

MISSING PAGE

MISSING PAGE

Friends at Court

CLEANINGS FOR NEXT WEEK'S CALENDAR

July 7, Sunday.—Seventh Sunday after Pentecost.
 „ 8, Monday.—St. Elizabeth, Queen and Widow.
 „ 9, Tuesday.—Of the Feria.
 „ 10, Wednesday.—The Seven Brothers, Martyrs.
 „ 11, Thursday.—St. Pius I., Pope and Martyr.
 „ 12, Friday.—St. John Gualbert, Abbot.
 „ 13, Saturday.—St. Anacletus, Pope and Martyr.

The Seven Brothers, Martyrs.

The seven saints whose glorious death is commemorated to-day were sons of St. Felicitas, and suffered at Rome about the middle of the second century. They were exhorted to constancy in suffering by their heroic mother, who herself soon after received the crown of martyrdom.

St. John Gualbert, Abbot.

St. John was born at Florence of noble parents in 999. Like many of the class to which he belonged, he grew up imbued with a pride which would neither brook opposition nor allow any injury to pass unavenged. Having, however, on one occasion, in obedience to the promptings of Divine Grace, forgiven a defenceless enemy, this exercise of Christian charity proved the beginning of his complete conversion. He entered a Benedictine monastery, and afterward founded the famous abbey and Order of Vallombrosa. He died in 1073.

St. Anacletus, Pope and Martyr.

St. Anacletus, the second successor of St. Peter, was martyred under Trajan about the beginning of the second century.

GRAINS OF GOLD.

DONA NOBIS PACEM.

O God, who sitt'st beyond the stars,
 And seest men go down,
 Rank upon rank, in myriads,
 In forests, fields, and town

Who seest Thy faithful ones despoiled
 By hate's fierce, bloody lust;
 The smiling earth in ruin laid,
 Thy temples turned to dust

Stretch forth Thy hand, O God of Might,
 In some vast miracle,
 Like that which blotted out the sun
 And raised the dead from hell!

Once Thou didst pour heaven's waters down
 To wash away earth's shame,
 And once didst deluge it afresh
 With Thy destroying flame:

Once Thou didst say, "Let there be light!"
 And darkness fled away;
 Say now, O God, "Let there be peace!"
 And peace shall come to stay.

—Margaret H. Lawless, in "Ave Maria."

What an inspiration is friendship, says Amadeus O.S.F. To feel that we are trusted! To be thought well of by anyone should be enough to bring out the best that is in us, so that we might reach the standard to which we are raised in the estimation of our acquaintance. To hold the regard and affection of a friend—what of it? One may be very insignificant in the eyes of the world and at the same time be every thing to the heart of his friend: magnet-like, the trust and confidence of his friend should prove sufficiently strong to draw from him all that is noblest and most elevating.

The Storyteller

FABIOLA;

OR,

THE CHURCH OF THE CATACOMBS

(BY CARDINAL WISEMAN.)

Part Second—Conflict

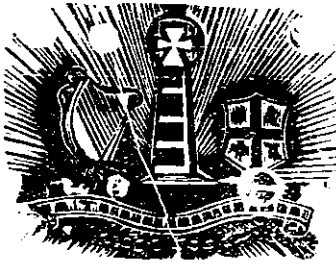
CHAPTER XIII.—THE EDICT.

The day being at length arrived for its publication in Rome, Corvinus fully felt the importance of the commission entrusted to him, of affixing in its proper place in the Forum, the Edict of extermination against the Christians, or, rather, the sentence of extirpation of their very name. News had been received from Nicodemia that a brave Christian soldier named George had torn down a similar imperial decree, and had manfully suffered death for his boldness. Corvinus was determined that nothing of the sort should happen in Rome: for he feared too seriously the consequences of such an occurrence to himself. He therefore took every precaution in his power. The Edict had been written in large characters upon sheets of parchment joined together; and these were nailed to a board, firmly supported by a pillar, against which it was hung, not far from the Puteal Libonis, the magistrate's chair in the Forum. This, however, was not done till the Forum was deserted and night had well set in. It was thus intended that the Edict should meet the eyes of the citizens early in the morning and strike their minds with more tremendous effect.

To prevent the possibility of any nocturnal attempt to destroy the precious document Corvinus, with much the same cunning precaution as was taken by the Jewish priests to prevent the Resurrection, obtained for a night guard to the Forum a company of the Pannonian cohort, a body composed of soldiers belonging to the fiercest races of the North—Dacians, Pannonians, Samaritans, and Germans; whose un-couth features, savage aspect, matted sandy hair, and bushy red moustaches made them appear absolutely foreign to Roman eyes. These men could scarcely speak Latin, but were ruled by officers of their own countries, and formed in the decline of the empire the most faithful body-guard of the reigning tyrants, often their fellow countrymen; for there was no excess too numerous for them to commit if duly commanded to execute it.

A number of these savages, ever rough and ready, were distributed so as to guard every avenue of the Forum, with strict orders to pierce through or hew down anyone who should attempt to pass without the watchword, or *symbolon*. This was every night distributed by the general in command, through his tribunes and centurions, to all the troops. But to prevent all possibility of any Christian making use of it that night, if he should chance to discover it, the cunning Corvinus had one chosen which he felt sure no Christian would use. It was *Yumen Imperatorum*—the "Divinity of the Emperors."

The last thing which he did was to make his rounds, giving to each sentinel the strictest injunctions, and most minutely to the one whom he had placed close to the Edict. This man had been chosen for his post on account of his rude strength and huge bulk and the peculiar ferocity of his looks and character. Corvinus gave him the most rigid instructions how he was to spare nobody, but to prevent anyone's interference with the sacred Edict. He repeated to him again and again the watchword, and left him, already half-stupid with *sabbat*, or beer, in the merest animal consciousness, that it was his business, not an unpleasant one, to spear or sabre someone or other before morning. The night was raw and gusty, with occasional sharp and slanting showers; and the Dacian wrapped himself in his cloak and walked up and down,



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Who never to himself has said,
"This is my own, my native land"?'

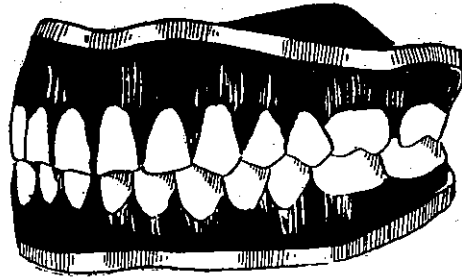
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occasionally taking a long pull at a flask concealed about him, containing a liquor said to be distilled from the wild cherries of the Thuringian forests; and in the intervals muddily meditating not on the wood or river by which his young barbarians were at play, but how soon it would be time to cut the present emperor's throat and sack the city.

While all this was going on old Diogenes and his hearty sons were in their poor house in the Suburra, not far off, making preparations for their frugal meal. They were interrupted by a gentle tap at the door, followed by the lifting of the latch and the entrance of two young men, whom Diogenes at once recognised and welcomed.

"Come in, my noble young masters: how good of you thus to honor my poor dwelling. I hardly dare offer you our plain fare; but if you will partake of it you will indeed give us a Christian love feast."

"Thank you most kindly, father Diogenes," answered the elder of the two, Quadratus, Sebastian's sinewy centurion: "Pancratius and I have come expressly to sup with you. But not as yet: we have some business in this part of the town, and after it we shall be glad to eat something. In the meantime one of your youths can go out and cater for us. Come, we must have something good; and I want you to cheer yourself with a moderate cup of generous wine."

Saying this he gave his purse to one of the sons, with instructions to bring home some better provisions than he knew the simple family usually enjoyed. They sat down, and Pancratius, by way of saying something, addressed the old man. "Good Diogenes, I have heard Sebastian say that you remember seeing the glorious Deacon Laurentius die for Christ. Tell me something about him."

"With pleasure," answered the old man. "It is now nearly 45 years since it happened: and as I was older then than you are now you may suppose I remember all quite distinctly. He was indeed a beautiful youth to look at—so mild and sweet, so fair and graceful: and his speech was so gentle, so soft, especially when speaking to the poor. How they all loved him! I followed him everywhere: I stood by, as the venerable Pontiff Sixtus was going to death, and Laurentius met him, and so tenderly reproached him, just as a son might a father, for not allowing him to be his companion in the sacrifice of himself, as he had ministered to him in the sacrifice of our Lord's body and blood."

"Those were splendid times, Diogenes, were they not?" interrupted the youth. "How degenerate we are now! What a different race! Are we not, Quadratus?"

The rough soldier smiled at the generous sincerity of his complaint, and bid Diogenes go on.

"I saw him, too, as he distributed the rich plate of the Church to the poor. We have never had anything so splendid since. There were golden lamps and candlesticks, censers, chalices, and patens, besides an immense quantity of silver melted down and distributed to the blind, the lame, and the indigent."

"But tell me," asked Pancratius, "how did he endure his last dreadful torment? It must have been frightful."

"I saw it all," answered the old fessor: "and it would have been intolerably frightful in another. He had been first placed on the rack and variously tormented, and he had not uttered a groan: when the judge ordered that horrid bed, or gridiron, to be prepared and heated. To look at his tender flesh blistering and breaking over the fire, and deeply scored with red, burning gashes that cut to the bone where the iron bars went across: to see the steam, thick as from a cauldron, rise from his body, and hear the fire hiss beneath him as he melted away into it; and every now and then to observe the tremulous quivering that crept over the surface of his skin, the living notion which the agony gave to each separate muscle, and the sharp, spasmodic twitches which convulsed and gradually contracted his limbs: all this, I own, was the most harrowing spectacle I have ever beheld in

all my life. But to look into his countenance was to forget all this. His head was raised up from the burning body, and stretched out, as if fixed on the contemplation of some most celestial vision, like that of his fellow-deacon Stephen. His face glowed indeed with the heat below, and the perspiration flowed down it; but the light from the fire shining upwards, and passing through his golden locks, created a glory round his beautiful head and countenance which made him look as if already in heaven. And every feature, serene and sweet as ever, was so impressed with an eager, longing look, accompanying the upward glancing of his eye, that you would willingly have changed places with him."

"That I would," again broke in Pancratius; "and as soon as God pleases! I dare not think that I could stand what he did, for he was indeed a noble and heroic Levite, while I am only a weak, imperfect boy. But do you not think, dear Quadratus, that strength is given in that hour proportionate to our trials, whatever they may be? You, I know, would stand anything; for you are a fine stout soldier, accustomed to toil and wounds. But as for me, I have only a willing heart to give. Is that enough, think you?"

"Quite, quite, my dear boy," exclaimed the centurion, full of emotion, and looking tenderly on the youth, who with glistening eyes, having risen from his seat, had placed his hands upon the officer's shoulders. "God will give you strength, as He has already given you courage. But we must not forget our night's work. Wrap yourself well up in your cloak and bring your toga quife over your head; so! It is a wet and bitter night. Now, good Diogenes, put more wood on the fire, and let us find supper ready on our return. We shall not be long absent: and just leave the door ajar."

"Go, go, my sons," said the old man; "and God speed you! Whatever you are about I am sure it is something praiseworthy."

Quadratus sturdily drew his chlamys, or military cloak, around him, and the two youths plunged into the dark lanes of the Suburra, and took the direction of the Forum. While they were absent the door was opened, with the well-known salutation of "Thanks to God!" and Sebastian entered, and inquired anxiously if Diogenes had seen anything of the two young men; for he had got a hint of what they were going to do. He was told they were expected in a few moments.

A quarter of an hour had scarcely elapsed when hasty steps were heard approaching: the door was pushed open, and was as quickly shut and then fast barred behind Quadratus and Pancratius.

"Here it is," said the latter, producing with a hearty laugh a bundle of crumpled parchment.

"What?" asked all eagerly.

"Why, the grand decree, of course," answered Pancratius with boyish glee. "Look here: 'Domino nostri Diocletianus et Maximianus, invicti, seniores Augusti, patres Imperatorum et Caesarum,' and so forth. Here it goes!" And he thrust it into the blazing fire, while the stalwart sons of Diogenes threw a faggot over it to keep it down and drown its crackling. There it frizzled and writhed and cracked and shrunk, first one letter or word coming up, then another; first an emperor's praise and then an anti-Christian blasphemy, till all had subsided into a black ashy mass.

And what else, or more, would those be in a few years who had issued that proud document, when their corpses should have been burnt on a pile of cedar-wood and spices, and their handful of ashes be scraped together, hardly enough to fill a gilded urn? And what, also, in a few years more, would that heathenism be which it was issued to keep alive but a dead letter at most, and as worthless a heap of extinguished embers as lay on that hearth? And the very empire which these "unconquered" Augusti were bolstering up by cruelty and injustice, how in a few centuries would it resemble that annihilated decree, the monuments of its grandeur lying in ashes or in ruins, and proclaiming that there is no true Lord, but one stronger than

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HAINES-14

Caesars, the Lord of Lords; and that neither counsel nor strength of man shall prevail against Him.

Something like this did Sebastian think, perhaps, as he gazed abstractedly on the expiring embers of the pompous and cruel Edict which they had torn down, not for a wanton frolic, but because it contained blasphemies against God and His holiest truths. They knew that if they should be discovered tenfold tortures would be their lot; but Christians in those days when they contemplated and prepared for martyrdom, made no calculation on that head. Death for Christ, whether quick and easy or lingering and painful, was the end for which they looked; and like brave soldiers going to battle they did not speculate where a shaft or a sword might strike them, whether a death-blow would at once stun them out of existence or they should have to writhe for hours upon the ground, mutilated or pierced, to die by inches among the heaps of unheeded slain.

Sebastian soon recovered, and had hardly the heart to reprove the perpetrators of this deed. In truth, it had its radiant side, and he was inclined to laugh at the morrow's dismay. This view he gladly took; for he saw Panceratius watched his looks with some trepidation, and his centurion looked a little disconcerted. So after a hearty laugh they sat down cheerily to their meal, for it was not midnight, and the hour for commencing the fast preparatory to receiving the Holy Eucharist was not arrived. Quadratus's object besides kindness in this arrangement was partly that it surprised a person for their being there might be apparent, partly to keep up the spirits of his younger companion and of Diogenes's household if alarmed at the bold deed just performed. But there was no appearance of any such feeling. The conversation soon turned upon recollections of Diogenes's youth and the good old fervent times, as Panceratius would persist in calling them. Sebastian saw his friend leave, and then took a round to avoid the Forum in seeking his own abode. If anyone had seen Panceratius that night when alone in his chamber preparing to retire to rest he would have seen him every now and then almost laughing at some strange but pleasant adventure.

(To be continued.)

THE PRIEST IN THE TRENCHES

(By J. HAYDING FISHER, S.J., in *America*.)

Those who have had the pleasure of reading such books as *Impressions de Guerre de Prêtres Soldats*, first published by Léonce de Grandmaison, S.J., in the *Etudes*, and later collected in two volumes under the same title, *Le Prêtre sur le Champ de Bataille*, by Joseph Papin Archambault, S.J., and other similar studies of the heroic part taken by the fighting French priests have doubtless felt a thrill of satisfaction and admiration at the lessons of patriotism and courage given by these calumniated and persecuted victims of anti-clericalism. A conservative estimate has put it on record that out of the 30,000 priests called to service in the French armies more than 3000 have been killed, an extremely large proportion in itself; but the more remarkable from the fact that many of the enlisted priests, being too old or ill for service on the fighting line, have not come within the range of fire at all. Out of the 750 French members of the Society of Jesus fighting for France more than 15 per cent. have lost their lives, and of those still alive nearly 93 per cent. have been decorated. It is the same with the other religious and the secular clergy. These facts should be remembered for future refutation of stock calumnies concerning the constantly exploited double allegiance of Catholics.

In every phase of military service the French priests have signalled themselves: as chaplains, as officers, as privates, in the air, at the guns, in the trenches, as stretcher-bearers, and attendants in hos-

pitals. Incapacitated by wounds for further service in one branch of the army, they have passed to another, so indomitable has been their passion of self-sacrifice for the welfare and honor of their country. Speaking in an article in a recent number of *Etudes*, called "*L'Idée de Patrie*," the editor makes the following comment:—

"The *Etudes* has already published, in its issue of December 20, 1915, an excellent article under the same title, written anonymously by Lieutenant J. Rullier, who was at that time convalescing from two severe wounds received in the war. Father Rullier found himself debarred from further service in the artillery; accordingly he entered the flying corps, and it was as a lieutenant in the aviation department that he met his glorious death for France on March 23, 1917."

It is notes like the above that sadden but glorify the pages of the literature of the war.

The priests have fallen in greater proportion to their numbers, perhaps, than any other class in France; and the reason is not far to seek. They have been eager to take on themselves the posts and the work most fraught with danger. A little incident, told without embellishment by Père Antonin Eymieu, S.J., in his brochure, "*Le Père de la Douleur*," is an apt and forceful illustration: "The captain said, 'Eight men are needed for a very perilous mission.' Eight men stepped out of the ranks. 'All priests!' was the comment of their comrades." "The spirit of self-sacrifice, of never counting the cost of duty, long since a habit, the desire to make reparation for the sins of their country, and a love of France not dampened but rather intensified by expatriation and persecution, nerved their priestly hearts, where others blanched with fear. So it has been with the clergy as a whole. The record of their deeds of valor is written in gold.

No one will deny that the example of their heroism, devotedness and purity of life has made them a spectacle to angels and to men. Their military service was a thing that should never have been forced on them, and yet God has known how to draw good out of evil. Through the unselfish workings of Divine Providence they have exercised a powerful influence on their countrymen by the very fact that they left smoking guns to offer the Sacrifice of the Mass, and hid aside dripping bayonets to lift their hand in absolution. It was their soldier-garb and their soldier-deeds which first disarmed suspicion and gave the lie to calumny, and enabled them to win their way to soldier hearts.

Anti-clerical hatred, which expressed itself so bitterly in the law of 1880 and was completed in the law of 1905, and which trusted to prevent, or at least to spoil, vocations to the priesthood by drafting ecclesiastics into the army, has proved, as a writer in the *Civiltà Cattolica* remarks, a veritable vendetta. Contrary to sectarian expectations, religious oppression has diminished neither the number nor the zeal of the priests; rather it has filled the ranks of the French army with unsuspected chaplains, who have been recognised, officially and otherwise, as the highest type of military valor and patriotism. Thus it has come to pass that the very means chosen by the French Government to wreck Christianity in the land which at heart is so thoroughly Catholic, has become one of the most potent instruments for that country's religious resurrection. This fact is testified to by a military chaplain quoted in the *Dublin Review* for October, 1915:—

"How Providence loves to baffle all human calculations! The politicians never guessed that by the law of the *curés sur au dos* they were going to give to the ministry of the priests a new field of action and means hitherto unknown by which they might reach men's souls. And yet it is this which has happened; and the religious life now manifest in the French army is one of our firmest reasons for hoping that God will give us the victory and bring back the whole of France once more to the Christian traditions of its Catholic past."

The French priests are everywhere, and as a con-

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sequence incidents like the following, taken from the *Dublin Review*, and told by the Abbé B., a sergeant in an Alpine Regiment, often take place:—

"We have just spent five days in the trenches. Well, the first evening my men said to me: 'Listen, you who are a curé, or nearly so, you must say the prayers for us. You may imagine with what joy I consented. So every evening I said the prayers aloud, and everybody answered.'

Another incident, related in the same number of the *Dublin Review*, gives an example of a still more sacerdotal form of ministry:—

"The regiment [the 29th infantry] was in the trenches and under heavy fire. Suddenly a priest from the Basque country, a corporal, leaped up on the bank, exposed to all the enemy's fire. They cried to him to come down, but he commanded silence with a gesture. 'Many of you,' he said, 'will never come back. I am going to give you absolution'. He knelt down, his whole body exposed to the enemy. Every head in the whole trench was uncovered. With a voice that trembled a little he said the *Confiteor*. A bullet whistled by his ear; he faltered a little, but soon recovered himself, and finished steadily. Then he gave the absolution, and added: 'For your penance you will say with me three 'Our Fathers.' Calmly and with joined hands, he went through the prayers, still kneeling there, while the others repeated them with him. Then he dropped back into the trench, quickly enough this time, and the danger once over, began to laugh. Among his hearers there were several who felt more inclined to cry.'

Such incidents could be multiplied indefinitely. One of the remarkable things about them is the ease with which the soldier assumes the dignity of his priesthood and uses his God-given authority to preach and rebuke, even his superior officers, and the reverence which is shown him in the exercise of his priestly functions. Once these are over he lapses back into a trusted and popular comrade-in-arms. Such a state of affairs, impossible under normal conditions, and brought to pass by the iniquitous law which forces priests into the trenches and puts rifles into their anointed hands, is having a large share in the moral and religious regeneration of France.

But when all this is said and recognised, and due allowance made for the undoubted fact, it still remains true that the fighting priest is an anomaly in the Church. The shedding of human blood is utterly alien to the sacerdotal character; it has never been permitted to priests except in the case of justifiable self-defence or as an act of military duty in a just war, when the law of the land requires of the priests service in the army. As is clear from the century-old discipline of the Church, the instruments of war have no rightful place in the hands of those destined or ordained to the ministry of souls. The priest's mission, like Christ's, is to lay down his own life for his flock, not to take the lives of others.

Nor is this a matter of mere fitness or sentiment: it is accurately provided for in the legislation of the Church. All those who have killed or mutilated another or have mutilated or attempted to kill themselves incur irregularity, which means that they are permanently debarred, unless the Church lifts the irregularity, from the reception of Holy Orders; from promotion to higher Orders; that is, from the priesthood if they be deacons, and from the episcopate if they be priests; and from the exercise of the functions conferred on them in ordination. This irregularity the new Code of Canon Law has been careful to retain, for we read in Canon 985 that irregularity is incurred by all those "who have committed voluntary homicide, . . . have mutilated themselves or others, or have attempted to take their own lives."

