, and politics which is especially characteristic of the Near East. Our correspondents in Sofia and St. Petersburg have reported that various spokesmen of the Bulgars in those parts of Macedonia which the Treaty of Bukarest has given to Servia are advocating

Secession from the Orthodox Church and submission to the Church of Rome as the best means of preserving their nationality. A tendency to turn to Rome for the furtherance of their national aspirations is not without precedent in Bulgarian history. Without going back to the ninth century and King Boris, who after his conversion to Christianity—itsself a political expedient—wavered for a while between the obedience of Constantinople and that of Rome, or to Kaloyan, third of the Asen dynasty of Tirnovo, who in the thirteenth century bowed to the supremacy of Rome and took his crown from a Papal Legate, we may recall the strong movement in favor of reunion with Rome which grew up in 1860. As the Bulgarians, from one cause or another, again became conscious of national interests distinct from those of the Greeks, with whom they had for centuries been confounded, they inevitably expressed this consciousness in a revolt from the jurisdiction of the Orthodox

Patriarch of Constantinople; for, under the Turkish system, all those who submitted to this jurisdiction were officially classed as 'Greeks.' And revolt from the Orthodox Patriarch naturally suggested an appeal to his Western rival, the Pope of Rome. The Rome-ward movement was stopped by the influence of Russia and by the action of the Porte, which was as little disposed as the Byzantine Emperors to allow any extension of the jurisdiction of old Rome in the Eastern Empire, to which the Sultans had succeeded and of which they largely carried on the traditions.

Abdul Hamid II.

was astute enough to see the advantage, on the principle of *divide ut impera*, of a Bulgarian schism; as Kaisar-i-Rum he was the fountain of ecclesiastical jurisdiction; and in 1872 he satisfied the aspirations of Bulgarian nationalism by the *berat* establishing a separate Bulgarian Church under an 'Exarch' of its own.

The situation thus created has been fundamentally altered by recent events in the Balkan peninsula. So long as Macedonia remained part of the Turkish Empire the Bulgarian Exarchate was the nucleus round which all the elements of Bulgarian nationality were gathered, and the process of gathering did not always tend to edification. The outcome of the second Balkan War dashed the hopes of the Bulgarians; the effective jurisdiction of the Exarch, beyond the frontiers of Bulgaria itself, has been confined within the narrow limits of the Turkish pale, while his scattered Macedonian flock, which he was to have led triumphantly into the pastures of a Greater Bulgaria, has been rapt from him and penned into alien folds. Hence the recent resolution of the Bulgarians at Kustendil. Rather than be fed and fleeced by a pastor who will seek to change their creed, they will turn to one remote enough to be impartial in these local questions of race, and strong enough to protect his outlying flocks from alien hirelings. So they appeal from the Metropolitan of Servia to the Pope of Rome, and call upon the Exarch himself to save the Bulgarian nationality of his Church by placing it

Under the Jurisdiction of the Holy See.

The process would involve no violent breach with the established usages of the Exarchist Church. Bulgarian Uniates, scattered in small groups, have been in existence since 1862, and their rite—a word which covers all the practices and customs of the Church—is indistinguishable from that of the Orthodox Bulgarians. As for the specifically Roman doctrines—the infallibility of the Pope and that old stumbling-block to reunion, the *Filioque* clause in the Nicene Creed—these might prove insuperable objections in the case of theologians or of bigots, but the mass of Oriental believers are more concerned with outward forms than inner meanings, and it is quite conceivable that, under the influence of strong excitement, they might sacrifice religious scruples to their national aspirations.

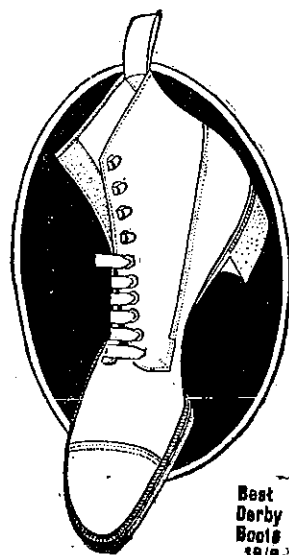
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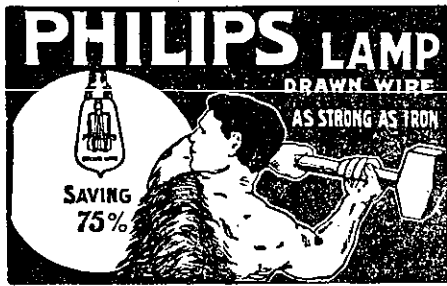
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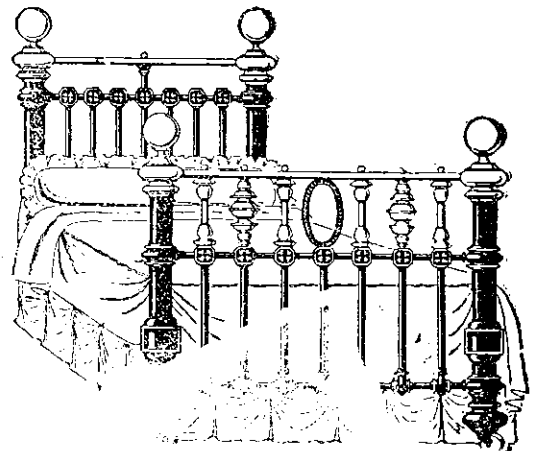
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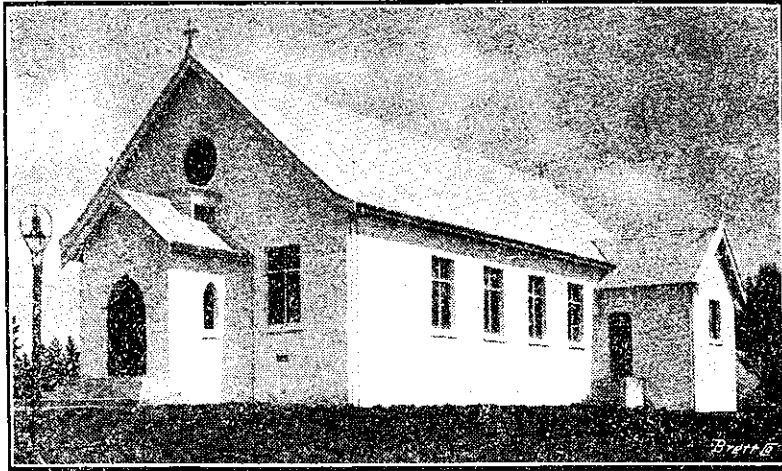


OPENING OF NEW CHURCH AT TUAKAU

Notwithstanding the dull and threatening aspect of the weather there was a large congregation at the impressive ceremonies in connection with the opening of the Catholic church at Tuakau on Sunday morning, October 26 (says the *Pukekohe Times*). The surrounding districts were well represented, large contingents coming from Mercer, Onewhero, Buckland, Pukekohe, Pukekawa, and even from Auckland. The Tuakau Band kindly volunteered its services and

on behalf of the company, presented to the Bishop the following address, printed in gold on white satin, and signed by every representative Catholic family in the district:—

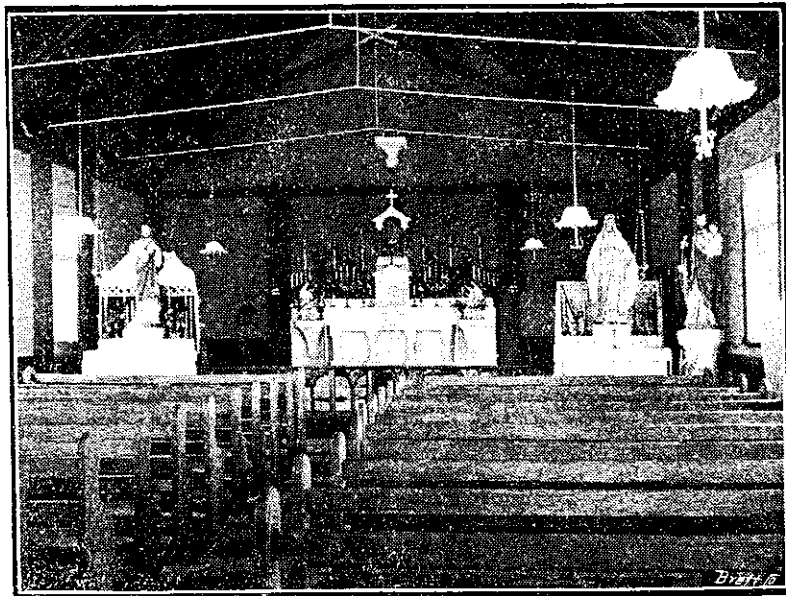
‘My Lord,—It is with feelings of very great joy that we, on behalf of the congregation of St. Andrew’s, bid you welcome on the occasion of your first official visit to Tuakau. Bearing in mind your recent indisposition, we feel deeply grateful that you should give us the privilege of seeing you amongst us. We hope you will appreciate the endeavors we have made in the



THE NEW CHURCH.

played outside the church before and after the ceremony, and afterwards in the Domain, to which the congregation adjourned for a picnic luncheon. High Mass was celebrated by the Rev. Father Edge, Ponsoby, in the presence of his Lordship the Bishop (the Right Rev. Dr. Cleary). The choir are to be congratulated upon the capable way in which they sang the music, Biederman’s Mass in G. No one listening to them would have believed that this was their first public effort. Miss Gladys Foley presided at the har-

matter of erecting our new church, the completion of which has filled us with so much consolation, and we feel that we can hardly thank your Lordship sufficiently for sending the diocesan missionary to help us out of our difficulty. It is more than gratifying to us to witness the many First Communions that have already taken place in the church, and the great number who have received the Sacrament of Confirmation at your hands this morning. May God, Who has begun so soon the good work in our church, make it fruitful and ever-



INTERIOR VIEW OF NEW CHURCH.

monium, and handled the instrument with quite professional skill.

At the close of the Mass his Lordship the Bishop addressed the children at some length on the subject of Confirmation. The Sacrament of Confirmation was administered to some eighty adults and children. His Lordship was subsequently entertained at lunch in the old church, a large number of guests sitting down, whilst the ladies and children picnicked in the adjoining domain. Luncheon being ended, Mr. M. Black,

lasting. We notice with keen interest your many good works in your diocese, and particularly your zeal and devotedness for the spiritual welfare of the children of this Dominion.

‘In conclusion, we beg you to accept the assurance of our filial love and devotion to your Lordship, and beseeching your episcopal blessing, we beg to subscribe ourselves your Lordship’s loving children.’

His Lordship, who was manifestly touched at this cordial expression of loyalty, congratulated the con-

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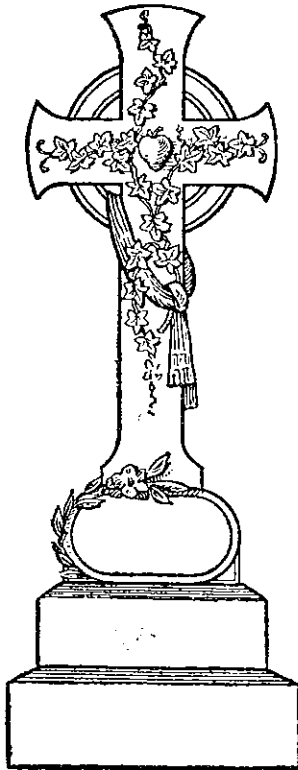
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gregation upon the great efforts they had made in building the church, and rejoiced with them in the consummation of the work. He experienced great pleasure in being present that morning, and he heartily commended the laudable spirit which had actuated the people in erecting such a beautiful edifice to the service of God.

A short afternoon service brought the proceedings to a close, his Lordship giving the Pontifical Benediction. A pleasing feature was the fine way in which the choir and the whole congregation sang the beautiful choral part of the service. The church and its appointments cost £1100, and the handsome collection of £115 reduced the remaining debt to £300, which is a remarkably satisfactory result. The Bishop took occasion to compliment the whole community of Tuakau upon the kindly and admirable feeling that existed between them. Mr. Finch was thanked for his free-will service in using his brake and horses for the occasion. The luncheon arrangements were altogether satisfactory. The ladies responsible were Mesdames Foley, T. McGahan, Hugh McGuire, and B. G. Geraghty, Misses

When Father Tigar came to Tuakau in March of this year—only seven months ago—four walls and an unlined roof represented the new church. The acetylene light was installed and the interior was painstakingly and artistically converted from a mere shell into a magnificently appointed church. Father Tigar was the completing architect of the building. His was the mind that conceived the lovely high altar, planned the side altars, devised the adornment of the sanctuary, and by a clever device added the appearance of height to the walls. The handsome seats are the result of his skilful draughtsmanship. In a word, in all the appointments of the church may be seen the handiwork of a practical director, backed by the passionate enthusiasm of the experienced priest. Seven years ago Father Tigar came to this Dominion from the missions in the West Indies at the repeated invitation of the late Bishop Lenihan. The people of Tuakau will hold in affectionate memory the inspiring service which he has rendered in completing the building of the church, which now stands as a monument of the generosity of the people of the parish.



THE HIGH ALTAR.

McGuire (2) and Miss Foley. It was a splendid example of hospitality.

Although the parish takes a very proper pride in the things accomplished in the way of material progress, tender memories will still linger about the old church. It has with it the associations of nearly half a century, it being some 44 years since the original building was erected. This was in the time of the Very Rev. Dr. McDonald, a great Maori missionary, and brother of the well-known and well-beloved Father Walter McDonald. This first building was 24 x 14 feet in size, and eight years later, in the bright days of Father Golden, the floor space was doubled, another 24 x 14 feet being added. In the usual way these beginnings and subsequent improvements were loyally subscribed for by the parishioners. The builder of the first church was Mr. John Poland, who still remains a respected settler of Tuakau. To Rev. Father Kehoo must be given the honor of commencing the new church at Tuakau. But we are sure that the whole Catholic community will join with us in acknowledging that it is very largely due to the whole-hearted enthusiasm of the Rev. Father Tigar, O.P., that Tuakau parish today is indebted for its handsome place of worship.

The New Church.

Standing in its elevated position, facing the main trunk road from Tuakau to Raglan as it winds to cross the Waikato river, the new church forms a striking feature of a charming rural landscape. The simple lines of the building are chaste, the lighting is ample, and the rusticated concrete of which the building is constructed gives it an air of permanence. The church site, of one and a half acres, was given by Mr. C. Dromgool, sen. In June, 1912, the foundation stone was laid, but as we have said already it was not until this year that the more pretentious scheme was entered upon and carried to its successful completion. A sweet-toned bell has been erected in a miniature turret over the porch. The ceilings, the dados behind the altars, and the other wood fittings are in oiled rimu. The seats are of kauri and are not only substantial but of an elegant type. The well-finished confessional is of rimu, built to the diagonal. On the walls are Stations of the Cross. From the substantial stone font at the door entrance the eye travels to an exquisite piece of carving which came from those masters in the art of expression in wood, the Tyrolese. It is the calvary, and the figure of the Christ is a remarkably convincing

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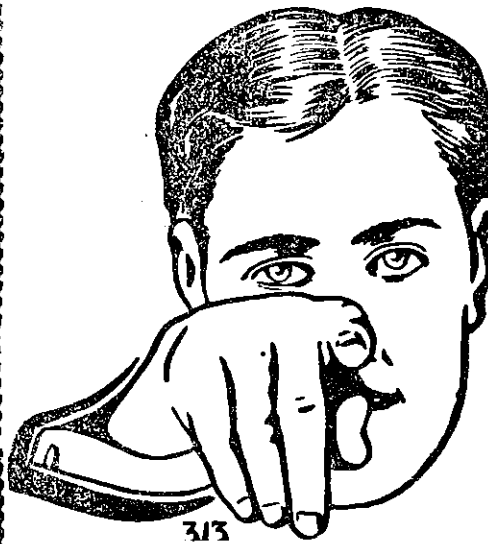
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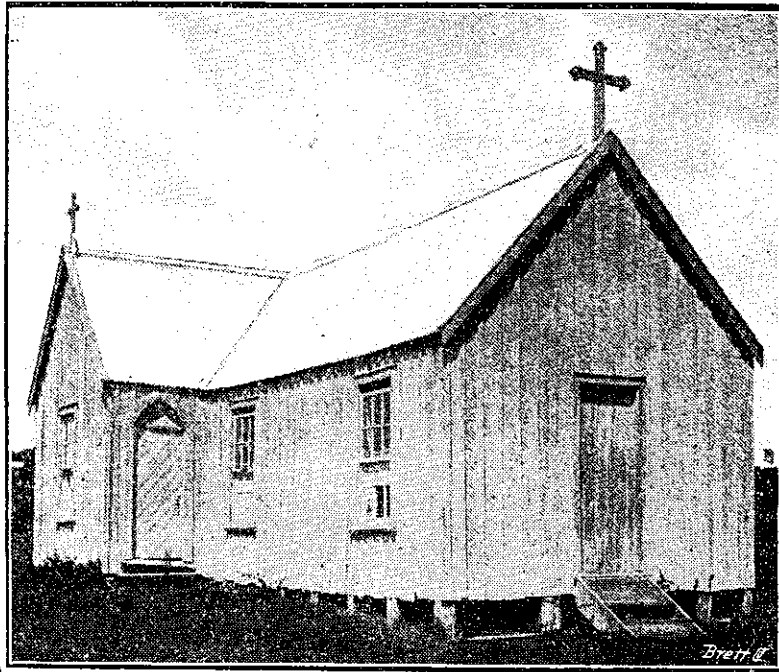
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work of art. The high altar is an artistic masterpiece. It is of Oamaru stone, the three steps leading to it being of marble. The baldachino, which occupies the prominent central position in the picture, is especially fine, with the figures of two angels, one on either side. Above the altar on a stone bracket a fine statue of St. Andrew has been placed. At the entrance to the sanctuary on either side stand the Sacred Heart and

mens they are of this kind of art. The following is a list of gifts to the new church:—High altar, the Maguire family; Sacred Heart altar, Mr. Enright; Lady altar, Mr. C. Dromgool; statues—St. Andrew, Mrs. T. McGahan; Sacred Heart, Mr. Corneille; Blessed Virgin, Mrs. Lockery; St. Joseph, Mr. John Dromgool; St. Joseph pedestal, Miss Murray; angels, Mr. T. J. Murray; St. Andrew's stone bracket, Mrs.



THE OLD CHURCH.

Lady altars, each surmounted by their appropriate statues. These altars are of stone and are simply but effectively adorned with appropriate sacred symbols. To the right of the Lady altar stands a handsome statue of St. Joseph carrying the Holy Child. These various works represent the gifts of parishioners and of well-wishers. Before the statues of the Sacred Heart and Blessed Virgin hang brass lamps, the generous offerings of the little boys and girls of the parish. The

J. McGahan; altar rails, Mr. Barclay Geraghty; monstrance, Mrs. H. Maguire; ciborium, Mrs. Barclay Geraghty; pyx, Mrs. M. Black; high altar candlesticks, Mrs. O'Connor and Mr. B. Geraghty; vestments (green), Mrs. W. Campbell; thurible and boat, Mrs. Lockery; sanctuary lamps, Mrs. T. McGahan and Mrs. Foley; asperges vase, Mrs. Barnaby; brass bracket for the lamps, Mrs. Smith and Miss Magean; calvary, Mrs. Linborg; font, Mr. Corneille; processional cross,



TUAKAU.

church choir is suitably provided for, and it is to be noted that their situation follows the ancient custom of being beside the altar. The altar rails, in keeping with all the other appointments, are of superior workmanship. The church and the furnishings throughout carry the impress of chaste design, and the whole scheme has been carried out in excellent taste. The altars, with their exquisite carvings, were the work of Messrs. McNab and Mason, of Auckland, and very fine speci-

Mr. Kerrigan; altar crucifix, Mr. Sarjonovich; sanctuary bell, Mrs. H. Black; altar charts, Mrs. J. S. McGahan; branch candlesticks, Mr. J. J. Dromgool, Miss Bruce, Mr. C. Dromgool, Mrs. Maguire, Mr. Bruce; Sacred Heart lamp, little boys of the congregation; our Lady's lamp, little girls of the congregation; church bell, the brothers Griffin; harmonium, Mr. M. Foley. Donors of the seats: Mr. T. McGahan, Mr. J. J. Dromgool, Mr. M. Foley, Mr. Poland, Mr. C.

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IRISH PILGRIMS AT LOURDES

SOME REMARKABLE CURES

The medical correspondent of the *Daily Mail* at Lourdes, telegraphing on Monday, September 15, says:

The little boy, Thomas Downey, aged seven, of 13 Glenview street, Belfast, furnished the first of to-day's cures among the Irish pilgrims. Suffering from advanced tubercular disease of the hip with a discharging sinus (cavity), he could barely hobble along on two crutches. Last evening he surprised the nurses and attendants by saying that he felt much stronger, and after a visit to the Shrine this morning he suddenly declared that he needed his crutches no longer and walked by himself.

After this miraculous and sudden improvement had been examined and recorded by the Medical Bureau, he was carried back to his hotel. There he delighted the crowd by walking unaided through the gardens.

Miss Grace Maloney, who on Friday suddenly regained the power of the knee deformed and useless for nine years through paralysis, joined in all the processions, walking unaided by a crutch and without any limp.

Michael Downey, of Belfast, who, after being a complete cripple with sciatica and unable to walk without two crutches, suddenly threw them away on Saturday, continues to enjoy the use of his legs.

Miss Agnes Maguire, at the Bernadette Hospital yesterday, exclaimed, with tears in her eyes, that she was beginning to feel less pain and stiffness in a chronic tubercular knee. I found her this morning flushed with devout gratitude over her pronounced sign of improvement. 'I can now almost straighten my knee,' she cried as she lay on her stretcher at the Bath, waiting for a motor car to carry her back to her hotel. 'See, I can straighten my knee so that my two heels are almost on the same level as the stretcher.'

The most pathetic example of the great faith shown by the pilgrims was shown by two little Irish boys. Patrick Rogers and Larry Muldooney. I had a chat at the bedside of both of them this morning. Patrick for the most of his thirteen years has been suffering from caries (disintegration) of the spine, with complete paralysis of one leg. Both Larry's arms are paralysed, withered and immovable.

To-day at the Shrine both boys vowed that they felt greatly improved, though the actual paralysis remained. With his two walking sticks Patrick paraded up and down to-day dragging his withered limb. He insisted that he could walk now with greater freedom than yesterday.

Cardinal Louge received me to-day and authorised me to transmit a message to the Catholics of Ireland who are following in spirit the pilgrims at Lourdes:—

'At least one certain cure is reported,' he said, 'I refer to Grace Maloney. I saw the girl myself after the doctors had examined her. We are now only waiting the certificate from her doctor in Ireland before formally declaring the cure. In addition, two other cures are notified, though they have not yet received the confirmation of the doctors' committee, but un-

doubtedly there is a great improvement in the condition of the patients.'

An especially deep impression was created in Belfast by the report that two of the local invalid pilgrims had effected extraordinary recoveries, and in St. Peter's district the people were profoundly moved on learning that one of the cases was that of Mr. Michael Downey, of 12 Ormonde street, and that a telegram had been received conveying definite intelligence as to the recovery of the gentleman, who left for the pilgrimage in a crippled condition after a protracted illness. Mr. Downey, who carries on the business of a boot and shoemaker, and is a well-known and esteemed resident of the neighborhood, was the victim of sciatica for almost a year. Notwithstanding private medical treatment and a prolonged sojourn in hospital, his condition grew steadily worse, and it was at last pronounced that he could never walk again. Mr. Downey had the most absolute faith that his cure would be effected, and declared before leaving that 'he would leave his crutches behind him.' One can judge of Mrs. Downey's feelings when, on Saturday, soon after midday, she received the following telegram from Lourdes—'Husband cured. Give thanks to God.' Mrs. Downey has since been besieged with callers, and the news, spreading far beyond the immediate circle of the family's friends, has moved all deeply.

Telegraphing on Tuesday, September 16, the medical correspondent of the *Daily Mail* at Lourdes said:—

Two County Meath priests—Father Lynch, of Kilmessan, and Father Kearnan, of Killeenfield—have furnished instances to-day of the miraculous healing power of the famous Shrine at Lourdes.

Father Lynch, who was for years very deaf, as the result of chronic inflammation of the little cavity of the ear, this morning noticed that he could hear words spoken in ordinary tones about him. While his hearing is by no means perfect, it has marvellously improved.

'I have known Father Lynch for many years, as he belongs to a neighboring parish of mine,' Dr. Corby, one of the Irish doctors with the pilgrimage, told me this morning. 'Formerly one had to shout at him, unless he could follow one's lips with his eyes. He could only hear very loud tones. This morning I spoke to him over his shoulder, where he could not see me, and, although I spoke purposely in a lower voice than usual, he heard every word.'

Father Kearnan had also suffered from deafness and constant buzzing in the ears for thirteen years. After an operation, Dr. Wood, of Dublin, warned him that the nerve had been injured, and that the buzzing and deafness would continue. To-day, when I saw him at his hotel, he assured me that since yesterday his hearing had greatly improved, while the buzzing had distinctly lessened.

