

**To the Clergy.**

I have just opened up a Shipment of **ROMAN COLLARS** in Linen and Celluloid.

These are the Correct Shape and Best Quality.  
Linen, 1 1/2 in. deep, 1/- each. Celluloid, 1 1/2 in. and 2 in. deep, 1/6 each.  
Postage extra.

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When used for Millinery purposes, the rain adds a charm to them and they are not in the least affected by the sun.

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TRY OUR...

**Chocolate Biscuits, . . .**

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**Cream Wafer Biscuits**

**FOR AFTERNOON TEA.**

**ANSWERS TO CORRESPONDENTS**

CONACCIR.—(1) We have heard of two occasions during the nineteenth century on which grain-crops were so poor in parts of Ireland that they were pulled out of the ground instead of being cut by scythe or sickle. We are unable to give the dates, but we imagine that this occurred in or about the famine year of 1816. (2) The legend that St. Columcille cursed the roosters so that they should not crow has no foundation in fact.

KNOWLEDGE.—The quotation you refer to is from 'Romeo and Juliet', act ii, scene 2: 'What's in a name? That which we call a rose, by any other name would smell as sweet'.

**DEATH**

FLANAGAN.—At her parents' residence, West Plains, on Saturday, August 24, 1907, Mary Ann Louisa, beloved eldest daughter of John and Bridget Flanagan; aged 38 years.—R.I.P.

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

*Pergant Directores et Scriptores New Zealand Tablet; Apostolica Benedictione confortati, Religionis et Justitie causam promovere per vias Veritatis et Pacis.*  
Die 4 Aprilis, 1900.

LEO XIII., P.M.

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

April 4, 1900.

LEO XIII., Pope.



THURSDAY, SEPTEMBER 5, 1907.

**THAT INDEX.**



NORTH ISLAND weekly is 'onaisy in its mind' about the condemnation of a work of the late Dr. Schell, of Wurzburg, and by the alleged efforts of some dark-lantern people to abolish the Index of Prohibited Books. With more heat than knowledge, our contemporary alleges that the principle of safeguarding or restricting the purveying and perusal of reading matter is one of the exploded notions peculiar to the Church of Rome from which (we are assured) the world has been happily freed by 'modern ideas.' Such a statement argues an extremely limited acquaintance with sundry facts of Greek, Roman, Jewish, and Reformation history—nay, even with the state of the law and the practice of the courts in our own tight little islands of New Zealand. The censorship of books has, indeed, been—more especially in the countries that accepted the Reformation—strained at times beyond the bounds of right and justice. But the abuse of a sound principle is no argument against its right use. The need of such censorship has never been lost sight of, either by Church or sect or civil government. And it is in full operation both in the courts of law and (in one shape or other) among the various religious denominations even at this hour.

A few months ago, a non-Catholic writer, Mr. George Sampson, wrote in part as follows in the London 'Daily Chronicle'—

'How far is the State, or any similar body standing in parental relation to its members, justified in obstructing the circulation of literature esteemed dangerous? It is a question that involves the clash between the individual and community which troubles us so often, and we cannot answer it by windy apostrophes to Freedom (with a capital letter) or by denunciations of the Roman Index. A personal application of the difficulty may emphasize it, and so I ask any father, what would you do if you found your lad poring over some objectionable book, and what would you say to those who attempted to circulate such books among your children? Or, going to matters more directly illustrative of the Church censorship, let me ask this: Would