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## Friends at Court

### GLEANINGS FOR NEXT WEEK'S CALENDAR

- August 25, Sunday.—Fourteenth Sunday after Pentecost.
- „ 26, Monday.—St. Zephyrinus, Pope and Martyr.
- „ 27, Tuesday.—St. Joseph Calasanctius, Confessor.
- „ 28, Wednesday.—St. Augustine, Bishop, Confessor, and Doctor.
- „ 29, Thursday.—Beheading of St. John the Baptist.
- „ 30, Friday.—St. Rose of Lima, Virgin.
- „ 31, Saturday.—St. Raymond Nonnatus, Confessor.

St. Augustine, Bishop, Confessor, and Doctor.

St. Augustine was born in Algeria in 354. In spite of the watchful care of his mother, St. Monica, he gave himself up in his youth to many excesses. When he was 33 years of age the prayers of his pious mother at length obtained for him the grace of a complete conversion. During the remainder of his life he endeavored to undo the evil which his teaching and example had wrought. He composed, in defence of the faith, a long series of treatises, which have rendered his name illustrious throughout the world as one of the most profound, ingenious, and prolific writers that have adorned the Church of God. During 35 years he governed the See of Hippo, in Africa, and showed himself endowed with all the virtues which form the character of a perfect Christian Bishop. He died in 430, at the age of 76.

St. Raymond Nonnatus, Confessor.

According to the rule laid down by Christ, that Christian proves himself His most faithful disciple, and gives the surest proof of his love of God, who most perfectly loves his neighbor for God's sake. Judged by this test of true sanctity St. Raymond should rank high amongst the saints. Born in Spain in 1204, he gave not only all his property, but his liberty, and even exposed himself to the most cruel torments, and risked his very life, in order to promote the spiritual welfare and secure the release of Christians held in captivity by the Moors. After a life wholly spent in the service of his neighbors he died near Barcelona in 1240.

### GRAINS OF GOLD.

#### A NURSE'S HYMN TO THE SACRED HEART.

Each kindness to the poor and weak,  
For those whose painful hearts are sad,  
The words of comfort we may speak  
To make the lone and suffering glad;  
In sick-room, where our duty stands,  
Dear Lord, our tasks we offer Thee;  
Thy Words direct our willing hands,  
"I was sick and ye came unto Me."

All service to the least of Thine  
Is service rendered unto Thee;  
In mangled limbs and fevered brow  
Thy Holy Face we pause to see;  
In spirit bathe Thy Sacred Feet,  
Thy bleeding Hands and wounded Side,  
By tender deeds and counsels sweet,  
Win souls for whom Thou grieved and died.

Oh Heart of God, Thy Love's our goal,  
Thy blessing to our lives impart;  
Each pain-racked form and weary soul,  
We offer to Thy Sacred Heart.

—Mary A. Meyers.

It is the privilege of the simple and the pure to know God when they see Him. The light shineth in darkness, but the darkness comprehendeth it not.

## The Storyteller

FABIOLA;

OR,

THE CHURCH OF THE CATACOMBS.

(BY CARDINAL WISEMAN.)

Part Second—Conflict

### CHAPTER XX.—THE PUBLIC WORKS.

If before the Edict the *Thermae* of Dioclesian were being erected by the labor and sweat of Christian prisoners it will not appear surprising that their number and their sufferings should have greatly increased with the growing intensity of a most savage persecution. That emperor himself was expected for the inauguration of his favorite building, and hands were doubled on the work to expedite its completion. Chains of supposed culprits arrived each day from the port of Luna, from Sardinia, and even from the Crimea or Chersonesus, where they had been engaged in quarries or mines, and were put to labor in the harder departments of the building art. To transport materials, to saw and cut stone and marble, to mix the mortar, and to build up the walls, were the duties allotted to the religious culprits, many of whom were men little accustomed to such menial toil. The only recompense which they received for their labor was that of the mules and oxen which shared their occupation. Little better, if better, than a stable to sleep in, food sufficient in quantity to keep up their strength, clothing enough to guard them from the inclemency of the season—this was all they had to expect. Fetters on their ankles, heavy chains to prevent their escape, increased their sufferings; and taskmasters, acceptable in proportion as they were unreasonable, watched every gang with lash or stick in hand, ever ready to add pain to toil, whether it were to vent their own wanton cruelty upon unresisting objects or to please their crueller masters.

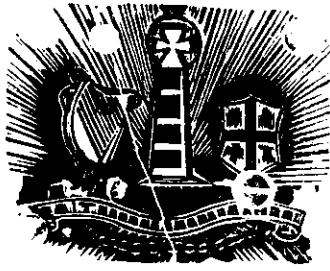
But the Christians of Rome took peculiar care of these blessed confessors, who were particularly venerated by them. Their deacons visited them, by bribing their guards; and young men would boldly venture among them and distribute more nourishing food or warmer clothing to them, or give them the means of conciliating their keepers, so as to obtain better treatment at their hands. They would then also recommend themselves to their prayers, as they kissed the chains and the bruises, which these holy confessors bore for Christ.

This assemblage of men, convicted of serving faithfully their divine Master, was useful for another purpose. Like the stew in which the luxurious Lucullus kept his lampreys ready fattened for a banquet; like the cages in which rare birds, the pens in which well-fed cattle were preserved for the sacrifice, or the feast of an imperial anniversary; like the dens near the amphitheatre, in which ferocious beasts were fed for exhibition at the public games; just so were the public works the preserves from which at any time could be drawn the materials for a sanguinary hecatomb, or a gratification of the popular appetite for cruel spectacles, on any occasion of festivity; public stores of food for those fierce animals whenever the Roman people wished to share in their savage propensities.

Such an occasion was now approaching. The persecution had lingered. No person of note had been yet captured; the failures of the first day had not been fully repaired; and something more wholesale was expected. The people demanded more sport; and an approaching imperial birthday justified their gratification. The wild beasts, which Sebastian and Pancratius had heard, yet roared for their lawful prey. "*Christianos ad leones*" might seem to have been interpreted by them as meaning "that the Christians of right belonged to them."

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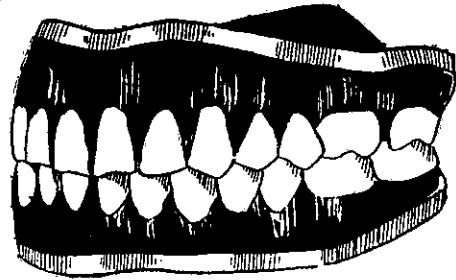
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One afternoon towards the end of December Corvinus proceeded to the Baths of Dioclesian, accompanied by Catulus, who had an eye for proper combatants in the amphitheatre, such as a good dealer would have for cattle at a fair. He called for Rabirius, the superintendent of the convict department, and said to him: "Rabirius, I am come by order of the emperor to select a sufficient number of the wicked Christians under your charge for the honor of fighting in the amphitheatre on occasion of the coming festival."

"Really," answered the officer, "I have none to spare. I am obliged to finish the work in a given time, and I cannot do so if I am left short of hands."

"I cannot help that; others will be got to replace those that are taken from you. You must walk Catulus and myself through your works and let us choose those that will suit us."

Rabirius, grumbling at this unreasonable demand, submitted nevertheless to it, and took them into a vast area just vaulted over. It was entered by a circular vestibule lighted from above, like the Pantheon. This led into one of the shorter arms of a cruciform hall of noble dimensions, into which opened a number of lesser, though still handsome chambers. At each angle of the hall, where the arms intersected one another, a huge granite pillar of one block had to be erected. Two were already in their places; one was girt with ropes round capstans, ready to be raised on the morrow. A number of men were actively employed in making final preparations. Catulus nudged Corvinus and pointed with his thumb to two fine youths, who, stripped slave-fashion to their waists, were specimens of manly athletic forms.

"I must have those two, Rabirius," said the willing purveyor of wild beasts; "they will do charmingly. I am sure they are Christians, they work so cheerfully."

"I cannot possibly spare them at present. They are worth six men, or a pair of horses, at least, to me. Wait till the heavy work is over and then they are at your service."

"What are their names, that I may take a note of them? And mind, keep them up in good condition."

"They are called Largus and Samaragdus; they are young men of excellent family, but work like plebeians and will go with you nothing loth."

"They shall have their wish," said Corvinus with great glee. And so they had later.

As they went through the works, however, they picked out a number of captives, for many of whom Rabirius made resistance, but generally in vain. At length they came near one of those chambers which flanked the eastern side of the longer arm of the hall. In one of them they saw a number of convicts (if we must use the term) resting after their labor. The centre of the group was an old man, most venerable in appearance, with a long white beard streaming on his breast, mild in aspect, gentle in word, cheerful in his feeble action. It was the confessor Saturninus, now in his eightieth year, yet loaded with two heavy chains. At each side were the more youthful laborers, Cyriacus and Sisinius, of whom it is recorded that in addition to their own task work, one on each side, they bore up his bonds. Indeed, we are told that their particular delight was, over and above their own assigned portion of toil, to help their weaker brethren and perform their work for them. But their time was not yet come; for both of them, before they received their crowns, were ordained deacons in the next pontificate.

Several other captives lay on the ground about the old man's feet, as he, seated on a block of marble, was talking to them with a sweet gravity which riveted their attention and seemed to make them forget their sufferings. What was he saying to them? Was he requiting Cyriacus for his extraordinary charity by telling him that, in commemoration of it, a portion of the immense pile which they were toiling to raise, would be dedicated to God under his invocation, become a title, and close its line of titulars by an illustrious name? Or was he recounting another more glorious vision, how this

smaller oratory was to be superseded and absorbed by a glorious temple in honor of the Queen of Angels, which should comprise the entire of that superb hall, with its vestibule, under the directing skill of the mightiest artistic genius that the world should ever see. What more consoling thought could have been vouchsafed to those poor oppressed captives than that they were not so much erecting baths for the luxury of a heathen people, or the prodigality of a wicked emperor, as in truth building up one of the stateliest churches in which the true God is worshipped and the Virgin Mother, who bore Him incarnate, is affectionately honored?

From a distance Corvinus saw the group, and pausing, asked the superintendent the names of those who composed it. He enumerated them readily; then added, "You may as well take that old man, if you like; for he is not worth his keep so far as work goes."

"Thank you," replied Corvinus; "a pretty figure he would cut in the amphitheatre. The people are not to be put off with decrepit old creatures whom a single stroke of a bear's or tiger's paw kills outright. They like to see young blood flowing, and plenty of life struggling against wounds and blows before death comes to decide the contest. But there is one there whom you have not named. His face is turned from us; he has not the prisoner's garb nor any kind of fetter. Who can it be?"

"I do not know his name," answered Rabirius; "but he is a fine youth, who spends much of his time among the convicts, relieves them, and even at times helps them in their work. He pays, of course, well for being allowed all this; so it is not our business to ask questions."

"But it is mine, though," said Corvinus sharply; and he advanced for this purpose. The voice caught the stranger's ear, and he turned round to look.

Corvinus sprang upon him with the eye and action of a wild beast, seized him, and called out with exultation, "Fetter him instantly. This time, at least, Paneratus, thou shalt not escape."

(To be continued.)

A little thing shows us that the deeds of kindness we do are effective in proportion to the love we put into them. More depends upon the motive than upon the gift. If the thought be selfish, if we expect compensation, or are guilty of close calculation the result will be like the attitude of mind which invited it.

## MEMORIAL TO FATHER DORE

### AN APPEAL.

At a meeting of the parishioners of the late Father Dore, held on Sunday, July 28, it was resolved that a suitable memorial be erected to his memory; and as it was Father Dore's most keen desire, often expressed, to erect a new church at Foxton, that said memorial be a new church.

It was also resolved that a Subscription List be now opened, so that the many friends of Father Dore throughout the Dominion may have an opportunity of showing their appreciation of him who was such a sincere and faithful friend to their boys in their dire hour of need on the stricken field of Gallipoli.

Mr. James Hurley was elected chairman of the Memorial Committee, Father Forrestal and Mr. Denis Purcell joint treasurers and secretaries. All subscriptions will be acknowledged in the *Tablet*.

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## THE STORY OF IRELAND

(By A. M. SULLIVAN.)

### INTRODUCTORY.—HOW WE LEARN THE FACTS OF EARLY HISTORY.

It may occur to my young friends that before I begin my narration I ought to explain how far or by what means anyone now living can correctly ascertain and narrate the facts of very remote history. The reply is that what we know of history anterior to the keeping of written records is derived from the traditions handed down "by word of mouth" from generation to generation. We may safely assume that the commemoration of important events by this means was at first unguarded or unregulated by any public authority, and accordingly led to much confusion, exaggeration, and corruption; but we have positive and certain information that at length steps were taken to regulate these oral communications, and guard them as far as possible from corruption. The method most generally adopted for perpetuating them was to compose them into historical chants or verse-histories, which were easily committed to memory, and were recited on all public or festive occasions. When written records began to be used the events thus commemorated were set down in the regular chronicles. Several of these latter, in one shape or another, are still in existence. From these we chiefly derive our knowledge, such as it is, of the ancient history of Erin.

It is, however, necessary to remember that all history of very early or remote times, unless what is derived from the narratives of Holy Writ, is clouded, to a greater or lesser degree, with doubt and obscurity, and is, to a greater or lesser degree, a hazy mixture of probable fact and manifest fable. When writing was unknown, and before measures were taken to keep the oral traditions with exactitude and for a public purpose, and while yet events were loosely handed down by unregulated "hear-say" which no one was charged to guard from exaggeration and corruption, some of the facts thus commemorated became gradually distorted, until after great lapse of time whatever was described as marvellously wonderful in the past was set down as at least partly supernatural, and the long dead heroes whose prowess had become fabulously exaggerated came to be regarded as demi-gods. It is thus as regards the early history of ancient Rome and Greece. It is thus with the early history of Ireland, and indeed of all other European countries.

It would, however, be a great blunder for anyone to conclude that because some of those old mists of early tradition contain such gross absurdities they contain no truths at all. Investigation is every day more and more clearly establishing the fact that, shrouded in some of the most absurd of those fables of antiquity there are indisputable and valuable truths of history.

### I.—HOW THE MILESIAUS SOUGHT AND FOUND "THE PROMISED ISLE" AND CONQUERED IT.

The earliest settlement or colonisation of Ireland of which there is tolerably precise and satisfactory information was that by the sons of Miledh or Milesius, from whom the Irish are occasionally styled Milesians. There are abundant evidences that at least two or three "waves" of colonisation had long previously reached the island; but it is not very clear whence they came. Those first settlers are severally known in history as the Partholomians, the Nemedians, the Firbolgs, and the Tuatha de Danaans. These latter, the Tuatha de Danaans, who immediately preceded the Milesians, possessed a civilisation and a knowledge of "arts and sciences" which, limited as we may be sure it was, greatly amazed the earlier settlers (whom they had subjected) by the results it produced. To the Firbolgs (the more early settlers) the wonderful things done by the conquering newcomers and the wonderful knowledge they displayed could only be the results of supernatural power. Accordingly they set down the Tuatha de Danaans as "magicians," an idea which the Milesians, as we shall presently see, also adopted.

The Firbolgs seem to have been a pastoral race; the Tuatha de Danaans were more of a manufacturing and commercial people. The soldier Milesian came, and he ruled over all.

The Milesian colony reached Ireland from Spain, but they were not Spaniards. They were an eastern people who had tarried in that country on their way westward, seeking, they said, an island promised to the posterity of their ancestor, Gadelius. Moved by this mysterious purpose to fulfil their destiny they had passed from land to land, from the shores of Asia across the wide expanse of southern Europe, bearing aloft through all their wanderings the Sacred Banner, which symbolised to them at once their origin and their mission, the blessing and the promise given to their race. This celebrated standard, the "Sacred Banner of the Milesians," was a flag on which was represented a dead serpent and the rod of Moses: a device to commemorate for ever amongst the posterity of Gadelius the miracle by which his life had been saved. The story of this event, treasured with singular pertinacity by the Milesians, is told as follows in their traditions, which so far I have been following:—

While Gadelius, being yet a child, was sleeping one day, he was bitten by a poisonous serpent. His father (Niul, a younger son of the king of Scythia) carried the child to the camp of the Israelites, then close by, where the distracted parent with tears and prayers implored the aid of Moses. The inspired leader was profoundly touched by the anguish of Niul. He laid the child down and prayed over him; then he touched with his rod the wound, and the boy arose healed. Then, say the Milesians, the man of God promised or prophesied for the posterity of the young prince that they should inhabit a country in which no venomous reptile could live, an island which they should seek and find in the track of the setting sun.

It was not, however, until the third generation subsequently that the descendants and people of Gadelius are found setting forth on their prophesied wanderings; and of this migration itself—of the adventures and fortunes of the Gadelian colony in its journeyings—the history would make a volume. At length we find them tarrying in Spain, where they built a city, Brigantia, and occupied and ruled a certain extent of territory. It is said that Ith (pronounced "Ech"), uncle of Milesius, an adventurous explorer, had in his cruising northward of the Brigantian coast sighted the Promised Isle, and landing to explore it was attacked by the inhabitants (Tuatha de Danaans), and mortally wounded ere he could regain his ship. He died at sea on the way homeward. His body was reverentially preserved and brought back to Spain by his son Lui (spelled Lugaid\*), who had accompanied him, and who now summoned the entire Milesian host to the last stage of their destined wanderings—to avenge the death of Ith, and occupy the promised isle. The old patriarch himself, Miledh, had died before Lui arrived; but his sons all responded quickly to the summons; and the widowed queen, their mother, Scota, placed herself at the head of the expedition, which soon sailed in thirty galleys for "the isle they had seen in dreams." The names of the sons of Milesius who thus sailed for Ireland were, Heber the Fair, Amergin, Heber the Brown, Colpa, Jr., and Heremon; and the date of this event is generally supposed to have been about fourteen hundred years before the birth of our Lord.

(To be continued.)

\*Here let me at the outset state, once for all, that I have decided, after mature consideration, to spell most of the Irish names occurring in our annals according to their correct pronunciation or sound, and not according to their strictly correct orthography in the Irish language and topography. I am aware of all that may fairly be said against this course; yet consider the weight of advantage to be on its side. Some of our Irish names are *irretrievably* Anglicised in the worst form—uncouth and absurd. Choosing therefore between difficulties and objections, I have decided to rescue the correct *pronunciation* in this manner; giving, besides, with sufficient frequency, the correct orthography.

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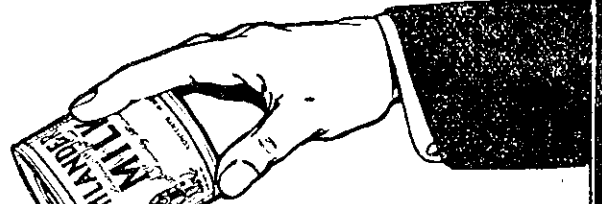
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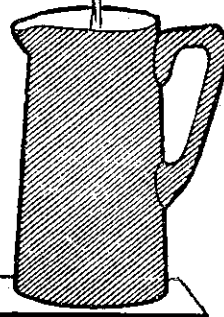
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# HIGHLANDER MILK



## CHRISTIANITY VERSUS THE SERF

(By ARCHBISHOP REDWOOD.)

By proclaiming the equality of all in the sight of God, and in declaring the brotherhood of all in Christ, Christianity pointed out the remedy for the curse of slavery: and when it was stamped out of Europe the freed men were relieved from the degradation of personal dominion and placed in the position of self-independence: but they had not liberty as we now understand the term. The freedom rescued them from the dominion and caprice of a master and attached them to the soil with the obligation of rendering certain fixed services. This condition is called serfdom. An immense improvement on the state of slavery, it left, nevertheless, the laborer in a constrained position, and in estimating the work of Christianity in lessening the hardship of the serfs, we must ascertain their origin and condition. As the Romans extended their conquests they placed large estates, in different countries—Gaul, Asia Minor, Africa, etc.—under the control of wealthy Romans. It became difficult to cultivate such estates with ordinary slave labor. Hence it was thought advisable to assign portions of land to men, not actually slaves, who had been debtors, fugitives, or small land-owners in financial straits, and who were called *Coloni*. They owned the allotment or farm for life, on condition that they paid a proportion of the produce and gave a fixed number of days' labor on the part of the estate worked by slaves. They were forbidden either to leave the estate or to marry out of it, and their children belonged to the domain. No increase of rent or labor dues could be imposed upon them, they could undergo moderate punishment from the owner, and he could chain them in any attempt to escape. The two classes, *Coloni* and rustic slaves, working on the same estate, led to confusion, and in pagan times custom had a tendency to degrade the *Coloni* into slaves.

When Christianity effected the general emancipation of slaves the tendency changed, and slaves became *Coloni*: so that in course of time almost all the estate was worked by them. The estates of the Roman nobles disappeared in the downfall of the Roman Empire at the irruption of the barbarians. No permanent arrangement was possible in disturbed Europe for the succeeding 200 years. At the settlement due to Charlemagne the system of the Roman *Coloni* was adopted. While retaining fiscal rights over all the land he allotted to his princes and nobles large tracts in freehold, eventually divided into estates held in tenancy for life, with reversion to the freeholders at death. This reversion set the freeholder on the alert to prevent the estate from being depreciated and labor taken off: and so the serfs became attached to the land. In these lawless times the life tenants gradually asserted their independence, became proprietors, transmitted their holdings to their children, erected castles, and rendered only military homage to their liege lord. Thus arose the feudal system, which spread throughout the whole of Europe. Each grade owed service to a higher one, on account of the land, and the lowest grade was that of the laborer who belonged to the land, a portion of which he held on condition of certain fixed labor for the land.

The condition of the serf, or villein, varied much according to the amount of service and the harshness of its exaction. While the lord retained a part of the domain under his own cultivation the remainder was partly let to freemen and partly cultivated in allotment by the serfs. The unit of land in England was half an acre, and the serf held a greater or less number of half-acres. He had a house, with sheds for his pigs and cattle. He had a home; he could marry at his own choice within the domain: his children were not separated from him, but they belonged to the land.

The size of the serf's holdings regulated the number of days on which he had to work on the lord's farm without wages. A holding of 30 acres entailed about 125 days on which the serf went with his implements,

horses, or oxen to the steward, who set him to work at hay, corn, vineyard, etc. His wife looked to the poultry and eggs. He was free for the rest of the year to work on his own holding or to hire himself out for payment. He had no redress against his master by law, but custom gradually came to his protection regarding the kind and extent of service. He had a church and a priest in the village, and a school for his children, if he lived near a monastery. Under a generous and humane lord his condition was fairly tolerable. It was a vast advance on slavery, yet an exacting lord had scope for oppression and tyranny: for the serf had no remedy. Moreover, beyond labor dues the lord often imposed tolls and taxes for various pretexts—for instance, tolls for roads, fairs, markets: the serf was obliged to have his own corn ground at the lord's mill, his grapes crushed at the lord's wine-press, his bread baked at the lord's oven—all, of course, for a charge. Also the lord had exclusive right of sport, and fines and other exactions were inflicted. In lawless times, however, the serf was protected by his lord. In England at the time of the Domesday Book the serfs, including the villeins and cottiers, composed two-thirds of the population.