At first sight it would appear that the French priests who are taking part in actual fighting fall under this canon. A moment's reflection, however, shows that such actions of theirs as result in the taking of human life are not wholly voluntary: on the contrary, they are done under compulsion. The matter is

clear from the established practice and teaching of the Church; but it has been made doubly clear by a recent decision of the Sacred Penitentiary, one of the three tribunals which, together with the Sacred Congregations, make up the Curia.

Knowing the mind of the Church, but desirous to set at rest the anxieties of many priests subject to military service in his diocese, the Bishop of Verdun asked some years ago for an explicit answer to the question whether the priests, forced by the French law to take part in actual warfare, incurred irregularity. In a decree, approved by Pope Pius X. and dated May 18, 1912, the Sacred Penitentiary referred the Bishop to the teaching of approved authors, but went on to Ferreres, S.J., the noted Spanish canonist, commenting on this answer in the *Razón y Fe* for the same year, gives it as his opinion that, according to the teaching of approved authors, the French priests did not incur the irregularity. The Sacred Penitentiary, however, to set all doubts at rest, was not content with referring to the teaching of approved authors, but went on to say that should it happen that the priests did actually incur irregularity, they had, notwithstanding, the permission of the Holy See to receive and administer the Sacraments. The decision is a new evidence of the reasonableness of the Church; but the point to be insisted on is the fact that, although the Church tolerates, under certain conditions, active participation in war on the part of her priests, she regards such participation as wholly at variance with the sacerdotal character.

That priests should be on the firing line as combatants is universally regretted; and even those French writers who do homage to the excellent apostolic work done by priests in the field—for example, A. Michel in the *Revue Pratique d'Apologétique*, for November, 1916, nevertheless maintain that the same priests, except in certain extraordinary cases, could have done splendid work, and more work with greater effectiveness, had they retained their soutanes as regular chaplains and been free to devote all their energies to their sacred calling, instead of being obliged to snatch odd moments and chance opportunities for its exercise. How true this is appears from the single example of Cardinal Mercier, who has done more for the cause of Belgium and the Allies than either he or countless others could have accomplished had they been forced to apply their efforts to the actual military defence of their country.

The Apostolic See was the common centre at which the nations sought not only the doctrine of faith and religion, but the means to bring about peace and the wise counsels for administering their affairs.—Leo XIII.

We ought to acquaint ourselves with the beautiful; we ought to contemplate it with rapture, and attempt to raise ourselves up to its height. And in order to gain strength for that we must keep ourselves thoroughly unselfish; we must not make it our own, but rather seek to communicate it; indeed, to make a sacrifice of it to those who are dear and precious to us. (Goethe.)

Keep with your clients as much as you can.
That's the wise plan for a business man;
Absence through illness for orders is bad,
Patrons soon drift when you're missing, my lad.
If in the winter with cold you take ill,
Brace up your spirits and peg along still;
At the first symptoms resolve to endure,
Trusting to Woods' Great Peppermint Cure.

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AGENTS—THE UNITED FRIENDLY SOCIETIES' DISPENSARY, OAMARU.

THE LATE FATHER McMENAMIN

To commemorate the first anniversary of the lamented death of Father McMenamín a solemn Requiem Mass was celebrated at the Church of the Sacred Heart, Petone, on Thursday, June 13, at 9.30 a.m.

Father Kimbell, Newtown, was the celebrant of the Mass, Father Campbell deacon, Father Phelan subdeacon, and Father O'Connor master of ceremonies. His Grace Archbishop O'Shea presided. There were also present in the sanctuary: Right Rev. Mgr. McKenna, Very Rev. Deans Holley, Power, and Lane, Fathers H. J. McDouneil (St. Patrick's College), Thomas McKenna (Pahiataua), J. Maillard (Otaki), T. Guinane (Upper Hutt), M. Cashman (Masterton), L. F. Dignan (Thorndon), J. Vibeaud (Otaki), D. Cronin (Carterton), M. Devoy (Newtown), and M. Fitzgibbon (Lower Hutt).

From the text: "Who shall ascend into the mountain of the Lord, or who shall stand in His holy place?" (Ps. xxii., 3) Dean Power (Hawera) delivered the following discourse:—"Whoever," writes Pope Pius X., "is graced with the priestly office is vested with it, not for himself alone, but for others also." And St. Paul writes: "Every high priest taken from among men is ordained for men in the things that appertain to God, that he may offer up gifts and sacrifices for sins; who can have compassion upon them that are ignorant and that err, because he himself is also compassed with infirmity. And therefore he ought, as for the people so also for himself, to offer for sins." Not only then is the priest God's ambassador to man, but also man's representative before the throne of God. Essentially a mediator of intercession, the chief duty of his vocation and mission is to represent before God the religious interests of humanity, and with this end to offer to the Almighty the only divine sacrifice that is available. "Receive the power to offer sacrifice and to celebrate Masses as well for the living as for the dead in the name of the Lord" are the words by which priests are ordained. Somebody calls the priest "*Vicarius caritatis Christi*," "Vicar of the charity of Christ": but since the charity of Christ was manifested in the oblation of Himself for the sins of men, the vicar of that charity must fulfil his office by renewing that same oblation, by offering in his turn for poor sinners "the blood which speaketh better than that of Abel." Holding the Host and the Chalice in his hands he controls the treasury of that sin-washing blood, and pouring out its riches on humanity he performs the first great work of his priesthood.

The priest is, again, the heir of the mission of Christ: "As My Father hath sent Me, so do I also send you." He was sent to sanctify His flock: for that flock, He says, He sanctified Himself, and at a supreme moment in His earthly life He prayed to His Father to sanctify it more and more. Therefore the best care of the priest must be to sanctify the people: to give a new flame to the divine fire in the hearts of the pious that they may ever aspire to higher ways; to revive the faith that slumbers in the hearts of the lukewarm, lest God should begin to vomit them out of His mouth: and to melt the ice in the hearts of the impious and snatch them from the everlasting pit. And since Christ did this work of sanctification by His sublime teaching and His ministry of reconciliation, the heir of His mission must be a teacher of wisdom and a physician of souls. His preaching must sanctify—"Sanctify them in truth,"—and his absolving must extract the deadly poison from the gaping wounds of sin.

And now, lest this duty, failing to press urgently, should gradually escape the memory of the priest, the Canon Law intervenes, defines a parish, creates a flock for him who rules it, and thus adds the office of pastor to that of priest, setting up thereby a new relation that shall have eternal consequences. By force of this the priest's mission and labors are concentrated, and must be governed henceforth by the

rule of charity. He must now be devoted first and above all to his own parish, and towards his parishioners he must exercise the greatest care, at the risk of being proved worse than the infidel, and at the peril of being disowned by Him Who is the Shepherd and Pastor of souls.

Behold then in brief the powers of the priest which no man else enjoys: He consecrates the Sacrament of the altar; he preaches with the authority of Christ; he absolves from sins; he rules the flock—in a word, he shares the threefold office of his Divine Master: he is Priest, Prophet, King: he is another Christ.

When I bear all this in mind I do not wonder any more at the extraordinary words of St. Francis of Assisi: "Respect and honor the priests of God, for they are raised to a dignity above all men. They are the spiritual fathers of the Christian people, the spirit and life of the world. As for me, if I were to meet on the road a priest and an angel I would at once go forward to the priest to kiss his hand, and I would say to the angel, Wait, O angel, for the hands of the priest touch the Word of God." I am filled with wonder and with awe when I contemplate Elijah on Mount Carmel confronting the haughty Ahab and the wicked priests of Baal and when I behold the miracle that seals the testimony of the true prophet of God. The false prophets have called in vain upon Baal to send down fire upon their altar: and then Elijah ascends his altar erected to the true God, the victim is placed upon it, the people stand around in silence and speechless with awe while the prophet alone prays; and forthwith fire from heaven descends upon the victim in token that the sacrifice was acceptable to the Almighty. But when the Catholic priest stands alone upon his altar it is not fire or other symbol that he brings down, but the very God Himself. If the dignity of Elijah was great, how much greater is not that of the priest?

What awful dignity! What marvellous power! What tremendous responsibility! Ah, who shall ascend into the mountain of the Lord, or who shall stand in His holy place? Who shall stand upon the holy altar and renew the sacrifice that must ascend for evermore from the rising to the setting sun? Who shall mount the pulpit and make known to the people the message caught from the mouth of God? Who shall sit upon the perilous judgment seat of Christ, treat with sinners, and decide terms of pardon with him whose sins were only against his God? "The hands that consecrate ought to be purer than the solar light," the lips that preach ought to be refined with the burning coal of the Seraphim, and the judge dispensing mercy ought to be in the discharge of his office conformed to the image of his Divine Master.

Ah, what poor boy would aspire to those dizzy heights whose responsibilities are so tremendous, and the fall from which must be ruin indeed? But the call of God and the promptings of Divine grace are in a sense imperious, and the Church has always found youths gallant enough to risk their lives for God that they may find them in eternity.

Such a one was he for whose dear soul we are gathered here to-day. To him may be applied the words of Isaias in which he portrays the fellow-workers of Christ. God hath called him from the womb, and hidden him in his quiver from the worldliness of the age, to be a servant who would raise up the fallen and convert the dregs: to be a burning and a shining light to these farthest islands of the sea. Graven in the hands of God, he knew how to protect his people from spiritual hunger and thirst and from the sunstroke of paralysing passion. He knew how to fill the desert and the desolate places and the land of destruction with fervent worshippers to sing in gladness their hymn of praise to God. In a word, he made his work fruitful in your midst, because it is in the holy and strong spirit of God that work was done.

But his life had another lesson and another gift which should be treasured for many a day in the

inmost heart of his country. He was a patriot-priest, that richest gift of God to the fatherland. Father McMenamín looked upon his fatherland through the eyes of a priest—I will say through the eyes of a Catholic,—and his heart became enraptured with the beauty of high and exalted patriotism. He found no inharmonious jarring between the blending voices of his little country and the great universal Church that were ever calling him. The tender cords that bound his heart to God entwined themselves around his mother earth, on whose rich bosom his body grew; the ears that were so swift to hear the whispering voice of religion were attuned to catch the music that so grandly surges on his native shore; the arms that so often stretched themselves up to God in supplication for himself and you were fondly lifted to these hills that clustered round his birth; and his one undivided, indivisible soul was ever a faithful sentinel of religion and patriotism, offspring of one and the same God. Patriotism is no mere political sentiment; it is part of the divine virtue of charity, which clearly defines the rule of loving—first our God, next our fatherland, and then our family. Beholding in the varied beauty of his native land as it were the fringe of the garment of God, that must be touched only in love if virtue is to flow from it, Father McMenamín was inspired himself, and labored to inspire those under his charge with high ideals of patriotism, and because of this he merited the grace of laying down his life while performing towards one of his boys a most sacred duty of his high and holy calling.

Will these boys ever forget him? Will the people of this country ever forget him? Will you, his devoted flock, ever forget him? No, unless all alike become belepered with slime of foul ingratitude. Lift up, then, your hearts in prayer for him to-day, and every day of your lives. He may still need those prayers. His dignity and his opportunities were great, but his responsibilities were tremendous too, even the angels veil their faces before the great High Priest. But, I beg of you, be ever careful to remember this: Your best prayer to God for him will be the leading of the holy lives to which he exhorted you by his words and his example. Without this all else is vain. Show your love for him "not in word nor in tongue, but in deed and in truth." And you, working men of Petone, whom he held so faithfully in his heart, walk in his footsteps, consecrate yourselves to Christ in the measure of your opportunities as he did in the measure of His. Bondage to Christ will not increase your servitude, but make you free men indeed. The music of the world is the heavy sound of footsore men; but that which breathes its spirit through religion has its inspiration from the Holy Grail whose quest gives solace to the clean of heart.

We have come, thank God, to the end of sixteenth century civilisation, and we see the poison of its chief fruit in its artificial division of men, putting the idle rich on one side, and over against these the toiling masses of the poor whose sweat and tears preserve the smiling beauty of the land. Too long has that civilisation lasted; too long that fictitious, false division. We rejoice to see their death throes; and in the dawning of a better hope we recall your gaze to the Holy Catholic Church which has set the Workman of Nazareth upon its altars, and has consecrated for the toilers the charter of his freedom.

Hold fast by Holy Church if you would hold fast by freedom; love her Holy Mass; refresh your souls in her life-giving Sacraments; and be swift to hear the exalted doctrines of which she is the herald, and which will lead you at the end of toil to rest and refreshment within the eternal gates.

It was a grand inspiration to vow a church in memory of your beloved pastor. Let its graceful proportions bear faithful relation to his worth and valor; and let men of every social grade unite in a common effort to thus keep green the memory of a great gift from God—a patriot-priest. Eternal rest grant unto him O Lord, and let perpetual light shine upon him, and may he rest in peace.

There was a crowded congregation, who listened with rapt attention to Dean Power's discourse. Mrs. McMenamín, mother; William McMenamín, brother (Feilding); Mrs. Dunphy (Ashhurst), Mrs. Dunne (Paraparaumu), sisters, occupied front seats in the church. The representative gathering of priests and people who filled the church was a clear proof that the memory of Father McMenamín's noble life and heroic death is still green in their minds. Father McMenamín will long be remembered also by thousands of New Zealand's sons and daughters who have suffered by the war. Many a mother will bless his memory for his kindnesses to her boy.

ANSWERS TO CORRESPONDENTS

MATTY.—We will be glad to hear from you after the war. At present we have no room for short stories.

CITIZEN OF CHRISTCHURCH.—We will publish letter later on.

J. O. T. (Napier).—We appreciate your paper, but at present we have not space for it.

SINN FEIN LECTURE.—As we have already published a long lecture on the subject we regret that we cannot find room for yours.

L. MCG. (Auckland).—Letter very interesting. We would like to know if the *Observer* published it.

E. L. (Otago University).—(1) We recommend Dineen's Dictionaries and Henry's Irish Grammar; (2) The Irish equivalent is Eoghan; (3) pronounced as if written "eeown."

INQUIRER.—(1) We do not know how Kitchener voted; (2) Queen Ena was not a novice; (3) We have no knowledge of any book on the subject.

M. A. R.—Sinn Fein is pronounced "Shin Fayne."

Would the Napier correspondent who is interested in St. John of the Cross please send her address, as it has been mislaid.

DESOLATA

She came with daring foot from out green roads,
And passing fleetly drew the eyes of men,
Within her arms a fragrant torch of broom
Leapt to a living flame, a golden fire.
And as she passed one murmured "She is rich,
Her gold is brighter than the kowhai's keel"
Another whispered softly "She draws love
Fiercer than rata buds or wild gorse flame."
And all agreed her heart must bloom in joy
And riot like the blossoms at her breast,
But she, she read their thought and stepping proud
She reared her small head higher than
Wild autumn petals blown along the wind,
Yet knew the one thing sought her was denied
And she must walk alone through all the years.

E.D.

EDITORIAL NOTICE.

Correspondence should be addressed "To the Editor." Many delays have occurred through correspondents addressing their communications to the editor personally.

It is still necessary to point out that the editor accepts no responsibility for business communications addressed to him. He has nothing to do with the management.

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THE PRUSSIAN REACTION IN ENGLAND

(By E. T. RAYMOND in *Everyman*.)

It is the fashion of the moment to talk democracy—the more glibly the less we practise it. The Hossannas to Demos ascend in a cacophony of unfamiliar accents. The *Morning Post*, while truthfully admitting that it has never "run democracy to death," still patronises it at least twice a week, in the intervals of prescribing machine-guns for that section of the sovereign people which holds opinions of the kind not current in West of England country houses.

In all this blare of new-found enthusiasm it is not easy to distinguish the still small voice of inveterate enmity. But it is to be heard by those who care to put their ears to the ground. We are passing through one of those testing periods which intensify rather than create opinion. Excitement, like wine, does not change men, but merely exaggerates them, and as dram succeeds dram the true character emerges from the hypocrisies of conventional restraint. The drams have been frequent and potent. There have been the Gerard revelations, the Czar-Kaiser letters the disclosures of M. Venizelos, the damning indictment of Swedish treachery. On different men these strong potions from the secret cellarages of diplomacy have produced different effects. On the one hand they fill certain minds with a loathing the stronger because the thing is at once familiar and surprising. An old evil thought to be long banished is found as malignant as ever. It is as if, after sacrificing an immense deal of fine old panelling to get rid of bugs, one suddenly discovered an apparently impeccable American pitch-pine substitute alive with them. Small wonder that some begin to cry that nothing will suffice but burning down and rebuilding altogether. That is the feeling of many hundreds of thousands of people, a feeling comprehensible enough, but not a little dangerous.

The other mood, however, is even more dangerous. It is, indeed, perhaps the most disquieting feature of the present situation. I refer to the Prussianism which the fight against Prussia has produced or accentuated in many Englishmen. Every new document that comes to light they read backwards, and the result is as unholy as that which was supposed to come of inverting the Lord's Prayer. They see in every wickedness or folly from a foreign court the wisdom of the serpent, and their chief indictment of "democracy" is the quite groundless one that its chief characteristic is the innocence of the dove. Democracy, they say, cannot plot, cannot fight, lacks consistency and resolution, is dissolved in sentiment, is always hankering after peace, can do nothing but talk, and cannot do even that well.

We may muddle through somehow this time (such is the argument), but for the next war we must be better prepared, and the only way to prepare is the German way. "We must fight Germany with her own weapons."

This protective imitation of Prussianism is, in my view, as dangerous as Pacifism of the worst type, and not the less dangerous because it plays into the hands of the Pacifists. It gives them an argument they are not slow to use—that in endeavoring to smash foreign Prussianism we are erecting it at home. Both now and hereafter there is danger in the growth of this attitude. It means estrangement from America, and probably from France. It means that if the Russian revolution consolidates itself Great Britain will be ever suspect as the Power which derided the agonies of its travail. If there is a counter-revolution in Russia it means that British influence will be exerted rather to aggravate than to temper the severity of the triumphant party. It implies disastrous reactions in Imperial and domestic policy. It will destroy all chance of a peaceful reconstruction after the war. It will place a spiritual barrier between the British State and the Dominions. It will mean a new curse of Cromwell on Ireland.

All this, of course, assumes that the spirit manifesting itself in certain quarters will triumph. It is certainly making progress and becoming articulate. I believe serious efforts are being made to proselytise. Young officers on leave are flattered by their social superiors; an ex-bank clerk is made to feel that he belongs to the ruling class, and is inspired with a fine scorn for "the mob"; journalists are given the cue to represent the slow progress of British arms as due to the inherent defects of a "democracy"—as if Great Britain were one! No opportunity is lost to sneer at the Americans, to point to France as an example of political instability as compared with the majestic solidarity of the Germans, to enlarge on Russian disorganisation as the natural result of "democracy." In some circles Russians have been socially boycotted since the Revolution, and Americans are less well received than before the United States entered the war. For behind everything is the terror that America's contribution to victory may entail the eventual Americanisation of British institutions.

These people, doubtless, have no very clear idea of a constructive kind. They can hardly contemplate the erection in this country of the system they admire in Germany, any more than another class of enthusiast expects the establishment forthwith of the full-fledged Socialistic State of its imaginings. At present, like that other class, they are bent on pure destruction. They want to "smash" a number of things that appear to them to stand in the way of their "efficient" ideal. I will not specify those things, but they are fairly obvious. Sufficient to say that there is already a foundation on which a very tolerably good imitation of despotism might be built.

Between the two extremes—the "Prussian reactionaries" and the would-be creators of a new democratic heaven and earth—hover and vacillate the mob of trimmers, numbskulls, and "practical men," whose "views" change with every edition of the evening papers, who are for Kerensky and the Soviet one hour and for a Grand Ducal counter-revolution the next. They are merely the stage crowd ready to cheer Brutus or Mark Antony as the case may be.

Each party is looking forward to the end of the war abroad to begin a war at home. That is the plain English of the matter. Only the fear of Germany suffices to freeze hell over, and every now and then a burst of steam tells us how thin is the crust. On that thin crust gyrate things frivolous and as unsubstantial as water-flies, things called statesmen because language always tends to survive fact. All the signs point to a fierce social struggle, and yet we are soothed by platitudes about the "new brotherhood" the war has brought. These fables may possibly deceive those who utter them. They cannot possibly survive an evening spent either in a north country tap-room or a rich man's club.

The advantage that a believer has over an unbeliever is that he has two suns that shine for him—the solar sun, which shines on the just and unjust alike, and the Sun of Righteousness, which arises for him with healing in His wings.—Walter Rhodes.

Charity is the better, without doubt, for being organised. But if it is so organised that its administration becomes a business, and all personal sympathy, tender pity, and love of God are organised out of it, there is nothing left but a machine. No one can be grateful to a machine.—Rev. J. Havens Richards, S.J.

Despite of all that cynics say,
There sometimes is a perfect day;
Cloudless and dustless, calm and bright,
The day that gives us all delight;
The day that comes to compensate
For cold, grey winter days we hate;
Those drizzling days we'd ne'er endure
Had we no Woods' Great Peppermint Cure.

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Current Topics

The Exemption of Teachers

A few days ago we read in a Wellington paper that Mr. Poynton, S.M., had no hesitation in exempting two teachers of Banks College on the grounds that education was one of the most essential things even in war time. He also pointed out that the Germans had a proper sense of their duty in this matter, and that even when struggling under the heavy burden of the present expenditure they did not forget to finance generously their schools. If well paid teachers are essential there surely can be no question about the exemption of our self-sacrificing Brothers, who devote their lives to the task of giving our Catholic boys a real education, asking no more on earth than their daily bread. Still, we do not read that the P.P.A. had any hard things to say about Mr. Poynton for exempting teachers who were both well paid and non-Catholic. If he had said what he did say about two Brothers what a chorus we would have had from the ranters of the Dominion who respect neither truth nor common sense when the No-Popery cry is raised! We are learning something even if it be from the Germans.