While there have been startling and complete cures of unmistakable organic disease during the Irish pilgrimage, I have been greatly struck by the large number of cases of improvement, which I can only attribute to the profound faith which actuates the habitues of the shrine of Lourdes.

The tubercular knee of Grace Maloney, the helpless limb of Michael Downey, the lost speech and hearing of little Jeanne Bodet, were shown by the medical records to have been of years' duration. The less striking cases of the patients who, though grievously crippled, have convinced the nurses and doctors that they have distinctly improved since their arrival are too numerous to mention.

The *Daily Sketch* Lourdes special correspondent says:—Full of faith in the power of prayer the 3500 Irish pilgrims at the Gortto of our Lady of Lourdes receive with heartfelt but tranquil joy the continued manifestations of the miraculous power.

Sunday was a special day for Ireland owing to the unveiling of the Celtic Cross by Cardinal Logue. It has been erected at the junction of the two pathways on the Hill of Calvary, up which mothers carry their crippled children to offer prayer to the Saints. The cross was sculptured at Waterford from Irish limestone.

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Notable French Tribute.

A Lourdes paper, *Le Croix de Lourdes*, of Saturday last, publishes a leading article on the Irish pilgrimage to Lourdes, of which we give a translation. The same issue contains particulars of the miraculous cure of Miss Maloney, of Killaloe, which has already been reported:—

'For the first time the gallant and noble land of Ireland has sent to Lourdes in thousands the elite of her faithful believers. Their coming amongst us will remain one of the notable events of the year, and their presence a source of profound joy to the faithful of France, to whom the Catholics of Ireland bear so striking a likeness. At the end of last week these splendid pilgrims of the faith, of confidence, and of hope left the chief cities of their fatherland—Dublin, Belfast, Cork, and Waterford—to journey, after brief intervals at Paris and Bordeaux, to the sanctuary of the Pyrenees. They know that Lourdes is the town of cure and restoration, and they have learned that thither France comes each year to implore the courage to face the combat and the energy that is needed for her resurrection in the future.

'Three thousand Irish people are at Lourdes under the guidance of his Eminence Cardinal Logue, Archbishop of Armagh, eight bishops, and more than three hundred priests. That is an incomparable demonstration, a grand and beautiful spectacle before which must move to admiration other pilgrims who have the happiness to witness a whole people kneeling to achieve in prayer the tremendous work of redemption commenced in suffering. The Irish will leave at Lourdes an enduring memory—that of their strong faith preserved through all trials; and also another souvenir—that which will recall by the figure of the suffering Christ the afflictions that they have borne, superior to trial, invincible, brave hearts that never failed and found shelter at the foot of the Cross. At the close of this pilgrimage they will raise, beneath the Calvary and at the entrance of the road which leads to St. Magdalen Grottoes, a granite monumental cross bearing the fifteen Mysteries of the Rosary chiselled by the artist in the living stone. We have already the Calvary of the Bretons; we have to-day the cross of the Irish, the same symbol, the same granite, the same idea embodied in the same material; and its meaning—tenacity, endurance, almost immortality.

The Return Home.

On September 19 the pilgrims arrived home after an eventful journey. As the steamship *Cambria*, with about one thousand on board, neared the North Wall, Dublin, the scene was most inspiring. Despite a drenching downpour of rain numerous friends assembled to welcome them. The pilgrims, amongst whom were men, women, and children of all ages and conditions, crowded the deck and sang the hymn 'Ave Maria' with great fervor.

In the course of an interview Father Lowry, of Lurgan, spoke of the marvellous scenes of piety and, indeed, religious enthusiasm which were witnessed at Lourdes. The sermon of the Right Rev. Dr. Morrisroe, Bishop of Achonry, he said, was one of the great events of the pilgrimage. It was delivered in the open air to an immense crowd of all nations, and Father Lowry expressed a hope that it had been written and that it might be published. Another outstanding part of the ceremonies was the erection of the Celtic cross on the Calvary road at Lourdes. The Irish pilgrims felt quite overcome by their feelings on that occasion, and after the hymns had been sung they broke out into the chorus of 'God Save Ireland.'

The Right Rev. Mgr. Schoepfir, Bishop of Tarbes and Lourdes, received the Irish pilgrims in the grounds attached to the episcopal palace. All the Irish bishops at Lourdes were present, and the scene was a memorable one. As the Cardinal and Bishop Schoepfir appeared, the pilgrims sang 'God Save Ireland.' Bishop Schoepfir, having been introduced by the Cardinal, addressed the pilgrims, and dwelt on the union of France and Ireland in the past in the matters of education and comradeship in battle. He prayed that the faith of the Irish, which was certainly

great, might still be greater. Of all the pilgrims at Lourdes, the Irish alone were honored by being received by the Bishop of the diocese.

Some of the Cures.

Sir Alexander Dempsey, M.D., J.P., who took a leading part in the Irish National Pilgrimage to Lourdes, and lent the benefit of his medical skill and experience in the arduous task of transferring the invalid and crippled pilgrims from Ireland to the shrine, has returned to Belfast, and granted an interview to a representative of the *Irish News*. The first question concerned the cures which have excited world-wide attention, and regarding these Sir Alexander said:—

'Case of Michael Downey.

'The case of Michael Downey was quite the most remarkable one brought under my notice. He had sciatica in both legs, and rheumatism, and he had been ailing in this way for a very long time. He was operated upon in the Mater Infirmorum Hospital about eight or nine months ago, the object of the operation being to stretch the sciatic nerve, but it had no effect, and his condition was in no way improved after it. I never during all my experience found a person recovering from a chronic ailment or getting relief from pain so suddenly. His case was brought before the Bureau des Constations, which investigates the cures very strictly and searchingly, and there were present several French and Belgian doctors, who criticised other cases severely; but Michael Downey's case passed unquestioned as a cure.

'Another notable recovery was that of Thomas Downey, a lad from the Oldpark district of Belfast. He had suffered from hip-joint disease, which had reached the advanced or suppurating stage. There was a very free discharge, and the boy had been on crutches for years. He also suffered a great deal of pain, which was intensified by any movement. When I saw him at Lourdes there had been a decided change for the better in his condition. He had thrown away his crutches, the pain had left the joint, and the discharge, which had been profuse, became scanty. The last report I got to-day was that it had ceased.

'I should also mention the case of Mary Conway, of Bangor, who was on crutches for nine years, suffering from rheumatism. She was in L'Asile Hospital at Lourdes, and one evening while the patients were at supper a nurse drew my attention to her improved condition. Mary told me she was now able to stand up without crutches, and was consequently much overjoyed. She now walks, not without difficulty, but in a manner that represents a wonderful improvement on her previous condition.

'Other Cases.

'Sarah Devlin, who was suffering from disease of the hip-joint, also found herself able to dispense with one of the crutches, and while the joint is stiff and she is somewhat lame, a remarkable change for the better has taken place in her condition. Another case is that of Mrs. McDougall, who suffered from rheumatoid arthritis. Her hands were rigidly stiff and closed from affection of the joints of the fingers, and this totally deprived her of the use of her hands. Now she can open and close them quite well, and says she experiences hardly any pain.

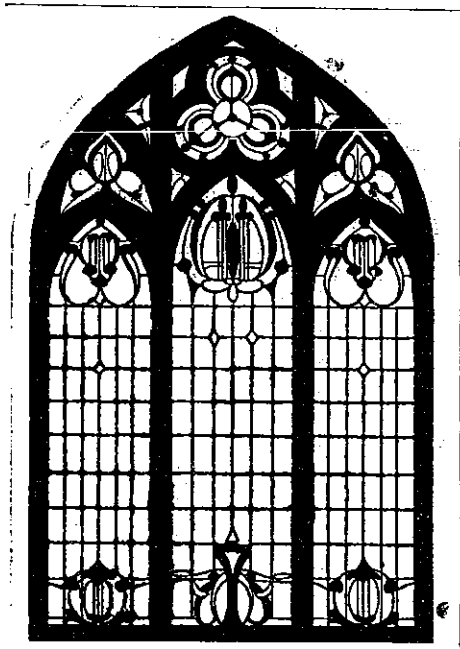
'A great deal of attention was directed to the case of Grace Maloney, a County Clare girl, who was for years suffering from disease of the thigh bone, close to the knee joint, and had been operated on several times, evidently to take away diseased bone. Surgeon Blaney was stated to have operated on her once. She had a contracted knee, and could only get along by walking on the points of her toes.

'There was a great deal of criticism regarding her cure at the Bureau, and it was suggested that she was neurotic, but I could find no trace of neurosis. The contraction of the knee was a result of the disease, and should not be classed as a neurosis, as some of the French doctors insisted. Suddenly she got relief, and on making an examination afterwards I found the movements of the joint were perfect. She now walks quite well, without the slightest halt or the slightest pain.'

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Current Topics

A Story With a Moral

The moral of the following story is so obvious, and at the same time so excellent, that it is a pleasure as well as a duty to pass the narrative on, and thus do our part, at least, towards giving it the publicity and wide circulation which it deserves. The story is told by our able New York contemporary, *America*, in its issue of September 13. 'A journal of national reputation, seeking to forward a movement for the establishment of local non-sectarian homes for wayward girls, adopted the rather circuitous though well-trodden course of an attack on the House of the Good Shepherd. With an unfortunate accident to one of the inmates as its news item, it was easy to give the headlines a tinge of ochre and then throw open its correspondence columns to the vapors of all who had views to vent. Rumors of "an investigation"—the American panacea—filled the air and crowded the printed page. Just who was to investigate what, was not very clear, but it all made good copy and was very offensive to everyone who knew the good work done by the Sisters under very ordinary circumstances. The institution was made as disagreeable for self-respecting Catholics as broadcast insinuation could well effect. The exact legal rights in the case being fairly cleared up and the nature and extent and agents of any probable investigation being pretty well defined, it began to occur to some people of sense that the thing had gone about far enough. But the demand for copy was insistent and the raw material so tempting that a cessation seemed far away. When lo! some one discovered "the pocket nerve." Advertisers to whom Catholic patronage was a matter of value, not to mention Catholic advertisers themselves, wrote a few well-pointed notes to the advertising editor of the paper. The effect was magical, and the depleted columns soon became filled with matter less calculated to exasperate the much-tried patience of Catholic readers and subscribers. *Ex uno disce omnes.*'

The Irish Pilgrimage to Lourdes

Many of the English dailies have given considerable prominence to the recent very successful Irish Pilgrimage to Lourdes and to the interesting cures reported in connection with the pilgrimage. The *Daily Mail*, in particular, devoted a large amount of attention to the visit; and in both the London and Paris editions gave detailed reports of miraculous cures, vouched for by its own medical correspondent who went specially to Lourdes to see for himself. The case which appears to have attracted most notice was that of a girl afflicted with incurable knee trouble. Grace Maloney had had tuberculosis of the knee for nine years, and after eight operations had failed to relieve her was for nine months incapable of movement. As the result of the visit to Lourdes she was able to rise from her bed and walk, and is to all appearance perfectly cured.

*

A reckless and entirely unwarranted paragraph in the London *Evening News* was the means of eliciting fresh and unexpected testimony to the success of the pilgrimage. The paragraph was as follows: "I don't think there have been any cures," said one of Cook's men who assisted on the tour. "Out of 2500 it has been said that four left their crutches behind. Well, we haven't seen anything of the kind. Some of them appear to be much worse than when they left Ireland. They went to Lourdes full of confidence, and I am afraid many of the poor souls have returned heart-broken." The paragraph was an obvious misrepresentation, for though the pilgrims numbered 2500 there were only some 250 actual invalids. Seen by a representative of the London *Catholic Universe*, Messrs. Thos. Cook and Sons emphatically disclaimed any such interview as that referred to, and contradicted the whole statement of the paragraph. 'The first thing we

did on seeing the article,' said the head of the department concerned, 'was to at once write a letter to the whole of the conductors engaged on the Lourdes Irish Pilgrimage, 22 in all, enclosing them a copy of the article, and asking them to reply specially as to whether in the first place they knew anything about such an interview; and next what their own individual experience was. The first replies came to hand from the eight conductors who arrived at Victoria with the 80 invalids on September 17 at 5.20. If any of our conductors had given an interview these were the most likely; but they each denied most emphatically having done so. We have now received replies from all the 22, and each repudiates any knowledge of such interview, and many of them give instances which show that the trend of the whole article is contrary to their personal observation and experience. One says: "I understand there are several distinct cures, and the report of the condition of the pilgrims on their return is greatly exaggerated." Another says: "I have seen about six cures myself." The best testimony is a letter from one of our conductors, dated September 14, and written at Lourdes. In it occur the words: "A blind man can see now, and a girl was cured who had been ill for nine years." There will be the usual attempts to explain away or to deny these cures; but the simple testimony of the patients themselves—the 'One thing I know, whereas I was blind, now I see,' of the man in the Gospels—remains as the unanswerable answer to all the sceptics.

The Victorian Referendum Bill

Last Saturday's cables brought the intimation that 'the Victorian Legislative Assembly, by 30 votes to 27, negatived the Bill providing for a referendum at the next election in favor of unsectarian Scripture lessons being given in the State schools.' The result was not unexpected, for the Bill, which was introduced more than a month ago by a private member, has met with active opposition both in the Assembly and in the country. In Victoria, as in New Zealand, an Education Act Defence League has been formed to meet the campaign of the Bible-in-schools organisation; and before the debate closed each of the members of the Victorian Legislative Assembly received from the Defence League a copy of a well-worded and carefully thought out protest against a Bible referendum. The League took its stand for the most part on the absolutely incontestable ground that a question of conscience is not a proper subject for a referendum. 'This committee,' it said, 'has already addressed you in support of the contention that no referendum should be taken upon a religious question, and we again desire to urge upon you the proposition that the application of majority rule in any religious question is inconsistent with the principles of religious toleration. No majority, however great, is entitled to claim the assistance of the State for the propagation of religion. A true democracy can make no distinctions between its citizens on account of their varying religions. It is therefore inconsistent with democratic principles to submit to a vote of the people any proposal which would necessarily identify the State with the support and maintenance of a particular form of religious teaching. The mere proposal to hold this referendum has been responsible for much sectarian rancour and bitterness. If you allow the proposal to succeed, this already great evil will inevitably increase.' In the Assembly the strongest opposition came from the Minister of Education (Sir A. J. Peacock), who made a powerful speech and one which made a marked impression on members. We quote a few representative sentences: 'How can a nondescript body of men, holding all sorts of belief in Scriptural matters, expound those Scriptures to the young? The attempt to do so would result in strife, and not peace. The Bill before Parliament is one for a Referendum to the people, asking them to say whether or not they desire to have the Bible taught at the State expense. That sounds on the face of it fair enough. But it is not fair because there are some things to which a Referendum can never be equitably applied. Questions of conscience are such matters. Even if a majority of the people were in this State to decree that they wanted the Bible

taught by the State, it would be an improper exercise of the franchise. For the State, being representative of people of all religions, can itself have no religion; and, having no religion, cannot teach any. It could have no chance of satisfying all its citizens should it try to teach some one form of religion. If it paid its teachers to give Bible lessons which satisfied one set of people, it would do an injury and commit an injustice upon others. The conscience of the people is above human laws, and no Government should meddle with it. If the State were to pay for Bible lessons satisfying to one section of the people, it would be teaching the religion of some at the expense of others; and he asked the House to say whether it ever can be right for the State, representing all, to give preference to one sort of religious teaching over others? These are precisely the arguments which are being marshalled against the religious referendum proposal in this country; and it may safely be taken for granted that they will carry weight also with the New Zealand Parliament when the time for decision comes.

‘The Woman Thou Gavest Me’

The fact that Hall Caine's latest perpetration, *The Woman Thou Gavest Me*, is an attack on the Catholic doctrine of divorce, and contains, incidentally, many ridiculous misrepresentations of things and persons Catholic, will doubtless strongly recommend it to a certain section of the public, and particularly to certain types of cheap news-sheets which love to fill their columns with the sensational and melodramatic and which are not at all particular as to the accuracy or moral quality of what they purvey. Already it has been seized upon as a suitable serial by the *Christchurch News*, an evening print published in connection with the *Christchurch Press*, and one which, according to information supplied to us, is becoming notorious for the quantity and quality of the anti-Catholic rubbish which finds hospitality in its columns. We referred to Hall Caine's story some time ago—before it had appeared in volume form—and showed the absurdity—and worse—of many of its incidents, characters, and situations. To what we then said we need only now add that the whole plot and story of the book is founded on an ignorant mistake as to Catholic teaching regarding marriage. The main theme of the plot is that a young lady who ‘was banished to a convent in Rome’ decided to become a nun, but eventually succumbed—under threats and practical compulsion—to the decision of her father that she should marry a dissolute lord. The marriage naturally proved unhappy; and the lady falls in love with an Arctic explorer, with whom, however, according to the author, she is prevented from marrying by the Catholic Church's prohibition of divorce. After all the explanation that has been given, in connection with the *Ne Temere* decree, regarding the Catholic Church's doctrine of marriage, one would have thought that even the man in the street would know that as the lady in this case had refused consent to the contract and for that reason declined to cohabit with her legal husband the Church would hold that such a marriage was not a marriage at all but was from the beginning invalid. The whole ‘moral’ of the story, therefore, falls completely to the ground in the light of the actual facts as to Catholic teaching.

*

Apart from the scant respect shown to its Catholic subscribers, the *Evening News* pays its readers a poor compliment by presenting them with this sort of pabulum. For even as a story and from the point of view of its literary quality, *The Woman Thou Gavest Me* has been severely criticised by leading English and American papers. The *New York Times*, of August 24, in a scathing review, pronounced it ‘lengthy, sentimental, melodramatic even to the point of clap-trap, and abounding in unconvincing and absurd situations. . . . The serious aspect of the problem becomes mawkish and loses any claim to the attention of the intelligent reader.’ The *London Church Times* says that ‘Were it the very highest form of art, were it even the sturdiest

in its moral claim, we should solemnly protest against the coarseness and the unrestraint of its process. Mr. Hall Caine forgot that he was writing for the tender eyes of ladies which, not having seen the evil in the world, can never afterwards look on life with the same fearless purity. It is a big responsibility to take.’ ‘It has the drawing power,’ says the *Morning Post*, ‘of a sensational divorce case and the emotional appeal of an Antarctic tragedy. It arouses at once the basest curiosity under the gloss of sacred simplicity and the noblest sentiment of admiration for the adventurous spirit. It appeals directly in terms that no one can misunderstand to the God and the beast in all of us. It will have a record sale. Is the literary merit of *The Woman Thou Gavest Me* in any way commensurate with this probable success? . . . We must confess that to us *The Woman Thou Gavest Me* is unconvincing and meretricious.’ The *Daily Graphic* damns it with faint—very faint—praise. ‘It is a book,’ it says, ‘which, if it had been written by an unknown author, would probably have been dismissed as a work showing great possibilities in the writer, but very greatly marred by certain faults.’ And the *Times* roundly declares that as a constructive literary effort the work is chess, not life; and that it is lacking in the first essential of every work of real art. ‘*The Woman Thou Gavest Me*,’ it says, ‘is a game of chess, not of life. And though “All Lost for Love” may be a tragic *dénouement* in a world of the tepid, Mr. Caine too deftly juggles with his theme. In a story that reveals a hand that has lost nothing of its skill, fine powers of description, lucid consistency, and genuine if somewhat flaccid sensibility, it is the clean unflinching grasp of imaginative reality that is wanting, and the assurance essential to every work of art of a naked intrinsic sincerity.’

Lunacy and Forgery

The same Christchurch paper, in its issue of November 1, devotes two columns of its space to a gruesome account—headed ‘A Priest's Crimes’—of the doings of one Johannes Schmidt, who, a few weeks ago, was found guilty of the murder of a young woman in New York. As the case was the subject of two or three brief cables it may be well, for the information of our readers, to give a short summary of Schmidt's career. Two words explain the extraordinary crimes of this unfortunate and the fact of his temporary admission to the American priesthood. They are lunacy and forgery. The following cablegram sent to New York by the head of the diocese in which he was ordained summarizes the facts as to Schmidt's career in Germany: ‘Vicar-General Mooney, diocese of New York.—J. Schmidt was born at Aschaffenburg. He was a priest of the diocese of Mainz, ordained in 1907. He ran away from Mainz because of attempted frauds and his arrest by the police. He was declared insane by a court and discharged. He was suspended by the Bishop of Mainz for his acts and for presenting falsified documents regarding the studies he pretended to have made. Then he left the diocese.—Bendix.’ After his suspension in Aschaffenburg Schmidt had the hardihood to attempt to celebrate Mass there, but the ecclesiastical authorities prevented him from committing that sacrilege, and he was compelled to flee the country.

*

After making his way to America he gained admission, through forged papers, into the diocese of Trenton, from which, however, he was soon expelled. His connection with it ceased when he received from Bishop McFaul a note couched in the following plain terms: ‘You are hereby notified that you must leave this diocese immediately. It is evident that you are wanting in common sense, and, therefore, I do not desire to have anything more to do with you.’ Again his forged documents were brought into play, and unfortunately, they enabled him to deceive the ecclesiastical authorities of New York, where he was assigned work as assistant pastor in one of the city parishes. The story of his double life and evil doings has been told over and over again in the American press, and has furnished abundant ‘copy’ for sensation-loving papers. That the Munich Court was clearly right in adjudging

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him insane may be gathered from the following cablegram which appeared in the *New York Times*: 'Aschaffenburg, September 16.—The parents of the Rev. Johannes Schmidt, the confessed murderer of Anna Aumuller, say the young priest is hereditarily abnormal. Several members of the family are confined in asylums for the demented, and there have been four suicides in the family within the last five years. The letters sent home by the young priest are said by his relatives to be written in a confused and hazy style. Local physicians consider that the murderer's perverted instincts were accentuated by forced study.' Such is the sum and substance of the melancholy story of Johannes Schmidt. The Church in Germany cast him off; and in America he thrust himself upon her by fraudulent methods. In no way can the Catholic Church be held responsible for him or for his evil courses.

OUR LETTER FROM FRANCE

Paris, September 21.

Mean Persecution.

In my last letter I gave readers some idea of the class of brave fellows who are at present 'running' France—'running' it in the interests of liberty, equality, progress, and the new civilisation. Liberty! Indeed, the word is never off their lips. But the history of the last 300 years tells us that those who have been loudest in shouting 'liberty' have been the worst persecutors. Does not Cardinal Newman say that the reformers who were always crying, 'Liberty, liberty,' became aggressive and persecuting tyrants in every country, province, city, town, village where they gained a footing? Their lineal descendants, the present-day freethinkers, follow faithfully in their footsteps. Liberty in the mouths of those people means: Liberty for me to do and think as I please, and woe betide you if you cross my path; liberty for me to advance my opinions and my interests; the cat-o'-nine-tails for you if you obstruct. Every one knows of the spoliation and banishment of thousands of France's best citizens ruthlessly being carried out, week after week, since 1905 by the present lodge-ridden French Government; but every one does not know to what mean lengths this persecution is carried, all through the country, in the course of ordinary daily life. Just to give an instance of those occurrences, now so common that people have ceased to look upon them as anything to be wondered at. The other day, a county councillor of the department of Yonne denounced a fellow-councillor as guilty of grave misdemeanors—misdemeanors so grave as that an investigation by the authorities was set on foot to inquire into them and report. What were the accusations? These: First, that this member of the council had acted as sponsor at a Baptism in the parish church; second, that he was on friendly terms with the parish priest, and that he lent him an arm-chair and other chairs for use at a Confirmation ceremony; third, that the parish priest's sister was frequently seen at the house of the said member! Actually the prefect of Yonne and the head inspectors of schools have spent a week investigating these charges! If the councillor be found guilty he shall get a hot time of it till he resigns. Such is liberty under the enlightened and 'liberated' brotherhood who are at present so strenuously and unselfishly laboring to lift France from the dull swamps of religion, reaction, and ignorance to the free and lightsome plains of the new agnostic and materialistic civilisation! I have heard that in the days of my grandfather, in some villages in Scotland, the Presbyterian minister was liable to be cited before the kirk-session if seen in friendly conversation with the priest. However, one can understand that in a place where the dread spirit of Knox had reigned for 300 years; but that a common county-council man should be cited, on the same charge, before the Prefect, during the year 1913, in the free and enlightened department of Yonne, not 60 miles distant from Paris, and abounding in squares and compasses and other sym-

bols of illumination, caps the climax in petty persecution. You just look out for the day when the new civilisation obtains in your country.

More of it.

The *Semaine Religieuse* of Auch gives an instance of the revolting extent to which Government officials will go in imitating the tyranny of their masters. Recently the little girls of the State school of St. Didier got an outing at the wood of Bramard. The teachers selected Friday for this picnic. All went well till luncheon time. Then to the amazement of the children meat sandwiches were helped round. The children refused to eat them. The teachers began to bully them into breaking the Church law. Some boldly refused to eat and others, more timid, pretended to eat and slipped the victuals into their pockets. It was these who let the cat out of the bag. When they returned home in the evening they showed the precious *saucissons* to their parents. The angry parents complained; but the lady *directrice* of the school took them quite coolly. In fact she threatened with expulsion any child who henceforward would attend the Sunday school because, as she contemptuously said, it was that *lieu clericale*—that clerical place—that was the cause of so much annoyance. Comment on this abuse of position to pervert little children is needless. Yet schools in which such practices are carried on are called neutral, fair to all, teaching no religion, open on the same terms to Jew, Protestant, agnostic, and Catholic. No wonder that even careless Catholic parents are at length rousing themselves; no wonder that parents' protection leagues are being organised through the country to save the children from the influence of infidel teachers using infidel class-books.