This system of serfdom lasted throughout Europe in the fifth and sixth centuries, and in some countries even until the present century. Christianity used its influence to soften the condition of the serf. Its first step was to assert the dignity of labor. At the rise of Christianity manual labor was despised as vile and base—worthy of slaves, unworthy of freemen. To-day we consider it degrading for a man to work like a beast of burden—harnessed to a cart or yoked to a plough. Similarly the ancients deemed it degrading for a man to work like a slave in any manual labor. Myriads of freemen in ancient Rome would starve rather than so work, and they were fed at the expense of the State. The most famous philosophers and writers spoke of labor with disdain, and called it a degradation, and this contempt of labor prevailed not only among the Romans, but well nigh through all countries east and west.

What a contrast to this universal contempt was the example of our Lord Jesus Christ! He chose a workman's condition, and as a carpenter He toiled with His Sacred Hands to support His Blessed Mother and His foster-father, St. Joseph. Significant also was His selection of workmen, fishers, tent-makers, for the preaching of His Gospel and the foundation of His Church. From the very outset Christianity emphatically proclaimed the dignity of labor. "We labor, working with our hands," says St. Paul (1 Cor., iv., 22), and "if any man will not work, neither let him eat" (2 Tim., iii., 10). That Apostle associated with workmen. "Because he was of the same trade he remained with them and wrought (now they were tent-makers by trade)." (Acts xviii., 3.) The pagans, scorning the primitive Christians because they worked, hated the advocates of the new theory that exalted labor. But as Christianity spread gradually the results of labor were appreciated. St. Augustine, in the fifth century speaks of societies of laymen, in Rome and Milan, presided over by a priest, and comprising men and women of every class, who worked with their hands for the Church and for the poor. Priests worked in the interval of their ministry. St. Hilary of Arles in the fifth century, and his clergy, worked all their lives at a trade for the poor in the diocese.

Throughout the period when the slave was passing on to liberty through the state of serfdom Christianity used a great rising power within it to assert the dignity of labor. That power was the monk. One of the greatest blessings conferred on society by monastic institutions was their rehabilitation of labor. No doubt their services in agriculture, learning, and civilisation were great, but greater still was the influence of their example in giving dignity to manual labor.

In the East, the deserts of Egypt, Arabia, Syria, and Palestine were peopled with monks. Men in every position of life fled from the corruption of ancient society to seek in the desert innocence and salvation.

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Their numbers were incredible. Fifty thousand—according to St. Jerome—gathered at the annual congregations of the monks under the rule of St. Pacomius. The mountain of Nitria contained 5000; at what is now called Suez Abbot Sampson governed 10,000, and a traveller mentions that at a town on the Nile he found 10,000 monks and 20,000 virgins consecrated to God. How were these hosts of monks occupied? In meditation and prayer, and especially work. They worked for their support, for the poor, and for the purpose of giving hospitality. All their rules prescribed manual labor. "Compel thyself," says St. Anthony, "to work with thy hands, and the fear of God shall be with thee." St. Macarius appointed seven hours' manual labor every day, and without murmur, at any work enjoined. St. Pacomius ordered his monks not to rest at their labor without permission, even in the burning sun. St. Basil signified to his monks that if fasting hindered their work they had better eat, for they were the workmen of Christ. Consider that these men were senators, nobles, lawyers, and representatives of every class, and had been nurtured in the habitual contempt of labor, and you will then realise what a noble incentive their example became to resuscitate the dignity of labor. As in the East, so in the West. Cassian separated his monks into different houses according to their trade. St. Martin prescribed manual labor at Poitiers and Marmontiers. St. Columbanus enjoined prayer and work alternately. St. Benedict, beyond all others, spread over Europe in the persons of his monks, made work the leading idea for soul and body. He says he is founding a "*schola servitii*," a school of servitude or work. Even the weak and delicate were not to be exempted from work, but were to be assigned suitable occupation. This was the spirit which led to the extraordinary success of the Benedictine monks throughout Europe. Their great monasteries arose in every country, whose cloisters were spiritual workshops, and whose labors changed the face of every land, draining marshes, reclaiming waste lands, and making barren wildernesses bloom. Their influence over semi-civilised races became irresistible. They talked to them of God, and were not ashamed to till God's earth, preaching and practising Christian brotherhood and equality. No wonder they won all hearts and souls.

If the serf in his constant toil thought his lot was hard and his work despised, the example of the toiling monks was a great incentive to content and encouragement. He saw knights, nobles, princes, and learned men exchange a life of affluence and comfort for association in brotherhood with men laboring like himself and going through his daily work. And this very fact of monastic labor shed a dignity and worth upon manual labor which must have brought comfort and confidence to the serf. The monasteries were extensively endowed with lands by generous founders and benefactors, and with these domains passed the serfs who were attached to them, and who henceforth owed their services to the monasteries; and their toil under kind and considerate masters, as the heads of monasteries were, was very much softened. Charity to the poor, and hospitality to guests, and kindness to dependents were prominent monastic virtues. Their brotherhood in work, their avoidance of lordly assumption, their similarity of diet and vesture, smoothed marvelously the asperities of the serf's life. Amid fighting knights and the raids and ravages and petty incursions of armed men, agriculture and the poor serfs fared badly. Monastic serfs were protected by the censures of the Church. To shield the serfs in other domains the Church obtained the observance of the "Truce of God," which prohibited fighting from Wednesday evening until Monday morning. Village communities were organised to compel the barons to observe this truce, and their infringement of it met with sturdy resistance.

In peaceful times the natural mediator between the owner and the serfs was the priest, and in the ages of faith very considerable was his influence with Catholic landowners. The Synods and Councils of the Church proved her solicitude for the serf; decree after decree checked the warlike habits of the warlike barons, while

in extreme cases her spiritual weapons were wielded effectively against oppression and tyranny. Moreover, the Church in that period directed charity and almsgiving, and the serfs in poverty and distress had naturally their share of the benevolence of the time.

While Christianity thus befriended the serf in his hardships it strenuously endeavored to obtain his manumission. Writers in different countries praise its efforts on behalf of the freedom of the serf. But it is worthy of remark that although the Church of the time urged the freedom of other serfs she sometimes retained her own, owing to their much better condition. Yet we read of her frequent manumission of her serfs; for instance, St. Benedict Anian, in accepting donations of land for his monasteries, at once enfranchised the serfs who cultivated it. No matter in what way Christianity obtained the serf's freedom the act of his manumission took place in the church, and the motive again and again expressed was "for the love of God, for the good of souls."

Thus has the Church fulfilled her office to the serf as the protector of labor. The abolition of serfdom was not achieved by her in the same way as she procured the abolition of slavery, but she prepared the way for the action of other causes. For a thousand years she was the constant and persistent advocate of the agricultural laborer. She rescued labor from the stigma of contempt; she exhibited to the world the example of a multitude who voluntarily worked for work's sake and for God's sake; she softened the hardships of the tiller of the soil; by decree and censure she restrained tyranny and oppression; she set the example of mild and just treatment of the serf; she sweetened his lot and often obtained his freedom from feudal service.

Oh! what an anxious time we had  
When mother had bronchitis bad;  
We tiptoed up and down the stairs,  
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## THE RELIGION OF PROGRESS: WHAT THE PROTESTANT REFORMATION DID FOR THE WORKERS OF ENGLAND

A paper read before the Auckland Newman Society on July 5, by Rev. M. Edge.

(Concluded.)

To the German-made religion of progress the worker owes also a crushing burden of taxation. "It was calculated in 1833 that a laborer earning £22 10s was paying in taxes £11 7s 7d a year." (T.L., p. 214.) "But in the expenditure from this taxation was there a single item in which the poor had a special interest"? The great mass of the expenditure was war expenditure. Fifty millions went in subventions to the Courts of Europe, two and a half millions to Prussia, millions to Austria, a million and a half went every year in absolute sinecures. "Not a single penny went to the education of the laborer's child or to any purpose that made the perils and difficulties of his life more easy to be borne." (V.L., p. 172-173.) Some of this huge taxation went to pay the German mercenary soldiers brought to England to keep the worker in slavish subjection. When England was Catholic the burden of taxation did not fall unjustly on the working man. In 1377 the Duke of Lancaster was rated 520 times the payment of the peasant. In 1435 and again in 1450 taxation was levied graduating from 2½ per cent. on small incomes to 10 per cent. on large. (E.I. Hy., p. 124.) It was reserved to the religion of progress to tax the laborers' earnings.

Working class women owe their own special debt of gratitude to the religion of progress, which deliberately deprived workers of employment; then it sold the unemployed husbands and children by auction like slaves; then it harnessed the women to carts in place of animals, transforming them into beasts of burden. "There were English villages in which it was the practise of the overseer to harness men and women to the parish carts and the sight of an idiot woman between the shafts was not unknown." (V.L., p. 212.)

With these I will end for the present the list of blessings English Workers owe to the Protestant Reformation. History is our witness that the toiler of Protestant England was made to plumb a deeper depth of misery and shame than was the toiler of any other land." In no other country were there so many capital offences." (I.H.M.E., p. 52.) "The British use of the whip was regarded in the French Army as an atrocious and incomprehensible thing." (Ib., 57.) "Crime and poverty were as typical in the England of a century ago as iron or cotton." (Ib.) "An Englishman went to Rouen to superintend a factory there, and when he tried to establish the English discipline, there was a strike." (T.L., p. 21.) "No foreigners were known to work the same number of hours." (Ib., p. 164.) In this respect (Elementary education) England was far behind the rest of the civilised world." (Ib., p. 55.) "The use of children for sweeping chimneys was a practice peculiar to the British Isles." (Ib., p. 177.)

Was Protestantism responsible for this appalling degradation of English workers? Our answer, I think, must be, yes; for it was the basic principle of early Protestantism that he who rules your country, rules your conscience. (*cujus regio, illius religio*.) The community counts for nothing, the individual is supreme. Subjects had no rights but such as their sovereigns allowed; tenants had no rights but such as their landlords conceded; workers had no rights but to do as their masters told them. The diabolical fiction of royal supremacy was an invention of the Reformation, prior to which "absolute power was deemed more intolerable and more criminal than slavery." (Acton Essay on Liberty, p. 39.) Absolute power of the individual was the *raison d'être* of Protestantism. To the Protestant mind the king was king by divine right, the great landlord was landlord by divine right,

the employer was employer by divine right; and the enslaved worker was cast in the mould of a slave by a dispensation of Providence. The only people or empire that will tolerate that incarnation of wickedness called a "supreme war lord" is a people or empire that is essentially Protestant. Only in Protestant Russia (the one country of Europe that was never really Catholicised) could a man and a very mediocre man, command the people to worship him in an orgy of human slaughter. Says Mr. Gerard in *My Four Years in Germany*: In 1648 when the treaty of Westphalia was concluded Germany was almost a desert. Its population had fallen from 20 millions to 4 millions. The few remaining people were so starved that cannibalism was openly practised. Of 35,000 Bohemian villages only 6000 were left standing. In the lower Palatinate only one-tenth of the population survived; in Wurthemburg only one-sixth. Hundreds of miles of once fertile country, were overgrown with forests inhabited only by wolves." (p. 57.) The seven years war cost Germany one-tenth of her population and Frederick the Great entered that war "merely in order to be talked about." (p. 58-59.) The present Crown Prince said that when he came to the throne, there would be war, if not before "just for the fun of it" (p. 60.) "The women in the farming districts of Germany are harder worked than the cattle, and this hard working of women in agricultural pursuits tends to stupify and brutalise the rural population, and keeps them in a condition of subjection to the Prussian Church and the Prussian system" (p. 83.) In the Protestant principal the individual counts for everything; the community counts for nothing. *Cujus regio, illius religio*. To whom you owe your allegiance you owe your soul, is the principle that made all workers slaves.

Principles apart, the Protestant Church was responsible for the oppression and degradation of the English worker: for the heads of that Church were part, and a large part, of the ruling body of the nation. In their position as legislators the Protestant bishops of England might have proposed legislative measures conducive to the well-being of that once great body, the English Commons: they might have resisted oppressive and unjust laws. They did not, and when more humane men introduced Bills to mitigate or redress the wrongs of the workers, these Bills invariably succumbed to the hostility of the Protestant Church. "In 1807 Whitbread introduced a Bill for the general provision of elementary schools throughout England, but the House of Lords rejected it, at the instance of the Archbishop of Canterbury." (T.L., p. 56.) In 1804 a Bill passed the Commons to ameliorate slightly the conditions of the chimney sweepers. It was rejected by a House of Lords composed of one archbishop, five bishops," etc. (T.L., p. 184.) They were members of the House that passed the Combination or anti-trade union laws, and of the House that disgraced England's statute books with 200 capital offences; that enabled the magistrate to hang the man, woman, or child that stole sixpence, or lamented intolerable working conditions, that enabled magistrates to transport for seven years (really for life) the child that broke a branch off a tree.

The bishops' example was more than emulated by the lesser clergy. "In most of the places that were turned from rural solitudes into mining camps or textile towns, the Church scarcely existed for the poor, except as the most unrelenting of the forces of law and order." (T.L., p. 268.) Protestant clergymen were generally magistrates and says *The Town Laborer*: "They threw themselves into their duty as magistrates with an ardor and a thoroughness that made the discontented look upon them as the most unpitiful of justices" (p. 269). When riots broke out during the miners' strike in 1822 against a reduction of wages and for the abolition of truck, the Vicar of Abergavenny put himself at the head of the Yeomanry and the Greys" (that charged the strikers). (T.L., p. 269.) In 1820 Brougham introduced a Bill for the founding of elementary schools, which he was compelled to with-

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draw after its second reading on account of the hostility of the Church of England and of the Nonconformist bodies. (T.L., p. 58.) When Parliament determined to abolish the iniquitous truck system, two parson magistrates of Bilston tried to defeat the Bill. (T.L., p. 68.) "A parson magistrate wrote to the Home Office in 1817 to report that he had seized two men who were distributing Cobbett's pamphlets and had them well flogged at the whipping post." (T.L., p. 72.) "Spies were employed by several of the more active magistrates and by the parsons Ethelston and Hay in Lancashire" (13) When the workers of Bolton in Yorkshire, who labored about 16 hours a day for six days a week, met on a Sunday to discuss their affairs, it was a parson who reported to the Home Office that "it was dreadful that the leisure allowed on this Sacred day should be prostituted to such mischievous purposes." (T.L., p. 237.) Guilt in this matter is not a monopoly of the clergy of the Established Church. In 1801 Dr. Coke expressed to the Duke of Portland his satisfaction in finding from the strictest scrutiny that three Methodists that were engaged in the rebellious business of helping to form a trade union "had been expelled about five years ago from the late Mr. Wesley's Society solely for their democratic sentiments." (T.L., p. 279.) Brougham attributed the absence of riotous acts, such as trade unions meetings or strikes, to "the happy prevalence of the principles of Methodism." A similar testimony was given to the effect of the teaching of Wesleyanism on the Cornish miners, and in 1819 a Mr. Marris of Ardwick sent up handbills to show that the Wesleyan Methodists were loyal to the great landowners and employers, "even in Manchester." (T.L., p. 279.) "Some of the leading working class Reformers regarded the Methodists quite definitely as enemies. Cobbett said in 1824 that the bitterest foes of freedom in England have been and are, the Methodists. Among the people of the North they have served as spies and blood-money men. The friends of freedom have found fault, and justly found fault with the main body of the established clergy; but hostile to freedom as the established clergy have been their hostility has been nothing in point of virulence compared with that of these ruffian sectarians. Books upon books they write. Tracts upon tracts. Villanous sermons upon villanous sermons they preach. Rail they do, like Cooper and Bott Smith, against the West Indian slave-holders; but not a word do you ever hear from them against the slave-holders in Lancashire. Cobbett's statement that the spies were Methodists could not be accepted without confirmation from other sources. There is no hint to that effect in any of the Home Office papers on the subject. But his general view of the attitude of the Methodists and their influence does not differ from the accounts of his contemporaries." (T.L., p. 282.) The teaching of Methodism was unfavorable to working class movements; its leaders were hostile, and its ideals perhaps increasingly hostile; but by the life and energy and awakening that it brought to this oppressed society it must, in spite of itself have made many men better citizens, and some even better rebels." (T.L., p. 287.)

Some writer has said that the Black Death did less harm to England in 150 years than the Reformation in 50. The nineteenth century opened its infant eyes upon an England enormously rich, first among the nations of the world in commerce and in industry.

But not only was this pre-eminence not due to the Protestant Reformation; it was due to that Reformation that this pre-eminence had not begun to fall to England's lot a couple of centuries earlier. What is due to the Protestant Reformation—to its principles, its ideals, its teaching, and its clergy is the deplorable condition, worse than slavery, to which the English toilers were reduced. If there was progress, retarded for a long time, in commerce and industry, there was from the beginning of the Reformation era, steady and uninterrupted progress in ravin and rapine; progress in ignorance, in injustice, in inhumanity, in starvation, in slavery,—progress in everything that conduces to the utter degradation of the mass of the people.

The authors from which I have borrowed the contents of this paper make it plain to their readers that the Catholicism of old England secured to English workmen, as far as was possible, all the rights due to creatures ennobled by kinship with the living God. The 300 years during which Catholicism was suppressed and mangled in England were the saddest 300 years known to oppressed labor in any period of human history. Catholicism, renescent in England, comes to us with her ancient and enduring interest in the toiling sons of God. Where time will not permit me to adduce other proofs, let it suffice to remind you that on several occasions the paid organizer of the Protestant Political Association (who professes to know all our crimes) has charged us with the capital offence of being in league with organized Labor; and if, as yet, we cannot say that there is any formal compact between us, we will unhesitatingly say that the worker of England and of every land, may be fully convinced that the hand and heart of the Catholic Church are with him. Catholicism was banished from England by the Reformation of the sixteenth century; the Catholic Hierarchy was restored to England in 1850. In the same 16th century, at the introduction of the same Reformation into England, trade unions or guilds were plundered, suppressed, and declared illegal. In 1871 they were once more recognised as lawful corporations. And when in 1889 Labor fought to get a footing on the ladder of self-respect by a dockers' strike in London, it found its ablest champion, not in the Protestant Hierarchy but in Cardinal Manning the official head in England of the religion of ignorance and superstition. Joseph Clayton tells us that to "Cardinal Manning more than to any other man was due the settlement." (*Trade Unions* p. 61.) that dragged the London dock laborer and with him every English laborer, from a fathomless inferno of misery and shame. Catholicism and organized labor were banished from old England together. Catholicism and organized labor, rejuvenated, have returned to modern England together. I hope, I heartily hope, self-respecting, dignified labor has returned to stay. I am certain old England's Catholicism has returned determined to stay. Out of the present world-war a common and great consolation come to both of us; never again can the laborer who dares to be an Englishman; never again can the Catholic who dares to be an Englishman, be trampled to death under the hoofs of imported German cavalry. Never again.

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## Current Topics

### Irish Presbyterians Oppose Conscription

In addition to the news already published in evidence of a great change of opinion among Irish Protestants we now put before our readers an account of a meeting of Irish Presbyterians in General Assembly, on June 7, showing that many members of that body do not approve of the time-serving, bigoted actions of Herr Carson and his friends. The Assembly met to consider the report of the Committee on the State of Ireland. The report said that "conscription ought in justice to be applied to Ireland." The following account of the discussion is taken from the *Glasgow Observer*, June 15:—

Rev. D. D. Boyle, Belfast, moved the omission of the conscription resolutions, holding that the Church had no right to go beyond the War Cabinet, which had seen fit to withhold the application to Ireland.

#### "HIDEOUS RESULTS."

Rev. Dr. Osborne, Dublin, seconded, and said the application of conscription would be attended by hideous results in Ireland.

Rev. J. B. Armour, Ballymoney, said, as a matter of fact, he believed *more than one-third of their people were quite as strong against conscription at the present time as anybody in the South or West.* (Hear, hear.)

Rev. Dr. Park scouted the idea that there would be bloodshed if conscription was enforced.

#### "LIP-SERVICE TO CONSCRIPTION."

Rev. Mr. Boyle, replying, said Dr. Park's remarks were beside the point. If they wanted to help the Government, let the younger clergy come forward and voluntarily enlist, but he would be no party to calling for conscription of the laity while he as a minister was exempt.

The amendment was defeated.

No count was taken, but about 30 members seemed to be in favor of it.

Rev. Mr. Bartley, Ballycarry, who rose to propose a further amendment, said *Presbyterians were paying lip-service to conscription while privately thanking God for John Dillon and Joe Devlin.* He was in favor of conscription under certain conditions, and he moved that these resolutions be burned and a resolution adopted calling on the Government to allow Irish people to conscript themselves.

The Moderator refused to accept the amendment, and the resolution was then carried.

The refusal of the Moderator to take the amendment prevented any record of the real feeling of the meeting being obtained; but it is clear that the lies about the Pope's influence inspiring opposition to conscription have little hold on these good Ulster Presbyterians who are worthy of the memory of William Orr and the other Presbyterian leaders who fought for Irish freedom in the past. There is little reason to doubt that if English gold were not so freely spread among the lower and more bigoted classes in the north the racial hatred which is fanned to flames by the Tory place-hunters and their tools would soon die a natural death. Unless we suppose that humanity has fallen very low indeed in the north it is impossible to think that in their hearts the majority of the people are not disgusted by the atrocious lies by which the Carson-Lloyd George attempts to kill a small nation are supported; and the Presbyterians, with the memory of the Larne gun-running and of the rebel speeches of Craig and Smith and the pro-German parsons in their minds, cannot have any illusions as to who are the real foes of the Empire and the friends of Germany. The desire of all Nationalists is to see Orange and Green united in reality as they are on the Sinn Fein flag. And once the deluded dupes of the Die-Hards open their eyes to the fact that they are but used as tools against their own country by foreign conspirators that union will be realised.

### Catholic Revival in France

Even before the war watchers discerned signs that Catholicism was becoming a more vital thing in the life of the French people. Before Leo XIII. died he urged the French Hierarchy very strongly to take up the Republic and support it, instead of antagonising the men in power by a useless opposition. At that time the Government was far more favorable towards a rapprochement than at any time since or for years previously. A few of the bishops, notably Cardinal Lavigerie saw the wisdom of the Pope's advice; a few statesmen also saw how advantageous such a movement would be for the whole nation. But the majority on both sides were apathetic where they were not hostile, and the occasion was allowed to go by. Then in the reign of Pius X. came the definite rupture between Church and State and the annulling of the Concordat. To many it seemed as if such a drastic change would work ill for the Church; but the contrary was the case. The Church began to exhibit fresh signs of vitality from that day, and people who had looked coldly before on the clergy now became friendly towards them. It was especially remarkable in the upper circles of French society that religion was welcomed and revered where it had been given the cold shoulder: a change was evident from the fact that it was now looked on as bad form, even from a social point of view, to neglect having children baptised and to omit being married before the curé. Another sign was the interest in religion taken by the young school of French writers like Psichari and Péguy, who boldly advocated and defended the Catholic Church, and whose influence was felt through every stratum of French life. And since the war broke out a further factor in promoting Catholic ideals and attracting people to the practice of their religion was the heroic example of the soldier priests who by their conduct in the trenches won the goodwill of the most hostile anti-clericals. Beneath all this we learn that the work of organising the Catholic people is progressing quietly, and that the value of joint action and the power of combination are fully realised now. Probably all the failure of the Church in France was due to lack of organisation, through which touch with the mass of the people was lost in the past. The foes of Christianity organised their forces while the Church was depending too much on individual activities, and the men of France, though still sound at heart, were drawn away from the practice of the Faith by human respect and other powerful influences. Already several important unions have been formed with a view to uniting round the standard of the ancient Faith of France all those whose hopes and aspirations have their roots in the same Faith. *L'Union Catholique des Chemins de Fer*, a powerful union of railway workers, who glory in their shorter name of *Chemistes Catholiques*, now embraces as many as fifty thousand members, bound together in a society which has religion for its foundation. The women employees are also united, and are known as the *Chemistes*. They have a banner of their own, on which are the watchwords, *Fidem Servari*—I have kept the Faith—emblematic of their aims and aspirations. They emulate the men in their Catholic zeal, and they have been well to the front at all recent Catholic processions. Among the women of the middle class another union has been formed by the telegraph and telephone workers, known as the P.T.T. They are all eager to study and to learn as much as possible about their religion and about its bearing on social problems, and collections are taken up at their meetings for the purpose of providing libraries and study rooms for the earnest workers. In the big Paris stores, such as the *Bon Marché*, where hundreds of Catholics are employed, similar unions and clubs are formed. Recently a number of those employees had a Mass celebrated at *Notre Dame* for the fallen in the war. The celebrant was an old priest who had himself once been a worker in the *Bon Marché*. All are united by the common bond of love for their religion, and nothing is more pregnant with hope for the future than the sight of thousands of girls who are thus

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drawn to practise their devotions together in the beautiful old churches of France. The real ground for hope is that the girls who are now so eager to get rid of the ignorance of religion which was the cause of so much harm in the past will be the future mothers of the nation which they will mould as no other power can. For two generations gone by the Godless schools worked havoc, and awful ignorance prevailed among the poor lads who went to their deaths at the Front. But it is consoling to think that a regeneration is already taking place.