A Challenge

We note with satisfaction that the *New Zealand Herald* has published by arrangement a challenge to the P.P.A. in which Father Brennan undertakes to pay the sum of £500 to the Red Cross if the orators of that august body will prove a single one of many false assertions which they have been spreading throughout New Zealand from the platform and through their publications, with the object of stirring up sectarian feeling against Catholics. From time to time we have noticed the absurdities of their dastardly campaign, calling attention to the forged oaths and the bogus summaries of Canon Law which they put before the more foolish members of the community. We have been satisfied that the common sense of the people of the Dominion would in time put the P.P.A. and its leaders in their proper places, and we have had ample confirmation of the fact that throughout New Zealand no decent Protestant would descend so low as to lend his name to the campaign which was disgraced from its beginning by the tactics of its chief spokesman. Apart from the sensible and thinking people there is a substratum of those who are neither sensible nor thinkers, and who owing to the prejudices of their early training are ready to believe that the Pope has horns. The direct method now employed by Father Brennan will leave no excuse to even these persons, while it will effectively give the lie to any man who has again the hardihood or the effrontery to repeat such statements in face of such a plain challenge. The plan adopted by Father Brennan is far more effective than any argument. People whom argument could not reach for many reasons must open their eyes to the fact that here is a plain contradiction of the statements on which the whole P.P.A. campaign bases its attacks, and that no man who has made such charges against the Catholics as are now challenged can keep silent if he has a spark of honor. To come forward and prove the truth of the charges or to retract them is henceforth the plain duty of Messrs. Elliott, Earnshaw, Knowles, Seorgie, Griffiths, etc. Mention of the Hon. Mr. Earnshaw reminds us that once upon a time the same gentleman used to be a strenuous Labor Advocate. We wonder how many horny handed laborers would now shake hands with him.

Irish Stew

The inimitable Hughes is a Welshman; so is Lloyd George. But they have more than that in common. The threats of Hughes and his daily vows to deport or otherwise dispose of that sane Irishman,

Archbishop Mannix, have afforded much amusement to all rightminded Australians in these days of storm and stress, and nobody seems to get much fun out of the little Welshman's can-can as his Grace of Melbourne, who goes on smiling as he knocks out poor Hughes round after round. Over the seas Lloyd George is determined not to allow Hughes to have a monopoly of the serio-comic business, and in this he is efficiently seconded by the Press Association, which for many of us has eclipsed *Punch*. What will the next generation think when reading the history of our time? How they will marvel at the bland simplicity of the alleged statesmen who imagine they can hood-wink the world by issuing items of Irish news which would disgrace the intelligence of the denizens of the Zoo! And when the day comes, as it must come, when newspapers will be primarily concerned with telling the truth, how people will wonder at the degeneracy of our age in which the most obvious falsehoods and the most laughable canards are offered to an amused public by editors who have already been left hopelessly behind by their readers! The ring of newsmongers gathered around Northcliffe has been so often exposed that at present no sane reader takes any cable issued from that quarter seriously; and of all the enormities they are guilty of none are so great as their extravagances about Ireland. We saw that some months ago our press, in obedience to the nod of Northcliffe, continued to tell us plain lies about the Sinn Feiners after the truth had been told in the House of Lords by the Lord Lieutenant. And when the Lord Lieutenant kept on being sane they engineered his removal and replaced him by one of their own tools, who at once lent himself to a course of action against which such honest men as Lord Wimborne, Mr. Birrell, and Mr. Duke had set their faces through sheer love of truth and justice. Now the world laughs at the tale of a pro-German plot and at the wholesale arrests for which not a tittle of evidence has been adduced, for the very simple reason that there is no evidence. Again Lord Wimborne's innate honesty compelled him to speak the truth and tell the world that Sinn Fein is not pro-German. He also added the salutary remark that it were far better for the Empire if the army of soldiers at present in Ireland were employed elsewhere. For the rest of the world it may be a farce, but for poor oppressed and calumniated Ireland what a tragedy it is that such things should take place at the hands of a Government that tells the world that it is fighting for the freedom of small nations! The play goes on, and the conviction grows on us that the longer it goes on the worse it will be for England and the better for Ireland when the day of reckoning comes at last. For the day will come as surely as truth must prevail. What a weapon against England Lloyd George and his German advisers, Carson and Milner, are for forging for the Peace Conference which must come sometime! It may be taken as a golden rule now that we cannot believe any cable about Ireland, and though we are in the dark we are confident, with the vast majority of the people at Home, that all will be well. God will not ask the land of our fathers to carry the cross always. Her crown will come too. What a light a remark of "Tay Pay's" threw on the cables that told us that the Irish in America had no sympathy with the men at home who refused to fight for a tyrant! "Tay Pay" did not find it advisable to address Irish meetings in the United States what time he collaborated with Galloper Smith! There were volumes in that little admission.

Slavery

In the famous Encyclical, "*Rerum Novarum*," which ought to be in the hands of every laborer in the world, Leo XIII. says: "A small number of very rich men have been able to lay upon the teeming masses of the laboring poor a yoke little better than that of slavery itself." In these words the greatest Pope of modern times lays his finger on the root of the social

trouble which bids fair to loom larger than ever on the horizon of our day. Twenty-three years ago these words were written, and they are truer now than they were then. Leo XIII. did not hesitate to call the evil by its true name when he described it as a state of slavery. Five years ago Hilaire Belloc wrote a brilliant book in which he pointed out that the menace of such slavery was daily assuming more alarming proportions, and that it was fast becoming actually a State institution. "Where," he says, "there is compulsion applicable by positive law to men of a certain status, and such compulsion enforced in the last resort by the powers at the disposal of the State, there is the institution of slavery; and if that institution be sufficiently expanded the whole State may be said to repose upon a servile basis, and is a Servile State. . . . We call the Servile State that arrangement in which so considerable a number of families and individuals are constrained by positive law to labor for the advantage of other families and individuals as to stamp the whole community with the mark of such labor." In ancient times we are told that the slaves were driven by the whip and the dagger, and that enforced labor was sanctioned by positive laws. Modern slaves are not legally recognised as such, nor are they scourged by their masters. But they are compelled to slavery by the prevailing economic conditions, and they are scourged by dread of starvation in some cases, and by the dangerous conditions amid which they must labor if they will live in others. In a time when huge war profits are being made how little heed is taken of the needs of any but skilled workmen! The cost of food has increased by fifty per cent., but there is no corresponding increase in the workman's wages. The sovereign has lost fifty per cent. of its purchasing power, but who takes this into account when dealing with the laborers? And because there is no consideration of these circumstances the unrest daily becomes more acute. At the root of the social problem, as at the root of the war, is the same want of Christian charity which makes it possible to have amongst us at this age of the world the existence of such conditions. The following extracts from a report of the United States Commission on Industrial Relations is ominous reading:—

"The rich, comprising two per cent. of the people, own sixty per cent. of the wealth."

"The middle class, comprising 33 per cent. of the people, own thirty-five per cent. of the wealth."

"The poor, comprising sixty-five per cent. of the people, own FIVE per cent. of the wealth."

The same is proportionately true of England. And of such countries Bishop Huntington declared: "A society that has all its property at the top and all its discontent at the bottom will tumble over into ruin." According to an American expert Persia, Egypt, Babylon, and Rome all collapsed after the wealth had accumulated in the hands of the few. It is small wonder considering all these indications that serious thinkers believe that when the great war is over many countries will have to face a social upheaval in comparison with which even the war may become insignificant. And the worst of it is that no warning is of any avail. As long as men deliberately set Mammon before God Christian charity will never have a chance to make all things right in the world: the *Auri sacra fames* will continue to turn men into wolves until the day comes when the Master demands the life of the last of the fools.

How the Empire is Governed

When we remember that the cables sent out to us are controlled by the British Government, and that, as a consequence, they represent the principles and intelligence of our rulers, we necessarily think furiously. Are we now governed by a gang of men who not only have not the courage to tell the truth but who openly admit that they must have a controlled press which shall publish not the truth, the whole truth, and nothing but the truth, but only what

suits the Government? From what we know of the press campaign and of the methods which Mr. Asquith in the name of honor and truth condemned we must conclude that such indeed is the Lloyd George Government. It is a sad state of things when we must recognise that the Northcliffe "corner," which controls not only the press but also the politicians, is so unreliable and so prone to lies about Ireland and about Catholics that we cannot attach the slightest importance to what we now read as news. Mr. Chesterton says we are governed by Guy Fawkes, and his words are worth reproducing here. This is how he analyses present day Governments in England:—"A curious confused attempt to combine the immunity and even anonymity of private life with the fame and applause of public life; a touchy self-importance which screams like a cockatoo when criticised; a sheer mental breakdown in the presence of any general principle; and ignorance of history; and ignorance of humanity; a congested combination of the two stupidities of thinking everybody like oneself and thinking oneself better than everybody; and finally a complete failure of moral courage and an inability to face the music. These are Business Governments; and there will be a great many more of them. But of all the examples of such futility the most striking of all and most symbolic has been the last feature of the Northcliffe press. They and other journalists have actually begun to make the solidarity of the Irish bishops in the Irish unity an excuse for the old nonsense of No-Popery. They have actually begun to burn poor old Guy Fawkes in effigy; simply because they want some guy on which to get rid of their irritation at having made a very bad blunder; the blunder about conscription for Ireland. . . . The main mark of this sort of thing is weakness, both moral and mental; the moral weakness of making a mistake and blaming somebody else for it; and the mental weakness of an ignorant and idiotic choice in the matter of the party to be blamed. Nothing is more certain or more self-evident than that the Irish people were against conscription before there was even any question of the Irish priests. The commonsense way of stating the case is not to say that the bishops are leading everybody, or leading anybody, in the matter; it is to say that everybody has moved in the same direction in this matter, even the bishops. It is a plain question of dates, facts; chronology and concrete history. Nobody moved more early or more eagerly in the matter than the anticlericals. The clerical element moved if anything rather late; and its only effect on the movement would be to moderate it. It moved hardly so much because it was national as because it could not be expected to be violently anti-national. *If the Roman Catholic bishops in Ireland had really blessed conscription it would have been exactly as if the whole bench of Anglican bishops in the House of Lords had risen and pronounced a public benediction on Germany, the day after the invasion of Belgium.*"

In his usual brilliant way Mr. Chesterton puts the whole truth of the matter in a nutshell. He knows, as every honest Englishman knows, that Ireland stands exactly in the same relation to England as Belgium does to Germany at the present day; and he is not afraid to tell the truth about it. If any confirmation were needed to assure Catholics that the bishops are right the inane criticism of our own press would be enough. Mr. Chesterton's words not only throw light on the wonderful ways of them that govern, but they also get at the root of the ignorance and bigotry and savagery from which the present No-Popery movement springs. No-Popery is rampant everywhere—although such a good judge as "Civis" has paid us the compliment of attributing it to the *Tablet* in New Zealand. But there is no need to worry. The opposition of the gang is the surest sign that Catholics have at present a healthy sense of their duty.

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FLANDERS FIELD.

The guns are silent on Flanders Field,—
On Flanders Field, where thund'rous pealed
The merciless voice of war;
Green is the grass, and the daisies grow
On the gory sod where foe met foe,
And Moloch gathered his score.

The clouds have drifted from Flanders Plain,
On Flanders Plain peace falls again,
And the hosts of war have passed;
There is fragrance in the summer breeze,
And bird-song rings from the shattered trees
That bowed to the battle blast.

There's many a cross on Flanders Field,—
On Flanders Field what hearts are sealed
'Neath many a hallowed mound!
The wind breathes many a mother's prayer
Over the loved ones sleeping there,
Till the last roll-call shall sound.

The day is dying on Flanders Plain,
On Flanders Plain the field of pain
Grows red in the setting sun:
The brave are wrapt in the arms of night,
And peace is theirs who have fought the fight,
For the goal of rest is won.

Christchurch.

— "Cylas."

THE CHURCH IN AMERICA.

Authoritative statements from the Census Bureau at Washington disclose some interesting facts concerning religion and religion-professing people in this country (states the *Ave Maria*). We are told that the total church membership of the United States increased in the ten-year period ending in 1916 from 35 to 42 millions. Of these two score and two millions no fewer than fifteen and (about) three-quarter millions are Catholics. We have so long been accustomed to hearing that the adherents of our Church number in this republic one-seventh, one-sixth, or one-fifth of the entire population that it is worth while, if only for a change, to emphasise the fact that we constitute more than 37 per cent. (considerably more than a third) of the church-going population. That more than two-thirds of the American people go to no church is a distressing truth: but in view of the fact that religious instruction is excluded from the public schools it is not surprising.

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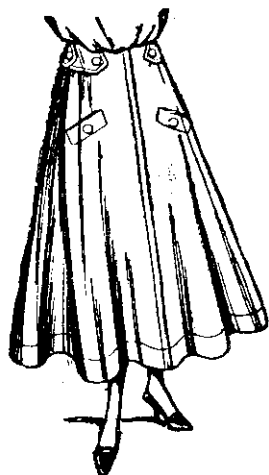
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ROLL OF HONOR

SERGEANT JAMES McROHAN.

Sergeant James McRohan, who was killed in action on May 25, was, prior to enlisting with the Third Reinforcements, employed farming in the Mayfield district,



where he was well known and respected. He had previously been wounded on Gallipoli, and gassed in France. Deceased was the only son of Mr. and Mrs. McRohan, Hampstead, Ashburton. R.I.P.

SERGEANT WILLIAM P. DUNNE.

News has just come to hand that Sergeant William P. Dunne, son of Mr. Patrick Dunne, of Totara, has died in hospital at Codford, England, of septicaemia following on wounds received in France on June 20. Sergeant Dunne was a pupil of St. Patrick's School, Oamaru, and was widely known in this district, being of a very genial disposition and popular with all who came in contact with him. Leaving New Zealand with the Fourteenth Reinforcements, Sergeant Dunne gained his stripes on the battlefield, and was looked upon as a very reliable and diligent non-com. His death, following wounds, cuts short a career of promise, and will be much regretted by residents of Totara and district, the sympathy of whom is extended to the relatives of the deceased soldier. R.I.P.

CORPORAL RICHARD CLEERE.

Corporal Richard Cleere, killed in action "Somewhere in France" on April 5, 1918, was the fourth son of Mr. and Mrs. Cleere, County Kilkenny, Ireland. He arrived in the Dominion with his sister shortly after



war broke out, and went on to the West Coast, where he joined the staff of the Mental Hospital in Hokitika, a position he held until he went into camp with the 27th Reinforcements. During his short time in the Dominion he made many friends, and was very popular. He was a devout Catholic, and was a member of the Hibernian Society in Hokitika. He was promoted to corporal just prior to sailing, and was just 23 years of age at the time of his death. To his sorrowing parents, brothers, and sisters at home, and to his two sisters here (Mrs. Fitzgerald, of Hokitika, and Miss Cleere, of Palmerston North), the deepest sympathy is extended. —R.I.P.

PRIVATE JOHN PLUNKETT.

Official notification has been received that Private John Plunkett, reported missing October 12, 1917, is now reported killed in action in France. He was the eldest son of Mrs. and the late James Plunkett, Musclburgh, Dunedin, and was educated at St. Patrick's School, South Dunedin, and was employed for many years as a machinist with Messrs. Hogg and Co. He



left New Zealand with the 16th Reinforcements. He was a brother of the late Sister M. Felicitas, who died in West Australia, and his younger brother, Frank, is still with the Expeditionary Forces in France. —R.I.P.

SEAMAN EDWARD WALKER.

Mr. Joseph Walker, Wellington Harbor Board staff, has been advised of the death in action ("Somewhere in France") of his youngest brother, Edward Walker, Portsmouth Naval Division. Deceased took part with his division in the bombardment of the Dardanelles and the landing of the 29th Division. Mr. Joseph Walker has another brother on active service with the Irish Canadian Rangers (Duchess of Connaught's Own). R.I.P.

SERGEANT L. M. CAMPBELL.

Sergt. L. M. Campbell, who has been reported wounded, is a son of Mr. J. Campbell, 210 Rintoul Street, Wellington. Some time after the outbreak of war he travelled to England and joined the Imperial A.S.C. in that country. He was the only New Zealander in the A.S.C. team which has an unbeaten record. He played also in the New Zealand football team that toured Australia in 1912. He is 24 years of age.

PRIVATE W. H. BUTLER.

Sympathy will be felt for the relatives of Private W. H. Butler, 70 Kelburn Parade, Wellington, whose death has been reported. Although a married man, advanced in years, the deceased soldier left New Zea-

land as a member of the 27th Reinforcements, being attached to the Medical Corps. He arrived in France just before Christmas of last year, and was wounded outside Ypres. He was then removed to the 27th General Hospital, France, and was later transferred to a convalescent institution in that country. He was again removed from this line to the Brockenhurst Hospital. A few months ago he embarked for New Zealand. Later news was to the effect that his death had occurred at sea. Prior to enlisting, Private Butler was in the Customs Department, Wellington, at which place he had been employed for about twelve months. He was born in Ireland, and many years ago came to Australia. Subsequently he arrived in New Zealand. His stepson, Gunner W. M. Neylon, who went away with the 10th Reinforcements, was wounded, and returned recently to Wellington.—R.L.P.

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

June 29.

St. Mary of the Angels' Church rebuilding fund is being slowly augmented, but Father Mahony is anxious that all those who intend donating will send their donations, however small, quickly. The committee promoting the bazaar in aid of the building fund met again last Wednesday, Father Hoare, S.M., presiding. Excellent progress was reported, and the Queen tickets were circulated. The different stallholders are organising various forms of entertainment in order to provide the necessary funds for stocking the stalls.

The Dominion treasurer of the Catholic Field Service Fund begs to acknowledge the receipt of the following additional donations to the Catholic Field Service Fund:—Amount previously acknowledged, £3454 14s 1d; Christchurch Diocesan Council, St. Mary's Manchester Street, Christchurch, £102 11s 11d; St. Patrick's Sewing Guild, Waimate, £3 12s 4d; Temuka, £15; Wellington Diocesan Council, Napier, £81; Masterton, £71 16s 6d; New Plymouth (8th instalment), £6 7s 3d; Woodville (3rd instalment), £3 7s 2d; Mr. F. J. Oakes (6th instalment), £1; total, £3742 9s 3d. Less expenditure as previously detailed, £2941 9s. Balance at credit, £801 0s 3d.

The dignity of Dean has been conferred on Father T. McKenna, of Pahiatua, who celebrates the jubilee of his ordination this year.

A successful progressive euchre party was held at Mrs. Rafter's residence at Brooklyn on last Thursday evening, organised by a band of Catholic ladies for the purpose of furthering that suburb's interest in the coming bazaar in aid of the rebuilding fund of St. Mary of the Angels' Church. The Brooklyn parish has been allotted a stall, and with a view to raising funds the committee is anxious to make every effort to provide articles for sale at their stall. The winners of the euchre competition were Mrs. Parlane and Mrs. Evans, Mr. Jennings and Master Harry McKeown. Songs and dancing concluded the evening's enjoyment.

Mr. L. T. Reichel, who has been in indifferent health for some time past, has, on the advice of his medical attendant, gone to Sydney, where the warm climate, it is hoped, will restore him to health. He is accompanied by Mrs. Reichel.

If the standard of play in the game Marist v. Y.M.C.A., at the Association Park on Saturday, is an indication of what may be expected later in the season when team members have settled down to each other's play, Association football will gain many more admirers before the end of the football year. The game was thoroughly interesting, and was throughout clean and willing. Marists' forwards showed very good com-

bination, which won the game for them, but if Y.M.C.A. fell behind somewhat in that respect, their backs evened matters considerably and kept the scoring low by a splendid defence.

Dean Power (Hawera) is to deliver the occasional discourse at the Federation Mass in St. Anne's Church, Newtown, on Thursday morning, July 11, prior to the opening of the annual meeting of the Wellington Diocesan Council.

Napier

(From our own correspondent.)

June 28.

In the Primary Schools' Rugby Football Competitions, which commenced on Saturday, June 15, the Marist Brothers' School met and defeated Port Ahuriri School by 25 points to nil. On Saturday, June 22, the Napier Main School was met and defeated by 33 points to nil, and on Wednesday, June 26, the Napier High School team were defeated by 31 points to nil. In addition to these three victories by the Marist Brothers' School team the Old Boys' team in the Fourth Grade competition met and defeated the High School by 14 points to 3, and the Third Grade team met and defeated M.A.C. by 8 points to nil.

Master Max Eales, a pupil of the Marist Brothers, who holds the Cotteril Cup, won the gold medal allocated by the Royal Life-saving Association to the "best boy" in Hawke's Bay under 14 years of age. The second and third places were also filled by boys from the Marist Brothers' School. Mr. J. V. Brown, M.P., accompanied by Mr. King (representing the New Zealand Swimming Association), and Mr. McLean (representing the local centre), visited the school recently to present the gold medal to Master Eales. The head master (Brother Paul) introduced the gentlemen to the boys. In making the presentation Mr. Brown said that the championship races this year were the most closely contested he had ever witnessed, and urged all the boys to do as their champion had done: "to put plenty of ginger into all they did, whether at sport, in school, or in the battle of life." By so doing they must surely succeed. He congratulated Master Eales and the school, remarking that the success of a pupil always reflected credit on his school. Mr. King, in a brief address, explained that there were two kinds of championships—Dominion and local,—and he hoped that the Hawke's Bay "reps." at next year's meeting would bring back the Dominion championship to Napier. Cheers for Mr. Brown and the Swimming Association officials closed the proceedings.

