

MISSING PAGE

MISSING PAGE

Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR.

July 27, Sunday.—Seventh Sunday after Pentecost.
 „ 28, Monday.—SS. Nazarius and Celsus, Martyrs.
 „ 29, Tuesday.—St. Martha, Virgin.
 „ 30, Wednesday.—SS. Abdon and Senen Martyrs.
 „ 31, Thursday.—St. Iguatius, Confessor.
 August 1, Friday.—St. Peter's Chains.
 „ 2, Saturday.—St. Alphonsus, Bishop, Confessor, and Doctor.

St. Peter's Chains.

This feast commemorates the miraculous deliverance of St. Peter from the prison into which he had been cast by order of King Herod Agrippa. The circumstances of this miracle are narrated by St. Luke in the twelfth chapter of the Acts of the Apostles.

St. Alphonsus, Bishop, Confessor, and Doctor.

St. Alphonsus Liguori was born at Naples in 1696. At the age of 30 he abandoned the legal profession, in which he had already made a name for himself, and, in spite of the opposition of his father, he became a priest. Applying himself zealously to the duties of his sacred calling, he touched by his fervent discourses the hearts of the most inveterate sinners. Still more abundant was the fruit which he gathered in the tribunal of penance, where he joined a singular prudence and firmness to the most tender sentiments of paternal affection. He founded and for a long time governed the Congregation of the Most Holy Redeemer. For eight years he was Bishop of St. Agatha, but at length obtained leave to resign this responsible office, which he had accepted only very reluctantly. In the midst of his labors he found time to compose a number of doctrinal and devotional works, which have earned for him the title of Doctor of the Church. St. Alphonsus died in 1787, at the age of 90.

GRAINS OF GOLD

PLEADINGS OF THE SACRED HEART.

Forget Me not! 'tis thus My Heart is pleading
 With you for whom I fain again would die;
 Forget Me not! for oh! this Heart once broken
 Still loves you from Its glorious throne on high.

Forget Me not! upon the silent altar!
 They pass Me by and leave Me all alone;
 They've love enough for all, for every other,
 For Me, their God—their hearts are cold as stone.

Forget Me not! for oh! I'm ever waiting
 For friends who will My bitter wrongs atone;
 Forget Me not! for I am ever craving
 Devoted hearts who'll make My woes their own.

Forget Me not when desolation tempts thee
 To plunge into the world's tempestuous sea;
 Remember how the sin-laden and weary
 My Heart invited, saying: "Come to Me."

Forget not lest one day I thus reproach thee!
 "When I came in thou gavest Me no kiss,"
 And oh! no thought in bitterness can equal
 The self-reproachful agony of this.

Forget not in the weariness of sorrow,
 There is a Home for thee—thy Saviour's breast;
 Be comforted—the day is ever nearing
 When there thou'lt find thy long—thy endless rest.

Let no one despise the day of small things. Hold out a hand to a friend in distress, though this tiny act of sympathy may be the limit of your ability to help him.

THE ST. BARTHOLOMEW MASSACRE

(CONTINUED).

Paper presented to the Historical Society of St. Kieran's College, March, 1875, by RIGHT REV. PATRICK F. MORAN, Bishop of Ossory.

Charles, at the request of his mother, signed, without hesitation, a Royal mandate for the execution of the Huguenot leaders, and to a chosen band of their enemies was allotted the arduous task of carrying it with secrecy into effect. The evening of Saturday, the 23rd, rolled on with all the stillness of a summer vigil in the French capital, and not a murmur foretold the storm that was so soon to burst upon the heads of the unsuspecting Huguenots. But no sooner had the clock of Notre Dame struck 3, on the morning of St. Bartholomew's Feast, than the bell of St. Germain d'Auxerre tolled the signal for the massacre. The morning's sun of August 24 saw completed the work of blood, so far as it had been planned by Catherine; but the passions of the populace being once let loose, it was not easy to withdraw them from deeds of violence, and two or three days passed by before order could be fully restored in the capital.*

On the evening of the 24th, the King addressed Royal letters to the governors of the various cities of France, commanding them to maintain tranquillity, and to preserve the lives of the Huguenots. But the example of Paris proved too contagious for the excited populace, and as soon as the terrible news reached Orleans, Rouen, Lyons, and other towns, fresh scenes of rioting were witnessed, and new names were added to the roll of the murdered Huguenots.

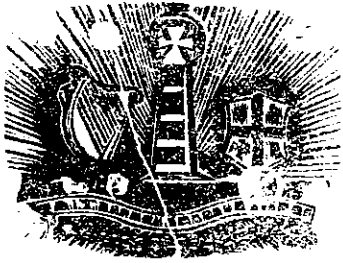
Two days after the fatal festival of St. Bartholomew, the King, by a public order, assumed to himself the whole responsibility of the dreadful massacre; and before the Foreign Ambassadors and Parliament, assembled in the Gilded Chamber of the Palace of Justice, he made the solemn announcement that that execution on the leaders of an incorrigible faction which they had witnessed had been done "by his express orders, not from any religious motive, or in contravention of his edict of pacification, which he still intended to observe, but to prevent the carrying out of a detestable conspiracy, got up by the Admiral and his followers against the person of the King, the Queen Mother, her other sons, and the King of Navarre."† Without a dissentient voice, the Parliament passed a vote of thanks, commending the King's foresight and energy, and adding its official sanction to the Royal sentence already executed against the traitors. To add greater solemnity to the occasion, the whole Parliament and Court, with Charles at their head, walked in procession to the Cathedral of Notre Dame, and there offered up solemn thanksgiving to God that so great and imminent danger had been averted from the kingdom. Medals were struck to commemorate‡ the event, and it was ordered that the public procession and thanksgiving of Parliament should be annually repeated, to perpetuate the memory of their providential escape from the dreadful conspiracy.§

* It is amazing to find with what carelessness the standard Protestant historians deal with the events which they profess to register. Thus, for instance, Hume, in his account of the St. Bartholomew massacre, writes that it began on the evening of August 24: "On the evening of St. Bartholomew, a few days after the marriage, the signal was given for a general massacre of those religionists, and the King himself in person led the way to these assassinations." (*History of England*; vol. v., page 147.) For this statement regarding the King there is not even a shadow of authority, and all the contemporary writers are agreed that the massacre took place, not on the evening, but on the morning of August 24. Beza writes that "c'était au point du jour" (*Mém. de l'Etat de France*, i., 217). M. Puygallard, in a letter of August 26, 1572, says: "Dimanche matin, le Roi a fait faire une bien grande execution à l'encontre des Huguenots." (See *Revue des Questions Hist.*, page 340.) To omit other equally explicit statements, the Duke of Anjou attests that the King and the Queen Mother, with himself and some trusty counsellors, met at the Louvre soon after midnight of August 23, and at early dawn of the 24th, "ainsi que le jour commençait à poindre," sent a messenger to withdraw the order which had been given for the massacre: but it was too late, the deed was already done (*White, The Massacre*, page 416.)

† The *Official Declaration*, in *White*, page 449.

‡ A facsimile of one of these medals is given in vignette of title page by *White in Massacre of Saint Bartholomew*. It bears the motto, "Virtus in rebelles," and serves to confirm the opinion that the Huguenots were punished, not as heretics, but as rebels.

§ Saint-Victor, *Tableau Historique de Paris*, xiii., 210.



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It is almost impossible to form an exact estimate of the numbers that were massacred in Paris, and throughout France, on this occasion. Each writer, as impelled by passion or blinded by prejudice, increases the number of the victims, and varies the details of the horrible massacre. Thus, for instance, Perefice calculates that 6000 Huguenots were slain in Paris alone, and that the number of the sufferers throughout France was 100,000. Claude Haton writes that more than 7000 were put to death in the city.† Davila and others increase the number to 10,000. Froude‡ states that about 2000 were murdered in Paris, and, "according to the belief of the times," 100,000 men, women, and children throughout France. He adds, however, the significant note, that in this case, as "with all large numbers, when unsupported by exact statistics," it is safe to divide the number "at least by 10." Sully reckons the whole number of victims throughout France as 70,000. Ranke, in his *History of the Papacy*, had registered them at about 50,000;§ but in his *History of the Wars in France* he reduces the number to "about 30,000." Hume estimates the slain in Paris alone as "500 gentlemen and men of condition and 10,000 of inferior sort." He does not assign the precise number of the myriads who were slaughtered elsewhere.

De Thou, writing for the express purpose of promoting infidel Philosophism against the Church, calculates the total number of the slain in France at 20,000. La Popeliniere, who flourished at the time, and published his *History*** a few years after the event, numbers the Parisian victims at 1000, and the sufferers throughout the whole kingdom at 20,000. Papyr Masson reduces the whole number in France to 10,000; Alzog, to less than 4000. Caveirac writes that 1100 were slain in Paris and 2000 throughout the rest of France. Barthelemy adopts the opinion of La Popeliniere as to the city of Paris, but reduces the total number of the victims throughout the kingdom to 2000.†† Lingard, after a minute examination, concludes that the total number of the Huguenots slain in all France did not exceed 1600. The *Huguenot Martyrology*‡‡ is perhaps the most important contemporary Huguenot record connected with the St. Bartholomew massacre. It was published in 1582, with the approval of the whole Huguenot body, who applauded it as an accurate and authentic register of their martyred brethren. Its authors had access to several public documents which have since perished, and every local return which they sought for was readily forwarded by the various Calvinistic congregations, that thus the work might be as full and complete as possible. This official *Martyrology*, when presenting to the reader a general statement regarding the massacre, calculates the total number of the victims at 30,000. Subsequently, however, when setting forth the details for the various districts, the number is reduced to a little more than 15,000; and when, again, it proceeds to calendar the names of the sufferers, the special purpose for which it was composed, it can only discover *seven hundred and eighty-six* victims in the whole kingdom.

Amid so many conflicting opinions regarding the number of the Huguenots who thus fell victims to the perverse policy of the French Court, there is one thing at least which we may affirm with confidence, that there is great uncertainty as to the extent of the massacre, and that it is a manifest exaggeration to speak of the St. Bartholomew crime as a general slaughter of all the French Huguenots. When however, we take into account the perfect organisation of the Huguenot congregations throughout France, and when we consider

the official weight of the *Huguenot Martyrology*, and the precision with which it registers in its lists the names even of the humblest sufferers, we cannot be far from the truth when we assert that Lingard, in his computation, has allowed a very wide margin for all possible omissions, and that the total number of the murdered Huguenots cannot have exceeded 1500.* Notwithstanding this massacre of August, 1572, the Huguenots in the following year are found in the field with regularly equipped armies, and fearlessly setting at defiance the whole power of the French Monarch. For a while victory even smiled upon them, and when at length they were overpowered by superior strength, the most honorable terms were accorded to them.† Their independent organisation remained unaltered, and indeed it was not till the time of Richelieu that they at length ceased to form a distinct military power in the kingdom. But it was not the St. Bartholomew massacre nor their defeat in the field of battle that effectually broke the power and lessened the numbers of the French Huguenots. For this result France was indebted far more to the spirit of religion that was awakened throughout the nation by St. Francis de Sales, St. Vincent de Paul, and the clergy formed in their school, whose piety and zeal at length brought back these erring sons into the saving fold of the one true Church of Jesus Christ.

And now, before we quit this portion of our subject, there are a few circumstances connected with the St. Bartholomew massacre which merit our special attention, although they are generally passed over in silence by modern historians.

In the first place, it is an important fact that no bishop or priest, or other representative of Catholic feelings and Catholic interests, was allowed any part in the Council of Catherine de Medici, and the massacre was planned and devised solely as a matter of State policy. Even the Papal Nunzio was left a stranger to the plot, and, as Sismondi writes, "he only learned the death of Coligny and the rest when all had been accomplished."

Then again, several Catholics fell victims to the rage of their enemies on that bloody festival. Sir James Mackintosh expressly asserts that "Catholics were involved in the slaughter: private interests and personal animosities borrowed the poniard and the mask of religious fury."‡ The *Huguenot Martyrology*§ cites the following words of Mezeray, an eye-witness of the scenes of slaughter: "Whoever possessed wealth, or held an enviable post, or had hungry expectant heirs, was put down as a Huguenot." When recording some individual instances of the massacre, the same *Martyrology* informs us that the Governor of Bourdeaux caused wealthy Catholics as well as Protestants to be thrown into prison: from Catholics and Protestants alike he demanded a ransom, and he deliberately put to death all for whom the ransom was not paid. Again, it states that at Bourges a priest was thrown into prison and murdered; that at the town of La Charité a Catholic matron received the assassin's dagger; and that at Vie the Catholic Governor was himself murdered. It also states that in Paris two Ecclesiastics of high dignity, Bertrand de Villemor and Jean Rouillard, the latter a Canon of Notre Dame, fell victims in the general massacre. And yet these are only a few cases incidentally mentioned in this record, otherwise so hostile to everything Catholic.

* The popular songs of the period point to a very small number of victims. The following, written at the time by Cappler de Valley, is published by Cantù:—

"L'Éternel Dieu véritable,
Qui descouvre tous les secretz,
A permis de droit equitable,
Les perdes être massacrez:
Car la dimanche sept-quatriesme,
Furent tués plus d'un centaine,
Fauteurs de la loi calvinienne,
Depuis on a contrainct
De punir les plus vieieux," etc.

Historia Generale, viii., 754.)

† White, page 179, estimates the number of Huguenots in France in 1561 at 1,500,000. After the massacre in 1572 it was calculated that they numbered about 2,000,000. (Mackintosh, *History of England*, iii., 238.) When we take into account that in the intervening period they had been overcome in three civil wars, as we will see hereafter, but little room remains for an extensive massacre of their party on the Feast of St. Bartholomew, 1572.

‡ *History*, iii., 225.

§ *Histoire*, etc., fol. 731.

† "Plus de 7000 personnes bien connus, sans autres jetées dans la rivière, qui ne furent connues." (White, page 470.)

‡ *History of England*, x., 400.

§ "On a tué pres de cinquante mille." (Ranke, *Hist. de la Papauté*, etc., iii., 84.)

** *Histoire de France, depuis l'an 1550 jusqu' en 1577*, edit. Paris, 1581, livre xxix., page 66.

†† The dissertation of M. Ch. Barthelemy, *La Saint-Barthelemy*, is one of the best that has appeared on the subject; it is found in *Erreurs et Mensonges historiques*, Paris, 1863. The same dissertation is inserted in *Dictionnaire de controverses historiques*, par L. F. Jehan (Migne, 1866), but without the name of M. Barthelemy.

‡‡ The following is the full title of this work, to which we will have to recur more than once: *Histoire des Martyrs persécutés et mis à mort pour la vérité de l'Évangile, depuis le temps des Apôtres jusqu' en 1574*, printed in 1582.

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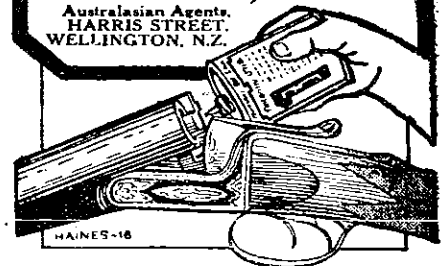
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The Protestant historian, La Popeliniero, further assures us that the Catholics of France loudly protested against these deeds of blood being imputed to them, and they readily contributed as far as was in their power to secure the Huguenots from further attacks: "many more would have been slain," he says, "were it not that some of the Catholic nobility, satisfied with the death of the leaders, used their efforts to appease the mob; several Italians, too, on horseback, and with swords drawn, drove back the rioters in the faubourgs and in the streets, and threw open their houses as a secure refuge for the sufferers";* he adds the names of several leading Catholics who thus distinguished themselves by sheltering the Huguenots from danger, as the Dukes D'Aumale, de Biron, de Bellievre, etc. The British Museum preserves a curious letter addressed from Paris, in the month of September, 1572, to the English Government, which accurately describes the feelings of the Catholics of Paris in regard to the massacre: "it is lamented (it says) to see the King's cruelty, even by the Papists; many be sorry that so monstrous a murder was invented, and at present they dread their own lives. The Duke of Guise himself is not so bloody, neither did he kill any man himself, but saved diverse. He spoke openly that for the Admiral's death he was glad, but that the King had put such to death as, if it had pleased him, might have done good service."†

Nor must we suppose that this sympathy of the Catholic citizens for the Huguenots was confined to the capital. In every city of France similar instances were found of that true charity which has ever characterised the Catholic Church, and which, on the present occasion, sought to stem the tide of massacre, and to shield the sufferers by the protecting mantle of religion. Thus, the *Huguenot Martyrology*, to which we have so often referred, attests‡ that very many of the sufferers were sheltered in the monasteries from the fury of the populace, and as an instance, it states that "the monasteries served as a safe shelter for the Huguenots in Toulouse." Again, it writes that at Bourges "some peaceable Catholics saved the Huguenot sufferers from an infuriated mob." It adds, that in the town of Romans, "sixty Huguenots were seized by the mob, but the peaceable Catholics delivered 40 of them out of their hands, and the Governor delivered 13 others. The remaining seven were murdered by private enemies, because they had been found with arms in their hands"—(page 718). At Troyes, a priest was foremost among those who sought to rescue the unfortunate sufferers; whilst at Bourdeaux "several were saved by the clergy and others from whom no such favor could have been expected"—(fol. 730). This triumph of charity over hatred and revenge was nowhere more manifest than at Nismes, notwithstanding the memory of the bitter sufferings to which the Catholics of that city had been a short time before subjected by the triumphant Huguenots. The Catholic citizens, on the first rumors of a massacre, put forth all their strength, and invited the Huguenot leaders to unite with them in order to prevent the shedding of blood. All the city gates were closed except one, and there a body of armed Huguenots were stationed, together with the Catholic troops, to repress every attempt at massacre.

* La Popeliniero, *Histoire*, liv. xix.

† MSS., Br. Mus.—*News from France*, Sept., 1572: Froude, *History*, x., 410. There is also a Letter of Walsingham, on Sept. 13, in which he writes that "this manner of proceeding is, by the Catholics themselves, utterly condemned." The Venetian Ambassador affirms the same in his *Relazione*, published in *La Diplomatie Vénitienne*: "Cosciossiche dispiaccia oltremodo tanto ai Cattolici quanto agli ugonotti, non dicono tanto il fatto quanto il modo e la maniera del fare; parendo loro di strano che uno la sera si trovi vivo e la mattina morto; e chiamano questa via e modo di procedere con assoluta potestà, senza via di giudizio, via di tirannide; attribucido alla Regina." etc.

‡ *Histoire*, etc., fol. 716.

(To be continued.)

THE STORY OF IRELAND

(By A. M. SULLIVAN.)

(Continued.)

CHAPTER XXX.—HOW A NEW ELEMENT OF ANTAGONISM CAME INTO THE STRUGGLE. HOW THE ENGLISH KING AND NATION ADOPTED A NEW RELIGION, AND HOW THE IRISH HELD FAST BY THE OLD.

The time was now at hand when, to the existing elements of strife and hatred between the Irish and the English nations, there was to be added one more fierce than all the rest; one bitterly intensifying the issues of battle already knit with such deadly vehemence between the Celt and the Saxon. Christendom was being rent in twain by a terrible convulsion. A new religion had flung aloft the standard of revolt and revolution against the successors of St. Peter; and the Christian world was being divided into two hostile camps—of the old faith and the new. This was not the mere agitation of new theories of subverting tendencies, pushed and preached with vehemence to the overturning of the old; but the crash of a politico-religious revolution, bursting like the eruption of a volcano, and as suddenly spreading confusion and change far and wide. The political policy and the personal aims and interests of kings and princes gave to the new doctrines at their very birth a range of dominion greater than original Christianity itself had been able to attain in a century. Almost instantaneously, princes and magnates grasped at the new theories according as personal or State policy dictated. To each and all of them those theories offered one most tempting and invaluable advantage—*supremacy*, spiritual and temporal, unshadowed, unrestrained, unaccountable, and irresponsible on earth. No more of vexing conflicts with the obstinate Roman Pontiffs. No more of supplications to the Holy See "with whispering breath and bated humbleness," if a divorce was needed or a new wife sighted while yet the old one was alive. No more of humiliating submissions to the penances or conditions imposed by that antique tribunal in the Eternal City; but each one a king, spiritual as well as temporal, in his own dominions. Who would not hail such a system? There was perhaps not one amongst the kings of Europe who had not, at one time or another, been made to feel unpleasantly the restraint put on him by the Pope, acting either as spiritual Pontiff or in his capacity of chief arbiter in the disputes of the Christian family. Sometimes, though rarely, this latter function—entirely of human origin and authority—seemed to sink into mere State policy, and like all human schemes had its varying characteristics of good and ill. But that which most frequently brought the Popes into conflict with the civil rulers of the world was the striving of the Holy See to mitigate the evils of villeinage or serfdom appertaining to the feudal system; to restrain by the spiritual authority the lawless violence and passion of feudal lords and kings; and, above all, to maintain the sanctity and inviolability of the marriage tie, whether in the cottage of the bondman or in the palace of the king. To many of the European sovereigns, therefore, the newly-propounded system—which I am viewing solely as it affected the public policy of individual princes, prescinding entirely from its doctrinal aspect—held forth powerful attractions; yet amongst the Teutonic principalities by the Rhine alone was it readily embraced at first.