The Tribunals Protect the Teachers Against the Parents.

M. Berthou, the Prime Minister, has, owing to the complaints of parents all over the country, issued a circular giving authority to them to lay their complaints before the head-inspector or the Minister of Education if they object to the class-books used by the teachers. That is a small privilege, yet Clemenceau and Co. are reproaching Berthou for yielding to the 'clericals.' The 'convent' of Freemasons, just now being held in Paris calls upon him to withdraw his circular. The school-teachers must not be interfered with by parents or even by government ministers in their work of teaching the young idea how to sprout into socialism, materialism, free-love, and the enjoyment of every liberty suited to the *esprit moderne et libéré*. In cases brought before the courts the *juges de paix* in most cases will, of course, take the views of those in power. At Saint Gaudens, the other day, MM. Fabas and Aurignac, in the names of their children, minors, summoned the teacher, M. Jean Ezcaseaux, for having violated the law of neutrality in the schools, and caused moral prejudice to the children. M. Saint-Laurens, president of the Association of the Fathers of Families, attended court in the interests of these parents; but the magistrate would not allow him to speak. The case was dismissed, and the complaining parents were condemned to pay the expenses of the suit. Yet, if the parents be active, they will bring Clemenceau's teachers to their knees. Indeed, some not caring to look for redress from courts, inspectors, and ministers of education, propose to use the boycott on teachers and inspectors. The boycott is an effective weapon sometimes.

The Republic of Columbia Will Not Imitate That of France.

The Republic of Columbia is coming to the front. During the nineteenth century the republics of South America were honeycombed with revolutionary secret societies; hence civil wars, attacks upon the Catholic Church and her clergy, and murders of presidents and ministers of state were the rule. Recall the brutal murder of one of America's greatest men, Garcia Moreno, President of Ecuador. For some time the leading men of these republics have been growing weary of the lodges and thinking it is well time, if they are to have peace, to clear them out. The Government of Columbia has already done so and it is feeling the

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benefit. The country is advancing in the ways of peace and good order; schools and hospitals are being built; railways are extended, and the vast resources of this great country—a country twice the extent of France—are in the way of development. This is better than wasting time and money thwarting the riots and machinations of the illuminated dark lantern brotherhood. The National Government, grateful to the Church for help received in the matter of schools, orphanages, hospitals, and the improvement of the bad sanitary conditions in which the poor and the vast body of workmen lived, has, to show its gratitude, taken official part in the Eucharistic Congress held at Bogota in August. The departmental governments—for each State has its own government—of Santander, Pasto, Antioquia, Magdalena, Bolivar, Caldas, Cauca, etc., sent official representatives. The secretary of the State of Cauca, the wealthiest department of Columbia, wrote to the Eucharistic Committee at Bogota: 'I have the honor to communicate to you that the Assembly of the department of Cauca in its session of the 9th inst. has approved of the following proposition:—This Assembly, interpreting faithfully the sentiments of the people of Cauca, associates itself with the idea of a great national Eucharistic Congress to be held this month at Bogota. The President will appoint representatives of the Assembly for that occasion. May God protect you.—RICARDO CANTERA.' The Congress was held during the mid-week in August. It was carried on in the style of the European congresses. Crowds filled the meeting halls during the day and the churches in the evening. Over 30,000 persons walked through the streets in the closing procession of the Blessed Sacrament. The success of the Congress was owing to the united efforts of Mgr. Restrepo, Archbishop of Bogota, of the clergy, and of the civil powers of this rising Catholic republic.

Activity of the Sectarics in Chili.

Things are not so smooth in the sister republic of Chili. The lodges there are still active. They will, be it willing or unwilling, illuminate that country. Their great nostrum for all the ills of humanity is the godless system of education. Civil marriage and divorce, too, are prominent planks in their platform. They do so pity poor married men and women who are anxious for a change. They will not have the strongest instincts of humanity restricted by the commandments of any religion or the laws of any old fogey Christian State. Humanity and its instincts must have free, unchecked development. Else it will in its evolution be spoiled altogether. Do not Diderot, Rousseau, and so many of the later masters say so? The special correspondent of the *Univers*, writing from Santiago, the capital city of Chili, under date August 30, says that the sectarics in that city are now very active in politics—in religious politics, if you like. They have got hold of the students of the 'neutral' university and they use them for raising brawls in the streets on the occasion of Church festivals and processions. Recently these youths attacked a procession; they were driven off with sore ears and bloody noses. But lo! these chrysalid supermen, in their wounded vanity, sent a deputation to the President of the Republic to complain that their liberty had been interfered with by a lot of religious reactionaries. Needless to say, the deputation was chased off the premises. Irrepressible in spreading the illumination that comes from the hiding-places of the dark-lanternists, they attacked a few days later and smashed the carriage of the Papal Internuncio, Mgr. Sibilina. He had just arrived from Rome, and was being publicly received by the citizens, when the attack was made. Mgr. Sibilina saved himself from insult and violence by hurrying within the gates of the Salesian College close by. But the braves did not long hold the ground. The students of the Catholic University, having heard of the occurrence assembled, thrashed the brawlers and cleared them off the streets. All this is evidence that the rule of the lodges in South America is losing its vigor. Some time ago they overturned governments and murdered presidents; now they get a band of silly youths to insult a bishop and disturb a crowd of peaceful people.

The colossal image of our Lord Jesus Christ, representing peace, *le Christ de la Paix*, which has been for some years in preparation, has been erected, in spite of the machinations of the lodges, on one of the peaks of the Andes between Argentina and Chili at the expense of both governments. Their bill to facilitate divorce—this is a great point with the illuminated, divorce and liberty for the human instincts—has been ignominiously rejected by the Congress of Uruguay. Then the lodges have been shut up and the illuminated ordered to decamp from Columbia. What is becoming of South America at all? It is clearly going back to the dark ages. No more conspiracies and murders of statesmen. Quiet, stagnation, begin to reign. The continent is getting over-run with Franciscan Friars, Salesian Fathers, and Marist Brothers; with their Christian schools and hospitals and missions to the Indians. The people are beginning to enjoy a little peace and commonplace prosperity. What is to be done to stop fearful reaction of this kind? Why; send a body of senators and deputies straight out from the Grand Orient 'convent' now being held in Paris, with Clemenceau at their head, and copies of Diderot in their hands, to teach those barbarians the latest interpretations of the Rights of Man and the wrongs of not freely, yet scientifically indulging even the more bestial human instincts and passions. A mission, given under the leadership of Clemenceau and Jaurès, might rouse South America to her former volcanic revolutionary activity, might give a stunning blow to the *autocratie clericale romaine* and give free course to the development of the *Idée révolutionnaire de l'esprit libéré* all over that vast continent.

Diocesan News

DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

November 10.

The Very Rev. Chancellor Price, Adm., received a cablegram from his Lordship Bishop Grimes, sent from Port Said on his homeward voyage, stating that he was well.

The following pupils of the Sacred Heart High School, Lower High Street, have been successful in obtaining theoretical certificates for shorthand from Sir Isaac Pitman and Sons, London:—Mary Strouts, Lizzie Gill, Dorothy McInerney, Maggie Murphy, Molly O'Malley, Rene Mahon, Beatrice Hannigan, Gwennie Wilson.

A very fine marble altar, selected in England by his Lordship the Bishop, has arrived for the Chapel of St. John the Baptist (patron saint of the diocese), and preparations are well advanced for its erection to replace the temporary wooden one. A flight of marble steps will lead up to it, and the chapel will be completed with a tiled floor.

Three large and beautifully finished sanctuary lamps, procured by his Lordship the Bishop in Europe, have just been hung in the Cathedral. All are of solid brass, and of magnificent workmanship. The larger of the three is hung in front of the high altar, and one each in the side arches of the sanctuary, the effect being most striking.

The Rev. Father Peters, Adm., of the Cathedral, Maitland, N.S.W., and Rev. Father Ormond, of Auckland, were guests during the week of the Very Rev. Chancellor Price, Adm., at the episcopal residence. The Rev. Father Ormond celebrated the 11 o'clock Mass, and the Rev. Father Peters preached at Vespers in the Cathedral on last Sunday.

Keeping well abreast of the times, and adopting modern hygienic methods in the care of the large numbers of children, whose education is entrusted to the Sisters of the Missions, a large open-air class shelter, 60 feet by 20 feet, is in course of erection by Messrs.

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S. and W. Luttrell on the convent property fronting Barbadoes street. This extensive structure will serve the double purpose of accommodating classes in ideal conditions during teaching hours, and as a shelter in intervals for recreation, without disturbing the work in the main building of the Sacred Heart High School.

The first of the three weeks' season of the Oriental Carnival at the Olympia Rink has elapsed, but with only very moderate financial success. A vast proportion of the Catholic people in the city and its immediate vicinity do not apparently trouble themselves to realise what the possibilities are of making this costly enterprise an achievement that all can look upon with pride and satisfaction. It has more than once been pointed out that this is intended to be a supreme effort to free, at once and for all time, from debt the noblest ecclesiastical edifice in the whole Dominion. To enjoy the privilege of having this in our own fair city should in itself be incentive enough to have it unencumbered, but if deep affection and gratitude towards one who, for more than a quarter of a century, has done giant's work for a people and a cause he loves as life itself, have a place, then assuredly one and all will rise to the present occasion, and much, if not all, will be accomplished. Above all let this home-coming of our Bishop be not one of disappointment, but joyous to a degree unprecedented.

Christchurch North

Rev. Father Dignan, S.M., is at present relieving the Rev. Father Clancy, of Hokitika.

At the Wellington Competitions Miss Norma Middleton, of St. Mary's Convent, Colombo street, gained first place in the pianoforte solo for competitors under 10 years.

On Sunday evening the Rev. Father McDonald, S.M., of Blenheim (formerly of St. Mary's), preached an eloquent sermon from the text, 'He hath done all things well.'

On Sunday, at the different Masses and at the evening devotions, Very Rev. Dean Hills, S.M., V.G., exhorted the parishioners of St. Mary's to patronise the Oriental Carnival at present being held in the Olympia.

The mission which was opened at Papanui by the Rev. Father Herring, S.M., on Sunday, November 2, was brought to a successful close on Thursday evening. Very large congregations attended both morning and evening. A very edifying sight was witnessed on Friday morning, when the whole congregation approached the Holy Table. The Rev. Father Herring, S.M., left on Saturday for Ashburton.

The first meeting of the men's branch of the archconfraternity of the Blessed Sacrament took place on Tuesday evening last, when there was a very good attendance. Benediction of the Blessed Sacrament was given by the Very Rev. Dean Hills, S.M., V.G., the men singing the 'O Salutaris' and the 'Tantum Ergo.' In future the archconfraternity meetings will take place on Thursday evenings instead of Tuesday, as at present. Thursday is considered more appropriate on account of the institution of the Blessed Eucharist on Holy Thursday.

Timaru

(From our own correspondent.)

November 10.

Mr. Denis Mulvey, of the Post Office staff, is making satisfactory progress after a serious operation for appendicitis.

Nine beautiful stained glass windows, ordered from the famous makers, Messrs. Hardman and Co., Birmingham, have been erected in the new church. Eight of them are erected in a semi-circle in the apse behind the high altar, and the ninth is in the baptistry. The figures represented in the eight, looking from left to right, are as follow—St. Aloysius, St. Bridget, St. Patrick, the Immaculate Conception, the Sacred Heart,

St. Joseph, St. Ann, and St. John the Evangelist. These windows have been mostly presented by private donors, and Very Rev. Dean Tubman will probably make an announcement on the subject later. The baptistry window is a beautiful representation of St. John the Baptist, at the Jordan, and it will serve as a memorial to the late William Byrne, who lost his life in the South African war. The windows will be solemnly blessed, and the memorial window unveiled on Sunday week.

DIocese OF AUCKLAND

(By telegraph, from our own correspondent.)

November 10.

A mission was opened in the Church of St. John the Baptist, Parnell, on Sunday morning by Rev. Father Tuohy, C.S.S.R.

According to news received by the last mail Rev. Father Holbrook may be expected to arrive in Auckland at the end of January.

Rev. Father Kirrane, of Remuera, addressed the Holy Family confraternity at the last weekly meeting, the subject being the efficacy and great necessity of praying for the repose of the souls of the faithful departed.

The pupils of the Marist Brothers' School, Vermont street, repeated their recent performance at St. James's Hall to-night in aid of the Home of the Sisters of Compassion. During the interval cups and medals won by the school Rugby team were presented, the presentation evoking much enthusiasm.

The three weeks' mission at St. Benedict's closed last evening. Nine thousand persons received Holy Communion during the time, and on yesterday (Sunday) one thousand approached the Holy Table. The attendances from the commencement to the close have been splendid. Last evening, Rev. Father Creagh, C.S.S.R., preached the closing sermon to a crowded and attentive congregation, and imparted the Pontifical Blessing. Rev. Fathers Creagh, Tuohy, and O'Sullivan, as well as Monsignor Gillan, V.G., and the priests of St. Benedict's, are extremely pleased at the magnificent results of the mission.

His Lordship Bishop Cleary during the past week has been interesting himself in striving to moderate the views of the contending leaders on both sides in the unfortunate crisis through which we are now passing. With others, he waited on the Employers' Executive, and personally on the strikers. The following circular was issued by his Lordship, and read and commented on by the clergy throughout the city and suburbs yesterday: 'At all public religious services in your parish to-morrow (Sunday), kindly ask your people to do what lies in their power by their own example, by timely exhortations to others, by avoidance of crowds, and by such other means as their prudence may suggest, to preserve peace and order during the crisis through which the city is now passing. In your address on this subject you will act not as a judge between conflicting parties but solely as a minister of the Prince of Peace at this near approach of the Season of Peace and Goodwill. Both on personal and on civic grounds, I gladly take this opportunity of informing your people that I was treated with the greatest consideration by the local Strike Executive in my various interviews with them. They seconded, in the most cordial way, my efforts to maintain peace and order under all conditions, and so far as my knowledge goes, they have exerted themselves earnestly to prevent any regrettable collisions, such as have occurred elsewhere. Ask the prayers of your people that the present troubles may have a speedy, honorable, and happy ending, and that they may be followed by a lasting peace and goodwill between elements now so near to an understanding, yet so deeply estranged.'

At the Cathedral on Sunday night his Lordship the Bishop dealt with the crisis, and referred to the place of religion in social life, and its relation to the industrial problems of our day. He described in detail the

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working of the system of profit sharing and mutual control in the great Catholic industrial family of over twelve hundred people of Val des Bois, France. Interesting details were also given of the social reform movements, under the aegis of the Church in France, Belgium, and Germany. One of the worst portents of our time was the action of a growing section of womanhood in dress, behaviour, and ideals. The need of religion in social and industrial life was strongly emphasised. His Lordship concluded by an exhortation to his hearers to do their utmost to maintain peace and order in the city during the present trouble. The efforts put forth by Bishop Cleary have been well and favorably received, and they should prove most efficacious on the side of law and order.

Rotorua

(From an occasional correspondent.)

November 5.

A Rotorua branch of the Catholic Federation, with a growing membership of 185, will soon be ready for active service.

Under the auspices of St. Michael's Catholic Club, which was only recently founded and affiliated with the Catholic Federated Clubs of New Zealand, last night's meeting in the schoolroom proved a decided success. The musical items and euchre games were greatly enjoyed. About 11 o'clock refreshments were handed round, and the Very Rev. Dean Lighthouse in a few well-chosen words thanked the ladies of the parish, especially Mrs H. Cann and Mrs Thompson, with assistants, for their work in connection with providing refreshments; Mr. Geo. Pricor for his general supervision of things; and Messrs. R. Thomson, W. McNamara, T. Fitzgerald, J. Shields, and others for their contributions of vocal and instrumental music. The hearty rounds of applause which greeted the Dean's remarks showed that all were highly pleased with the club's first attempt at entertaining.

Remuera

(From our own correspondent.)

Rev. Father Kirrane, B.A., delivered an interesting lecture on 'Purgatory' before a large gathering of the Holy Family Confraternity at St. Patrick's Cathedral on Tuesday evening last.

Great interest is being displayed in next Wednesday's euchre tournament and social evening, to be held in the schoolroom in aid of the church fund. Useful prizes have been secured, and it is expected that the musical items will be contributed by leading talent.

Much interest attaches to the November meeting of the Newman Society, to be held at the Convent of the Sacred Heart, Victoria avenue, on Sunday next, from the fact that Very Rev. Canon Sheehan's views on Catholic literature will be discussed by the meeting.

The local school, under the care of the Sisters of St. Joseph, was examined last week by Dr. McIlraith, Government Inspector, and, although the official report has not been received, the examiner expressed himself as highly pleased with the work of the children and teachers. There are about 160 children on the roll, and these are under the care of five teachers. This school will be celebrating its silver jubilee of existence in a year or two, when an effort will be made to show in some tangible manner an appreciation of the long and successful labors of the good Sisters of St. Joseph. It is even hoped that the jubilee will be celebrated under the roof of a new and up-to-date primary school.

Oamaru

Last Friday evening (says the *North Otago Times* of November 3) several friends of Mr. and Mrs. P. Kelly foregathered at their residence on the North road to wish them *bon voyage* prior to their departure

on a trip to Australia. The gathering was in the nature of a surprise party, and no preparations were made by the host and hostess for the entertainment of such a gathering. The guests, however, enjoyed themselves all the more by reason of the impromptu nature of the function. During the evening those present asked Mr. and Mrs. Kelly's acceptance of a gold sovereign case and oak tray respectively in token of the esteem in which their friends held them. Mr. and Mrs. Kelly intend being away some two or three months, during which time they intend visiting most places of interest in the Commonwealth, and also Auckland on the return visit when the Exhibition will be on.

Bluff

(From an occasional correspondent.)

All matters in connection with the building of the new convent school are progressing most satisfactorily. To prepare the building site, between 200 and 300 square yards of earth had to be removed. The men of the congregation with the utmost kindness have undertaken this work. Every spare moment some of them can snatch from their other duties is devoted to the wielding of pick and shovel, with the result that the work is half through. The Very Rev. Dean Burke has expressed himself thoroughly well pleased with the work done, and above all with the admirable spirit in which it is being pushed through. The volunteers for last week were Messrs. Murphy, Campbell, Kane, Lister, Cox, Nella, O'Gorman, Montague, McPherson. A special committee, consisting of Messrs. Lister (chairman), Tullock, and Robertson, has been elected to control business matters in connection with the building.

MUSIC EXAMINATIONS

CHRISTCHURCH.

(From our own correspondent.)

The following candidates were successful in passing the practical examination held at the Convent, Lower High street, by Mr. Henry St. George, representative of Trinity College, London:—

Higher Examinations.—Associate—Clarice Bell, Ciss Kiddey. Senior—Rene Mahon, Gwennie Wilson, K. Murphy (violin), K. Murphy (piano), Rona Isherwood (cello), Maggie Quinn, Gertie Baker, Nellie Murphy, Clare Coughlan. Nellie McGurk, Marjorie Hopkins (Convent, Kaikoura), Mary McSwigan (Convent, Kaikoura).

Two senior class singing.

Intermediate.—Sybil Williams (violin), Maggie Quinn (singing), Mona Neale, Jean Mills, Rita Bradford, Kathleen Healey, Eileen Dromgoole.

Junior.—Honors—Ida Bradford, Doris Bradford, Peggy O'Reilly. Pass—Colleen O'Malley, Mary Mather, Veronica Berry, Mary Murphy, Gladys Dunderidge, Kathleen Mannion, Oliver Brittenden, Stennie Chisnall, Mona Mullane, Molly Martin, Alice Clinton.

Preparatory—Honors—Nona Brice, Mona Neale (violin), Jessie Rosewarne, Odie Kerr, Claudia Slattery, Moira Pawson. Pass—Doris Pawson, Melva Priestnall, Dorothy Walsh, Frank Banfield (violin), Moira Pawson (violin).

First Steps.—Honors—Zeta Solomon, Eva Mellish, Maurus Armstrong. Pass—Thelma Young, Lily Haydon, Doreen Crapper, Madeleine Kennedy, Huia Sloan, Eileen Casserley, Brenda Berry.

CHRISTCHURCH NORTH.

The following candidates from St. Mary's Convent, Colombo street North, were successful in passing the practical examinations recently held in Christchurch by Mr. Henry St. George:—

Certificated Pianists.—Christina Cooper, Gladys Hopping, Gladys Harding, and Phyllis Hollow.

Senior Division.—Honors: Irene Oldbury, Howard Moody. Pass—Sarah Piper, Doris Blank, Frances Gerity, Majorie Redfern (Darfield Convent).

Intermediate Division.—Florence McDonnell (singing), May O'Shaughnessy (singing), Helen Brown, Evelyn Couzins, Comfort White.

Junior Division.—Honors—Eileen Carter (medalist), Thomas Johnston, Dolly Carter, Norma Middleton, Agnes Young, Malcolm Handisides, Eric Goodsir. Pass—Kathleen Mullan, Katie Haughey (singing), Alice Barnett (singing), Grace M. Haughey (singing), Horace Sturgess, Eileen Pappriil.

Preparatory Division.—Honors—Arthur O'Brien, Katie Barnett, Mona Neate, Jesse Kingan, Irene O'Donnell, Doris Middleton, John Rogatski, Herbert Boswell (violin), Ivan McLeod (violin), Una Clinton (Darfield Convent). Pass—Betty Behan.

First Steps.—Nora Bradley (honors).

LYTTELTON.

The practical examinations in connection with Trinity College, London, were held in Akaroa and Lyttelton on October 25 and November 6 respectively, by Mr. H. St. George. The following is the list of pupils presented by the Sisters of Mercy with their marks and grades:—

Professional Examination.—Mary Kotlowski, Gwen Haylock.

Senior.—Honors—Millicent Kennedy (violin).

Intermediate.—Marjorie Whitehead, 78; Elsie Keegan, 79; Louise Curry, 76; Frances Carrell (violin), 75.

Junior.—Dora Morris (honors), 82; Eileen Shepherd, 75.

Preparatory.—Honors—Mary Loader, 88; Linda Stiver, 86; Maud Smith, 85; Marjorie Madden, 84. Pass—Joseph Dack (violin), 78; Cathie Thomas, 73; Stewart Taylor, 72.

First Steps.—May Le Lievre, 73.

WEDDING BELLS

MARTIN—DUNFORD.

On Saturday, October 25, a very pretty wedding was solemnised at St. Patrick's Basilica, South Dunedin, the contracting parties being Mr. George Thomas Martin, of Gore, and Miss Emily Dunford, daughter of Mr. William Dunford, of Anderson's Bay. Rev. Father Delany performed the ceremony. The bride, who was given away by her father, wore a dainty frock of ivory satin, richly trimmed with lace and orange blossoms, the usual wreath and veil, and carried a shower bouquet. She was attended by her three sisters as bridesmaids (Misses Jean, Martha, and Teresa Dunford), who were dressed in pale pink ninon over pink silk, with dainty hats to match. They carried bouquets of sweet peas and pansies, with streamers of pink and heliotrope. The bridegroom was attended by Mr. J.

Quinn as best man, and Mr. James Dunford as groomsmen. The bridegroom's present to the bride was a diamond and pearl pendant, and to the bridesmaids, Misses Jean and Martha Dunford, he presented pendants, and to Miss Teresa Dunford a diamond and ruby brooch. The bride's present to the bridegroom was a travelling case. After the ceremony the party adjourned to the residence of the bride, where the wedding breakfast was served, Rev. Father Delany presiding. The usual toasts were duly honored, and many kind things were said about the happy couple. Late in the afternoon they left for the south *en route* for Melbourne, where the honeymoon is to be spent. The bride's travelling costume was a champagne colored cloth with oriental trimmings and pretty floral hat. The presents were numerous and costly, and included several cheques.

OBITUARY

MISS HONORA GILBERT, TAIHAPE.

Taihape citizens (says the Taihape *Daily Times* of November 6) will join in sympathy with the relatives and friends of Miss Honora Gilbert, whose death took place at her residence, 'Warwick Villa.' The deceased lady, who was the eldest of a well-known family long resident at Kumara, was born at Staffordtown (Westland). Some years ago Miss Gilbert and her sister commenced business at Taihape, where they have since resided. A few months ago she took seriously ill, and, in spite of a temporary recovery, died on All Souls' Day, November 3, after long and painful suffering. The interment took place on Wednesday, November 5. The funeral procession was the longest seen in Taihape for some time, and the number of friends and sympathisers who followed the remains to the graveside was a tribute to the respect and high esteem in which the deceased was held. The Rev. Father Connolly, assisted by the Rev. Father Maillard, S.M., celebrated the Requiem Mass and officiated at the graveside, the chief mourners being Miss M. Gilbert, Rev. Brother Fergus (Sacred Heart College, Auckland), and Rev. Father S. Gilbert, S.M. (Wellington).—R.I.P.