In addition to the £81 raised for the Catholic Field Service Fund by the concert held in Napier on St. Patrick's Day last, a further sum of £70 is now available as a result of the efforts of the Napier Orphans' Club, under whose auspices a concert was given in the Municipal Theatre on Sunday evening last by the members of the Dick Whittington Pantomime Company.

DIOCESE OF AUCKLAND

(From our own correspondent.)

June 28.

His Lordship the Bishop is to officiate at the ceremony of laying the foundation stone of the new wing of St. Benedict's Convent, on Sunday afternoon next at 3 p.m. The new wing will be an attractive addition to the convent, and is being erected as a memorial to the late lamented Sister Raymond, Superior of St. Joseph's Order in New Zealand.

The Rev. Father Bleakley, who has been appointed chaplain to a hospital ship, leaves here on Tuesday evening next.

The bazaar and sale of work organised for the purpose of liquidating the expenses incurred in connection with the transfer of the Catholic Women's Hostel to new premises last year, and the consequent



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refurnishing, was officially opened in St. Benedict's Hall by the Right Rev. Dr. H. W. Cleary, Bishop of Auckland, on Monday evening last. Mr. F. G. J. Temm (chairman of the board of management) presided, and welcomed, on behalf of the committee, the large number present, and apologised on behalf of the Mayoress (Mrs. Gunson), for her unavoidable absence from the opening ceremony. His Lordship the Bishop expressed his pleasure at being present to assist in the function promoted in the interests of the Catholic Women's Hostel, which for the past two years had been doing such an excellent beneficent work in this city. The hostel, he said, met a great need locally, in the way of providing comfortable accommodation for young women and girls who by circumstances were compelled to live away from home, and where they could rely on being in a safe environment. It also catered for young immigrant girls arriving as strangers to these shores. The Right Rev. Mgr. Gillan, V.G., and the Very Rev. Chancellor Holbrook followed with short addresses, and the Bishop declared the bazaar open. The stalls are as follows:—Sweets, Mrs. L. Kelly and Misses Dunne and Warne; fancy goods—Miss Lorrigan, assisted by Mesdames O'Shea, Clark, the Children of Mary, and the boarders at the hostel; flowers—Mrs. Hegman, assisted by Mesdames Wainwright and Sommerville; provisions—Miss Mulvaney, assisted by Mrs. Pilling and Misses O'Keefe, Kay, Cremon, and O'Sullivan; fancy needlework—Mrs. McElwain, assisted by Mesdames Slade, Walsh, and the Misses Mulligan, McLoughlin, McConnell, and M. Higgins; refreshments—Mrs. Handling, assisted by Mrs. Gourley. A side show was successfully conducted by Mr. J. O'Sullivan. The musical portion of the programme was conducted by the Misses Beresford, items being rendered by their talented pupils. The principal interest during the week was centred round the tug-of-war contest, no less than 16 teams being entered. Pulls take place each evening, and the final pull of the competition takes place to-morrow evening, when the bazaar will be brought to a close. The hon. secretary (Mrs. L. M. Cullen) deserves to be congratulated on the success of her unremitting endeavors to make the function a complete success.

During the week the following correspondence appeared in the *New Zealand Herald* re the matter in which Howard Elliott was taken to task by his Lordship the Bishop, as reported in last week's notes:

SIR.—I have to thank Dr. Cleary for drawing my attention through the *Herald* to a slight inaccuracy in my statement at the Town Hall last Tuesday evening. The statement to which I referred, that "Protestantism must be put down," was made in the Ponsonby Roman Catholic Church at the evening service about six or seven weeks ago, not on Sunday week, as I first understood. In all other respects the statement I made is correct. The persons who heard the statement and reported it do not know the name of the priest, not being regular members of the congregation.

HOWARD ELLIOTT.

SIR.—In the *Herald* of June 25 the Rev. Howard Elliott makes a statement to the following effect:—In the Ponsonby Roman Catholic Church, at a Sunday evening service "about six or seven weeks ago," a priest said: "Protestantism must be put down." As the bishop's administrator of the Ponsonby parish I have been present throughout every evening service and sermon for nine Sundays past. I limit my statement to nine Sundays simply because that gives the generous margin of about 50 per cent. in favor of the rev. lecturer's new statement as to date. The evening preachers during that period were the following:—Very Rev. Chancellor Holbrook, four Sundays ago; Rev. J. Mansfield, one, three, five, seven, and nine Sundays ago; Rev. J. J. Bradley, six Sundays ago; and the present writer, eight and two Sundays ago. The independent testimony of all the other preachers is before me in writing. They absolutely deny having used the expression attributed to them above, or any expressions equivalent to it, or having the remotest re-

semblance to it. So do I. These written declarations are open to inspection. They are borne out by a number of intelligent lay witnesses in regular attendance at all the evening services mentioned.

On one occasion, and only one, during my three years' administration of the Catholic Church at Ponsonby was reference made to organisations of other faiths. That was about four months ago. On that occasion the present writer referred to the campaign against the Catholic Church and Catholic women. I exhorted my hearers not to entertain bitter feelings in their hearts against the Rev. Howard Elliott and others, who were doing an unintended service to our faith by recalling to its practice many who had hitherto been careless. This, I added, was a striking example of how God works good out of evil.

J. V. CARRAN, Administrator.

In the second round of the Senior Grade of the Auckland Secondary Schools' Football Championship Sacred Heart College met Auckland Grammar School A. The Grammar team was very much heavier than the College fifteen. The game was played on Eden Park, which was wet and slippery as a result of the previous heavy rain. Mr. Colman was referee. In the first half the College, pursuing the "up-and-under" policy, had all the better of the game, and at half-time led by 6 to nil, tries having been scored by L. Rae and J. McAuliffe. The second half proved a hard tussle. Grammar scored and converted, but shortly afterwards T. Dyer scored the third try for College. Again the kick for goal went wide. The Grammar were given a penalty kick in front of the goal, but the Sacred Heart College was still in the lead by 9 to 8, with ten minutes to go. However the weight of the heavy Grammar forwards began to wear down the College opposition, and Grammar scored their second try, which was converted. The game ended in favor of Grammar by 13 to 9. The *Auckland Star* reports: The S.H.C. team gave a splendid exhibition of Rugby, despite the adverse conditions of wet ground and ball. Inaccurate goal kicking lost them the game, for they scored three tries to Grammar's two. J. McAuliffe was the pick of the backs, and W. Fleming and D. Hart of the forwards. In the Second Grade S.H.C. defeated Grammar by 17 points to 3. In the Third Grade S.H.C. won against Grammar by 12 points to nil, while in the Fourth Grade S.H.C. and Grammar played a draw—5 all. The next competition match is against King's College on August 3.

CATHOLIC FEDERATION

CHRISTCHURCH CATHEDRAL BRANCH.

(From our own correspondent.)

The annual meeting of the Cathedral branch of the Catholic Federation was held in the Hibernian Hall on Sunday afternoon, June 23, Mr. J. R. Hayward (vice-president of the Christchurch Diocesan Council) presiding. Dean Regnault, S.M. (president of the Diocesan Council), and Father Long were in attendance, as were also Mr. F. J. Doolan (secretary) and Mr. W. Hayward (treasurer). Father Long tendered an apology for the non-attendance of his Lordship the Bishop.

Mr. W. Hallins, secretary of the parish committee, read the annual report and balance sheet, showing a credit balance of £6 9s 4d, which were received and adopted.

The chairman, referring to the report, said that the Parish Committee had been working quietly yet satisfactorily, and he eulogised the labors of the secretary (Mr. W. Hallins), who had shown himself a really live official, his services in every contingency having been generously given and his duties attended to most faithfully in every detail.

Father Long, in supplementing Mr. Hayward's remarks, assured those present that there was no lack

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of interest on the part of the Cathedral branch of the Federation, and emphasised the truth that at no time was the need for organisation more evident than at present, in order to dispel the illusions existing in and around Christchurch regarding the aims and objects of the Federation, which of late had been so grossly misrepresented.

Dean Regnault in his address congratulated the Cathedral Parish Committee most heartily on the zeal, enthusiasm, and vigor that had been put into the year's work. If, said the Dean, the Catholics of the Dominion do not stand shoulder to shoulder and join up in the ranks of the Federation it is due to the fact that they do not realise fully the ideals of the organisation. It is out for the moral, social, and material betterment of the people of this Dominion: is non-political, and seeks neither privileges nor preferences, either in public or private employment. It recognises no party in politics except when Catholic rights are being trampled on, and the religious principles of other denominations have never been assailed either in writing or in words by the Federation, or, for that matter, by the Catholic Church. It extends the hand of welcome to the Liberal and Conservative alike, so long as in a broadminded way they are out for the common weal; and to Labor especially it will, following the example of the Divine Founder of the Church Whose disciples were workmen, always be found extending its unswerving support in upholding the dignity of Labor, and consequently the welfare of the masses.

Members of the Federation are debarred from belonging to secret societies, continued the speaker, and as a result positions not only in the State, but also on the battlefield, at present are not secured by hidden influences, but in many instances merits in these directions have not only been made difficult to Catholics, but absolutely denied them.

With regard to organisation, we had but to consider that in New Zealand there were eight paid organisers out to bring every pressure in their power to bear against us, whereas we as Catholics had only one. This should clearly show how needful it was for us to be thoroughly united. We court fair criticism, but resent calumny; yet calumniators of the Church were capturing school committees, were trying to influence public bodies, and had practically taken possession of the newly-formed Teachers' Institute in order to prevent us as Catholics holding our conscientious claims, and even of maintaining the liberties which we had paid for and partially secured from the Government.

As showing what organisation is capable of Dean Regnault cited Portugal and France as examples. In the former country, principally Catholic, a handful of a secret body took possession of the country and ruled it, with the result that the majority were subjected to persecution, exile, and confiscation, and the law was extended to such a "Christian" degree that the people were even forbidden to contribute to the support of the clergy. Had the Portuguese as a people been united this state of government would have been impossible. As to France, he knew the country as a native, and he maintained that in spite of the fact that the Government of France was atheistic, and in the hands of the organised few, the country itself was Catholic at heart. Had the Catholics of France been united they would not have had to submit to the oppression, confiscations, and tyranny that have formed the platform of people whose only aim could have been the stamping out of Catholicity. If there are to-day in the world one thousand millions of people who have not heard the words of the Gospel it is not the fault of the French, who have been ever ready with men, money, and prayers for the extension of the Word of Truth. Of the 65,000 missionaries laboring throughout the world France can lay claim to 45,000. Yet, sad to relate, Catholic France has gone down before the few whose secret organisations and influences have robbed the people of their most cherished rights. Ownership of their schools have been denied them, their church property has been ruthlessly confiscated, and associations such as our Trades and Labor Councils

have been denied them for even membership. The return of the exiled religious and nuns at the outbreak of this lamentable war, in order to fight for and nurse for the nation, was welcomed heartily by those who had been the cause of their hardships.

Catholics of New Zealand must learn a lesson from history; we must remember that millions of soldiers, acting as individuals, are practically useless in battle, whereas a smaller number properly organised, are capable of great achievement.

In conclusion, the speaker urged upon all the support of the Federation officers and the Hierarchy of New Zealand by linking up and filling the places of those who are at the front fighting the Empire's battles, and assist in the uplifting of the Catholic body and the removing of the ills that beset society.

Mr. P. J. Doolan said it gave him much pleasure to address the meeting and endorse Dean Regnault's timely sentiments in urging all to join up in the ranks of the Federation. He pointed out the fact that the cause of Catholic education was most dear to the Federation. Money, time, and labor beyond all reckoning had been lavished by the Catholics of the Dominion, to say nothing of the sacrifices of the clergy, the Brothers, and Sisters, for conscience' sake. Organisations were now afoot to harass us and to frustrate our endeavors; and for us to sit still is not playing the game. We had to remember that the Canterbury Educational Institute had this year decided in favor of the closing down of denominational schools, thus leaving as the only medium of education the State system, which is a violation of Christian and conscientious rights. The teachers' institute has affirmed the principle that "all grants" be withdrawn; and everyone knows that Mr. Hanan, Minister of Education, only wants a backing and will be ready to carry out these designs. He was, he said in conclusion, glad to be able to report an increase of at least 1000 in the membership of the Federation in this diocese, and congratulated St. Mary's Branch on occupying the honor position in this regard. Mr. W. Hayward referred to the work that had been carried out by the Federation and of its far-reaching effects. He reminded his hearers that these works were but the stepping stones to greater things, and that when members took into consideration the fact that the subscription was only 1s per year they must know that thousands must rally to the standard of the Federation in order to make it effective. He had no doubt that Proportional Representation would become the deciding factor in election contests in the future, and if Catholics were not united to defend their own rights—not to attack the rights of others—their power for good even under that system would be bereft of weight. On the motion of the chairman a hearty vote of thanks was accorded to the speakers, to which each suitably replied.

ST. JOSEPH'S PARISH COMMITTEE, WELLINGTON.

(From our own correspondent.)

A very large and enthusiastic meeting of St. Joseph's Catholic Federation Committee took place on last Sunday evening for the purpose of transacting the business of the annual meeting and for the election of a committee for the ensuing year. Father Hurley, S.M., A.D.M., presided. Mr. Nolan (secretary) read the report and balance sheet, which disclosed a very satisfactory state of affairs. During the year the committee established, under the direction and guidance of Father Hurley, a parish library, which was largely availed of and much appreciated by the members. The committee also undertook a course of study under the Social Study Guild, and several debates had been held. The committee also instituted quarterly meetings; and with the object of making such meetings interesting lantern and slides were purchased, and already several illustrated lectures have been given. The membership had increased, and the finances were in a satisfactory condition.

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Mr. W. F. Johnson moved the adoption of the report, and in an able and stirring manner spoke on the disabilities which Catholics were suffering in the matter of education. His speech was made most effective and convincing by the figures which he quoted being thrown on the screen by means of the lantern, operated by Father Hurley. Mr. Murphy seconded the motion.

Mr. M. J. Reardon also supported the resolution, and said that the most important matter he considered the Federation should undertake was the education question. He was glad that steps were being taken to establish scholarships by the Federation, but he would be glad to see such scholarships awarded to the worthy children of poor parents, and especially country children, where the advantages of a good Catholic primary education could not be had, as in the case of the cities. He trusted also that Catholics would not educate their children simply for the purpose of securing a Government position, but to get their children to acquire learning for learning's sake. He instanced Ireland as a striking example of this.

Mr. J. J. L. Burke also briefly supported the motion, and pointed out the need for organisation, and urged every Catholic in the parish to join the Federation.

Brother Egbert (principal of the Marist Brothers' School, Newtown) also supported the motion; and in speaking of Catholic education laid stress on the fact that vocations for the Brotherhood were scarce, and the number of aspirants in the Novitiate in New South Wales, which supplied New Zealand with Brothers, was very small. How, then, were they to keep Catholic schools going if they could not get the men to teach? He appealed, therefore, to the fathers and mothers present to encourage their sons to join the Brotherhood. He (the speaker) had been a member of the Order for the past 25 years, and had enjoyed every moment of it. In conclusion, he wished St. Joseph's Parish Committee every success.

Father Hurley, in thanking those present for their attendance and patient hearing, congratulated the speakers on the views enunciated. He trusted that Brother Egbert's appeal would not go unrewarded, and urged his hearers to pray for vocations to the Brotherhood, so that a goodly supply of young men would be available to carry on the great and noble work of Catholic education.

The election of the committee was then proceeded with, and one of the most enthusiastic meetings ever held in the parish terminated in votes of thanks being tendered to Father Hurley and the retiring committee.

OBITUARY

SISTER M. ST. ANGELA (O'KEEFE), CHRIST-
CHURCH.

At the Convent of Mercy, Colombo Street, Christchurch, on June 17, there passed away, after a week's illness, Sister Angela O'Keefe, in her seventy-eighth year. The deceased nun was born in County Clare, Ireland, and entered the Convent of Mercy, Ennis, in her fifteenth year. After spending 23 years in that convent she came to Hokitika in company with nine other Sisters, two of whom predeceased her. Four years later a convent was opened in Greymouth, and she was one of the number chosen to found it, and she labored successfully there for 13 years, loved and revered by all who knew her. In 1895 she was removed to Christchurch, where she remained until her lamented death. On Wednesday, June 19, a Solemn Requiem Mass was celebrated for the deceased nun by his Lordship Bishop Brodie. Several of the clergy were in the Sanctuary. Representatives of the different Orders and a large number of the parishioners of St. Mary's assisted at the Mass to testify their respect for the deceased nun. The funeral took place immediately after the Mass, his Lordship the Bishop officiating at the graveside.—R.I.P.

Timaru

(From our own correspondent.)

July 1.

On the Feast of St. Aloysius the ceremony of First Communion took place in the convent chapel, which was appropriately decorated for the occasion. A Missa Cantata was celebrated at eight o'clock by Father Galerne, S.M., who briefly addressed the little ones on the importance of the great act they were about to perform. In the afternoon the children renewed their Baptismal vows, the ceremony being followed by Benediction of the Blessed Sacrament.

On Monday afternoon last (Feast of St. John the Baptist) the girls attending the primary school taught by the Nuns of the Sacred Heart, assembled in the school hall for the purpose of wishing Dean Tubman, S.M., a happy feast day. The proceedings opened with a small presentation and the reading of an address by one of the older girls, which expressed in the children's simple language their gratitude to the Dean for the many kindnesses received from him during the year, especially for the privilege of granting them a children's Benediction on the first Friday of each month; also their heartfelt wishes for a happy feast, and the hope that God would spare him for many years to come, to labor in their midst. Then followed an enjoyable programme of vocal and instrumental items, choruses by the senior and junior pupils, and recitations by children of the different standards, all of which were exceptionally well given. At the conclusion of the programme the Dean expressed his pleasure at the excellent way the different items had been rendered, testifying to the careful training given by the teachers. He also heartily thanked the children for their good wishes and for the kindly thought that had prompted the gathering.

Palmerston North

(From our own correspondent.)

July 1.

The inmates of the Old People's Home at Awapuni were given a musical afternoon on last Wednesday week, under the auspices of the St. Vincent de Paul Society. A very entertaining programme was arranged, and the inmates were provided with refreshments. The old people were delighted with the entertainment. Songs were contributed by Mrs. E. P. Nash, Mrs. E. J. Leydon, Mrs. Hall (of Shannon), Miss Brophy, and recitations were given by Mrs. Brown and Mr. C. O'Brien. Mrs. Leydon was accompanist. The matron (Nurse Kilgour) entertained the party (which included Father McManus) to afternoon tea, and expressed her appreciation of the fine spirit shown by members of the St. Vincent de Paul Society in arranging these functions, which are so thoroughly enjoyed by the inmates of the home.

ELTHAM CHURCH FUND

Father Arkwright begs to acknowledge, with sincere thanks, the following additional subscriptions:—"Spec.," Dunedin, 2s 6d; J. B., Christchurch, 5s; Ward, Christchurch, 10s; "Well-wisher," Westport, 5s; Building Fund, Westport, 5s; "Small Spec.," Dunedin, 2s 6d; Pararoa, 5s; M. M., £1; Noumai, £1 10s; Mata Mata, 2s; "Special Intention," 10s; S. O.B., 10s; Roses, 5s; Client of Sacred Heart, 2s 6d.

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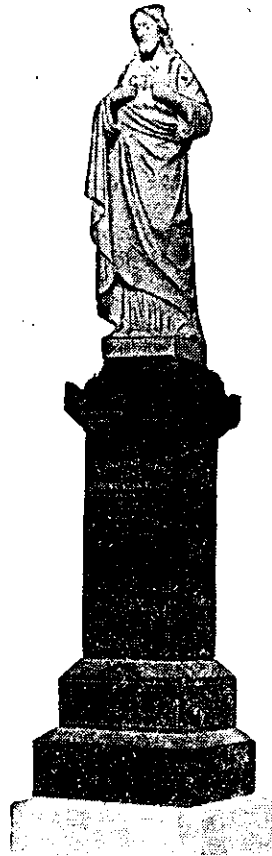
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BIRTH

McNEILL.—On June 21, 1918, at Nurse McIntosh's Maternity Home, Methven, the wife of P. McNeill, Lauriston—a son.

MARRIAGE

CONLAN—BEVIN.—On May 15, 1918, at St. Joseph's Cathedral, Dunedin, by the Rev. Father Ardagh, Thomas, youngest son of Mrs. Conlan, Kauroo Hill, and the late John Conlan, Ngapara, to Florence E., second daughter of Mr. and Mrs. W. H. Bevin, Caversham, Dunedin.

DEATHS

KENNEDY.—On May 11, Patrick, beloved husband of Ethel F. Kennedy, Culverden, and fifth son of P. and E. Kennedy, 129 Fitzgerald Street, Christchurch, the result of an accident; aged 34 years.—R.I.P.

McNEILL.—At Hokitika, on Sunday, April 21, 1918, fortified by the rites of Holy Church, Ellen, relict of Stephen Loughlin McNeill, and dearly beloved mother of Mrs. Charles Murtha (Jacksons), and Mr. A. E. McNeill (Stafford), native of County Tipperary, Ireland; aged 88 years.—Eternal rest grant unto her, O Lord, and let perpetual light shine upon her.

MUNRO.—On June 23, 1918, at her grandparents' residence, 23 Brighton Street, Kaikorai, Nancye Margaret Ellen, beloved infant daughter of Harry Angus and Annie Margaret Munro, and granddaughter of Thomas and Margaret Kiely, late of Frankton Junction; aged 8½ months. Deeply mourned.