### Prohibition—Its Ethical Aspect

The editor of the *Month* (London) warns us that we must not be too ready to take for granted all the statements of the anti-drink fanatics, but that we must examine for ourselves their assertions and find out how far they are warranted by common sense and sound reason. The warning is useful. Too many people are led astray by catch cries behind which there is no argument; and there is always *a priori* reason to suspect that the law as expounded by extremists is not according to Moses and the Prophets. Therefore it is well to consider in the light of plain reason a few of the assumptions of the Prohibitionists.

(1) It is assumed that if Prohibition is carried there will be an absolute reformation and that men will be made moral by legislation. A writer in the *Ecclesiastical Review* points out that legislation will never make men moral. For the law against drink would remove all freedom, and without freedom of choice, which is good in itself, there can be no merit. Take away liberty and you deprive man of a great treasure that should be jealously guarded, and instead you give him a law which removes temptation and at the same time removes his chance of meriting. It is no paradox to say that Prohibition not only destroys liberty but that it also does away with the virtue of temperance. Life is a school of character, and by the right use of liberty may man merit. Temperance is a very meritorious virtue, but all the merit and all the virtue are gone once compulsion is introduced, for virtues are rare plants that will not stand forcing of that kind. True reform must come from within. Acts of Parliament can never take the place of the sanction of God's laws. Christ meant us to overcome temptation: He did not mean us to be exempt from it by legislators who for the most part have very little regard for what Christ taught and did. Prohibition may produce a race of strict total abstainers; but as far as the merit goes they will be no more virtuous than the criminals in our gaols, who are also strict total abstainers. It is false to say that the law will reform mankind. It is false to say that men should allow encroachments on their liberty when there is question of suppressing something perfectly lawful. Prohibition is a step towards slavery.

(2) The effects of drink on bodily health are another source of the arguments of the Prohibitionists. Let us consider the question impartially in its ethical bearings. The argument runs that as strong drink is injurious to bodily health it should be suppressed. There are two fallacies in this reasoning. First, it is rather gratuitously assumed that strong drink is injurious to bodily health. We are not dealing with Scriptural arguments here, but let us recall as a mere argument that Paul told Timothy to take a little wine for his stomach's sake. Since St. Paul's day progress, real or apparent, has been made in science, and there are now many doctors who hold that alcohol is not necessary for the health at all. Yet there are others of equally great weight who hold that alcohol is good for the health, and that in certain cases it is most useful as a drug. So that it does not seem that we can take for granted the statement that drink is injurious to bodily health. But let us waive the point and grant that it is. Even then the conclusion does not follow. Were the conclusion warranted we should be prepared to grant that everything that is injurious to bodily health ought to be abolished by law; and if we are not prepared to go so far as that the conclusion is worth

nothing at all. There is just as much reason for saying that tobacco is injurious to bodily health as there is for making the same assertion with regard to drink; and yet we have no hesitation in laughing out of court those who would introduce a law of the land to prevent smoking. King James wrote a counterblast against tobacco many years ago, and the world has laughed at him ever since. Again, there are instances in every-day life in which men do things that are quite lawful, although injurious to bodily health. The argument would tell against every branch of sport and against scientific research. Fast motoring would become wrong; hunting, football, chemical experiments would be wrong; and military training ought not even be spoken of. As Father Keating points out, the most that can be said in favor of an argument of that sort is that it would attempt to remove all risks, and as for the use of alcohol, he says, "It may be folly, a sacrifice of the future to the present; but then all folly is not sin."

Even granting that it is folly, still no sane man would hold that it is the part of a Government to legislate about foolish things. Foolish things are, we suppose, always foolish; but for a lot of people there would be no amusement in life without a certain latitude for fooling. The antics of Charlie Chaplin at the picture shows and the patriotic speeches of members of Parliament are the only "divarshun" some people have nowadays; and surely the Government is not called on to stop them! However, the truth of the matter is that no man is bound always to choose the more perfect way, and among goods of the same order one is free to choose the more immediate in preference to the more remote. It is more perfect to abstain from enjoying the perfume of a flower, but one is not bound to do so; it is better to eat only plain, wholesome foods, but one does not sin by eating others which are more pleasing to the palate. Strong drink in moderation is not manifestly injurious to the health. In excess it is injurious, but then so is food, and even cold water, in excess. Therefore, even though the whole medical body were unanimous in declaring that alcohol is injurious men would still be morally free to use it within proper limits. Neither are we bound to choose the more perfect way nor to avoid what is unhealthy; and even total abstinence, which is a virtue, is meritorious exactly because it is free and in no way compulsory. Let us not be afraid to face the truth and state the case honestly. It is not wrong to use strong drink, although it is wrong to abuse it. Therefore, they who do not abuse it have a right to use it. If they have that right then it is not wrong for them to buy it, nor for others to sell it. "Granted, then," says the writer in the *Ecclesiastical Review*, "that the liquor business is conducted as it should be and is done by a good many they have as much right to pursue their trade as the grocer or the haberdasher. They are engaged in supplying a demand which is in itself legitimate. To denounce their business as an unlawful one is merely to go back to the proposition that drink is morally wrong, and that is a principle that is fundamentally false."

So much for *a priori* reasons. Prohibition is alleged to be a panacea for all evils and a wonder-worker certain to uplift the country morally and otherwise. How does it work? Are the people at all better where it is in-force? Are they a shining light to the rest of the world? Are they one whit better than the rest of the world? Take the Prohibition districts here in New Zealand, and answer these questions after consulting those who are qualified to give information on the subject, and you will find how very far from being model districts the Dry territories are. And what about America, where half the people are under Prohibition? The answer is this: Half the people never enter a church—leaving out the Catholics a very small percentage are churchgoers. The rest live without religion almost completely. *And the States that show the largest number of religious backsliders are the Prohibition States.* Again, the worst records for the evil of divorce, which is eating the heart out of America,

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is held by the Prohibition States, as for example, Kansas, Maine, and North Dakota. Statistics show that of all the divorces only 5 per cent. are due to drink. The conclusion is that Prohibition is not the wonderful thing it is said to be, and that legislation is not going to reform mankind. Let us again quote Father Keating, whose sound views on this and other social problems must always command respect:—

“And we may repeat our warning that if drink is the cause of crime, poverty, and other things, the inhuman, unchristian conditions of life in which so many of the workers have to live are the cause of drink. Drink is not the sole cause of crime and other ills. A heartless commercialism which treats human beings as ‘hands’ is often the parent of excessive drink, as the one escape possible from the misery it engenders.” Prohibition, in a word, is a fad. And as is the case in the advocacy of most fads, the fanatics are so engrossed in pursuing shadows that they are blind to the realities around them. Let us have temperance advocates and reasonable reform by all means; but let us set our faces against tyranny in any shape. And Prohibition is tyranny.

### THE WAYFARER.

(By THOMAS PADRAIC MACOWEN CUMMINS, late  
Editor *The Green Bay.*)

O virgin love! queen of my childhood,  
I long to be thy child again;  
To dream of thee in haunted wildwood,  
To cull thee flowers in the glen;  
To deck thee out in golden glory,  
To kneel in peace before thy throne,  
And vision angels read the story  
That made thee, mother, all my own.

I've followed thee through Judas' mountain,  
By Egypt's sands and lonely seas;  
I've sat with Jesus nigh the fountain  
That sparkled 'neath the wayside trees.  
But, ah! I left the vales of childhood,  
The pathways through the rugged glen,  
And all my dreams within the wildwood  
Were shattered in the marts of men.

I've found the aims of many vicious,  
And woman's love has made me sad;  
I miss, indeed, the priceless riches  
That in the wildwood made me glad,  
But I'll go back into the wildwood,  
And walk again its tangled maze,  
And 'mid the scenes of golden childhood  
I'll find my queen of other days.

Though bent and hoary I will ramble  
O'er ev'ry way I used to roam;  
I'll cull the bloom of field and bramble,  
And deck again my mother's home.  
And when my night of days shall pillow  
This weary clay for evermore,  
Dear Virgin Love! Star of the Billow!  
Ah! pilot my frail barque to shore.

Music is the most spiritual of all human enjoyments. The pleasures of the eye are dangerous; the pleasures of the ear, the delight of listening to sweet strains of song, is at once the most entrancing and least dangerous of all the pleasures of sense.—Father Thomas Burke, O.P.

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## SIDELIGHTS ON THE WAR

### A SCOTCH REGIMENT.

A Catholic chaplain, an old Beaumont boy, has written as follows to his school magazine:—

"One day last week I spent practically the whole day searching for a certain Scotch regiment and then arranging for confession for them. . . . One company I heard in a very odoriferous stable. Still the inconvenience and trouble were amply repaid when on the following morning (on a week day mark you!) nearly 90 arrived at church for Holy Communion. The cure could not find words to express his admiration at their devout behaviour in church. Although an Englishman I must confess that the two Scotch regiments I have are the best in my brigade."

### HOW THE IRISH GUARDS FOUGHT AND DIED.

All the correspondents have been paying a tribute of admiration to the way in which the whole Brigade of Guards, during the critical days after the line of the Portuguese had been broken, fought on the Lys. There seems to have been nothing to choose between them—Grenadier, Irish, and Coldstream. But at this moment of political tension it is pleasant to be able to give preference to what Mr. Philip Gibbs has to tell of the Irish battalion:—

"The Irish Guards, who had come up to support the Grenadiers and Coldstreamers, tried to make a defensive flank, but the enemy worked past their right and attacked them on two sides. The Irish Guards were gaining time. They knew that was all they could do—just drag out the hours by buying each minute with their blood. One man fell, and then another, but minutes were gained, and quarter hours, and hours. Small parties of them lowered their bayonets and went out among the grey wolves swarming round them, and killed a number of them until they also fell. First one party and then another of these Irish Guards made those bayonet charges against men with machine guns and volleys of rifle fire. They bought time at a high price, but they did not stint themselves nor stop their bidding because of its costliness. The Brigade of Guards here near Vieux Berquin held out for those 48 hours, and some of them were fighting still when the Australians arrived according to the time-table." Well may the correspondent describe it as a noble and tragic episode.—*London Tablet*.

### THE ABBESS AND THE KAISER.

Gallant and brave as are the military chaplains, the religious women are no less noble and fearless. The German Kommandantur at Brussels sent one of his soldiers to the Lady Abbess of the French Norbertines at Grimbergen, with orders that she and her religious should present themselves before the German official at once. The reply of the Lady Abbess was sharp and to the point. "Go tell your commandant," she said to the soldier, "that we shall not move a step to give him our names. If he wants them he must come here for them." The soldier returned with his answer, and about an hour later two automobiles drove up with officers who took the names of the nuns. There is also a story told of the Abbess of the Benedictine nuns of Maredet, near the great Abbey of Maredsous, the monks of which are now in exile in Ireland. The Abbess of this house is a sister of the late Abbot-Primate of the Benedictine Order, Dom Hildebrand de Hemptinne, and her mother, Madame de Hemptinne, had been condemned to death by the Germans, but was reprieved at the intercession of the Nuncio, Mgr. Tacci. The Kaiser had been paying a visit to the Abbey of Maredsous, where he received a somewhat chilly welcome, and on his return he called at the Abbey of the nuns, where he conversed with the Lady Abbess. "I hope that you pray for me," said his Imperial Majesty. "We pray for our neighbor," replied the Abbess, "and especially for our King and country."

### READING MATTER FOR OUR SOLDIERS.

Writing to us under date May 29, from 113 Great Portland Street, Oxford Circus, London, Mr. J. C. Lyell, says: "I should again like to thank your many readers for their generous response to my appeal for Australian and New Zealand papers for the Anzac soldiers in England and on the Western Front. Owing to the curtailment of shipping the supply of these papers has greatly diminished and the demand has steadily increased. Thanks to the assistance of many generous volunteer helpers the papers I receive are sent not only to the hospitals and training grounds in Great Britain, but also to France, and are given to the troops at the base depots when they start off for their long and weary journey to the Front. I am sure no one can realise how much these papers are appreciated, or what pleasure they afford. All papers from every colony are welcome, both daily and weekly; but naturally the latter when illustrated are preferred. I sincerely trust that every reader will remember the urgent demand there is for such reading matter, and will do their best to send me all the papers they can. I assure them that not a single one will be wasted. At the present time I am only receiving two or three hundred a week, but could easily place as many thousand—and more—to the very best advantage. Knowing the great generosity of your readers I am sure I shall not ask in vain. Will the senders please write their name and address inside the papers, so that the recipients may know to whom they are indebted."

### FATHER GLEESON AND HIS ALTAR BOY.

Captain D. D. Sheehan, M.P. (Mid-Cork), writing for the Press Association, says: I know it is sometimes said that the religious man does not make the best fighter, and fine theories are stated in support of this view; but I have my own observation of how the Catholic Irishmen can fight; and in face of positive knowledge psychological theories, no matter how eruditely they may be constructed, are only so much rubbish. Let us see what happened at the Rue de Bois, close to Neuve Chapelle, on May 9, 1915, when the 3rd Infantry Brigade, to which belonged the 2nd Royal Munster Fusiliers, were ordered to attack the German trenches, and we shall get some understanding of how the Irish soldier is sustained by the practice of his religion. The officer in charge of the Munsters at the time was Colonel Victor Rickard. His widow has written a brochure entitled, *The Story of the Munsters*, which is a splendid memorial to the devotion of the Munsters and the heroism of officers and men alike. Sergeant-Major T. J. Leahy, of Monkstown, County Cork, also gave a most interesting account of the work of the Munsters on this occasion, and the way they carried all before them. This sergeant-major had been what is known in Ireland as an "altar boy" in his youth, and he used to serve Mass for Father Gleeson out at the Front. Here is what this zealous and faithful non-commissioned officer had to say of the value of prayer: "Prayers," he wrote, "more than anything else, console me. And every fellow is the same. So the war has been the cause of making us all an army of saints."

In describing the battle Sergeant-Major Leahy states that on the preceding day (May 8), close on 800 men received Holy Communion from Father Gleeson, and wrote their names and home addresses in their hymn books. When evening came the regiment moved up to take its place in the trenches in front of Rue de Bois.

"At the entrance to the Rue de Bois," writes Mrs. Rickard, "there stands a broken shrine, and within the shrine a Crucifix. When the Munsters came up the road Major Rickard halted the battalion. The men were ranged on three sides of a square, their green flags—a gift from Lady Gordon—placed before each company. Father Gleeson mounted, Colonel Rickard, and Captain Filgare, the Adjutant, on their chargers, were in the centre, and in that wonderful twilight Father Gleeson gave a general absolution."

Here Sergeant-Major Leahy takes up and supplements the story. "On the lonely, dark roadside," he says, "lit up now and then by flashes from our own or German flares, rose to heaven the voices of 800 men singing that glorious hymn, 'Hail, Queen of Heaven.' There were no ribald jests or courage buoyed up with alcohol; none of the fanciful pictures which imagination conjures up of soldiers going to a desperate charge. No, there were brave hearts without fear, only hoping that God would bring them through, and if the end came—well, it was only a little shortening of the allotted span. Every man had his rosary out, reciting the prayers in response to Father Gleeson, just as if at the Confraternity at home, instead of having to face death in a thousand hideous forces the following morning.

And then our sergeant-major tells us how Father Gleeson went down the ranks saying words of comfort, bidding good-bye to the officers and "telling the men to keep up the honor of the regiment."

At dawn the German position was subjected to an intense bombardment for seven minutes to sweep the wire out of the way. Then the query came from the officers, "Are you ready, lads?" and back came the response, "Yes."

Then over the parapet like one man leaped eight hundred forms, the four green company flags leading. Three hundred yards of ground had to be covered. A devastating fire was opened on our men by the Germans. Hundreds of the Munsters went down in that fatal charge, but they never wavered and they never faltered. Right onward to the German trenches they swept, the green flags still waving at their head.

The regiments on the right and left, who were to take the trenches at the same time, were unable to do so. The Munsters were fighting by themselves. The position was hopeless, and the order to retire had to be given.

"You were the only attacking battalion to penetrate and storm the German trenches, although under a hellish fire," said the Brigade Commander when he subsequently addressed the Munsters. "You have added another laurel to your noble deeds during the present campaign. I am proud to command such a gallant regiment."

"So the Munsters came back after their day's work," said Mrs. Rickard: "they formed up in the Rue de Bois numbering 200 men and three officers." And she justly adds: "It seems superfluous to make further comment."

The Munsters had added "another laurel to their noble deeds," not the last by a long way in this great war.

## CORRESPONDENCE

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

### THE DEFENDER OF KNOX.

TO THE EDITOR.

Sir,—In reading the letter from Invercargill on the above subject in your issue of the 15th, it struck me as an instance of the wonderful power of blowing hot and cold with the same breath. Consistency, they say, is a jewel, but it is often far to seek. If there was any very pressing reason for resurrecting the unsavory skeleton, how has it suddenly disappeared, and how has the troublesome ghost been laid again? Why was the matter broached. Was it simply a case of getting an extra dose of bile off the system? Then was it the result of veiled threats in a local paper to publish some ex-priest rubbish that caused the whole row? Some people are wonderfully brave while there is no enemy in sight. When we are guided by whims and fancies our judgment, if we have any, is likely to be much affected. The want of force of character has spoiled many a genius.—I am, etc..

J. O'NEILL.

## CONSCRIPTION IN IRELAND.

TO THE EDITOR.

Sir,—The accompanying letter, which, in the interests of fair play, I ask you to publish, was sent to the *Otago Daily Times* in reply to a comment on Conscription in Ireland by "Civis," a contributor to that paper. A summary only, bearing but a faint resemblance to the original, appeared under the heading of "Condensed Correspondence" in the *Otago Daily Times* of August 15.—I am, etc., J. ROBINSON.

South Dunedin, August 16.

The Editor *Otago Daily Times*.

Sir,—"Civis" is evidently recovering from the wounds he received in his last attack on the Irish, for he is now well enough to commence another offensive. In his latest effort with the aid of the *New York Times* and a Texas paper which doesn't seem to have a name, he strafes the Lord Mayor of Dublin and the Irish bishops because they are opposed to Conscription being enforced in Ireland. The *New York Times* belongs to the Northcliffe press ring, and, as in duty bound, it tells its readers that the Lord Mayor of Dublin, who was deputed to lay the case against Conscription in Ireland before President Wilson, would not be welcomed in America. That the British Government did not share this view is evidenced by the fact that it required the Lord Mayor to submit to the Lord Lieutenant of Ireland the documents which were intended for the eye of President Wilson alone. Of course the Lord Mayor could not assent to this, and the visit had to be abandoned. It was not, however, as has been said, because the Lord Mayor was doubtful of his welcome in America, but because the British Government did not wish President Wilson to hear how a small nation was being treated by the very people who are supposed to be fighting for the rights of small nations. If "Civis" wished to be impartial he would not have expended all his powder and shot on the Lord Mayor of Dublin and the Irish bishops, but he would have condemned also every responsible person, body, and journal by whom Conscription was opposed. Mr. Asquith and Lord Wimborne opposed it. The *Manchester Guardian*, the *Nation*, the *New Witness*, and the *Westminster Gazette* opposed it. The reason given for the opposition was that Conscription in Ireland was contrary to the principles for which the Allies are said to be fighting—namely, the rights of small nations and the right of self-determination. At the Ulster Presbyterian Assembly several clergymen, in protesting strongly against Conscription, said they were glad to hide behind the coat-tails of Sinn Fein. In the South of Ireland there is a Unionist Anti-conscription League, which has a membership of several thousand. General Botha said the British Government would not dare to impose Conscription on South Africa. Conscription was rejected in Australia, and it should be noted that the majority of soldiers at the Front voted against it. In order to carry it in Canada the Government found it necessary to allow only those women to vote who had relatives at the Front. The British Government has no greater right to impose Conscription on Ireland than on Australia, South Africa, Canada, or New Zealand. Its only authority to make laws for Ireland is the Act of Union, and as that Act, as has been repeatedly admitted by English statesmen themselves, was placed upon the Statute Book by fraudulent means (the most vile and base proceeding in history, Mr. Gladstone terms it), it follows that there is no real authority at all.

It is the opinion of many that the National Cabinet by its Irish policy is doing its utmost to lose the war. Other nations cannot be expected to believe that British Ministers are sincere in their war aims. The words, "rights of small nations," almost ceaselessly flow from the lips of Mr. Lloyd George. Lord Robert Cecil, speaking at the Mansion House, said that "the German belief was that you can dragoon free nations into artificial unity and make them accept alien rulers. On the other hand, you have the principles for which we stand—freedom, the old doctrine of which we in



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this country have reason to be proud, that government must be carried out with the consent of the governed; that no greatness, no culture, no national existence can be built upon the oppression and subjugation of nations rightly struggling to be free. Those are our principles." Is it any wonder that the Huns can laugh in derision and tell the nations of the world to "look at Ireland"? Lord Robert was speaking of the peoples subject to Austrian and Russian rule, but Russia never treated her Jews worse than Great Britain treated Ireland, and Austria gave the Poles far better treatment in every way, as to language, religion, and liberty, than ever Ireland received from Britain. When Britain declared war on Germany there was great enthusiasm in Ireland, because Britain, who had just consented to give Ireland a Parliament of her own, was going to defend the rights of a small nation; but the enthusiasm was soon killed, because the Irish were quickly made to understand that they were to fight, not for freedom, but as galley-slaves for their masters. They were to aid in freeing every small nation except their own. If the Government had upheld the democratic principles it professed it would have had the aid of another half million men of Irish blood in the first year of the war, and it would have had America's help not one year ago, but two or three more. Even under the ruling conditions, Ireland has done remarkably well. She has sent 300,000 men to the Front, and if America sends the same percentage of her population she will send 7,000,000. It is surprising that under the circumstances they have done so well. They are not asked to fight for freedom, but for the Balfours and the Lansdownes, Carson and his Orangemen, who calumniate and vilify their national claims and scoff at their religious faith, and hold them in bondage because of it. A writer in the *Glasgow Observer* says that "British policy in Ireland has made Sinn Feiners by the hundreds of thousands, and advises the Government that if it wants to make millions more to continue as it is doing, and it will be astonished at its success; and if it wishes to imperil the Empire it will be gratified."