Practically unprecedented has been the success achieved by John McCormack at the Melbourne Auditorium. At every concert he has sung to the triumphant enthusiasm of full houses, and altogether has won such a triumph that his managers were seriously considering a further extension of his Melbourne season. Unfortunately, he is already booked for other engagements. On November 15 he commences another short season in Sydney, and is to be heard again in Adelaide on 26th and 27th, singing at Ballarat *en route*. His New Zealand season will be inaugurated at Wellington on December 11....

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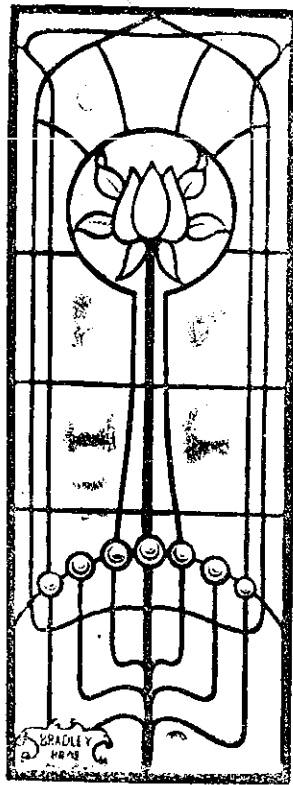
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Commercial

PRODUCE

Wellington, November 10.—The High Commissioner cabled on November 8:—

Mutton.—The market remains firm. Quotations: Canterbury, 4½d; North Island, 4½d.

Lamb.—Market dull. Canterbury twos, 5½d; heavy-weight fours, 4½d; other than Canterbury, 5½d.

Beef.—The market is firm, especially for fores. New Zealand hinds, 4½d; fores, 3½d; chilled hinds, 5½d; fores, 3½d.

Butter.—The market is quieter, the high price checking business for best qualities, and there is only a little demand for inferior. No change in prices for Australian, Siberian, and Argentine. Quotations: Danish, 130s to 132s; New Zealand, 126s to 138s.

Cheese.—The market is firmer, with a better demand for Canadian, but no changes in prices. Market steady for New Zealand. Quotations: White and colored, 63s to 64s per cwt. Canadian cheese stocks at London, Liverpool, Bristol, on November 1, were 306,000 boxes, against 351,000 for the corresponding period last year; but present prices are on a par—namely, 65s. The stock in Montreal on November 1 was 45,406 boxes less than last year.

Hemp.—Manila market quiet; prices slightly weaker. Market steady at £30 10s. October to December, and January to March £29 10s to £29 15s. The output from Manila for the week was 31,000 bales.

Messrs. Donald Reid and Co. report:—

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

Oats.—The market at present is practically at a standstill. There is absolutely no demand for shipping, and millers are buying very moderately. Prime milling, 2s 1d to 2s 2d; good to best feed, 2s to 2s 1d; inferior to medium, 1s 8d to 1s 11d.

Wheat.—The market remains unchanged. Good whole fowl wheat is very scarce, and meets with ready sale. Prime milling velvet, 4s 1d to 4s 3d; velvet ear, 3s 11d to 4s; Tuscan, 3s 9d to 3s 10d; best whole fowl wheat, 3s 6d to 3s 8d; medium to good, 3s 2d to 3s 5d; broken and damaged, 2s 6d to 3s.

Potatoes.—Heavy supplies are still coming to hand, and only fresh-picked, good-conditioned potatoes are at all saleable, medium and inferior lots being difficult to quit at any price. Prime table potatoes, £1 15s to £2; medium and inferior, £1 to £1 10s.

Chaff.—The market is barely supplied with prime chaff, and any lots of this description coming forward meet with ready sale. Choice black oat, to £4 7s 6d; best oaten sheaf, £4 to £4 5s; medium to good, £3 10s to £3 15s; light and discolored, £3 to £3 7s 6d.

Messrs. Stronach, Morris, and Co., Ltd., report for week ended Tuesday, 11th inst., 1913, as follows:—

Oats.—There is practically no demand, the strike interfering with business. Quotations: Prime milling, 2s 1d to 2s 2d; good to best feed, 2s to 2s 1d; inferior to medium, 1s 8d to 1s 11d per bushel (sacks extra).

Wheat.—There is no change to report, very little business being done. There is a good demand for fowl wheat. Quotations: Prime milling velvet, 4s to 4s 2d; velvet ear, 3s 11d to 4s; Tuscan, 3s 9d to 3s 10d; best whole fowl wheat, 3s 6d to 3s 8d; medium to good, 3s 2d to 3s 5d; broken and damaged, 2s 6d to 3s per bushel (sacks extra).

Chaff.—The market is moderately supplied, good lines being readily placed. Quotations: Best oaten sheaf, £4 to £4 5s; medium to good, £3 10s to £3 15s; light and discolored, £3 to £3 7s 6d per ton (sacks extra).

Potatoes.—Heavy supplies of old potatoes are still coming to hand. There is very little demand. Quo-

tations: Prime tables, £1 15s to £2; medium and inferior, £1 to £1 10s per ton (sacks in).

WOOL

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

Rabbitskins.—We held a sale yesterday, the usual number of buyers being present. The skins have gone off considerably, and we think that prices were fairly good when taking into account the state of the London market. Prices for furrier skins showed a drop of 2d to 3d per lb, and for other kinds ½d to 1d. Quotations: Super winter does, 30d to 34½d; good winter does, 25d to 29d; outgoing, 16d to 19d; super winter bucks, 22d to 26d; good winter bucks, 17d to 20d; second winters, 16d to 17d; outgoing bucks and does, 13d to 15½d; spring does and bucks, 12d to 14½d; incoming winters, 15½d to 16½d; autumns, 13d to 15½d; racks, 11½d to 12d; light racks, 9½d to 11d; small, 4½d to 7d; best winter blacks, 32d to 39d; outgoing winter blacks, 20d to 28d; hareskins, 13d to 18½d; horse hair, 16d to 18½d.

Sheepskins.—We offered a very large catalogue at to-day's sale. Competition was brisk and prices were fully up to last sale's rates. Quotations: Prime half-bred, 8½d to 9½d; good, 7½d to 8½d; inferior, 6½d to 7½d; fine crossbred, 8d to 8½d; best coarse crossbred, 7½d to 8½d; medium and inferior, 5½d to 6½d; best pelts, 5d to 6d; medium, 3d to 4½d; best merinos, 7d to 7½d; good, 6½d to 6¾d; inferior, 4d to 5½d per lb.

Hides.—We offered a medium catalogue at last sale. Competition was not keen as had been ruling and prices showed a drop of ½d to ¼d per lb, caused partly by the strike. Quotations: Extra stout heavy ox, to 10½d; stout heavy, 9½d to 9¾d; heavy, 9d to 9½d; medium weight, 8½d to 9d; light weight, 8½d to 8¾d; extra stout heavy cow hides, to 8½d; heavy, 7½d to 8d; medium, 7½d to 7¾d; light, 7½d to 7¾d; bull and stag hides, to 6½; medium, 5½d to 5¾d; best yearlings, 7½d to 8d; best calfskins, 10d to 10½d; medium, 9d to 9½d per lb.

An amendment to be proposed to the Footwear Regulation Bill by the Minister in charge (the Hon. F. M. B. Fisher) is that the Bill shall come into operation on July 1, 1914.

A gentleman interested in wool informed a *Hawke's Bay Herald* reporter that the wool of this season was not up to the standard that it should be at this time of the year, owing to the dry weather and late lambing; as many as 100 fleeces are sometimes required to make a bale. The wool was lacking in yolk, but he anticipated that it would improve as the season advanced.

Recently it was stated that the Government had taken over a block of land, about 6000 acres in extent, and situated at Onga Onga. The Commissioner of Crown Lands told a *Napier Telegraph* reporter that the area will be taken over on March 31, but he is putting surveyors on the land at once so that the ballot will take place immediately the transfer is effected. The country is good ploughable land, and will stand subdivision into three and four hundred lots, thus providing farms for 15 or 20 settlers.

The opening ceremony of the Auckland Exhibition, which is fixed for December 1, will be performed by his Excellency the Governor, the Earl of Liverpool. As there is no hall in the buildings big enough to accommodate an adequate proportion of the people who will attend, the ceremony will be almost wholly conducted in the open air. The concert hall, with seating room for about 1000, will be used for the giving of three or four brief speeches, which will be heard by the invited guests of the executive. As soon as these are over, the whole party will leave the hall, and the Governor will proceed to the main door, about 100 yards away, and unlock it with a small gold key. The greater part of the ceremony, and practically the whole of the picturesque incident, will thus take place outside, for there will be several musical items by the Royal Artillery Band and by massed choirs, and a big parade of Territorials will take part in the proceedings.

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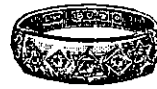
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ITEMS OF SPORT

MARIST BROTHERS' SCHOOL, INVERCARGILL.

There was a large gathering of pupils and well-wishers of the Marist Brothers' School at a banquet tendered on Thursday evening to school senior and junior football teams. In the competitions under the auspices of the Southland Rugby Football Union this season, as in seasons past, the teams from the Marist Brothers' School have played a prominent part. As far back as 1900 the school senior fifteen first annexed the banner presented for competition among the public schools, and since that date have had their names inscribed on it on no fewer than seven occasions, a record which no other school has yet accomplished. This occasion the senior team scored a total of 179 to 3 points. They never had their line crossed in the whole of seven matches, a goal from a mark alone being recorded against them. The team has not lost a match during the past two seasons. The pennant which the Marist team won again this year has been competed for 17 times. The present holders secured it in 1900, 1901, 1907, 1908, 1910, 1912, and 1913. South School hold second place on the banner with five wins. J. Coakley, Marist captain, and Southland school representative for the past three seasons, has scored a total of 111 points in pennant matches, having scored in every match in which he has played during the past two seasons. The junior fifteen were runners up in the second grade competition among the public school boys. Their record reads:—Nine pennant matches played, won 6, drew 1, lost 2; points for 65, against 24. The record for the senior team is as follows:—Pennant matches played 7, won 7; point for 179, against 3 (a goal from a mark).

Rev. Brother Anselm presided at the banquet and at a suitable interval presented a framed photograph of the senior team to Mr. P. Scully, who had acted as coach to the boys throughout the season. The first toast of the evening was that of the 'Pope and King,' ably proposed by the Rev. Father Foley. Several other toasts were also duly honored. That of the school captains was proposed by Mr. W. Cook, and replied to by the respective captains, Masters J. Coakley (seniors) and J. Wells (juniors). The senior captain proposed 'Our Coach,' and Mr. P. Scully replied. Gold medals were presented to the best back (J. Coakley) by Mr. R. J. Timpany, and to the best forward (M. Sheehan) by Mr. G. W. Woods. Mr. G. W. Woods presented a gold medal to the best all-round choir boy, and the announcement that Master James Fogarty, by his splendid attendances at Mass and practice, and whole-souled earnestness in all that pertained to the choir, had earned this much-coveted medal, was received with enthusiasm by his schoolmates. The recipients suitably acknowledged the gifts. Mr. G. W. Woods made it known amidst applause that next year he would award two more gold medals for like purposes. A special word of thanks is due to the ladies who, by their excellent arrangements, made the banquet the great success it was. Among those who gave their valued services were: Mrs. Jas. Collins, Mrs. Dr. Collins, Miss Eileen Collins, Mrs. and Miss Woods, Miss K. Kane, Mrs. and Miss Mahoney, Mrs. Matheson, Miss Burgoyne, and Miss Maggie Barry. The room was most tastefully decorated by Mr. J. D'Arcy and Miss M. Parker. The following contributed recitations—Messrs. J. Coakley, W. Wills, T. Prendergast, W. Cook, and M. Sheehan, and the school choir rendered two choruses. Several choice selections were given by a gramophone kindly lent for the occasion by Rev. Father Woods.

Leeston

The examination in connection with the Trinity College was conducted by Mr. Henry St. George at the Leeston Convent on Wednesday last. All the pupils were successful, four securing honors. The following are the results:—Senior—Mildred Prosser, 64.

Junior.—Nellie Holley (honors), 86; Laurel Doyle (honors), 84; Mary McCartin, 76; Mary Leahy, 73; Olive Prosser (violin), 66; Amy Prosser (violin), 68. Preparatory.—Sarah McCartin (honors), 87. First Steps.—Julia McMahon (honors), 82.

CATHOLIC FEDERATION

CHRISTCHURCH DIOCESAN COUNCIL.

(From our own correspondent.)

The following additional correspondence has passed between the secretary of the Christchurch Diocesan Council and the secretary of the Navy League (Canterbury branch):—

The secretary of the local branch of the Navy League, under date November 3, wrote as follows:—

'Dear Sir,—Many thanks for yours of the 1st inst., giving list of Catholic schools in and about Christchurch, which I shall file with the list of schools I already have. His Lordship Bishop Grimes is not a member of this branch of the Navy League.'

To the above communication Mr. J. J. Wilson, secretary of the Diocesan Council of the Catholic Federation replied as under:—

'Dear Sir,—Press of other duties prevented me acknowledging earlier, with thanks, your of the 3rd inst., and the assurance contained therein. I am also indebted to you for pointing out an apparent error in my previous letter in regard to attributing membership of your branch to Bishop Grimes. What I intended to convey was that his Lordship is a supporter of the principles enunciated by the Navy League as evidenced by his public action on many occasions, and his attendance at Navy League functions.'

Death of Canon Sheehan, Doneraile

The Very Rev. Patrick Augustine Sheehan, D.D., parish priest of Doneraile, County Cork, and Canon of the diocese of Cloyne, died on October 7, in his sixty-first year. To millions of Catholics all over the English-speaking world the news of Father Sheehan's death will bring a shade of sadness, for as the creator of *My New Curate*, as well as half a dozen other successful books, his fame has spread far beyond the little study of his Doneraile presbytery. Father Sheehan wrote intimately and sympathetically of the life of Irish priests and their dealings with the men and women of their parishes (says the *Sacred Heart Review*). He knew the Irish priesthood thoroughly, and he had the ability to depict with charm and power their lives and struggles. Perhaps his best known book was *My New Curate*, but *Luke Delmege*, *The Triumph of Failure*, and *Geoffrey Austin, Student* were widely read. He was born at Mallow, County Cork, March 17, 1852, and received his education at St. Colman's College, Fermoy, and Maynooth, where he was ordained in 1875. His first charge was in England. Later he was curate at Queenstown and then at Mallow. He was installed Canon of Cloyne Cathedral in 1903, and received an honorary degree of Doctor of Divinity from Leo XIII., who sent him a medal as a personal token. Father Sheehan had been in failing health for several years.

NOTICE.

Owing to the disorganisation of the mail service our usual correspondence from Wellington and other northern centres has not come to hand.

WANTED KNOWN—That Bill-heads, Circulars, Memoriam Cards, Concert Tickets and Programmes, and General Printing of every description are executed at the *Tablet* Office. Moderate rates.

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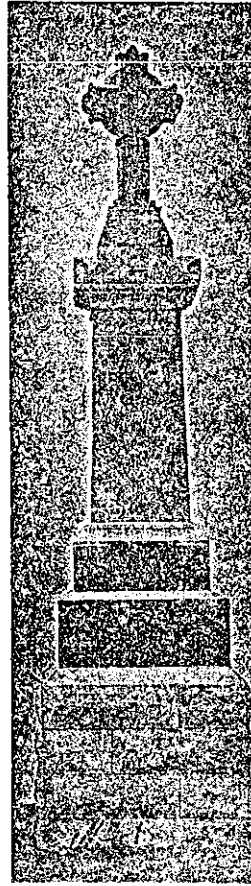
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The Seminary is under the patronage and direction of the Archbishop and Bishops of New Zealand, and under the immediate personal supervision of the Right Rev. Bishop of Dunedin.

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

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

For further particulars apply to

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IN MEMORIAM

CONNOLLY.—Of your charity, pray for the repose of the soul of Margaret Jane Connolly, who died at Hyde, November 17, 1912. On her soul, sweet Jesus, have mercy.

MULHOLLAND.—In loving memory of my dear brother, Joseph Mulholland, who departed this life at 120 Queen street, Dallington, November 13, 1912. In your charity, pray for the repose of his soul.

Pray for me, O dearest brother,
As I strew your grave with flowers,
And beg of God to guard and bless
That dear old home of ours.

Beloved in life, I cannot think
That our last word is spoken;
That in reaching o'er death's awful brink,
The last link that bound me to the past is broken.

—Inserted by his loving sister, Alice M. Gray,
Dallington.

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For Address, apply Manager *Tablet* Office.

[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.

MANAGER, *Tablet*, Dunedin.

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ART UNION RESULTS.

- PRIZE NO.
- 1 8,090—H. Fogarty, Dunedin.
 - 2 10,298—D. Hanley, N.E. Valley.
 - 3 8,741—A. H. Scott, Dunedin.
 - 4 12,324—Mrs. Westland, Caversham.
 - 5 6,615—J. M. Slowley, St. Kilda.
 - 6 2,413—J. Goldsmid, Dunedin.
 - 7 46,947—Sold Theatre Doors, 29/10/1913.
 - 8 13,414—R. Howarth, South Dunedin.
 - 9 8,690—J. H. Towle, N.E. Valley.
 - 10 23,222—J. Hayes, Ardgowan, Oamaru.

ST. JOSEPH'S CATHEDRAL,
Dunedin, 12/11/13.

SIR,—On behalf of the Christian Brothers' Carnival Committee we wish to thank all our helpers whose sympathy and patronage made the Carnival such a remarkable success.

We thank the committee of men who attended night after night at their posts at the doors and in the passages to prevent crushing, and to secure order; the general public of every class and creed who attended in such numbers and gave so generously; the children and their teacher, who gave such an attractive display of graceful movements, and especially the stallholders and their assistants whose incessant labors during many months secured final success. The names of the winners of the unclaimed prizes have been published in the daily papers, also a private note has been sent to all whose addresses have been known. The few remaining unclaimed prizes can be had on the production of the winning ticket at St. Joseph's Hall, Rattray street, Dunedin.

(Signed) (REV.) JAMES COFFEY, *Hon. Treasurer.*
JOHN HALLY, *Hon. Secretary.*

LEWIS & CAMERON

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'WHERE THE GOOD HATS ARE.'



THURSDAY, NOVEMBER 13, 1913.

HOW TO FIGHT THE SLANDERERS

IN America Catholic societies, Catholic leaders, and the Catholic press are giving a good deal of attention to the questions of the best way of combatting the systematic organised campaign which is being waged in that country against the Catholic Church, Catholic people, and Catholic institutions. That campaign is steady, virulent, and persistent. It is represented not merely by the periodic unsavory lecturer of the 'ex' variety but by the regular weekly out-put of such newspaper scum as *Watson's Magazine* and *The Menace*. Foul-mouthed, false, scurrilous, frequently even indecent and obscene, these publications, while they undoubtedly disgust the better class in the community, nevertheless by the mere persistent ding-dong of lying and misrepresentation to some extent mislead ignorant people,

"Stop It"

LOASBY'S MIGHTY COUGH CURE. Different from all other cough mixtures. The only Cough Cure with a Menthol base. Price 1/6, 2/6, 4/6. Chemists & Stores. A. M. LOASBY, PRESCRIBING CHEMIST, 679 COLOMBO ST., CHRISTCHURCH.

and foster a spirit of bigotry and hostility to the Church which cannot but militate against its progress. Under the circumstances it would appear that indifference is not quite the proper remedy. Nor will well-meant resolutions passed by Catholic societies suffice to put down the evil. Any adequate scheme for combatting the slander and misrepresentation of which the Catholic Church is the perpetual victim should fulfil two requirements—in the first place, it should be penal, or rather preventive, and in the second place it should also be corrective. In other words, it should establish a condition of things in which the muck-raker would find that his muck-raking did not pay, and it should also make provision for supplying an antidote to the calumny in the shape of a correct statement of the facts on the particular point involved.

*

Discussion in America has proceeded more or less along both lines, and some of the suggestions made are distinctly interesting. Here is one, contributed by a correspondent to the Philadelphia *Catholic Standard and Times*: 'Two plans of campaign occur to the mind of the writer: First, let some powerful society of Catholics appropriate 50,000 or 100,000 dollars to bring such legal action or actions against the defamers of truth and decency as shall obtain a public hearing in a court of justice. Two or three Protestant lawyers of recognised ability and national reputation should be employed to represent the Catholic side. Give the case every setting that will help to awake the interest of the nation: Then the press shall be obliged out of pure business considerations to report the proceedings. In this manner, though Walker and his cohorts get off with a fine and costs, it shall be brought home to the great mass of intelligent American citizens that *The Menace* is in very truth what its name implies. Second, let some powerful organisation of Catholic laymen organise a bureau to which every member of such organisation shall be obliged to report without delay the names and addresses of every non-Catholic person whom he learns has received or read a copy of *The Menace*. The said bureau shall from time to time select such statements from *The Menace* as are utterly false. These false statements, or a short brief of them, shall then be published in a monthly pamphlet with the direct proof and assurance that they are false. As money really talks more eloquently than words on occasions, this bureau shall, through their monthly publication, offer a standing reward of 25,000 dollars to any person or body of persons who will before an impartial board of Protestant gentlemen prove that any one of such selected statements from *The Menace* is true. This pamphlet should be mailed freely to every address reported as aforesaid to the truth bureau, and to help defray the expense of its publication Catholics everywhere should be urged to subscribe to it.'

*

In the matter of what we have called corrective provision as remedy or redress for calumny the State of Ohio has just passed a new law 'relative to regulating newspapers and the publication of nothing but the truth,' which certainly has much to commend it. The law, signed by Governor James M. Cox, who is himself a newspaper proprietor, establishes a standard method of retraction for untrue publications and provides punishment for anyone giving matter of an untrue nature to a newspaper. It enacts that 'If a newspaper company prints, publishes, or circulates any false statements, allegations or rumor pertaining or relating to any individual or association of individuals, it shall upon demand print, publish, or circulate any statement or article setting forth in proper language the truth pertaining to such, which the person or persons affected, or representative, offers to it for publication. Whenever demand has been made for such publication the newspaper company must print and circulate it in the next regular issue, or within forty-eight hours following its receipt. The statement or article must be "phrased in proper language, and be printed without any additions to, or omissions therefrom, in the same color of ink, from like type, with headlines of equal prominence, occupying a like space in the same portion

of the newspaper as was used in printing the original article complained of, and be given the same publicity in all respects, and, as nearly as possible, the same circulation as the original article.' Nothing contained in this section shall prevent the injured party from alleging and proving actual malice on the part of the publisher and any special damages resulting to him therefrom. Any newspaper company refusing or failing to print, publish, and circulate any statement or article if true, as required by the provisions of this act, is guilty of a misdemeanor, and upon conviction fined not exceeding 1000 dollars, and the person responsible for such refusal fined not exceeding 500 dollars.' This means that when the Rev. W. Gray Dixon, for example, writes in the *Outlook* that Bishop Cleary 'blessed' the National Schools Defence League, the *Outlook* would be compelled to comply at the earliest possible date with Bishop Cleary's demand for the insertion of a correction, or consent to be mulcted in the sum of £200 for the Otago Daily Times Publishing Company and £100 for the Editor of the *Outlook* personally. It means, also, that a paper like *The Menace*, which is constantly attacking both Catholic individuals and Catholic associations, would either have to abandon its objectionable policy or be converted by reason of the continual corrections it would be called upon to publish, into a sort of Catholic Truth Agency or publication.

*

But the simplest and best suggestion which we have yet seen for fighting the slanderer is that advanced by the Editor of the *Milwaukee Catholic Citizen*—himself a lawyer—in these terms: 'The spectacle of Catholics trying to erect a press censorship in the Post Office Department over what some of our fellow-citizens regard as merely "the give and take of religious discussion," might engender more prejudice than *The Menace* can ever engender—and then fail in the object. There is, in our opinion, a better method of remedy in the direction of State legislation, which should make amenable to civil damages slanderous publications which defame religious houses, fraternal associations, or professional occupations. But such legislation should be offered in no vindictive or sectarian spirit, nor prove restrictive of free discussion. It should be aimed at reckless statements and scurrilous attacks, and be in no wise restrictive of full and free discussion.' That is clear in its terms, definite in its scope, and fair and reasonable in its aim and spirit. The defect of our existing libel legislation has been often pointed out. 'You cannot frame an indictment against a whole nation,' declared Edmund Burke. 'You can frame an indictment against a whole religion and a whole people who profess and follow it, from generation to generation and century to century, and yet afford no one individual affected by your monstrous rascality a chance to lay you by the heels in a court of justice.' That is the essence of our grievance against the existing legislation; and it would be substantially removed by the adoption of our Milwaukee contemporary's suggestion. The new Defamation Bill now before the New Zealand Parliament will certainly not pass this session, and will come up again for consideration next session. Perhaps by that time our Catholic Federation will be sufficiently organised to be able to get into effective touch with legislators, and to press upon them the urgent need, in the interests of justice and religious peace, for the insertion of an amendment on the lines above set forth.