O'CONNOR.—At his residence, Victoria Street, Palmerston North, on June 18, 1918, William James, beloved husband of Hannah Mary O'Connor; aged 38 years.—Sweet Heart of Jesus, have mercy on him.

FOR THE EMPIRE'S CAUSE

CLEERE.—Killed in action "Somewhere in France," on April 5, 1918, Corporal Richard Cleere (27th Reinforcements), fourth son of Mr. and Mrs. Cleere, of County Kilkenny, Ireland, and beloved brother of Mrs. Fitzgerald, of Hokitika, and Miss Annie Cleere, of Palmerston North; aged 23 years.—R.I.P.

McROHAN.—On May 25, 1918, killed in action in France, Sergeant James McRohan, only son of Mr. and Mrs. McRohan, of Hampstead, Ashburton.

O Sacred Heart of Jesus,

Our prayers to Thee extol;

May our Lord and Saviour Jesus Christ

Have mercy on his soul.

—Inserted by his loving parents.

PLUNKETT.—On October 12, 1917, killed while in action in France, Private John Plunkett (16th Reinforcements), eldest son of Margaret and the late James Plunkett, 4 Queen's Drive, Musselburgh.—R.I.P.

IN MEMORIAM

O'DONNELL.—Of your charity pray for the repose of the soul of Private Denis O'Donnell, dearly beloved second son of Timothy and Margaret O'Donnell, Thornbury, who died in Heliopolis Hospital, Egypt, of wounds received at Gallipoli, June 15, 1915; aged 28 years.—On whose soul, sweet Jesus, have mercy.

—Inserted by his sorrowing parents, sisters, and brothers.

IN MEMORIAM

DUNLEA.—In loving memory of Elizabeth Mary Dunlea, who died at Kingston on June 24, 1917.—R.I.P.

In dreams we see her loving face
And kiss her tender brow,
And just as we loved her then
We love her memory now.

—Inserted by her loving husband and family.

HANLEY.—Of your charity pray for the happy repose of the soul of James Hanley, dearly beloved husband of Mamie Hanley, who died at Invercargill on July 1, 1916, in his 39th year.

SHARTES.—Of your charity pray for the soul of Mary Shartes, who died at Wellington on July 2, 1917.—On whose soul, sweet Jesus, have mercy.

—Inserted by her loving husband.

SHEERAN.—Of your charity pray for the happy repose of the soul of Kate, beloved wife of Walter Sheeran, who died July 5, 1916.

FEATURES OF THIS WEEK'S ISSUE

Leader—State Interference—p. 25. Notes—Rose Kavanagh and her friends—p. 26. Current Topics—The Exemption of Teachers; A Challenge; Irish Stew; Slavery; How the Empire is Governed—p. 14. The Priest in the Trenches, p. 7. Father MacMenamin, p. 10. The Prussian Reaction in England, p. 13. Pipers I Have Known, p. 35. P.P.A.—A Challenge, p. 39. Poetry—Desolata, p. 11; Flanders Field, p. 17.

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

Pergant Directores et Scriptorum New Zealand Tablet, Apostolica Benedictione confortati, Religionis et Justitiam 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, JULY 4, 1918.

STATE INTERFERENCE



THE State is a natural institution, not a product of chance or convention. It is natural because it is founded on the most natural of all social institutions, the family, and also because it developed naturally from the family of which it is nothing more than the natural expansion. It is natural again because its end is the furtherance of man's natural welfare in regard to those things which cannot be attained by the activities of the family alone. The family is capable of attaining to no more than the daily necessities of life; the State enables it to attain to the things that are necessary for better or more perfect life. As Aristotle has it, what is necessary for "mere life" is within reach of the family; what is necessary for more perfect life is supplied to the family by the State. In a word the

Thacker's Shoe Store, Gisborne.

can fit you up perfectly. Mail Orders receive prompt and

Agency for Flexible-soled "FOOTGLOVES"—a High-class British Product of Guaranteed Excellence. We personal attention.—S. THACKER. P.O. Box 231,

end of the State is the promotion of the common good or the good of the social body as such; individual interests or private good are not the natural end of the State. These principles are the fundamentals of all discussion concerning the power of the State and the limits of its interference; and it is only when the State departs from them and usurps rights which are beyond it that we have such confusion as we are brought to by Governments like our own through radical ignorance of the very first truths of politics.

*

The State is made up of families; the family is the real unit of the State, and the individual comes into relation with the State only through the family. The end of the State is the common good; it has no power except what is in keeping with the attainment of that end: it has no rights higher than the attainment of its end postulates. Hence the State acts unjustly if it presumes to encroach on the prior and higher rights of individuals and families and to intrude between families and individuals where their proper concerns are in question. The individual and the family were before the State. God created Adam and Eve and gave them rights and duties with which no State has any right to interfere. The State becomes a tyranny as soon as it dares to come between man and God or to interfere with duties and rights founded on the natural law. As corollaries from these principles it may be laid down:—

(1) The State has all the rights, and those only, which are necessary to it for the attainment of its end. Its end being natural is indirectly from God, and from Him consequently comes the authority to take the means needful for the attainment of its end. From God, in a prior and higher way, is the liberty of the individual, with which the State cannot lawfully interfere except for the fulfilment of its own end. The State has therefore no right to pass laws opposed to the freedom of the Church or to the welfare of individual or family life.

(2) The State has no right to pass any laws which are in opposition to the Divine law or the natural law. All power is from God, from Whom is the whole natural order; therefore no law of the civil power is lawful if it tends to subvert the economy established by the Creator; for example, laws which prevent parents from bringing up children in the fear and love of God are wrong and immoral, and to oppose them is a Christian duty.

(3) The State is bound to observe distributive justice in its administration. Thus it ought not to impose intolerable burdens on any class; its taxes ought to be regulated so that the rich should bear the major part of them; merit and worth, and not influence, ought to be the guide in the distribution of offices and favors.

(4) The chief function of the State is to safeguard the rights of its subjects, not to remove them. In all things the liberty and rights of the individual come first, and the necessity must be great as well as evident before the State attempts any restriction.

(5) It is incumbent on the State to promote public morality and decency and to restrain abuses. Hence it is the duty of every State which is not openly atheistic to abolish schools which are the fertile causes of unbelief and laxity of morals, and to encourage those which are calculated to promote chastity, obedience, justice, and religion. Such schools as are encouraged by our unfortunate legislators are as dangerous in their ultimate effects as bad books, improper plays, or an immoral press.

The State never has any right to interfere with the liberty of the subject as far as concerns the essentials of those rights which are fundamental in human nature, which precede the State, which are the very foundation on which the security of the State rests. A man's life, a man's right to marry, the right of parents to educate their children in their own religion, are above the province of the State. Sometimes the civil power may interfere with human liberty in view

of the rights arising from the common good. This happens if (a) the free, unrestrained pursuit of their own interests by individuals becomes harmful to the community or to a large part of it. For instance, for the sake of the common good the State has the right to see that the forests or fisheries are not injured by private owners, and also to intervene to settle disputes between employers and laborers. Again, the State may interfere to prevent the sale of spurious articles or of goods injurious to the community: it might prohibit the sale of unsound meat, quack medicines, or very injurious intoxicants. It would be also within its province to protect individuals or small classes who are unable to protect themselves: in this way its action might be beneficially exercised to restrain trusts, or to prevent wealthy merchants from making "corners" in provisions. Such interference must be always in view of the end of the State which is the common good, beyond which end the State has no powers and no authority. In all things the rights of religion, of families, and of private persons must be jealously respected. Few modern States now respect such rights. Few modern States are not enemies of the people and tyrants. Few modern statesmen manifest the smallest concern for the law of God, or for anything else beyond their own interest. When political pot-hunters attempt to deprive the people of their rights it is the clear duty of every man who cares for the interests of his country to do all in his power to replace the unprincipled politicians by honest men.

.. NOTES ..

Rose Kavanagh

Among the group of Irish writers that sat at the feet of Father Matt Russell was Rose Kavanagh, a dear Irish girl beloved by all who knew her, and like most people so loved destined to die young. We expressed a regret that no one among Father Matt's disciples had given us his biography, and that expression brought us a beautiful letter from Rose Kavanagh's sister, together with the little memorial volume of Rose's poems edited with an introduction by Father Russell himself. That dear old *sofart* bears touching witness to the beautiful character of Rose—the wild Irish Rose whose name so well became her. He quotes a verse of Malherbe's as appropriate to her story, and gives us a perfect translation of it:—

Mais elle était du monde ou les plus belles choses
Ont le pire destin:
Et, rose, elle a vécu ce que vivent les roses
L'espace d'un matin.

She was of a world too prone to give
Saddest fate to fairest flowers.
A rose, she lived as the roses live
Through a few bright morning hours.

A Letter

"Rose Kavanagh," says an American writer, "was one of the best and loveliest characters that I ever knew." The following extract from one of her letters to Father Russell gives us a glimpse of the soul of the "white Rose of green Tyrone":—"It is not alone that I liked the cornercrake: its song used to have a soothing effect on me. So had another very dissimilar thing—to drive hard through a bog on a frosty moonlight night; and yet another thing which was strongest of all—to think I should some day succeed in literature or art, and get rich enough to go to Italy and sail through Venice in a gondola. But I am not coming much speed on that road, since, instead of being away in London with all my armor on in the struggle for success, it is sitting here in the sunshine I am, nursing my little old cough. Thanks be to God for the same sunshine, however. I believe if it lasts some time longer I shall be as well as ever. Such a good harvest time has not been for years, they say; nearly all the

corn is stacked already, and then it is so dry! What a wonderful stillness there is among the hills in September! . . . Dublin ought to be pretty hot now, with the asphalt soft and springy under one's feet. I miss the National Library a good bit, but one can't have everything. And here I have my own people, and the sun, and the birds, and such landscape-pictures every day as make little of the best of painting."

"Thank God for the Sunbeams"

Father Matt published the above letter in the *Irish Monthly*, and another Ulster poet, "Magdalen Rock," wrote the following verses after reading it:

Thank God for the happy sunbeams
Yellowing glen and brae,
Thank God for the light and sweetness
Of the September day,
When yet your eyes had vision
On earth God's things to view,
Although in dreams Elysian
Your spirit heav'nward flew.
Thank God for the heart He gave you,
Tender and pure and bold,
For the sufferings that cleansed it
As fire does rough, red gold.
Thank God your words can reach us,
Though years away have flown,
Brave lessons still to teach us,
White Rose of green Tyrone.

Katharine Tynan's Tribute

Dora Sigerson, who went to join Rose in Heaven the other day, and Katharine Tynan, now Mrs. Hinkson, were dear friends of Rose Kavanagh in the old days in Dublin when all three were learning to write beautiful verses. Here is a pen-picture in which Katharine puts Rose before our eyes in all the winsome charm of her personality: "She always looked far stronger than her state warranted—tall and handsome, with a dear fresh Irish beauty that delighted one. It was the most honest face in the world, with brave grey eyes, and a country brownness over the clear tints, as if it loved the sun and the breezes. I used to call her the White Rose. I remember that her fine forehead was white under the beautiful brown hair that rippled off it nobly. There was scarcely ever a face and form that expressed more truly the fair soul within. Once an old peasant in the street with a registered letter to post and very uncertain of ways and means, and very distrustful of city folk, caught her by the arm as she passed the portico of the Post Office. 'You've got a good face,' he said, 'and maybe you'll tell me what to do with this.' An instinctive judgment which it was not difficult to make in her case. With her indeed it was—

'A sweet attractive kind of grace,
A full assurance given by looks,
Continual comfort in a face.'

Her Poems

Of her poems Yeats says: "Rose Kavanagh has left but a little bundle of songs and stories: the mere May blossoming of a young inspiration whose great promise was robbed of its fulfilment by an early death. Readers of future Irish anthologies of Irish verse will know the name of Kavanagh from 'Lough Bray,' and 'Saint Michan's Churchyard,' but they will not know the merry genial personality that produced them. . . . In 'The Northern Blackwater' Miss Kavanagh seems to me to have reached a delicacy of thought that reminds one of Kipling at his best. The last verse begins finely with—

'Once in the May-time your carols so sweet
Found out my heart in the midst of the street'

and ends with a note of that tender sadness so very near to all that she has written. Was it the shadow

of the tomb? . . . Her poems are full of most delicate expressions and tender music. . . . I often found myself repeating these lines from her 'Lough Bray'—

'The amber ripples sang all day,
'And singing spilled their crowns of white
Upon the beach, in thin, pale spray
That streaked the sober sand with light.'

"To Anne"

We close this notice of Rose Kavanagh with a few stanzas of a poem addressed to her sister in New Zealand, and with our thanks to that sister for sending us the little book which recalled to our memory one of the fairest and best of the daughters of our mother, Erin

In the white waves of moonlight thy footsteps I trace,
In the green breezy broom know thy sweet subtle grace;
Every flower in the bud and each leaf on the tree
Blows and glows with a glory they have borrowed from thee.

Every tassel of dew on the roses I tend—
Every fair hope and blessing high heaven doth send—
Every triumph of right over might, over wrong,
Wears the charm of thy smile—takes the ring of thy song.

As of old thou canst mould all my life—not its part—
As I sleep with my face to the land where thou art;
And my hot heart leaps up from its dreaming to seek,
But in vain, for the touch of thy soft vanished cheek.

DIocese of Dunedin

In accordance with the Motu Proprio of his Holiness the Pope Masses were celebrated in St. Joseph's Cathedral on last Saturday (Feast of SS. Peter and Paul) at 6.30, 7, and 8 o'clock, for the speedy return of charity and concord among the warring nations. There were large congregations on each occasion, and very many approached the Holy Table.

The ladies' hockey match, University v. St. Joseph's, played last Saturday, was won by St. Joseph's by 4 goals to nil. The ground was heavy, and marred what otherwise would have been a very interesting game. No score had been registered at half-time, but during the second spell St. Joseph's asserted themselves. Goals were scored by Misses J. Murray (2) and A. Holt (2).

The Christian Brothers' School teams were victorious in practically every match on last Saturday. The A Grade team won by default from Normal. In the B Grade the Greens drew with High Street. F. Cotter and P. Trail each scored a goal. In the C Grade the Greens' C team defeated Mornington A by 5 goals to nil. The scorers were: D. Sullivan (3), L. Roughan (1), and F. Toomey (1). The Greens' D team held a picnic at the expense of High Street C, scoring 14 goals to nil. The goal-kickers were: B. Roughan (4), M. Wakelin (3), C. Wynne (3), J. Arnold (2), and C. Woodhouse (1). The E team defeated Normal B by 2 goals to nil. C. Hanrahan scored both goals.

At the Oval on last Saturday, in the Association football match, Christian Brothers managed to give the leading team, Southern, a fright. With a less capable goalkeeper than Scott to push the ball round the upright on one occasion in the second spell the score might very well have been 3 all instead of 3-2 in favor of Southern. Mr. McCallum was referee. The ground was very slippery, and consistent play was out of the question. The scoring was confined to the first spell, and the five goals were distributed over only two men, Mason getting three for Southern and Roughan two for Christian Brothers. Christian Brothers were the aggressors in the second half, and at one stage forced six corners in succession. They, however, failed to find the net, the game ending—Southern 3 goals, Christian Brothers 2 goals.

The recently formed glee club in connection with St. Joseph's Men's Club is making good progress under the direction and conductorship of Mr. T. Anthony.

The members of St. Joseph's Men's Club were the guests of St. Joseph's Cathedral Sodality of Children of Mary to a social in the clubrooms of the former on last Monday evening. After a pleasant euchre tournament, dainty refreshments were served, and a short musical programme was rendered. The ladies were very heartily thanked for the kindly thoughtfulness which prompted them to arrange the exceedingly enjoyable gathering.

DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

July 1.

In accordance with the Motu Proprio of the Sovereign Pontiff that Masses should be offered throughout the world on the Feast of SS. Peter and Paul for a speedy return of charity and concord among the warring nations, his Lordship Bishop Brodie announced on last Sunday week that special privileges obtain at the Cathedral. From 2 p.m. on Saturday (the Feast day) until Sunday evening a plenary indulgence could be gained by all who, besides complying with the usual conditions, pay a visit to the Cathedral and pray for the intentions of our Holy Father the Pope. The Masses, therefore, and on last Sunday, when the Solemnity of the Feast was observed, were largely attended at the Cathedral, despite unfavorable weather. There was exposition of the Blessed Sacrament from after the 11 o'clock Mass until the conclusion of Vespers. His Lordship the Bishop preached and gave Benediction of the Blessed Sacrament, during which the Litany of the Sacred Heart was sung and the diocese consecrated to the Adorable Heart of Jesus. The appeal for the Holy Father (Peter's Pence) was most generously responded to.

On Tuesday evening week the members of the New Headford branch, H.A.C.B. Society, journeyed to Christchurch in acceptance of an invitation extended to them by St. Patrick's branch to a cycle match. A cordial welcome was accorded to visitors by the president (Brother J. Jacques), and an interesting match resulted in a win for them by 36 games to 27. A musical and elocutionary programme, capably rendered, added to the enjoyment of the gathering. Mr. Wyatt was pianist, and those who contributed were: Brothers P. Jones, S. Jamieson, P. Sweeney, and C. Fottrell (songs), P. Smyth (recitations), and M. Mannix (flute solo). Brother Jacques proposed the toast of the New Headford branch. Brother M. Ryan, on behalf of the visitors, thanked the members of St. Patrick's branch for the kindly reception and generous treatment extended to them; and he hoped in the very near future to be able to welcome members of St. Patrick's branch to Lincoln in return.

Mr. J. Curry presided at the last meeting of the Celtic Club, which was largely attended. Twelve members were elected, and another 12 nominations were received. The feature of the evening was a debate as to which party—the Sinn Fein or Nationalist—was doing the most effective work to bring about Home Rule for Ireland. Fathers Long and Fogarty acted in the capacity of judges, Mr. P. Smyth being elected to the position of chairman. Messrs. J. Curry, M. Grimes, and J. Flaunelly fought the cause of Sinn Fein, whilst Father Carroll, Messrs. T. O'Rourke, and M. Mannix championed the Nationalist Party. The debate was interesting and instructive, and was listened to attentively. After reviewing the different speeches and commenting thereon Father Long announced the Nationalist debaters to be the victors, a finding upon which both he and Father Fogarty were agreed. Impromptu speeches will be the attraction at the next meeting. A medal is to be donated later in the season for the best address on the life of some illustrious Irishman.

On last Friday evening, in the Hibernian Hall, Rev. Bro. Phelan tendered a social to the fourth and fifth grade football teams, much to the delight of the boys. Mr. P. Jones provided the major portion of the musical programme from his varied repertoire, and was assisted by Brothers Emilian and Phelan and Mr. M. Mannix. Some of the boys sang for the first time in public, as they put it, and showed promise of success. Mrs. W. Rodgers and Mrs. Blackby had charge of the refreshments, and to these ladies, as well as to others assisting, a hearty vote of thanks was accorded.

The ordinary meeting of St. Patrick's branch H.A.C.B. Society was held on Monday evening, June 17. B.P. Bro. Jacques presided, and there were present a full roll of officers and a large number of members. Sick allowance amounting to £9 16s 8d, and amounts totalling £109 17s 9d were passed for payment. Included in the latter amount were funeral fees £20, dues to U.F.S. Dispensary £24 8s, medical attendants' fees £44 8s 9d, and maternity allowances £8. One new member was initiated and one candidate nominated for membership. The president welcomed a visitor, Bro. Collins, from the Hastings branch to the meeting. Bro. Collins expressed himself greatly surprised at the fine attendance of members, and the activity shown by the branch in social functions, some of which he had attended during his stay in Christchurch. His regret was that his return homewards could not be further delayed. The nomination of officers for the ensuing half-year also took place.

Next Sunday being Federation Sunday, all Catholics are reminded that it is expected of them to join the ranks of the Catholic Federation.

The usual fortnightly meeting of St. Matthew's (Ladies') branch H.A.C.B. Society was held in the Hibernian Hall on Monday evening, June 24. The president (Sister E. Brophy) presided, and there was with one exception, a full attendance of officers. Father Long (chaplain) and Father Fogarty were present, the chaplain complimenting the sisters on the splendid attendance, despite the inclement weather. He doubted if any branch in New Zealand could record such a fine attendance under such adverse conditions. Accounts amounting to £9 6s 10d were passed for payment, and it was decided to take charge of a stall at the forthcoming garden fete to be held at Mt. Magdala, in aid of that institution. On behalf of his Lordship the Bishop and the clergy of the Cathedral parish, Father Long thanked the Sisters for their assistance at the parish social. The nomination of officers for the ensuing term concluded proceedings.

The social held in the Hibernian Hall on Wednesday evening last was, as usual with functions of a similar nature, held under the auspices of the Hibernian Society, well patronised, and proved most enjoyable.

High hearts are never long without hearing some new call, some distant clarion of God, even in their dreams; and soon they are observed to break up the camp of ease and start on some fresh march of faithful service.—Martineau.

Home is the one place in all this world where hearts are sure of each other. It is the place of confidence. It is the spot where expressions of tenderness gush out without any sensation of awkwardness and without any dread of ridicule. Robertson.

Corporal Thomas Woodcock, V.C., Irish Guards (resident of Wigan), received his award on February 23, and was killed on March 27. He was given a welcome address and £160 on March 10, also £50 by the Catholic congregation of Wigan on St. Patrick's Day. That night he returned to the trenches in France, and a blood-stained photo, accompanied the officer's letter announcing Corporal Woodcock's death.

