

place with the only lawyer on the calendar of saints, the patron saint of Brittany, of whom the hymn was sung—

*Advocatus et non latro
Res Miranda populo.*

Father Dowling, after obtaining his first section of the L.L.B., felt "the call of the blind and crippled in body and mind and soul." He chose the higher part, left the law, and followed the beckoning hand to the sanctuary, the pulpit, and the Cross. After the arduous seven years of his novitiate and his five years of priestly labor, Father Dowling was joining a distinguished galaxy of university men at St. Bede's College, Christchurch—one of the wisest adventures ever undertaken in the cause of Catholic education, setting in the foreground the furtherance of knowledge in agricultural and pastoral science. That was what we wanted in New Zealand, and wise heads saw it. St. Bede's was costing £40,000, and every farthing of the investment would be returned a thousandfold, not only to Catholics, but to the Dominion, and that was the patriotism that worked to make New Zealand reliant on her own resources. Mr. Dolan said that he felt very much honored in having been requested by the committee in charge of the arrangements to preside at the evening's function. Proceeding, the speaker referred to the gathering he was addressing, and characterised St. Patrick's parish as being a fair example of the traditional mixture wherein the influence of good men like their guest counted for much. He never "looked too good or talked too wise," but he got there just the same. The poor fellow behind the prison bars knew that, because no one attended at the gaol more consistently than Father Dowling, and the chap in gaol could send the message out that, after all, the moral of the French writer was not that being a debtor or a sinner was the way to happiness: it was most frequently the broad road to the padlocked cell within the frowning walls. There was another branch of Father Dowling's ministrations with which everyone was acquainted—his work at the hospital. He (the chairman) had been told by officials of that institution that there was no one whose visits were more appreciated, and who did not find a tonic in the breezy manner and the manly voice of the old Taranaki representative footballer. The chairman said he was glad to see so many non-Catholics present to bid God-speed to their departing friend. Enlightened communities like Napier had got rid of silly, ignorant prejudices long ago, and the attitude of their Protestant friends that evening showed that differences of belief blinded the eyes of no true man to such virtues as were manifest in their guest—the Christian virtues of tolerance, charity, absence of cant, and love of duty—of which traits Father Dowling was such a fine exemplar. Mr. Dolan, on behalf of all present, wished Father Dowling success in his new sphere of work. The Rev. Father Tymous also eulogised the good work of Father Dowling. In reply, Father Dowling thanked all for their good wishes and kindnesses which had been shown him. During the evening a concert programme was given, the following contributing items:—Mrs. Allen, Messrs. A. Hynes, T. G. Taylor, and Rev. Father Fitzgibbon (songs), Mr. B. Barker (violin solo), and Rev. Father Hickson (humorous stories).

REV. FATHER CLANCY, S.M., HOKITIKA.

A large crowd of parishioners and well-wishers assembled in St. Mary's Club Rooms, Hokitika, the other evening to say farewell and God-speed to Rev. Father Clancy, S.M., who for the past 10 years has been parish priest of Hokitika, and who was about to leave on transfer to Napier. Mr. W. J. Jeffries (chairman of the presentation committee) presided, while among those present were Rev. Fathers Aubry (Grey-mouth) and O'Hare (Kumara) and Messrs. H. M. Coulson (Deputy-Mayor) and J. Mandl. The chairman, speaking on behalf of the parishioners, expressed regret at the pending departure of Father Clancy, who had been pastor of the parochial district during the past 10 years. He referred to their guest's devoted service in the interests not alone of his parishioners, but of the people generally of the district. Mr. Jeffries went on to refer to Father Clancy's labors in connection with the new church, the result being that parishioners now had a building which to-day could not be built for twice the money. He considered that the Marist Fathers had done a great deal of noble work in this young country. Of course, as priests, they had to go where they were sent, and Father Clancy was now about to leave them for Napier. He felt sure the community would join with him in wishing the departing priest a pleasant trip to Australia, and on his return a long life of health and happiness. He then called on Mr. J. Cahill, one of the oldest parishioners, to make the presentation. Mr. Cahill, in presenting Father Clancy with a purse of 100 sovereigns, referred to their close friendship for many years past. He would keenly