So far, identity of faith had prevailed between England and Ireland; albeit English churchmen—archbishops, bishops, priests, and monks—waged the national war in their own way against the Irish hierarchy, clergy, and people, as hotly as the most implacable of the military chiefs. With the cessation of the civil war in England, and the restoration of English national power during the reign of the seventh Henry, the State policy of strengthening and extending the English colony in Ireland was vigorously resumed; and the period which witnessed the outbreak of the religious

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revolution in Germany found the sensual and brutal Henry VIII. engaged in a savage war upon the Irish nation. Henry early entered the lists against the new doctrines. He wrote a controversial pamphlet in refutation of Luther's dogmas, and was rewarded therefor by an encomiastic letter from the Pope conferring on him the title of "Defender of the Faith." Indeed, ever since the time of Adrian, the Popes had always been wondrously friendly towards the English kings; much too ready to give them "aid and comfort" in their schemes of Irish subjugation, and much too little regardful of the heroic people that were battling so persistently in defence of their nationality. A terrible lesson was now to awaken Rome to remorse and sorrow. The power she had aided and sanctioned in those schemes was to turn from her with unblushing apostasy, and become the most deadly and malignant of her foes; while that crushed and broken nation whom she had uninquiringly given up to be the prey of merciless invaders, was to shame this ingratitude and perfidy by a fidelity and devotedness not to be surpassed in the history of the world.

Henry—a creature of mere animal passions—tired of his lawful wife, and desired another. He applied to Rome for a divorce. He was, of course, refused. He pressed his application again in terms that but too plainly foreshadowed to the Supreme Pontiff what the result of a refusal might be. It was, no doubt, a serious contingency for the Holy See to contemplate—the defection to the new religion of a king and a nation so powerful as the English. In fact, it would give to the new creed a status and a power it otherwise would not possess. To avert this disaster to Catholicity, it was merely required to wrong one woman; merely to permit a lustful king to have his way, and sacrifice to his brute passions his helpless wife. With full consciousness, however, of all that the refusal implied, the Holy See refused to permit to a king that which could not be permitted to the humblest of his subjects—refused to allow a wife's rights to be sacrificed, even to save to the side of Catholicity for three centuries the great and powerful English nation.

Henry had an easy way out of the difficulty. According to the new system, he would have no need to incur such mortifying refusals from this intractable, antiquated, and unprogressive tribunal at Rome, but could grant to himself divorces and dispensations *ad libitum*. So he threw off the Pope's authority, embraced the new religion, and helped himself to a new wife as often as he pleased: merely cutting off the head of the discarded one after he had granted himself a divorce from her.

(To be continued.)

THE TIRLOUGH AT DERRYHOYLE.

Little Field of Water
Among the low hazels,
Pale as the sky above you,
Lily-white child of the sky:

Little Field of Water
Among the ferns and hazels,
Rosy and flushed with dawn,
Rose of the earth and sky:

Little Field of Water
Among the stones and hazels,
Veronica—blue as the heavens,
Flower of noonday light;

Little secret land-lake
Shining among the hazels,
Golden mirror of sunset,
Cradle the moon to-night.

—M. DE V. S., in *Studies*.

MR. BELLOC ON THE THIRTEENTH CENTURY

At a monthly meeting of St. Thomas' Historical Society at Dr. Johnson's house in Gough Square, London, kindly lent by Mr. Cecil Harmsworth, M.P., Rev. Aloysius Roche was in the chair, and the president, Mr. Hilaire Belloc, gave a lecture on the conditions of life in England in "the thirteenth, greatest of centuries," as contrasted with the tendencies of the present day (says the *Universe* of recent date).

He said that in dealing with the Middle Ages one was handicapped by the fact that so much that should be in the mind was not there owing to prejudice and misrepresentation. In history, as in Nature, people see not what is really there, but what they are trained to see; and just as grass is *not* always green, so the Middle Ages are by no means the dark and backward times they are usually represented to be. It is a shock to many to be told that a passion for liberty is the characteristic feature of the thirteenth century, and that the decline of that passion is a leading feature of the present day. It is, however, a fact that liberty reached its maximum in Europe in the thirteenth century. Aristotle defined liberty as obedience to a self-made law. It is essential to obey some law, otherwise we get anarchy and the death of the mind, but it must be imposed upon us by an authority which we accept willingly. It cannot be a law made by "ourselves alone" which would clash with the liberty of others; it is limited by the rights of others and also by the dichotomy between the immediate and the ultimate. Happiness is the true end of life, but it must be ultimate and not immediate happiness. It is an instinct of the human intelligence to inquire "By what authority?" whenever any restriction is imposed upon us, but when you recognise the authority you have all the liberty there is; if you try to go beyond this you lose it instead of gaining it. So we may say that liberty includes (1) power of self-expression, (2) restriction by legitimate authority only. And in both these the Middle Ages were particularly strong. A man of to-day who found himself in a thirteenth-century village would in the first place notice many remarkable contrasts in the material order with the life to which he was accustomed. But he would soon adapt himself to these, just as one does in travelling abroad. The meals would be at different times, such things as tea and mustard would be absent, but there would be plenty of beer and claret. Locomotion would be slow, and news would only arrive at intervals by word of mouth or by very rare letters. The only hard roads would be the main highways; in the village itself there would be only green lanes, which would often be in very bad condition. In the moral order the contrast would be much more striking and much more important. He would observe that every man had definite duties and a definite position. Everywhere he would find a hierarchy and order. Anyone whose position and work was not obvious would be looked upon as suspicious. Then he would find a similarity of habits running through all classes. Everybody dined at the same hour—you could not distinguish a gentleman by his accent, habits, or gestures. Differences in dress would be due to office or occupation rather than wealth. The motive force of humanity would be self-expression. For instance, the houses were not all alike; each of them was built to suit the man who was to live in it; he sent his child to school or not as he chose, and even a poor man could choose what sort of education his child should have. Hence there would be a great simplicity in all departments of life. There was no compulsion anywhere except what arose from moral authority. If you said or did anything unpopular, anything heretical, for instance, you would probably suffer, for you would not be protected by any police force. On the other hand, if a man who lived in the thirteenth century were suddenly to find himself in one of our great cities he would at first find himself a little overwhelmed with the material differences—the trains, telephones, newspapers, etc. But he would soon adapt himself to these. In the moral order he would be much

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more overwhelmed. He would discover no hierarchy, but rather an authority which was fluid and responsible to nothing, an undefined power with hidden springs commonly spoken of as "they." The modern industrial world is marked by this—men find themselves constrained to obey laws in the making of which they have no part. Rules are imposed, not expressed, and they are enforced by a large standing army of police which is absolutely modern and which would have appalled the thirteenth century. The causes of this contrast are moral, and not material, as is usually stated. It is not the size and complexity of modern society that make servile conditions necessary. Belfast is not Cork, and the difference between them does not depend on material but on moral causes—the men of Cork are not the men of Belfast. The modern world is industrial, Protestant, materialist. Hygiene is coming to be looked upon as the supreme good. And "they" are going to try to impose laws upon us dealing with food, drink, the management of children, and every conceivable circumstance of life because they are supposed to be good for our health. In the thirteenth century the Faith was considered to be the supreme good, but it was not imposed upon anyone by law; for instance, you were not compelled to go to Mass. You could be very unpopular if you spoke or acted against it, but there was no compulsion. No authority could interfere between parent and child, as is constantly the case in these days. There were three principles which governed the idea of liberty in the Middle Ages: (1) Things common to the conscience of mankind were considered to have a superiority over the figment of organisation. Magna Charta expressed this in the clause that every freeman has a right to be tried by his neighbors or by the ordeal customary in his locality—which meant that liberty was to be restrained only by the common conscience. (2) The authority of the family was placed before that of the State, and the Catholic Church has definitely decided in favor of this. (3) An error of authority might be reversed, which is far from being the case in these days. The principle involved in this is that which lies at the root of penance and humility, a Catholic principle which is now commonly spoken of as reaction and condemned accordingly.

Everyone who wills to attain to the rest of contemplation must first diligently lead a life of labor. Remember that holy repose is the product of the exercise of virtues, as fruits are formed from flowers.—St. Bernard.

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AMERICAN DELEGATES IN IRELAND

A special meeting of the Corporation was held in the Dublin City Hall on Saturday, May 10, at noon to welcome to the city of Dublin Messrs. Frank P. Walsh, Edward F. Dunne, Michael J. Ryan, and P. Lee (secretary), the delegates appointed by the Irish Race Convention held in Philadelphia to the Peace Conference, and also for the purpose of expressing approval of and wishing God-speed to their efforts for Irish freedom. There was a large attendance of the members of the council, and also of visitors.

The Lord Mayor, who presided, said the meeting had been summoned to give the members of the council—as representatives of the citizens—an opportunity of extending to their friends from America, who had honored them with their presence, a sincere welcome to the city. In the world of to-day the United States occupied a position of great power, and a peculiar position of great influence amongst the nations of Europe. Their friends had come from that country whose motto was "liberty" and "equality." They came with a mandate to the Peace Conference, to see justice done to Ireland, and above all to see that Ireland was not left once more upon the dissecting table of an alien Parliament, and made a pawn in the game of Imperial politics, and to see that this ancient nation, after the many efforts it had made to regain its ancient freedom, was not going to be balked again, and that the many false promises of our oppressors during the weary years that were gone, should no longer be continued and no longer tolerated. (Applause.) Turning to the Commissioners, he continued: "And, gentlemen of the Delegation, it is because we are conscious of a complete unity of purpose with you, based upon an identity of State ideals, that we venture to extend a welcome to you, as our people glow, as you do, with the passion of an inextinguishable faith in liberty and justice. (Applause.) Outside of the personal regard we have for you as men who have always been found foremost in the vanguard for the demands of Irish liberty, we cherish you for yourselves; we venerate you owing to the country you have come from and the people you represent—America. Therefore, the bond of sympathy between the United States and Ireland is not the creation of yesterday. The interest, the love, and the help that exist between the two countries is no mere passing fancy. You have come with a message of hope, you have come with the most solemn duty to see that this country is not going to be ignored at the Peace Conference." (Applause.)

The High Sheriff (Mr. John MacAvin) proposed— "That this Municipal Council of the City of Dublin welcomes most cordially and heartily to our city the delegates from the Irish Race Convention held at Philadelphia in February last, and sincerely wish them the greatest success in their efforts for the freedom of our native land."

Mr. Moran, seconding the resolution, said it was only fitting that the municipal representatives of Ireland's capital under the chairmanship of its chief citizen should publicly extend a hearty welcome to the delegates appointed by their friends and relatives in America—more especially when they knew that they were appointed to come as representatives of the great cause of human liberty, so that Ireland might enjoy the blessings of freedom she had been so long denied. He extended them a hearty welcome, because they came from a great country, the President of which he regarded as the greatest champion of democratic ideas modern times had produced.

Mr. P. T. Daly, supporting the resolution, said it was with the greatest possible pleasure that he associated himself with the resolution welcoming to this capital city of our nation these representatives, who came as American citizens to do their best to establish in this country one of the Fourteen Points which their President had put before the world, and the cardinal principles for the recognition or establishment, or re-establishment of peace. Adverting to the occurrence at the Mansion House on May 9, Mr. Daly re-

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marked, amidst laughter, that the English Government in its anxiety for the protection of the Irish people had sent out their armored cars and soldiers to prevent them doing anything wrong or injuring themselves: but the delegates would bear witness to the fact that there never was a more well-disposed and orderly assembly. Or, he said, they might have been playing their characteristic part of the bully; and he wanted the delegates to carry back the message that no bullying would ever drive the national spirit out of Ireland. (Loud cheers.)

Alderman Thomas Kelly, M.P., also supported the resolution.

Mr. John Ryan, J.P., said the visitors appeared to be very naughty boys, such as their fathers and ancestors were. According to a section of the Irish and British press, they were very naughty boys indeed, because they were declared and avowed Republicans.

Delegates' Reply.

Mr. Michael J. Ryan, on rising to reply on behalf of his colleagues, was cordially received. He thanked the council for the splendid manner in which the resolution was passed and the language in which it had been introduced. Not for them personally had it been passed, but for the honor of the thousands of Irish exiles in America whom they represented in their mission, as some slight token of their kin, of whom they were part and whose messengers they were. He was one of the dreamers of their people—an idealist, if they might say so—but he revelled in the glamor of this island. America had been, and was, the greater Ireland of their race. They (the Commissioners) were sons of exiles who left the country, and they had come to help to pay the debt they owed to the motherland. They came with a message of hope, and would do all they could for their cause, though he admitted, for what had been showered upon her, America could never pay the debt she owed to Ireland. (Applause.) There were two great principles that made America great. For centuries our forebears were challenging English supremacy in Ireland. They had kept up the fight for years, and, if necessary, they would keep it up for ever. (Applause.) To the Government exercising functions in Ireland not a square mile of it owed allegiance, and to any other race but that of Ireland such a thing would be anomalous. They were idealists, and knew that the things of the spirit survived. Athens had represented more for humanity than did Sparta. This Irish nation was yet a thing of spirit, but it was certain to acquire an important constitution. A new spirit had inflamed the people of America, and men who in the busy stress of American life had thought that all their hopes and ambitions were in America—these men were now joining hands: through the mysterious thrill that Ireland had over its kindred, they felt the voice of mother Erin calling, and they responded. They even saw it was to their material interests in America to be of an independent people throwing up their heads and able to face their fellows as equals, and not as parts of and representatives of a subject race. Concluding, he said vested interests need have no fear of Ireland. He looked upon a future that was glorious: this cradle-land of their race that had endowed the earth with its genius: that had given its sons to make better every part of the habitable globe: that had given captains of industry and makers of nations—this Ireland that was mother of Empires, a great future was hers. The enterprise, the energy, the ability that had been scattered over the world would be centred here, and some day that dream would be realised, and Ireland would be the pathway of commerce between both hemispheres. God grant it was coming. (Loud applause.)

The Lord Mayor announced that a number of deputations to the Commissioners were in attendance, and he supposed the members of the council had no objection to their being heard. (Hear, hear.)

Mrs. Sheehy-Skeffington, heading a deputation from the Irish Women's Franchise League, presented an illuminated address from that body.

Madame Marckievicz, M.P., Mrs. Wyse Power, and Miss Wyse Power presented an address on behalf of the Cumann na mBhan.

Mr. Dunne replied to the address. He expressed their appreciation of the honor done them by the women of Ireland. They all recognised the force of woman in all great political and moral reforms. In America they had done all they could to obtain for the women there the suffrage, and one of the delegation had had the power and pleasure of enfranchising three million women in one State of America. They knew where the hearts and souls of the women of Ireland were, and the authorities in the Castle were so sure of the sentiments of the Irish in reference to the Irish cause that only yesterday in their (the Commissioners') presence they desecrated the privacy of the first lady of Ireland's chamber in the Lord Mayor's mansion for the purpose of discovering, as they believed, the presence of a man who was loyal to Irish interests. That act alone was a greater tribute to the loyalty of the women of Ireland than anything he or his colleagues might say. (Applause.)

The proceedings concluded, and as the delegates departed they were loudly cheered by the crowds assembled outside the City Hall.

During the day the delegates visited Mountjoy Gaol and were received by Sir John Irwin and other members of the Visiting Committee. The governor of the prison explained to the visitors that they could not interview the prisoners. They were then shown round the prison.

So far as could be ascertained, none of the prisoners are on hunger-strike, and none are handcuffed, although some are in close confinement in consequence of certain breaches of the rules. During their visit the delegates had a view of the exercise ground, and saw some of the prisoners, including Mr. Pierce Beasley, at exercise. The political prisoners had apparently become aware of the visit of the American delegates, and they took an opportunity of lining up in the exercise ground and indulging in hearty cheering.

The delegates also visited the Archbishop of Dublin at his palace, Drumcondra, and were introduced to his Grace by Mr. de Valera and the Lord Mayor of Dublin. His Grace thanked the delegation for their visit to Ireland in the interest of the Irish cause, and asked them to convey to Cardinal Gibbons his appreciation of his action at the Philadelphia Convention. He expressed his regret that his serious illness had prevented his receiving them properly when they attended the Pro-Cathedral for Mass on the previous Sunday, and remarked that "the delegates had an experience on the previous evening of the kind of Government under which we are living in Ireland."

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Current Topics

Sheep and Shearers

The mafficking has been duly done. We celebrated to order like the humble, dutiful creatures we have become under our coalless coalition. But why on earth did we maffick? What was there to be spontaneously exuberant about? Even the ponderous Mr. Massey has realised—if we believe a fablegram from Canada—that the Peace Conference is a failure—or a farce, as is our opinion of it. The London Tory *Observer* says the Big Four have sowed dragon's teeth all over Europe. The Paris *Temps* said it dawned on them about May that there was no Germany with which to treat, and that a treaty signed by whatever Germans were found ready to write their names on it would be no more than a scrap of paper. "Prepare for war," says Lord Jellicoe. "Get your guns and learn to shoot, boys," says Haig. "American soldiers won the war and Wilson lost it," says an American bishop.

Second Point

What did Japan do at the Peace Conference? We were told some time ago by an imprudent correspondent that the Japanese delegates were a mystery; that they sat at the table, silent, enigmatic, and a puzzle to the Europeans. One day apparently Japan woke up, and we are told that Japan's first remarks were decidedly disconcerting to the "statesmen" of Europe. The London *Express* makes one remark which lets in a little light on the subject, when it says that Japan is in a position, which from a military and a naval standpoint renders her unassailable by the Great Powers, which face domestic crises and want to deal with them in peace and quiet. The London *News* has a very strong impression that Japan must have taken some advantage. And, whatever is doing, China is in a rage. The *Humanité* bluntly says that Japan *blackmailed the Allies*. If it were in the good old summer time, we would advise you to take a loaf of bread and get beneath a bough to ponder over the foregoing signs of peace. As the result of your meditations we guarantee that there would be no singing in the wilderness.

"King" Carson Again

The Tory Party in England may be compared to a pack of hounds of which the whipper-in is Carson. He says to them, go there! and they go; come here! and they come. Like beaten curs they run to heel when Carson cracks his whip. Lloyd George generally leads the pack when the whip cracks. According to the cables, there has been no small stir in England about a recent seditious utterance made by "King" Carson. In Parliament questions have been asked, and simple, honest people who believe that the British law is equal for all want to know why Carson has not been hanged. God help them! Rather ought they ask, after a treasonable utterance on his part, what new mark of royal favor has he received, for it is the way of the King to honor Protestants and Orangemen who talk about kicking his crown into the Boyne. And needless to say those champions of Prussianism, who used to boast of what they were going to do to England with the Kaiser's aid and the Kaiser's guns refused to prosecute Carson. Why should they? Are they not in the same boat? Did they not organise mutiny in the army—or in that part of it which, under Gough, ran away when there was fighting to be done in France? Once upon a time Carson described Lloyd George as "a Cabinet Minister, paid £5000 a year to spit out dirt by the yard." He said he had seen Lloyd George in a Privy Council uniform and "nearly mistook him for a gentleman." As a reward for such compliments Lloyd George and King George made Carson a Cabinet Minister and paid him "to spit out dirt," though it is not on record that anybody ever mistook Carson for a gentleman. Moreover, although Carson has never been prosecuted for sedition *Catholics have been prosecuted*

for quoting what Carson said. Apparently the road to position in England now is to organise mutiny, to import German guns, and to trade with the enemy in war-time—if you are an Orangeman. Mr. Asquith, commenting on the treason of the Orangemen, once asked, "What answer are you going to make to the vast majority of the Irish people when they resist the considered determination of Parliament and appeal to the language of the right honorable gentleman to justify their action?" The answer was characteristic of British fair play! It came to this: there is one law for Orangemen and another for Catholics: we will make the Orange rebels Cabinet Ministers and we will send lunatics like Colthurst to assassinate Catholics. How long, we wonder, will it be before the English Labor Party is able to save England from the Germans and Jews and Orange jobbers who at present have the making of war and peace for the Empire? At present, more than ever, Swift MacNeill's words are true that no foreign statesman could with safety to himself or his country trust the word of a British Minister. Think of who the "bosses" are: the Prussian-born Milner; the Kaiser's colleagues, Carson and Galloper Smith; the Marconi jobber, George; the German trader, Mond; and, last but not least in the galley, "Moralist" MacPherson, the leading liar of the gang! And there are also the Isaacs, the Ecksteins and the Speyers, all of whom won the war! It may be no longer *Deutschland ueber Alles*, but what is it now?