Now, Sir, I claim to have shown that the Lord Mayor of Dublin and the Irish bishops were justified in opposing a measure which is opposed also by responsible leaders, bodies, and newspapers; and I hope I may be pardoned if I advise "Civis" to give up writing and to try potato-digging. -I am, etc.,

J. ROBINSON.

South Dunedin August 10.

#### A RECENT LONDON PILGRIMAGE.

In May last, on the Feast of St. Edward, King of England and Confessor, a procession, led by Father Bernard Vaughan, marched from Westminster Cathedral to Westminster Abbey, the latter now a Protestant church, but built and dedicated for Catholic worship. The pilgrimage to the Shrine of St. Edward was a simple expression of the loyalty and patriotism of English Catholics, and was marshalled by Lord Edmund Talbot, Sir Henry Jerningham, and Hon. Maxwell Scott. With the exception of the Crucifix, with which the procession was headed, Father Vaughan disallowed all other emblems of religion, even banners. In the procession were representatives of most of the old Catholic families of England, and others: besides a community of Sisters of Charity. Before leaving the Cathedral Father Vaughan publicly recited the Litany of the Blessed Virgin. As the procession moved down Victoria Street the walkers in it, three abreast, recited the Rosary for the repose of the souls of all those who had fallen in the war. At Westminster Abbey, standing beside the Shrine of St. Edward, Father Vaughan, in a short informal address, said they had come there on pilgrimage first of all to pay homage to St. Edward, once King of England, and next to plead his help as Saint before the Throne of God. The pilgrims then united with Father

Vaughan in prayer to St. Edward, invoking him as King of England and Confessor of the Faith.

## Diocesan News

### ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

August 17.

Mr. P. J. Kelleher, who has been appointed to the new position of Inspector of Totalisators, is a parishioner of St. Anne's, Newtown, and was for many years secretary of the Hibernian Society. He is an old boy of the Marist Brothers' School, and commenced his career in the Government service 27 years ago as a telegraph messenger from which he was promoted cadet in the accountants' branch, and later to a clerkship. He was transferred, as accountant, to the Tourist Department, and after several years serving in that capacity, received the appointment of clerk in charge of the advertising department, a position he successfully filled for some years. His next appointment was to that of Chief Clerk of the Department of Internal Affairs in succession to Mr. R. F. Lynch, and was occupying that position prior to his new appointment.

Father Phelan, the recently appointed chaplain at Featherston Camp, attended the last meeting of the Dominion Executive of the Catholic Federation, where he was introduced to the members. The plans of the proposed Catholic institute at Taubererikau were discussed, and the matter was left in the hands of Father Phelan, the chairman (Mr. J. J. L. Burke), and Majors O'Sullivan and Halpin.

The many friends of Mr. W. F. Johnson, the popular secretary of the Wellington Diocesan Council, will regret to learn that he has been unwell, lately, and confined to his bed. He is now recovering satisfactorily from his illness, and hopes to be soon about.

The annual meeting of the Dominion Council of the N.Z. Catholic Federation will take place at St. Patrick's Hall, Wellington, on Wednesday, August 28.

The committee and the various stallholders engaged in organising the bazaar in aid of the rebuilding fund of St. Mary of the Angels' Church, are busily engaged in preparatory work. Euchre and other socials, afternoons, and kindred money-raising attractions are much in evidence, and judging by the energy being displayed, the success of the bazaar is assured.

The sum of £26 19s has been received by the Dominion treasurer of the Catholic Federation from Father Kerley, S.M., Temuka, being the result of the special collection taken up in that parish for the erection of the Catholic camp institute at Taubererikau. The sum of £4 6s 6d has also been received from Father Wright, of Waipi, and £2 4s 6d from Father Furlong, Devonport, for the same purpose.

Following are results of the Marist Brothers' Old Boys' teams football matches played in Wellington on Saturday, August 10:—Marist Third were beaten by Y.M.C.A. by 3 goals to 1, after a fast and interesting game. Marist Fourth defeated Karori by 2 goals to 1. Scorers for Marists were Ryan and Watson. Next Saturday will witness the final for the Fourth Grade Championship, when the two leading teams, Marist and Institute, play off. A keenly contested game is expected. The match in which the Marist Seniors were to play had to be postponed owing to the ground being under water.

### DIocese of AUCKLAND

(From our own correspondent.)

August 16.

On Thursday last, Feast of the Assumption, there were large congregations at St. Patrick's Cathedral and at the other churches of the city, and very many approached the Holy Table.

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Father Bradley, secretary to his Lordship the Bishop, addressed the members of the Holy Family Confraternity at St. Patrick's Cathedral on Tuesday evening last on the subject of "The Pilgrimage to Lough Derg," which proved most interesting.

In a casualty list published this week the death is reported of Corporal James Comeskey, second son of Mrs. Comeskey, of Brixton Road, St. Benedict's parish, Auckland. This is the second son Mrs. Comeskey has lost in the war.—R.I.P.

A meeting of the Board of Management of the Auckland Catholic Women's Hostel was held at the hostel on Monday evening last. Right Rev. Mgr. Gillan, V.G., and Father Cahill were present, and a representative attendance of members. An amount of routine business was transacted. The treasurer reported that as a result of the recent bazaar the sum of £250 had been handed over by the ladies' committee to the funds. Owing to stress of work the secretary (Mr. J. J. Butler) tendered his resignation, which was accepted with regret, the board recording its thanks and appreciation of the valuable services rendered by Mr. Butler during the past year. Mrs. L. Cullen was elected secretary to fill the vacancy.

Father Cahill, Messrs. T. J. Molloy, and J. B. Bonner leave next week for Wellington to represent Auckland at the Dominion Council meeting of the Catholic Federation.

The boys of the Sacred Heart College and Vermont Street School were the guests of Mr. Allen Doone at his plays during this week. On Thursday evening the football teams of the College and Vermont Street School and the Bayfield Public School team were present, the latter team being runners-up with the Marist Brothers' team in the school championship. After the performance Mr. Doone, in addressing the boys, congratulated the Vermont Street School team on their great performance during the season, and wished them success in the future. The boys then gave three rousing cheers for Mr. Doone.

The Marist Brothers' football teams still continue to occupy proud positions in this season's championship matches. Commenting upon the recent playing of the Primary Schools' teams the *Auckland Star* says: Keenest interest was evinced in last Saturday's contests, for both the A and B grades provided what will probably be their best respective matches of the season. The unbeaten Vermont A fifteen met Remuera, with whom they contested the final of the championship last year, and the game attracted a larger crowd of spectators than subsequently witnessed the senior contest on No. 1 ground. The blue and whites were looked on as the only side at all likely to extend the greens, against whom not a point had been scored this season; but despite the plucky game they played from start to finish, despite the determination of their forwards and the good defence of their backs, they were not capable of the same class of football as their opponents. I have not seen a senior team this year with a rearguard working with the clockwork precision of this schoolboy combination. Their handling of the ball and the headwork of their forwards are a revelation of what can be done by good coaching and regular practice. Of the winners the backs stood out most prominently, but the play of Arrowsmith, Hickey, and O'Donohue, a lad who knows how to run straight, and Lincen at full-back, calls for special mention. Remuera, who were defending throughout almost the whole game, were responsible for securing the first scores registered against Vermont this season.

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## OBITUARY

MR. J. P. BOURKE, WELLINGTON.

Mr. J. P. Bourke, well known in the Wellington and Marlborough districts, and son of the late Mr. James Bourke, of Kilbirnie, died at his residence, Cashmere Hills, Christchurch, on Saturday last, at the early age of 39 years (writes our Wellington correspondent). Mr. Bourke had for some time past been a large operator in wool, being the senior partner in the firm of Bourke, Wilson, and Co., of Wellington. He was born in Wellington, and was educated at St. Patrick's College. He was a staunch Catholic and a quiet and unassuming young man, and very popular. Mr. Bourke, who had been in delicate health for some time, only removed from Wellington to Christchurch a few months ago, the change being made for health reasons. The interment took place at the Mount Street Cemetery, Wellington, prior to which Solemn Requiem Mass was celebrated at St. Joseph's Church, Buckle Street, by the Ven. Archdeacon Devoy, S.M. Archbishop O'Shea was present in the sanctuary, as were also Very Rev. Dean Holley (provincial), Fathers Gilbert (Rector of St. Patrick's College), Mangan, C.S.S.R., Ainsworth, McDonnell, Goudringer, Hurley, and Campbell. There was a large congregation at the Requiem Mass, including members of the religious Orders and school children from the upper standards of St. Anne's and St. Joseph's Convents. The service at the graveside was conducted by the Ven. Archdeacon Devoy. The principal mourners were the deceased's brothers, Messrs. M. F. Bourke (Napier), T. J. Bourke (Kilbirnie), and J. J. Bourke (Lower Hutt). Sister Mary St. Vincent, of St. Joseph's Convent, Wellington South, is a sister, another sister being married to Mr. J. O'Shea, of Hawera, brother of his Grace Archbishop O'Shea, S.M. By his will the following benefactions were made—Catholic church, Kilbirnie, £500; Mother Mary Aubert's Home, Wellington, £500; Redemptorists' Monastery, Wellington, £500; Boys' Catholic Orphanage, Lower Hutt, £250; Girls' Catholic Orphanage, Upper Hutt, £250; Wellington Catholic Education Board, £250. R.I.P.

MR. JOHN McALOON, CHRISTCHURCH.

The death, at his residence, Rogers Street, Waltham, Christchurch, on Sunday August 11, of an old and highly respected member of the Christchurch Cathedral congregation, in the person of Mr. John McAloon, is recorded with deep regret. The deceased retired in his usual good health on the Saturday night previous, but on a visit to his room on Sunday morning it was found that he had passed quietly away whilst asleep. The late Mr. McAloon, who was born at Knocknunny, Co. Fermanagh, Ireland, in 1859, arrived in Lyttelton by the ship Hereford on January 16, 1878, and soon after joined the Railway service in Christchurch, where he lived up to the time of his death. The deceased is survived by his widow and eight children—Messrs. James (Makikihi), John (Wellington), Owen (on active service), Cecil and Norman (Christchurch), and Misses Mary, Blanche, and Evelyn (Christchurch). Numerous messages of sympathy were received by the family, and also a large number of floral tributes, including one from deceased's fellow-workers in the Railway, and one each from the Christchurch Telegraph Office and the Telephone Exchange, where his son and daughter are employed. Requiem Mass was celebrated on Tuesday, August 13, in the Cathedral by Father Fogarty, and was very largely attended. The girls of the Sacred Heart College and the boys of the Marist Brothers' School were present, and sang appropriate hymns, accompanied on the organ by Mr. H. Hiseocks, who also played the "Dead March." A guard of honor of Marist Brothers' School boys was formed up outside the Cathedral, and the pall-bearers consisted of fellow-employees in the Railway Department. The funeral cortege to the cemetery was very lengthy. Father Fogarty, assisted by Fathers Kelly (Gisborne) and Carroll, officiated at the interment.—R.I.P.

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## DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

August 19.

The social held in the Hibernian Hall on Wednesday last in aid of the Catholic Girls' Hostel was very successful, and patrons were treated to a most enjoyable evening's entertainment.

At the Cathedral on Sunday last an appeal was made in aid of the funds of the Society of St. Vincent de Paul. The address of his Lordship the Bishop was most fruitful, and the collections taken up by the members of the society exceeded £100. In the evening at Vespers the Bishop thanked the faithful for the generosity shown, and invoked upon them the blessing promised by our Divine Lord to those who help the needy.

Father Long, who is now convalescent, has gone to Methven as the guest of Father Price for a few days before leaving for the West Coast.

Rev. Dr. Kennedy returned from Sydney last week, and is much improved in health.

Rev. Father G. Kelly (Gisborne), who left Christchurch on Tuesday, August 13, on his return to Auckland, was given a farewell in the Hibernian Hall on the previous evening. The members of St. Patrick's and St. Matthew's branches of the H.A.C.B. Society and the Celtic Club arranged the gathering in gratitude for the kindly interest Father Kelly had shown in the parochial works connected with the Cathedral during his stay in Christchurch. Bro. J. M. Coffey, president St. Patrick's branch, presided, and there were present: His Lordship Bishop Brodie, Fathers Fogarty and Carroll, Rev. Brothers Emilian, Phelan, and Luke, of the local teaching staff of the Marist Brothers, and a good attendance of friends of the societies entertaining. A musical and elocutionary programme was contributed to by Misses E. Jarman and K. O'Brien, Messrs. W. Brittenden, Phil. Jones, C. Fottrell, P. Smyth, and B. Renneil. Miss E. Sykes and Mr. Harry Hiscocks, besides contributing piano-forte selections, played the accompaniments; and Miss Norah Baxter danced an Irish jig and Highland fling. During an interval the chairman referred to the general regret felt at the departure of Father Kelly, and called upon Miss E. Brophy, president St. Matthew's (Ladies') Branch of the H.A.C.B. Society, to make a presentation to their guest. In doing so Miss Brophy thanked Father Kelly for the kindness he had shown the society by attending the meetings, contributing as he had done to their entertainments, and interesting himself in their intellectual welfare. In saying good-bye, they wished him every success, and the blessing of God. Bro. J. Curry, president of the Celtic Club, and Bro. Coffey endorsed the remarks of Miss Brophy, and assured Father Kelly that he would always receive a cordial welcome from their respective bodies. His Lordship the Bishop said that although there was a feeling of sadness in a farewell function of this kind, there was an element of pleasure in the present occasion, and that was to see the esteem in which Father Kelly was held by those assembled that evening. As Bishop, he wished to express his heartfelt appreciation of the great assistance that Father Kelly had so cheerfully given him at a time when, owing to sickness amongst his priests, such assistance was doubly welcome. He had been a friend in need, and he (the speaker), on behalf of his priests and people, wished him many years of fruitful work. Fathers Carroll and Fogarty also eulogised the goodness of the departing priest, and wished him every success in his mission. On rising to respond, Father Kelly was greeted with cheers. He paid a high tribute to his Lordship's hospitality and goodness, and the brotherly good fellowship existing between him and his priests—a spirit that turned work into pleasure. He had, he said, been edified by the splendid spirit of Faith and Fatherland shown by the Hibernians of Christchurch, a spirit that reminded him of Home. In thanking all present for the surprise that had been given him that evening, and the performers for their musical treat, he assured his hearers that his visit

to Christchurch would live happily in his memory. After refreshments had been served, Father Kelly contributed several vocal solos, after which the proceedings terminated by the singing of "God Save Ireland."

## Oamaru

(From our own correspondent.)

August 19.

Father O'Connell returned to Oamaru on Wednesday from Australia, where he had been spending a brief vacation after his serious and somewhat prolonged illness. He is much improved in health, and has benefited by his trip to the warmer States. The parishioners of Oamaru and Father O'Connell's many friends are very pleased to have him with them once more, and looking his usual genial self.

The additions to the basilica which are now nearing completion so far as the outer work is concerned, have added to the sacred edifice a dignity and impressiveness not hitherto possessed by the building in its unfinished state. From all parts of the town the huge new dome can be seen, and viewed from the hills skirting the suburbs the recent additions look extremely noble in architecture, and chaste in their natural whitestone coloring.

## PRINCE OF WALES VISITS THE POPE.

An English exchange gives the following account of the recent visit of the Prince of Wales to the head of Christendom:—

"It is pleasant to be able to say that in Vatican circles the Prince of Wales has left behind him the most favorable impressions. His visit to Rome has been brief, but it effected not a little in the time. Great satisfaction was given by the fact that despite his numerous engagements he found time to pay his respects to the head of the oldest dynasty in Europe. It was evident the Prince himself was deeply impressed by his reception at the Vatican from the moment Count de Salis handed him out of the automobile in the Square of St. Damasus within the palace to that in which, amid the sound of trumpets, the party drove back to the seat of the British Legation to the Holy See. Received in the Square of St. Damasus by Mgr. Canali, Prefect of the Sacred Ceremonial Congregation, the Prince and his suite mounted the Royal Staircase, accompanied by an escort of honor. At the Sala Clementina on the first floor, the dignitaries, ecclesiastical and lay, of the Court, met the party and all moved inwards to the Sala degli Arazzi, where the Maestro di Camera greeted the Prince of Wales. The necessary presentations over, the Prince was introduced to the Sala del Tronetto, where his Holiness sat in an armchair at the foot of the throne. Another armchair for the royal visitor stood beside it. The door then closed, and Pope and Prince were left alone. The conversation, which lasted 20 minutes, was carried on in French. At the conclusion of the audience the British Minister and the Prince's aide-de-camp were introduced, and the Holy Father conversed with them for some minutes. At the termination of the leave-takings the Prince paid a visit to the Secretariate of State, where he remained with Cardinal Gasparri for about 20 minutes. He then returned to the residence of Count De Salis. On the way a brief visit was paid to Cardinal Merry del Val."

## ALLEN DOONE COMPANY.

The return to the Dominion of Mr. Allen Doone and his popular and talented company is undoubtedly proving a matter of more than usual interest to the play-going public. The beautiful Irish plays that Mr. Doone so effectively produced during former visits to New Zealand are well remembered, and so appreciated were they, with the objectionable "stage Irishman" so studiously eliminated, that it is small wonder he, and the artists supporting him, are being greeted, wherever appearing, with crowded audiences.

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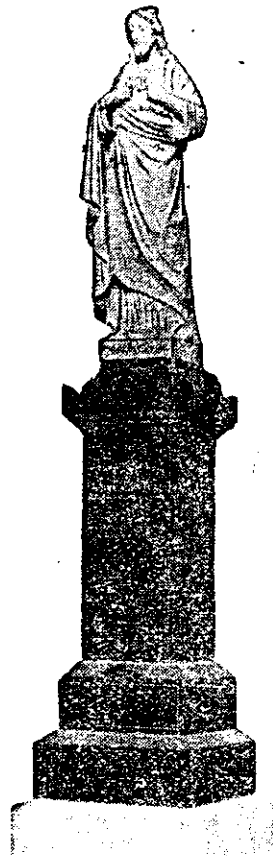
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## WHAT EVERYONE SHOULD READ

Reprint of Auckland Sensational and Unaccepted Challenges.—“The War against Women.” “Challenges to the Grand Orange Lodge and its Political Association.” Ten open letters (with introduction), one attempted reply; notes, appendix, and index. Sixty-four pages. Price, Threepence; mailed, Fourpence.

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## DEATHS

- FLEMING. At Gore, on August 1, 1918, Alice Maud, beloved wife of Patrick Fleming, Riversdale.—R.I.P.
- McALOON.—At his residence, 35 Rogers Street, Waltham, Christchurch, on August 11, 1918 (suddenly), John, dearly beloved husband of Mary Teresa McAloon; aged 59 years.—R.I.P.
- McDONNELL.—On July 4, 1918, at Auburn Street, Takapuna, Auckland, Mary, beloved wife of Thomas McDonnell (late of Arrowtown, Otago); aged 79 years.—R.I.P.
- O'DOWD.—On August 3, 1918, at his residence, St. Bathans, Thomas O'Dowd, native of Castlemaine, Co. Kerry, Ireland (brother of the late Rev. Monsignor O'Dowd, Warrnambool, Victoria; aged 82 years. Fortified by the last sacred rites of Holy Church.—R.I.P. Home papers please copy.
- McLEAN.—On August 4, 1918, at Garston, Monica, dearly loved only daughter of Angus and Catherine McLean; aged 13 months. Deeply mourned.

## FOR THE EMPIRE'S CAUSE

WALSH.—Killed in action on July 6, 1918, Lawrence Michael, beloved son of Mr. and Mrs. Walsh, Balfour.—R.I.P.

## IN MEMORIAM

O'REILLY.—Of your charity pray for the souls of Private Edmond O'Reilly (Main Body), missing, believed to be killed, Gallipoli, August 7, 1915, aged 29 years; also Private Jack O'Reilly, 18th Reinforcements, killed in action in France, August 11, 1917, aged 21 years.  
—Inserted by their loving parents, brothers, and sisters, Albury, South Canterbury.

## IN MEMORIAM

DALY.—Of your charity pray for the repose of the soul of Hannah Daly, who died at Oamaru on August 19, 1916.—Inserted by her loving family.

## ACKNOWLEDGMENT

PRIVATE RICHARD ROBERTS, of the New Zealand Expeditionary Force, France, late of Waitahu, Reefton, desires to thank the kind unknown friend of the Reefton Parish who sends him regularly the *N.Z. Tablet*.

## NOTICE TO ADVERTISERS

ADVERTISEMENTS of 16 Words under the Heading Situations Vacant, Wanted, For Sale, To Let, Lost and Found, Miscellaneous Wants, &c. 2s per insertion; Death Notices, &c., 2s 6d; verses, 4s per inch extra. Strictly Cash in Advance. No booking for casual Advertisements.

## FEATURES OF THIS WEEK'S ISSUE

Leader—Parish Libraries,—p. 25. Topics—Irish Presbyterians Oppose Conscription; Catholic Revival in France: Prohibition—Its Ethical Aspect,—pp. 14-15. Notes—Journalese; Wrong Words; Foreign Words; Historical Novels; Some Books to Read; Why Historical Novels are Recommended,—pp. 26-27. The Story of Ireland (Irish History Lesson), p. 7. Christianity Versus the Serf, pp. 9-10. The Religion of Progress, etc., pp. 11-13. The Finance of Freedom, pp. 34-35. Historical Notes, p. 33.

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

*Pergant Directores et Scriptores 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, AUGUST 22, 1918.

## PARISH LIBRARIES



THE majority of our people are satisfied to let well enough alone, even when things are very far from being well enough. No forward movement was ever yet initiated but it roused the opposition of those who are always far more willing to oppose than to help on a good cause, and the harm done to the Catholic cause by timorous persons who seem to have made human respect and worldly advantage their rule of life is incalculable. The condition of such laggards is finely stigmatised by that mordant phrase of Tom Kettle's—"the scandal of content." For, if by any act or omission to injure or hinder a good cause is a scandal, surely such opposition or indolence as many manifest where Catholic interests are at stake is a scandal of no small magnitude. We received recently from an outspoken correspondent a letter on this topic which gave us food for much thought, and which, because of its hard truths and its frankness in stating them, we could

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hardly publish without giving offence to the weaker brethren who have never done any good yet for themselves or for anybody else. However, the letter suggests some thoughts which we here put before our Catholic readers in the hope that some of the truths on which we dwell will strike home.