Notes

Father Vaughan and Hall Caine

Speaking the other Sunday at St. Mary's, Douglas, on 'The Inner Life of the Catholic Church,' Father Bernard Vaughan delivered a scathing indictment of Hall Caine's new novel. 'Never, in any part of the world,' he said, 'have I come across a group of such rapid, inane, and deadly dull nincompoops as the group of "Catholics" created for Mr. Hall Caine's latest novel. When I put the book down I felt that

Wm. R. Kells

UNDERTAKERS AND FUNERAL DIRECTORS,

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I must have been following a love story got up for a picturedrome. The title ought to have been "The Woman Thou Gavest Me NOT."

Sir Edward Carson's Wealth

Sir Edward Carson, who was announced to have given £10,000 to the 'Ulster' Indemnity Fund, could very well afford the donation, for he has during the last few years made more money at the Bar than any other man. His annual income for five years, according to the *Daily Sketch*, cannot have been less than £30,000, which was what Sir Rufus Isaacs earned before he took office with the Government. 'The two are easily the richest King's Counsel,' says the *Daily Sketch*. Mr. F. E. Smith is earning something like £15,000 a year, and bids fair in time to equal the records established by Carson and Isaacs.

An Australian View of Carson

The *Sydney Sun*, an exponent of Australian nationalism, says:—'Sir Edward Carson is undoubtedly preaching rebellion. Bismarck in such circumstances would no doubt have recommended his famous remedy—"a little hanging." Some instruction may be gathered from the story of Coxey's "Army of the Commonwealth of Christ" in America in 1894. It was to march to Washington and compel the Government to issue irredeemable paper money. Coxey was not hanged. He was arrested for walking on the grass in the Capitol grounds. Similarly Ireland will find peace when Sir Edward Carson is caught with a lighted cigarette in a non-smoking carriage.'

The Lost India

Some time ago the cables informed us that the authorities in India were seriously concerned as to the probable effect on the native Indian mind of the lenient treatment extended to Sir Edward Carson in respect to his seditious deeds and words. There was good ground for the perturbation if the state of things in India is really that described by Mr. H. Fielding-Hall in an article in the *Nineteenth Century*. He declares quite frankly that already in sentiment India is lost to England. 'India is lost to us in sentiment. She can no longer bear our rule. It galls her, and she resents it. She waits now but her opportunity, and given that, she will depart from us—will we or will we. Yet that would be ruin to both of us; no one who looks facts in the face will doubt that this is so.'

Taking stock of the situation before it is too late, the writer maintains that the reason of the unrest is not difficult to discover. 'To one who has been for twenty-seven years among the peoples of the provinces as non-official and as official it seems quite obvious. India dislikes our rule because it hurts her, and the reason that it hurts her is that it has become bad. It has for fifty years or so deteriorated and grown more harsh, more unsympathetic, and more pedantic. India, on the other hand, has grown. She wants more liberty, not less. We held her in elastic leading-strings some fifty years ago. Now she is stronger she wants the strings relaxed, but we have made them into iron and constricted them. How does our government hurt her? In every way, I think, wherever it touches. Criminal and civil courts, revenue administration, and education hurt. But, most of all, the destruction of the village organism bites and burns. The criminal courts are filled with perjury and false evidence; the police are most unsatisfactory: a jury system could not be introduced because juries would always acquit. Our courts have petrified all custom into cast-iron precedent. Such are our courts. Our education is a failure, naturally, because its ideals are wrong. India is being lost to us, and the Civil Service is losing it.'

And the writer's remedy for the present distinctly serious state of things is nothing more nor less than a reasonable measure of Home Rule. 'The whole

ideal and personnel must be completely changed, and then self-government must be cultivated. This must begin at the bottom, not at the top; in the villages, not in council chambers; and on a firm and enduring base must be assisted to slowly grow. So can we win back India—there is no other way.'

DIocese OF DUNEDIN

Rev. Father Peters, Adm., Maitland, and the Rev. Father Ormond, Auckland, arrived in Dunedin on Monday, and are at present guests at the Bishop's Palace.

His Lordship Bishop Verdon left last week on a visitation of Lawrence and Central Otago parishes, and on Sunday administered the Sacrament of Confirmation at Lawrence, on Monday at Waitahuna, on Tuesday at Miller's Flat, and on Wednesday at Roxburgh. Today (Thursday), his Lordship is to be in Alexandra, on Sunday in Queenstown, and on Sunday week in Cromwell.

The concert which will be given in the Wakari Hall on Friday evening in aid of the Kaikorai Catholic Church fund, promises to be one of the best ever given in the district. Among the contributors will be some of the leading vocalists and instrumentalists of the city. These include Mrs. Power, Misses M. Bourke, D. Hall, Cran, Salmon, McCleary, and Hill, Messrs. J. McGrath, H. Poppelwell, Griffith, Collins, Perkins, Tyrie, Clarke Bros., and the Christian Brothers' Choir.

Speaking at the Cathedral on Sunday, Rev. Father Coffey, Adm., thanked all who had helped to make the Christian Brothers' bazaar a success. Not alone had the stallholders been most assiduous during the three weeks that the carnival lasted, but they had been working for several months previous for the purpose of providing goods with which to furnish their stalls. It was not at present possible to say what the net results were until all expenses had been paid, but he believed it would be a record not alone for Dunedin but for the Dominion. This was highly creditable to the stallholders and their assistants, who spared themselves not in securing that end. A better set of workers it would not be possible to find. This was the opinion of everyone who visited the carnival. The committee were also deserving of much praise for the admirable arrangements. They deserved great credit for their regular attendance, and for the manner in which they carried out their duties. It was a big undertaking—the most important that had ever been held in Dunedin,—and it required a good deal of forethought, work, and careful management to carry it through, as had been the case, without a hitch of any kind. All, therefore, who had assisted in making the carnival such a success deserved the most cordial thanks of the congregation. A list of the winning numbers in the art union is published elsewhere in this issue.

THE WATERSIDE WORKERS' STRIKE

THE POSITION UNCHANGED

The strike, which began in a small way on October 18, has now practically extended to the whole of the Dominion. On Thursday of last week a new Wharf Labourers' Union was registered in Wellington, and immediately after the members commenced loading the Athenic for London. It is said that at a meeting of seamen in Wellington on Saturday a general strike was agreed upon. At a meeting in the Opera House, Wellington, on Sunday night, Mr. Hickey announced that all the unions in Christchurch, Dunedin, and Wellington, would be called out on Monday to join the Auckland strike.

A Press Association message from Auckland says: An official statement concerning developments was supplied to a *Star* representative by Messrs. Humphries and Bloodworth, of the Strike Committee. 'A general

strike has been called, and we are more than pleased with the response. The carpenters, bricklayers, carters, general labourers, harbor board employees, and cooks and waiters are all out, and other unions have placed themselves in our hands, and will cease work when the word is given. Among the latter are the gasworks employees. We are at present granting exemption to bread carters, parcel delivery carts, and carts engaged in the collection of refuse. The position now is that the executive of each union handles its own affairs, and one central executive has been appointed, consisting of a delegate from each of the unions on strike.

Owing to the shortage of coal in Auckland the trams have ceased running.

It is estimated that 7000 men are on strike in Auckland. One timber mill has closed, but others will continue to work, though the carters have joined the strike.

At the request of the Mayor of Auckland, the magistrates have given notice to the hotelkeepers that their bars must be closed till 10 a.m. on Tuesday, November 18. The closure has also been extended to the brewers and clubs, which have been similarly notified that the selling of liquor must cease until Tuesday of next week.

A meeting in Newtown Park on Monday night was attended by about 4000 people. Mr. Young announced that, as a result of a conference of the representatives of the seamen's unions, 24 hours' notice would be given on Tuesday by the crews of all ships in the New Zealand trade.

A sensational development in connection with the strike took place on Tuesday evening in Wellington, when three of the strike leaders—Robert Semple, Peter Fraser (well known in Auckland), and George Bailey (of Wellington)—were arrested on various charges arising out of recent speeches in the Post Office square at Wellington. The three men who have been arrested attended an open-air demonstration at Petone in connection with the strike. They returned to town by train at 10 minutes to 10, accompanied by a number of strikers and the Waterside Workers' Band. When Semple, Fraser, and Bailey alighted from the train they were met by Chief Detective Broberg and seven other detectives, and were arrested on warrants. The trio, whilst evincing a little surprise, offered no resistance, and went along quietly with the detectives to the police station. The band accompanied the party to the station, but did not play *en route* or after arrival at the station.

A meeting of seamen was held on Tuesday in Wellington to consider strike matters. About 500 attended, and it was unanimously decided to endorse the action of the conference on Monday in deciding that all seamen should give 24 hours' notice.

Compared with the bustling activity which prevailed at the Exhibition buildings and grounds until a few days ago (says an Auckland message) the scene within is now one of accentuated quietude. Most of the stalls in the Industries and Machinery Court have been left half finished, and a complete halt has occurred on all the structural works, which were being carried out by the staffs of the Exhibition Executive and 'Wonderland Amusement Company.' The carpenters in the employ of the Government are engaged in the erection of departmental courts, and of a bridge which the Railway Department is having placed on the most elevated portion of the ground. A few groundsmen are busy about the lawns and flower beds, and the Agricultural Department's staff is close by, tending the experimental plots on the hilltop. Those concerned with the preparation of the Exhibition are hoping very devoutly that the strike will break in time to get the work properly finished by December 1.

At a meeting of the Auckland Wholesale Merchants' Association it was decided—'That in view of the present unsettled state of affairs, until further notice orders received from clients residing within a radius of ten miles of Auckland, Hikurangi, and Huntly shall only be executed when accompanied with cash to value.' The attitude to be adopted by retail firms with regard to granting credit to their customers has

not yet been considered, but meetings for that purpose will be held. It is regarded as being practically inevitable that the retailers will also stop further credit.

When it was announced on Monday (says a press message from Christchurch) that the Pateena was being placed in the ferry service the news was received with incredulity by many of the strikers, who confidently predicted that she would not be able to ship a crew. It was with considerable astonishment that they learned this morning that the Pateena had left Wellington manned entirely by masters, officers, and engineers. It was a thing unheard of, and many of them did not like it. It showed that the firemen, in this case at all events, could be done without. The coming of the Pateena was a red-letter event in the history of the strike, and her arrival in port created intense interest and attracted a great crowd to the wharf. The sight of masters and mates making the ship fast under orders of other masters and mates was a sight worth seeing, and the waterside workers and the masters and officers of the ships laid up at Lyttelton feasted their eyes on the unique spectacle.

The position in Dunedin remains practically unchanged. Throughout Tuesday the waterfront was very quiet, and beyond this unwonted calm there was little to indicate that a strike existed at all.

Interprovincial

The late rains have proved very beneficial to the district (says the *Timaru Post*). Both root and grain crops are looking in splendid condition, and in the opinion of many never looked better at this time of the year.

The small birds are particularly troublesome in gardens in Ashburton this season (says the *Ashburton Mail*), the ubiquitous sparrow being the principal offender. In some cases it has been found necessary to replant summer annuals, while the birds have destroyed whole beds of peas, even taking the peas from the pod. Some gardeners are doing a little amateur trapping with the hope of minimising the destruction by the pest.

An unusual catch was made from the Sumner pier one evening last week. One of a group of fishers felt a weight on his line much greater than is usually experienced in the locality. Conjectures were rife as to what had been hooked, and slowly and laboriously the line was hauled in. The catch was anything but fish-like when brought to the surface, and proved to be a bicycle, 'borrowed,' probably for the ride down from the city, and then thrown into the sea.

The Chairman of the Mackenzie County Council, at the meeting held at Fairlie, stated that he considered that nearly all the accidents at level crossings had occurred through the recklessness of the persons who had been injured, and that he did not consider that local bodies should be put to the expense of providing for the requirements of the Bill now before Parliament. With proper care no accidents need occur, but when travellers dashed across railway lines regardless of consequences they had only themselves to thank if an accident overtook them.

The inspectors and officers of the Agricultural Department (says the *Otago Daily Times*) are this year busy laying down and supervising experimental plots over most parts of the Dominion, and in Clutha, in common with other places, a good deal is being done to secure and tabulate for reference results of cereal and root crops with various manures and under varying conditions in the different soils. This year there will be 300 plots in the Clutha-Bruce district, comprising the country between Milton and Clydevale. No fewer than 120 of these are being conducted at the Balclutha District High School. There will be experiments in oats, wheat, soft and swede turnips, lucerne, potatoes, carrots, kohlrabi, sugar beet, silver beet, chou moellier, thousand-headed kale, rape, tares, ryecorn, marrows, squashes, and pumpkins.

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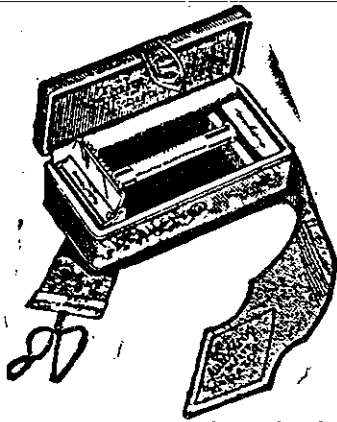
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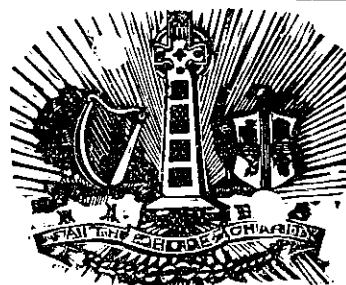
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Irish News

GENERAL.

Sincere regret was felt at the death, after some months' illness, of Rev. Father O'Keefe, P.P., Cappawhite.

The people of New Ross are taking steps for the presentation of an address to Right Rev. Dean Kavanaugh, V.G., P.P., on the occasion of the golden jubilee of his priesthood.

The *World's Recorder*, Calcutta, says: 'The readers of the *Times* are asked to accept the statement that everything is ready for armed rebellion and the establishment of a provisional government in Ulster. Conspiring to wage war against the King means one thing in Bengal and another thing in Ireland.'

The foundations for the new schools in Abbeyfeale, which are to be built entirely of brick, have been laid down, and all preparations are being made for their speedy erection. The cost of the new buildings will be something about £1200 or £1300. Preparations are also nearing completion for starting work on two other schools in the parish, a matter involving an expenditure of about £4000 altogether.

Much regret was felt at the announcement of the death at the Patrician College, Mountrath, of the Rev. Dr. Alphonsus O'Neill, at the advanced age of 73 years. The deceased was in the jubilee year of his honorable and distinguished connection with the Order.

The death occurred on September 18 at the Parochial House, St. Mogue's, Templeport, Ballyconnell, of the Very Rev. Peter Brady, P.P., V.F. The deceased was extremely well known in the diocese of Kilmore, where he was held in affectionate esteem both by his brother clergy and his flock.

Mr. Greenaway, J.P., at Newcastle Petty Sessions, referring to the excursion of Messrs. Workman and Clark's employees to the town on August 30, said he never saw a more drunken and disorderly crowd, adding that had it not been for the police arrangements serious disturbance might have arisen. Colonel Slacke said he 'never saw so many drunken men together.' Such excursions, in his opinion, were detrimental to the town. Dr. Magill thought the railway company were to blame for giving facilities for excursions of the kind. The court thanked the police officers for the excellence of their arrangements.

Mr. Lindsay Talbot-Crosbie, a foremost Irish Protestant Home Ruler, in a letter to the *London Times*, criticises Lord Dunraven's statement that there was no defined basis of discussion in the case of the Irish Land Conference. Mr. Crosbie points out that the implicit basis of the Conference was that the tenants should become the proprietors of the land they tilled, and he says that if Home Rulers are willing to go into Conference to discuss the terms of Home Rule, and begin by surrendering the present Bill, Unionists must concede as a starting point the principle of an Irish Parliament with an Executive responsible to it. On that basis, we may remark, Mr. Redmond has always been willing to confer, and said so during the Home Rule debates.

NO INTOLERANCE IN MAYO.

During a meeting addressed by Alderman Boyle, M.P., at Ballycastle, County Mayo, Very Rev. Canon Munnely, P.P. who presided, said a great deal of capital had been made in the North out of the allegation that Catholics in the West and South tyrannised over their Protestant neighbors, but that allegation was utterly false. He could claim the friendship of every Protestant and Presbyterian in his parish, and similarly they could claim his friendship. Perhaps, he added, some of the Protestants present would support his statement. This invitation was immediately accepted by Mr. M. H. Bournes, who, coming on the platform, said that when he saw an allegation of intolerance against Catholics he was very much amused.

He had lived all his life among Catholics, and though he might have taken up residence where he liked, he elected to live and die among the people of Ballycastle district. He never could say a word against them, and he did not want to depart from them. 'Give me,' continued Mr. Bournes, 'a West of Ireland Roman Catholic. A truer or more honest friend is not in existence. These are facts, and no Protestant here will deny what I say.'

THE VALUE OF TECHNICAL EDUCATION.

Mr. T. W. Russell, M.P., speaking at Harding street Christian Brothers' School, Belfast, said Brother Craven and the members of the Christian Brothers in Belfast, were not educating boys for America, for Australia, or any of the Colonies. They were educating them for the special work of Belfast and Ireland. That was an enormous virtue of the system of technical education. It was the same in other parts of Ireland. They had many schools—he had been visiting one or two, and he hoped to visit another on the following day—and they had twelve or fifteen classes in different parts of Ireland concerned with agriculture. The boys there were trained for working in the fields on their fathers' farms, which might be their own by-and-by. A system of education, whether industrial or agricultural, which gave education with the direct object of educating those boys for the special work of the country, was a kind of education that could not possibly fail. Ireland was an agricultural country in the main, and for their time, and, perhaps, for a good deal longer, it would remain an agricultural country. That being so, the greater part of the work of the Department had gone in the direction of agricultural education, and it was marvellous how technical education had grown within the last ten years.

THE DUBLIN LABOR TROUBLES.

Mr. David Sheehy, M.P., speaking at a meeting of the United Irish League at Kilmessan, Meath, on September 21, referred to the labor troubles in Dublin. He said there was an association between capital and labor. He said, too, that many of the capitalists of Dublin—the employers of Dublin—had not been doing their duty for the last four or five years to their employees. They had been paying them the same wage, though they recognised that the same amount of money did not buy the same amount of comfort and food for the poor fellows that were giving their labor, that the commodities of life had gone up. In that the employers had been wrong. But, on the other hand, Larkinism, as it was revealed in Dublin, means this—that it is no organisation that decides upon a thing. Larkin decides and decides alone. In all the great Trades Union organisations of England, before a strike is agreed upon, there must be a ballot taken of the members, but there was no ballot taken of the workers of the city of Dublin. Larkinism was not trade organisation. Larkinism was only an 'ism,' and had behind it the word Larkin—no more, no less. He was himself everything. He was the organisation. It was he and he alone that commanded a strike. It was he, and he alone, that decided a strike. That was a condition that had never yet been recognised in the labor unions of England. That was a condition that could only lead to anarchy. Anarchy led by one man, who would tear all down and build nothing. 'Where do we come in?' asked Mr. Sheehy. 'We have been striving in Ireland to build up little industries and to find other and wider employment; and while we have been doing that, while the genius and efforts of Ireland have been availed of in that way, Mr. Larkin says "No. We must have discontent. We must break all these industries. We must have the monopolist smashed." It is not the monopolist he is smashing. He is smashing the power of the people.'

TOLERATION IN THE SOUTH AND WEST.

Mr. E. W. Guy, a member of one of the largest business firms in the South of Ireland, is not 'drilling'; neither is he posturing with a gun made of

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wood, or with a rifle discarded at Rome. He tells the reason for such abstinence from warlike manoeuvres in the following letter:—'However genuinely the rank and file of my Protestant Ulster brethren fear the domination of the Roman Catholic Church, I cannot for a moment believe that Sir Edward Carson is ignorant of the fact that all over the South and West of this country Protestants, although a mere handful compared with the general mass of Catholic people, are amongst the most prosperous of the merchants. In the city of Cork alone there are several Protestant merchants most prosperous and of undoubted financial stability, all patronised by people of the opposite faith, and there are several first-class Catholic merchants to whom these people might go if they desired to carry their religious differences to the point of bigotry. The fact is that everybody goes his own way to worship on Sunday, and thinks nothing less of the other fellow who goes a different way. I believe I am as good a Protestant as any of my friends in the North, but I refuse to libel my Catholic fellow-countryman simply because he was born into that faith.' Mr. E. W. Guy speaks for Protestantism in the South. Mr. William Mitchell was enthusiastically cheered by a large assemblage of Nationalists in Sligo a few weeks ago, and he said:—'Although he was in his 78th year and unable to move about freely, he, as a Protestant Home Ruler, could not allow the occasion to pass without joining in the demand which they had assembled to reiterate. He was, he said, in honor bound to testify to the broad spirit of toleration which had always obtained in the West of Ireland. He was a native of Tíreragh, he had held representative positions—every position which his Catholic neighbors could elect him to—and it was his experience and profound conviction that there could be no better neighbors than Catholics. The man who attempted to introduce enmity between Protestants and Catholics in Ireland was an enemy of their common country. Ireland would thrive and prosper under Home Rule, and Protestants and Catholics would work in harmony.' Will the enemies of our common country who are now wildly sowing the seeds of enmity between Irish Catholics and Protestants in the North-East (says the *Irish Weekly*), repeat for their dupes the statements made by sane and experienced Protestants in the libelled 'South and West'?

AN EMPHATIC CONDEMNATION.

Mr. W. H. Watson, a Cumberland County magistrate, and a leading member of the Conservative Party, replying to a correspondent who reminded him of the letter to Mr. Bonar Law in January last year, in which Mr. Watson commented upon Sir Edward Carson's unscrupulous and unwise conduct in attempting to prevent public meeting and free speech in Belfast, says the events of which he then complained have proved to be the prelude to a campaign of incitement to rebellion and civil war in Ireland. He thinks it surprising that no more prominent members of the Conservative Party have yet openly repudiated and denounced the diabolical mischief. Personally he is disgusted and desirous that an absolute thunderblast should be given to Sir Edward Carson's iniquitous proceedings. The present and future danger from his mischievous methods is enormous, and there will be an end to peaceful government in this country and in Ireland unless the inflammatory course taken by Sir Edward is effectively denounced by the party or repressed by the people irrespective of party. Anarchy and development not only of political insurrection, but of religious war of an aggravated type threaten as the eventual result.

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People We Hear About

Mr. M. J. Jordan, successor of the late Mr. John O'Callaghan, in the General Secretaryship of the U.I.L. in America, is a native of Co. Mayo. His father (the late Mr. Patrick Jordan, of Swinford) was for 25 years Clerk of Petty Sessions at Kiltimagh. The new U.I.L. Secretary is a graduate of St. Patrick's College, Carlow, where he read a brilliant course. Mr. Jordan is a clever lawyer and journalist.

Lady Galway, the wife of South Australia's new Governor, is a Catholic, being a daughter of Sir Roland Blennerhassett, formerly Commissioner of Education in Ireland and M.P. for Galway and Kerry. Her grandfather was a convert to the Church and a friend of Newman. Her mother, Lady Charlotte Blennerhassett, is the only daughter of Count de Leyden of Bavaria, and she has gained distinction as a writer and linguist.

The Belgian papers announce the gold medal has been awarded to Sister Ignatius of the Filles de Marie, Louvain, for her exhibit at the Ghent World's Fair. The exhibit in question is an alb 'en dentelle au fil tiré.' It is described as exceptionally beautiful, a genuine marvel. The art of making the 'dentelle au fil tiré' had long been lost; its re-discovery is due to the gifted religieuse at Louvain. Two priceless specimens of this particular kind of lace are preserved in the Gruithuyzen Museum at Bruges. Sister Ignatius, it may interest our readers to know, is neither Walloon nor Fleming; she rejoices in the patronymic of O'Kavanagh, and comes of one of the best known families in the city of Limerick.

The late Sir Tatton Sykes, who was not a Catholic, was possessed of an ambition which was unknown outside his immediate family circle during his lifetime. Now his son, Sir Mark Sykes, M.P., who belongs to the True Fold, has revealed it to the world. It was to revive the beautiful habit of the Middle Ages of roadside devotion. The open manifestation of piety was ever a delight to him. In Mexico, France, Bavaria, and Spain Sir Tatton eagerly pointed out to his son the roadside crosses and lamented their disappearance from England since the Reformation. And he took practical steps to endeavor to secure the fulfilment of this secret and dear wish of his heart. At Sherburn he erected a cross on which scenes from the life of St. Hilda are carved; at Langtoft he erected another, on the base of which is carved in picture the history of the village; while at Sledmere there is a most elaborate wayside cross, with carvings of the Saints and other illustrious personages connected with the Church's history.