For the Wearin' o' the Green

The Habeas Corpus Act was, as we saw, suspended in Ireland in order to enable the British Government to kidnap children. MacPherson dispensed himself from the Ten Commandments in order to enable himself to lie boldly before the House of Commons when called on to defend his Hunnism. The latest news is that not only Habeas Corpus and the Decalogue but the natural law and every pretence of right and justice have been discarded by the champions of small nations who are trampling on the people of Ireland. The following appeal from Dungarvan has reached us:

"We, the undersigned, most earnestly appeal to all the friends and sympathisers of Michael Walsh, who was shot without cause by an R.I.C. constable at Ballinagoul, Ring, on Friday evening, 25th April, 1919, to render immediate financial assistance, so as to enable the committee on whose behalf we are acting to provide relief and comfort for the victim, as well as to relieve his dependents. He lies in a most precarious condition at present, and only the greatest care can nurse him through; so that we desire that nothing should be left undone to help him. He has a widowed mother and delicate sister, whose only support Michael was, and who will now be left in very distressing circumstances. He was a fisherman and native Irish speaker, a most inoffensive and quiet boy, who was admired and loved by his friends, comrades, and all with whom he came in contact, and he took a deep interest in the affairs of his country and worked with pride in the Irish-Ireland movements. All subscriptions will be gratefully received and acknowledged through the press by us.

LAURENCE ORMOND, P.P., Old Parish, Dungarvan,
JOHN CULLINANE, C.C., Ring, Dungarvan,
MICHAEL CURRAN, Ballinagoul, Ring, Dungarvan,
MAURICE WALSH, Ballinagoul, Ring, Dungarvan,
Hon. Treasurers."

During the month of April four men were shot by the police in Ireland. One was a sick prisoner, and a coroner's jury brought in a verdict that he was wilfully shot. Another was a youth who called at a barracks to inform the police that a serious row was taking place near by. The reply to his warning was a bullet. Two others were shot returning from an *aeridheacht*. Altogether 10 civilians have been shot by the Royal Irish Constabulary, and although juries brought in verdicts of wilful murder against members of that force in no case have the murderers been tried or punished. Apparently the old law which declared that the killing

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of an Irishman was no crime has been revived by Mac-Pherson. It was for long illegal to be a Catholic, now apparently it is criminal for an Irishman to love his country. These things were not done by the Kaiser in Belgium. They were done by the English Huns in Ireland.

The Rebellion of Ninety-Eight

According to "Civis"—or his one and only paper—the Catholics were responsible for the terrible Irish rebellion of '98. Even "Civis" and the editor of the *Spectator* might be supposed to know that the rebellion of '98 started among the Presbyterians of Ulster. And even a forger's ingenuity would be taxed to explain how Catholics are to blame for that fact. The '98 rebellion was a rising against the worst government ever known in history, against a government that surpassed in ferocious cruelty the most terrible annals of Russia under the Czars. It was primarily the outburst of a people goaded beyond human patience by atrocities and by laws that were devised in Bedlam and executed by demons from hell. It was a desperate attempt made by a weak, oppressed people to rid themselves of intolerable tyranny. During the rebellion England hired mercenaries from Germany to aid her own picked scoundrels in the dirty work to which she set her hand. Churches were burned. Women were raped. Children were killed. Men were tortured in awful and unspeakable ways that only diabolical cruelty could invent. Caps made of pitch were placed on their skulls and burned. They were hung up by sharp cords tied about their thumbs while a pointed stake was placed under their bare feet as a resting-place. The heart was cut out of a priest's body and the brutal English soldiers greased their boots with it after roasting it on a fire. It was a terrible rebellion indeed. It was begun by Presbyterians and put down with fury by Protestant England. But what about the Wexford rising? Surely that was not a Presbyterian rising. No, as Hilaire Belloc tells us, that was the rising of a Catholic people who were maddened by the sexual filth of the English and Orange soldiers. In Wexford in our own boyhood the memory of the atrocities committed by the yeomen and the Hessians was still green. It is still bearing fruit in a hatred of English rule that will never die as long as tyranny is maintained among the people. The traditions that came down from father to son will live on. The crimes of England in Catholic Wexford will be remembered as long as foreign misrule remains in Ireland. And, if "Civis" and his *Spectator* do not know it, all impartial historians, even Lecky whose testimony the forger corrupts at need, know that the entire rebellion was engineered by English Tories as an excuse for supporting the nefarious Act of Union which, as Gladstone could tell "Civis," was one of the most shameful pages in human history. For our readers there is no necessity to dwell at length on that page of English crime. There is no need to go into detail concerning the rebellion. We know the facts, and we know the motives that inspired the rebellion; and the whole story is as strong an arraignment of England, of English Tories, of English spies and forgers, as any that in our day could be presented against Germany for her crimes in Belgium. Liars at home have done their part in trying to bolster up England's case. Sergeant Sheridans have been paid by the British Government to manufacture crimes to blacken the Irish. Piggotts have been payed by Tory papers to forge letters to calumniate them. And in the colonies, by such contemptible tools as the forger "Civis" the same dirty work is done to-day. Of the audacity, of the recklessness, of the disregard for honesty and truth of such scoundrels there is no end. But surely the lie that Catholics are in any way responsible for the crimes of Protestant England, and for her sexual filth in '98, is easily the most glaring and the most brazen that any vile bigot yet invented.

France

"Clearly," said Bishop Shahan, "if figures speak the truth, France remains the 'heart of oak' of Cath-

olicism—a land of Catholic conviction, good-will, and generosity." We have never ceased to admire the heroic gesture of France in the Great War; our enthusiastic admiration for her achievement was tenfold increased by the knowledge that at the root of all her prodigal valor and her splendid constancy the ancient religion of the eldest daughter of the Church was quick and powerful, and that the triumphs of to-day are but the fine flower of her ancient faith. In no better way can we pay to France the tribute her faith merits than by repeating those words of Bishop Shahan, who himself a child of our own great missionary race which carried the faith of Patrick to the ends of the earth, is proud to bestow on France the palm she deserves. "In spite of malevolence," says Kannengieser, "France remains one of the essential elements of Catholicism—not because of her numbers (for Austria-Hungary has almost as large a Catholic population, and Germany and Austria combined have a larger one), but because France is first in all that pertains to the expansion of Catholicism, because all great Catholic works of the century are the fruit of her heart and her brain, and because if she disappeared from the scene there would be made at once a void in the Christian world the mere imagination of which makes one shudder." By its fruits a tree is known; an evil tree cannot produce good fruit. And once more, the best proof of the Catholic spirit of France is the fruit she has produced and produces still. We have already had to speak of the fruit produced at home, of the sublime and simple faith, shining like a star on the brow of the Generalissimo himself, animating the thousands of priests and the numbers of devoted nuns who did their part in the defence of their country, strengthening and solacing the millions of soldiers who responded to France's call with the bravery of the Christian knights of the ages of chivalry; and in that magnificent spectacle we found enough to convince any doubter that the land that gave birth to such children was sound to her heart's core. But there is another spectacle to contemplate, and another army to marvel at: one that even more strikingly proves that the old faith, in all its beauty and power, must be ablaze on the hearths of the homes of France to-day as it was in the proudest days of her Catholic greatness. The army we speak of now is that of France's missionaries who left behind them, perhaps for ever, their homes by the Loire or the Seine, to go forth to preach Christ Crucified in the remotest parts of the world—those missionaries of France whose labors won from Monsignor Shahan so splendid a tribute, those devoted men and women, some of whom blazed the trail of the Church in the early and the difficult days among the people of this Dominion. When the complete history of the Church in New Zealand is written we will come to realise what the Church owes here to the devotion of the French missionaries; Australia too will joyfully recognise her indebtedness to them; China and Japan will one day testify to them as we are proud to do now: in Asia, in Africa, in America they are to be found, restless pilgrims, straitened in their desire to carry the banner of the Cross to victory against fanaticism and ignorance in every land, old and new, under the sun. Nearly 8000 priests of France are scattered thus across the world to-day; and these thousands have but caught up the torch laid down by the thousands who fell exhausted before them, as thousands will arise again to carry it when needed. The Society for Foreign Missions has sent more than 2000 priests to the East since 1840. Of these, 77 have their names written on its roll of martyrs, and 26 were actually executed formally for being Christians. In La Rue du Bac in Paris before the war 340 young men were preparing themselves in the Seminary to follow in the footsteps of those who had already gone forth. In China the society has 28 provinces and 33 archbishops and bishops, leaders of that great army whose inspiration is, as was that of our own ancient pilgrims, to go forth to preach the Gospel to every creature—*peregrinari pro Christo*. The Jesuits, the French Lazarists, and many other Orders are all animated by the same zeal, and all doing glorious missionary work on

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the same lines throughout the world to-day. And in the wake of the clergy a vast number of Brothers and nuns have followed, whose chief task is to provide Catholic schools for the children of the poor. This work is done by the children of France—as a rule by the sons and daughters of the simple people who make no stir in the world and are content to follow the even tenor of their lives, glorifying God quietly and handing on to their children the priceless pearl of that faith which is the inspiration of all France's glory and greatness. That is the heart of France; that is the fruit by which we must judge her now.

THE POPE'S APPEAL FOR THE HOLY PLACES

The following letter on behalf of the Catholics of Palestine has been addressed to the bishops of the world by Pope Benedict XV.:—

"We recently learned by letter from Our Venerable Brother, the Patriarch of Jerusalem, that, in consequence of the devastation suffered, the missions of Palestine are reduced to extreme misery, so much so that one can foresee that not only can they not gather the fruit of their daily labor, but they can no longer subsist. Besides this, there is another grave question, namely, that non-Catholics exploit such grave misery to spread their doctrines there. They do this by coming to the aid of the poverty of the people (provided as they are with money and food), and especially by founding schools in those places where Catholics are unable to repair their losses.

"You will readily understand, Venerable Brothers, what the safety of souls and the very condition of the Holy Land demand from all Catholics in the face of such a fact. As We said in the Allocution delivered by Us yesterday in the Consistory, We absolutely cannot tolerate that so many souls, by losing the Catholic faith, should go to ruin there, where Our Lord Jesus Christ gained eternal life for them at the price of His Blood. It is, then, necessary that all good people give all possible help to these missions, so that they may be placed in a position to oppose the efforts of the non-Catholics. We have already destined a certain sum for this end, and We would have gladly given more if We were not impeded by the straightened circumstances of the Holy See. With regard to you, there is certainly no need for exhortation from Us that you strive with all care to promote the cause of the missions among your dioceses. At your invitation We are confident that all will correspond, while the offerings that, according to the Letters Apostolic, '*Salvatoris ac Domini*,' of Our predecessor of happy memory, Leo XIII., must be collected and transmitted to the Custos of the Holy Land, will remain unchanged.

"As a sign of heavenly favors, and an earnest of Our benevolence, Venerable Brothers, to you, the clergy, and people, We send with all affection the Apostolic Benediction.

"Given at Rome, from St. Peter's, March 2, 1919, the fifth year of Our Pontificate.

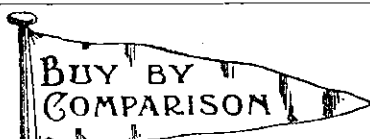
"BENEDICT XV., Pope."

TRUE DEMOCRACY

(By ARCHBISHOP REDWOOD.)

We hear a great deal just now about Democracy, and about making the world safe for Democracy, and so forth. But before we can conclude anything of value about the matter, we must know for certain what true Democracy is; for no end of erroneous notions about it prevail.

When we read history we find it to be the record of government by force. The State comprised the rulers and the ruled. For thousands of years nobody ruled except through force; dynasties dated from the battlefield. Only of late years have the people come to have a voice in government. The very essence of the State was thought to be supreme power or sovereignty. The subject might perchance have some degree of liberty, by permission, but he was not free to resist the State, or even to criticise it. Whatever was done in the name of the State was law; the law was a creature of the State; the State was above the law. The subject was the property of the State, the rights of the individual were only such as the State granted to him. Now such a doctrine is entirely false, pagan, and materialistic. It is, therefore, supremely necessary to have correct ideas about the nature, dignity, and inalienable rights of the individual, as an individual. There is a true individualism which is the necessary basis of sound Democracy. False individualism tells us that each individual man is a mere cell in an organism, and that his personality is valuable only so far as it contributes to the welfare of the social organism. This view, based on a mistaken analogy, robs human life of its value, and deprives man of his sense of personal dignity, of his independence of character, and of all incentive of self-improvement and self-development. But here is the truth: man is a distinct and separate existence, and not a screw or cogwheel in complex State machinery. Man is because of his soul, not because of his citizenship. It is a gross error to subordinate him to the State. It is equally absurd and unscientific. The application of biological analogies to human society is ridiculous. For, society is not a physical organism, like the human body, but a moral one. What does that mean? It means that it resembles a physical



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organism in some important points, and differs from it in other equally important points. Hence what is true of a physical organism (man's body, for instance) cannot straightway be applied to the organism of society. In a physical organism the members exist entirely for the body; their activity is ordained directly for the common good. In a moral organism—such as society—there is also autonomy of parts and unity. But the autonomy of the parts is real and not merely apparent. The individual in society has his own individual end, directly given him by God. He is answerable to God alone, not to society, except so far as society is delegated with God's authority. The individual will be judged not merely as a member of society. He is not wholly immersed in society. Society exists in order to protect him and to help him to do certain things which he cannot do for himself. To assert, then, that we are members, or cells, or limbs of one organism, is to use an analogy supplied by St. Paul, and helpful as long as regarded merely as an analogy. The moment we argue that we are as wholly dependent on society for our life and destiny as the cell is dependent on the physical organism—we are talking nonsense. Catholics realise that they are members of living organisms. As Catholics they are members of Christ's mystical body, the Church, and as citizens they are members of the organised body called the State. But in no sense does any individual Catholic lose there by his personality. Neither by Church nor State has the individual been swallowed up or assimilated. Man does not exist merely as a cell in State organism. He is not merely what the eye, the hand, or the foot is to the human body. He is complete in himself, and were he to find himself alone on a desert island he would still be, in a very literal sense, a self-determining being, responsible to God for the things done in the body. Now, this fundamental error, this misconception of the State as a real, live organism, in which man is but a cell, is widely diffused, and, unfortunately, most detrimental. It colors lots of practical proposals, it distorts men's views of the individual, of the family, of liberty, and of property, and, consequently, of the very basis of society. This glorification of the State has, however, its humorous side. From certain testimony one would picture the new State as a very god in disguise, or at best the ideal superman: but, alas! stripped of its stage garb and warpaint, it proves to be a large co-operative body of political office holders, whose office symbol might be an axe to grind, a purse to fill, and whose fit motto might be: "We are the State."

Truth, then, compels us to admit that the whole nature of man has always corresponded to an authority higher than that of human government. There are certain basal rights so clear, so urgent, and so indisputable in their outcry that the undertone of their pleading runs through all the free expressions of the human mind, since thought has been recorded. The lowest tribe of savages claims some rights on the part of its members, apart from mere physical compulsion. It is the consciousness which the individuals, who compose the State, have of their rights and duties, that distinguishes between what governments may do and may not do, and what ought to be endured and what ought not to be endured. It is sheer nonsense to speak of the State as if endowed with a vital principle such as exists in the human body. The State has been set up, not to appropriate, but to protect; not to absorb, but to assist the rights of the individual man. The State is not a person in the strict sense of the word: it is a thing only, an institution with its limitations well defined. All human authority is derived from the consciousness of rights and duties. Every person has a sphere of private interests which all others must respect. Such are the rights of life, liberty, and property. There is something in the individual which force cannot reach and cannot change. There is always something reserved to the human soul which (within its range) is answerable only to the Creator. The law may take a man's life away, but the right to live is not granted by law. It is inherent or natural, and

can be forfeited only by the man himself. And the individual has not only the right to live, but the right to earn the means of living and to possess and enjoy the fruits of his industry—the right of property, in short. The idea that a citizen's property belongs to the State is the old idea that everything, including the citizen himself, belongs to the State. It is the old dogma of absolute sovereignty. You cannot organise human society upon any just principle without admitting the right of property as a consequence of the innocent exercise of individual powers of creating property. It is included in the right to liberty. The State—it cannot be told too often—is not a thing of unlimited power. The permanent security of the fundamental rights of the individual is necessary to constitute true democracy. There must be the guarantee of individual rights and liberties. It must be law for the lawmakers. It must be a bill of rights, but more than a bill of rights; it must place the bill of rights under a special independent guardianship, namely, the judiciary. Individual natural rights must not only be recognised in the constitution, but the constitution must be their organised defence.

Where shall we find, in modern times, such an ideal of true democracy carried out? In the United States of America. The permanent security of the fundamental rights of the individual is to be found in the American Constitution. The American idea went far beyond the British *Magna Charta*; for that declared that certain rights and liberties could not be taken away save by the law of the land. America proclaimed that there were certain rights and liberties which could never be taken away, even by law. It set these rights above the law. And here is where the American Constitution is unlike the constitution of any other country, as far as we know; for it is not, as other constitutions are, the mere frame and mechanism of administration, but the guarantee of individual rights and liberties. Other nations have written constitutions similar to the American, but not one of them has ever adopted the two really original features of the American Constitution. These original features are the renunciation of the absolute power of majorities over individual rights and liberties, and the institution of a judicial power to guard over the constitutional guarantees and prevent them from being overthrown by mere majority legislation. What the American system determined to achieve was to end for ever the idea that there is any depository of unlimited power—to crush for ever the error that anyone's will is law. It puts the rights of the individual beyond the reach of legislatures and executives. It puts legislatures and executives under the law, the fundamental law. Life, liberty, and property could not be taken away except by judicial process acting under the fundamental law. It distributed government powers so that no public officer could commit an act of oppression without rendering himself responsible for his action. Even the people themselves could make no law which encroached upon the rights guarded by the fundamental law. The executive executes the law, but he is bound by the law. The judiciary must declare what the law is, but it must maintain the fundamental law. There is no absolute authority anywhere.

A democracy—it may be justly remarked—unrestrained by a constitution is a despotism of the majority; and absolute democracy is as bad as any other form of absolute power. It can sweep away everything opposed to it and override all rights. It is no better than elective imperialism. An omnipotent majority is devoid of sense of responsibility. It is quite as likely to be influenced by passion as a single prince is. Unless it is controlled by a superior law, it can reduce men to slavery. The doctrine of the absolute sovereignty of the people, operating through an absolute majority, is as faulty as the doctrine of absolute individual authority. The divine right to rule rests no more with a number of people than it rests with one person. What concerns a people who are jealous of their rights is whether, in forming a government, their rights are protected against any sovereign power; what

concerns them is the fundamental constitution of the State, and whether it guarantees to them the rights with which they cannot part; what concerns them is not alone the machinery by which laws are to be made, but whether the lawmakers are to be sovereigns and whether there is any check to their power. The problem was fully understood by the deep-thinking Americans. For instance, James Madison said: "Where there is an interest and a power to do wrong, wrong will generally be done, and not the less readily by a powerful and interested party than by a powerful and interested prince." And it was Abraham Lincoln who said: "A majority, held in restraint by constitutional checks and limitations, and always changing easily with deliberate changes of popular opinion, is the only true sovereign of the people."

In these two pronouncements you have the American idea. Lodge supreme power anywhere, and those who have it, whether many people or one man, will, sooner or later, find it to their interest to disregard the rights of those who oppose them, and will perpetrate wrong upon their opponents. Restrain a majority by constitutional limitations beyond which it may not go, and you have the fairest expression of the sovereignty of the people that is obtainable. In this American conception of the State, in voluntary self-limited power, the true foundation of democracy lies. Here the citizen himself is responsible for government. He is a constituent and not a subject of the State. The government is his. He cannot justly blame it; he can blame only himself. The constitutional idea of the limited power of government is the real opponent of imperialism. How grand and ennobling is this conception! How splendidly it elevates the individual man: how it causes him to glory in that spark of divinity in us which was before the Flood, and knows no homage under the sun! He starts forth equal in his rights to the highest, and no higher than the most humble, governed by himself, and secure in the knowledge that as long as he holds the Government within the powers which he has granted to it, the rights with which his Creator has endowed him cannot be oppressed.

