

Thomas Hackett. A numerous staff of gaily-dressed ladies assisted the stall-holders to dispose of their goods. The numerous side-shows were in charge of the young men of the parish. The art union was conducted by Messrs. W. Webb, Arthur Townley, and J. McFarlane, who gave general satisfaction.

The financial result is very satisfactory, and amply remunerates the ladies of the parish for their most patient and unflagging industry. The whole takings amount to £1010 14s 11d. Deducting expenses (£166 3s 3d), a clear profit is realised of £844 11s 8d. This liquidates the debt on the Gisborne parish.

New Zealand Time

People do not know it, but it is never the right time in Wellington (says the 'Dominion'). It is like this. The Dominion of New Zealand is too narrow to have more than one time—the United States of America has four—so a mean is taken, and that mean is a line drawn north and south that passes between Lyttelton and Christchurch. Wellington—if the reader will observe the map—is further east than Lyttelton, so must be always a little bit ahead of mean time, which fact need not cause anyone to miss any sleep. Carry the line right up, and one sees at a glance how grossly incorrect the time is at Gisborne (through its adoption of New Zealand mean time)—some twenty-five minutes out. In this connection it is interesting to note that there are two distinct times observed in one town in New South Wales—at Broken Hill. Broken Hill is a weary way west of Sydney, so far that no train runs that way. It is tapped by an extension of the South Australian service, and while one half the town observes Adelaide time, the other—the Government offices, etc.—adheres to Sydney. Adelaide is nearest sidereal time, but neither is correct, for every town has a time of its own. In the meantime, that in the Dominion of New Zealand is a mean time, and we in Wellington are ahead of the time.

WEDDING BELLS

EDWARDS—DUNN.

A wedding of considerable interest (writes a correspondent) was celebrated at the residence of Mr. and Mrs. Dunn, Riversdale, on Wednesday, November 6, when Mr. Joseph Edwards, Port Chalmers, was united in the bonds of Matrimony to Miss Maria Dunn. The Rev. Father Keenan officiated. The bride, who wore a beautiful dress of white taffeta silk, handsomely trimmed with insertion and lace, and the customary wreath and veil, was given away by her father. The bridesmaid was Miss J. Smail. The bridegroom was attended by Mr. Skinner (Dunedin), who acted as best man. The large number of friends present at the ceremony was evidence of the popularity of the bride. The present of the bridegroom to the bride was a gold watch and chain, and to the bridesmaid a gold ring set with precious stones. Later Mr. and Mrs. Edwards left for Dunedin, en route for Port Chalmers, their future home, carrying with them the best wishes of a large number of friends. The happy couple were the recipients of a large number of useful and ornamental presents.

McNAMARA—O'BRIEN.

A very pretty wedding (writes our Westport correspondent) took place on October 29 at St. Patrick's Church, Addison's Flat. The contracting parties were Miss Lena Veronica O'Brien, daughter of Mr. D. O'Brien, and Mr. Michael Joseph McNamara, son of Mr. Patrick McNamara, Limerick, Ireland, and nephew of the late, Very Rev. Dean Mahony, of Nelson. The ceremony was performed by the Rev. Father Bergin, who also celebrated a Nuptial Mass. The bride, who was given away by her father, was attired in white silk, and wore the customary wreath and veil. Miss Kate O'Brien, sister of the bride, acted as bridesmaid. She wore a gold cross and chain, the gift of the bridegroom. The bridegroom's gift to the bride was a gold watch and chain, and the bride's gift to the bridegroom a set of gold sleeve-links. After the ceremony the bridal party drove to the residence of the bride's father, where the breakfast was laid, the usual toasts being duly honored. The happy couple left in the evening for Nelson, taking with them the best wishes of their many friends for their future success and happiness.

Deaf and Dumb Institution, Waratah, N.S.W.

We are in receipt of the report for the past year of the Deaf and Dumb Institution, Waratah, New South Wales, which is conducted by the Dominican Nuns, under the direction of his Lordship the Bishop of Maitland, and under the patronage of the hierarchy of Australasia. This is the only Catholic school for the deaf in the whole of Australasia, and there are children in it from every State, many of whom are in a great measure dependent on the institution. The charitably disposed are earnestly requested to help this most deserving charity. Of the pupils in the institution in 1906, 23 were from New South Wales, 4 from Victoria, 7 from Queensland, and 2 from New Zealand. No Catholic child with unimpaired intellect is refused admittance on the plea of poverty, but parents and guardians are expected to contribute towards the support of the children according to their means.

Mother Hubbard Sanctified

With what saint may Mother Hubbard be identified, and why?

Several competitors in 'Lippincott's' 'Hundred Prize Questions' named St. Elizabeth, though acknowledging that it is almost an insult to the sweetest of all the saints of the Roman calendar to give her name as the answer to this question.

And yet—'Die Mutter von Ungarn'—the transition to 'Mother Hubbard' is simple enough. In the 'cupboard was bare' of the nursery tale we find the 'empty treasury' of Hungary, exhausted by Elizabeth to supply the wants of the poor. In her seeking clothing for 'her poor dog' we see the fair saint giving away her own robes, even tearing off her rich mantle to bestow upon a beggar. In the search for 'white wine and red' we find Elizabeth's charity and visits to the hospitals which she had founded; in the sickness of her four-footed companion, the sick and suffering whom Elizabeth relieved with her own hands, and the leprous child for whom she cared, laying him in her own bed. Even as in the nursery tale Mother Hubbard thought of another, not of herself, so Elizabeth's unselfishness and self-denial shone forth like stars. The 'bare cupboard' may also indicate the famine which afflicted Thuringia in 1226, which was followed by a plague, in which Elizabeth herself nursed the sufferers. She was born in 1207, and died November 19, 1231, being canonised four years after her death. The most celebrated picture of Elizabeth is that painted by Murillo for the Church of La Caridad (Charity) at Seville.

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