\*

We are living in a non-Catholic environment. The outlook of those whom we meet daily is non-Catholic, and often anti-Catholic. The press helps to make the atmosphere and the whole environment unhealthy for Catholics. Where there is not overt opposition to Catholic principles there is at best total ignorance of the Catholic point of view. The majority of those among whom we live have been brought up to believe the most atrocious fables about us; many of the religious bodies around us seem to have no end in existence other than to blacken and revile us. Hardly a week passes that we do not notice some article in the papers, some utterance from a Protestant pulpit, some fulmination from a platform, aiming directly at discrediting us among our fellows. Calumnies are spread broadcast; our foes make no secret of the fact that they want to boycott us; they have secured the slavery of a number of politicians whom they hold bound hand and foot, and who are too weak or too dishonest to resist. This is no new phenomenon. The No-Popery outbreak which is with us at present comes and goes intermittently, like other dirty epidemics; and as a rule it has to run its course, which it does to its own discredit, leaving the Church as secure as it was before. Our correspondent is one of those good Catholics who are asking at such a time why we are all content to leave the pestilential visitation to nature. He complains bitterly of those who deprecate anything like opposition and whose remedy for all evils that are independent of their purses is to leave things alone. One thing he deplores is that our laity as a rule are not sufficiently well educated in Catholic controversy to be able to handle the subject effectively—not so much in formal defence as in the casual meetings and conversations which often give rise to attacks on their religion. It would certainly be desirable to have in every parish men who could write and speak in defence of their religion when local attacks are made on it by the Elliots and the Knowleses, but just as important is it that among the general body of our people there should be a fuller acquaintance with Catholic doctrine and with those topics of history which are the usual stalking-horses for the No-Popery rafter. Here, then, is a matter which clamors for attention, and which, in our opinion, might be easily remedied. What is required is an antidote. A weekly Catholic paper does its best, but the best done by any paper is not enough: at most we can but hope to deal with the outlines of current affairs and to throw out helpful suggestions to our readers. We offer an antidote in so far as we are able, but it must of necessity be rather by way of prescription than by way of cure. What is really wanted is a Catholic reference library in every parish, and a promoter who would foster in our young people a love for the study of subjects which are comprehended under the general head of Catholic apologetics. The letter from the correspondent we have mentioned is but one of many proofs we have had that among our laity there are many who would approach such studies with avidity: to establish such libraries is surely not a difficult matter; and the good results would be lasting and immeasurable.

\*

The question is where to begin, what books to select. One of the books often quoted by No-Popery zealots is the unscholarly work of Michael McCarthy about the Irish clergy. Most people do not know that Michael was scarified in the London Protestant papers as a poor writer who was out to make money by turning on his mother in order to please those depraved persons to whom attacks of that sort are always welcome; and though many know that someone or other wrote a masterly refutation of Michael's lies,

yet the number of those who have read that book, or who know where to find it, is infinitesimal. Thus as a concrete suggestion Monsignor O'Riordon's *Catholicity and Progress*, the valuable and overwhelming rejoinder to Michael "the Catholic," is a book that ought to be available for every Catholic layman who hears the other side from his Protestant friends. Protestant histories of England and Ireland abound with lies: the antidote would be ready if every parish had in its library the volumes of Lingard and D'Alton and Cobbett. Other works which suggest themselves are the erudite volumes of Balmes on *European Civilisation*, Wiseman's masterly treatise on the *Blessed Eucharist*, Gibbons on *Faith of our Fathers*, the writings of Windle, Walsh, Donat, and Dwight on the Church and Science, standard works on Church History, such as Alzog or Brück, works on special periods or on special topics, such as Gilmartin or McCaffery, courses of Catholic Apologetics as Schanz, expositions of Catholic doctrine, like Schouppé or Hunter, Biblical handbooks like Pope's or Barry's, the Stonyhurst series of manuals of Philosophy, Devas on *Political Economy*, and the writings of Rickaby on social questions. Such a collection, even if it went no farther than the above sketch, would be invaluable to earnest students, and it would be sufficiently cheap nowadays to bring it within the reach of the youth of the poorest parish in the Dominion. It would be an effective means of arming our people against attacks made in public or in private, and we are much mistaken if they would not avail themselves of it eagerly. That the furnishing of such libraries is eminently desirable is obvious. Let us not rest with admitting that. Let us shake off the scandal of content and persuade ourselves that we need shaking up. If nobody else gives a lead surely the matter would come well within the scope of the Federation. It ought to be done: and it can easily be done; and it is well that it were done quickly. For when it is done our people will soon be in a position to silence the opposition of the contented ones, and—to borrow the energetic phrase of our correspondent—to "put in the boot" when the yellow pup howls.

## NOTES

### Journalese

Journalese is correctly accepted as the name of a language that is certainly not English, that is spoken nowhere on earth, and written nowhere out of the press. We say the press without limitation, for even the London *Times* itself is not exempt from the affliction of Journalese. For example: "It was impossible to introduce white unskilled labor on a large scale as a payable proposition."—*Times*. Obviously labor is not a proposition, and a proposition is not payable at all. Translated into English the sentence should read: To introduce labor on a large scale and make it pay. Again: "They have not yet discovered the formula for the intelligent use of our unrivalled resources for the satisfaction of our security," which possibly may be interpreted to mean that they have not yet discovered how our unrivalled resources may be made to ensure our safety.

### Wrong Words

People who learn English from the morning paper instead of from the Bible, Shakespere, and the dictionary are prone to use words wrongly on account of a similarity of sound to words of a different sense. And even the best writers are occasionally caught napping in this way. George Eliot wrote: "Mr. Barton walked forth, in cap and boa, to read prayers at the work-house, *euphuistically* called the 'College'." Carlyle wrote: "Hence Bielfield goes to Hanover, to grin out *euphuisms*." *Euphuism* is a term applied to a literary style: *euphemism* is the application of a good name to something which does not deserve it. Obviously George Eliot should have written "euphemistically" and Carlyle "euphemisms." In Lord Morley's *Life of Glad-*

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AGENTS—THE UNITED FRIENDLY SOCIETIES' DISPENSARY, OAMARU.

stone we read: "An irreparable colleague," Mr. Gladstone notes in his diary"; the right word, of course, being "irreplaceable." E. F. Benson wrote: "What she would say to him, how he would take it, even the vaguest predication of their discourse, was beyond him to guess." Predication being a synonym for *statement*, the sentence is pure nonsense.

### Foreign Words

A little learning is a dangerous thing; and the adage is never better borne out than in the use of foreign words. English writers use *Nom de plume* and imagine it is French. A Frenchman writes *nom de guerre*, and would not know what to make of *nom de plume*. When we read *morale* we wonder whether it is meant to be French or Italian: and if Italian it should be pronounced as an Italian word. Anyhow the French word is *moral*, and *la morale* is ridiculous. *Cui Bono* is a common trap. It is usually used as if it meant, "What is the good of it?" Students of Latin will recall the ethical dative construction and rightly translate it, "Who profited?" It was a maxim of Roman law that when at a loss to tell where the responsibility for a crime lay it was a wise proceeding to inquire who reaped the benefit of the crime. Even the *Times* offends in the misuse of foreign words, as for instance: "All things considered, I wonder they were not *non est* long ago." Latin ought not to be beyond the *Times*, but *non est* means simply "it is," or "he is," and if you substitute the true meaning in the above sentence you will get a piece of supreme nonsense. Carlyle wrote: "The clergy in rochet, alb, and other best *pontificalibus*." But Carlyle was a law unto himself. And, by the way, one of his merits used to be that he taught England to admire and boast of "our German cousins"!

### Historical Novels

It has been said of most historical novels, as A. F. Benson said of his brothers, that they were the result of cramming and laborious writing. The verdict was by way of condemnation, but surely there is no reason why cramming and labor should not result in a good novel; and surely, too, granted the ability of the writer, it is far better to know that he did read up his subject and that the writing of it cost him something. We have a bias in favor of the historical novel, in spite of such criticisms. Not only are some of the historical novels we have read among those best worth reading, but they are also, with due respect to the critics, the best from every point of view—literary, artistic, and what not. Take the names of a few: *San Celestino* is likely to be reckoned John Ayscough's masterpiece; *The Crossing*, by Winston Churchill, is the most interesting American story we know; *The Old Dominion* is a notable historical novel by Mary Johnston; *Eckehardt* is regarded as the best German romance of all time. And the best of a good historical novel is that when you have read it you have added something worth while to your store of knowledge. A historical novel is a decided aid towards getting a just and comprehensive grasp of the period with which it deals.

### Some Books to Read

There is no easier or more pleasant way of learning history than through good romances, and it is a way to be commended, provided that one selects the right books. Historical romances are too often spoiled by the prejudices and bigotry of the authors, who give us instead of facts the cobwebs of their imaginations; and from this point of view there is a danger in the indiscriminate reading of such novels by unknown and untried writers. Apart from such storytellers there are within the reach of every reader many works, covering practically the whole domain of history, which one can read safely and profitably. To lovers of Irish history we recommend *The Invasion*, the *Court of Rath Croaghan*, *The Rebellion of Silken Thomas*, *The Boy of Stars*, *A Queen of Men*, *The Last of the Irish Chiefs*, *The Silk of the Kine*, *The Boyne Water*, *The Fortunes*

of Colonel O'Brien, *The Coming of the King*, *The Rebels*, *The Northern Iron*, *Robert Emmet*, *His Majesty's Rebels*. For general historical interest the following are worth reading:—*Ivanhoe*, *Woodstock*, *Waverley*, *Barnaby Rudge*, *Last Days of Pompeii*, *Tale of Two Cities*, *The Household of Sir Thomas More*, *Uncle Tom's Cabin*, *Fabida*, and *Romola*. Add to the above Shakespere's historical plays, from which the Duke of Marlborough said he learned all the English history he knew, and you have a fairly comprehensive historical library, from which most people will be able to acquire more knowledge than could be gained from dry treatises by Green or Macaulay. Needless to say our list is merely suggestive, and in no sense exhaustive. It can be lengthened indefinitely as one's reading grows broader, but in the books we have named will be found two things: good history and good literature.

### Why Historical Novels Are Recommended

Truth may be presented in various forms to the mind of the reader. A passionate declamation of Davis's *Fontenoy* is one way of presenting a truth; another way is to write on a slip of paper that the square of  $X + Y = X^2 + Y^2 + 2XY$ . And everyone knows the difference between a sermon delivered by a preacher who is inflamed by his subject and one murmured apologetically by a stammering, shy beginner. We are of such complex nature that a simple apprehension of the truth leaves us cold unless the imagination is also affected. As a rule, the very thing that history does do is to leave us cold—or sleepy. On the other hand, a historical novel appeals to the imagination, because it makes the characters *live*, and gives us a *live* interest in them. An example of this may be taken from the story of our own Ireland. History was not available to most people for years, so great was the anxiety of a paternal Government to make the sons and daughters of those whom they whipped or hanged sing that they were happy English children. The people had no proper schools and very few books. But they handed down by oral tradition stories of the past which were told with all the literary power of a novel, and made more vivid by the spoken word of passionate lovers of Ireland. Historical novels have this effect in greater or less degree, while most histories entirely lack it.

## DIOCESE OF DUNEDIN

On last Thursday, Feast of the Assumption, Masses were celebrated at St. Joseph's Cathedral at 6.30, 7, 8, and 11 o'clock, in the presence of large congregations, and very many approached the Holy Table. In the evening, after the devotion of the Holy Rosary, there was Benediction of the Blessed Sacrament, the incidental music being beautifully sung by the choir of the Dominican Nuns. Masses were celebrated also at the suburban churches—North-East Valley, Kaikorai, and Mornington.

On last Thursday, Feast of the Assumption, 60 of the children of the St. Vincent de Paul Orphanage, South Dunedin, went, under the supervision of Mrs. Baker, to the Home of the Little Sisters of the Poor at Anderson's Bay, and gave an entertainment consisting of choruses, dialogues, and dances to the inmates, the programme submitted being enjoyed exceedingly by them. A spokesman for the Community and inmates of the home expressed their deep appreciation of the treat afforded them and of the kind thoughtfulness which had prompted the giving. Mrs. Baker, in responding for the children, said that whatever pleasure had been afforded the children's audience that afternoon had been amply shared in by themselves, and the orphans had certainly enjoyed the visit to the home, a privilege they would look forward to to have repeated on a future occasion. Afternoon tea was provided by the Sisters of the home, and the orphan children subsequently sang the incidental music at Benediction of the Blessed Sacrament.

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The usual weekly meeting, at the Clubrooms, St. Joseph's Hall, of St. Joseph's Men's Club, was well attended on last Monday evening. The president (Father Ardagh) presided. Final arrangements were made for the social evening to be tendered to the lady friends of the club members on next Monday evening. It was decided to promote a euchre social for Monday evening, September 9, commencing at half-past 7 o'clock, in aid of the funds of St. Joseph's Red Cross and Patriotic Society. The remainder of the evening was filled in with an interesting discussion on the value of historical research as applied to the Church in New Zealand, the president, Messrs. C. L'Estrange (secretary), W. Kennedy, A. Tarleton, and others participating, followed by impromptu speaking on questions submitted by members, an opportunity, which was availed of, being given to each one present to formulate an answer.

#### ST. DOMINICK'S PRIORY, DUNEDIN.

The Feast of the Assumption of our Blessed Lady was marked at the priory by the reception of three novices to the white habit of the Order and the profession of Sister Mary Nicholas (Duggan), Ireland. The young ladies received were: Miss Margaret O'Meara, Southland (Sister Mary Francis of Assisi); Miss Margaret Kaveney, Southland (Sister Mary Angela); and Miss Martha McKone, Oamaru (Sister Mary Casimir). A large party of the relatives and friends of the novices witnessed the investing and the profession in the chapel of the convent. The solemn ceremonies and the singing typical of a conventual choir, full of appeal to the higher feelings of the human heart, impressed the visitors very deeply. The chapel, always truly devotional in character, was a beautiful picture with its artistic festal decorations. The clergy present were: Very Rev. J. Coffey, Adm., St. Joseph's Cathedral (who officiated in the absence of his Lordship the Bishop), Fathers Delany, Collins, Mor-kane, and Silk. Father Kaveney, whose sister was among the novices received, assisted at the altar. After the religious ceremonies the guests were entertained by the Community in the spacious glass cloister adjoining the chapel.

#### ST. VINCENT DE PAUL SOCIETY

##### ST. PATRICK'S CONFERENCE, SOUTH DUNEDIN.

The annual meeting of St. Patrick's conference of the St. Vincent de Paul Society was held in St. Patrick's Schoolroom, South Dunedin, on August 13. Father Delany presided, and there was a large attendance of members. In his remarks Father Delany congratulated the members of the conference on the financial position, although the demands on the society were double that of last year. He was also pleased to note the good spirit which existed among the members. The annual report presented at the meeting was as follows:—In reviewing the work for the past year it will be observed that the results have been very satisfactory. Twenty-two sewing meetings were held, with an average attendance of 10, which shows a decided improvement on the previous year. Two new members have recently joined the conference. The poor and the sick have been visited in their homes, and the Benevolent Institution has also been visited. The usual donation of fruit and sweets was sent to the orphanage on the Feast of St. Vincent de Paul. The conference provided breakfast for about 80 children on September 8, on the occasion of their First Holy Communion. The president (Mrs. Mullin) has carried out her duties with every satisfaction, and the members of the conference are sorry that owing to illness she is compelled to relinquish her connection with the society for some time. All sincerely hope she will soon be restored to her usual health. During the year 78 new garments have been made and distributed, also 200 second-hand articles, 3 pairs of new blankets and sheets, 1 new and 3 second-hand rugs, 7 yards of material, 4 pairs of new

boots, 4 pairs of second-hand boots, 50 grocery orders, 31 wood and coal orders. The members desire to return thanks to all who have assisted the conference in any way. The following officers were unanimously elected for the ensuing year:—President, Mrs. Marlow; vice-presidents, Mrs. Nelson (re-elected) and Mrs. Lennon; treasurer, Mrs. Hade (re-elected); secretary, Miss Reidy (re-elected); buyers, Mrs. Roche (re-elected) and Mrs. Manning; wardrobe-keepers, Mrs. Roy and Miss Mullin. The balance-sheet for 1917-18 showed—Receipts: balance in bank, £41 3s 2d; subscriptions, £43 0s 3d; donations, £9 6s 9d; collection, £19 10s;—total, £113 0s 2d. Expenditure: Groceries, £16 0s 9d; boots, £5 6s 3d; coal, £13 18s; drapery, £25 13s; sundries (including donation to orphanage, £10; rent for poor, £4; working expenses, etc.), £19 14s 6d—£80 12s 6d; credit balance at bank, £32 7s 8d.

#### THE LATE FATHER DORE, M.C.

##### OBSERVANCE OF MONTH'S MIND.

(By telegraph from our special reporter.)

The Month's Mind of the late Father Dore, M.C., was observed on Wednesday with impressive ceremonial at St. Patrick's Church, Palmerston North, the scene of the late heroic chaplain's first priestly duties in New Zealand. At the Solemn Requiem Mass Father J. Power (Palmerston North) was celebrant, Father Moore (Ohura) deacon, Father Hartnett (Patea) sub-deacon, and Father Cashman (Marton) master of ceremonies. His Grace Archbishop O'Shea, S.M., presided, and gave the Absolutions at the catafalque. Others of the clergy present were: Right Rev. Mgr. McKenna, V.G., Very Rev. Deans Holley, S.M. (Provincial), and T. McKenna (Pahiatua), Very Rev. Chancellor Holbrook (Grey Lynn, Auckland), Fathers Taylor, G. Mahony, S.M., Fay, S.M., W. Tymons, S.M., O'Dwyer, Doolaghty, V. Kelly, Forrestal, Fitzgibbon, H. McDonnell, S.M., O'Connor, S.M., M. Devoy, S.M., Quealy, Dignan, S.M., Phelan, McManus, Kinkead, Bergin, and J. Kelly, Ph.D. The music of the Requiem and Solemn office was sung by the choir of clergy. An eloquent panegyric of the deceased chaplain was preached by Father Cronin, of Carterton, in the presence of a crowded congregation.

#### A DEPARTING CHAPLAIN

##### FATHER DUFFY FAREWELLED AT WAIUKU.

Prior to his departure from New Zealand as chaplain to a portion of the Reinforcements, Father (Chaplain) Duffy visited his old parishioners of Waiuku. To mark their appreciation of his work whilst in charge of the parish, the people presented him with a gold wristlet watch inscribed—"Presented to Rev. Father Duffy by his parishioners of Waiuku, on his departure for the Front as military chaplain." The parish committee, through their spokesman, expressed the appreciation of the parishioners generally of the zeal and devotedness, tact, and gentleness, of Father Duffy in the discharge of his priestly duties. That he had endeared himself to all was shown by the sincere regret, universally expressed, at his departure. All hoped he would be long spared to continue his work in the vineyard of the Lord, and wherever he might be their prayers would follow him. Their loss would be borne more lightly, conscious as they were of the fact that the Catholic soldiers would have their spiritual needs attended to by one so highly qualified, by zeal and temperament, to fulfil the duties of chaplain successfully.

While the passion of some is to shine, of some to govern, and of others to accumulate, let one great passion alone influence our breasts—the passion which reason ratifies, which conscience approves, which heaven inspires—that of being and doing good.

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THE CHURCH OF ENGLAND AND THE MASS.

Not a great many years have passed since profound and bitter hostility to the Mass was to be found everywhere in the Church of England. It was the outcome of the old anti-Catholic movement which led to the destruction of the altars in the churches of the United Kingdom. But a remarkable change has taken place. Now, whilst the Mass is denounced by some Anglicans, as it was formerly, other members of that denomination are strongly in favor of it and call themselves Catholics. In a sermon reported by the *Church Times*, the Rev. J. J. G. Stockley, M.A., vicar of St. Paul's, Burton-on-Trent, says that never since the Oxford movement began has there been such an extraordinary chance as at present of bringing back to England that which England was robbed of in the sixteenth century—the Holy Eucharist as the principal service and worship of the Church. Anglicans must, he said, take stock of their position. The advice could not be better. It indicates a desire to undo the evil wrought in England by the so-called Reformation. But the rev. gentleman and all Anglicans who think as he does should not forget that when clergymen renounce the doctrine of the Mass and cut themselves off from the Catholic Church, and their Orders become invalid, only by joining the Church which they abandoned can their successors become genuine Catholics and secure valid Orders. This is a simple truth which Anglicans who are anxious to be real Catholics should take to heart.

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We beg to acknowledge Subscriptions from the following, and recommend Subscribers to cut this out for reference. PERIOD FROM 12th to 17th AUGUST, 1918.

In view of the fact that a large number of subscriptions will fall due in September, our subscribers would be conferring a boon were they, from now on, to send in their remittances, so as to prevent a rush of work at the end of the month.

AUCKLAND AND HAWKE'S BAY.

	DATE PAID TO.
Mrs. D. S., 23 George Street, Rocky Nook	
Mrs. E. O'D., Waerenga-a-hika, Poverty Bay	15/8 19
Mrs. L. W., 49 Salisbury Road, Gisborne	8 2 19
Mr. L. S., 108 Ponsonby Road, Auckland	15 9 19
E. McL., Hurimoana (for Mrs. McN., N.S.W.)	30 9 19
J. McP., Rakauroa, Gisborne	23/2 20
C. M., Milltown, Co. Kerry, Ireland	15/4/18
J. O'C., Store, Kaiti, Gisborne	15/2/19
T. J. C., Police Stn., Whakatane, B of P.	30 7 19

WELLINGTON AND TARANAKI.

Mr. A. J. M., The Square, Palmerston N.	30 6 19
Mrs. W. A., Bristol Street, Lower Hutt	23 1/19
W. B., Parkvale, Carterton	8 8/19
Mrs. D. M., 19 Ribble St., Island Bay	15/11/18
Mrs. B. C., Draper, Parade, Island Bay	15 11/18
Mrs. F. W. T., 16 Eden St., Island Bay	15 11/18
Mrs. T. B. G., 65 Clyde St., Island Bay	15/2/19
Mr. T. M., 14 Clyde St., Island Bay	15/2 19
Mr. P. L., 121 Clyde St., Island Bay	15/11/18
Mrs. W. S., 91 Derwent St., Island Bay	15/11/18
Mr. C. K., 10 Jepore St., Berhampore	15/2/19
Mrs. J. F. D., 26 Waripori St., Wel. S.	15/11/18
Mr. D., O'N., Waripori St., Wellington S.	15/11/18
Mrs. J. W., Buckley Road, Melrose	15/11/18
Mrs. T. H., 18 Eden St., Island Bay	15/11/18
Mr. K., Cornwall Street, Island Bay	
J. L., Warea	15/5/20
Mrs. B. M. J., Princess Private Htl., Hawera	30/9/19
Miss A. D., Ngata St., Palmerston North	15/8/19
Mrs. M. C., 21 Harrison Street, Wanganui	8/2/19
J. McN., Buckley Road, Melrose	15/11/18

CANTERBURY AND WEST COAST.

	DATE PAID TO.
Mr. P. K., Charles Street, Timaru	23/8/19
Mr. J. D., P.O. Gleniti, Timaru	23/1/20
Mr. J. McE., Cave	8 8/20
Mrs. A. M., Kaituna, Marlborough	15/4/20
Mr. W. E., 155 North Street, Timaru	8 2/20
M. T., Cronadun	8/8/19
I. O'B., Woodhaugh, Leeston	15/8/19
Mr. C., 301 Harewood Road, Papanui	30/8/19
Mr. P. C., Commercial Hotel, Blenheim	30/8/19
Mr. D. B., Weld Street, Blenheim	15/2/19
Mrs. E. O'B., 156 Hardy Street, Nelson	30/9/19
P. O'F., Revell Street, Hokitika	15 4/20

OTAGO AND SOUTHLAND.