For Chronic Chest Complaints,
Woods' Great Peppermint Cure. 1/6, 2/6.

IRISH NEWS

GENERAL.

The death, at Cloonane, Mayo, of Miss A. O'Malley, a cousin of "Eva" of the *Nation*, aged 97, removes a link with the '98 Rising, her father having taken part in the "Castlebar Races," and two cousins fighting with the insurgents at Ballinamuck. One of the latter was executed, but the other escaped to France and became a General in Napoleon's army.

The death of Mr. E. J. Graham, M.P. for Tullamore Division (King's Co.), recalls the fact that his election was a staggering blow to the corrupt methods of electioneering due to the manipulation of conventions in the interests of the Irish Party. The Party candidate was Mr. P. Adams, who was nominated at a "packed" convention, and Mr. Graham as a protest decided to contest the division. Practically single-handed he fought against a mighty array of Party M.P.'s, U.I.L. organisers, and Hibernians (A.O.H.), and won, after an exciting contest, by 79 votes. The result was hailed with joy by every independent Irishman.

The best decorated officer in the British army is probably Temporary Captain James B. McCubbin, R.F.C., an Irishman, who has just won the Victoria Cross. He got the Military Medal while a flight lieutenant for destroying an enemy machine and forcing two to land. The Military Cross was won in February, 1917, and a bar to it for destroying two enemy machines and driving down three others in August and September. The D.S.O. was awarded for bringing down an enemy aircraft in November, 1917, and for action within the British lines, the D.S.O. being awarded for the same. He also fought down several enemy machines and shot down another German plane. In the same month he won a D.S.O. for the D.S.O. for destroying an enemy machine and forcing it to land.

The Government have been successful in their efforts to get the Bill for the proposed conscription for Ireland through the House of Commons. The Bill, which would give the Government power to conscript all men of military age, was passed by a large majority. The Bill is a measure of the Government's determination to fight against the "Irish Question" and to bring Great Britain and Ireland into a closer relationship. It is a measure which will be of great benefit to the farmers and the small traders, the clergy, and the National M.P.'s. A conscription of the British Orangemen will be introduced, and therefore expected, the Government will be able to control them, but the consent of the Government is not a condition. There would be no conscription among the Protestants, but among Catholics.

The case of the conscription of men against the Irish bishops has been their duty to take their stand with their people against the blood tax sought to be imposed upon Ireland by a purely British parliamentary majority. It would be desirable if it were not at the same time conscription. *The Irish* and *The Daily Mail* are very anxious that the Vatican should come out with a pronouncement and bring the Irish bishops to the conscriptionist heel. If not, of course, according to their lying news, the Vatican will have shown itself to be pro-German, a charge not now for the first time preferred by certain organs of English opinion. Not long ago publications of this kidney were always ready to fling the jibe at the Irish people that they were Pope-ridden and priest-ridden. If only the Pope would now pursue the path they have so condescendingly marked out for him, the Holy Father would possibly, for the time being at least, rehabilitate himself in their eyes. Even for so high a reward as this we more than doubt that the Pope will condescend to take the least notice of their raucous and raucous clamor.

The intensity of interest with which the present critical state of affairs in Ireland is being watched by the Irish abroad is made very evident by the cablegrams

sent to the Irish leaders from Sydney by his Grace the Most Rev. Dr. Kelly on the part of the Australian Hierarchy. It runs thus:—

"Considering the persistent failures of successive British Governments to grant Home Rule, in spite of the votes of the British people and the petitions of the Dominions, we, the Hierarchy of Australia, voicing Irish and Australian democratic sentiment, call upon the Government to grant Dominion Home Rule to all Ireland forthwith; and considering the invariable failure of coercion in Ireland we strenuously protest against any attempt of the British Government to conscript Ireland, believing that the most generous and effective assistance will come from the free voice of a free people."

The conscriptionists should recognise from this that, in Lord Lansdowne's words, they are "up against a very stiff fence."

THE FREEMAN'S JOURNAL.

Since its reconstruction the *Freeman's Journal* has lost £25,000, it was stated at the annual meeting of shareholders on Thursday, March 28, and this included £16,768 odd for 1917. No balance-sheet was submitted. *Nationality* of April 6 writes: "The loss on the past twelve months' working of the *Freeman's Journal* publications has swallowed up the bulk of the £63,000 subsidy granted by the English Government to that infamously newspaper, the circulation of which stands at zero. The total copies printed of all the *Freeman's Journal* publications—morning, evening, and weekly—in any one week does not equal the circulation of a single issue of the *Independent*. In addition to the subsidy of £63,000, the English Government gave a title to one of the directors of the Daily Mail Company in consideration of his handing over a sum of money to the *Freeman*. The state of the economy is now so bad that it must fall to pieces unless further Government money is forthcoming. The Government is sympathetic, but it cannot directly hand over funds. However, any person in Ireland who needs a subsidy and does not mind paying for it may hear of something to his advantage by calling to the door of the Sinn Féin's organ."

CONSCRIPTION FOR IRELAND.

The special meeting of the Irish Hierarchy was held at Maynooth recently, in connection with the conscription proposals of the Government. His Eminence Cardinal Logue presided, and there was a large attendance. The following official report was issued:—

Statement on Conscription adopted by the Archbishops and Bishops of Ireland on April 18, 1918. His Eminence Cardinal Logue in the chair.

"An attempt is being made to force Conscription upon Ireland against the will of the Irish nation and in defiance of the protests of its leaders. In view especially of the historic relations between the two countries from the very beginning up to the present moment we consider that conscription forced in this way upon Ireland is an oppressive and inhuman law, which the Irish shall have a right to resist by all the means that are consonant with the law of God. We wish to remind our people that there is a higher power which controls the affairs of men. They have in their hands a means of conciliating that Power by strict adherence to the Divine law, by more earnest attention to their religious duties, and by fervent and persevering prayer.

"In order to secure the aid of the Holy Mother of God, who shielded our people in the days of their greatest trials, we have already sanctioned a national novena in honor of our Lady of Lourdes, commencing on May 3, to secure a general peace. We also exhort the heads of families to have the Rosary recited every evening with the intention of protecting the spiritual and temporal welfare of our beloved country and bringing us safe through this crisis of unparalleled gravity."

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WANGANUI CORONATION CARNIVAL

(From our own correspondent.)

Notwithstanding the inclemency of the weather there was a large attendance at the Opera House on Monday evening, June 24, to witness the coronation of the Queen of the Carnival. The display was a very brilliant one, the Queen in her royal robes, the Lord Chancellor in his State attire, the four princesses in their court dresses, with a whole array of maids of honor, pages, standard bearers, etc., made a very imposing spectacle. After the royal trumpeters had sounded on their trumpets the preliminary announcement the royal procession filed on to the stage. The Queen-elect being seated, the Lord Chancellor (Mr. F. Grogan) in grave and courtly tones declared to those present the joyful purpose for which they had assembled, and after having administered the oath of fealty to the Queen-elect (Miss Rita Foster), solemnly placed the crown upon her head and conducted her to the throne. The Queen of the Carnival then made her speech from the throne. The four princesses were then presented to her Majesty, and the following programme of musical and other numbers was performed by way of salute to the newly-crowned Queen: "All Hail to the Queen!"; grand salute to the Queen by chorus of flower girls; vocal solo (selected), Miss Rubie Curran (Princess Rubie); instrumental sextet, "Sizelietta" Miss Martin, Messrs. Shanly, Jones, Trowson (2), Upton, and O'Hara; vocal solo, "Land of Hope and Glory," Mr. Pinard; recitation, Miss Zeta Chapman; vocal solo (selected), Mrs. Ivo Symes; tableau, song, and dance, "The Butterfly and the Flowers"; vocal solo, Mr. Pinard; finale, chorus and return procession. Miss Olive Martin was accompanist. Before the final chorus Father O'Connell congratulated all who had taken part in the Coronation Carnival on the success and patronage attained, which had (he said) exceeded his fondest expectations. A great measure of success was due from the generous help of his non-Catholic friends in the town and from all parts of the district. He hoped that the spirit of unity which had been manifested on this occasion would be preserved in our midst. Father O'Connell then dwelt on the great work accomplished by the Good Sisters of St. Joseph, and by their splendid efforts in placing their candidate (Miss R. Foster) at the top of the contest. He thanked Mr. and Mrs. Foster (parents of the Queen-elect) and their returned soldier son for coming all the way from Auckland to attend the crowning; and also Dean Holley, S.M. (Provincial), who came from Wellington for the occasion, all of whom were delighted at such a magnificent spectacular display. Besides those already mentioned, the following participated in the coronation pageant: Trumpeters, Masters V. Crotty and M. Carroll; Court herald, Master E. Crotty; standard bearers, Messrs. H. Rhodes and E. Tymons; sword bearer, Master P. Joblin; crown bearer, Master Max Carthy; orb bearer, Master Neil Edgar; sceptre bearer, Master M. Cullinane; maids of honor to the Queen—Misses T. Bires, D. Beck, M. Missen, and H. Missen; maids of honor to Princess Rubie, Misses M. Burke and E. Percy; maids of honor to Princess Gertrude, Misses M. Keegan and G. Rhodes; maids of honor to Princess Elizabeth, Misses V. and A. McLoughlan; maids of honor to Princess Eileen, Misses G. Clark and M. McDonnell; princesses—Misses R. Curran, G. Cullinane, E. Mills, E. O'Leary; mistress of robes, Miss K. Carroll; pages, Masters H. and N. Johnson.

Following is a summary of receipts and expenditure in connection with the Queen Carnival and Coronation Ceremony:—St. Joseph's Convent Stall, £801 0s 10d; St. Vincent de Paul (Wanganui) stall, £377 13s 5d; Hibernians' stall, £366 17s 2d; Children of Mary stall, £358 8s 9d; St. Vincent de Paul (Aramoho) stall, £345 12s 4d; door takings, £115 3s; sundry receipts, proceeds of concert, etc., £79;—total, £2443 15s 6d. Less expenses, £206 2s 2d. Credit balance, £2237 13s 4d.

WANGANUI BOYS' GUILD.

The Marist Brothers' Old Boys football team (associated with the Guild) are leading in the Junior Rugby Competition. On Saturday, June 22, they met and defeated Technical College (who up till then had been unbeaten) by 18 points to 5. Tries were scored for Marists by Mutu, T. Quirke, Carroll, Crotty, Benefield, and Somers. All played well, but Somers at wing forward and T. Quirke were conspicuous for remarkably brilliant work.

Takaka

An event unique in the annals of Takaka history took place at 3 p.m. on Sunday, June 16, the occasion being the public christening of Constable and Mrs. J. Edwards' daughter, Molly Gemma, under the arch—the largest polished solid marble structure of the kind in Australasia of the partly completed new Church of the Sacred Heart in Commercial Street (says the *Golden Bay Times*). The ceremony, which was held on a temporary platform, was conducted by Father J. Tymons, S.M., of Nelson, and was witnessed by a large number of residents of all denominations. The godparents were Miss Margaret Byrne, of Hamana, and Mr. Jas. Connor, of Wellington (contractor for the erection of the edifice). The little stranger was the recipient of many handsome presents, chief amongst which was a silver mug, the present of Mrs. D. W. McRae. At the conclusion of the ceremony, afternoon tea was dispensed at the residence of the parents, and brief eulogistic speeches were made by Father Tymons and Mr. J. A. J. McLaren.

Napier

Writing under date June 21 a correspondent states: Some weeks ago the members of J. C. Williamson's Royal Comic Opera Company, at the request of the Napier Orphans' Club, gave a sacred concert in aid of the Red Jersey Fund, which was a great success. The club, through its enterprising secretary (Mr. R. A. Keenan) got in touch with the firm's Dick Whittington Pantomime Company last week, and the members of the company gladly volunteered to assist the club again for any meritorious purpose. On this occasion, on the motion of two non-Catholic gentlemen of the club committee, it was unanimously resolved to organise the concert in aid of the Catholic Chaplains' Field Service Fund. The City Council granted the use of the Municipal Theatre for the occasion, and at once a deputation from the Ministers' Association called upon the Mayor (Mr. H. Hill) and asked him to withdraw the permission for the use of the theatre. His Worship firmly declined to do so. He said that he himself always attended church on Sunday night, and he must say that when he attended a sacred concert subsequently he felt better after the concert than he did when he went in. The concert was held last night, and a packed audience was in attendance, notwithstanding that denunciatory sermons were preached at local churches night and morning. A splendid programme was provided. At the conclusion of the concert Mr. B. J. Dolan (Chief Orphan) said: Ladies and gentlemen, fellow-sinners (laughter), I have been asked by the Orphans' Club to thank the performers for this splendid concert. After a strenuous week's work they have gladly consecrated their Sunday evening to the service of the boys at the front (applause). His Worship the Mayor and members of the City Council have also to be thanked for the firm stand they have taken about letting the theatre. This great audience forms the most emphatic protest against the criticism that has been levelled against the function. It is also proof of the broadminded and indiscriminating patriotism of the citizens of Napier. (applause).

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OBITUARY

MR. WILLIAM JAMES O'CONNOR,
PALMERSTON NORTH.

With sincere regret the death is recorded of Mr. William James O'Connor, which occurred on Tuesday, June 18, at his residence, Victoria Street, Palmerston North. The late Mr. O'Connor, who was the second son of Mr. Maurice O'Connor, of Wellington, had been ailing for some time from heart trouble, and passed away, after much patient suffering, fortified by all the last sacred rites of Holy Church. Deceased, who was very greatly esteemed, leaves a wife and four children to mourn their loss. Messages of sympathy have been received by the family from all parts of the Dominion.—R.I.P.

MR. MICHAEL QUALTER, WESTPORT.

One more of the ever decreasing band of pioneers in the person of Mr. Michael Qualter passed away in Wellington on May 27. He was born in County Galway 77 years ago, and at the age of 20, or 27 years ago, came to New Zealand and endured many of the hardships experienced by the early settlers. He was well known as a farmer in Sackland, but for the last 14 years had resided in Westport. Deceased was known as an honorable and charitable man, possessed of a kindly disposition, and was held in the highest esteem by all who enjoyed his acquaintance. Always a most fervent and zealous Catholic, he was fortified by all the last rites of Holy Church. A wife and grown up family of 12, and but a young daughter, a son and daughter having preceded him. Deceased was for very many years a school teacher in the Province. The remains were interred in Westport cemetery, which took place on Monday afternoon.—R.I.P.

MR. PATRICK KENNEDY, HAWKESBURY.

The late Mr. Patrick Kennedy was well known by his many contacts, as a well known and highly respected member of the Hawkesbury district. He was born at Fermis and educated at the Government School, Rangiora. He was a member of the well known Hawkesbury Estate, which was sold in 1908; and although a novice at the time, his grit and energy, combined with his firmness, were of the most up-to-date and proper in the matter. His funeral was very fully attended. Requiem Mass was celebrated by Father O'Connor at St. Raphael's Church, Hawkesbury, and the interment took place at Rangiora, Dean Hyland officiating at the graveside, assisted by Father O'Connor and O'Boyle. The deceased leaves a young widow (Evelyn), daughter of the late Mr. J. and Mrs. Hoban, Hawkesbury, and three little sons, for whom the greatest sympathy is felt. Sincere sympathy is also felt for his parents, who only a few weeks previous to Patrick's death, lost another son (Jack), killed in action in Palestine.—R.I.P.

MRS. ELLEN McNEILL, HOKITIKA.

The death took place at Hokitika on Sunday, April 21, of Ellen McNeill, widow of Stephen McNeill, who predeceased her by five years. The late Mrs. McNeill, who had attained the ripe age of 88 years, arrived in New Zealand 50 years ago, and settled in the goldmining town of Kumara in the good old days. She was a native of County Tipperary, Ireland, and was always proud of the land from which she came. She had been ailing for the past six months, and latterly was an inmate of the Hokitika Hospital, where she received the best of attention, and expired peacefully, fortified by the rites of Holy Church, of which she was an exemplary member. During her long illness she had been continually attended to by Fathers Creed, Clancy, and O'Hare, and was regularly visited by the good Sisters of Mercy of Kumara and Hokitika. Father Clancy attended her in her last illness, and

Father O'Hare officiated at the church and at the graveside. The late Mrs. McNeill leaves two sons and one daughter (Mrs. Murtha, Jacksons), and several grandchildren, also her sister (Mrs. Lawlor), who journeyed from Christchurch to be present at the funeral, which left the residence of her son (Mr. A. McNeill, Stafford), for the Goldsbrough Church, and thence to the Kumara Cemetery. The funeral was a large one, showing the high esteem in which deceased and her relatives were held. R.I.P.

MRS. H. POLLARD, TAKAKA.

There passed away on Tuesday, June 18, "full of years and honor," another old and very highly esteemed Takaka resident, in the person of Mrs. Henry Pollard, at the very advanced age of 94 (states the *Golden Bay Times*). The deceased lady emigrated from Kilkenny, Ireland, to South Australia over 60 years ago, eventually landing in Takaka in 1867; and, with her husband, shared in all the vicissitudes incidental to early pioneering life, endearing herself by her generosity and many kindly deeds, performed in the days when need and brother were practically unheard of, to the families of early settlers. A husband, one son, Mr. G. Pollard, and two daughters (Mrs. W. Goodall, Wellington, and Mrs. J. Coppell, Bainham) survive, with numerous grandchildren and great-grandchildren. Mr. H. Byrne (deceased) is the other surviving relative. Mr. T. Wandle (sister) and Mr. P. Byrne (living in England) were previously. The remains were laid to rest in the West Cemetery, followed, despite the inclement weather, by a large concourse of residents, representatives of all classes of the community. Father Tyrone, S.M., officiated at the church and at the interment.—R.I.P.

Invercargill

(From our own correspondent.)

June 21.

Recent a quiet but interesting and pretty wedding was celebrated in St. Mary's Church, the contracting parties being Mr. J. MacDonald and Miss Kate Shepherd. The Very Rev. Dean Burke, V.F., officiated. Mr. Robert Shepherd was bridesmaid, and Mr. Frank Shepherd, best man. The bride was a very popular member of the Children of Mary Society, and has been an active and estimable member of St. Mary's Tennis Club for a number of years. Also, a number of useful and valuable gifts were sent from the Dominican Sisters, a beautiful present of Ven. Sister Teresa.

Father Woods has returned to Invercargill after an absence of three years in the Lawrence parish.

At the last meeting of the Hibernian Literary Society the attendance, though fair, was not up to the average. Some interesting newspaper and magazine articles were read. By attending the meetings regularly members are assured of pleasant evenings, with much profit to themselves. No matter what the subject may be, something useful, interesting, and instructive can always be looked for from the remarks of the Very Rev. Dean.

With regret I record the death of Mr. Peter Mannix, after a short but distressing illness, at the comparatively early age of 29 years. The Hibernians attended the funeral in large numbers, the officers being pall-bearers. The Very Rev. Dean Burke, V.F., officiated at the graveside. The sympathy of a wide circle of friends is extended to deceased's aged parents. R.I.P.

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N.Z. CATHOLIC FEDERATION

WELLINGTON DIOCESAN COUNCIL.

Following is the half-yearly report of the Executive Committee of the Wellington Diocesan Council, N.Z. Catholic Federation, for the period ending June 30, 1918, to be presented at the annual meeting of the council, to be held on Thursday, July 11:—

During the financial year, which ended on that date, the monthly meetings have been held without intermission, and have been fully attended; and the utmost consideration has been given to every matter of importance coming before the executive.

The events of the first half-year were fully recorded in the report presented at the meeting of the council held at Wanganui in January last, and need not be referred to here, further than to state the result of the resolutions passed thereat.

DOMINION COUNCIL BULLETIN.—Of these resolutions, that having reference to the issue of a monthly Bulletin by the head office, was placed before the Dominion Council, and by it referred to the Dominion Executive for action. In view of the resignation of the general secretary the Dominion Executive decided to suspend the issue of the Bulletin pending the appointment of a suitable man to the office named.

WAR FILMS.—With reference to the allocation of the profits of the Government War Films exhibited throughout the Dominion, the result sent forward by your council was adopted by the Dominion Council, and application was made to the Internal Affairs Department accordingly for a statement showing the amount due to each district on this account; but in spite of repeated applications, this information has not yet been furnished by the Department.

ELECTION OF OFFICERS OF DOMINION COUNCIL.—The remit from your council claiming the right of Diocesan Councils to nominate the president and vice-president of the Dominion Council, was passed by that body; with the amendment that nominations may be received at the meeting. This matter will therefore require attention at the meeting of the Diocesan Council.

The other resolutions of the Dominion Council were fully reported to parish committees by means of the Monthly Bulletin.

ORGANISING VISITS.—During the past half-year, organising visits have been paid to Palmerston and New Plymouth, with good results in each case. The executive regrets that, owing to the difficulties attending absence from Wellington, it has been found impossible to visit other centres from which invitations have been received; but this matter will not be lost sight of when opportunity offers.

DIOCESAN BULLETIN.—The Monthly Bulletin has now reached its 21st issue, and the executive appreciates the many references made to its value. The necessity of holding regular monthly meetings, and of reading the Bulletin thereat, is once more emphasised, as it affords the principal means by which committees may be kept informed upon current events of interest.

MEMBERSHIP.—Your executive regrets that the good record established last year has not been maintained, and that the returns for the past year show a slight decrease in the amount received by way of contributions. This is attributable in great part to the fact that in some of the larger parishes, the returns show a very serious decrease; and had it not been for the energy displayed by the country districts, the deficit would have been very much more serious. The calling up of the Second Division for military service has removed many earnest and faithful workers in the cause of the Federation; and this has, no doubt, been reflected in the decreased returns received from some parishes.