BOOK NOTICES

The New Canon Law, by Rev. Stanislaus Woywod, O.F.M. (Linehan, Melbourne: 17s 6d.)

Father Woywod's name is already known to readers of the *American Ecclesiastical Review*, in which he contributed many important articles dealing with the new Code of Canon Law. In the present volume he has given us a manual especially designed for the use of missionary priests. Questions with which the clergy in charge of souls are not directly concerned are treated briefly, and the work aims at supplying a useful reference for busy priests. In the author's own words, "the purpose of the present volume is mainly to give the clergy engaged in parish work in a handy volume all that which is of practical importance for them in their daily life, in the exercise of their sacred duties that must be guided by the laws of our Holy Mother the Church." Prolonged discussion and lengthy comparison with former law, such as might appeal to the student who has no other duties but his studies to attend to, are avoided in this volume. The author follows the order of the New Code, and the exposition is admirably clear throughout. A copious index adds much to the practical value of the work.

The songs my mother taught to me
I learned while perched upon her knee;
And though they be but simple rhymes,
I croon them fondly still at times.
'Tis then I realise and know
The debt of love to her I owe;
And how well justified and sure
Her faith in Woods' Great Peppermint Cure.

ANSWERS TO CORRESPONDENTS

J. H. (Wanganui).—W. J. Linehan, Little Collins Street, Melbourne, is agent for *The Month*, which is edited by Father Keating, S.J. It is a splendid Catholic review, always fresh and illuminating. The price is about 15s yearly.

B. J. G.—Many thanks. Did not receive early enough for this week's issue. Will publish gladly next week.

"TULLOCH OGE."—We understand your feelings from our own on the subject. Better ignore it if you can. The Catholic papers are able to look after themselves, and if some people forget what they owe to good Irish parents there is all the more reason to pity them and to pray for them.

M. McG. (Hokitika).—Glad to hear from you. Will be pleased to help in any way possible. Good luck to you! The old flag is flying very proudly in America now, and you will see and hear more of it soon.

T. O'D. (Hastings).—Thanks for your interesting letter and for the information.

"AQUILA AUREA."—The question is fully discussed by standard authors on theology. See St. Thomas's *Summa*, III, Q. X, a 2; Suppl. lxxxI, a 1. The Council of Paris in its Decree of Faith says: "Beatis pervium esse . . . omniforme illud divinitatis speculum, in quo quidquid eorum interit illucescat." That may be freely translated that the blessed in Heaven see in the beatific vision whatever pertains to their happiness and interest. A commentator says that the soul in Heaven may be considered in a threefold manner: as a part of the universe; in the order of grace; and as a particular individual. Hence, first, the blessed will see in God the things pertaining to the order and integrity of the universe; secondly the mysteries of faith which were believed in this life; thirdly, such matters as pertain to the soul considered as an individual, e.g. things which would naturally interest individuals. Under the latter would come a knowledge of one's friends' wants and spiritual necessities.

THE LATE FATHER DORE, M.C.

The Anniversary Requiem Mass for the repose of the soul of the late Father Dore, Foxton, was celebrated in St. Mary's Church, Foxton, on Wednesday, July 16. Amongst the priests present were Fathers Doolaghty (celebrant of the Mass), Bowe (deacon), Hegarty (subdeacon), Harnett (master of ceremonies), MacManus, Bergin, Cashman, Kennedy, V. Kelly, and Forrestal. Father MacManus was the preacher, and in the course of his sermon spoke of the late Father Dore's great devotion to duty, not only in the parishes where he labored, but most particularly amongst the boys in Gallipoli. Father Dore's memory (he said) needed no panegyric, his name was a household word amongst the people of New Zealand. He referred in particular to the Christian fortitude of the deceased priest in his great sufferings; never an impatient word escaping his lips in the midst of most excruciating pain. We had thus a lesson to learn from his devotion to duty and patience in suffering. The church was crowded by the friends of Father Dore, from not only Foxton, but also Palmerston North, Tokomaru, and Shannon.---R.I.P.

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THE MONTH'S MIND FOR MRS. O'SHEA

In spite of a cold southerly wind bringing frequent and heavy showers of rain, a very large congregation assembled in St. Joseph's Church, Buckle Street, Wellington, on Wednesday morning, July 16, to assist at a Solemn Mass of Requiem—the Month's Mind—for the late Mrs. O'Shea, of Hawera, mother of Archbishop O'Shea, and Sister Mary Aloysius, of Newtown. The Mass was celebrated by Archbishop O'Shea, Father H. McDonnell, S.M., being deacon, and Father M. Devoy, S.M., subdeacon. In the sanctuary there were present his Grace Archbishop Redwood, attended by Archdeacon Devoy and Dean Holley, the Right Rev. Mgr. McKenna, V.G., the Very Rev. Dean Power, the Very Rev. Father Whelan, C.S.S.R., Superior of St. Gerard's, the Very Rev. Father Gilbert, Rector of St. Patrick's College, the Rev. Fathers D. H. Hurley, L. Daly, M. O'Beirne, S. Mahony, S.M., E. Kimbell, S.M., P. Quealy, M. Fitzgibbon, P. J. Smyth, S.M., R. Hoare, S.M., W. Tymons, S.M., C. Outtrim, S.M., J. O'Connor, S.M., L. Dignan, S.M., D. Mangan, C.S.S.R., J. Maillard, S.M., D. Campbell, S.M., W. O'Donnell, and A. Cullen, S.M.

The solemn Gregorian Chant was beautifully rendered by a choir composed of the clergy and the senior pupils of St. Patrick's College, under the direction of Father Kimbell, Father Schaefer presiding at the organ. Dean Power's sermon, eloquently and feelingly delivered, was as follows:—

"Bring my soul out of prison, that I may praise Thy name; the just wait for me." (Ps. 141, 10.)

In this world of many uncertainties, there is one thing certain, and that is death: "It is appointed unto men once to die." In this region of many sorrows there is one that none can escape, and that is sorrow for the dead. But for the Christian death has no bitterness. He sees in it but the opening of a door that reveals the many mansions where he will discover that the Lord of death is the God of love. It is for this St. Paul, with his memories of that third heaven, yearned to be dissolved and to be with Christ. In exile he could see only in a dark manner as through a glass, but face to face will be the vision when the Lord of death throws wide the door that hides the splendors of eternity. Death is the revealer of the mysteries after which the Christian gropes his toilsome way through banishment. Death is the interpreter of the homesickness that is ever calling him. Death is not death, but life immortal. Poor mortals, how foolish sometimes is our view of death! Like children who fill with tears when put to bed in the dark, we tremble when we think of the undiscovered country that lies beyond the door. But the children rejoice with the morning light; and he who has the light of God fears neither darkness nor pain. It is not darkness, it is not pain, that leads us to our last sleep; it is Death, holy, generous, kind, magnificent, that comes like a blessed visitant to unweave so gently the bands of flesh, to uncoil so tenderly the springs of our earthly existence, and lead us to our real home: "to Mount Zion, and to the City of the Living God, the heavenly Jerusalem, and to the company of many thousands of angels, and to the Church of the First-born, who are written in the heavens, and to God the Judge of all, and to the spirits of the just made perfect." These are no kings of terror, no dread spectres of the night. O holy death, O refuge without peer! show us the beauty of thy face when our poor limbs, tired with the rough roads of life and the long fatigue, begin to fail us. O rich and generous Death! share with us thy treasures when we have cast off one after another the vanities of this passing show. O kind and clement Death! wash every foul stain off our poor souls, and lull us into gentle sleep, like children on the knees of their mother. O Death magnificent! Jesus died, and dying made thee a lovely thing and pleasant for His sake: so lovely and so pleasant that the Church's perpetual office is to show forth the death of Jesus until He comes once more to gather His elect.

But when the released and happy soul has passed through the door of death, there is sorrow for those who stay. When Jesus, the All-Holy, died, a sea of sorrow swept the soul of His dear Mother:—

"At the Cross, her station keeping,
Stood the mournful Mother, weeping."

What a consoling thought for those who weep: God's Mother has become sorrow's Mother. Sorrow for the dead, like death itself, is a divine command: "Weep for the dead, for their light hath failed." This divine command makes affliction beautiful, gives fragrance to the quivering breath, and pours a rhythmic music into the pain-throbbing brain. And because sorrow for the dead is a sorrow common to all, it should beget a common sympathy; and we are not surprised to discover another divine command, urging us to console those who mourn. Behold, again, the weeping Mother by the Cross:—

*"Quis non posset contristari
Christi Matrem contemplari
Dolentem cum Filio?"*

What kind of marble then
Is that cold man

Who can look on and see,

Nor keep such noble sorrows company?"

Writing to the Bishops of Asia, the Beloved Disciple uses these words: "I, John, your brother, and your partner in tribulation, and in the kingdom, and in patience in Jesus Christ." We priests and bishops are all brothers: not that we are men of the same family or nation: not because we speak a common tongue; not because we have all come down from Adam; but for a higher reason—because we have the same vocation, and the same labors, trials, and patience to be endured in the same holy cause. In this we are like the Roman martyrs, the brothers, John and Paul, sons of the same father and mother: but of whom the Church's prayer says that the same faith and the same trials made them brothers indeed—"quos eadem fides et passio vere fecit esse germanos." If, then, the priest wears the maniple of cares and sorrows, his first duty will be to dry the tears of brother priests when days of affliction come to them. To perform this brotherly office we are assembled from all parts of the diocese in this sanctuary, to show our sympathy with Archbishop O'Shea in his bereavement. But if brothers are bound to sympathise with a brother, you too, as children are bound to sympathise with him who is your father; and your presence testifies that you are faithful children. How then shall we, priests and people, show our sympathy with the Archbishop? What words of sympathy shall I address to him in your name and my own? No human words surely, but such as we are commanded to offer by the Apostle: "Console ye one another with these words." That is, with words that show the kindly office of death, such as I have spoken, and with others that foretell the glories of the resurrection.

A few weeks ago I stood with him by the bedside of his mother; we saw the poor body breathe its last breath and fall gently back in death; but we knew that the emancipated soul at that moment assumed its native dignity and looked in immortal vision upon the ruin of the body that had long surrounded it. We stood by the grave and saw that poor vesture of decay sown in corruption, but only that it might rise in incorruption; sown in dishonor that it might rise in glory; sown in weakness that it might rise in power; sown a natural body it might rise a spiritual body, fit partner for the spiritual soul. We knew that the corruptible must put on incorruption, and the mortal, immortality. Yes, we saw it all: the silver cord broken, the golden fillet shrunk back, the pitcher crushed at the fountain, the wheel broken upon the cistern, and the dust returned unto its earth from whence it was. But we heard the words of the preacher: "Blessed are the dead who die in the Lord." And harmonising with them we hear the words of Holy Job, that man of many sorrows:

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"I know that my Redeemer liveth, and in the Last Day I shall rise out of the earth. And I shall be clothed again with my skin, and in my flesh I shall see my God. Whom I myself shall see, and my eyes shall behold; this my hope is laid up in my bosom." And we challenged death and the grave; and we asked O Death, where is now thy sting? O Grave, where is now thy victory? There is no victory; there is no sting." The souls of the just are in the hands of God, and the torment death shall not touch them. In the sight of the unwise they seemed to die, and their departure was taken for misery; and their going away from us for utter destruction; but they are in peace, and their hope is full of immortality." These are the words with which St. Paul would urge us to console one another; not with the hollow-sounding words of the pagan who has no hope.

But I have not travelled over 200 miles merely to speak words of consolation to the Archbishop; he knows these words better than I. I have come for a holier purpose—to beg your sympathetic prayers for his mother, who was for over 21 years a dear, devoted, and zealous parishioner and friend of mine. Friendship and Charity laid their constraint upon me to comply with Father Hurley's wish that I should speak to you to-day. And now that I am speaking, I am tempted to recount to you her deeds of charity; to tell how she labored for the good of the parish for close upon half a century, the number of miles she walked to gather funds for the first little church, and the various activities which enrolled her name in the records of the parish. But I put aside the temptation, and will do only what she would wish me to do. I will ask in her behalf the aid of your pious prayers.

The angels veil their faces before the All-Holy God, in spite of their tremendous sanctity; and few mortals leave this earth without carrying with them some of its stains. Oh, how they welcome Purgatory. They would not enter Heaven before their souls were purified from the dross of earth. No sooner has the soul left the body and darted to the feet of God than it feels itself seized and scorched and shrivelled; consumed, yet quickened by His keen sanctity. It cannot endure His glance:

"Take me away, and in the lowest deep
There let me be,
And there in hope the lone night-watches keep,
Told out for me.
There, motionless and happy in my pain,
Lone, not forlorn,—
There will I sing my sad perpetual strain,
Until the morn.
There will I sing, and soothe my stricken breast,
Which ne'er can cease
To throb, and pine, and languish, till possess't
Of its Sole Peace.
There will I sing my absent Lord and Love:
Take me away,
That sooner I may rise and go above,
And see Him in the truth of everlasting day."

And the golden prison of Purgatory, in mercy and love, opens its gate, and the angels of Purgatory receive the poor soul, and gently, gently lower it into the penal waters. Deep and deeper it sinks into the dim distance, and there begins its night of trial.

Lone, nor forlorn, wrote Cardinal Newman. Yes, thanks be to God, not forlorn; for here upon earth those who were her fellow-pilgrims and fellow-laborers will remember her, and offer those heartfelt prayers, that will bring her many a season of refreshment, light, and peace. Lovingly will they use the golden key of Charity and the silver key of Prayer, for these alone can reopen the prison gate. Lovingly will they attend the Holy Mass, which soothes, as nothing else can soothe, the suffering souls. When they see the chalice lifted up for adoration they will know that it holds the Blood which flowed from the too liberal breast of Christ, and they will beseech It to overflow upon the poor soul that is ever calling upon its friends:

"Miseremini mei, miseremini mei, saltem vos amici mei quia manus Dei tetigit me." Have pity on me, have pity on me, at least you my friends, for the hand of God hath touched me.

And the merciful Christ, Who has compassion on the suffering, will hear the prayers that are offered round His altar, and the prayers of the just who are waiting for the holy souls to swell their song of praise in Heaven, and He will hasten His process of purification. "He shall sit, refining the silver." You know what the refiner does: He takes the lump of silver, with all its dross and alloy, as it came from the earth, and thrusts it into his thrice-heated crucible; and then sits down before it. He watches, and watches, never moving from his place; he knows there will come a moment when the refining will be completed, beyond which it must not remain. That moment comes when the silver reflects his own gaze, and he can see himself as in a mirror. The souls in Purgatory are in a thrice-heated crucible, heated by the fire of the prison, the fire of charity that rises from souls who pray for the dead, and the fire of love that comes from the waiting souls in Heaven. Christ, the refiner, looks into His crucible. He beholds it eating away the dross from the silvery soul, but the vapors of the dross still becloud it. Again and again He peers through the cloud. He hastens and hastens the process; He heats the crucible afresh by the new prayers His promptings win from you. Ah, glory to God! Backward and backward roll the vapors, and down deep in the crystal soul God sees His face. It will be an act of great charity, and no great burden, to add the name of the Archbishop's mother to the list of those for whom you have already promised to pray.

DIocese OF AUCKLAND

(By telegraph, from our own correspondent.)

July 21.

His Lordship Dr. Brodie, Bishop of Christchurch, who underwent an operation at the Mater Misericordiae Hospital last week for eye trouble, is still a patient there, but is progressing favorably towards recovery.

The annual meeting of the Auckland Diocesan Council of the Catholic Federation was held on last Wednesday evening. Besides representatives of many parish committees, a number of the clergy were in attendance. The following office-bearers were appointed: President, Dr. Maskell; vice-presidents, Messrs. T. Molloy and P. Burns; treasurer, Mr. Armstrong. The position of secretary is being temporarily filled pending a permanent appointment.

Special references to the peace celebrations were made on last Sunday by Father O'Byrne at St. Patrick's Cathedral, and by Father Skinner (late chaplain with the Expeditionary Force) at St. Benedict's Church, Newton.

To-day, being "Children's Day" in connection with the peace celebrations, the children of the local Catholic schools were entertained to a matinee at the Arcadia Picture Theatre. His Lordship Bishop Cleary, who was also present throughout the afternoon, at an interval addressed the young people in terms appropriate of the occasion, emphasising the bravery and sacrifice of the soldiers of the Allies in bringing about peace with victory.

Napier

(From our own correspondent.)

July 18.

Mr. J. P. Kenny, secretary of the Napier Harbor Board, who has recently been an inmate of the Napier Hospital, has recovered sufficiently to return to his home.

A successful euchre party, under the auspices of the Hibernian Society, was held in the Foresters' Hall

on Wednesday last, the winners being Mr. D. Falvey and Miss O'Keefe.

Mrs. Ann Murphy, an old Napier resident, died at the Napier Hospital on Sunday last, at the age of 80 years. Her remains were interred at the Napier Cemetery, Father Dowling officiating at the graveside.—R.I.P.

The Catholic social held at Scinde Hall, Napier, on Friday, July 11, in aid of the bazaar, was attended with great success, there being 120 couples present. Messrs. R. Walsh and Toner were the efficient M.C.'s, and did much in providing the enjoyment of the occasion. Miss Cox's orchestra supplied the music, and extras were contributed by Misses Eales, Bullivant, and Storkey. A dainty supper was dispensed by the ladies of the St. Vincent de Paul Society.

The annual reunion of the Marist Brothers' Old Boys' Football Club, which was held in Scinde Hall on the 17th inst., was attended with great success, there being a very large gathering. The dance music was supplied by Miss Scott, while Messrs. D. Walsh, G. Collins, and G. O'Connor were M.C.'s. A dainty supper was dispensed by a ladies' committee, while the general arrangements were capably carried out by the joint secretaries, Messrs. F. O'Keefe and J. Vaughan.

The late Mr. (Alderman) L. J. O'Hara, who died recently at Paddington, Sydney, only three weeks after being elected M.L.A. for Paddington, was well known in Hawke's Bay, having been born at Taradale. He received his early education at the Meeanee Convent School. Deceased, who was for some years a prominent member of the Paddington Municipal Council, and of the Labor Party, was elected on May 24 last, at the Parliamentary by-election, to fill the vacancy caused by the resignation of Mr. Osborn (to whom he had acted as campaign secretary). He was elected by a majority of 1618 over the next candidate. In political circles, among members of the opposing sides of the Legislative Assembly alike, deep regret was expressed that death had robbed the member-elect for Paddington of his victory. Ministers freely expressed regret, all party feeling being forgotten. Deceased had been in regular attendance at the current sittings of the State Labor Conference up to within a few days of his death. He had been associated with the Labor movement from his earliest years, was for several years president of the Paddington Labor League, for the past five years was secretary of the East Sydney Federal Labor Council, and had latterly been chairman of the A.L.P. Disputes Committee. His mortal remains were interred at the Waverley Cemetery, Father Grealy, O.F.M., officiating at the graveside. There was a large attendance at the funeral, including 200 representatives of Labor Leagues, members of the Labor Conference, employees of the Paddington Municipal Council, representatives of the State Government, Premier's Department, Federal Parliament, members of the Legislative Assembly, Police Department, Public Works and other Government Departments, and many other prominent citizens. The Mayor and councillors were the pall-bearers. The deceased's parents reside at Paddington, and he was a nephew of Mrs. J. Jeffares, of Taradale, Hawke's Bay.

Gisborne

(From our own correspondent.)

July 8.

On Sunday, June 29, the parish of Gisborne was solemnly consecrated to the Sacred Heart. Very many of the parishioners approached the Holy Table at the 7 o'clock Mass. Father Lane was again celebrant of the 10 o'clock Mass (Missa Cantata), when St. Mary's Choir, conducted by Mr. John Vita, rendered Turner's "Mass of St. Cecilia." There was Exposition of the Blessed Sacrament during the afternoon, and procession after the evening devotions. The impressive ceremony of consecration to the Sacred Heart took place prior to Benediction of the Blessed Sacrament.

A Mass in thanksgiving for the signing of the Peace Treaty was celebrated at St. Mary's Church on Sunday, July 6. There was a numerous congregation at both the first and second Masses. The choir sang Van Bree's Mass, and a hymn for peace which was repeated at the evening devotions. A sermon appropriate of the occasion was preached by Father Lane in the evening, and was followed by a procession and Benediction of the Blessed Sacrament.

DIocese OF CHRISTCHURCH

(From our own correspondent.)

July 21.

Good progress is being made preparatory to the Grand Victory Fair, which opens in the Coliseum on August 9. A friendly rivalry exists between the supporters of the different queen candidates.