Mr. G., Dee Street, Invercargill	15/2/19
Mr. F. D., Gore	
W. A. M., Box 34, Waikaia	28/2/19
Rev. Father O'R., Port Chalmers	15/4/20
Mr. P. D., Wedderburn	30/9/18
A. J. H., 24 Compton Road, Invercargill	30/12/18
Mr. C., Normanby, Dunedin	30/9/19
Rev. Father L., Lawrence	8/6/19
D. F. H., Invercargill	30/4/20
J. D., 20 Melbourne St., Invercargill	23/2/20
Mr. H. McC., Farmer, Gimmerburn	23/8/19
P. J. McC., Hawea Flat	30/9/20
Mrs. L., Rattray Street, Dunedin	30/8/19
C. H. N., c/o Lit. Sisters of Poor, And. Bay	8/2/19
Mrs. F., Oreti Plains	
Miss L. M., Post Office, Oamaru	8/8/19
Mr. D., Kauroo Hills	23/7/19
Nurse S., c/o Nurses' Bureau, Dunedin	15/7/19
J. M., Waianiwa	30/9/19

## IRISH NEWS

## GENERAL.

The solemn celebration of the golden jubilee of the Limerick Archeonfraternity of the Holy Family commenced at the Redemptorist Church, Mount St. Alphonsus, on Sunday, June 16. Amongst those attending were the Archbishop of Cashel and the Bishops of Clogher, Killaloe, Kerry, Cloyne, Waterford and Lismore, and Limerick. The Mayor of Limerick and members of the Corporation, with the High Sheriff, attended in State at the High Mass, which was sung by his Grace the Archbishop of Cashel. The Bishop of Limerick preached, and his Lordship referred in terms of high praise to the admirable work of the Redemptorist Fathers. He made a touching reference to the late Most Rev. Dr. O'Dwyer, who loved, labored for, and was proud of the Archconfraternity. At the conclusion of the Mass a Decree was read by Mgr. Ryan from his Holiness the Pope conferring special indulgences on all the faithful who took part in the celebrations.

Commenting on the Irish situation in *Les Annales des Nationalities*, of Lausanne, a Swiss Catholic publication, after reviewing at some length the situation and what led up to it, says: "It is our wish as Catholics that the question will shortly be solved in equity, for our sympathies are awakened by the misfortunes of Ireland. We do not forget her sufferings, her attachment to the Church, and her fidelity to the ideal of liberty. We understand her because we have known what it costs to accept the laws of a neighbor when one wants to be master at home. We are certain of her good faith. Many sons of the Emerald Isle in America have crossed the ocean and shed their blood on the fields of France, responding to the appeal of the land of their adoption."

Mr. Joseph Devlin has lately forwarded to the Lord Mayor of Dublin a letter which he received from an Ulster Protestant, enclosing a subscription, which amount he hoped to subscribe fortnightly, whilst the menace continued, to the National Defence Fund against conscription. The communication reads: "As one of your Protestant constituents in West Belfast, I wish to take the opportunity of thanking you for the firm stand you and the other members of the Nationalist Party have taken in connection with the conscription menace which is at present threatening our country. I may say that I have opportunities of coming into contact with large numbers of Protestants in Belfast and have yet to meet one single person in favor of it, notwithstanding the kindness of our Ulster Unionist M.P.'s saying we want it. They must know very well that their constituents, with very few exceptions, are strongly opposed to it."

At the second day's session of the Friends of Irish Freedom Conference in New York, Judge Dan Cohalan, who (says the *Boston Globe*) was the real leader of the function, declared that Ireland was neither anti-British nor pro-German, but just Irish. He referred to "our great and splendid leader, President Wilson," and expressed confidence that America would prove Ireland's true friend in the struggle for self-government. Both President and Congress would favor justice to Ireland at the peace council of the nations. Mr. Herbert Mellows also denied that the Irish people were pro-German, and John Devoy said there was no pro-German plot.

Sir Edward Carson has telegraphed to Capt. C. C. Craig, M.P., now interned in Holland, as prisoner of war, congratulating him on his release from captivity in Germany, and adding: "We are holding the fort. No surrender." The *Westminster Gazette* says the message is characteristic of the sender, who must always be in the limelight.

The Dublin correspondent of the *Cork Examiner* writes:—The subscription list in connection with the memorial to the late Lieut. Tom Kettle has now been closed, a sufficient sum having been received for the purpose which the committee had in view. The mem-

orial will take the form of a bronze bust, which is now in the hands of a sculptor. It is also proposed to have a portrait of the deceased distinguished Irishman painted for presentation to his family.

Much is being made by some English journals of the present prosperity of Irish farmers, and the story is being repeated in New Zealand papers. It is imagined by some that the Irish farmer is rapidly becoming a millionaire, and that he can soon retire to peace and plenty, following the example of his New Zealand confrere. It should be remembered, however, that 56 per cent. of the Irish holdings contain less than 20 acres, and only 17 per cent. more than 50 acres. Only 2 per cent. of the agricultural holdings exceed 200 acres. There appears to be very little material indeed in the hands of the ordinary Irish farmer out of which to shape a fortune. The usual size of an English farm is from 200 to 500 acres, and no doubt the English farmer is doing remarkably well, though we hear little of it in the papers.

Lord French has issued a proclamation on voluntary recruiting which contains the following: "We recognise that men who come forward and fight for their motherland are entitled to share all that their motherland can offer. Steps are therefore being taken to ensure that as far as possible that land shall be available for men who have fought for their country, and the necessary legislative measure is now under consideration." It may be of interest to point out that Lord Dudley's Commission found there was not enough of untenanted land in Ireland to turn the uneconomic holdings into economic ones.

Potato blight has already appeared in many districts in Ireland, notably in Dublin and Galway. The newspapers urge spraying at once. This advice seems to be unnecessary nowadays in Ireland, as spraying is as much a part of the tillage operations as moulding, and is carried on whether blight appears or not.

Mr. M. Clancy, of the Limerick Corporation Baths, recently rescued a Highland soldier from drowning there. This was his 15th rescue since his appointment a few years ago.

During the Cavan election, which resulted in the return of Mr. Arthur Griffith, now interned in England, Mr. Patrick White, M.P., supported the successful candidate. This action of one of the members of the Irish Party is much commented on. Some of the provincial papers speak of it as the beginning of the end.

Of recent Local Government elections, the most interesting was probably that of Mr. William Kent to the chair of the Cork County Council. One of Mr. Kent's brothers was executed after the late insurrection and another was killed in an encounter with the military and police. Mr. O'Gorman, his opponent, had the Party support, and every nerve was strained to return him. The All-for-Ireland (O'Brienite) members of the council voted solidly for Kent, who also had the support of many councillors who seceded from the United Irish League. The voting was 26 to 22.

The simple life is the true life, and the simple, unaffected manners of the parent leave their impress upon the child; and are, if he be true to his training, great factors in developing him to upright, honest manhood.—The Right Rev. Charles H. Colton.

His Holiness has awarded the Diploma and Cross "Pro Ecclesia et Pontifice" to Mr. Guy Ellis, honorary treasurer of the Association for the Propagation of the Faith. This distinction is to show the Pope's recognition of the many and varied services which Mr. Ellis has rendered to the Catholic Church for a long term of years; he has been hon. treasurer of the Association for the last 17 years, and was also for a long time hon. treasurer of the Catholic Truth Society of England. It is pleasing to note that Cardinal Bourne is to invest Mr. Ellis with his new distinction at the Cardinal Vaughan School on an appointed date. Mr. Ellis is a solicitor by profession, and is solicitor to the Catholic Education Council. He is 62 years of age.

## COMMONWEALTH NOTES

## NEW SOUTH WALES.

His Excellency the Apostolic Delegate returned from his Queensland tour, accompanied by the Right Rev. Mgr. Ormond, on July 23.

Mr. J. Lane Mullins, of Sydney, has succeeded the late Mr. L. F. Heydon as President of the Superior Council of the St. Vincent de Paul Society for Australasia. Mr. Mullins, who is a Sydney solicitor, was born in 1857, and was educated at St. John's College, Sydney University. He helped in the formation of the N.S.W. Irish Rifle Corps, of which he is a retired captain, and has been prominent in Catholic affairs, having been hon. sec. to St. Vincent's Hospital, Sydney, since 1899. He was made a Privy Chamberlain to Pius X. in 1903. His wife is a sister of Sir Thomas Hughes, the first Lord Mayor of Sydney.

## VICTORIA.

We have often remarked that some of our wealthy Catholics may have faith and hope but have very little charity when they make their wills (states the *Sydney Freeman's Journal*). Occasionally a Catholic institution receives a godsend in the shape of a bequest, but as a general rule the Catholic who has given away very little in his lifetime gives away considerably less when facing eternity. It is quite proper, of course, that parents should provide for their children, and that relatives should not be forgotten; but when Providence has blessed a family with abundant treasure the Church and charities should not be forgotten when the last testament is being made. We remember a wealthy squatter dying some years ago. His estate was valued at something like a quarter of a million. He was a Catholic, and brought up a Catholic family; yet not one copper was left to a Church work of any kind. As in life, so in death, he could spare little of his substance for objects favored by the Almighty. It is because so few rich Catholics think of the Church on their death-bed that we give prominence to the will of the late Patrick Brennan, of Yarram (Victoria). In addition to £2000 already given towards Newman College at Melbourne University, testator directs that beyond the sum of £20,000 now collected for that foundation, £1000 shall be paid out of his estate for every further £10,000 collected up to £50,000 total. Deceased left £4049 realty and personalty amounting to £262,356. To the Catholic Archbishop of Melbourne he bequeaths £20,000 for the erection of a stone chapel in connection with the Newman College. He leaves £1000 to the Catholic convent at Sale, £500 to the Sale Catholic Church, £1000 to the Yarram Catholic Church, £500 to the Catholic convent at Leon-gatha, an amount sufficient to pay off the debt on the Woodside Catholic Church, £250 each to the hospitals at Sale and Yarram; £500 each to Mary Davis, widow, of Symthesdale Road, Sebastapol, Agnes Davis, of Bright, and Ellen Cotter, of Errol Street, Ballarat; £1000 a year to his widow, £52 a year to a sister-in-law, and £26 a year to a nephew. The income of £5000 is to be paid to Mount St. Evin's Hospital, Fitzroy (a branch of St. Vincent's, for paying patients), and the residue of the estate is to be divided between such hospitals and other charitable institutions as his trustees shall determine.

Speaking at Clifton Hill recently, Archbishop Mannix referred to recent criticism of expenditure on Catholic buildings. He said that certain people would no doubt say that the Clifton Hill parishioners were even worse than those of other parishes in diverting their energies and their money into church and school extension work. They overlooked the important fact that the money had found its way into the homes of artisans and others, whose families otherwise would have suffered much during these hard times. How much help would these families have received from

those who talked so loudly and criticised so severely? Catholics were contributing the money largely in support of their fellow-Catholics and their fellow-citizens who were not Catholics. If the Catholic Church had cried a halt a great many homes would be very cheerless, and a great many mouths would go unfilled. Catholics were doing their duty in other directions, too. (Applause.)

Next year the Christian Brothers will celebrate the golden jubilee of their work in Australasia. Early in 1869 three Brothers opened their first school in Melbourne. Now there are 36 communities spread throughout the various States and New Zealand. These conduct some 50 schools, in which roughly 15,000 children, from all classes of the community, receive a sound religious and secular education. Three large orphanages are included in their work, as well as schools and colleges imparting the higher education. In order that the young members of the Order might receive a thorough training in the teaching profession and thus be able to fit themselves for their most important duties, it was necessary for the Brothers to have an up-to-date training college. A property was purchased at Strathfield, near Sydney, on which a debt of £15,000 remains. The Brothers now propose with the approval of the archbishops and bishops of the Commonwealth, to hold, in connection with the jubilee celebrations, a bazaar and art union, the proceeds of which will be devoted to the reduction of the debt.

## QUEENSLAND.

Twenty years ago the present Christian Brothers' College was opened in Toowoomba, and although for a very long time its accommodation was able to cater for a fair number of pupils, of late years the increase of new scholars has been such that the Brothers were at their wits' end to try and cope with the demand. Right Rev. Mgr. Fouhy, assisted by many of his parishioners, interested themselves in the matter, and some time ago it was announced that arrangements had been completed for the erection of a new school at a cost of something like £10,000. It is worthy of note that the school was opened with 150 pupils, whereas to-day in the four Catholic schools in Toowoomba the number is 1150. The laying of the foundation stone of the new school took place on Sunday, July 21, by His Excellency the Apostolic Delegate, in the presence of several thousands of people—including a fair proportion from Warwick, Dalby, Crow's Nest, and the surrounding districts. The occasion was a red letter day in the history of Catholicity in Toowoomba. The erection of the school will supply a long-felt want, and no one will be better pleased when it is finished than Rev. Brother Jordan (Principal) and those on the teaching staff. It was announced at the conclusion of the collection that the splendid sum of £1500 cash had been received.

His Excellency the Most Rev. Mgr. Cattaneo concluded his visit to Queensland by laying the foundation stone of the Christian Brothers' School at Toowoomba on Sunday, July 21. The new school is to cost £10,000. At the close of an editorial article relating to the tour of the Apostolic Delegate in Queensland, then lately completed, the *Catholic Advocate* said: "Apart altogether from the religious side of the Apostolic Delegate's visit, he must have been deeply impressed with the honor done him and the courtesies extended to him by the State Governor, the members of the Ministry, the railway and civic authorities, and many private individuals not of his own faith. The Queensland and Longreach Clubs conferred on him honorary membership during his stay. Indeed, nothing was left undone in any respect to make the Apostolic Delegate's sojourn in Queensland the pleasant and profitable time it proved to be, and we are glad that immediately on his return to Sydney his Excellency voiced his appreciation of the magnificent hospitality extended to him in Queensland.

LITTLE THINGS IN RELIGION.

Can anything connected with religion be called a little thing? It is true that some practices have a greater importance than others. Nothing can make up for the loss of Sunday Mass; nothing can take the place of the Sacraments of penance and Holy Communion. In comparison with these duties of paramount importance certain practices may in themselves be regarded as small; yet the omission of them may have serious consequences. When we find that grace at meals is habitually neglected in the home we cannot but regret it. When we see a person pass into a church without using holy water we feel that there is something wanting in that individual's devotion. When a fumbling

movement of finger or thumb is made to do duty for the sign of the Cross, and when a genuflection to the Blessed Sacrament is scarcely perceptible, we deplore this slovenliness in little things. When Catholic men and boys pass a church without raising their hats we feel that though they may have the faith there is something lacking in their respect for the Divine Presence in the tabernacle, and when in speaking to a priest the title of Father is habitually omitted we know that the speaker is wanting in courtesy—and something more. The list of these so-called little things might be extended to many pages.

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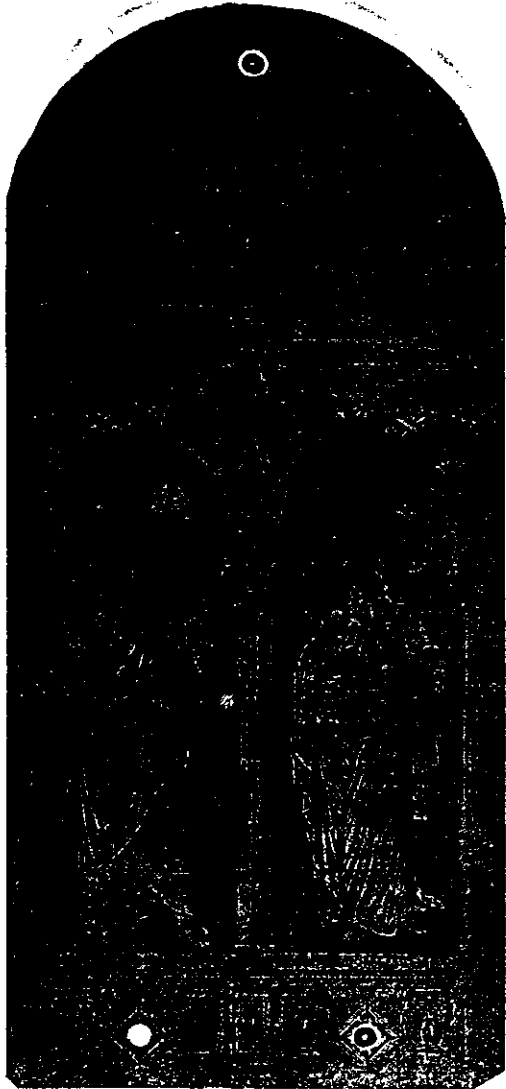
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## THE CHURCH IN NEW ZEALAND

### HISTORICAL NOTES.

With regard to educational matters in Auckland in the early sixties, in a general summary of the then existing conditions compiled for publication in the jubilee number of the *Auckland Herald* in 1913, it is stated that a writer of 1862 gave the following account of the schools:—"In connection with the Church of England there are the Epsom Grammar School, St. Paul's Schools for boys, girls, and infants, St. Matthew's for boys and girls, St. Barnabas's for girls. St. John's College has just been reopened, and there are schools at Remuera, Onehunga, and other places, while four schools will shortly be opened in the Papakura, Drury, Hunua, and Wairoa districts. The Wesleyans have Wesley College, the academy in Victoria Quadrant, and another in Freeman's Bay. The Presbyterians have schools for girls and boys in Symonds Street and Hobson Street; they have also schools at Tamaki, Otahuhu, Mahurangi (to the north), and Drury (to the south). The Catholics have schools for boys and girls in Hobson Street, Freeman's Bay, and Parnell. A large proportion of these schools are in connection with the Board of Education, and in addition there are purely public schools and about 13 private schools in Auckland, and two on the North Shore, mostly conducted by very competent teachers." Assistance was afforded to all schools on certain conditions. The allowance, which was paid by the Government and administered by the Board of Education, was at the rate of £2 per annum for each child in average attendance, except in remote or thinly-populated districts, where the board might grant an additional £2 for each child. The patrons or managers of all schools were bound to contribute, by children's payment, or otherwise, not less than an equal amount to that granted by the board. Teachers were graded according to their qualifications into holders of first degree certificates and second degree certificates. Male teachers holding first degree certificates received a maximum of £75 per annum and mistresses £50, and male teachers with second degree certificates received up to £50 and mistresses up to £35 per annum. The Provincial Government guaranteed to teachers, after five years' employment in connection with the Board of Education, a free grant of 80 acres of land. Most of the schools in Auckland in 1863 were denominational. They were very excellent schools, for there was plenty of enthusiasm for education. Families were large in those days, five or six being a common number, while it was not uncommon for immigrants to bring even more young colonists to these shores. Settlers were determined that to the handicaps children might suffer in a new country there should not be added the handicap of a deficient education, and care was taken that the teachers employed should be qualified men. Discipline was strict, there being no disposition to spoil the child by sparing the cane, and deportment was carefully taught. Lack of accommodation was considered to be the chief demerit of the denominational schools, some bodies not being sufficiently well off to erect suitable buildings. An instance is recorded of four boys being carried out of one school in a single day, overcome by heat and lack of air. A small fee was charged at these schools, usually one shilling a week. Although education was denominational there was little sectarian jealousy, and at most schools there was an admixture of children of several denominations. It is significant of the tolerant spirit of the age that girls from nearly all the best families in Auckland went to the Catholic school at St. Patrick's, irrespective of their parents' beliefs. The reason for this was simply the high reputation the nuns had obtained for scholastic achievement, and no violence was offered the consciences of Protestant children.

It is significant (stated the Rev. James Clisholm, in his book *Fifty Years Syne*, published in connection with the jubilee of the Presbyterian Church in Otago, 1898), to find that the few Catholics of Dunedin were

not lost sight of by their Church, nor allowed to stray untended from the fold. In the summer of 1850, a French priest from Wellington visited them and baptised their children.

### PEOPLE WE HEAR ABOUT

News has been received (states an exchange) that Canon Grente, Superior of the Institute of St. Paul at Cherbourg, has been appointed Bishop of Mans. Born at Persy, Manche, in 1872, a town of which his father was for 20 years Mayor, the future Bishop made his studies at St. Lo, at Paris, and Coutances. In 1912, the Bishops Protectors of the Catholic Institute of Paris chose him as its Vice-Rector, but despite the demands of Cardinal Amette and the repeated requests of Mgr. Baudrillaert the Bishop of Coutances refused to part with a priest whom he found so necessary to his diocese. In 1916 Mgr. Grente was nominated Superior of the Cherbourg Institute, an office which he still holds.

Most Rev. John J. Keane, D.D., formerly Archbishop of Dubuque, U.S.A., and who was active in founding the Catholic University in Washington and served as its first rector, has been called to his reward. Archbishop Keane was a native of Ballyshannon, Donegal, Ireland, and was born on September 12, 1839. He graduated from St. Charles' College, Ellicott City, Md., and studied for the priesthood in St. Mary's Seminary, Baltimore. He was ordained by Archbishop Spalding on June 2, 1866. He served for a while at St. Patrick's Church, Washington, and in 1878 was made Bishop of Richmond, Va. He was consecrated on August 27 of that year. In 1884 Bishop Keane took part in the Third Plenary Council held in Baltimore, at which it was decided to erect the Catholic University. He was chosen one of the directors and resigned his bishopric in August, 1888, for the purpose of devoting himself entirely to the establishing of the University. In 1886 he was appointed its rector. On August 29, 1888, Bishop Keane was appointed Titular Bishop of Ajazzo. On September 28 he resigned as rector of the University. He went to Rome and was appointed Titular Archbishop. He was appointed Archbishop of Dubuque, succeeding Archbishop Hennessy of Dubuque, and was installed on September 27, 1900. He resigned, because of ill-health.

Included in the French Mission to Australia, shortly expected to arrive, is the veteran General Pau, who is like Foch, Castelnau, and Petain, a strong Catholic, lost his right arm in the Franco-Prussian war of 1870. He was a youngster when the 1870 war broke out, and was terribly wounded three times in the Battle of Woerth, in which Marshal McMahon was defeated by overwhelming numbers, but made good his retreat, and managed to struggle home with the loss of his arm. When the arm was scarcely healed he heard that Bourbaki was organising an army in order to fight on after France was defeated. He insisted on rejoining it and fighting with it on the Swiss frontier. When Bourbaki's army was forced over the border into Switzerland Pau refused to cross the border, and made his way by night with a party of his men through the German lines back to France. During the next 40 years he served a good part of the time in the French colonies, and finally reached a position on the Superior War Council of France. Realising the manner in which the Germans were increasing their army, General Pau insisted on the law of three years' service in the French army. When told that it was very unpopular, he still insisted, because he knew it was necessary. That law was passed just in time to save France. At the outbreak of war General Pau had already retired, but he was asked to rejoin, and was sent to Alsace, when at first the French were beaten back, but later drove the Germans back to the Rhine. By that time the condition of affairs in Belgium was serious. Pau's last service consisted of bringing the Belgian army down from Antwerp to the French border. Since then he has been on important missions to Switzerland and Russia. He speaks only a little English.

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**FOR EVERYTHING ELECTRICAL**

## THE FINANCE OF FREEDOM

(By M. QUINN, in the *Catholic Bulletin*.)

When is a Nation not a Nation? When it is a Party. When is a Nation a Party? When it is content with representation in an Imperial Parliament.