At no previous period did a greater necessity exist for Catholic people to stand firmly together in opposition to those who are apparently determined by

any means to place obstacles in the way of the higher education of our Catholic youth, and to prevent access to State employment in the higher grades to those who differ from them concerning religion. The virulence of the anti-Catholic campaign in this Dominion during the past year has been unequalled in any previous period, and any Catholic worthy of the name should resent it in the most practical manner by enrolling in the Federation, and by forwarding its interests in every possible way, and by so doing strengthen the foundations of that Christian Faith which alone can save the world.

FEDERATION SCHOLARSHIPS.—Careful attention has been given to the question of establishing scholarships at the Catholic secondary schools. The financial proposals submitted by the Auckland Diocesan Council have been taken as the basis of the scheme; and they provide that of each shilling paid as subscription to the Federation, 2½d be devoted to this purpose, thus showing a practical interest in the work of providing opportunities for the advancement in life of our Catholic lads. The full scheme has been submitted to parish committees, and will be placed before the council for consideration; but the executive cannot too strongly urge upon committees the fact that the entire success of the scholarships scheme depends upon a very substantial increase in the membership.

FIELD SERVICE FUND.—Your executive records its thanks to all who have in any way assisted the Field Service Fund during the past year. The chaplains on active service in all quarters have been supplied with the necessary funds; and the camp institutes here in New Zealand have been maintained and supplied with the requisite stationery, pious objects, games, etc., while the chaplains on the hospital ships and the transports proceeding to Europe have had their requirements met. Authority has been given for the erection of an institute at Tauherenikau camp, which is an urgent necessity to the chaplain and to the men during the first few weeks of military life. The executive begs that committees will not relax their efforts on behalf of the Field Service Fund. Every penny subscribed is paid in by the Diocesan Council, without deduction for expenses of any kind; and the urgent needs of the brave men who are fighting to defend our liberty should appeal to all.

CONCLUSION.—In retiring from office, your executive looks back upon a useful year of work, much of which, such, for instance, as the scholarships scheme required and received the earnest attention of every member; and it trusts that the incoming executive will devise some means, if possible, of bringing the claims of the Federation home to every earnest and sincere Catholic in the archdiocese.

THE POLICY OF SILENCE.

It is a mistake to imagine that the people approve of the policy of hush. When the faith they cherish so dearly is maligned or ridiculed in any way they naturally expect someone to take up the cudgels of the Catholic Church. They are proud of the man who ably and openly defends the cause of country and religion. How slow we are to speak! How cautiously we write! How blind we are to what is going on around us! How many misdeeds or falsehoods we allow to pass unnoticed, or at the very most refer to only indirectly and in polished language. We are more inclined to attach more to expediency and to certain false notions of etiquette than to duty, even of a sacred kind. We try to justify our silence by holding that the best way to treat present-day opponents is to ignore them; that to be rushing into print in defence of Catholic teaching at the beck of every bigot or carping critic is only calculated to belittle religion and to magnify petty difficulties.

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PIPERS I HAVE KNOWN

Addressing the editor of the *Tablet*, Father J. O'Neill, Waikivi, writes:—

You were kind enough to give me space recently for a few notes on the subject of pipe music, and I am tempted to think you may find room for some supplementary reminiscences. The veteran Father Golden, by his racy and instructive comments, encourages me to believe that your readers will be interested.

My earliest remembrances of pipe music are connected with the band of the 72nd Highlanders, a regiment that was stationed in my native town when I was a small schoolboy. When the weekly parade and grand march of the regiment brought them past our school, business came to a standstill with us young urchins, and all the vigilance of the master could not prevent a number of us from slipping out on various pretexts and joining the parade. How we revelled in the ear-splitting notes of the pibrochs and the low muttering of the kettle-drums, little recking that we would get home at evening dog-tired with the long march. As the years went by other Highland regiments came and went and contributed to our enjoyment of the soul-stirring war pipes, the history of which was of course a sealed book to us, but which appealed to our national feelings as something that was a part of ourselves.

One of the most successful players on the Uilleann pipes (pronounced "willin," a word that is sacred to Barkis) that I remember was an elderly man who travelled on the steamer *Rosa*, which plied on the Shannon for tourists and visitors to the seaside. We called him "Old Times," and regarded him with the greatest veneration. He varied the playing of war marches on the war pipes with dance music and melodies on the Uilleann pipes. One of his favorite airs was "Brian Boru's March," well known to every parish band in the Old Land. To diversify the proceedings on the river trip amid the finest scenery and most historic associations of Erin he would versify the expression of his thoughts to that grand old air. After many years some of his improvised verse comes back to memory, and amongst your readers, those who tripped on the Shannon 40 or 50 years ago will recognise the old man's racy recommendation to all and sundry to go to Killkee:

Ye Garryowen boys with your frolic and noise,
Just listen to me, just listen to me;
If ye take my advice ye'll be off in a trice
To lovely Killkee, to lovely Killkee.

Then get out on the rocks in the slender curroch,
And go into the cave, go into the cave
Where the banshees and mermaids and fairies and elves
Are cresting the wave, they may give you a stave.

Oh ye Limerick lasses, as the sunny day passes,
Leave the shop and the farm, don't feel any alarm.
For faix I've a notion a dip in the ocean
Will do ye no harm, will do ye no harm.

Arrah tunder and turf, if ye saw the bright surf
As it rowls on the say, as it rowls on the say,
Not all the young gags that hop on the flags
Would keep ye away, would keep ye away.

I can't say how many more verses were given out by the old man, but I know the time passed rapidly and pleasantly for all of us.

Amongst the many pipers that fell upon evil days I must include old Paddy Horrigan. We used to call him "Hurricane." He had a sightless dragged eye and a badly dragged-up dog. When Paddy and his pipes were new he was in great request at weddings and social gatherings of all kinds, and was well known at every fair and races in Munster. But the piper and the pipes were getting old and out of re-

pair. Some years ago I knocked against him in the principal thoroughfare of Ennis, and oh! what a change—an asthmatic pipe under his arm and another in his chest! I thought of Caoch O'Leary, who after his wanderings came back to the once smiling farm to find that his fair-haired little friends of former years—Eileen, Kate, and Mary—were gone for ever, and with them all the merry-making of old times. Poor Caoch, he went "home" the next day to his long home. I don't suppose Paddy has survived till now. I paid him for a blast, and then I soon paid him to stop the blasted noise. I encouraged him to get his windpipe medically attended to, and also to get his Uilleann repaired and tuned. Later in the same summer, while on a bike trip from Lisdoonvarna to Killkee in company with the genial P.P. of St. Mary's, Limerick, I met Paddy on a lonely part of the road where there was nothing but the Atlantic and America on one side and all Ireland on the other. I found a great improvement, and sat on the roadside fence to enjoy the strains that came "willinly" at the call of the deft fingers of my old friend. I must have remained a considerable time, for when I overtook my rev. friend I had to submit to a discharge of epithets that required the old Gaelic tongue to do justice to them.

In New Zealand we have had a piper, Mr. Coghlan, who had a very fine instrument, on which, no doubt, many of your readers have heard him play. He had a good selection of airs, and manipulated the drones to good effect. How curiously we are constituted was exemplified in one of the uses to which Coghlan put his pipes. He would imitate the various noises made by a locomotive train. He regarded it as his *pièce de résistance*. With that inimitable smirk of self-satisfaction with which he used to regard his audience he led them into the mysteries of the marvellous train imitation. "Now she is lavin' the station" (a moderate whistle being the sign). "Now she is goin' across a wooden bridge" (a rumbling of the low notes of the drone marking the interesting event). "Now she is goin' into the tunnel," etc., etc. I question if one in the audience would suspect what was meant if he had not kindly informed us. Apart from this childishness, the old man gave a good rendering of the ancient music of Erin. I wonder whether he has passed away, and if so where his pipes have gone to. Could any of your readers throw any light on the matter?

We have at least one living exponent of the Irish bagpipe music in the person of Mr. Patrick Galvin, of Cardrona. His enthusiasm may be gauged from the fact that failing to get anyone to tune his Uilleann in Australasia, he made a trip to Ireland for that purpose. I had the pleasure of seeing him head the first "Irish language" procession in Dublin some 18 years ago, playing the "Wearing of the Green" and other national airs on his war pipes. May he long flourish!

My sketch would be incomplete if I did not make mention of Seaghan O'Failan, one of the founders of the Cork City Irish Pipe Band, who emigrated from Ireland a few years ago, and whom I met in West Australia. He has become a resident of Geraldton, W.A., but I believe he has a secret wish to see New Zealand, where he reckons the grand old patriot, Father John Golden, amongst his friends.

Though I could tell interesting stories in these various connections, I fear I have already occupied considerable space, and will conclude with—*To buan treun caradh.*

BOOK NOTICES

Received: *Reason; The Round Table; The Scottish Review*; also C.T. publications: *St. Vincent de Paul*, by Henry Somerville; *Failure and Other Stories*, by Miriam Agatha.

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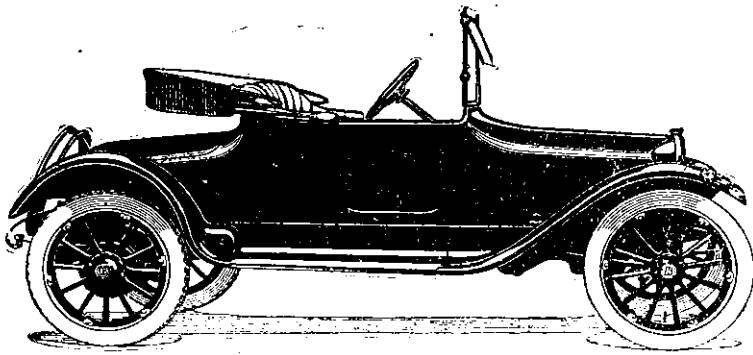
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ON THE LAND

The Head of the Lake correspondent of the *Wakaitip Mail* states that the squatter's enemy the kea has been working havoc amongst the flocks on the high country this autumn. This pest, when he feels that way inclined, can do an enormous amount of damage in a very short time, and with the prices ruling at present for stock the loss he inflicted on the squatter is very serious.

Dairy produce exports being now in their millions of pounds, and dairy factory property and dairy herds so valuable and extensive, it is to be proposed at the Palmerston North Conference "That the time has arrived when a co-operative insurance company should be formed for the purpose of taking over all dairy companies' risks." Dairy produce insurance business now handled by State and private offices has become a very big thing, and some farmers feel that they should do the business for their own profit.

At the National Beekeepers' Association Conference lately held the Hon. W. D. S. Macdonald said that the beekeepers had an offer from a certain firm at a remunerative figure for all the honey that could be produced for export. The arrangements would remain in force during the period of the war and for some considerable time afterwards. The industry never looked brighter. The president (Mr. Barker) advocated the compulsory registration of beekeepers.

The most economical way of feeding straw is to chaff and mix it with other more nourishing and appetising food. For cattle it is usually mixed with sliced or pulped roots, crushed cake or meal, and treacle water, and allowed to stand overnight. A slight fermentation sets up which softens the straw and further adds to the palatability of the mixture.

The quality of clover hay depend largely on the condition in which it is mown. If cut in full bloom, and well saved without being matted on, or bleached from over-exposure to the sun, it is taken as valuable as that cut when ripe and dry or mowing exposed to rain and sun. The thicker the stand of clover the finer will be the growth and also the feeding quality.

In view of the development of the dairy industry and the prospect of the construction of a first milk factory, there was a big attendance at the auction sale of the Kōwhiri flats (says a Press Association telegram from Pahiatua). Forty-eight acres were sold for £86 per acre, and the remainder of the land at £50 per acre.

The colonisation of large areas, and a profitable farming, with an intelligent use of fertilisers, changed the Waikato from a land of waste to a place of plenty (said the Hon. D. H. Guthrie, Minister of Lands, when speaking of the progress of that district the other day). In the Waikato, people with an accurate knowledge of history call a grateful blessing rather than the common curse on the memories of squatters. Long years ago men with large ideas of prosperity, long banking accounts, and a shortage of experience, went into the Waikato. They took up large blocks on easy terms, but they learned painfully that it was one thing to buy an estate cheaply and another thing to run it successfully. They imported the best of dairying stock, and altogether they worked hard in the wilds, and the result was the foundation of prosperity for others. The original pioneers spent large sums, counted as lost so far as they were concerned, but the "spade-work" of those stout-hearted "squatters" prepared the way for profitable settlement by a later generation.

Mr. C. Branigan, Government Fields Inspector, stationed at Ashburton, who has been on a visit of inspection to the back country, states that a very mild winter was experienced until a fortnight ago, when heavy snow-storms set in. On the back stations it was found necessary to engage gangs of snow-rakers to rescue the sheep, many of which had been smothered, but it will be impossible to estimate the loss until the spring. The mild winters of late have caused station-holders to take risks, and they were "caught napping," having delayed to get their sheep on to safer country before the snow fell.

THE HONEY CROP.

The Director of the Horticulture Division of the Department of Agriculture has received from the apiary instructors the following latest report concerning the honey crop prospects:

Auckland. There is little further to report this month. The keen demand for honey has slackened somewhat. Beeswax is in demand at 2s per lb, with but little offering.

Wellington. Practically all this season's crop has been extracted or sold pending extraction from the combs. Prices realised average 1s per lb. There is no pat honey coming forward. Comb honey is also scarce. Beeswax is in keen demand at 2s per lb. Export lines continue to come freely into the grading store.

Dunedin. There is practically no alteration. The bulk of the crop has been dealt with, but a few small lines are still to come forward. Prices are firm. Local market quotations show no decline. Bulk honey, 9½d to 10d; sections, 7s 6d to 10s; pat honey, none forward. Beeswax is in strong demand, and is quoted at 2s per lb.

CATHOLIC FEDERATION

WELLINGTON DIOCESAN COUNCIL.

The final meeting of the executive committee for the present year was held at St. Joseph's Hall, Buckle Street, on Tuesday, June 25. Mr. J. E. Gamble, in the absence of Father Hurley, S.M., presided, and there was a large attendance of members. The report and statement of accounts for the year were considered and adopted without amendment, and satisfaction was expressed at the sound position financially of the diocesan council. The scholarships scheme was further considered, and proposals regarding the allocation of the scholarships over the archdiocese were agreed to, for submission to the council meeting. The amount passed through the books of the council to the credit of the Field Service fund for the year constituted a record, no less than £981 11s having been paid over to the Dominion Executive on this account, as against £456 10s in the previous year. Final arrangements were made for the council meeting at St. Anne's Hall, Green Street, on Thursday, July 11, and the attendance of delegates is likely to exceed that of all previous meetings, many committees not previously represented having signified their intention to send representatives on this occasion. The executive placed on record its sincere thanks to the *N.Z. Tablet* for its consistent support of the Federation and for the space given to the monthly reports.

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Woods' Great Peppermint Cure. 1/6, 2/6.

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THE PROTESTANT POLITICAL ASSOCIATION

£500 FOR THE RED CROSS FUNDS.

The following challenge, to which we refer in our Topics this week, appeared in the *N.Z. Herald*, June 26:—

OPEN LETTER No. 1.

To the REV. KNOWLES KEMPTON, the REV. HOWARD ELLIOTT, and the EXECUTIVE OF THE PROTESTANT POLITICAL ASSOCIATION.

REV. SIRS, and SIRS,—For a considerable time past, your Association has been circulating throughout New Zealand a propaganda leaflet, entitled "WHY? WHAT?? HOW???" On its second page there appears a series of 15 numbered assertions, which are stated to be "a summary of the chief tenets of ROME'S CANON LAW." The alleged "summary" consists mainly of foolish or pernicious doctrines and principles, permission to commit murder, and other things dishonoring to any Christian Church. Your Association, furthermore, asserts that "Rome never changes, SO JUDGE HER BY HER OWN WRITTEN LAW," thereby affirming, or plainly implying, that the undesirable, foolish, and wicked things in the "summary" are, to this hour, part of the "written law" of "Rome."

1. I ABSOLUTELY DENY that the alleged "summary of the chief tenets of Rome's Canon Law" HAS EVER APPEARED as such a summary, or as an authoritative statement, in any approved publication of the Church of Rome. When you produce the authority from which you directly copied the alleged "summary," your authority will be found to be hostile to the Church in question.

2. I ABSOLUTELY DENY that the alleged "summary" is what your official leaflet states it to be—namely, "a summary of the chief tenets of Rome's Canon Law."

3. I ABSOLUTELY DENY that the alleged "summary" is "a summary of the chief tenets of Rome's Canon Law" in our own times.

4. I ABSOLUTELY DENY that the alleged "summary" is a correct statement of the points of DOCTRINAL AND MORAL TEACHING of the Church of Rome upon which it touches.

5. I ABSOLUTELY DENY your statement, or plain implication, that "Rome never changes" her Canon Law. On the contrary, a mass of official and other testimony (known to every beginner in that study) is ready to be PUBLICLY SUBMITTED, showing that "Rome's Canon Law" changes and properly changes according to times, places, legitimate customs, and other circumstances; and that a great, NEW, REVISED CODE OF "ROME'S CANON LAW" came into force as recently as May 19 of the present year, 1918.

Here are five clear issues of easily decided matters of fact. I HEREBY CHALLENGE YOU, REV. KNOWLES KEMPTON, REV. HOWARD ELLIOTT, and THE EXECUTIVE OF THE P.P.A. or any of you to put the above-mentioned "summary of the chief tenets of Rome's Canon Law" to a FRIENDLY PUBLIC TRIAL, in the AUCKLAND TOWN HALL or elsewhere, before a proper TRIBUNAL TO BE JOINTLY ARRANGED between us in AMICABLE CONFERENCE. Produce your expert

canonists; my witnesses will include prominent men who know "Rome's Canon Law," and whose testimony regarding your "summary" will carry weight in this Dominion.

The burden of proof rests upon you as heretofore— I CHALLENGE YOU— or any of you—as follows:— (1) Prove that your alleged "summary" of the chief tenets of Rome's Canon Law ever appeared as such— or as an authoritative statement—in any approved publication of the Church of Rome. (2) Prove that your alleged "summary" is what your official leaflet states it to be—namely, "a summary of the chief tenets of Rome's Canon Law." (3) Prove your statement or implication that said "summary" is "a summary of Rome's Canon Law" in our own times— either before or after the issue of the new Code mentioned above, in paragraph 5. If you, or any of you, prove the three things mentioned above, the sum of

FIVE HUNDRED POUNDS

will be paid to THE RED CROSS FUND as a voluntary FINE OR PENALTY for our having, in this matter, questioned or impugned the methods of your Association. The money is provided by friends. YOU NEED PAY NOTHING to the RED CROSS FUND.

I, A FURTHER ONE HUNDRED POUNDS will be given (as above) to THE RED CROSS FUNDS if you, or any of you, prove that the compiling, publication, and circulation of the above-mentioned "summary" manifests, on your part, accurate scholarship and research, faithful adherence to Christ's sacred Gospel of Truth and Brotherly Love, and a desire to promote harmony among the people of New Zealand in this great crisis of the war.

Permit me to say in passing: In your alleged "summary of the chief tenets of Rome's Canon Law" your Association has permitted itself to be misled by ERRORS, TRAVESTIES, OR FABRICATIONS, which no honorable and instructed Catholic could have perpetrated. And, in turn, your Association is (I do not say wilfully) MISLEADING HONORABLE MEN AND WOMEN throughout the Dominion. There is now NO HONORABLE COURSE open to you but these: Either promptly PROVE YOUR ALLEGED "SUMMARY" TRUE OR PROMPTLY WITHDRAW IT AND APOLOGISE.

This Challenge is open till Friday, July 5, 11 a.m.

COPIES OF THIS CHALLENGE—each with a courteous covering letter—were mailed (registered) to the REV. HOWARD ELLIOTT and the DOMINION SECRETARY OF THE P.P.A. on Monday forenoon, June 24, and to the REV. KNOWLES KEMPTON on Tuesday, June 25.

JOHN BRENNAN,

Late Chaplain N.Z. Expeditionary Forces,
Administrator.

St. Patrick's Cathedral, Auckland.

News for married people. Shifting is troublesome work, isn't it? Minimise the bother by getting us to do the work. We take down, pack, and remove furniture safely either locally or to distant places. Scores of folk testify to our care. Let their pleasant experience be yours.—THE NEW ZEALAND EXPRESS CO., LTD. Offices all towns.

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NOTES ON HEALTH

The question of Health is one Nobody can afford to neglect, yet many people will risk their Health by buying inferior food when they can get the very best at the same price. More particularly does this apply to Bread.

- Kellow Bread -

is the ONLY BREAD made in Wellington which is TRULY AUTOMATIC. Many other Bakers are using this name and claiming it for their bread, but the only true Automatic Bread is the Famous "KELLOW" BREAD. Don't delay one day longer; have these Crusty, Golden-Colored, HEALTH-GIVING LOAVES brought into your house to day.

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If you once try this Bread you will Never go back to bread made by hands in the old-time, out-of-date method. "KELLOW" is untouched by hand.——"KELLOW" BREAD IS MADE ONLY BY

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Table Cutlery

DOMESTIC

BY MAUREEN.

Apple Sauce.

One-half scant teaspoonful of soda added to 1 quart of apple sauce a few minutes before removing from fire not only neutralises the acid, but makes the sauce smooth and delicate. Cooks who have tried without success to make tart apple sauce palatable will appreciate this recipe.

Apple Sauce Cake.

Take 1 cupful apple sauce (warm), 1 cupful sugar, ½ cupful shortening, 1 teaspoonful soda, 1½ cupfuls flour, 1 teaspoonful each of cloves, cinnamon, and nutmeg, ½ cupful raisins. Mix sauce and sugar first, add soda; mix flour, raisins, and spices together; then add to sugar and sauce; then add shortening. Frost with white.