miss Rev. Father Clancy, and keenly regretted his departure, but wished him a safe trip to Australia and back and good health to carry on his work in Napier. Miss Dorothy Stephens, on behalf of the Children of Mary, also presented Father Clancy with a gold-mounted fountain-pen, suitably engraved. Mr. H. M. Coulson (Deputy-Mayor) said it gave him great pleasure to be present and to note the tangible evidences of the respect in which Father Clancy was held. He wished to speak both as Deputy-Mayor and as one outside the Rev. Father's flock. In small communities like theirs people naturally became more intimately acquainted with each other, and he had not known Father Clancy long before he realised that the right man had come to fill the right place, and their guest had justly earned the esteem which the night's gathering marked. Personally, he would miss Father Clancy—he would miss his smile—that smile which was like a ray of sunshine on a dark day. The recent epidemic had proved his devoted zeal and true Christian charity. During that dreadful time he had done all that a man could do to help the suffering of every class and denomination, even (as Mr. Jeffries had said) to the extent of vacating his own residence to afford the necessary accommodation for the sick and needy in that trying time. Now he was going he would be missed, not only by his own flock, but also by those outside. He assured their guest that he would find no warmer hearts there than in Hokitika, and concluded by wishing him, on behalf of the people, God-speed and that he might always find pleasure in carrying on his work in that sphere to which it had pleased God to call him. Messrs J. Mandl, N. Warren, and G. Wormington also spoke in appreciation of Father Clancy's priestly qualities and of his unflagging interest in St. Mary's Catholic Club and other local institutions. Fathers Aubry and O'Hare said they shared the sense of loss now being experienced by the people of Hokitika by the departure of their zealous pastor, who to the speakers had always been a close friend and willing helper. They joined in extending every good wish to Father Clancy in the future, and hoped that Dean Tubman would be as happy there as his predecessor, and that the progress of the future would be equal to, if not more than, that of the past. Father Clancy, who was greeted with prolonged applause, returned his heartfelt thanks to one and all in doing him this great honor. He felt that such was not due to him, but it was an occasion where he had to submit to the feelings of others. He believed in the idea of "Keep on Smiling," and thanked the Deputy-Mayor for his kind remarks in that direction. He referred to the many works he had undertaken in the parish, the new school (costing £294), the Kanieri church (a cost of £366), and the new church at Hokitika (which cost over £4400, and on which only about £1000 was now owing). He hoped to hear that, after the next bazaar, the church would be clear. The tower on the church (100 x 18 x 18 feet) had been built for £327, while he understood the town clock cost £1200. The club rooms had been removed to their present site, and set on a concrete bed. But he could not take the credit of these good works. They were a mark of the people's generosity and willingness to help. Referring to the recent epidemic, he had (he said) only done his duty, but he would never forget that dreadful experience, and related several touching incidents that came within his notice at that time. Father Clancy paid a warm tribute to the many good qualities of Mr. Cahill, who had proved himself a true friend—no man could wish for a better one. Speaking of Westland, he said it possessed grandeur in its beautiful scenery of bush, mountains, lakes, and glaciers that no other locality could compare with. He would (he said in conclusion) ever keep memories of the dear old Coast and its warm-hearted people. While thanking the people for their generous gift and great kindness, he said he would pray that God would bless them abundantly. During the evening a musical programme was contributed to by Misses E. Reid, E. Hatch, and Jones, Messrs. S. Brand, P. Fitzgerald, and T. Stopforth (songs), Misses Daly, Giese, and Devaney (instrumental trio), Misses Daly and Stopforth (piano duet), Misses A. Daly and M. Giese were accompanists. Supper was served, after which the social was extended for several hours.

REVS. D. HURLEY, S.M., AND J. F. O'CONNOR, S.M.

Recently, in the presence of a large gathering of the parishioners of St. Joseph's, Buckle Street, Wellington, Revs. D. Hurley, S.M., and J. F. O'Connor, S.M., were farewelled prior to their departure, the former to Timaru, and the latter to Wanganui. Among those present were his Grace Archbishop O'Shea, S.M., Rev. Fathers Smyth, S.M., M. Murphy, S.M., Mangan, C.S.S.R., Bowe, and O'Connor.

Speaking of the services rendered to the parish by the departing priests, Mr. M. J. Reardon emphasised the good

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