The Cathedral Confraternity of Diocesan Ladies of Charity, following on a most successful social in aid of their queen candidate (Miss Daphne Holmes), held recently in the Hibernian Hall, were fortunate with a jumble sale which realised about £70, Mr. G. Hayward being chiefly responsible for this fine result.

The Cathedral Parish Committee of the Catholic Federation for the ensuing year consists of the following: President, Very Rev. Dr. Kennedy, Adm.; vice-presidents, Messrs. J. R. Hayward and T. Cahill; secretary, Mr. M. Kennedy; treasurer, Mr. T. Cahill; representatives on the Diocesan Council, Messrs. T. Cahill and J. R. Hayward. The enrolment of members continues energetically at the Cathedral and St. Mary's Church.

The Celtic Club's annual reunion, which took place on Thursday evening last in the Hibernian Hall, was well attended and proved most enjoyable. Father Fogarty complimented the club on its rapid progress, and the fine spirit existing amongst members. During the evening songs were contributed by Misses E. Rodgers, E. Taylor, and S. Greenlees. Mrs. Baxter supplied the music during the evening, and the supper arrangements were under the capable management of Miss Paton.

The Sacred Heart Schoolroom, Addington, was crowded on Saturday evening, July 12, when the Christchurch Celtic Club played "Uncle Pat" and "Nabochish" in aid of the school funds, and, as on previous occasions when they were produced by the club members, both comedies were excellently staged and greatly enjoyed. The overtures were played by Miss E. Behrens and Mr. W. Mitchell (piano) and Mr. M. Mannix (flute). At an interval Miss S. Greenlees and Mr. P. Greenlees gave vocal solos very acceptably. Father Long thanked the club for its assistance, and complimented the performers on the success of their efforts to entertain. The arrangements made by the committee, consisting of Mrs. O'Rourke, Miss Sloan, Messrs. W. Nidd, P. Considine, H. Brosnahan, E. O'Rourke, J. Morrison, and J. McNamara, were much appreciated.

AMERICAN SENTIMENT.

In a letter to his Grace the Archbishop of Melbourne (states the *Tribune*), Justice Cohalan, of New York, says:—"Recent events have resulted in making very clear to the world the racial solidarity of those of Irish blood throughout the world, and to strengthen that solidarity, in the interest of liberty, is one of the aims and hopes of the men and women of Irish blood here in America. They feel that such solidarity would enable the race to stand always as a unit for justice and liberty throughout the world, and that one of the first results of it would be to greatly strengthen the hands of the people of Ireland in obtaining international recognition of the government which they have chosen."

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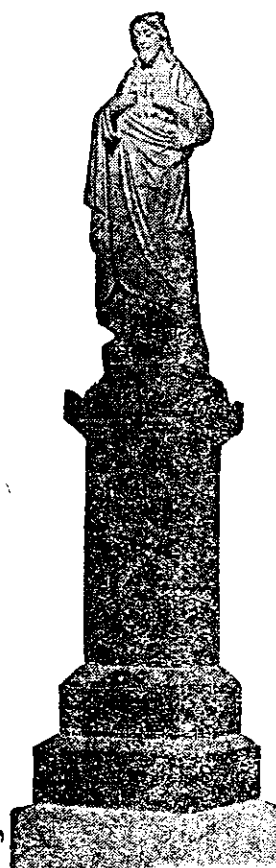
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Deaths, Marriages, Wanted, etc., will be charged as follows:—Up to 20 words, 3/- minimum; up to 30 words, 4/-; up to 40 words, 5/-. *Strictly Cash in Advance.*

In order to insure insertion in the following issue the copy for above advertisements must reach the office by noon on Tuesdays.

General advertising rates on application to the office.

FATHER DORE MEMORIAL

The following donations are acknowledged for the monument over Father Dore's grave at Foxton:—Mr. and Mrs. Judd, sen., Tokomaru, £10; Mr. Weight, Alpha Street, Wellington (in memory of his son, Corporal E. G. Weight), £5; A Sincere Friend, Wellington, £5; A Sincere Friend, Palmerston North, £5; Dr. Mandle, Foxton, £3 3s; Mr. and Mrs. W. Judd, Wanganui, £1; A Friend, Shannon, £1; Mr. Hun Kee, Palmerston North, £1; Mr. Mark Perreau, Foxton, 10s 6d;—total, £31 13s 6d.

J. FORRESTAL.

MARRIAGE

LANDERS—DOYLE.—On July 2, 1919, at the Church of the Sacred Heart, Manaia, by Rev. Father Saunderson, John Joseph, eldest son of Mr. and Mrs. Landers, Kaupokonui, to Frances Josephine, youngest daughter of the late Michael and Mrs. Doyle, Manaia.

DEATHS

HALL.—On July 10, 1919, at her residence, "Craigton, Belleknowes, Dunedin, Mary Agnes, relict of William Joseph Hall.—Rest in Peace.

SIMPSON.—Of your charity pray for the repose of the soul of Austin John Simpson, 3 Church Street, Ponsonby, Auckland, who was accidentally killed on July 11, 1919.—R.I.P.

TOOHER.—On July 9, 1919, at her residence, Timaru Road, Waimate, Sarah, relict of the late Lawrence Toohier, in her 80th year.—R.I.P.

FOR THE EMPIRE'S CAUSE

IN MEMORIAM

LYNSKEY.—In sad and loving memory of Gerald Bernard Lynskey, who died in the 32nd Clearing Station, Palestine, on July 22, 1918, in his 23rd year. R.I.P.—Inserted by his mother, sister, and brothers.

IN MEMORIAM

KEALY.—Of your charity pray for the repose of the soul of John Kealy, who died at Masterton on July 15, 1917. R.I.P.—Inserted by his loving wife and family.

McCANN.—Of your charity pray for the repose of the soul of Joseph McCann, beloved husband of Eliza Mary McCann, who was accidentally drowned in Wellington Harbor on July 24, 1918.—On his soul, sweet Jesus, have mercy.

McDEVITT.—In loving memory of our dear brother, Joseph McDevitt, sen., who died at St. Bathans on July 28, 1918. R.I.P.—Inserted by his brother and sister (W. and H. McDevitt).

FEATURES OF THIS WEEK'S ISSUE

Leader—Ulster Bluster, p. 25. Notes—Past and Present; Wanted—Parents; Old and New; Progress, pp. 26-27. Current Topics—Sheep and Shearers; King Carson Again; For the Wearin' o' the Green; The Rebellion of Ninety-Eight; France, pp. 14-15. True Democracy, by Archbishop Redwood, p. 17. The Thirteenth Century, by Hilaire Belloc, p. 9. American Delegates in Ireland, p. 11. Our Roman Letter, p. 34. The Signing of Peace Terms, p. 42.

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

Pergant Directores et Scriptores New Zealand Tablet, Apostolica Benedictione confortati, Religionis et Justitiae causam promovere per vias Veritatis et Pacis.

Die 4 Aprilis, 1900.

LEO XIII., P.M.

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

April 4, 1900.

LEO XIII., Pope.



THURSDAY, JULY 24, 1919.

ULSTER BLUSTER



THE twelfth of July in Belfast was marked this year by a characteristic fire-eating speech from King Carson, who in his old cloak and dagger style hurled defiance at the whole round world and threatened to call out the Orange Volunteers and if necessary to burst up the British Empire rather than allow England to keep her war pledges. As we read the summary of his speech we could not help comparing the bluster with the reality of Ulster's Orange army's achievements in the late war in which they had every opportunity to fight to their hearts' content and to which they did not flock with anything like the readiness one would expect from such blood-and-thunder heroes. Indeed on one occasion it is certain that it would have been far better not only for England's honor but for the whole Allies' cause had they stayed at home and drilled with their wooden dummies in Belfast. When they talk of fight in future men will remember General Gough and his valiant warriors and the disaster which only the bravery of the French and Colonial troops averted.

*

Carson's speech sounded two clear notes: one was a note of selfish determination on the part of the Orange minority to hold fast that which they unlawfully possess; the other was a reference to "great Catholic funds" behind the American movement for Irish freedom, and a tacit appeal to the ancient and inveterate spirit of Orange bigotry. Is there any need to remind our readers of what he and his followers stand for? They say they speak for Ulster, but they would not dare allow an Ulster plebiscite to settle the question of self-determination, knowing well that Ulster has again and again voted solidly for self-government for all Ireland. They speak of loyalty to the Empire while in the same breath they make it clear that they are ready to sell the Empire for the sake of their own interests, as they did when they trafficked with the Kaiser and imported his guns and his drill-

sergeants to add color to the game of bluff which brought on the war. As long as the Marconi jobber, George, and the sedition monger, "Galloper" Smith, are in office, and as long as two brainless bigots like Walter Long and Bonar Law are allowed to represent English interests Carson and his gang are quite safe, and their treasonable utterances only go to prove all the more that under the English misrule in Ireland there is one law for Orangemen and another for Catholics. But the day will come, soon or late, when the English Democracy will free itself from autocracy and plutocracy and see the Orange faction as the baneful, poisonous thing it really is. At the end of the eighteenth century the persecution of Catholics at the hand of the Orangemen in Ulster began. Later, the sexual filth of the same horde drove the Catholics of Wexford into hopeless rebellion. Orangeism was from first to last a movement to secure the maintenance of the ascendancy of a small Protestant minority in Ireland. It has consistently opposed every political action aiming at justice for Catholics. Orangemen have become synonymous with black and bitter persecution of minorities whether in Ireland, in Australia, or in Canada. In 1835 a select committee was appointed to inquire into the doings of a society which had in fifty years left a stain of shame on the pages of English history, and, although every conceivable opposition was offered to those to whom the task was entrusted, the result of the disclosures was that the House of Commons prayed King William IV. to stop the mischief. The King was compelled by public opinion to call upon his subjects for aid towards the effectual discouragement of Orange societies, and a Treasury Minute (March 13, 1836) threatened with dismissal any civil servant who should become or continue to be an Orangeman. What the society was then it still remains, a cancer and a mass of foul corruption in the Empire, a relic of barbarous savagery and a monumental reproach, in the eyes of the civilised world, to the British Empire. It was justly abolished as pernicious and wicked, and if it flourishes to-day it is not because it has changed but because the English Government is in the hands of unprincipled men who are nothing less than the hirelings of those who beat the Orange drum for their own ends.

*

Carson's speech is a significant thing just now. At the end of the war, which Lloyd George and his peers told us was fought for freedom and justice, the Belfast utterance gives the lie direct to such insincere rhetoric. It is proof positive that to-day the tyranny of a Protestant minority is supported and abetted by the very men who called on Irish Catholics to fight for liberty and the right of peoples to determine their own form of government. That he should be allowed to make such a speech and go scot free does not astonish anybody who knows what shameless pledge-breakers English Ministers have become. The Orangemen defend their own selfish interests at the cost of the Empire; but the Lloyd Georges and the Isaacs have made for themselves such a reputation for jobbery and trickery that justice and an honorable policy would be the last things any sensible man would expect at their hands. Therefore the speech is indeed significant; and its significance is terrible: it means that the war has been fought in vain, that the blood that was shed by brave men has but given a new lease of life to a despotism as evil as ever was that of the Kaiser before whom an Orange General fled when disaster threatened Amiens. As far as the English Government is concerned there is no hope for Ireland, because there is no hope for honor and justice. But shall we say that hope does not lie elsewhere? On the contrary, every fresh act of injustice, every new atrocity, every broken pledge is building up, in Britain, and in America and Australasia, a democratic movement which will one day retrieve the lost war-aims and free not Belgium but this Empire from the tyranny of the Huns. When that day comes, and not till then, the people of every country will celebrate peace, not to order, but of their own accord. We have not been celebrating peace these days past. Carson's words are the best proof of that fact.

NOTES

Past and Present

In *Pages From the Past*, the ninth chapter of which appears in the *Month for March*, John Ayscough writes in his usual charming style of the differences between travellers now and sixty years ago. Then, a knowledge of Continental life and literature and art had become a traditional necessity for educated people. The Englishmen and women who made the Grand Tour were far different from the tourists of to-day. Instead of doing Paris in a week, Rome in ten days, Switzerland in a week-end, they went about it solemnly and leisurely. "They journeyed deliberately, with some French and Italian in their mouths; they were admitted to society in Paris, Rome, Florence, and had time to see something more of foreign people than their monuments. And already at home they had learned to know the great masters of France, Italy, Spain, and the Netherlands; and already at home they had learned other languages than English, and knew something of the literature of other lands." He also criticises keenly the vast difference between country houses then and now. To-day as a rule the English country house is the week-end caravanserai to which the wealthy member of the Beerage invites his friends and their lady-friends: in the old time the country house was the warmest and brightest and soundest institution in England. Sunday was Sunday then, and quietude was quietude. Reading his comments brings home to us once more how home-life has gone and how futile modern education is.

Wanted—Parents

From the *Ave Maria* we take the following letter which was written by a school teacher to the *Bee*, of Sacramento:—

"I do not hesitate to say that, in my opinion, the children of to-day do not need vocational guides so much as they need a new set of parents,—parents who have spunk enough to crawl back upon the thrones in their own households which they have abdicated in favor of their children; parents who have energy enough to get their children out of bed in the morning early enough for them to wash their faces, comb their hair and lace their shoes, without the schools being obliged to give promotion or credit for their doing so; parents who, when the shades of night begin to fall, look after their boys with the same degree of care that they give to their bull pup, which they chain up lest he associate with the stranger cur on the street."

By way of comment on this striking letter it is unnecessary to note that association with the "stranger cur" on the street tends to increase the breed of mongrels, and other undesirable things. In the land of divorce-made-easy parentage is old-fashioned and the care of children left to luck. Outside the Catholic Church home-life is gone and the education of the "flapper" is completed before she is sixteen. In this country we are hurrying along the same path as fast as our awful politicians can lead us. Destroying fire such as that which fell upon the Cities of the Plain would be a mercy of God in comparison with the slow destruction and corruption which is coming as the result of the criminal negligence of parents and of the apostasy of the Government.

Old and New

When you are weary of the newspapers, when the silliness of modern novels has reduced you to distraction, when you cannot even smile at the idiocy of the fablegrams, take down George Gissing's little book, *The Private Papers of Henry Ryecroft*, and open it at random. It is a tonic when you need one, a sedative, a bromide, in proper season; it is a book that is seldom out of season. Have you read it? Have you ever bought it? If not, go quickly to a bookseller's, and get it for the winter evenings; for it is full of rare wisdom, and it has high thoughts and lovely fancies,

and it will repay tenfold the expenditure of the 2s 6d net plus whatever our thriving booksellers exact by way of war bonus or what not. Here is a passage that caught our eye this morning when we wandered to the spot on our shelves where the book was, after having been pestered and exasperated for far too long by that modern abomination, the telephone:—

"There is no help in visions of Arcadia; yet it is a plain fact that in days gone by the peasantry found life more endurable, and yet were more intelligent than our clod-hoppers who still hold by the plough. They had their folk-songs, now utterly forgotten. They had romances and fairy lore, which their descendants could no more appreciate than an idyll of Theocritus. Ah, but let it be remembered that they also had a *home*, and this is the illumining word. Well-meaning folk talk about re-awakening love of the country by means of deliberate instruction. Lies any hope that way? Does it seem to promise a return of the time when the old English names of the flowers were common on rustic lips—by which, indeed, they were first uttered. The fact that flowers and birds are well-nigh forgotten, together with the songs and elves, shows how advanced is the process of rural degeneration. Most likely it is foolish to hope for the revival of any bygone social virtue. The husbandman of the future will, I daresay, be a well-paid mechanic, of the engine-driver species: as he goes about his work he will sing the last refrain of the music-hall, and his oft-recurring holidays will be spent in the nearest town. For him, I fancy, there will be little attraction in ever such melodious talk about common objects of the country. Flowers, perhaps, at all events those of tith and pasture, will have been all improved away. And, as likely as not, the word Home will have only a special significance, indicating the common abode of retired laborers who are drawing the old-age pension."

Progress

How true it all is! How true above all of New Zealand! Into what a small enclosure you could pen the favored few among us who have ever known the old flowers of which George Gissing speaks. For the average youth here old names such as bachelor's button, London pride, snap-dragon, sweet-briar, cowslips, fairy-fingers, and woodbine are words of a foreign tongue. To many the charms of the Bush are unknown and the mystery of the dimly lighted cathedrals of the woods has no appeal. In ugly towns and in broad acres where Utilitarianism is supreme and the landscape means nothing children are reared who will never know the delights of woods and streams and fields. Romance never got a footing here, and the awful schools see to it that it never shall. Visitors comment unfavorably on the low standard of taste revealed by the songs sung amongst us. The drab materialism of life which seeks its highest inspiration in a picture-show is hopeless. The smug placemen and politicians in whose hands the people are content to leave their interests are still more hopeless. Outside the Catholic Church, which, thank God, always stands firm for whatever is sane and lovely in life, there is little beauty or sanity or soundness in town or country. Faith is dead. The minds of the young are too earthly to appreciate the old songs, the old stories, the old romances and fairy lore. Home-life is decaying. The flapper with her latch-key, the old-faced youths of the Godless schools are in power. And we call it Progress!

DIocese OF DUNEDIN

At Vespers on last Sunday evening, at St. Joseph's Cathedral, Mrs. J. Coventry gave an artistic rendering of "With Verdure Clad," from Haydn's oratorio "The Creation." Besides the ordinary music, the Cathedral choir sang the "Te Deum" in thanksgiving for peace.

The Sisters of Mercy and Children of St. Vincent de Paul's Orphanage, South Dunedin, tender sincere thanks to Mr. Andrew Hegarty, of St. Clair, who very

kindly donated a gift of £20 for the purpose of providing a special treat for the orphans during the peace holidays.

Requiem Masses for the repose of the souls of the soldiers who lost their lives in the late war were celebrated on Monday morning at the Church of St. Mary, Star of the Sea, Port Chalmers, and at the Church of the Sacred Heart, North-East Valley. There were good congregations at both churches.

Members of St. Joseph's and St. Patrick's branches of the Hibernian Society, in good numbers, took part in the splendid procession in celebration of peace, which provided such a memorable spectacle in Dunedin on last Saturday. The Hibernian display was very creditable, and compared favorably with those organised by the other friendly societies.

Solemn Requiem Mass for the repose of the souls of the soldiers who died during the war was celebrated at St. Joseph's Cathedral on Monday. Rev. C. Collins was celebrant, Rev. E. Andersen deacon, and Rev. F. Marlow subdeacon. The impressive incidental music was sung by St. Joseph's Cathedral Choir. There was a crowded congregation. At the conclusion of Mass the Absolution at the Catafalque was given by Father Collins.

A meeting of the Particular Council of the St. Vincent de Paul Society in the Circumscription of Dunedin, was held in St. Joseph's Hall on Tuesday evening, July 15, all conferences being represented. In the unavoidable absence of Very Rev. Father Coffey, Father Kaveney presided. Miss N. Murphy was appointed delegate to represent the society on St. Joseph's Cathedral Parish Committee of the Catholic Federation. Mrs. W. Duffy, president of the Particular Council, expressed regret at the loss sustained by the society at the resignation of Miss M. O'Neill (late secretary), who has gone to the North Island, and Miss N. Murphy was appointed in her stead.

N.Z. CATHOLIC FEDERATION

DUNEDIN DIOCESAN COUNCIL.