Saturday, September 20, was the anniversary of the Battle of Alma (1854), and Major-General Sir Luke O'Connor, V.C., K.C.B., went to Windsor to witness a special parade of his old corps, the 1st Royal Welsh Fusiliers, which so distinguished itself in that memorable action. Now in his 82nd year, Sir Luke joined the Fusiliers in 1849 as a private soldier. He was awarded the Victoria Cross for gallantry at the Alma, and afterwards received a commission. On Saturday last (says the *Universe*) Sir Luke stepped jauntily into the barrack square and raised his silk hat when the guard turned out and gave him a salute. As he was walking along the once young Roscommon boy told how he came to join the Royal Welsh Fusiliers. 'I was passing through London on the way to see a relative in America when I thought I would like to become a soldier, and so I took the Queen's shilling, and I have rejoiced ever since that I did.' The Welsh battalion brought their old colors out—those that O'Connor saved at Alma—and the General raised his hat as they were borne past him, preceded by the King's goat, the regimental pet, whose horns had been specially gilded for the occasion. After the march past Sir Luke made an eloquent speech to the young soldiers, telling them that it was the happiest time of his life when he served in their battalion.

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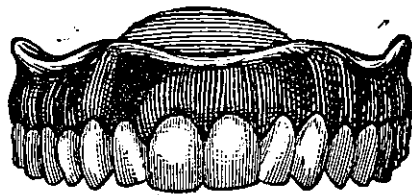
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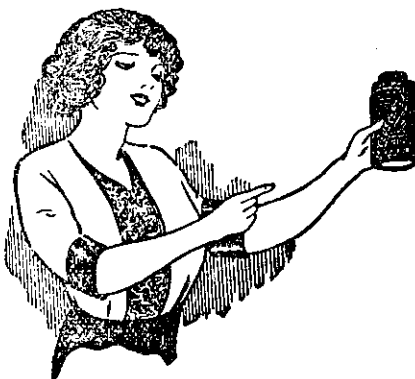
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RETURNING TO THE FOLD

THE 'TRICKLE' TO ROME

The Anglican Bishop of Bristol, it will be remembered (says the London *Universe*) has put on record his opinion that the volume of conversions from the Church of England to what he calls the Church of Rome, when taken side by side with the numbers of those who leave the Church of Rome for the Church of England, is not a matter of much importance. His Lordship had made careful enquiry, and, while no definite statistics were available, he had received enough information to show him that the changes of faith amounted really to no more than 'a tiny trickle each way!'

The following lists of some living converts from Protestantism to the Catholic Church give only a few names, and these are further restricted to ex-Anglican clergymen, and men and women of social, professional, or literary standing. There is no pretence that the lists are complete; they represent simply a selection from the names given in this year's *Catholic Who's Who*, supplemented here and there from the compiler's own memory.

What is the point of these lists? Simply that there may be a demonstration, in this concrete and conclusive way, of the fact that the Catholic Church in England is being steadily recruited from the ranks of the Anglican clergy, from the higher walks of Society, and from various channels of culture, as well as from the vast masses of the people. Bishop Browne's 'tiny trickle each way' is the figure of two little contrary streams of conversions. Well, here is a glimpse of part of the trickle *one way*. The Bishop of Bristol is invited to use every means in his power to parallel these lists, incomplete as they are, by the names of living converts to Anglicanism.

To begin with, here is a selection from the converts received from Anglican Orders. Some of these men are now honored members of the Catholic priesthood; others are working usefully for the Church as laymen. As has been said, the list is capable of much addition: but even as it stands it is a sufficient refutation of Bishop Browne's theory. He cannot find its parallel among all the known names of ex-Catholic priests who have joined the Church of England.

From the Anglican Clergy.

S. Andrews, H. Morden Bennett, R. H. Benson, Staplyton Barnes, E. H. Bryan, N. C. Brodie, R. Raikes Bromage, E. Conybeare, Bede Camm, John Chapman, M. W. Cave, P. Clark, A. R. Cocks, H. C. Corrance, H. M. Cross, J. Darlington, J. M. Egerton, H. M. Evans, P. Fletcher, J. H. Filmer, J. C. Forbes, F. Glanville, C. E. Gandy, Henly, J. L. Hewison, P. W. Hemans, H. F. Hinde, W. M. Hunnybun, T. W. Hunter, W. H. Kelte, C. H. Kennard, A. H. Lang, C. B. Langdon, C. H. Little, B. W. Maturin, Hamilton Macdonald, Arthur Mayo, W. H. Mitchell, A. Newdigate, Prince, H. L. Ramsay, J. G. Raupert, W. Croke Robinson, F. T. Roys, A. B. Sharpe, Orby Shipley, J. H. Steele, Shebbeare, S. Sproston, A. C. Stanley (now Bishop of Emmaus), G. B. Tatum, S. Benson Thorp, W. Aymer Vallance, R. J. Walker, Edward Watson, R. H. Wedgwood, G. Whitlaw, J. R. Willington, W. Wingate, F. M. Wyndham, J. Herbert Williams, T. F. Willis.

In the next place we will look at Society, with the large S. Below is a list—again by no means a complete one—of people with 'handles to their names' who are now happy in the City of Peace after experience of the City of Confusion.

Some Converts in Society.

The Earl of Abingdon, Lord Ashbourne, Lady Alchin, Lilian Marchioness of Anglesey, Hon. Mrs. David Arbuthnott, Lady Auckland, Sir Arthur Aylmer, Isabelle Lady Beaumont, Sir Alan Bellingham, Hon. Maurice Baring, Lady Maud Barrett, Hon. A. E. Bingham, Lady Anne Blunt, Sir F. C. Burnand, Lady Boynton, Lord Braye, Lady Butler, Sir Stuart

Coats, K.C.S.G., Hon. Mrs. Wm. Codrington, Sir Charles Paston-Cooper, Lady Paston-Cooper, Sir Anthony Cope, Sir Vincent Corbett, K.C.V.O.; the Countess of Cottenham, Lady Mary Corbally, Count Riccardi-Cubitt, Baroness Albert d'Anethan, Countess de la Warr, Baroness de Paravicini, Sir Alexander Dixie, Lord Alfred Douglas, Hon. James Drummond, Hon. Mrs. Dugmore, Hon. Blanche Dundas, Sir R. Egerton, C.B., Hon. R. Erskine, Lady Euan-Smith, Lady Alice Fitzwilliam, Hon. Justice Fletcher, Lady Edith Franklin, Hon. Violet Gibson, Sophie Lady Gifford, Dowager Viscountess Gormanston, Sir W. Hamilton-Dalrymple, Rowland Hunt, M.P., Hon. Mrs. Hobart Hampden, Hon. Mrs. Holmes A'Court, Lady Mary Von Hugel, Sir D. Hunter-Blair, O.S.B., Lady Ellen Lambert, Hugh Law, M.P., Lady Langrishe, Hon. Lady Macdonald, Sir Archibald Macdonald, Dowager Lady Molesworth, Lord Nelson, Hon. E. Nelson, Lord North, Lady North, Lady Paget, Hon. Mrs. E. Parker, Sir John Roper Parkington, Hon. Esther Pomeroy, Hon. S. Powys, Lady Primrose, Marquis of Queensberry, Lady Robinson, Sir Cyril Rose, Sir Philip Rose, Catherine Lady Rose, Rose Annie Lady Rose, the Countess of Rosslyn, Sir John Ross of Bladensburg, Lady Rotherham, Lady Sandys, Hon. Mrs. Stewart-Menzies, Hon. Mary Thesiger, Lady Henrietta Turner, Dowager Lady Warmington, Lady Westbury, Lady Ida Wilson.

The third group shall be that into which, for convenience, we will put a number of names of converts belonging broadly to literature—poets, novelists, journalists, and writers of various kinds, clerical and lay. They are proof that the men and women of letters are a class by no means unresponsive of the gift of Catholic faith.

Some Names in Literature.

Miss B. Anderson ('White Avis'), 'John Ayscough,' Rev. F. Aveling, 'C. M. Antony,' Miss E. Anstice Baker, Anita Bartle, Madame Belloc, Dudley Baxter, David Bearne, S.J., Egerton Beck, Edmund Bishop, James Britten, K.S.G., Miss Bradley and Miss Cooper ('Michael Field'), Montgomery Carmichael, Madame Cecilia, Cecil Chesterton, Rev. J. Copus, S.J., Mrs. V. M. Crawford, Isabel Clarke, Felicia Curtis, Mary Angela Dickens, Herbert Dean, Louisa E. Dobree, Mrs. Eastwich ('Pleydell North'), Ruth Egerton, F. Y. Eccles, Rev. G. A. Elrington, O.P., Margaret Fletcher, Robert Francillon, Mrs. Hugh Fraser, Rev. R. Garrod, S.J., C. T. Gaty, F.S.A., Rev. T. J. Gerrard, E. Gilliat-Smith, Emily Hickey, Margaret Howitt, Rev. E. R. Hull, S.J., Mrs. Arthur W. Hutton, Wentworth Huyshe, Genevieve Irons, Frances Jackson, Mrs. Coulson Kernahan, Mrs. Hamilton King, Mrs. Legatt, Shane Leslie, W. S. Lilly, T. Longueville ('The Prig'), Miss M. Mallock, 'Lucas Malet,' J. Hobson Matthews, Mrs Wm. Maude, Wilfrid Meynell, Mrs. Meynell, Rev. P. M. Northcote, W. Vance Packman, Max Pemberton, Mrs. Hungerford Pollen, Mrs. Raymond-Barker, Robert Ross, J. F. Scholfield, Aimee Sewell, Alice Shield, Rev. S. F. Smith, S.J., Hugh Spender, Miss F. M. Steele, Ida Taylor, Leslie Toke, Rev. Vassall-Phillips, C.S.S.R., Canon Vere, Mary Alice Vialls, E. Vincent Wareing, Maude Valerie White, G. C. Williamson, Litt. D., Mrs Yorke-Smith, Rev. B. Zimmerman.

In the fighting professions, also, Anglicanism has yielded some of its bravest and best men to Holy Church, as the following names show, drawn from

The Army and Navy.

Lt.-Col. Angus, Capt. Cary-Elwes, Commander Cochrane, Lt.-Col. Croft, Major W. Darnell, Lt.-Col. Druitt, Col. W. Eden, Col. E. Eveleigh, Major C. Falcon, Col. Farie, Col. F. Garnett, Gen. Goodfellow, V.C., Major Alister Gordon, D.S.O., Capt. Ian Grant, Capt. R. Gwyn, Col. D. T. Hammond, Major G. Hewlett, Major J. E. James, Capt. C. A. Law, Col. Donald Macdonald, Admiral MacGill, Major J. Macmillan, Capt. Colin MacRae, Major J. W. Malet, Capt. J. G. Mayne, Commander Paget, Fleet Paymaster Penny, Commander Phillimore, Col. G. Porter, R.E., Major-Gen. Slade, Commander E. P. Statham, Capt. A. Stir-

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J. S. COLLINS, PROPRIETOR.

This New and Commodious Hotel has been well furnished throughout, and is now one of the most comfortable Houses in Otago. Suites of Rooms have been set apart for Families, and every attention has been paid to the arrangements for carrying on a first-class trade. Hot, Cold, and Shower Bath.

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Best Brands of Wines, Spirits, and Beer. First-class Sample Room.

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Horses and Buggies for Hire.

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What you lose by purchasing a so called cheap Sewing Machine.



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2. Parts & needles for same are often unobtainable.
3. The necessary instructions in working are seldom given.
4. You take all risks.

What you gain by purchasing a "Singer" Sewing Machine.

1. You can depend upon the assistance of expert mechanics when necessary.
2. Duplicate parts etc. can be obtained—everywhere.
3. You will receive free instructions from a competent teacher at any time.
4. You take no risks for

SINGER SEWING MACHINE CO. guarantee to give you the best machine the best assistance, and the best value for money.

Trench's Remedy

—FOR—

Epilepsy and Fits.

WHAT INDEPENDENT WITNESSES SAY.

Thankful Mothers' Testimony.

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.

'If this testimony from a thankful mother will induce any others who are afflicted to try your Remedy, you are at perfect liberty to make use of it.'

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Take care of your laces and linen. You can do them a deal of harm by starching them with inferior starch.

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does not injure the daintiest of things As a pure starch it leads the world.

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ling, Admiral Story, Lt. A. L. Strange, R.N., Lt. Tindal-Carill-Worsley, R.N., Admiral Tinklar, Lt.-Col. Trederoft, Col. C. M. Western, Col. W. G. Western, C.B., Capt. R. P. Whateley, Major-Gen. Whinyates, Capt. P. R. Worrall.

Responsibility on the magisterial bench is shared by a number of converts to the Church. Mr. Lister Drummond, K.S.G., sits in London as one of the Metropolitan magistrates; he may like to see the names of some of his fellow-converts who dispense justice in different parts of the country as

Justices of the Peace.

L. E. Ames, W. P. Arkwright, H. Bradshaw-Isherwood-Bagshawe, A. H. Brodrick, J. Cameron-Head, R. L. Curtis, Rev. M. Culley, R. D. Cunningham, A. C. Dunlop, J. O. Fairlie, F. E. Harding, L. Hunt, J. A. Ingpen, C. T. Layton, W. Lucas-Shadwell, E. Stewart, E. Gresham Wells, S. C. Evans Williams.

Science—and the Stage.

Catholic scientific workers who are also converts include:

Prof. G. S. Boulger, F.L.S., M. W. Crofton, F.R.S., A. C. Crommelin, F.R.A.S., Dr. Morgan Dockrell, Prof. J. S. Phillimore, and Sir Bertram Windle, M.D., F.R.S., K.S.G.

Lastly, we see that even the frivolous and light-hearted stage of to-day supplies members to the Catholic Church. Among theatrical converts may be mentioned

Charles Brookfield, George Grossmith, George Mozart, Ethel St. Barbe, and Ellaine Terris.

For the moment these will serve. It is now open to the Bishop of Bristol to publish *his* list.

SINS OF SOCIETY

MATRIMONY AND YOUNG MEN

Advice to men, especially those not yet married, was tendered by Very Rev. Father O'Connell, S.M., at St. Mary's Catholic Church recently in a sermon on social evils of the day. There was a crowded congregation, 90 per cent. of those present being men (says the *Christchurch Press*).

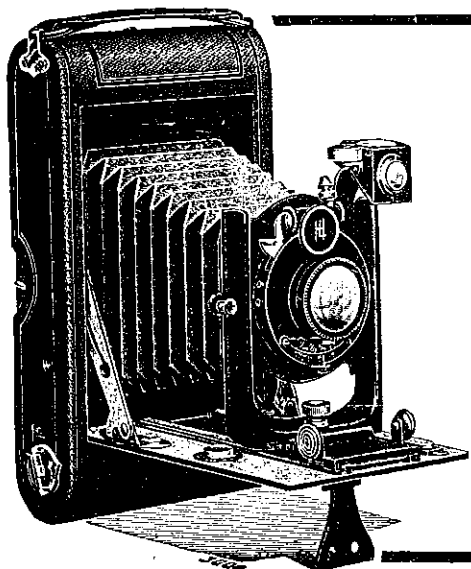
The preacher, after describing the abode of Joseph of Nazareth as the model home, said that he presumed most of the congregation were either married men or thinking about getting married. It was God's decree that man should be head of the family; therefore he must exercise authority in the home. It must be an authority regulated by the spirit of religion, executed according to the principles of justice and right reason, and the father and the master must be a model of virtue and self-respect. If he respected himself, he would respect his wife and children. The life of virtue which he practised in the home would extend far out into the world wherever he exercised his influence,

and wherever he worked. He would be a model of truthfulness and honesty, he would give the best that was in him, his best skill in every way to the advancement of his employer's undertaking. He would be keen in looking after his employer's business. When they looked around they found that a great number of men did not understand the responsibilities of life. We were living in dangerous times. There was the great question of Capitalism versus Labor, and there was the so-called Socialism. Working-men were rising up against their employers, demanding that which was unjust, and causing an upheaval in social life. Every man must be well paid and receive a living wage, but in the spirit that prevailed to-day, when men hated everything that was lowly, there was a chance of raising a hatred of that which was the Christianity of Jesus Christ. In the world to-day men were living to gratify merely their own whims, and spending all their money on themselves. There were young men earning good wages, £3 or £4 a week, who were not married. Ask them how they spent their hard-earned wages. Alas! very often the answer was that they had saved nothing with which to begin the responsibilities of life. Very many young men just lived to gratify the animal enjoyments of life. Let them go that night and see the young men wasting their money in the bars of hotels. They would say they were not drunk, and he quite believed them. But there was that abominable habit of 'shouting' and drinking. They thought nothing of spending 4s of a night, just in 'treating' their friends. Then they went to the races and speculated on horses. He did not complain of a man who took his drink in reason, or a man who put a shilling or two on a horse, provided he had no creditor waiting for his money and it was within his means, but there was in the world to-day among young men too much of throwing away their money and wasting their time. They seemed to lack the spirit of grit that was in their fathers.

There was a spirit of recklessness on the part of young men. They would not marry because of this, and they were not willing to begin married life just as their parents did: they wanted to start just where their parents left off. Let there be a desire on the part of young men to marry. Another great evil of the world was a horror of suffering. It was to be found principally in the married state. The primary object of marriage was to bring into this world strong, vigorous, healthy children. God gave to no man the right to determine the number of children he should have. In this day of luxury, through the evil of prosperity, the great evil was practised, known as race suicide.

Father O'Connell also dwelt upon the forgetfulness of business men and others towards God.

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BILIOUSNESS & KIDNEY TROUBLES.

Read what the people say about it

From Mrs. C——, CHRISTCHURCH:—

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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ST. PATRICK'S COLLEGE, WELLINGTON

(From our own correspondent.)

The students of St. Patrick's College held their annual sports at Athletic Park on Saturday, November 1. Favored with fine weather, a large attendance of friends of the college and relatives of the students, and keen rivalry in the various events, the gathering was a most successful one. The competitors had trained assiduously for some weeks past, and, although no past college records were broken, the times put up were creditable and the finishes close. The arrangements, too, were excellent, and in this old boys lent material assistance, under the able direction of the Rev. Father Eccleton, S.M., who is in charge of the athletic tuition of the pupils. The ladies of the Hibernian Society had charge of the refreshment arrangements, and their kindness was much appreciated. Among those present were his Grace Archbishop O'Shea, Very Rev. Dean Regnault, Ven Archdeacon Devoy, Rev. Father Barra, and the College Fathers, as well as many of the prominent Catholic laity.

The proceedings were enlivened by selections from Jupp's Band. The following were the sports officials:—Referee, Rev. Father Eccleton; starter, Mr. J. E. Henrys; timekeepers, Messrs. T. H. Coltman, L. A. Chapman, and J. A. Duffy; judges, Dr. McEvedy, and Messrs. M. J. Crombie, H. E. Card, W. E. Butler, F. Ryan, F. E. Kelly, R. L. Evatt, J. J. L. Burke, C. Gasquoine, H. Buckley, and the masters; hon. secretary, Mr. C. H. Hodgins. The following are the results of the various events:—

100yds (under 14).—Kennedy 1, Hunter 2, Giesking 3. Time, 12 3-5sec.

100yds Junior Handicap.—Coles 1, Comesky 2, Cranston 3. Time, 11sec.

Drop-kick.—Brownlie (61yds) 1, Bengiu (56yds 10in) 2, Hodgins (52yds 8in) 3.

Grand Handicap (Open) 100yds.—Toomey 1, Champion 2, McCarthy 3.

Relay Race.—Comesky 1, Cranston 2, Reilly 3.

Running Broad Jump.—Champion (17ft 11in) 1, Brownlie (17ft 10in) 2, McCarthy (17ft 6in) 3.

Medley Race.—O'Donaghue and Redmond 1, Lawlor and McCrossan 2, Seymour and Beveridge 3.

220yds Junior Handicap.—Coles 1, Dealy 2, Champion 3.

720yds Hurdles.—Brownlie 1, Barry 2, Comesky 3.

Half-mile Walk.—Punch (jun.) 1, Muldoon 2, Hunter 3.

50yds Dash.—Toomey 1, O'Sullivan 2, O'Donaghue 3. Time, 5 4-5sec.

Hop, Step, and Jump.—Hikito (38ft 9in) 1, Craighead (38ft 8in) 2, Te Weri (38ft 4in) 3.

440yds Junior Handicap.—Coles 1, Carmine 2, Cranston 3.

100yds Championship.—Redmond 1, Toomey 2, O'Sullivan 3.

High Jump.—Brownlie (jun.) (5ft 4in) 1, Champion and Brownlie (sen.) (5ft 3in) 2.

220yds Grand Handicap.—Redmond 1, O'Sullivan 2, Toomey 3.

Half-mile (under 16½).—Cranston 1, Doyle 2, Healy 3.

440yds Grand Handicap.—Redmond 1, O'Sullivan 2, Doyle 3.

Throwing Cricket Ball.—Lynch (scr.), 84yds, 1; Hodgins, 84yds, 2; Brownlie 3.

Relay Race (Open).—Lynch (Wellington) 1, McCarthy (Hawke's Bay) 2, Parsons (Wairarapa) 3.

Half-mile (Open).—Craighead 1, Grogan 2, O'Donaghue 3. Time, 2min 25sec.

Old Boys' Race.—T. Cullen 1, F. Ryan 2.

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Upper Hutt

(From our own correspondent.)

The Celtic carnival was opened on Monday, October 27, by Mr. T. M. Wilford, M.P., in the presence of a large attendance of the public. There was also on the stage his Grace Archbishop O'Shea, Very Rev. Dean Regnault, S.M. (Provincial), Rev. Fathers Hickson, Adm. (Thorndon), J. Herring (Wellington South), and McMenamin (Petone).

Rev. Father Daly welcomed the visitors and thanked Mr. Wilford for relinquishing his parliamentary duties in order to assist the carnival committee. He congratulated the stallholders on the fine show of useful and artistic articles. He thanked the people of the valley for the help and patronage accorded the carnival. It was gratifying to know they had the sympathy and assistance of all sections of the community at this juncture which was a critical period in the history of the parish, and he highly appreciated the aid they were receiving from members of all creeds in the valley on the present occasion. He called on Mr. Wilford to formally open the carnival.

Mr. T. M. Wilford, M.P., said the object for which they had met was such a worthy one that he felt sure the appeal for assistance would meet with a ready response. He who gives quickly gives twice, was as true now as ever. He congratulated the ladies on the excellence of the articles displayed, which betokened much work and great skill. The object of the carnival had been to provide funds for their school, but the destruction of the presbytery by fire had made it necessary to rebuild. They had in Father Daly one whom they should encourage—one who was capable of evolving the greatest enthusiasm for every good object. He hoped the carnival would result in the realisation of their most sanguine expectations. He had much pleasure in declaring the carnival open for business, and most successful business, too.

His Grace Archbishop O'Shea thanked Mr. Wilford for attending that night to open the carnival. It gave him great pleasure to attend and help on the good work. Their loss by the presbytery fire had aroused the sympathy of all. Their misfortune was really a blessing in disguise. He concluded by saying he was not there to talk, but to do business. He hoped the carnival would prove a record success.

The following is a list of stalls and stallholders:—Gaelic.—Mrs. Golder and Miss Martin; assistants—Mrs. Jas. Martin, Misses Daly and Golder (2).

Erse.—Mesdames Comeskey and Mahoney; assistants—Mrs. Twohill, Misses Comeskey (3), McCrossin, and Winters.

Cymric.—Mesdames Hagan and Hills; assistants—Misses Galloway, Hagan, Hills, and Williams.

Refreshment Room.—Misses Brown, Eunice Brown, Kelly, McCrossin, Paul, Phillips, and Smoothy, and Mrs. Alfred Southee.

Fairy Well and Bran-tub.—Misses Nellie Brown and Dennehy. Confectionery, etc.—Miss Golder; assistant, Mr. Dennehy. Side Shows.—Mr. J. Sharkey.

A feature of the carnival was the excellent dancing of young ladies under the capable direction of Miss Johnson, of Wellington, who is noted for her success in training performers for fancy dancing. Miss McInnes's orchestra played a number of much appreciated selections each evening and provided the music for the dancers.

The bazaar has proved a great success, and the Rev. Father Daly and his energetic band of willing helpers are to be congratulated on the result.

Evidence of the damage caused to trout in the fishing streams by eels is afforded in the fact that on Monday week Ranger Friend distributed 50,000 brown trout fry in various parts of the Otamate Stream. Returning about an hour later (says the *Mataura Ensign*), he discovered a large eel in one pool where a quantity had been deposited. The eel was gaffed, and on being opened was found to contain no fewer than 710 fry.

W. Morrish & Co's Footwear

excel them in comfort and price. Our Footwear is intended to be as comfortable and as low in price as any on the market, and we honestly believe they are. . .

If it is the lion's share of comfort you are after the easiest way to secure it is to buy your boots from us. There is nothing to W. MORRISH & CO GREYMOUTH.

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The Square, Palmerston North.

Everything for Men's and Boys' Wear.



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Twice a day on the Plantations of Ceylon the baskets of freshly picked leaves are brought to the "Kanganees"—as the overseers are called. The baskets are then placed on the scales and the weight entered in the books. Our illustration shows a scene in a plantation—the overseer weighing a basket. Amber Tips Tea is blended from the finest teas from the finest plantations. The Amber Tips experts are recognised in Ceylon as the largest New Zealand buyers, and hence the best growths are offered to them. There's no better value on the market than Amber Tips. Delicious, full flavoured, perfect in quality and strength, the special airtight, damp-proof package maintains the high quality of the tea.