Custard Pie.

Beat together until very light the yolks of 4 eggs; add 1 quart sweet milk; flavor with nutmeg or vanilla; stir in a pinch of salt, and pour into tins lined with paste; bake in a slow oven until firm. When done, beat the whites of the eggs to a froth, add sugar, and spread over the top of the pie, and return to the oven to brown slightly.

Ginger Sandwich.

Take 1½ cupfuls flour, ½ cupful sugar, 1 tablespoon butter, 2 eggs, ½ cupful golden syrup, ½ cup milk, 1 dessert-spoonful ground ginger, ½ grated nutmeg, 1 teaspoonful baking soda, and 1 teaspoonful of baking powder. Beat the eggs, sugar, and butter well together, add the golden syrup, beat in the flour and baking powder alternately with the milk, in which the baking soda has been dissolved. Divide and bake in sandwich tins in a quick oven. For the filling beat 2 small tablespoonfuls of butter with 4 large table-spoonfuls of long sugar until very light. Put this

between the sandwich and on the top. Sprinkle with desiccated cocoanut.

Fish Roll.

A tasty dish that is easily made is fish roll. Mix any cold, cooked fish with an equal amount of boiled rice; season with 1 tablespoonful each of parsley and sage chopped fine (the quantity of seasoning can be varied at will), and add salt and pepper to taste. Make a nice piecrust and roll it thin; then fill it with the fish mixture and make it into a roll; sprinkle with bits of butter, and bake it until brown, and serve hot with tomato sauce.

Sponge Cake.

This is a recipe for old time sponge cake, and it is the most delicious of all if made with care and attention to the important features. Weigh any number of eggs (four will make a good-sized cake); take their weight in their shells of granulated sugar and half their weight in flour, and the grated rind and juice of one lemon. Beat the yolks until light-colored and like thick cream, then add the sugar and beat the mixture again until light. The lemon juice and rind should be added and then the flour, which must be sifted until light and full of air. The whipped whites should be folded in with the greatest care.

Household Hints.

When paraffin oil is well rubbed into linoleum it will retain its color and wear twice as long as is usual.

When making a beef-steak pudding a piece the size of half a crown should be cut out of the paste at the bottom of the basin before putting the meat in. The pudding will then cook in one hour instead of two.

Paint can be removed from glass by rubbing it with hot, strong vinegar.

Rid gloves may be cleaned when slightly soiled with a small piece of oiled silk wound tightly round the finger and rubbed vigorously over the surface of the glove.

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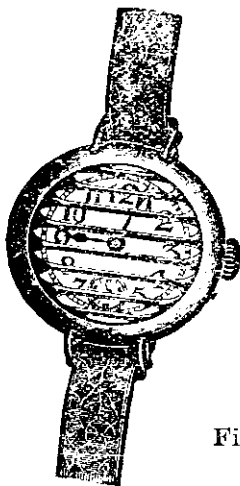
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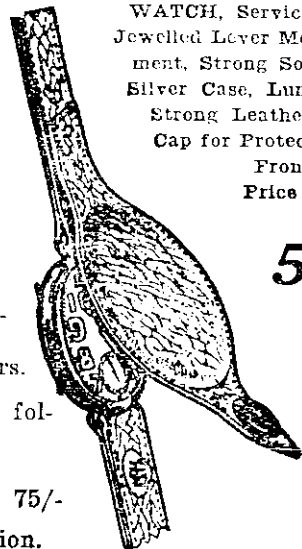
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Electric Brushing	0	3	6
Hairdressing with Waving	0	2	6
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Hair Treatments	0	5	0
Courses (5), including necessary preparations	1	1	0
Face Massage	0	3	6
Face Massage with Vibro and Electricity	0	5	0
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No. 3 Catechism (No. 3) Blue Cover 60/- Gross.
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As we are selling these lines at practically cost price, cash must accompany all orders.

A Booklet with reference to a NATIONAL REQUIEM FUND FOR THE FALLEN IN THE WAR. Officers and Men of the Allies, will be sent upon application to
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The Library, Bexhill-on Sea,
Sussex, England.

A WORD TO THE CLIENTS OF MARY,
QUEEN OF PEACE

I should be most grateful to you for your help in building a church in honor of the Queen of Peace. You must have some one dear to you who has fallen in the cause of peace—an offering for this proposed Church would be a worthy memorial to him. Or you are praying anxiously for an honorable Peace—an offering here would be a very practical prayer for Peace.

An alms given to this object is a very practical prayer for Peace; a worthy memorial to those who have fallen in the cause of peace; an act of devotion to Mary as well as an act of charity where charity is much needed and will be appreciated.

Your will to give depends on your faith and on your devotion to Our Lady; your power to give depends on your means. If you have the faith and the devotion but not the means, remember "the widow's mite." Your sacrifice may be the means of moving the hearts of those who have the means to be generous with God but not the Faith.

Roxburgh, Otago. REV. D. A. O'NEILL.

READ THIS! DON'T MISS!

There are 140,000 Catholics in New Zealand.

Are there not 30 who will send me £10 each? No! Well, perhaps there are 180 who will send £5? No! Are there, then, 900 who will send £1? No! Then there are surely 1800 who will send 10/-? No! Then I am surprised to find so much poverty in New Zealand. But there are 3600 who can and will send me 5/- to help me to pay the debt of £600 on Church, to build a Presbytery, and enlarge the School.

To the good resolutions you have already made for the New Year add this one "I will send a donation according to my means, or in proportion to any lucky investment I may make during the year.

Are you patriotic? Certainly. You contribute to all the patriotic funds of your district for the bodily welfare of the brave lads at the front. Do something for their spiritual welfare all you who have sons, brothers, husbands, relatives, friends amongst them. Mass said every week for intentions of subscribers, for repose of N.Z. soldiers deceased, and for spiritual and temporal welfare of those living.

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GARDENING NOTES

(By Mr. J. Joyce, Landscape Gardener, Christchurch.)

WORK FOR THE MONTH OF JULY.

The Kitchen Garden. Providing the ground has been dug and manured, or is receiving the attention suggested in recent notes, a sowing of early peas and broad beans may now be made; also the planting of a few early potatoes in a sheltered place may be ventured on. Dig up rhubarb and divide the clumps with a sharp spade, leaving a few strong eyes to each piece. Old plants can be renewed in this manner, provided they are replanted in well-manured soil. Sea-kale may also be planted in like manner. It should have about six inches of sand or clean coal ashes placed over the crowns to blanch the stalk. To produce an early supply, both rhubarb and sea-kale require to be covered with a half cask or box, and this, in turn, with fresh stable manure. Light and air must be excluded from sea-kale or else the crowns will be useless as a vegetable. Plant cabbage for succession, and also sow a little onion and lettuce seed for early spring supply.

The Flower Garden. Continue digging the beds and borders, and take up and separate any clumps of herbaceous flowers that are growing too large, and replant in fresh soil; they will then grow and bloom better. Flowering shrubs and roses may now be selected, as it is a good time for planting them. Plant roses in well-trenched soil in which bonnyard manure has been well mixed; they should be pruned back to a strong eye facing outwards. Flowering shrubs, if too bushy, and not having roots in proportion, should be reduced. Weeds must be prevented from making headway, and the best plan is to dig them in. The most effective way to eradicate weeds or gravel walks

especially at this season is to use the Aeneo or other weed-destroyer, which may be procured from most of the horticultural nurseries; the method of using Oxide of iron, in emulsion at gasworks, is a good weed-killer. It can be obtained in liquid form and sprayed on where required. Sprinkled on the paths in solid form it thoroughly destroys all vegetable life. Trim all garden hedges, cutting well back to the previous year's wood. The mistake of not cutting in close enough is a common one, and in the course of a year or so the hedge becomes too wide for its position and out of place, the consequence being that it has to be cut in very hard to fit its situation. Most garden hedges ought to be cut back twice a year to keep them close and compact. Mow and roll the lawn, and if the grass is poor apply a top-dressing of well prepared soil. Deeply rake, but do not dig, bare patches; sprinkle seed on these, cover with soil, and pat down lightly with the sledge, or use the roller if much work of this nature is required.

The Fruit Garden. Plant fruit trees as soon as possible. It is requisite to plant deeply and firmly in well prepared soil, and prune to a good head. Always prune to an eye facing outwards. Trees that shoot from an inward eye grow unshapely. Get the general pruning over now as speedily as possible, and burn all the refuse to prevent the spread of garden pests. When pruning is complete attend to the spraying with materials easily obtainable at seed and hardware stores, together with instructions regarding approved methods of applying same. Scale and American blight can be combated now and other diseases later. There are several apple trees which are blight proof, and for the benefit of anyone who may wish to confine his fruit garden to these I append a list of some blight-

resisting trees taken from the *Journal of Horticulture*: Sharp's Summer, Sharp's Late Red, Sharp's Nonsuch, John Sharp, Willie Sharp, Marjory Ilay, Mona Hay, Winter Majetin, Northern Spy, Black Spy, Carleton, Climax, Irish Peach, Magg's Seedling, Twenty-ounce, Magnum-bonum, Welcome, Cliff's Seedling, Lord Woseley, William Anderson, Sharp's Early, Springdale, Lord Carrington, Alsop's Beauty, Yarra Bank, Taupaka, Tairaru, Kennerley's May, Lady Hopetoun, Naylor's Supreme.

Perhaps the most valuable frame ever made for a picture is that which encloses "The Virgin and the Child" in the Cathedral of Milan. It is of massive hammered gold, with an inner moulding of lapis lazuli. The corners have hearts designed in large pearls, and precious stones are inlaid around it. Its estimated value is £25,000. One of the pictures in the Vatican is enclosed in a frame studded with jewels, so that its value nearly equals that of the painting. Many Continental churches have pictures with similar frames of great value.

APOLOGY.

I, THOMAS CALLAGHAN, trading as W. Cahill, also as E. Enright, also as W. H. Rowe, also as W. Doyle and Co., also as the Rex-all Cough Essence Co., do hereby APOLOGISE to George William Hean, proprietor of Heenzo (registered name for Hean's Essence), for having infringed the copyright of the said George William Hean; and I agree to refrain from repeating such offence, and I further agree that I will not sell or offer for sale any cough mixture in a concentrated form.

The said George William Hean is at liberty to publish the above apology in any newspaper he wishes.

Dated at Sydney this eighth day of June, 1918.

(Signed) THOMAS CALLAGHAN.

Witness to Signature:

WILLIAM L. COHEN,

Solicitor, 58 Elizabeth Street, Sydney.

PUBLIC NOTICE.

In consequence of its having come to my knowledge that a number of persons are manufacturing and marketing imitations of my cough and cold remedy HEENZO (registered name for Hean's Essence), thereby infringing my registered trade marks and copyrights relating thereto, I have found it necessary in my own and the public interest to institute legal proceedings against offenders. In New Zealand I have obtained Supreme Court injunctions, with costs, against several offenders, and the above Apology and agreement not to repeat his offence have been rendered by Thomas Callaghan in consideration of me withdrawing proceedings instituted against him. Similar clemency will not be extended to future offenders.

G. W. HEAN,

Manufacturing Chemist,

178 Castlereagh Street, Sydney.

NOTICE TO RETAILERS.

Sellers of Proprietary Medicines are hereby notified that if they sell or otherwise distribute any Cough Mixture Essence, the wrappings and labels of which infringe my copyrights and trade marks relating to Heenzo (registered name for Hean's Essence), they will render themselves liable to prosecution; and I hereby further notify that legal proceedings will be taken against anyone so offending after this date.

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BIRTHDAYS.

Oh, the sunshine of our birthdays
Are the brightest days of all,
For no cloud or lurking shadow
O'er our young heads dare befall---
Tender arms around us, kissing,
Loving all our childish ways
Yes, our birthdays in the springtime
Are the sweetest of birthdays!

Yes, the summer of our birthdays
And the joy that fills our heart:
Golden dreams and love and laughter
Of our life are all a part:
Eyes like drops of dew that glisten,
Smiles a glimpse of heaven's rays---
Yes, our birthdays in the summer
Are the happiest of birthdays!

Ah, the winter of our birthdays!
The calm that rests upon our soul!
We have braved all little trials,
Now we reach life's truest goal,
Should our dear ones all be near us,
And their love be ours always,
Then our birthdays in the winter
Will be greatest of birthdays!

May God bless us on our birthdays!
Every milestone which we see!
May He keep us pure and holy
Like a child at mother's knee:
And, oh, Mary Queen of Heaven,
When all birthdays pass away,
Bring us to you, dearest Mother,
For our last and great birthday.

OSCAR HERO.

The dog Oscar, who died at the Wellington Zoo a week or two ago, had won his place by bravery and determination in the face of danger and privation. Oscar was the leader of the team of four dogs that the late Captain Mackintosh took south with him from McMurdo Sound in November, 1915. The task in hand was the laying of depots far into the interior, for the use of the party that Sir Ernest Shackleton was expected to lead across the Antarctic continent from the Weddell Sea to the Ross Sea. As a matter of fact, Sir Ernest Shackleton did not get started on his sledging journey owing to the crushing of his ship by the ice in the Weddell Sea. But Captain Mackintosh, who was in command at the Ross Sea end, could not know this, and the laying of the depots was the task for which he had been sent south.

The party that Captain Mackintosh took south consisted of six men and four dogs, with two sledges and very heavy loads of provisions and equipment. The snow surfaces were soft, the temperature was very low, and the loads were so large that much relaying had to be done. Men and dogs sank deep into the snow, and an advance of a mile in an hour often meant exhausting effort. The outward journey occupied nearly three months, and then, after laying the last depot at the foot of the Beardmore Glacier the party turned northward again. There was a man on the remaining sledge by this time, for Mr. Spencer Smith had developed scurvy, and was a helpless sufferer. Captain Mackintosh himself had scurvy also, and could do no more than struggle along. Presently he had to be carried. The food was running out, and the men were utterly wearied. A succession of raging blizzards threatened the whole party with the fate that overtook Captain Scott and his companions in 1912.

During the latter part of the homeward journey everything depended upon the four dogs. Oscar and

his mates did not fail. Struggling through snow and drift, often sinking deep in the soft surface, with little rest and scanty food, they helped the enfeebled men to drag the heavy loads. "If they will only last 80 degrees south we shall then have enough food to take them in," wrote one of the members of the party in his diary. "Then if the ship is in I guarantee they will live in comfort the remainder of their days." The dogs lasted. When they got back to the base they had covered 1561 miles in 150 days, and in all probability they had saved five lives. They certainly had made possible the laying of the depots that might have been essential to the safety of Sir Ernest Shackleton's party. "Without the aid of four faithful friends—Oscar, Con, Gummer, and Towser—the party could never have arrived back," said another of the explorers later. "Their endurance was fine. For three whole days at a time they had not a scrap of food, and this after a period on short rations. Though they were feeble towards the end of the trip their condition usually was good, and those who returned with them will ever remember the remarkable service they rendered."

So that was why Oscar for more than a year now has had a life of leisure and comfort at the Wellington Zoo. He had been promised a holiday for the rest of his life. The pity is that he did not live longer.

GOOD EXAMPLE.

The following account was written by a soldier of the way he was brought back to the Church by the influence of a good companion in the ranks:—

One of the boys brought me back to the faith from which I had strayed for nine long years. This young man was in my own company, and for weeks I watched him, saw him kneel down every night and morning, make the sign of the cross, and say his prayers, saw him recite his beads at frequent intervals, saw him hurry to Mass early on Sunday morning, without waiting for his breakfast. All of these things impressed me, and the more I watched him the more my conscience annoyed me. During all this time plenty of opportunity was given to me to return to the Church. There were services every Sunday in both the Knights of Columbus and other buildings in the vicinity; there were even retreats and novenas; but somehow I lacked the courage. Finally, one Saturday afternoon I watched our young friend reading his prayer book, and when he arose I asked him where he was going, and he replied to confession. I told him I would like to go with him, but that I had been away entirely too long—nine years—to even think of going back. Naturally he was taken by surprise, for owing to my complete ignoring of the Catholic services he never dreamt that I was a Catholic. He asked me to sit beside him, and in a nice quiet way he brought me to my senses. He spoke of the wonderful opportunity that was being given to us at the camp to make our peace with God before being sent "over there" to meet what fate we knew not and he asked me if I had realised that I had failed to take advantage of this God-given privilege. He invited me to accompany him to the chaplain, and without any more hesitancy I made my confession. The next morning I went with this boy, and after the Mass I told my good friend with all sincerity that I would lead a good life from now on.

NO CAUSE FOR ALARM.

There were several people in the shop when the stranger entered, and so he addressed them at large: "Any of you drive up here in a trap?" "Yes," said Farmer Crabbe, "I did. Why?" "An old gray horse in the trap?" "Yes; but—" "And an elderly lady on the seat?" "That's right; but—" "I suppose she can manage that old horse?" "Rather; I should just think she could! Why, she's drove him since he was a two-year-old." "Oh," said the stranger, "then it's all right. I merely asked because the gray

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has started up the street like a scarified mad bullock, and the old lady's hanging on to the back of the trap, screaming 'Murder!' Still, if she can manage him of course there's no use getting excited over it."

BLAMING THE PARSONS.

The American in England affords cause for much perplexity and astonishment to the natives.

A Yankee soldier was being shown over an old church wherein hundreds of people were buried.

"A great many people sleep between these walls," said the guide, indicating the inscription-covered floor with a sweep of his hand.

"So?" said the Sammy. "Same way over in our country. Why don't you get a more interesting preacher?"

THE WRONG LINE.

Even the telephone girls have other interests besides answering calls; and one afternoon two of them, in different exchanges, had a chat over the wires. 'Twas on that all important subject dress.

Both were going to a birthday-party on the following Saturday afternoon, and the discussion on what they should wear on that occasion waxed interesting.

Ten minutes passed, and the topic was still far from exhausted. But an insistent masculine voice at last compelled one of them to turn her thoughts to other things.

"Are you there?" the voice yelled. "Are you there? Hello! Ah, at last! Who is that speaking? Who are you?"

"What line do you think you are on?" demanded the annoyed "hello" girl indignantly.

"I don't know," came the weak and weary reply; "but, judging from all I've just heard, I think I must have got on the wrong line."

SMILE RAISERS.

Two soldiers were discussing the capabilities and good character of their respective regiments, and each one was of the opinion that his own particular regiment was far and away the best. "Why," said the first, "when our colonel is dining on his feet, as to the officers?" "Fairly good gentlemen," "That doesn't count for much," said the second. "I've never seen one that all the regiment could beat."

Question: A reporter has been credited to Palewewski. A gentleman once introduced the pianist to the champion polo player on England, and added, "You are both leaders of your separate professions, though they are, of course, very different."

"Not so very different," quickly responded the great pianist. "My new friend is a dear soul who plays polo, whereas I am a dear Pole who plays solo."

Punctuation seemed to prove a decided stumbling block to poor Jones. The teacher at last thought he would try the effects of ridicule, and wrote this sentence on the blackboard, asking Jones to punctuate it. The master says Billy Jones is a stupid.

Bill punctuated: —

"The master," says Billy Jones, "is a stupid."

"Will you take something to drink?" asked the photographer. "With pleasure," the sitter replied. The photograph was taken, and the sitter said: "But what about that little invitation?" "Oh, sir, that's just a trade use of mine to give a natural, interested expression to the face."

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SCIENCE SIFTINGS

By "VOLT."

Records Gun Shock.

Professor John Curtin, who has had charge of the seismograph at Canisius College, in Buffalo, N.Y., for years, declared recently that the shocks of the explosion of the long-range German gun with which Paris is being bombarded, have been recorded on seismographs in America. The shock, he explained, causes the needle to record a small dot on the smoked paper on the cylinder of the earthquake detector. Canisius is one of the best known of the Jesuit Colleges.

New Zealand Ferns.

Referring to New Zealand ferns at a meeting of the Canterbury Microscopical Society the other day, Mr. W. Martin said that the Dominion possessed 200 distinct species, including umbrella ferns, tree ferns, kidney ferns, maidenhair ferns, bracken ferns, and moonworts. The presence of four genera of tree ferns in the Dominion was evidence that it once had a tropical climate. The largest tree fern in New Zealand was the black one, the commonest the Dicksonia. The silver tree fern, which has its southernmost limit at Banks Peninsula, had a conspicuous white under-surface to its fronds. The Maoris sometimes, when going out to meet hostile tribes, broke off the white fronds and left them on the track as guides. Some of the bracken ferns were very beautiful, and a certain New Zealand climbing fern might have a stem 100 feet long.

Gigantic Timber Raft.

The float 60,000 tons of Oregon timber, with the aid of six Diesel engines, from the United States to Australia, is the scheme, which a syndicate of Australians has submitted to one of the largest timber exporters of Seattle. Senator R. S. Guthrie, who knows the details of the scheme, states that the idea was that of Captain Jorgensen, who brought out the small vessel *The Blue*, of 11 tons, from England to Australia some years ago. He was afterwards engaged as master of the steamer *South Africa* in bringing explosives between Africa and Australia. The scheme is to float the timber in the form of a large raft. The outside timber would be lashed on to keep the mass firm. The engines would be so placed as to assist steering and to aid in propulsion, but the raft would rely on three masts for its progress. Cabins would be built on top of the logs for the accommodation of the crew. The timber it is proposed to import is chiefly for mining purposes. Senator Guthrie thinks that the scheme is possible. He says he remembers that in the old days vast quantities of timber were taken across the Western Ocean from Quebec to Greenock in wooden vessels so old that they had to be lashed together with chains to ensure that they would not tumble to pieces on the voyage. They always arrived at their destination safely.

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