The fifth annual meeting of the Dunedin Diocesan Council of the Catholic Federation was held on Friday evening, July 18. Mr. D. L. Poppelwell, vice-president, presided in the absence, through indisposition, of Very Rev. Father Coffey (president). The following delegates representing parish committees were present: St. Joseph's Cathedral (Dunedin), Mr. E. Sandys; St. Patrick's (South Dunedin), Father Delany; Gore, Very Rev. P. O'Donnell, Mr. D. L. Poppelwell; Mosgiel, Mr. J. Walls; Winton, Father Kaveney (proxy); Invercargill, Mr. T. J. Hussey (proxy); Queenstown, Mrs. J. Hally (proxy). Mr. J. Hally (treasurer) and Miss Freda Kennedy (secretary) of the Diocesan Council were also present. A comprehensive report on the workings and finances of the Federation, under the jurisdiction of the Diocesan Council of Dunedin, was submitted, and incidentally touched upon subjects of interest such as Christian influence, Catholic patriotism, and Catholic education. In moving the adoption of the report and statement of accounts, Mr. Poppelwell referred to the satisfactory position of the Federation as regards membership and finance. He congratulated the compiler of the report on the manner in which Catholic principles were asserted, and in this connection paid a warm tribute to the *N.Z. Tablet*, a journal we had good reason to be proud of for its manly, outspoken attitude on not alone Catholic affairs, but on those of general public interest. In seconding the adoption of the report, Very Rev. Father O'Donnell said that while congratulating the Federation on its past progress, he felt that something should be done to interest country people in Federation aims and objects. There was (he said) plenty of room for an increase in membership, and, desirable as it was to progress, some such action as he indicated should be adopted to arouse and sustain interest. The scholarship question received at-

tention during the discussion of general business, the general impression being that the Federation scholarship conditions should be made uniform throughout the Dominion. Remits from the Gore branch were adopted providing for representatives of the Diocesan Council to visit and address during the year the people of country parishes on Federation matters. On the motion of the chairman it was decided to pay over the amounts won in scholarships for last year, and also a bonus of £5 to the secretary. A cordial vote of thanks was passed to the retiring office-bearers. The following office-bearers were appointed for the ensuing year:—President, Very Rev. Father Coffey; vice-presidents, Rev. C. Morkane and Mr. D. L. Poppelwell; secretary, Mr. E. Sandys; treasurer, Mr. T. J. Hussey; delegates to Dominion Council, Very Rev. Father Coffey, Messrs. D. L. Poppelwell and T. J. Hussey. It was decided that the Executive Committee shall consist of the executive officers.

ST. MICHAEL'S CONVENT, MORNINGTON

The congregation of the Church of St. Francis Xavier, Mornington, Dunedin, are keenly desirous of having the Sisters of Mercy, who during the year have been visiting daily and conducting a Catholic school there, permanently established in a local convent, already acquired. As a step towards an early attainment of this desire, a largely attended meeting of the Catholic people of this portion of St. Joseph's Cathedral parish was held after Mass on a recent Sunday. After discussing various projects to establish a fund to furnish the convent for the Sisters at Mornington, it was decided to promote a concert, to be given within a few weeks, at His Majesty's Theatre. An Entertainment Committee, consisting of Messrs. D. Whelan (musical director), P. Carolin, W. T. Easton, and Thomson, was appointed, with Messrs. N. O'Neill and C. McKenzie as joint secretaries, and Mr. James O'Neill treasurer. The committee subsequently held another meeting, Very Rev. Father Coffey presiding, to forward matters in connection with the concert. As the Catholic community of Mornington is a comparatively small one, but with a creditable record of assistance and generosity extended to many undertakings in the interests of other districts, it hopes in return for a full measure of support from the congregations of the Cathedral and suburban churches in its present laudable endeavor. Tickets for the concert, which promises to be a thoroughly enjoyable one, are now obtainable, and, considering the worthy object of its promotion, it is anticipated that no refusals to buy one when offered will be experienced.

THE LATE MR. MAURICE R. HARNETT.

A Solemn Requiem Mass for the repose of the soul of Mr. Maurice R. Harnett—Father Harnett's father—was celebrated at St. Mary's Church, Taihape, on Wednesday, July 9. Although cold weather and the poor train service militated against the gathering, the Masses from 6 a.m. until 9 a.m. were well attended, and many priests, at great inconvenience to themselves, managed to be present. At the early Masses there were a goodly number of communicants. There was a large congregation at the Solemn Requiem at 9 a.m. The officiating priests were: Father Bowe (Dannevirke) celebrant, Father McManus (Palmerston North) deacon, Father Hegarty subdeacon, and Father Harnett master of ceremonies. In the choir were: Fathers Forrestal (Foxton), Cashman (Marton), Guinane (Ohakune), Bergin (Feilding), Minogue (Taihape). Mr. M. Galvin, of Palmerston North, and Mr. J. O'Connell, of Manaia, who were friends of the deceased in the Old Land, were also present to pay him their last tribute of respect.—R.I.P.

For Children's Hacking Cough,
Woods' Great Peppermint Cure.

DEATH OF FATHER BARRY, C.S.S.R.

Soon after we had gone to press last week, we were notified of the death of the Rev. Father Walter Barry, C.S.S.R., who passed away on Wednesday morning, July 16, at the Redemptorist Monastery of St. Gerard, Hawker Street, Wellington. For three years and a-half Father Barry had been suffering from acute heart disease, though the thought of sudden death did not detract from his geniality. On December 28, 1916, Father Barry celebrated the golden jubilee of his ordination to the priesthood. Born in Wexford, Ireland, in 1842, he entered the great ecclesiastical college of Maynooth in 1861; but, owing to the urgent demand for priests, he was recalled and ordained at St. Peter's College, Wexford, by the late Dr. Furlong. For many years he worked as a secular priest in his native diocese of Ferns, but in 1876 entered the Redemptorist Mission, and was professed a member of the Congregation on September 8, 1877. During the 40 years that Father Barry spent in the Congregation of the Most Holy Redeemer, his life was one of strenuous activity, most of his labors being in the Old Country, where he devoted himself to the reformation and salvation of many who were victims of circumstances and surroundings in the densely populated districts of England and Scotland. In 1894 Father Barry was sent, at his own desire, to Australia to devote his energies to assisting the emigrant Irish of the South Seas. Several times Father Barry had been Rector of Redemptorist communities, and to have known him was to have admired him for his brilliant conversational powers and his knowledge of men and events, together with a charming personality which the advance of years only intensified and embellished. The body was removed to St. Gerard's Church on Thursday evening, where a short service was held. Solemn Requiem Mass was celebrated at 9 a.m. on Friday, and the interment took place immediately after at Karori.—R.I.P.

THE LADY ABBESS OF KILCUMEIN.

The Benedictine Nuns of Kilcumein Abbey, near Fort Augusta, have sustained a severe loss in the death of their Abbess, Dame Scholastica Weld, who had been their Superioress for 25 years (says the *Glasgow Observer*). On Wednesday, April 30, she was laid to rest in Kilcumein Abbey cemetery, near her mother (Lady Weld) and her spiritual daughters who have already passed to their reward. It will be remembered by many that Dame Scholastica was enthroned as first Lady Abbess of Kilcumein Abbey by Bishop Bennett, of Aberdeen, as lately as September last. On the Saturday within the Easter Octave a somewhat lingering illness terminated in death, after the reception of the last rites of Holy Church. On St. Catherine's Day, April 30, the funeral took place. The singing of the High Mass of Requiem and the ceremonial were carried out in as perfect a manner as possible by the monks of St. Benedict's Abbey. Stormy weather had prevailed for some days previously, but Wednesday was warm and fair, and one could not help remarking the beauty of the spring flowers in the monastic enclosure as the procession wended its way to the nuns' cemetery, not far distant from the shores of Loch Ness.

Lady Abbess Weld was the fifth daughter of Sir F. A. Weld, G.C.M.G., of Chideock Manor, Dorset, and was born in New Zealand while her father was Prime Minister there, some 53 years ago. Her mother was Mena, daughter of Ambrose Phillips de Lisle of Gracedieu, the well-known convert. Dame Scholastica, in a marked degree, inherited the zeal and virtues of her saintly parents. She was the first professed nun for the foundation of St. Scholastica's Priory, near Fort Augustus, recently raised to the dignity of Kilcumein Abbey. Her 27 years of Benedictine life prepared her well for her holy death; and her winning personality causes not only her Community, but numerous friends in Scotland and England, to mourn their loss. May she have rest eternal and light perpetual.

DE VALERA PLEADS TO SAVE THE LANGUAGE OF IRELAND.

From the pen of Professor de Valera, leader of the Sinn Fein Party and hope of the new Irish movement, comes an ardent plea to the Irish people the world over to save the national language of their country. The stirring message follows:—

To save the national language is the especial duty of this generation. The ultimate winning back of our Statehood is not in doubt. Sooner or later, Ireland will recover the sovereign independence she once enjoyed. Should we fail, a future generation will succeed. But the language, *that must be saved by us*, or it is lost for ever. It is fortunate that the more pressing duty is the one easier for us to accomplish. To recover our national independence we must bend the wills of other nations to ours; to restore the language we need the concurrence of no will but our own. Let the men and women, the boys and girls of Ireland to-day only will it strongly enough, and our national language can be made as safe as our nationhood.

The language is dying. To-morrow it will be too late. Shall we not save it to-day when we may?

Think how President Wilson, when M. Clemenceau greeted him with, "I speak American," must have regretted that America has not truly a distinctive language of her own. What would he have felt, what would every young American have felt, had some past generation wilfully let such a language die and left them with only a borrowed tongue? Are we, who are ready to make sacrifices that the future generations may be free, going to rob these generations of that

they would most fondly cherish—of that they would be proudest of as the very crown of their Freedom? Are we going to doom them to bemoan for ever that which they themselves can never by any means restore—their own distinctive, their own traditional, their own beautiful Irish tongue?

OBITUARY

MRS. W. F. HALL, DUNEDIN.

Last week Dunedin mourned the loss of one of its oldest and most respected citizens, Mrs. W. F. Hall, mother of Dr. Hall and of Mr. W. G. Hall, of Wanganui. The deceased lady was born in Ireland in 1840. In 1844 her parents were fellow-passengers with the first Bishop of Adelaide, the Right Rev. Francis Murphy, D.D., who was then going to establish the new diocese. Mrs. Hall's maiden name was Miss James. She married in 1863, and in the following year came to Dunedin, where she resided for more than 55 years, esteemed and respected by all who knew her. Besides two sons already mentioned, Mrs. Hall leaves four daughters. Her husband, well known and esteemed in Dunedin, died about five years ago. The Catholic community particularly will condole with Mrs. Hall's family in the loss of a good Christian mother, whose sterling charity and goodness won the admiration of all.
—R.I.P.

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COMMONWEALTH NOTES

NEW SOUTH WALES.

The Very Rev. Father Paul Cullen, C.M., Provincial of the Vincentian Fathers in Australia, and the Rev. Joseph Ryan, C.M., have left on a visit to Ireland, where they will attend a provincial assembly of the community.

The staff of St. Mary's Cathedral has been hard hit by the prevailing influenza, but the latest reports regarding the condition of the priests who have become affected is, happily, reassuring. Rev. H. McGuire is now fully restored to health. Rev. M. Tansey is well on the way to recovery, and Rev. J. Meaney's condition has improved. Father Fitzpatrick (Bondi) is one of the most recent victims of the pandemic, and he is at present at Lewisham Hospital. Father Tansey's brother, Dr. Tansey, is at St. Vincent's with a second attack of influenza. Dr. Moran is also a patient there, but he has almost recovered. The staffs at St. Vincent's, Lewisham, and the Mater Misericordiae Hospital, North Sydney, are working night and day battling with the pestilence, and many of them are now amongst the patients.

Impressively carried out with all the beautiful ritual of the Church, the Corpus Christi procession at St. Patrick's College, Manly, on Sunday, June 22, attracted as usual thousands of visitors (says an exchange). True, the influenza pandemic had its effect on the ranks of the processionists, nevertheless there was a large muster of the sturdy Catholic manhood and womanhood of which the Church is so proud. The grand old college was artistically decorated. On the main terrace steps of the college a magnificent high altar had been erected. Glittering with its array of burnished candle-sticks, and its dozen points of lights, the ensemble was a sublime one. As the canopy approached the altar a dozen dainty maids from the local school, wearing wreaths and veils, preceded it and strewed the path with rose petals. Then a great hush fell as if by magic upon the thousands. Slowly and reverently his Excellency the Apostolic Delegate, bearing the Blessed Sacrament beneath the golden glittering canopy, moved down the paths. Along the route of the procession the walks were lined two and three deep, and the people with one accord knelt in adoration as the Sacred Host passed by. Truly, the spectacle of Catholic devotion was inspiring, and must have been consoling to his Grace the Archbishop, who had wisely decreed that at the present period such an act of public faith was necessary. Returning to the college the Children of Mary grouped to the left of the altar and the friendly societies to the right, the intermediate space being occupied by the rostrum, from which the Rev. E. Stanaway conducted the grand choir as his Excellency officiated at Solemn Benediction of the Blessed Sacrament.

VICTORIA.

A garden fete in aid of the Christian Brothers' jubilee effort was opened in St. Thomas' School grounds, North Fitzroy, on Saturday afternoon, June 28, by his Grace the Archbishop of Melbourne, the Most Rev. Dr. Mannix. His Grace the Archbishop, who was warmly received, said he owed his early education to the Christian Brothers. The school where he was educated in Ireland recently celebrated its golden jubilee, and at the same school the present great leader of the

Irish race, Mr. de Valera, received the rudiments of education. Both in Ireland and in Australia the Christian Brothers were doing great work. He knew he could rely on those turned out from the schools by the Brothers. If a certain section of the press could be believed, he ought to be preparing to go away to the other end of the world, but he was not going till after next St. Patrick's Day. His Grace declared the fete open after appealing to the gathering to be loyal to the Brothers and generous in their support of the worthy object in view.

WEST AUSTRALIA.

Rev. Father Flynn, O.M.I., of St. Anne's, North Fremantle, has re-entered quarantine at Woodman's Point for the third time. This devoted priest (says the *Record*), it will be remembered, volunteered on the first outbreak of influenza to minister to the spiritual needs of the Catholic patients at Woodman's Point, and after a while there was attacked by the disease. Happily the attack was a mild one, and he was able after a little while to continue his good work.

Mother-General St. Pacome, of the Institute of Notre Dame des Missions, accompanied by Mother M. St. Etienne, arrived in West Australia two months ago on an official visit to the convents of the Order in that State, and during her stay visited the schools at Highgate, Plympton, Maylands, Russelton, Narrogin, and Wagin. The Mother-General left recently by the Plassy for Deal, in Kent, England, where the Order has taken up headquarters since the expulsion from France. The Sisters of Our Lady of the Missions were first founded 58 years ago, in 1861, by Mother Mary of the Sacred Heart, and Mother M. St. Pacome is the third Mother-General.

TASMANIA.

The Very Rev. Father Perkins, Provincial of the Missionaries of the Sacred Heart, was making his first official visit to Tasmania towards the end of June, and was kept busy conducting successful missions throughout the State. His companion on the trip and co-laborer in the mission on the West Coast is Father E. A. Bailey, M.S.H., who has spent seven years in Papua on the North-West Pacific Islands.

The Most Rev. Dr. Barry, Coadjutor-Archbishop-elect of Hobart, in reply to the numerous messages of congratulation which have reached him from Tasmania recently, forwarded the following message:—"Accept my sincerest thanks for your kind congratulations on the high honor that will bring me to serve the great Church of Tasmania. Your revered Archbishop I have known for many years, and it would be a privilege for any priest in Australia to serve under him. Nobody will pray more earnestly than I that he will be given length of years to continue his distinguished rule."

Foster in your heart a great desire of advancing in the way of perfection, in order that, God's Kingdom being entirely established in you, you may thus be able to extend it in other souls. *Mother M. of the Sacred Heart.*

Religion in the soul is not simply a feeling after God, neither is it merely the sense of absolute dependence on God, but it is an experience of Divine fellowship, so to speak; the pulse-beat of the infinite life in a finite heart. Those who love God and obey Him are not disciples merely, but friends, not servants, but sons.

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IRISH NEWS

GENERAL.

The *Waterford Evening News* has been suppressed by the Government for publishing articles likely to cause disaffection. Mr. Edmond Downey, the well-known novelist, is managing director and editor.

The London *Nation* says very little understanding has been shown in the English Press, of the Irish-American delegation. It is an event without parallel. Mr. F. P. Walsh and Mr. Dunne both carry weight in America, and it cannot be doubted their mission will have significant results.

The archdiocese of Cashel and Emlly has subscribed close on £1300 to the Catholic Irish Society and the Cause of the Beatification of the Irish Martyrs, Thurles heading the list with £70, including £10 from the Most Rev. Dr. Harty.

The anniversary of "Easter Week, 1916," was this year a day of mourning amongst the Irish population of Paris (says a special representative in the French capital to an exchange). They assembled in hundreds at the Church of Notre Dame des Victoires in order to assist at the Requiem Mass arranged for by Mr. Sean T. O'Kelly and Mr. Gavan Duffy. Mgr. Connolly, Chaplain-in-Chief to the American Forces, presided, the celebrant being his secretary, Father Marsh. One of the cures of the parish acted as deacon, while Father McInerney, a native of Co. Clare, now attached to the Order of Notre Dames des Cœur in Paris, was sub-deacon. In the congregation were the Sinn Fein representatives and Irish American delegates to the Peace Conference, who occupied specially reserved seats, and a number of French soldiers. As the worshippers entered the church they were each presented with a black-edged souvenir of the occasion.

On Tuesday, April 5, the funeral took place to St. Joseph's Cemetery, Cork, of Mr. Timothy Murphy ("Seandun"). The deceased, who had attained a ripe old age, was a native of West Cork. He was a "native speaker" of the Irish language, of which he had a profound knowledge, combined with a happy facility of expressing his thoughts on paper. Known in Gaelic circles as "Seandun," he contributed a good deal to *Fainne an Lár* ("The Dawn") and *An Claidheam Soluis* ("The Sword of Light"), the organs of the Gaelic League. He translated *Robinson Crusoe* into Irish, and was the author of several original works in the language.

Replying to Mr. Bottomley in Parliament, Mr. Short said no reward was offered for information leading to the re-arrest of Mr. de Valera other than one of £5, which appeared on the printed notice of escape, issued from the prison in accordance with the usual practice. According to the press, he added, Mr. de Valera was in Dublin, and "I am informed that it is not proposed to take any steps for his re-arrest." The latest cables state the Irish leader is in America, which, it may be presumed, he reached without any passport from the English Foreign Office.

THE IRISH PRESS CENSORSHIP.

The *Mayo News* writes:—"The Government have decided to retain the Irish Press Censorship. In this they are quite consistent. Such a censorship is an essential accompaniment of the military occupation of the country. D.O.R.A. gives them the power to 'suppress or proceed against any paper or other publication,' and we know how this screw is applied notwithstanding the official assurance that 'there is no intention on the part of the Government to attempt, by virtue of this power, to interfere with legitimate discussion or propaganda.' Irish newspapers have ample opportunity of ascertaining the Government interpretation of 'legitimate political discussion.' The fact is the Irish Censorship is a purely political institution, intended and used to stifle all political discussion which is not approved by the officials at the Castle."

IRISH LABOR HONORS DISTINGUISHED CAPUCHIN.

The Most Rev. Dr. Coholan on Sunday, May 4, unveiled in Holy Trinity Church, Cork, a memorial stained-glass window erected by the trade and labor bodies of the city in recognition of services to the Labor cause of Very Rev. Father Thomas (Dowling), O.S.F.C. The resourceful intervention of this distinguished Capuchin in local troubles has on many an occasion secured the industrial peace of the city against untimely, and, perhaps, disastrous, ruptures. Workers of all creeds and classes joined in the tribute; and the ceremony was witnessed by a huge congregation, which included the Lord Mayor, High Sheriff, and many representative citizens. The Bishop dwelt on the economic problems of the day, and associated himself with Cork Labor in the honor paid to Father Thomas, referring particularly to his crowning work in bringing Capital and Labor together to establish a Joint Conciliation Board. The importance of this latter triumph could not be overestimated.

LONDON IRISH AND SELF-DETERMINATION.

A crowded meeting of the Irishmen and Irish women of London, held in the Essex Hall on Tuesday, May 7, passed resolutions urging the application of the principle of self-determination to Ireland and pressing for the release of all Irish political prisoners. A notice outside the meeting hall, which was headed "Boycott of Irish Self-Determination," stated that, as the large halls of London had been refused for the purpose of the meeting, it was necessary to hold two consecutive meetings in the Essex Hall, which is of comparatively small dimensions. An overflow meeting was also held in the Chandos Hall, Maiden Lane. Previous to the meetings the stewards were kept busily engaged receiving the applications of those who desired to become members of the Irish Self-Determination League of Great Britain, and it was noticed that some soldiers in uniform were amongst the applicants.

AN IRISH NATIONAL LOAN.

We extract from the *Cork Examiner* of April 19 a statement with regard to the proposed Irish National Loan to which allusion was recently made in the cablegrams:—"We understand that at Thursday's session of the Dail Eireann Mr. de Valera mentioned amongst other matters that it was obvious their work as a Government could not go on without the necessary funds. They had accordingly decided to issue a loan of one million pounds, half a million to be issued at once for public subscription, a quarter of a million for issue abroad, and a quarter of a million at home. The prospectus would be issued in a few days. It was their intention to arrange the sums so as to meet the needs of the small subscriber. In order, he said, to get recognition for the movement which the Irish people had already set up, they would send their representatives to Paris, although they had some there at present. They would dispatch to foreign countries Ambassadors and Consuls of their nation to see that the interests of Ireland were kept to the fore, and to secure that her position was understood in these countries. As to home affairs, it would be the duty of their Ministers to co-ordinate the activities of the various bodies who had taken voluntarily on themselves the safeguarding and furthering of Irish interests. On the question of their attitude with regard to legislation in Ireland by England, he stated that towards such Bills as the Irish Transport Bill and others which were intended to get hold of the ways of communication in this country, they would make it clear that they denied the right of England to do anything with these matters. Towards those who held dominion amongst them by virtue of the military force they employed, they would conduct themselves with needful forbearance, and would observe the rules they laid down so long as these rules did not violate their personal liberty, their consciences, and their duty to their country."