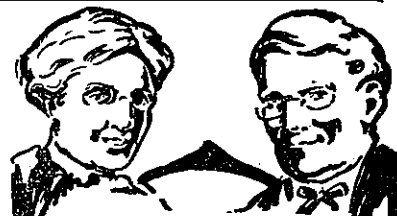
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WALLPAPERS

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SACRED HEART COLLEGE, AUCKLAND

(From our Auckland correspondent.)

A very enjoyable afternoon was spent on the Sacred Heart College grounds on Saturday, October 25, when the friends of the Brothers and students were present at the fourth annual sports meeting. The conditions were ideal. The weather was warm and pleasant, and the beautiful sward bore evidences of the care of an energetic committee. A very efficient string band, under Conductor Ewart, contributed enjoyable selections during the afternoon. Among the visitors were Right Rev. Mgr. Brodie and Rev. Fathers Carran, O'Doherty, and Peters (N.S.W.). The judges were mostly parents of past or present students, and it is worthy of mention that among them were many quondam athletic champions, notably, Messrs. T. B. O'Connor, Hauraki Maning, C. Molloy, T. Foley, and R. Pilling. Other important officials were members of the college staff, ably assisted by Messrs. Waadley, Dormen, Gagni, M. J. Sheahan, and E. J. Mahony.

The director, Rev. Brother Clement, was most hospitable, and helped to make all welcome, whilst a band of youthful students dispensed afternoon tea to the visitors. Of the sports themselves it may be noted that physical culture is given much attention at the college. The kilometre, 500 metres, and 100 metres hurdles—all events requiring stamina carried large fields of 60 and 80 competitors. The college invitation race was a gem. The King's College representatives—Robertson and Walker—gave a pretty exhibition, hurdling shoulder to shoulder all the way, and tying at the tape, hard pressed by the Technical College, and Sacred Heart in the second and third places. W. Molloy, a young lad, put the shot 41 feet 3 inches, easily a record for a lad; and Russell, by vaulting 8 feet 10 inches, establishes a record for his school in that event. The senior cup was keenly contested, and won by P. Olsen, with Russell second. The junior cup contest was stubbornly fought out, and won by M. Flynn (32 points), with T. B. O'Connor close up (31 points). The whole programme was gone through with dispatch. The tug-of-war and wrestling called forth much applause from the large and enthusiastic gathering. The following list gives the results of a very successful meeting:—

Senior Marathon (five miles)—R. Collins 1, H. Spurr 2, T. Hepi 3. Fastest time, Collins, 29min 15sec.

Junior Marathon (three miles)—R. Stackpole 1, J. Beban 2, T. B. O'Connor 3. Fastest time, Stackpole, 24min 10sec.

120yds Hurdles Invitation Race—J. Robertson and C. Walker (King's College), dead heat, 1; A. Walker (Technical College), 3. Time, 10sec.

Junior Cup Handicap (100 metres)—T. B. O'Connor 1, J. Carter 2, T. Martin 3. Time, 12 2-5sec.

Senior Cup (500 metres)—F. Sullivan 1, P. Olsen 2, J. Molloy 3. Time, 6 3-5sec.

High Jump, Junior Cup—M. Flynn (133 centimetres) 1, J. Molloy 2.

Senior Cup Hurdles (100 metres)—F. Sullivan 1, Olsen 2, V. Hayes 3. Time, 17 3-5sec.

Junior Cup Walking Race (750 metres)—F. Foley 1, Hodge 2, Carter 3. Time, 4min 44sec.

Senior Cup (100 metres)—Olsen 1, H. Connor 2, A. Foley 3. Time, 11 1-5sec.

Junior Cup (100 metres)—T. B. O'Connor 1, J. Carter 2, T. Martin 3. Time, 12 2-5sec.

Broad Jump (Senior Cup)—A. Foley, 5.69 cms., 1; K. Champion, 2.

Senior Cup (500 metres)—A. Foley 1, O. Dolan 2, A. Ralph 3. Time, 1min 21sec.

Junior Relay Race (500 metres)—Class IV. (Raynes) 1, Class VI. (Champion) 2, Class V. (O'Connor) 3.

Junior Cup Handicap (500 metres)—J. Molloy 1, Flynn 2, Stackpole 3. Time, 1min 34sec.

High Jump (Senior Cup)—H. Reid 1, J. Manu 2.

Throwing the Hammer—Olsen, 24.32 metres, 1; Molly, 2; Gilfedder, 3.

Junior Cup Handicap (250 metres)—T. Martin 1, Devine 2, T. Molloy 3.

Tug-of-War—Boarders beat day scholars.

Senior Cup (250 metres)—A. Ralph and P. Sheridan (dead heat) 1, Olsen 3. Time, 25 4-5sec.

Junior Cup Hurdles (100 metres)—J. Latapie 1, C. Molloy 2, M. Flynn 3.

Manx Race (100 metres)—Manu and O'Reilly 1, Olsen and W. Molloy 2, O'Connor and Collins 3.

Walking Race, Senior Cup (750 metres)—H. O'Connor 1, R. O'Rorke 2, P. Gilfedder 3. Time, 4min 7sec.

Throwing Cricket Ball—S. Clark 1.

Broad Jump (Senior Cup)—T. B. O'Connor 1, M. Flynn 2, J. Molloy 3. Distance, 4m 45cm.

Walking Race, Senior Cup (750 metres)—H. O'Connor 1, R. O'Rorke 2, P. Gilfedder 3.

Old Boys' Handicap (100 metres)—E. Burnes 1, R. Taylor 2, J. Foley 3.

Throwing Discus—H. O'Connor 1, Sherlock, 2, Olsen 3. Distance, 23m 35cm.

Sack Race (50 metres)—Frodsham 1, G. Cody 2, E. Finnegan 3. Time, 12 1-5sec.

Wrestling—W. Molloy beat O'Connor.

Senior Cup (1 kilometre)—R. Collins 1, E. Finnegan 2, Olsen 3.

Senior Relay Race (500 metres)—Form IV. 1, Form III. 2, Senior Class 3.

Committee Race—P. Liddell 1, Olsen 2.

Senior Marathon Race (five miles)—R. Collins 1, H. Spurr 2, T. Hepi 3.

Junior Marathon Race (three and a-half miles)—R. Stackpole 1, Beban 2, T. B. O'Connor 3.

ST. CANICE'S CLUB, WESTPORT

(From the club correspondent.)

October 23.

The Westport musical and elocutionary competitions, under the auspices of St. Canice's Club, opened at the Victoria Theatre on Thursday morning, October 16, and were continued on Friday and Saturday. The competitions were well attended at the evening sessions, and were from every standpoint highly successful. After allowing £70 for expenses, the profit from all sources will amount to about £40; and the club are to be congratulated on having so successfully managed such an important work. The following were the committee of management:—Messrs. J. Matthews (chairman), J. Radford, J. J. L. Pearco (hon. secretary), H. F. Cotter, J. Guerin, R. O'Neill, W. Terry, F. O'Gorman. Rev. Father McMenamin (Petone) judged the elocutionary sections, Mrs A. A. Wilson (Westport) the vocal and instrumental work, and Mr. F. F. Munro the essays. Mrs. W. B. Cadzow carried out the duties of official accompanist. Miss B. Doyle was the most successful lady competitor, and Mr. F. O'Gorman gained the highest aggregate of marks in the items for men. The competition created considerable interest locally, and there is every reason to believe that next year's event will be even more successful, and for this, the club have to thank the judges, particularly Rev. Father McMenamin, who showed great interest in every competitor, and proved himself well fitted for the important duties he was called upon to perform.

On Monday evening Rev. Father McMenamin was entertained by the members of the club, and their friends, at a social in the clubrooms. During the evening occasion was taken by the president (Mr. J. Matthews) to present Father McMenamin with a gold cross, on behalf of the club members, as a token of their appreciation of his work as judge.

In replying, Rev. Father McMenamin expressed his pleasure at again visiting Westport, where, during his time on the Coast, he had always been so happy. He regretted time would not permit him to go over the whole district and meet his many friends.

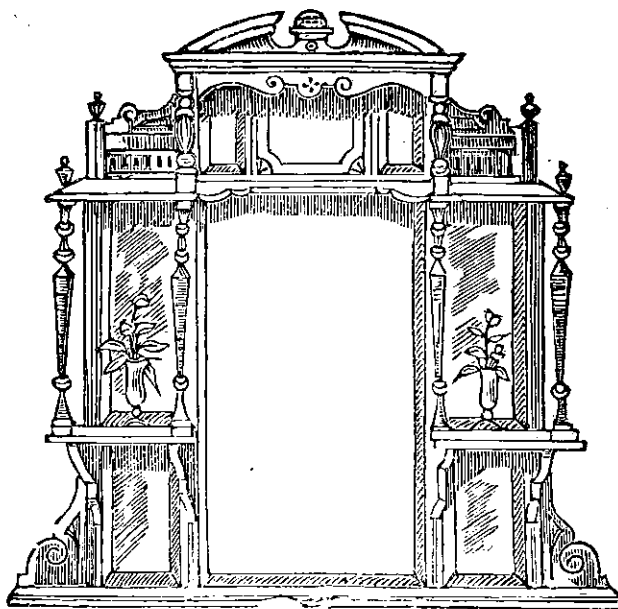
At the recent West Coast Competitions in Grey-mouth, two of the club representatives—Messrs P. McDonnell and F. O'Gorman—were awarded second place in the Shakespearian dialogue. Mr. McDonnell also won the humorous recitation competition, and Mr. O'Gorman the prepared speech.

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Intercolonial

His Lordship Dr. Dunne, Bishop of Bathurst, blessed and opened the new primary school at Mudgee on Sunday, October 26. The school will accommodate about 220 children, and cost about £2000.

Mother Mary Patrick and Sister Margaret Mary, of the Presentation Convent, Carnarvon, Western Australia, returned recently from a six months' visit to Ireland. Four young postulants returned with them.

The late Mr. John Eastman, of Broken Hill, in his will bequeathed the sum of £500 each to the district hospital, Benevolent Society, and the Sisters of Mercy of the Broken Hill Convent, and £200 each to the Broken Hill and District Nurses' Association and to the Catholic Orphanage in Broken Hill.

Rev. Fathers Michael McKenna, of Brisbane, and Edward Barry, of Roma (Queensland), former students of the Christian Brothers' College at Nudgee, are returning to Queensland, after completing their studies for the priesthood at All Hallows, where they were ordained last June by Archbishop Clune.

On Sunday evening, October 26, the death took place at All Hallows Convent, Brisbane, of one of the oldest members of the community in the person of Sister Mary Columbanus. The deceased was born in Kilrush, County Clare, and had been for forty-nine years a nun. She was one of the first postulants received at All Hallows, from which she was never transferred.

At Flemington, on the occasion of laying the foundation stone of a new primary school to cost £3500, his Grace Archbishop Mannix dealt at length with the Catholic educational rights and warned the Government that as they had refused a capitation grant and even the modest request for a Royal Commission on the State school system, the Catholic Federation would take other measures.

A cablegram from Archbishop Clune to Monsignor Verling on October 20 announced that his Grace was leaving for Rome, and would afterwards continue his homeward journey by the Mooltan, which will arrive at Fremantle on December 16. A meeting of the laity will be held at an early date to arrange a suitable reception. The clergy of the archdiocese will present an illuminated address.

Sister M. Elizabeth Riordan died at the Convent of Mercy, Bathurst, on October 25, at the age of 58 years. She was a native of Cork, Ireland, and was one of the little band of Sisters who accompanied the late Bishop Quinn to Bathurst 39 years ago. She was Superioress of both the Forbes and Wellington convents for some time, and later was bursar to the Dubbo community for a number of years. For the past six years she had been attached to the Bathurst community.

The handsome new Church of St. Columbkillo, erected beside the older building which for the past eleven years has done duty as both church and school at Corrimal, a portion of the extensive parish of Bulli, was blessed and opened on Sunday, October 26, by his Grace the Archbishop of Sydney. It was one of a series of opening ceremonies performed by his Grace during the last couple of months. The new church is a very handsome structure, and is a lasting tribute to the energy of Father Dunne and the generosity of his parishioners. The total expenditure was about £2500, towards which over £1000 had been in hand prior to the opening ceremony.

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Treatment of Precious Stones.

Under the careful treatment of a skilful 'doctor' a precious stone may very likely become worth ten times more than its original value. Diamonds, perhaps, have received more attention than any other gems. These are treated generally in order to rid them of a yellow tinge which greatly reduces their value. Pearls lose their vitality and require very expert treatment. The outer skin turns black as old age creeps upon them, and this has to be most skilfully removed by the 'doctor.' Turquoises often change in color from their beautiful blue to a kind of sea-green, and they then have to be skinned and repolished. Rubies which get 'run down' are improved in color and appearance by the application of a certain vegetable dye. The 'patient' is subjected to a course of massage until the normal growth of good health is maintained. Sapphires generally have to be reduced in vitality. Their coloring has frequently to be softened down by a series of baths of liquid and sunshine.

A Strange Phenomena of the Sea.

Since Columbus discovered the Sargasso Sea the weed that at certain seasons covers leagues of it has been accounted as one of the strange phenomena of the sea. Various theories have been advanced to account for the origin of the weed. Captain Beauchant, R.N.R., states in a communication to the Imperial Merchant Service Guild that, while on a voyage from Norfolk, Virginia, to Rio de Janeiro, he got into a vast field of the weed, but took no special notice till the officer of the watch reported that the temperature of the water had suddenly risen from 76deg. to 80deg. Fahr. Then he noticed that round the patches of weed there floated vast numbers of red-brown berries, some of which had small shoots sprouting from them. A boat was launched, and samples in various stages of growth were collected. From this it would seem, the captain concludes, that the month of May, with the declination of the sun about 17deg. 18min. N., is the growing season in those latitudes.

Boiling Water to Make Ice.

Water may be boiled and frozen both at the same time. The idea is a little startling, but the explanation is simple enough. The temperature at which water boils depends purely on the air pressure of its surface. If the air pressure is high the water must be made a good deal hotter to boil than is necessary at low pressure. On mountains, where the air pressure is lower than at sea level, water boils easily at low temperature. In cooking vegetables of all kinds a certain degree of heat is required, and where water boils before that vegetables won't cook. Consequently, they have to be put in a closed boiler, so that the generated steam will create pressure for the water to boil beyond the required temperature. For an experimental proof of this fact the water is placed in a vessel and the air exhausted above the surface of the water. As the process of pumping goes on the water will boil violently, the steam congealing on the sides of the exhaust vessel. If the pumping is continued long enough and the outside is cooled below the freezing point of the water, the water will continue boiling and bubbling until it is a mass of ice. This fact is made use of in estimating the height of mountains. At sea level water boils at 212 degrees Fahrenheit. This principle does not apply to water alone, but to all liquids.

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Palmerston North

(From our own correspondent.)

November 2.

The All Nations bazaar will be opened by his Worship the Mayor (Mr. J. A. Nash) on Monday night in the Empire Hall, and will run throughout show week. Everything is in readiness, and I trust that success will crown the efforts of the ladies in charge, and Mr. J. O'Brien, the energetic secretary.

At the meeting of the St. Vincent de Paul Society on Thursday of last week, the conference received a very welcome visit from Mr. O'Meara, the newly-elected president of the Particular Council at Wanganui. He addressed the members, and expressed himself as being very pleased to find so many present on such an inclement night. The president (Bro. H. Oakley) thanked him for his address and his kindness in staying over night to visit the conference.

The many friends of Mrs Jessie Redwood will be grieved to learn of her death on last Thursday morning. The deceased was out shopping on the previous Thursday, when she met with an accident, being knocked down by a plank which fell from a scaffolding on which painters were standing. She was severely bruised, and was taken home in a cab suffering from shock. Early on Wednesday last hemorrhage of the brain set in. She received the last rites of the Church, and passed away the following day. She leaves a husband, one son, a sister (Miss Whitaker), and two brothers (Mr. Whitaker, of Wellington, and Mr. Austin Whitaker, of Hawera), to mourn their loss. She had been a most untiring Church worker, especially in

Palmerston, where she had resided for the past fourteen years. The remains were interred in the local cemetery on Saturday, the members of St. Vincent de Paul Society acting as pall-bearers.—R.I.P.

CORRESPONDENCE

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

HOME RULE.

TO THE EDITOR.

Sir,—Kindly allow me, through the columns of the *Tablet*, to make a suggestion to Irishmen in New Zealand. Seeing the efforts the Unionists are making in the press and throughout the country to rouse the ignorant and the bigoted sections against Home Rule, I think the time has arrived for us to financially assist Mr Redmond and his party. The strain on the national purse is a severe one. What I would suggest is that the late committees in the various centres quietly canvass among our own friends, and send the total to Mr. Kennedy, of Wellington. In my opinion it would have a great moral effect on the people at Home at this critical time. I am prepared to double my subscription paid previously, and I believe hundreds in New Zealand will do the same if called on. Trusting some of our influential men in Auckland, Wellington, Christchurch, and Dunedin will take the matter in hand.—I am, etc.

T. McGLAIN.

Hamilton.

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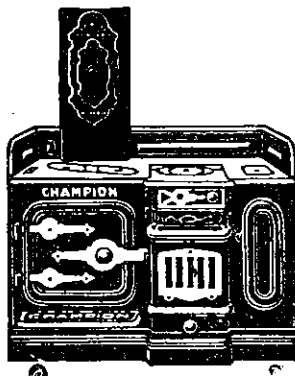
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ENGLAND

CHARITABLE BEQUESTS.

Miss Emma Noble, of Oakfield, Dunham road, Bowdon (daughter of Dr. Noble, of Manchester), left estate to the value of £8393. Testatrix made the following charitable bequests:—£700 to the Convent of the Little Sisters of the Poor, Plymouth Grove, Manchester; £2000 to the Convent of the Good Shepherd, Litchford Hall, Blackley; £300 to St. Joseph's Missionary College, Mill Hill, N.W.; £800 to the Ecclesiastical Education Council of the Diocese of Salford, for the education of students for the priesthood; £500 to St. Vincent's Church, Altrincham.

FOR THE FOREIGN MISSIONS.

On Saturday, September 20, the Right Rev. Joseph Butt, Bishop of Cambysopolis, held an ordination in the chapel of St. Joseph's College for Foreign Missions, Mill Hill, London. The following were ordained priests:—Revs. W. Bartley, A. Boots, H. Bohm, J. Brennan, J. Buren, P. Damen, J. Devolder, J. Ferris, J. Kruyer, H. Marjot, W. Mentink, J. Morris, Tgn. McCormack, N. Prior, H. Roemelie, W. Rogan, W. Ross, C. Staffhorst. The Very Rev. Francis Henry has appointed the newly-ordained to the following missions:—To Upper Nile Mission, Uganda—Revs. W. Mentink, J. Buren, P. Damen, J. Ferris, W. Ross, J. Kruyer, H. Roemelie, and Rev. F. Wright (formerly professor in Freshfield); to the Madras Missions—Revs. W. Bartley, A. Boots, Tgn. McCormack, C. Staffhorst, and Rev. J. Bekers (formerly professor); to the Maori Missions, New Zealand—Rev. J. Devolder and Rev. A. McDonald (formerly professor in Freshfield); to Borneo, Rev. J. Morris.

FRANCE

THE FUTURE OF THE COUNTRY.

The Comte de Mun, writing in *l'Echo de Paris* on 'France and the Holy See,' has some strong words on the present situation of the Church in France. 'I have,' he concludes, 'purposely only spoken of national interests, not of Catholic ones. It is for France that I am anxious, not for the Church. Whether the latter be united to or separated from the State, whether she be respected or condemned, supported or abandoned, she will still pursue, without, as within, her immortal task. But how will France, denuded of the strength Catholicism gives her, fulfil even the secular work which lies before her?'

THE BASILICA OF MONTMARTRE.

The Basilica of Montmarare is fast approaching completion. The interior improvements of the great church will be finished in the spring of 1914. The bronze doors and the carved wood stalls are designed and will soon be commenced. Several of the smaller chapels are being completed. Operations go on regularly, but slowly, and, considering the heavy claims that press upon the French Catholics, it is a standing miracle that money should be forthcoming to pursue the tremendous work. The story of the origin of the Basilica is an interesting one: it was founded after the Franco-German war and the 'Commune' as an offering of expiation, by a group of priests and laymen. But, still more extraordinary than its foundation, is the story of how, during the last forty years, money for the achievement of the work continues to pour in. The most magnificent gifts of money are often anonymous: they have come occasionally from poorly dressed persons, whose name and station remain a secret. The work appeals not only to the faith of the devout, but also to their patriotism, and this big, white church, set above their restless capital, is a perpetual protection and a continual prayer.

GOVERNMENT INCONSISTENCY.

France is a land of strong contrasts. There are no Catholics more faithful to the Church and to the principles their religion inculcates than the practising French Catholics, and there are scarcely any enemies of the Church more contemptible than Frenchmen who are under the domination of anti-Christian organisations. Of these are the members of the Government. Even the President of the Republic upon whose sense of justice French Catholics have been placing some reliance, has not sufficient courage to perform a single act displeasing to the foes of Christianity (remarks the *Catholic Times*). At Toulouse he sought the applause of the anti-clericals by declaring that he supported the policy of the neutral or godless school. M. Baudin, the Minister of Marine, has given orders that the French warships are to observe Good Friday in a Christian manner when they are in foreign ports, but not when they are at home! The French marine is to be a pagan when he is in French waters and a Christian when he is abroad. At Smyrna and the Piræus, it is stated as an explanation of M. Baudin's order, French vessels got into disfavor and French influence was injured because French warships failed to take part in the usual Christian ceremonies on Good Friday. How greatly French prestige will be raised when foreigners know that henceforward on Good Friday France, though pagan at home, will figure abroad as a Christian nation!

ITALY

THE BLOOD OF ST. JANUARIUS.

Naples was astir early on Friday, September 19, and crowds thronged to the Cathedral to join in the devotions and to witness the miracle of the liquefaction of the blood of the patron of the city, St. Januarius. The Mayor and many members of the aristocracy, besides tourists and journalists, were present when Mgr. Leggi and Mgr. Gaeta, the duly erected of the people, with the Canons of the Cathedral, proceeded to the Chapel of St. Januarius. About 9 o'clock the silver bust containing the head of the Saint was placed in position at the right of the principal altar, the phial containing the blood congealed was exposed, and the vast congregation knelt in prayer, but the excitement and tension was very evident amongst all. The Bishop had completed the 'Litany of the Saints,' to which the people earnestly responded, and then had recited the 'Benedictus' and the 'Magnificat' when many voices shouted 'Il miracolo,' and it was indeed evident to all in the vicinity that the miracle of the liquefaction had taken place. The people, most of whom continued praying, were almost besides themselves with joy, the great bells of the Cathedral sounded forth the glad news to the city, and the cannon thundered from the Castle of St. Elmo. His Eminence Cardinal Prisco, attended by many of the clergy, entered the sanctuary a few minutes afterwards and genuflected before the relics of the Saint. Then Pontifical Mass was sung, and the imposing functions of the morning concluded with the solemn blessing of the people.

ROME

THE HOLY FATHER'S FIRST MASS.

Thursday, September 18 (says *Rome*) was the fifty-fifth anniversary of the Holy Father's first Mass. Ten years Pope, nearly 30 years Bishop, 55 years priest, nearly 79 years of age—these are the salient chronological data of Pius X. His brother and all his sisters but one are still living, but death has been busy during the last ten years among his immediate family in the Church. Of the 64 Cardinals who were summoned to the conclave of 1903 only 26 survive, and in all 41 have died during the decade. During the same period more than half the hierarchy of the whole Church has been renewed.

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Domestic

BY MAUREEN.

Yorkshire Pudding.

Four tablespoonfuls of flour, one eggspoonful of baking powder, a little salt, two eggs, one and a-half cupfuls of milk. Bake in well-greased dish for forty-five minutes, or in with roast beef.

Cheap Sponge Cake.

Beat up three eggs to a froth. Add one cupful of fine granulated sugar and beat well. Sift one cup of flour with one teaspoonful of cream of tartar. Put half a teaspoonful of soda into two tablespoonfuls of milk. Add the flour to the eggs and sugar and beat well. Lastly add the milk and soda. Mix well, place in small tin, and bake in a quick oven. This cake will not fall. Can be used for layer cake also.

Puff Pastry.

One-half pound of hard butter, $\frac{1}{2}$ lb flour, yolk of egg, water. Mix a small piece of butter into flour, add pinch of salt. Beat up the yolk of the egg into teacup, then fill the cup with water, and add it to the flour. Open the pastry, and put in the remainder of the butter, sprinkle with flour, and roll out three times. Let it stand till wanted, then roll out three times more. Bake in quick oven.

One Egg Cake.

Cream a quarter cupful of butter with three quarters of a cup of sugar. Beat one egg well and add it to the butter and sugar. Sift a level cupful and a-half of flour with one teaspoonful of baking powder, and the grated dried rind of half a lemon. Take half a cupful of milk. Add the flour and milk alternately to the other ingredients beating up well each time. Butter some little cake tins and half fill them with the batter. Bake in a moderate oven twenty minutes.