The absurdest, most self-contradictory idea of an unthinking, advertisement-swallowing age is that of a National Party. There is, strictly speaking, no such thing, any more than a square circle, or a partial whole. Whatever is a nation is not a party, and whatever is a party cannot be a nation. No organic whole can be a part, and no organic part can be a whole. That is the biological law for all but the very lowest forms of life.

There is no Sinn Fein Party. We are Sinn Fein. We are ourselves. We are the Irish Nation.

We Irish have never voluntarily had any representatives in the Parliament of the British Empire. We have never consented to the sin of empire. We will neither be slaves, nor have slaves, nor connive at the enslavement of others. We have in the past, under the compulsion of cruel necessity, despatched accredited ambassadors to the victor's capital to win back our freedom for us—to argue with him, to expostulate with him, to convince him of his hideous sin, to cajole him into the path of virtue by any fair and honorable means that lay in their power—just as Moses and Aaron were despatched by the Israelites to the court of Pharaoh. The only demand we have ever commissioned them to make on our behalf was: "Let our people go! Set our people free!" That was the cry of the Irish heart throughout the whole age of bondage; and sufficient humiliation it was to the Irish nation that it should ever have to sue for liberty, the natural birthright of man, at the threshold of one so morally degraded as to will to be a slave-owner!

Moses and Aaron bowed to the necessity of obeying Pharaoh, but never acknowledged his right to rule them. Neither they nor their people were content to be "Egyptians"—though very likely they were officially referred to as such—or to form an Israelitish Party in the Egyptian State. They preferred freedom with possible hunger in the desert to Pharaoh with his fleshpots.

We abhor the very name of Irish Party. Sinn Fein is the Irish Nation, which it stands for as the pronoun stands for the noun.

There is in fact no Irish Party in the British Empire, and there never has been, no matter what politicians have avidly assumed or journalists ignorantly prated of. Calling a thing so does not make it so. "Johnny, how many legs has a cow, calling its tail a leg?" "Five, sir." "No, my son; only four. Calling its tail a leg does not make it one." Advertisement cannot alter facts, however it may affect beliefs. The British political advertisement is a mere pomp of the devil, to be renounced with himself and all his works, an empty bubble, iridescent with corruption, to be flattened to its pristine scum by the dry touch of truth.

There are un instructed minds amongst us who are still under the spell of the British advertisement. In their hearts they would be free: but in the British school (advertised as the Irish National) their lips have been taught to lisp: "Freedom for Ireland is not practically possible, is not business. England pays Ireland's way, and keeps it even with its creditors, and Ireland would collapse financially if British assistance were withdrawn. Irish finance is inextricably locked up in the British financial system." This is the lie they have been got to believe, simply by force of having it dinned into their ears.

Now, in contrariety to this statement of the English advertising agents, freedom for Ireland means freedom also from penury, while political connection with England means that Ireland shall always be kept purposely on the brink of national bankruptcy. We make plenty of money; but under our evil condition as a subject race whatever we save is, with ruthless cum-

ning, robbed from us in the name of Empire. On our release from that satanic net and restoration to the liberty of the children of God we shall realise the greatness of our national wealth with a feeling of surprise. We shall find then that nothing will be easier than to construct a national budget of revenue and expenditure that will not only give us whatever material advantages that accrue to us at present, but that will do so at the cost of an incomparably lighter burden of taxation, and without robbing us automatically of all hopes of accumulating future wealth. The only problem that need give anxiety to our statesmen will be how to avoid inflicting pain while healing the wounds caused by our long period of misgovernment: a wound must cause more pain when being got to heal than it did when allowed to gangrene.

The accounts of Irish revenue and expenditure furnished each year by the British Treasury show very clearly that Ireland is at present raising almost three times as much revenue as would be required for the government of the Irish people as a free and independent nation, and they also, when thrown into suitable shape, demonstrate the ease and convenience with which a free and independent Ireland could appropriate its money to its wants without any violent dislocation of its existing machinery of civil government.

The money spent last year by the British Government in Ireland is stated by the British Treasury in its latest White Paper, for the year ended March 31, 1917, in very disorderly fashion as follows:—(a) Civil List and Miscellaneous Charges, £131,000; (b) Payments to Local Taxation Accounts, etc., £1,484,000; (c) Voted, £9,085,000; (d) Customs, Excise, and Inland Revenue, £308,000; (e) Post Office Services, £1,678,000; Total, £12,686,000.

The uninformative heading "Voted" is divided into Classes I. to VII. None of these Classes bears any defined sub-title, and the items included in each often belong logically to quite different Departments of government. But they could be described roughly as follows:—Class I., Public Works (£281,500); II., Government Departments (£647,500); III., Law and Police (£2,695,000); IV., Education, Science, and Art (£2,291,500); V., Diplomatic, etc., Imperial Services (*nil*); VI., Charities, etc. (£295,000); VII., Palliation of Poverty, Illhealth, and Overwork—the results of misgovernment—(£2,874,500); Total, £9,085,000.

Sorting out all the items of account in rational fashion, they may be assigned to the various departments of a properly constituted, free Irish Government as follows:—

1. Ministry of Finance.—Portion of "Agricultural Grant" assigned to District and County charges (local taxation accounts), £411,000; other Payments to Local Taxation Accounts (excepting Relief of Poor Rate, £473,495), £559,505; Irish Land Commission, £696,000; Ireland Development Grant, £185,000; Congested Districts Board, £169,500; Local Government Board, £110,000; Superannuation Allowances, £88,000; Collection of Inland Revenue, £77,000; Stationery and Printing, £54,500; Smaller items, £171,000; Total, £2,521,505.

2. Ministry of Commerce and Communications.—Post Office Services, £1,678,000; Collection of Customs and Excise, £231,000; Half of Amount assigned to late Department of Agriculture and Technical Instruction, £71,500; Smaller items, £78,500; Total, £2,059,000.

3. Ministry of Produce and Manufacture.—Half of Amount assigned to late Department of Agriculture, etc., £71,500; Assigned to late Ministry of Labor, £40,500; Total, £112,000.

4. Ministry of Public Works.—Public Works and Buildings in Ireland, £178,000; Office of Public Works, £41,000; Surveys of the U.K., £20,000; Public Buildings (Great Britain), £500; Total, £239,500.

5. Ministry of Justice and Public Morals.—Supreme Court, etc., £106,500; Judges' Salaries, £98,000; Judges' Pensions, £13,500; County Court Officers, etc., £97,500; Criminal Prosecutions, etc., £51,500; Miscellaneous, £500; Total, £367,500.

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6. Ministry of the Interior.—R. I. Constabulary, £1,423,000; Dublin Met. Police, £104,500; Prisons, £101,500; Reformatories, etc., £105,500; Office of Registrar General, £13,500; Criminal Lunacy, £8,500; Home Office, £5000; Total, £1,761,500.

7. Ministry of Foreign Affairs.—No British Expenditure in Ireland.

8. Ministry of Public Health.—Old Age Pensions, £2,453,000: Assigned (from "Agricultural Grant," £317,000; from Estate Duties, £146,495) in Relief of Poor Rates, £473,495: National Health Insurance, £344,500; Tuberculosis Grant, £36,500; Hospitals and Charities, £17,000; Inspector of Anatomy, £500; Total, £3,324,995.

9. Ministry of Public Instruction.—Public Education, £1,979,000: Universities and Colleges, £121,500: Intermediate Education, £40,000: Smaller items, £3000: Total, £2,143,500.

10. Ministry of Science, Invention, and Discovery.—Science and (applied) Art, £145,500; Scientific Investigation (U.K.), £3000: Total, £148,500.

11. Ministry of National Language, Character, and Tradition.—Public Record Office, £6500: Total, £6500.

12. Ministry of Arts.—National Gallery, £1500: Total, £1500.

These sums aggregate £12,686,000, and represent the moneys that would be available from the old *regime*. As they stand, some of the new Departments are obviously overfinanced, and others underfinanced, for the reasonable requirements of the country. It is the Finance Minister's problem to plan, and his task to realise the redistribution of revenue between these Departments, and to do so with the greatest degree of smoothness possible.

The first point that engages his attention is the fact that in order to spend £12,686,000 on Irish public purposes he is not required to raise £23,766,500, as was the case in 1916-17. The evil tribute to foreign domination, once euphemistically referred to as an "Imperial contribution," has vanished like a bad dream, and a balance of £11,080,500 may rest undisturbed in Irish pockets.

He will observe, in the second place, that no shock or dislocation to any existing system of popular comforts or conveniences need be anticipated, nor the rise of minor grievances therefrom apprehended, if the people of Ireland continues to have the same amount of money expended on it to which it was accustomed under British rule, and which, our late rulers claimed, placed it on the same footing as the people of England and Wales. Now, the cost of civil government of England (including Wales) in 1916-17 was £66,384,000, for a population of 36,070,000 (Census of 1911). The population of Ireland by the same Census was 4,390,000, or less than one-eighth of the English (including the Welsh). Therefore the proportionate cost of civil government in Ireland should not have been more than one-eighth of £66,384,000, or £8,359,736. The Irish Finance Minister may therefore conclude with perfect reason that he need not budget for an expenditure of over £8,500,000 for civil purposes. For another £1,500,000 the Irish Oglach would hold his neutralised homeland free from every reasonable fear of invasion, just as his military counterpart in Switzerland did (for £1,440,155) as late as the critical year 1915 (See *Statesman's Year Book*). Ten millions a year would secure our existence even at the extravagant rate imposed upon us by England. We could raise that amount for freedom with jubilation. Our "estimated true" revenue for each of the three years preceding the war averaged £10,302,500, on a taxation of £2 7s 1d per head, as against our present permanently fixed minimum "Unionists' choice" rate of £5 8s 6d per head.

British government in Ireland, as seen, costs £12,686,000 per annum. The difference of £4,326,264 (between £12,686,000 and £8,359,736) may be taken to represent the extra cost involved in holding Ireland as a conquered country—in other words, the cost of

tyranny. The Tyranny Bill may be divided into two main sections—(a) the cost of coercion, and (b) the cost of bribing the democracy, or, to adopt a euphemism, remedial legislation in palliation of the evils produced by misgovernment. The amount of the first general item, "tyrannical coercion," as distinguished from the coercion of criminals, necessarily exercised by all good Governments, may be roughly shown thus: Scotland, a country admittedly more criminal than Ireland, and with a larger population (4,761,000 as against 4,390,000), cost last year in prisons, police, courts of law, and criminal prosecutions, £241,000. That sum consequently should be the maximum for Ireland. But the same elements of coercion were charged to Ireland at £2,695,000. The difference of £2,454,000 consequently represents an expenditure on tyrannical coercion, which will not appear, openly or covertly, in the Irish Finance Minister's budget, subject, however, to this proviso, that the special crime of charging tenants unfair rents, which is carried on in Ireland largely by non-Irishmen, may not perhaps be at once eliminated from the country on the cessation of foreign rule, so that the expenses of the special court instituted to suppress this crime, known as the Irish Land Commission, may have to be continued temporarily, at a greatly diminishing portion of the present annual cost, £696,000.

Under the section of national bribery, or sums expended in palliation of the social evils caused by the late misgovernment, the chief items are: (a) Old Age Pensions, £2,453,000: (b) General Poor Rates, £473,500: (c) Health Insurance, £344,500: (d) Congested Districts Board, £169,500: (e) Ireland Development Grant, £185,000. Of these (a) can only be reduced gradually, while the present holders of this form of restitution are being gathered with our forefathers and the prosperity born of freedom comes in to save younger generations from so dishonoring a dole. But items (b), (c), (d), and (e) would be saved practically at once by an Irish Finance Minister, the disgraceful institutions connoted by (b), (c), and (d) being wound up straightway and what remained of their work carried on for as long as necessary by the Ministry of Finance and Health.

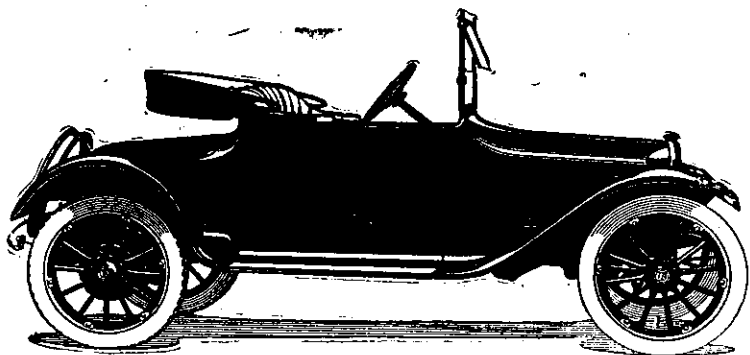
In regard to Poor Rates, all provision genuinely required for the poor would, as in nearly all other countries in the world but England, be made locally; and it might be added, kind-heartedly, from motives of neighborly esteem and voluntary practice of the first principles of religion. An eminently "unpractical, wild-cat" idea, no doubt, to the business-like Englishman, but it is an idea found to work practically and well throughout the world.

The great key to the smooth working of Irish Government finance will, it may be hoped, be found in an enjoyment of the amplest powers by Local Authorities, with practically entire emancipation from the control of any centre such as the present Local Government Board whose disappearance would leave another £110,000 in the possession of our Treasury. When our local authorities, be they county communes or town municipalities, become authorities not only in name but in fact, and are free to devote all their energies to the improvement of their own district and lives, voting their own funds, raising their own loans, and administering their own expenditure for their own purposes, a spirit of legitimate pride and emulation will be generated, which, by raising the standard of life in each district will make for the good of the entire nation. Skibbereen and Belfast will be left equally free to work out their material destinies, and add their individual lustre to that of their common country.

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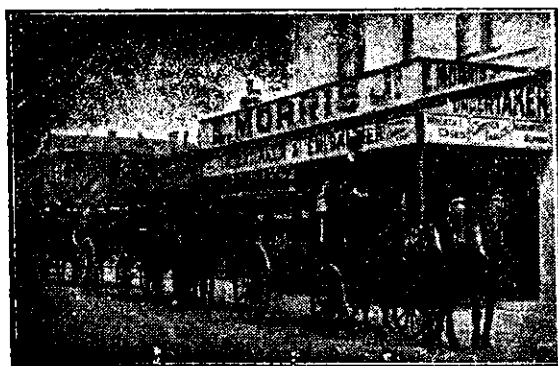
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The house is like a house of death,  
There is no shouting now, no noise,  
The chairs in rigid neatness lack  
The dear disorder of his toys.  
For I have put them all away—  
Each engine and each shining rail,  
The boat that many a happy day  
On summer seas he loved to sail.

And I have put away his clothes—  
Lonely and piteous do they seem,  
Like those of the beloved dead—  
His absent form seems like a dream  
Of one I knew and loved and lost!  
To-night shall lie his little bed,  
Lonely and cold and all untossed,  
Wanting his yellow restless head!

My little only darling boy,  
My wild bird with the golden crest!  
And have I put you in a cage,  
Must I lose you with all the rest?

\* \* \*

*Our fire is quenched, our hearth is cold,  
Forever closed the welcoming door,  
Beside that fireside, as of old,  
We three shall gather no more.*

—Hester Piatt.

### Hamilton

(From our own correspondent.)

August 13.

A conference of the clergy of the Waikato deanery was held at Hamilton on last Wednesday morning. Fifteen priests were present under the presidency of the Right Rev. Mgr. Gillan, V.C., of St. Benedict's, Auckland. At the conclusion of the conference the visitors were entertained by Dean Darby.

On last Thursday Requiem Masses were celebrated at 6.30 and 9 a.m. at St. Mary's Church for the repose of the souls of those of our Catholic soldiers killed during the war.

On Wednesday evening, August 7, a very successful concert was given, under the auspices of St. Mary's Men's Club, in the parish hall, which was completely crowded, many being unable to gain admittance. The programme was lengthy and varied, and gave much pleasure to the audience. Vocal numbers by Miss B. Tabbs, Mr. W. Jordan, and Mr. E. McGarrigle met with much acceptance. Choruses were beautifully rendered by the school girls, and, together with the drills, which were gone through with great precision, reflected most creditably on their teachers, the Sisters of the Missions. The musical contributions of Miss Marie Dold and her brother Joe, Miss Madge and Master Albert Lenton, were well received. Mr. Knight recited "Sheamus O'Brien" in fine style, and earned hearty applause. Masters Cyril Cooney and George Turner kept the audience highly amused with their dialogue, and subsequent sketch, in which they were aided by a number of their schoolmates. Much entertainment was also afforded by Messrs. W. McGloin and M.

Chainey in their blind-folded boxing. Miss C. Chainey and Miss Myrtle Goldfinch were very successful in their recitations, as were also Miss Eileen Dunne and Master E. Grace in their selections. A feature of the evening was the singing of a plaintive little song by Miss Thelma Flamblyn, the audience responding by showering coins upon the stage. The dancing of the little Misses Peebles and the sailor's hornpipe by some of the school children were much appreciated, and elicited the warm plaudits of the audience. The tableau, "Joan of Arc," was beautifully staged, the spectacular effect being excellent. Miss Josie McNamara proved herself a painstaking and efficient accompanist. The decorations of the hall, the work of Messrs. W. Watters, B. Egan, and A. Dunne, were exceedingly effective. Father Byrne, as manager, filled an exacting position with credit to himself and to the satisfaction of all concerned in the entertainment. The school library is to benefit to the extent of half the proceeds.

St. Mary's Football Club is still going strong, and with the exception of a defeat of its players by the City team on last Saturday are keeping well in the forefront.

St. Mary's basket ball team are apparently invincible. They have played Hamilton East School on three occasions, and each time have won the match.

On days of devotion to our Blessed Lady the school children sing appropriate hymns at the 9 o'clock Mass. August 16.

The monthly social given by St. Mary's Men's Club eventuated on Wednesday, August 14, and, as usual, was highly successful. The hall was tastefully decorated and excellent arrangements were made generally for the gathering. The attendance was good, and a very enjoyable time was spent. Attractive music was rendered by Miss Hawkins, and dainty refreshments were provided by lady friends of the members.

### Lauriston.

On the occasion of a farewell to Mr. and Mrs. J. Ryan and family, prior to their removal to Ethelton, the residents of Lauriston assembled in the local school-room recently, in the greatest number yet seen at any gathering in the district (writes a correspondent). Mr. W. Goodman presided, and in presenting an easy chair each to Mr. and Mrs. Ryan, spoke of their manifold good qualities. The vocal talents of Mrs. Ryan, so generously exercised at all the school, Red Cross, patriotic, and other concerts, were such he said, as would captivate any audience, and her efforts to assist in any good cause were, at all times, very highly appreciated. As for Mr. Ryan, he was one of the most patriotic men in Lauriston. Mr. A. Drummond, in endorsing the chairman's remarks, said he, personally, regretted the departure of their guests of that evening, who to him (the speaker) had been the best of neighbors. Mr. P. O'Halloran also paid a glowing tribute to the good qualities of Mr. and Mrs. Ryan. Mr. Ryan, on behalf of himself, Mrs. Ryan and family sincerely thanked their many friends for their much valued gifts, and for the kind sentiments which accompanied them, and assured his hearers that the good people of Lauriston would be ever remembered by them. Cheers for the departing guests, and passing of a cordial vote of thanks to the chairman, terminated a very pleasant gathering.

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## THE CATHOLIC WORLD

### GENERAL.

Among the justices of the peace newly appointed for Inverness-shire (Scotland) are Very Rev. Canon McDougall, Mulroy, Roybridge; Rev. Angus Macrae, Morar; and Rev. J. J. Mackintosh, Bornish, South Uist.

The Rome correspondent of the *London Tablet* says: "There have been received into the Church recently in Rome a niece of Mr. Lloyd George and her daughter. They received Confirmation from Mgr. Palica, Viceregent of Rome.

Cardinal Mercier and the clergy of the Diocese of Malines, in thanking the Holy Father for the New Code of Canon Law, express their own and the common gratitude of the Belgian people to his Holiness for having saved the bells of the Belgian churches.

The centenary of the finding of the body of St. Francis of Assisi will be celebrated this year (1918) by the Franciscan Order throughout the world. The Papal Brief, authenticating the discovery of the saint's body, was published on September 8, 1820.

In the Catholic churches of San Juan, Porto Rico, special services were held recently in commemoration of the 405th anniversary of the creation of the first Catholic diocese in the New World. The diocese was created only 20 years after the discovery of the islands by Columbus.

*La Semaine Religieuse*, the official diocesan organ of Quebec, announced that preliminaries leading to the possible canonisation of Bishop Montmorency de Laval, Quebec's first bishop, will commence on June 11. In a letter to the clergy and the faithful Cardinal Berquin recommends the proceedings to the prayers of all Catholics.

The Trappists or Reformed Cistercians in Kentucky date from the year 1805. Father Stephen Theodore Badin, the first priest ordained in the United States, was chiefly instrumental in their settling in Kentucky. Gethsemane Abbey, near Louisville, Ky., is one of the largest and most important Trappist monasteries in the world.

Just now there is being shown in Rome the film of "Fabiola." We can imagine no film which could entice Catholics more than the pictures of Wiseman's great story of the early centuries. "Fabiola" was recently exhibited before the College of Cardinals, who came at the invitation of Cardinal Gasquet, the learned English Benedictine.

An important change affecting the English-speaking branch of the Redemptorist Order in Canada has been announced. This branch of the Order, which up to the present was a vice-province and subject to the head order in the United States, now becomes a separate province, with Rev. Father Mulhall, C.S.S.R., as Provincial, with headquarters in Toronto.

The Archbishop of Birmingham officiated recently at the profession in St. Anne's Convent, Birmingham, of Sister Vincent, a convert. This lady was formerly a worker with Mr. Lopez, an Anglican clergyman of Birmingham, who was received into the Church several years ago at the Birmingham Oratory, and whose ordination to the priesthood will take place shortly in Rome.

At Durban (Natal) about 5000 people took part in the Corpus Christi procession. A mission had been conducted in the Cathedral parish during the preceding week by the Rev. Father Craig, of the Redemptorist Fathers at Pretoria. The procession, after passing through some of the principal streets, assembled in Albert Park, where Benediction was given by Bishop Delalle. The organiser of this successful function was the active parish priest, Father James O'Donnell, O.M.I.

This year again Naples was *en fete* for the spring procession of St. Januarius. The ceremony on the feast day of the saint takes place in the Cathedral.

but on the May feast the statue of St. Januarius and the phial containing his blood are carried in solemn procession through the city to the Church of Santa Chiara, where this year again, after the usual prayers and litanies, the miracle was again accomplished. A little over an hour elapsed before the liquefaction of the blood of the saint. The only absence of note was the Mayor of Naples, a Socialist, who again refused to be represented, although *ex officio* a member of the "committee of honor" during his term of office.

The open-air procession of the Blessed Sacrament in the Exeter convent grounds on the Feast of Corpus Christi is noteworthy from the historic associations amidst which the event took place. In Catholic days in England the convent site was surrounded by Religious Houses. Close by, in South Street, where the Church of the Sacred Heart now stands, was the House of the Franciscan or Grey Friars, founded in 1281, and a Priory of Cistercians, a cell to the abbey of Buckland. About a century ago the Bear Inn, now extinct, stood on the site of the Cistercian Priory, and it was in this inn that the priest from Axminster, the small town of carpet-industry fame, who then served Exeter, was accustomed to take up his lodging. These houses, like those of the Benedictines and Dominicans in Exeter, were suppressed at the time of the Dissolution.