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WEDDING BELLS

LANDERS--DOYLE.

A quiet wedding was solemnised on Wednesday, July 2, at the Sacred Heart Church, Manaia, the contracting parties being Mr. John Joseph Landers, eldest son of Mr. and Mrs. Landers, Kaupokonui, and Miss Frances Josephine Doyle, youngest daughter of the late Michael and Mrs. Doyle, Manaia. Father Sanderson officiated and celebrated a Nuptial Mass. The bride, who was given away by her brother-in-law, Mr. P. Brophy, wore a smart tailored navy blue costume and blue hat, and carried a beautiful ivory-bound prayer-book the gift of her sister (Sister M. James). The bridesmaid, Miss Doyle, wore a pretty grey dress and hat to match. Mr. Francis Landers was best man. The "Wedding March" was played by Mrs. Hilles as the bridal party left the church. After the ceremony the guests were entertained to breakfast at the residence of the bride's mother. The bridegroom's present to the bride was a handsome set of fox furs, and to the bridesmaid a gold bangle. The bride's gift to the bridegroom was a set of silver-mounted hair brushes. The newly-wedded couple were the recipients of many useful presents, including several cheques. Mr. and Mrs. Landers left subsequently for Wanganui, *en route* to Christchurch, to spend their honeymoon.

INISHOWEN.

God bless the grey mountains of dark Donegal!
God bless royal Alboach, the pride of them all!
For she sits evermore like a queen on her throne,
And smiles on the valleys of green Inishowen.

And fair are the valleys of green Inishowen,
And hardy the fishers that call them their own
A race that no traitor nor coward has known
Enjoys the fair valleys of green Inishowen.

O simple and bold are the bosoms they bear,
Like the hills that with silence and Nature they share;
For our God, who hath planted their home near His own,
Breathed His spirit abroad upon fair Inishowen.
Then praise to our Father for wild Inishowen,
Where fiercely for ever the surges are thrown
Nor weather nor fortune a tempest hath blown
Could shake the strong bosoms of brave Inishowen.

See the beautiful Culliff careering along
A type of their manhood so stately and strong
On the weary for ever its tide is bestowed,
So they share with the stranger in fair Inishowen.
God guard the kind homesteads of fair Inishowen,
Which manhood and virtue have chosen their own;
Not long shall the nation in slavery groan
That rears the tall peasants of fair Inishowen.

Like the oak of St. Bride, which nor devil, nor Dane,
Nor Saxon, nor Dutchman, could rend from her lane,
They have clung by the creed and the cause of their own,
Through the midnight of danger in true Inishowen.
Then shout for the glories of old Inishowen,
The stronghold that foemen has ne'er overthrown—
The soul and the spirit, the blood and the bone,
That guard the green valleys of true Inishowen.

Nor purer of old was the tongue of the Gael,
When the charging *abba** made the foreigner quail,
Than it gladdens the stranger in welcome's soft tone,
In the home-loving cabins of kind Inishowen.
O flourish, ye homesteads of kind Inishowen,
Where seeds of a people's redemption are sown;
Right soon shall the fruit of that sowing have grown
To bless the kind homesteads of green Inishowen.

When they tell us the tale of a spell-stricken band,
All entranced, with their bridles and broadswords in hand,
Who await but the word to give Erin her own,
They can read you that riddle in proud Inishowen!

Hurra for the spæmen of proud Inishowen;
Long live the wild seers of stout Inishowen!
May Mary, our Mother, be deaf to their moan
Who love not the promise of proud Inishowen!

—CHARLES GAVAN DUFFY.

* A buaidh — O victory!

PEOPLE WE HEAR ABOUT

Mgr. Ruch, Bishop of Nancy, who has been appointed Bishop of Strasbourg, served as military chaplain during the war, and received the decoration of the Legion of Honor for his valor and devotion. M. Guiraud, in *La Croix*, tells us that Mgr. Ruch distinguished himself whilst at Nancy in all the ecclesiastical positions conferred upon him, and that he was remarkable not only for his vast knowledge, but also for his humility and apostolic zeal. Another prelate, Mgr. Pelt, appointed to the See of Metz, is also much loved and respected by the clergy, not only for his wisdom and his firmness, but also for his spirit of benevolence. M. Guiraud remarks that the Catholics of Alsace-Lorraine should feel grateful to the Sovereign Pontiff for having given a Lorraine Bishop to Lorraine and an Alsatian Bishop to Alsace. The two Bishops, Mgr. Bazler and Mgr. Pritzen, who placed their See at the disposition of the Sovereign Pontiff, did so to prevent any difficulty between the Church and State in France, and have consequently given additional proof of their supernatural spirit and another reason for the respectful affection unanimously entertained for them by the clergy and laity.

Very Rev. John J. Hughes, C.S.P., Superior-General of the Order of Paulists in America, died a few months ago at his home in New York City. Father Hughes was born in New York City on December 6, 1856. After attending the public schools he went to St. Charles College, Maryland, and was graduated later from St. Francis Xavier's College, New York, in 1878. He was ordained a priest of the Paulist Community in 1884. He founded the *Monthly Calendar*, and edited it for 23 years. He organised the Converts' League, with the approbation of Archbishop Corrigan, and was a vice-president up to the time of his death. He was the Father Minister under the administration of Very Rev. Father Hewitt, and Assistant Superior to Superior-General Very Rev. George M. Searle and Very Rev. George Deshon. He was elected Superior-General of the Paulists on July 29, 1919. Among his duties in this office was the charge of the Paulist institutions in New York, San Francisco, Chicago, Winchester (Texas), Austin (Texas), and the St. Thomas Novitiate in Washington.

Dr. Charles W. MacCarthy, one of the best-known and most picturesque personalities in New South Wales, died on Saturday morning, June 14, in his 70th year, after an illness extending over two weeks. An Irishman by birth, Dr. MacCarthy studied medicine and surgery at the leading universities of the world, including Dublin and Brussels. He came to Australia when a young man, and during the greater part of his life lived and practised in Sydney. Dr. MacCarthy was a man of extraordinary versatility, being doctor, sculptor, musician, painter, and composer. He was a sculptor of undoubted eminence, and for the better part of 10 years most assiduously applied his talent to the sculpturing of his famous marble statue of Napoleon. The statue was sent to the Panama Exposition, and critics declared it to be one of the best busts ever chiselled of the French Emperor. General Pan, the head of the French Mission to Australia, declared that he would make representations to President Poincaré in order that it might be secured for the French nation. At the time of his death Dr. MacCarthy was engaged in sculpturing *La Victorie*, depicting the triumph of the Allies over the Germans. Dr. MacCarthy always manifested the keenest interest in Irish Home Rule.

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OUR ROMAN LETTER

(By "SCOTTUS.")

A week or two ago there took place in the Carmelite Church in this city a series of functions in thanksgiving for a recent decree, raising to the honors of the altar the Blessed Nuno Alvares, the national hero of Portugal, who in his day, under the title of High Constable, led his troops to victory after victory, asserted the independence of his country, became one of the magnates of the land, lent his blood to found the royal house of Braganza, and when the work had been accomplished cast aside wealth and power and dignity to become a humble lay Brother in the noble convent he had erected on the hill that looks down on the city of Lisbon.

Portugal had been an independent and prosperous kingdom for twice a hundred years, when in 1367 Ferdinand became king—but one who had learned not the lesson that "kings must remember their duties and not think only of their pleasures." Ambitious projects soon embroiled him in conflict with his neighbor, Henry II. of Castile; and an unfortunate marriage brought him a queen whose evil influence, cruel tyranny, and immoral life led him into a course of conduct that brought the country to the brink of destruction.

The clouds that hung over the land burst with a crash the moment the King died and she became Regent (1385). By a treaty with John I. of Castile, Ferdinand's only daughter, Beatrice, became engaged to that sovereign, and along with her hand the crown of Portugal was to be united to that of Castile. Silently but swiftly a plot was prepared under the leadership of the Grand Master of the Knights of Aviz, who, suddenly entering the royal palace at Lisbon, slew the Queen Regent's lover and evil genius, Andeiro, took possession of the sword of State, and was unanimously proclaimed Defender of Portugal. The Queen Regent fled and besought King John of Castile to come to her help. Right willingly he obeyed her behests, and at the head of a noble array of 30,000 Spaniards marched on Portugal, which he hoped to find weak, almost defenceless, an easy prey, a royal prize to add to his own crown. The independence of Portugal was at stake; the defenders were but ill-matched; the Portuguese army was dispirited, and ruin stared the country in the face, when the occasion brought forth the man in the person of Nuno Alvares, a young Portuguese nobleman, then in the 23rd year of his age, a knight without fear and without reproach, the trusted friend and colleague of the Grand Master of Portugal.

Born on June 24, 1360, he grew up with a passionate love for historical lore, and particularly for all that concerned chivalry, "an institution which in those days fused into one the love of arms and of religion, and which with its marvellous tales of enterprises for God, or Lady, or King, elevated youthful minds and inspired them to deeds of bravery in the lists or in the sterner fields of battle." Of all these tales, the one that made the deepest impression on the youthful mind of Nuno Alvares was that of Galahad, and, like Galahad, Nuno Alvares desired to be strong and pure, without fear and without reproach, God's and Our Lady's Knight, ready to fight for his country against the Castilians, whose hated name and still more hated deeds he learned from the lips of the soldier-monks who thronged his father's halls.

When old enough, his father had placed him in the royal Court then at Santarem, as page to Eleonora, and there, early in 1373, while still in his 13th year, he received the honor of knighthood at the hands of the Queen. Three years the youth had spent at Court immersed in the study and practice of chivalry, when his father, feeling death near at hand, appeared at Court and told the young knight, now in his 16th year, that it was time for him to marry, and that a suitable match was ready for him in the person of Lady Eleonora of Alim. Though the youth had other ideals be-

fore his mind, and though he offered some resistance, he eventually gave his consent and the marriage took place on August 5, 1376.

The young couple set out for the paternal home at Minho, where they abode in unalloyed bliss for three years, till the call to arms summoned Nuno Alvares from the peaceful scenes of his quiet countryside to defend his native land against the encroachments of the Castilians, then sorely besetting Portugal. It was the year 1379, the 19th of his age. Never was call more promptly obeyed: never did the banished visions of chivalry more rapidly revive. The Castilians were already besieging Lisbon. Confident of an easy victory, they were carelessly lying about, when Alvares took them by surprise at night, put them to an ignominious flight, at once joined the King, who was then at Elvas, and a few days later peace was made between Portugal and Castile. Hardly had this been done when Queen Eleonora took the steps already referred to. In appearance it pretended to be no more than the union of the two crowns of Portugal and Castile; but in reality it amounted to the absorption of the former by the latter, and the extinction of the Portuguese State after a glorious period of two centuries of national independence. One of the first to show his horror of the Queen Regent's life and conduct was Nuno Alvares, who, having given public and emphatic expression to his resentment, quitted the Court and retired to his castle at Minho, determined to bury himself alive in the quiet of his rural retreat till better days should have dawned.

In October, 1383, as already mentioned, King Ferdinand died in the royal palace at Lisbon; and in a few weeks the Castilians set about taking possession of the kingdom of Portugal. The Grand Master of Aviz secretly sent to sound the feelings of Alvares. He had not long to wait for an answer. A plot was at once arranged between them for the purpose of banishing the Queen Regent, and thus leading the way to an effective resistance to the Spaniards. The plot was crowned with the most complete success. The methods resorted to were not such as would meet with the universal approval of those who are inclined to decry all plotting at the present day; but Nuno and his confederates, remembering that the safety of one's country was the supreme law, did not hesitate at removing the Queen's lover, Andeiro, whose life and evil influence stood between the country and the country's good. Hitherto Nuno had played but a secondary part on his country's stage. He was now to stand forth as its most prominent figure; and from the day he joined the Grand Master he practically stood at the head of that glorious period in Portuguese history which was to last from 1383 to 1580. It was other brains that guided the country at that eventful crisis, but it was his right arm that kept for them a country to be guided. At that fated hour, the Grand Master was only 25 years of age; his friend and colleague was still younger by two years. At this stage his biographer thus refers to Alvares in comparison with the Grand Master:—"That which raised Nuno Alvares not merely above the leaders of the national movement, but above all others, friends as well as enemies, and surrounded him with a halo of veneration, was his profound religious sentiment that manifested itself in acts of piety, regardless of human respect, together with his perfect honesty and his angelic virtue, which impressed all with whom he came in contact. His patriotism, his military activity, were nourished on his faith in God to Whose glory he made all things subservient—a saint in warrior's uniform."

Such was the man now called on to act the part of his country's Liberator. In a popular assembly called together immediately after the flight of the Queen Regent, the Grand Master was proclaimed Regent and Defender of the Kingdom, with a council of 24 patriots to advise and assist him. The Grand Master, knowing that while councils and councillors were all very well, a brave general was still more necessary to face the overwhelming odds, which were almost 10 to one, at once entrusted to his young friend the leader-

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ship of his troops. No selection was ever more momentous. The Spanish army was far superior in numbers and possessed corresponding advantages of every sort. But "the people had confidence in Alvares and Alvares had confidence in himself." Nor was he much moved by the doctrine that would make the morality of a cause depend on the probabilities of success. It was enough for him that his country was in danger and that he was called upon to defend it. Accordingly he unhesitatingly accepted the position of High Constable, and without delay proceeded to show how well placed was the confidence the people had in him, no less than that he had in himself. This is not the place to describe the series of brilliant victories that almost miraculously crowned his efforts—Assumar, Aljubarrota, Valverde, Ceuta—names that still live on in Portuguese song and story. "Whoever is afraid of the King of Castile or of any other King," he said to one of the council who expressed fear of failure, "is out of place in the council. The business of the council is to serve king and country, not to lessen the courage of others by vain fears and idle words."

Before such a man, the idol of his soldiers, the proud Castilian struggled in vain; and ere the century had closed the plenipotentiaries of both countries met at Segovia in June, 1400, to sign a truce, which, though only temporary in words, meant in reality the end of the war and the consecration of the independence of Portugal, which was eventually recognised once for all in 1431. Meanwhile, his wife had passed away; his beloved daughter Beatrix had married into a family that was later on to form the royal house of Braganza; and he had all that the heart of man could desire—wealth, honor, power—when another and a gentler call began to whisper in his ear the words, "vanity of vanities," summoning him to lay aside the High Constable's sword, his wealth and his power, and take up instead the humble cowl of a poor lay Brother of Our Lady of Mount Carmel. The day after the victory of Valverde he had made a vow to erect a magnificent church alongside the great convent of Mount Carmel at Lisbon. His vow was carried out without loss of time, and soon the hill above Lisbon was decorated with the most beautiful temple in all Portugal, dedicated to Our Lady of Victories. To take charge of this noble edifice he called in the Carmelite Friars, who entered into possession of church and convent in May, 1397.

Here, on the Feast of the Assumption, August 15, 1423, the anniversary of his victories at Aljubarrota and Ceuta, Nuno Alvares, Count of Ouren, of Arrayolos and of Barcellos, master of three of the provinces of the kingdom, lord and baron of an infinity of cities and castles, High Constable of Portugal, cast himself at the feet of a statue of Our Lady, and laying aside all his greatness, put on the habit and took the vows of a poor Carmelite lay Brother—the invincible in battle surrendering to the love of God, and taking his place among the community as Brother Nuno of Our Lady. He was then in his 63rd year.

It would take too long to tell of the life he led within the sacred walls which his own piety had raised to heaven. But all immersed as he was in the practices of devotion, obedience, and poverty, the spark of patriotism burned on undimmed in his breast. One day the Castilian Ambassador, desirous of seeing the man who had carved out the independence of Portugal with his strong right hand, and who was now a lowly lay Brother, called on him and was conducted to the poor cell, where the former High Constable received him in his simple habit. At the end of their conversation, the Ambassador asked him if he would ever throw aside that lowly vesture. "Yes," was the reply, "I shall throw it aside the moment the King of Castile declares war on Portugal, and in that event I shall be serving at once the Order I have embraced and the land that gave me birth."

Eight years from the date of his religious profession, October 30, 1431, saw the signing of the definite treaty of peace with Castile, the crowning act of Portuguese independence. The King of Portugal carried the tidings to Nuno Alvares, only to find him on his bed

of death, ready to sing his *Nunc dimittis* now that all to which he had dedicated his brain and his arm had been right worthily accomplished. The news was told him just as the bells rang out in honor of All Saints' Day; and just as the same bells began to toll their mournful dirge that evening in commemoration of the faithful departed, the most faithful of the sons of Adam passed to his reward. "Laid out on the bier, clad in his poor habit of lay Brother, with the crucifix clasped in his lifeless hands, the old warrior lay in the rigidity of death like one in a placid sleep, his white face wearing the calm expression of peace—the one thing missing being the light of those eagle eyes. Poor as was that bier, it was none the less a throne. Never was Nuno Alvares so close to the hearts and thoughts of the people of Portugal as when he passed lifeless through their midst, carried on the shoulders of the highest in the land and followed by the King, the Infanta, a stately cortege of Hidalgos, by all that was noble and illustrious in Lisbon. It was the fatherland rendering the brightest honors to the liberator who was also a saint—for in Nuno they recognised two personalities fused into one, the saint and the national hero." From the day his body was laid to rest in the stately church he had erected on the heights above Lisbon, his memory was revered, his deeds sung, his sanctity venerated, by the people of Portugal, who uninterruptedly continued to frequent his tomb and honor his relics and invoke his intercession as that of a saint, down to the day in 1755 when the memorable earthquake that devastated all Lisbon buried also in ruins his Church of Our Lady of Victories. The greatness of Portugal, built up chiefly by Nuno Alvares, met the fate of all things mortal, and slowly passed under the control of Spain; and Spain regarded with ill-concealed jealousy the veneration paid to the memory of him whose example might easily encourage others to do as he had done. The public veneration of Nuno Alvares declined with the fortunes of the country of his love; and this decline was accelerated by the storms that swept over the land in recent centuries. Great and enthusiastic as was the veneration paid to the memory and bones of Nuno Alvares, it had never been officially recognised, chiefly owing to the opposition of Spain. In 1870, however, steps began to be taken with a view to obtaining such recognition. These steps were renewed and intensified in 1895, 1907, and 1909. The evidence taken at various intervals was eventually transmitted to Rome, and examined by the Congregation of Rites, with the result that on January 23 of last year a decree was read and confirmed by the present Pope, formally sanctioning the veneration of Nuno Alvares, and numbering him among those whom the Church has inscribed on the golden book of the blessed.

IRELAND NOW THE ONLY WHITE NATION IN SUBJECTION.

Mr. Erskine Childers, in a letter to the *London Times* on imaginary dangers about Ireland, says:—"Ireland is now the only white nationality in the world (let us leave colored possessions out of the discussion) where the principle of self-determination is not, at least in theory, conceded. It is the last of the 'problems' which were left in 1914, and it is incomparably the simplest. It is simplicity itself compared with those resulting from the collapse of Russia, Austria, and Germany, where the intermixture of races speaking different tongues, and the absence of clearly defined or maritime boundaries do cause difficulties of real complexity.

"Nevertheless, Great Britain is fixing and guaranteeing the boundaries of these new States, of which so little is known here that the Prime Minister can joke in Parliament about his ignorance till yesterday of the position on the map of one of the numerous 'Ulsters.'

"Is she in the same breath to decline to deal with Ireland, whose uninterrupted historical identity and boundaries nobody can mistake—Ireland, the last unliberated white community on the face of the globe?"



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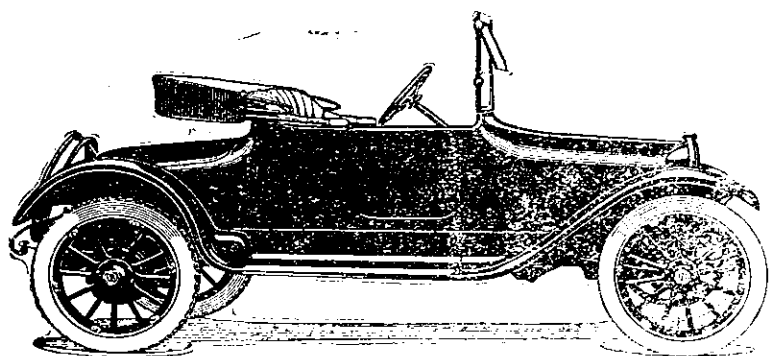
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THE CATHOLIC WORLD

GENERAL.