Apple Short Cake.

One pound flour, $\frac{1}{2}$ lb butter, three tablespoonfuls sugar, two eggs, one teaspoonful of baking powder, and about four tablespoonfuls of milk. Rub the butter into the flour, add all dry ingredients. Beat the eggs with the milk, then mix all into rather soft paste. Divide in half, roll out, put one half in greased baking-tin. Cover with apples thinly sliced, and a little sugar; roll out the rest of the paste and cover. Pinch the edges and bake in a moderate oven. When cooked, cover with icing sugar.

Sauce for Sponge Cake.

A delicious sauce to use on squares of sponge cake or lady-fingers that have grown a little stale is made as follows: In one cupful of boiling water, melt one-half cupful of currant jelly and two tablespoonfuls of sugar. Add two good tablespoonfuls of butter. Dissolve one heaped teaspoonful of cornstarch in one-half cupful of cold water, and turn in slowly. Allow to boil gently till cornstarch is thoroughly cooked, stirring constantly. Keep hot till needed, by setting in pan of hot water, stirring once in a while to prevent skin forming on top.

Ground Rice Cake.

Required: Four ounces each of ground rice and flour, five eggs, $\frac{1}{2}$ lb of butter, the same of sugar, and flavoring to taste; lemon, or orange, or vanilla is commonly used. The butter and sugar are to be beaten until creamy, and the eggs added one at a time with some of the flour and ground rice mixed together alternately until all be used up. The mixing should be very thorough. Should baking powder be added, stir in a teaspoonful at the last, which will lighten it for present use, but the cake will keep more moist without it. Bake from an hour and a-half to two hours in a very moderate oven according to depth of tin. The same recipe can be used for making rice buns.

Maureen

WEDDING BELLS

LAMBERT—O'NEILL.

(From our Auckland correspondent.)

A quiet wedding was solemnised at St. Patrick's Cathedral, Auckland, by the Rev. Father Ormond, the contracting parties being Miss Mary Alice O'Neill, third daughter of Mrs. P. O'Neill, late of Reefton, to Mr. George Lambert, eldest son of Mr. G. Lambert, of Hastings. The bride was given away by her brother-in-law, Mr. Claud Abbot. Mr. C. Townley acted as best man. The bride wore a smart tailor-made blue costume and Bulgarian trimmings, and pretty hat trimmed in ninon and flowers. Miss S. O'Neill (sister of the bride) and Misses Nancy and Maureen Abbott (her two little nieces) were the bridesmaids. After the ceremony the guests were entertained by Mr. and Mrs. C. S. M. Abbott at their residence, Claybrook road, Parnell. The happy couple left by the Main Trunk in the evening for the south, where their honeymoon will be spent.

DUNN—CURRY.

(From an occasional correspondent.)

A very popular wedding was solemnised at St. Mary's Catholic Church, Heriot, on September 10 by the Very Rev. Father O'Donnell, of Gore, the contracting parties being Miss Mary Magdalen, twin daughter of Mr. Hugh Curry, of Heriot, and Mr. Samuel Dunn, third son of Mr. S. Dunn, Barrow-in-Furness, England. Miss M. Denham presided at the organ, and played the 'Bridal March' as the bride, on her father's arm, proceeded up the aisle. The bride was attired in a lovely gown of cream silk charmeuse and crepe de chene, trimmed with beautiful lace, and made with a long square train. She also wore the usual wreath and veil, and carried a shower bouquet and an ivory prayer book, with streamers edged with sprays of orange blossom. Her ornaments consisted of a pearl necklet set with green peridots, this with the bouquet being the bridegroom's gifts. She was attended by her two sisters, Miss Jeannie and Miss Isabella Curry. The former wore a stylish cream Japanese crepe de chene frock and a white Tagal straw hat with long lancer plume, and the latter a pretty cream silk frock and crinoline hat wreathed with buttercups. They also carried lovely shower bouquets and wore the bridegroom's gifts—a Nellie Stewart bangle, and a chain and amethyst pendant respectively. The bridegroom was attended by Mr. John McErlean as best man, Mr. Hugh Curry, jun., being groomsman. The bride's gift to the bridegroom was a pair of gold sleeve-links. At the conclusion of the ceremony, the bridal party left the church to the strains of Mendelssohn's 'Wedding March' played by the organist. They were then conveyed by motor to the residence of the bride's father, where the relatives of both families partook of the wedding breakfast, Very Rev. Father O'Donnell presiding. Later in the day Mr. and Mrs. Dunn left for Christchurch and Wellington, where the honeymoon was spent. The bride's travelling dress was a stylish navy tailor-made costume, with Saxe collar, and a neat putty colored Tagal straw hat, with long Saxo lancer plume. The presents were numerous and costly, and included a number of substantial cheques, which testified to the popularity in which the young couple are held in this district.

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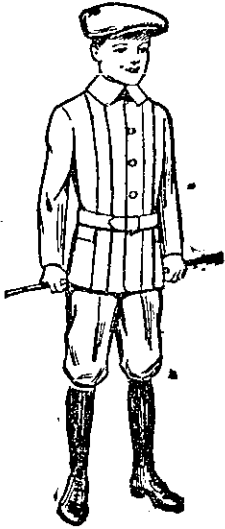
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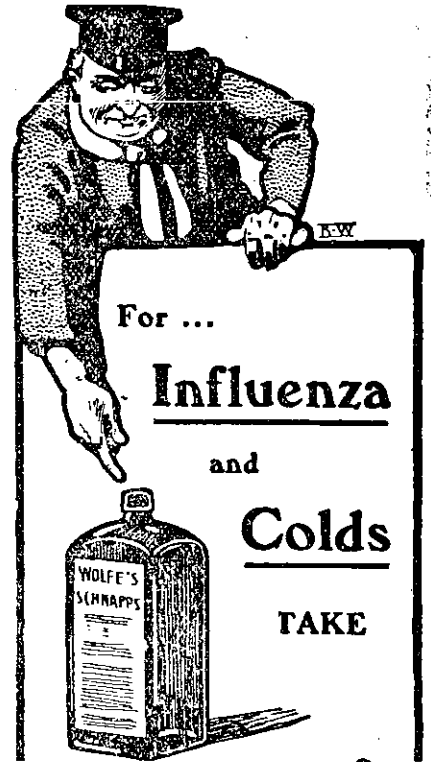
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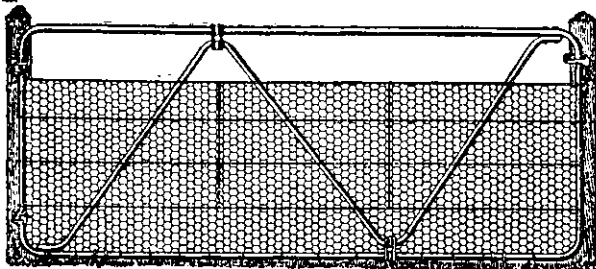
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On the Land

GENERAL.

The important factors in feeding young pigs are: Regularity and feeding at frequent intervals; supplying feed of uniform quality and in uniform quantity. This is even more important after the pigs are weaned than while they are on the sow.

The Christchurch *Press* states that it is estimated that quite 25 per cent. less country has been shut up for cocksfoot this year in the Little River district than there was last year. This is due partly to the low price obtained last year and partly to labor troubles.

The cultivation of potatoes in Ireland is falling off, having decreased from 8000 to 6000 acres within ten years. The land has been put down to grass. 'Just think of it,' wrote a committee of the Dublin potato buyers, 'and see how it affects the farmers. This 2000 acres in grass is probably worth £10,000 to £12,000 a year; the same acreage under potatoes would be worth £80,000 to £100,000 a year!'

As an instance of the manner in which birds are responsible for the spreading of seeds of noxious weeds, a *Tairi Advocate* representative was shown in the district a fair-sized plant of gorse growing in a hollow part of the stem of a large apple tree. There were no gorse hedges near by, and it was very evident that the seed had been dropped there by birds and covered with dust and old leaves, which started the growth.

It is said that a deficiency of potash in the soil is indicated by the following symptoms in the growing crop:—(1) A yellow tinge in the leaves of cereals in the early part of the growth of the crop. (2) Discoloration of the edges of the leaf. (3) Premature decay of the leaves of plants, such as potato, clover, roots, etc. (4) Irregular development of the plants. (5) General weakness of the plants. Whenever any of these symptoms appear, an application of sulphate or muriate of potash should be given.

The dairying industry in the Staveley district, Ashburton County (says the *Press*), is just now in a very flourishing condition, and the quantity of milk now being received at the creamery is nearly double that which was being received at this period last year. The supply, however, has not yet reached its limit, as there are some two hundred cows yet to calve. One dairyman has been culling his herd heavily, and by keeping nothing but the best of milking strains, has raised his average daily supply of milk per cow per day from 20lb to 36lb. Another dairyman is averaging 39lb of milk per cow per day, with an average butter-fat test of 3.8. Feed is very plentiful all through the district.

At Addington last week there was a double supply, owing to there being no sale during Carnival week. Entries of all classes of fat stock consequently were large, and the bulk of the animals offered were of good quality. Fat cattle were a shade easier in values, fat lambs sold well, and store sheep sold at about late rates. Fat pigs were also unchanged in prices. Fat sheep were very firm. Best lambs made 19s to 21s 6d; others, 14s to 18s 6d. Fat sheep: Extra prime woolly wethers, to 38s; prime, 26s to 30s 9d; others, 22s 6d to 26s; extra prime woolly ewes, to 35s; prime, 24s to 28s 3d; others, 18s 6d to 23s 6d; woolly hoggets, 19s 11d to 24s 1d; extra prime shorn wethers, to 26s 4d; prime, 21s 6d to 24s; others, 16s 1d to 21s. Fat cattle: Steers made £5 15s to £12; extra, to £20; heifers, £5 17s 6d to £10 10s; cows, £5 to £12 10s. Pigs: Choppers made £3 to £4 6s; heavy baconers, £3 to £3 7s; extra, to £3 10s; ordinary sorts, £2 12s to £2 18s, equal to 5½d to 5¾d per lb; heavy porkers, £2 4s to £2 7s; lighter sorts, £1 18s to £2 3s, equivalent to 6½d per lb.

At Burnside last week there were only moderate entries of fat cattle and fat sheep, for which there was keen competition. There was also a keen demand for fat pigs, which were in limited supply. Fat cattle: 124 yarded. Competition was brisk throughout the sale, and prices showed a further rise of from 10s to 15s

per head. Quotations: Prime heavy bullocks, £14 to £15 10s; medium, £12 to £13 10s; light, £9 10s to £11; prime heavy heifers and cows, £10 to £11; extra, to £15 17s 6d; medium, £9 to £10; light, £7 to £8 10s. Fat sheep: 1682 sheep penned. After the previous week's short yarding butchers' stocks were exhausted, and the small supply was keenly competed for, the result being a very dear sale, the trade having to pay extreme prices for their requirements. Compared with previous week's sale heavy prime wethers were up about 2s 6d per head, whilst medium sheep were in some cases up 4s to 5s per head. There were only a few ewes forward. Quotations: Best wethers, 30s to 35s; extra, 25s to 38s; medium, 27s to 30s; others, 24s to 26s; extra heavy ewes, to 32s; medium, to 25s. Fat lambs: 123 penned. The quality was good, and prices were firm at late rates. Quotations: Best lambs, up to 20s 6d; good lambs, 17s 6d to 19s 6d; medium and light, to 16s. Pigs: 76 fat pigs yarded. Seventy-five store pigs were yarded. The demand all round was better than that of the previous week, prices showing a slight advance.

A SUBSTITUTE FOR MILK.

In reply to an inquirer who says he is short of milk, and wants to know what is best to use as a substitute in calf-raising, some hints may be obtained from the results of their experiences on the Newton Rigg Experimental Farm, Scotland (says the *Leader*). It is pointed out that it is not difficult to devise from a table of foodstuffs a calf meal that should closely resemble milk in its digestible constituents, although this cannot be done without at the same time introducing a much larger amount of indigestible matter than is found in milk. The consequence is that calves usually reared on calf meals alone are 'pot-bellied,' badly-grown animals, instead of having the well-grown, level-fleshed, and alert appearance of milk-fed ones. This question of indigestible matter, and that of choosing meals that will agree with the young animal, constitute the practical difficulties.

The following has been proved at Newton Rigg to be a good milk substitute, and by gradual substitute of it for milk calves can be really reared well, at little cost, and with little consumption of milk. This consists of 14 parts of linseed cake meal, five parts of ground linseed, two parts of wheat flour, and two parts of locust bean meal. Three pounds of this meal is mixed with five quarts of boiling water, and a sprinkling of salt added. For the first week the calf is fed on the mother's milk only; for the second and third weeks three pints of new milk and one pint of this porridge (warm) is given at each of three meals; for the fourth and fifth weeks each of the three meals consists of two pints of milk and two pints of the porridge; for the sixth and seventh weeks, one pint of milk and three pints of porridge; and at the eighth week two quarts of porridge per meal only. Hay is introduced at the fifth week, and cake, meal, etc., a little later, and by the time the calf is five or six months old it feeds well on ordinary foods, and the porridge can then be discontinued.

GREEN MANURING.

Green manuring is effective on both sandy and heavy clay soils, and, indeed, in all soils deficient in humus. On sandy soils its effect is to consolidate the soil, and in clay soils it acts by loosening the texture and letting the air act on it. When conditions as to warmth and moisture are favorable, the green crop decomposes without much delay, and the production of soluble plant food proceeds with considerable rapidity. This is especially the case with the valuable nitrogenous portion of the green stuff. Nitrification—that is, the conversion of the nitrogenous material of the plant into soluble nitrates—takes place quickly. In sandy soils green manure nitrifies more quickly than ordinary organic manures, such as bone dust, ground horn, dried blood, etc., while in stiff clay soil it nitrifies more rapidly than even sulphate of ammonia or animal manures.

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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

SUE

She is graceful as a fairy,
Is Sue.
Her step so light and airy—
Our Sue.
She lives on curd and cream,
And is pretty as a dream,
Is Sue.

She ate up aunt's canary,
Did Sue;
And a bullfinch given to Mary—
That Sue!
Then sat purring in the sun
When her wicked deeds were done,
Did Sue.

She combs her whiskers neatly,
Our Sue.
And knows how to purr most sweetly,
Does Sue,
But the mice all fly before her,
So the servants just adore her—
Our Sue.

—Universe.

CHANGING HER MIND

'I shall never feel at home with those girls, and I can never learn to like them,' declared Barbara Sheldon, bitterly, as she climbed the steep stairs to the top floor of the rooming house on which her cheerless room was situated—the one spot in the big, unfriendly city that she could call her own.

It seemed to Barbara as though years had passed instead of weeks since she stood in the churchyard of her home town and saw her mother's silent form lowered to its last resting place. Ever since she had finished her course in the grammar school four years ago she had stood shoulder to shoulder with her mother in their struggle to earn a livelihood.

Then an attack of pneumonia had laid her mother low, and after a few days' illness Mrs. Sheldon had closed her tired eyes on the things of this world, leaving Barbara to solve the riddle of life as best she might.

After the first shock of her mother's death had subsided Barbara proceeded to sell their few household effects, and with very little money in her pocket, but a great deal of grim determination in her heart, she had turned her face cityward.

Once in the city, however, finding work proved to be a harder proposition than Barbara dreamed. She met with curt refusals on all sides, and a sickening feeling of terror crept over her as she wondered what she should do if her money gave out before she obtained a position. At last, when matters looked particularly hopeless, she secured a position as salesgirl in the shirt-waist department of one of the large stores.

Barbara entered upon her new duties earnestly resolving to do the best work of which she was capable for the firm that employed her. There was only one crumpled roseleaf to her good fortune. She did not like her fellow-employees—she did not wish to like them. They were loud, noisy, ill-bred, and ignorant, in her opinion. She could see nothing desirable about their acquaintance, and she repulsed their friendly little overtures with marked coldness.

Far from feeling mortally hurt at her frigid manner, the objects of her dislike treated her haughty attitude toward them as a joke, and more than once she overheard such expressions as 'Look who's here,' and 'Some class to her, kid,' accompanied by a mocking giggle.

So the days dragged on, and in her secret heart Barbara realised that she was very lonely. In spite of her determination to have nothing to say to her work-

a-day companions she could not resist watching them as they laughed and chatted together during their unoccupied moments.

The morning following Barbara's passionate declaration against her business associates, she went to her work feeling particularly bitter against the world in general. It was her salary day. She figured the five-dollar bill and the two ones which the paymaster handed her, feeling no satisfaction at receiving her hard-earned money. The moment she returned to her department the aisle manager ordered her to wait on a customer, and, hastily slipping her small purse into the shallow pocket of her black apron, Barbara hurried forward to obey. It was fully an hour later before she remembered her money. With an apprehensive shiver she thrust her hands into her apron pocket. Her purse was gone!

'What shall I do?' she breathed. 'Oh, what can I do? I haven't a cent of luncheon money, and not even car fare. I won't be able to pay my room rent, and what will my landlady say to me?' Barbara leaned against a table for support. Her knees trembled and she felt a choking lump rise in her throat. Then the tears came hot and fast. She made a brave effort to regain her composure, but without avail.

'Hello, girlie! What's the matter?' There was a note of sympathy in the loud voice. Barbara raised her head to meet the eyes of the very girl she had most disliked in the department. Then she muttered: 'Please go away; it's nothing of any importance to you.'

'Now, see here, kid,' rejoined the girl, good-humoredly. 'I know better. People don't cry over nothing.'

'I've lost my purse,' quavered Barbara. 'I had just received my salary. It was all I had.'

'Say, now, that's a shame!' exclaimed the girl. 'Don't think me inquisitive, but how much did you have in it?'

'Seven dollars,' replied Barbara tearfully, 'and I haven't another cent in the world.'

'You certainly are in hard luck,' sympathised the girl. 'I'll tell you what I'll do. I'll go round among the girls and tell them to watch out for news of it. I shan't be gone long. You needn't come with me. You just go down to the lavatory and bathe your face, and when you come back we'll have good news for you.'

With an encouraging nod the girl hurried away, leaving Barbara in a state of mingled hope and fear.

Half an hour later, as she stood at the wrapping desk waiting for a package the girl rushed up to her triumphantly waving something in her hand. 'Here's your seven dollars,' she called cheerily. 'Now put it safely away this time, and don't you dare lose it again!'

Barbara's face brightened, then fell as she looked at the money. 'That isn't mine,' she said slowly. 'I lost a five dollar bill and two ones. Here are seven ones.'

'Now never mind that,' retorted the girl. 'You just take this money. It's yours all right enough. There isn't a girl in this department that doesn't feel sorry to hear that you lost your money. You see, we understand just what losing a week's pay means, and so well—we just thought we'd better make up that seven dollars among ourselves.'

A deep flush rose to Barbara's face. 'I can't take it,' she faltered, 'I don't deserve it. It's perfectly lovely of you girls, but it wouldn't be right. You see I've—I've been just horrid to all of you.'

'Oh, forget it!' was the impatient exclamation. 'You're excused. You didn't understand us, and our rough and ready ways. Now that you've got a little acquainted with us you'll think differently about lots of things. Cheer up now and don't be afraid to hold out your hand for the money.'

She forced the bills into Barbara's unwilling hand. 'All you have to do is to keep it and think that you'll pass the same good turn along to some other girl who happens to lose her purse. That's what we're all here for—to help one another.'

Wm. INGS

DENTIST, 6 OCTAGON, DUNEDIN.

PHONE 1807.

Less Pain.

Best Attention.

Moderate Fees.

That night Barbara fairly ran up the steep stairs to her room. There was a happy smile on her lips and a feeling of 'good will toward men' in her heart that she had not experienced for many weeks. 'They are the dearest girls in the world,' she said to herself softly, 'and I like every one of them.'

BOOKS AND BACON

A miner, who was proud of his boy's attainments at school, one evening picked up a home-lesson book and read from it a quotation which ran like this: 'Some books should be tasted, some swallowed, and some chewed and digested.—Bacon.' Turning to his boy, he said:

'What's this, sonnie? Thou doesn't eat books at school, does tha? I know you are very clever, but you cannot do those nanny-goat tricks, I'm sure. I'll warrant that'll be one of those printer's errors, sonnie.'

'Oh, no, father,' said the boy. 'Metaphorically speaking, we eat books.'

'Now, you cannot diddle me like that,' said the father. 'I didn't go to school very long, but I ken that's one of those printer's errors. Why, sonnie, can thou not see? He's put the word "Bacon" in the wrong place. It should be: "Some bacon should be tasted, some swallowed, and some chewed and digested.—Books."'

A SHREWD BUSINESS MAN

A wide-awake business man had 'dunned' one of his debtors so long that he had lost all hope of recovering his money. One day, to his amazement, the debtor handed him a cheque for the full amount of the debt. Somewhat suspicious, he took it to the bank at once, only to find, as he suspected, that the debtor's account was insufficient to meet it. But he found out how much was needed to meet the cheque, paid that amount in to the debtor's account, and then drew out the whole of the account. By this ingenious manoeuvre he secured a substantial proportion of the money owing to him.

DRAWING THE LINE

'Here, my dear,' said the husband, producing his purse, 'here is ten pounds I won playing cards last night. You may have it to buy that dress you wanted.'

Reluctantly the conscientious wife took the money, then said, with an expression of rigid rectitude:

'I simply shudder at the thought of using money gained in such a way. Henry, promise me that after you have won enough for me to buy the hat to go with the dress you will never again touch those awful cards. I don't want my husband to become a gambler.'

FUNNY LITTLE FOLKS

The first day Jack went to school was also the first day he wore a 'real boy's' suit. One of the girls wrote him a note saying he looked like a little man. That night he was telling his mother about it. 'Mother,' said he, 'Frances Wright wrote me a note telling me I looked like a little man, and I wrote her one and told her she looked like a daisy, only I couldn't spell daisy, so I spelled cat.'

Four-year-old Lucile, in great excitement: 'Oh, mamma, come and see the big hole George and I digged in the sand. It's more'n a foot deep. It's a foot an' a leg!'

Mary, aged three, was on her first visit to the city, and when she saw the electric lights in her aunt's home exclaimed: 'Oh, mamma, that is the first time I ever saw light coming out of a string!'

A doctor prescribed rest and change for a small girl, saying that her system was very much upset. After he had gone the little girl said seriously: 'I knew I was upset, mamma, because my foot's asleep, and things must be pretty bad when you go to sleep at the wrong end.'

FAMILY FUN

TRICKS AND ILLUSIONS.

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

The Juggler's Joke.—Take a little ball in each hand and stretch your hands as far apart as possible. Then tell the company that you will make both the balls come into whichever hand they please, without bringing the hands together. If any of the onlookers should challenge your ability to perform the feat, all you have to do is to lay one of the balls upon the table, turn round and take it up with your other hand. Both the balls will thus be in one hand, without either approaching the other, according to your promise.

A Card Trick.—Here is a little trick which you can work at your next party. Ask your friends to arrange twelve cards in rows in such a manner that they will count four in every direction. When all have had a good try to do this you can show them how it is done. Place nine of the twelve cards in three rows, so as to form a square. Then place the remaining three cards as follows:—The first on the first card of the first row, the second on the second card of the second row, and the last on the third card of the last row.

Another Card Trick.—For this trick you must employ a confederate. Before commencing the trick you place in one of your pockets a card, say the ace of diamonds. You let your confederate see this. You are now ready to commence. Ask the confederate to take a card and remember its value. He does so, returns the card, and the pack is placed on the table. You then make a few passes with your wand over the card and say: 'Tell me the name of the card you chose.' The confederate of course says 'Ace of diamonds,' and you say 'Will you please show me that card?' He thereupon deals all the cards face upwards—but of course cannot find the card. Then saying 'Hearts are troublous things at times,' you produce the card from your pocket. The effect is one of the most deceptive in the whole range of card tricks, no one ever dreaming that you have a confederate.

The Travelling Card.—A card is chosen and placed back in the pack. The performer now lays the pack on the table, and suddenly the chosen card is seen to leave the rest and run along the table away from the conjurer. The explanation of this trick is simple. One end of a fine piece of silk thread of suitable length is attached by means of a piece of wax to a button of the performer's waistcoat. The other end is attached by the same means to one end of his wand (which is merely a short length of wood painted black with white ends). This wand the performer places under his arm. When the card has been chosen and returned, it is brought to the top of the pack. This pass may be worked as follows:—Divide the pack in two and have the chosen card placed on top of the bottom half of the pack. Now place the tip of the little finger on top of this card. Replace the top half of the pack. The pack is thus divided at the chosen card by the tip of the little finger. The pack may then be shuffled and it will be an easy matter to bring the chosen card to the top. The end of the thread attached to the performer's waistcoat button is now affixed secretly to this card. The performer now tilts the table, passing his wand, with the other end of the thread attached, under the side legs, apparently to prove no connection, but in reality to pass the thread over the front edge of the table, top and back, and under same to rear. The cards are now spread on the table, and by moving the wand the chosen card is made to travel to the edge of the table opposite the performer.

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