An important event in the annals of the Church and civilisation should, if the times allowed, be celebrated this year. For it was in 1868 that Cardinal Lavignerie laid the foundations of his Congregation of Our Lady of Africa for the conversion of the Mahomedans and the emancipation of their slaves. Although no celebration of the Golden Jubilee can take place, 1918 will be marked in the history of the Congregation by the inception of an undertaking of far-reaching importance. The Superior-General has decided on the momentous step of opening an Apostolic College for the training of English boys for the White Fathers' Congregation, at the Priory, Bishop's Waltham, Hants, which for the last few years has been occupied by French candidates. This undertaking has been entrusted to Father Travers, who has done several years' service in Nyassaland and Northern Rhodesia, and has thus been brought into contact with British officials. Father Travers has also seen service with the French army.

The official results of the recent Portuguese elections give the following figures for the representation in the House of Representatives:—108 Republicans, 39 Monarchists, and eight Catholics, while the figures for the Senate are 67 Republicans, seven Monarchists, and three Catholics. Nevertheless, many of the Republicans returned are Catholics, although they have not fought the elections on the purely Catholic ticket. The present President of the Republic (Major Sidonio Paes), who is generally regarded as a strong man, has so far made a good impression. He has telegraphed congratulations to King Alphonso on the occasion of the latter's birthday, just celebrated, and has received a cordial telegram in reply. He has also visited the prisoners arrested in the recent conspiracy, which was nipped in the bud; and, finding the accusations of their ill-treatment to have some foundation, he has ordered their immediate release. The negotiations for a concordat with the Holy See are well advanced, and Catholics, particularly priests and religious, now have entire liberty.

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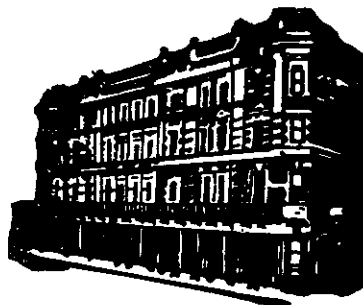
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### NOTES ON HEALTH

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BY MAUREEN.

**Apricot Jam.**

2lb dried apricots, 7 pints cold water, 6lb sugar. Soak the fruit in 7 pints of cold water two or three days, add sugar, and boil. This makes a delicious jam, and is cheaper than the bought article.

**Baked Rhubarb.**

Wash and cut tender stalks of rhubarb in inch pieces without peeling. Put a layer in a baking dish. Add a layer of sugar, and continue in this way until the dish is full. Do not add water, but bake in a slow oven until the juice starts, when the heat can be increased.

**Lima and Butter Beans.**

Shell into cold water, let them lie a while, put in a pot with plenty of boiling water and a little salt, and cook fast until tender. Large ones require nearly one hour's boiling. When done drain and butter well, seasoning to taste. Kidney and other small beans should be shelled into cold water and boiled until tender. It is an improvement to boil a small piece of fat bacon with them. If you do this do not salt them.

**Icing a Cake.**

To frost a cake evenly to the edge and prevent the icing from running down over the sides double a piece of oiled paper three inches wide and air it closely around the cake, letting the band come up half an inch above the cake. Then spread the icing thickly and evenly, and do not take the band away until the icing is entirely dry. The evenness and smoothness of a cake depend of course to a large degree on the batter.

**Stale Cake with Custard.**

Moisten with lemon juice enough stale cake to cover the bottom of a glass dish holding a quart. Make a soft custard by scalding two cups of milk and pouring it slowly upon two beaten egg yolks, mixed with

three tablespoonfuls of sugar, one teaspoonful of butter, and a little salt. Cook in a double boiler until thickened. Strain and when partly cool add half a teaspoonful of vanilla, and pour over the cake. When ready to serve beat the whites to a stiff froth, adding one tablespoonful of sugar and a little lemon juice while beating. Drop lightly by spoonfuls on top of the custard and put a few bits of jelly on the meringue.

**Ginger Pudding.**

One egg, one-quarter cupful of sugar, one tablespoonful of margarine, one-half cupful of sour milk, one teaspoonful of cinnamon, one-half teaspoonful of ginger, two tablespoonfuls of molasses, one teaspoonful of soda, and flour as for batter puddings. Steam one hour. For the sauce use three-quarters of a cupful of granulated sugar, one-quarter cupful of melted margarine, the yolk of one egg, one tablespoonful of flour. Mix well; add boiling water to make the right consistency; boil a few minutes; add a teaspoonful of vanilla and just before serving the beaten white of an egg.

**Household Hints.**

If tea leaves are ground they will make twice the amount of tea.

When storing blankets wrap them in plenty of newspaper and lay slices of yellow soap in the folds. Mates dislike soap and printers' ink.

When washing lace do not use starch. If some stiffening is needed dissolve two lumps of sugar in warm water and rinse with this mixture.

Rub any kind of a stain on a white tablecloth with a little paraffin before sending it to wash. If this is done the stain will come out in the boiling.

If a little of the water in which rice has been boiled be added to the rinsing water you use when washing white silk blouses they will have the sort of stiffness that the silk has when new.

If you require a steamed pudding and the shops are sold out of suet just use a good-sized potato (chopped finely) in place of each 1lb of suet, and the pudding will be as light as anyone can wish.

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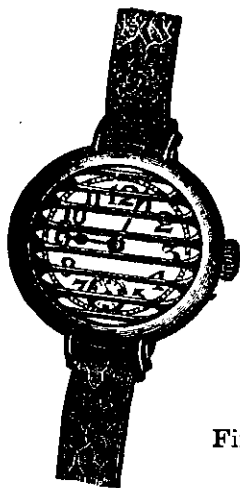
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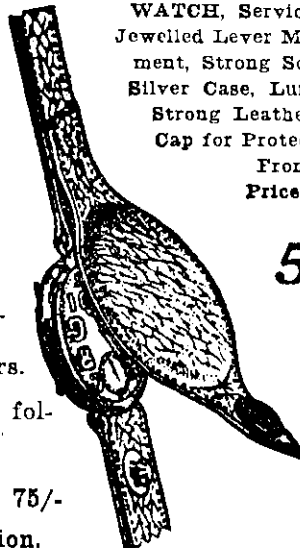
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Just think how much smoother the creaking wheels of life would run if they were lubricated with the "oil of gladness." If men could be taught to see "the brightness that is in the cloud"; if, like St. Paul, they might be, "though sorrowing, yet always rejoicing." This is what true religion essays to do. Rev. James F. Callaghan, D.D.

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"Blessed are thou, O Virgin Mary, by the Lord the Most High God above all women, upon the earth!" Let us repeat this salutation from the Gradual of the Mass not only once, but often, or perform some other devotion in honor of the stainless Mother of God, who by the grace of her Divine Son is our Mother also.

### 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.

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## POULTRY NOTES

(By MR. G. H. AMBLER, Christchurch.)

### THE INTENSIVE SYSTEM OF POULTRY-KEEPING.

The intensive system of poultry-keeping has made great strides in New Zealand during the past few years. In fact, most of the poultry farming in this country is conducted on the intensive system. Large laying houses may now be seen on numerous poultry establishments up and down the Dominion. It is for these large houses that I wish to say a few good words, for I am a great believer in them. After going deeply into the pros and cons of such houses I am more than convinced of their value to the poultry-keeper, whether on a large or small scale, and if out for eggs. The system is merely that of the backyard one only on a large scale; and since the backyard poultry-keeper experiences little difficulty in securing full egg baskets in winter, why should not the hens in large houses be persuaded to lay during the winter months? With so many hens housed together, however, the owner must go canny, for it is not like keeping six fowls in a confined house and run. Ailments will naturally be common should the owner neglect his fowls in any way; and for this reason management will count for much. Those who are devoid of patience and lack any systematic methods should not bother with the intensive system at all, for they cannot hope to succeed. Those who find it a pleasure to look after their fowls well, however, will succeed, for their heart and soul will be in the business. The utility poultry-keeper usually has one failing, in that, whilst possessing a well-equipped farm in more ways than one, he completely overlooks the necessity of having a fowls' hospital on the establishment. The intensivist will be well advised to construct a little house for use as a hospital, and stock medicines should be kept handy. Directly a bird is noticed to be ailing it should be separated from the rest and treated according to its ill. By this method it is impossible to suffer a heavy loss, as would otherwise accrue should a whole flock of layers catch a certain disease from a non-treated bird. The intensivist should keep a sharp eye on his birds, and all vices, such as feather-plucking, feather-eating, egg-eating, etc., should be nipped in the bud. Let him remember that he is not dealing with half-a-dozen layers, but probably 50, 100, 1000, 2000, or probably more, as the case may be. Then, again, broodiness must not be encouraged, and all truants should be treated directly the fever commences. Whilst speaking of broodiness, the question of feeding comes to my mind, and I am sure that over-feeding plays an important part in persuading a hen to become broody. A fat hen will soon get sluggish, and show a desire to sit, and for this reason the scratching litter comes to our assistance. A laying hen is a machine in the true mechanical sense, for bad management will very quickly place her out of gear. If utility poultry-keepers remembered this they would experience very little difficulty in the matter of egg production. A hen requires every comfort and care, without coddling, and the scratching litter will do much to keep her in health and in lay. When the pullets have settled down to their laying quarters do not disturb them at all, for fowls are nervous creatures. A hen that is petted will be found to lay more eggs than one that is wild. For this reason every intensivist should make his layers tame. "How can I do it when the birds refuse to be petted?" my readers may ask. Let me remind such inquirers that patience conquers everything. Every intensivist should make a point of spending an hour or so at a stretch with his layers, accustoming them to be handled and fed from the hand. Make favorites of them, and the egg baskets will benefit. For egg production on a big scale I think the large intensive laying houses quite ideal, but the right man must be at the helm. Let every intensivist read all he can about the system, believing nothing till he has tested it—self-

experience will count for much. Whilst giving this piece of advice I do not wish my readers to be pig-headed; but advise one and all first to read literature on the subject referred to and carry out their plans as their common-sense and judgment dictate. The system is quite in its infancy, and one man's experience may not tally *in toto* with another's, although with a slight alteration it might mean *success*. August is a great month for hatching and mating, especially in heavy or sitting varieties. Plymouth Rocks, Rhode Island Reds, Wyandottes, Orpingtons, Sussex, Aylesbury and Pekin ducks should be mated up at once for hatching during the month of September. Most breeders allow a clear ten days to elapse after mating up before beginning to save eggs for sitting purposes—a wise plan when eggs are for sale; but for home use they can be collected a few days earlier. Eggs laid after August 10 hatch early in September. Poultry-keepers who have already commenced putting down eggs and have set several hens at once should be careful to allow only one off the nest at a time, unless the attendant can watch each back to its *own nest*. If left to themselves two hens may be found on one nest, and one clutch of eggs spoilt. Take every care to guard the eggs against chill, especially in frosty weather. If the broody is a slow feeder cover the eggs with flannel for a portion of the time she is off them. As a rule hay makes the warmest nest: it hangs together better, and there are no tubular pieces as in straw, to conduct cool currents of air to the centre of the nest; and what a hiding place for insects is straw! Nests for early hatching are best made on a boarded floor—that is, a coop with a bottom. Over this a couple of inches of garden mould or soil will prevent many breakages. It will conduce to the success of the hatch if the brooder receives a good dusting with some good insect powder under their feathers before they are allowed to take to the nest. Broody hens are more easily moved and induced to take to fresh nests after dark. It is well to allow them to come off and on the nest at least once before giving them the eggs they are to incubate. Remember chicks hatched this month will command good prices in December and January. There is generally a dearth of chickens in December. This is also a grand month for hatching ducklings: they are longer incubating, but are "ready" in November and December, and will fetch higher prices in these months than any other time. The most profitable method is to kill the ducklings when in their first feather, which is usually about the age of eight weeks. Do not coddle the chickens, and avoid boarded floors during the *day*, except as temporary shelter during very severe weather. Only eggs laid within a week should be used for incubator purposes. The fresher the eggs the better. It is not a good plan to keep adding to an incubator—far better to put all in at one time.

If there be a lack of strength or virility in good people it is not because they are good, but because their goodness is imperfect or of a spurious kind. In proportion as a man is really good he will be strong.—Father Maturin.

Hear the ringing of the bell, the dinner bell!  
Very pleasant little tinkle if you're well;  
But when in your ear is ringing, biting, whizzing, buzzing, stinging,  
Influenza microbes singing—then, oh well!  
You can not that bell endure—you must take Woods' Great Peppermint Cure,  
To be well!

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Marriage and the Family: Practical Instructions on the Duties of the Catholic Home.—By the Editors of *America*. 1/1.

Robert Hugh Benson: Captain in God's Army.—By Reginald J. J. Watt. 7/2.

The Mass and the Christian Life.—By Mgr. de Gibergues. 2/1.

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Send donations to CAPT. D. A. EWEN, Hon. National Y.M.C.A. Treasurer, Baker's Building, Wellington.



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## The Family Circle

### SOW! SEW! SO!

This is the way my father sows,  
As up and down the field he goes,  
Walking fast, or walking slow,  
Right and left the grain to throw.  
Father knows,  
While he goes,  
That by the grain thrown here and there,  
By-and-by good crops will bear;  
All he loves will have a share  
Of the grain he throws with care.  
So he throws  
As he goes.

This is the way my mother sews,  
As up and down the seam she goes.  
Working, singing, soft and low,  
While she's sitting there to sew.  
Mother knows,  
As she sews  
Jackets, trousers, aprons, too,  
Johnnie's hat and baby's shoe.  
Patching old or making new,  
Love runs all the stitches through.  
This she knows  
As she sews.

I can neither sow nor sew;  
When I'm big I'll learn them, though;  
But while little, as I grow,  
Little bits of love I'll show.  
For I know,  
As I go  
Tending baby, calling Nan,  
Running errands like a man,  
Helping mother all I can,  
Love will grow where it began.  
Ah, I know,  
See 'tis so.  
Little bits of love count up  
Like drops of water in a cup.  
Fill it So!  
'Twill overflow.

### OUR LADY AMONG THE INDIANS.

Westward from Nazareth and Bethlehem, through Europe, to the shore of America, westward athwart that continent, advanced the devotion to Mary, on its consecrating march to the Pacific. We have seen the broad St. Lawrence entered by her servants; a vast manor given up to her in the territory of Quebec; a city built as a monument of devotion to her, and solemnly called by her name; and the bearers of her standard pushing westward, painfully, but with courage unflinching, and planting a fort or a chapel, a station or a mission house of St. Mary, to mark their toilsome but triumphant way. Let us follow as it leads through the limits of the present British possessions; then through the French claim, down the valley of the Mississippi, and so to its progress under the Spanish flag, and to the settlement of the United States. This much will bring us to the year 1776, and thus to the present day.

The Huron learned quickly to love the name of Mary. Above all, the women looked up from their laborious debasement to this glorified model of womanhood, and when they heard from the Jesuit or the Sulpician that, by imitating her virtues, they might share in her glory; when they saw the Ursuline, the Hospitaliere, and the daughter of Notre Dame, treading this sanctified path, they gave up their very hearts to the Immaculate Queen, and besought her followers on earth to teach them the way to her protection. Nor less did the tall warrior swear himself to her banner; the wisest spake her praises by the council fires of his

tribe; the bravest crowned his dusky forehead with the grains of her rosary. Mary of the Incarnation could count two hundred redskins in her schools; Marguerite of the Blessed Sacrament saw them devoted Sisters of her Order. In their country the missionary placed his headquarters, St. Mary's on the Matchedash or Wye. "There, at the humble house dedicated to the Virgin, in one year 3000 guests from the cabins of the red man received a frugal welcome." And thence the early Jesuits went forth to discovery, to spiritual conquest, or to martyrdom. In the cabin of the Huron they sat as fathers of the tribe; side by side with the Huron they received the deadly arrow, or felt the keen scalping knife of the Iroquois.

### THE REAL CATHOLIC.

There is one kind of real Catholic, and only one. If a man, he is the Catholic who says his prayers; approaches the Sacraments of Penance and Holy Eucharist at least once a month; contributes according to his means to the support of the Church; is an active and interested member of a confraternity, not merely paying his dues, but faithfully attending the meetings and always receiving monthly Communion with his fellow-members; assists at every opportunity in extending the influence and enhancing the honor of his parish; knows his pastor and is known by him as a man who can be called upon at any time for co-operation and support; is proud of his faith and will not silently brook the slightest insult to it; is loyal to the Pope, the hierarchy, and the priests; looks upon the poor as the particular and chosen friends of Christ who must not be permitted to suffer want while he enjoys a surplus of the good things of life; takes a personal interest in all that pertains to the propagation of Catholic teaching and the protection of Catholic morals; never forgets that Jesus Christ is present in every Catholic church, and a visit of a few moments to Him now and then is a great privilege and blessing; tries to keep the Commandments, and remembers that he must live as a Catholic if he wishes to die as a Catholic, and receive the eternal reward promised for faithful service.

If a woman, she is all that and a little more than the Catholic man should be: a member of the Blessed Virgin Sodality or League of the Sacred Heart; an ever-ready helper in any parish activity which calls for her aid; the queen of her own home by her gentleness and patience; the jealous provider for the welfare of her children, especially concerned about their spiritual security, sending them to a Catholic school, academy, or college; giving them an example which they can follow and which will lead them to a youth and maturity solidly Catholic; a woman who is all that God nobly planned her to be.

### BUT HE DIDN'T LIVE THERE.

A small farmer was showing an Englishman the near-by country. "On the top of that plateau," he said, "is the Devil's Bed; underneath it is the Devil's Punchbowl; on the other side is the Devil's Glen."

"The devil seems to own a lot of places in Ireland," said the Englishman.

"Yes, sir, he does," said the Irishman, "but he's an absentee landlord. He lives in England."

### HE WAS MISTAKEN.

The young husband laid down his piece of cake and regarded his wife across the table.

"Dearie," he began, diplomatically, "I suggest that there is something wrong with this cake. It really does not taste very good."

"That's your imagination," said the wife, with a triumphant smile. "I made it exactly as set forth in the cookbook, and the cookbook says it's delicious."

### THE DIFFERENCE.

One Sunday a young man from the North of Scotland, while walking out with his sweetheart, no-

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ticed over a doorway the sign, "Dairy and Confectioner." Wishing to give the young lady a treat, the youth entered the shop and asked for chocolate creams. "I dinna sell chocolate creams on the Sabbath," said the old lady behind the counter severely. "But ye sell sweeties to the woman that has just gane oot," said the young fellow, who indeed had seen the transaction through the window. "Ay, some ecclesiastical confectionery, but nae chocolate creams," said the lady, and went on to explain: "Ecclesiastical confectionery is peppermint draps, pan draps, and ginger lozengers, but nae chocolate creams."

### HIS LOGIC.

A colored preacher had just concluded a sermon on "Salvation Am Free," and announced that a collection would be taken up for the benefit of the parson and his family. A member in the audience objected to the paradoxical nature of the proceedings, and received this bit of negro logic in response:

"S'pose yo' was thirsty an' come to a river. Yo' could kneel right down an' drink your fill, couldn't yo'? An' it wouldn't cost yo' nothin'. Dat water would be free. But s'posin' yo' was to have dat water piped to yo' house, yo'd have to pay, wouldn't you? Waal, brudder, so it is wid salvation. De salvation am free, but it's de habin' it piped to yo' dat yo' got to pay for."

### THEIR BAD SPELLING.

A country politician in Ohio was elected school commissioner. One day he visited a school and told the teacher he desired to examine the boys and girls. A spelling class was just then at work, so the commissioner said he would inquire into the proficiency of that organisation. The teacher gave him a spelling-book, and the pupils lined up in front of the mighty man. He thumbed the book; then pointing at the first boy he said: "Spell eggpit." "E-g-g-p-i-t," spelled the boy. "Wrong," said the commissioner; and pointing to the next boy, said, "You spell eggpit." "E-g-g-p-i-t," spelled the boy. "Wrong. You spell it." The next boy spelled it the same way, and the next, and the next. "Bad spellers," commented the commissioner to the distressed teacher. "Why, sir," she protested, "they have all spelled 'eggpit' correctly." "They have not." "Will you let me see the word in the book?" the teacher asked. "I am sure they have." "Here it is," said the commissioner, and he pointed to the word "Egypt."

### SMILE RAISERS.

"I say, Sandy," said Jack, handing back his friend's photograph: "when ye had those photos taken why didn't ye smile?"

"And those pictures costing me twa dollars a dozen!" replied Sandy. "Are ye crazy, mon?"

"Ma," said a newspaper man's son. "I know why editors call themselves 'we'."

"So's the man that doesn't like the article will think there are too many people for him to tackle."

"Don't you think Miss Howler has wonderful control of her voice?"

"No, I don't. She sings every time anyone asks her to."

"Six days or six shillings," said the judge sternly.

"I'll take the six shillings," said the prisoner. "I've got enough time on my hands as it is."

Irritated Lady: "No, it doesn't fit, and I expect my money back."

Merchant: "But, good gracious, lady——"

Irritated Lady: "Your advertisement says, 'Money refunded if not approved.'"

Merchant: "So it does, my dear madam; but your money was approved. It was very good money."

## SCIENCE SIFTINGS

By "VOLT."

### Not Real Mahogany.

The name "mahogany" is applied commercially to more than 50 different woods. Perhaps half the lumber now sold under that name is not true mahogany, for the demand greatly exceeds the supply (states *Popular Science Monthly*). The tree is only native to the limited area between southern Florida and northern South America. Nowhere else does it really flourish. But the public will have mahogany. Women want it for furniture, business men prefer it for office fixtures, and teak and mahogany are rivals in the affections of ship-builders. Therefore substitutes flourish. It is not surprising that the real wood is so expensive when it is learned that it takes from one hundred to one hundred and fifty years for a mahogany tree to reach merchantable size. Most of the substitutes bear little more than a general resemblance to the genuine wood, but skilful finishing makes them very much alike. Experts can usually distinguish between them by the aid of an ordinary pocket lens. The efforts of the superficial, however, to judge the wood by its appearance, weight, grain, and color often lead them astray.

### A Geographical Problem.

Evidences of the elevation of New Zealand within recent geographical times were discussed by Dr. J. Henderson in a paper read before the Wellington Philosophical Institute recently. Dr. Henderson expressed the opinion that New Zealand as a whole had changed its level at various times. There had been periods when the level had fallen, but he did not think that there had been much local variation. The raised beaches that were found all around New Zealand proved, in his opinion that the whole country had risen and fallen. He drew attention specially to levels that might be called the 100ft., 250ft., and 500ft. strand lines, and mentioned that there was evidence of a small rise, a few feet only, within quite recent times. He quoted a mass of evidence bearing on the subject. Dr. C. A. Cotton, in the course of the discussion that followed the reading of the paper, said he disagreed with Dr. Henderson regarding the nature of the movement that had taken place. He believed that there had been a great deal of differential movement. His observations had led him to believe that the levels of the raised beaches were by no means regular. Mr. G. Hogben said it was hard to believe that so large an area of land could rise and fall without local variations. He mentioned the evidence that the big earthquake of 1855 raised the level of the land in Wellington and neighboring districts. Later Mr. Hogben read a paper dealing with the earthquakes experienced in New Zealand during the years 1914 to 1917 inclusive. He said that the movements all had their origin in fault lines situated beneath the ocean from 180 to 250 miles east of New Zealand, and extending roughly from the longitude of Kaikoura to that of East Cape. The disturbances must have been very severe to make themselves felt in New Zealand.

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