The Redemptorist Church of the Most Holy Redeemer in East Third Street, New York, celebrated its diamond jubilee, or 75th anniversary, on Sunday, May 4.

In the Indies, the Church has developed in less than 11 decades from four dioceses and two Vicariates-Apostolic to seven archdioceses, 25 dioceses, and seven vicariates.

The 125th anniversary of the foundation of St. Patrick's parish in Washington, U.S.A., was celebrated on April 27, 28, and 29 with Solemn Pontifical Mass, Solemn Requiem High Mass, and public reception in Carroll Hall.

A movement has been started with the object of erecting in the Cathedral of the Holy Ghost, Constantinople, a statue to commemorate the Holy Father's humanitarian work during the war. At the head of the list of subscriptions are the names of the Sultan, the heir of the Khedive of Egypt, and the President of the Delegation of Armenia.

In the presence of more than 300 interested persons the new convent and children's home of the Japanese Sisters of the Visitation, Los Angeles, California, was recently blessed by Right Rev. John J. Cantwell, D.D. The present home is the result of four years' labor among the local Japanese by Father Breson, formerly a missionary in Japan.

The Catholic soldiers of the New Zealand Forces encamped at Sutton Coldfield Park were entertained at a supper and "social" on Wednesday of last week by the Birmingham Catenians (says the London *Catholic Times* of May 17). Mr. G. W. Singleton presided. A very pleasant evening was spent, and Father Connolly, chaplain to the New Zealand soldiers, acknowledged the hospitality of the Catenians.

In Rome, on April 28, there took place, at the Dominican Church of Minerva, the consecration, as Bishop of Myriophytos, of Father Couturier, of the English Dominican province, who was the first Apostolic Visitor to Egypt and for three years principal chaplain in Egypt. The consecrating prelate was his Eminence Cardinal Van Rossum and the co-consecrators were Archbishop Cerretti, Papal Under-Secretary of State, and Archbishop Sardi, assessor of the Sacred Congregation of the Consistory.

The Lahore *Catholic News* says that the excitement produced by the recent disturbances in the Punjab is now gradually dying out and that people are resuming their normal avocations. Not so many days ago there was a crop of rumors to the effect that certain Catholic churches and chapels had been either damaged or destroyed and the priests and nuns assaulted. There is absolutely no foundation whatever for any such rumors, as none of the churches, chapels, or Religious were in any way interfered with. This applies not only to the large centres where the mobs committed excesses, but also to the outlying mission stations in the districts.

The erection of a war shrine in the shape of a crucifix outside the Catholic church at Tunbridge Wells has been too much for the feelings of some local fanatics, who, headed by Canon D. J. Stather Hunt, formed a deputation and waited last week upon the Town Council (says the London *Catholic Times* of May 17). Canon

Hunt, addressing the members, said the erection of such an image was contrary to the Scriptures and the laws of the land. They felt, he said, it was not so much put up as a memorial to the men who had fallen, but rather an opportunity was being taken for forcing the distinctive features of the Catholic religion upon them. The Mayor (Alderman R. Vaughan Gower) said the council had no power to do anything in the matter.

Among the rising countries of Europe which the war has awakened to activity is Lithuania. This country, situated on the south-east shore of the Baltic, has a population of about seven millions, of which 80 per cent. are Catholics. Russian persecution often confiscated church property, exiled religious communities, and suppressed many dioceses. Lithuania is a martyr country of our own times. The victory of democracy brought relief to Lithuania and new vigor to her national spirit. Even before the dawn of peace, Lithuania organised a home government, and with the fall of Germany she became an independent republic with a provisional government. This year saw the first President, Antanas Smetona, elected on April 4. Lithuania has a Catholic President: in fact, the whole Government, Legislature and Cabinet, is controlled by the Christian Democrats or Catholics, who form the leading party of the country. Lithuania, then, takes her place among the free nations of the world, a true daughter of the Catholic Church.

Mgr. Benzler, Bishop of Metz, though a German, seems to have identified himself in a wonderful manner with his Lorraine people. "I come as a bishop and a Lorraine bishop" were the first words of assurance he gave his new flock in 1901. In spite of all difficulties and suspicions both on the part of the Government and of the people, he steadfastly kept his assurance. Before taking possession of his See he went to Paris to gain facility in the French language. He boldly resisted the efforts of Government to force Cures to catechise in German. All during the war, in spite of the prohibition from military authorities, he preached in French, and never rested till he had secured the withdrawal of the order. His latest Pastoral sounded a note of full sympathy with his people:—"At last our prayers are heard, moreover the certainty that the Treaty of Peace will restore our dear Lorraine to her mother country fills you with happiness. I fully understand your joy; I can appreciate it and take part in it with all my heart. Just as I have borne with you the evils of the war, so now I can participate in your joy."

AUTUMN MOVEMENT.

I cried over beautiful things knowing no beautiful thing lasts.

The field of cornflower yellow is a scarf at the neck of the copper sunburned woman, the mother of the year, the taker of seeds.

The north-west wind comes and the yellow is torn full of holes, new beautiful things come in the first spit of snow on the north-west wind, and the old things go, not one lasts.

—CARL SANDBURG, in *Current Opinion*.

Really good manners are a delicate bloom on the ripest fruits of Christianity; a last refinement of the civilisation Christianity brought into the world. That is why they are grown old-fashioned.—John Ayscough.



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GAELIC LEAGUE EDUCATION PROGRAMME

The following Education Programme drawn up by the Gaelic League was to be submitted to a public demonstration in the Mansion House, Dublin, on April 8. Parents of the children everywhere in Ireland were asked to take it up and assist in the work of having it adopted in the schools. Should any obstacles be placed in its way the people will have to insist on its application if the language is to be saved:—

I.—The Primary Schools.

N.B.—By a primary school is meant (1) any national school; or (2) any other school, or part of secondary school attended by children at the primary age.

A.—*In purely Gaelic districts*—(1) All school subjects (excepting English and other foreign languages) to be taught through the medium of Irish only. (2) Irish history to be taught to all pupils. Even the infants ought to be told stories of our saints and heroes. (3) Irish music to be taught in all classes. The words of the old songs ought to be taught as poetry, and the music to which they are set ought to be taught in the music class. (4) Irish dancing to be permitted as part of the drill lesson and teachers to be encouraged to teach it.

B.—*In semi-Gaelic districts*—(1) Irish to be the official school language i.e., roll-call, orders, prayers, etc., to be in Irish. (2) A bi-lingual programme to be in use. After a few years, however, Irish should predominate over English in the higher classes. (3), (4), and (5) Same as (2), (3), and (4) above in A. (6) Foreign languages—Each foreign tongue to be taught through the medium of that tongue or through the medium of the language best understood by the children.

C.—*In purely English-speaking districts*—(1) Irish to be the official language, as in B. (2), (3), (4), and (5) History, music, and foreign languages, as above. (6) Irish to be taught for vernacular use to each child for at least one hour per day. (7) *In two years' time* it should be feasible to commence teaching reading, writing, grammar, oral composition, kindergarten, etc., in Irish and English on alternate days in the three lower standards, and all school subjects in the other standards. (8) *In five years' time* it should be feasible to have a bi-lingual programme in all schools, except, perhaps, in the case of infants.

II. Secondary Schools.

A.—*In purely Gaelic districts*—(1) All school subjects (excepting foreign languages) to be taught through the medium of Irish only. (2) Irish history to be taught to all pupils.

B.—*In semi-Irish-speaking districts*—(1) Irish to be the official school language. (2) The schools to be conducted according to a bi-lingual system. (3) Irish history, as above.

C.—*In purely English-speaking districts*—(1) Irish to be taught to all pupils for vernacular use. (2) The bestowal of public money on the schools to be dependent on the vernacular use of Irish by the pupils. (3) Irish history, as above.

For A, B, and C.—(1) The Irish language and Irish history to be essential subjects in all examinations. (2) All examination papers to be set in both Irish and English, each pupil examined having permission to answer in whichever of the two languages he may think fit. In all language examinations, however, the use of the particular language with which the paper deals to be permitted to replace English in setting and answering questions.

III.—University.

(1) A spoken knowledge of Irish and a knowledge of Irish history to be essential for Matriculation. (2) Examination papers, as in (2), above. (3) After some years, each professor to have permission to use whichever language he thinks fit in giving his lectures, but the students to be permitted to use either Irish or English, as they think best, in answering questions.

National Civil Service.

Irish to be essential for all examinations, and "Celtic Studies" to have in all classes of Civil Service examinations a value equal to any other group of studies such as "Ancient Classics," "Mathematical Science," "Experimental Sciences."

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For each suffering cheerfully borne we shall love God more through eternity.—The Little Flower.

Holy renoucement, directed by a sincere humility, makes us drive far from us all thoughts, words, and actions inspired by a secret self-seeking, by vanity, or the susceptibility of self-love.—Mother M. of the Sacred Heart.

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NOTES ON HEALTH

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

- Kellow Bread -

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

Ring up 'PHONE No. 986 and give instructions for the cart to call.

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

The New Zealand Automatic Bakeries : Limited
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DOMESTIC

(By MAUREEN.)

Cookies.

Flour, two cups; baking powder, two teaspoonfuls; sugar, two teaspoonfuls; salt, one-half teaspoonful; butter, two rounded teaspoonfuls; milk, one-half cup; eggs, two. Sift together the flour, baking powder, sugar and salt. Rub into this mixture the butter. Then add the milk, to which has been added the eggs, well-beaten. Roll out on board to the thickness of an inch and cut with a fancy cutter if you have it. Sprinkle with granulated sugar and bake for fifteen minutes or until brown.

Gingerbread Loaf.

Ingredients: Butter, treacle, and sugar, one cupful of each; half a teacup of cold water; one tablespoonful of ground ginger; soda dissolved in water and cinnamon, one teaspoonful of each; flour to make a stiff batter. Method: Melt the butter, slightly warm the treacle, sugar, and spice, and beat together for 10 minutes; then add the water, soda, and flour. Stir well, make into three small loaves and bake in a moderate oven.

A New Filling.

Two cupfuls of brown sugar, one-half cupful of boiling water, two tablespoonfuls of butter and one scant half-cupful of good molasses. Boil this until a little dropped in cold water forms a waxy ball. Add two tablespoonfuls of cream if convenient, but very good without. Remove from the fire and beat until creamy, then flavor with vanilla extract.

Cup Puddings.

A quarter of a pound of white breadcrumbs, one pint of boiling milk, two beaten eggs, sugar and flavoring to taste. Make some white breadcrumbs, weigh a quarter of a pound, put them in a basin and pour the boiling milk over. Cover and set aside to cool, then add

two beaten eggs, sugar and flavoring to taste. Half fill buttered cups with the mixture. Bake slowly till set, turn out, sift castor sugar over, and pour wine sauce round. Serve hot.

Bachelor's Cake (No Eggs).

1½lb flour, 1lb sugar, ¼lb butter, 1lb raisins and currants, mixed, ½oz spice, mixed with flour, a little grated nutmeg, three cups milk, three teaspoonfuls soda, one teaspoonful cream of tartar, cream, butter, and sugar. Put soda and acid in milk, add to butter and sugar; gradually add flour and fruit (mixed together). Bake in two moderately sized tins or in baking tin.

Ginger Wafers.

Cream a quarter of a pound of butter in half a pound of castor sugar, then add two cupfuls of water and one pound of flour, with ground ginger to taste. Stir in the flour and water gradually and alternately. Grease baking-sheets, roll the mixture out very thin, lay carefully on the baking-sheet, and bake in a moderate oven. Directly the wafers are done, take them up and place on a sieve till cold. Store in an air-tight canister.

Household Hints.

Never fold a rug, as it makes a crease that does not come out. Always roll it up.

Place a piano corner ways and keep the top clear of vases and other bric-a-brac. This will give a much better sound.

To press out light grease spots a piece of clean blotting paper placed under the fabric to absorb the grease will cause the spots to disappear, usually, when a hot flatiron is pressed directly on the spot.

To ease tight shoes, lay a cloth moistened in hot water over the place where the shoe pinches. The moist heat will cause the leather to give to the shape of the foot.

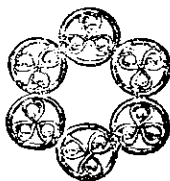
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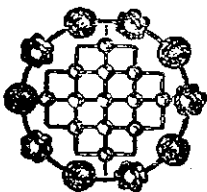
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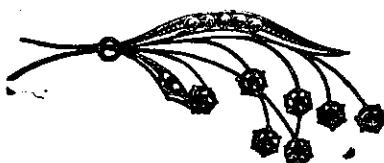
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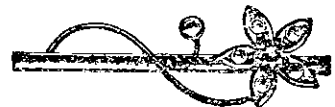
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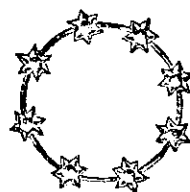
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STEWART DAWSON & Co. Ltd.
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THE SIGNING OF PEACE TERMS

CATHOLIC THANKSGIVING IN WELLINGTON.

(From our own correspondent.)

The signing of the Peace Terms was marked by Solemn Thanksgiving in all the Catholic churches of Wellington. Addressing the crowded congregation at St. Joseph's Church, Buckle Street, his Grace Archbishop O'Shea said:—"We are met here to-day to return thanks to Almighty God for having restored peace to the nations and put an end to a long and cruel war. But while we can and do rejoice whole-heartedly that this great war has ended, here, I am afraid, ends also our satisfaction. We cannot feel very enthusiastic as Christians about the terms of the peace such as they are reported to us, nor about the present and the future outlook before the world. It may be that the peace just signed has all the defects inseparable from a peace that is dictated by victors to vanquished, but it seems to me also that the men who are at present guiding the destinies of the Great Powers have not learned the lesson that the war should have taught them, and that they are striving to perpetuate the very things that brought it about and against which they professed that we were fighting. They made a bad beginning at the Peace Conference in omitting to publicly ask God's blessing upon and guidance in their deliberations. Small wonder, then, that the peace which has issued from their deliberations does not seem to have been received very enthusiastically anywhere. The reason is that the ordinary people have come to the conclusion that their interests have been subordinated to the ambition and the greed of militarism and commercialism. These were the two things that caused the war, each using and helping the other. For years before the breaking out of hostilities, practices were indulged in, in all countries, that apart from business would be regarded as immoral, and such inhuman practices were justified on the ground of being economically necessary: and now, when we expected better things to come out of the war, it looks as if the rulers of the world want to perpetuate and accentuate the old evils. It is no wonder, then, that we look to the future with a great deal of anxiety. Are Governments never going to learn that men and their happiness and welfare are of far more importance than all the theories of economics and industry, than all schemes of organisation and equipment? Are they never going to understand that men have souls as well as bodies, and that what may look like successful business may be the greatest calamity from the point of view of society? We hear a lot of warnings about Bolshevism these days. Remember that all that the public press stigmatises as Bolshevism in this country is not such by any means. But if ever Bolshevism and anarchy and revolution get a hold it will be because of the persistence in an inhuman social and industrial policy by the great financiers and capitalists and the Governments who make themselves their tools. They will be primarily responsible for revolution should it come. You may have wrong-headed extremists amongst Labor leaders who are sincere, but whose heads are filled with the rubbish they gather from Socialistic writers, who are completely out of touch with human nature. You may even have criminals in all countries in the Labor movement, who are in it for their own selfish ends. I grant this is possible, but the wrong-headed and the criminals would have no material to work upon, they would not be able to supplant honest leaders and men of reason and conscience, were it not for the greater criminals on the side of the wealthy and powerful. All the best that we have in life and civilisation is due to Christianity. The arts and sciences, freedom, and laws we owe to her. All that is true, all that is just, all that is sweet and gentle, all that makes life worth living, we owe to the Gospel of Christianity, and it will be only by a whole-hearted return to the teachings and principles of Christianity on the part of Governments and peoples that the world will retain its peace, its liberty, and its happiness."

At the Sacred Heart Basilica, the preacher was the Very Rev. T. Gilbert, S.M., M.A., Rector of St. Patrick's College. In the course of an eloquent address he said:—"The blight of the world during many hundred years has been the cramping influence of nationalism in religion. God is above nations, and His truth shall prevail. Let us therefore pray that our legislators may see to it that at least the broader lessons of Christian justice find sane consideration in their dealings with the people who gave them power. Let them ask themselves, 'Have the rights of oppressed nations against their overlords no parallels in the class wars that are surely coming?' Let them remember that if the world punishes nations for battenning on the industry of the downtrodden, so, too, the lip-patriots and profiteers will one day be arraigned before the bar of the nation, and Justice shall be judge. Let them remember that if they sow the wind of compromise and double-dealing the whirlwind of revenge will overthrow them. Let them remember that if they proscribe God in the springtime of life, the harvest will be fat with vices that shocked even a pagan world. Let them remember that the tribunal of nations has endorsed the claims of small nations to self-determination; and within the borders of a State minorities are as small nations. You cannot set bounds to the legitimate aspiration of a nation, neither can you quench the vital spark of a deep religious principle. Let our rulers in their dealings with the various sections of their people adopt an attitude of even-handed justice, substituting trust for suspicion, good-will for hostility, principle for expediency, loyal co-operation for jealous competition. We are a young country, but with the irresponsibility and nonchalance of a newly-emancipated schoolboy we have thrown aside the lessons of our elders, and lost our bearings in our new-found liberty. Let us be sane, and realise that God is God—of Whose kingdom there shall be no end, whether we exclude Him from our schools and try to blot out His lights in Heaven; for God's justice shall reign for ever and ever. Even against Odin and Thor and the whole hosts of Valhalla and their shattering hammers, God's word is as a withering fire; so, too, may it be in this young land against Mammon and his grisley crew of ambition and covetousness and envy. For us Catholics, as well as for the rest of the world, the lesson of the war, whereby we will build our sanctuary of peace, is Jesus Christ, yesterday, to-day, the same for ever, of Whose kingdom there shall be no end."

Fathers Langley, C.S.S.R., S. Mahony, S.M., Kimbell, S.M., and Campbell, S.M., were the preachers at St. Anne's, St. Mary's, Island Bay, and Kilbirnie Churches respectively.

R E B E L S.

Now while this tingling ecstasy is ours,
When touch and look are barbed with strange swift fire,
When life's a melody upon Love's lyre,
Charming our tranced sense through golden hours;
Though hearts aflame reck not of faded flowers,
Time bides his day—ere glutted passion tire,
And only pale cold ashes mark its pyre—
Old tyrant Time, and waiting grins and glowers.

We will be rebels, dear, against his rule,
And, cunning plotters, thwart Time's envious sway;
Kind tolerance, with wise-eyed sympathy,
And self-forgetfulness, our hearts shall school
To keep alive, though passion wane and die,
Love's steadfast flame, when we are old and grey.
—ERNEST BLAKE, in the *English Review*.

THE MOST OBSTINATE

Corn must quickly yield to BAXTER'S RUBY CORN CURE. Once this remedy is applied there is no escape for the corn—it must give in. Price, 1/—, post free, from Baxter's Pharmacy, Theatre Buildings, Timaru.

ON THE LAND

Donald Reid and Co., Ltd., report having held their fortnightly sale of rabbitskins, etc., on Monday, July 14, when a large catalogue was submitted to a full attendance of buyers. Competition was keen throughout, and our catalogue was cleared on a par with previous sale. The report is as follows:—Runners and suckers 11½d to 17½d, light racks 20d to 21½d, racks 25d to 26½d, early autumns 46d, autumns 57d, early winters 65d, incoming 63d, outgoing 66d, prime does 91d, prime bucks 75d, first does 85½d, first bucks 68d, second bucks 65½d, second does 81d, prime winter blacks 119d, second winter blacks 110d, autumn blacks 56d, incoming blacks 99d, first winter fawn 47d, broken 30½d, horsehair 13½d, hareskins 18½d.

At Burnside last week 132 fat cattle were yarded, the majority being of medium quality. Competition was keen, at prices from 10s to 20s in advance of the previous week's rates. Best bullocks £22 to £26 2s 6d, medium £19 10s to £21, lighter £15 to £17, prime heifers £15 10s to £17 5s, medium £13 to £15. Fat sheep: 1327 yarded, consisting mostly of medium to inferior quality, with a few pens of good sheep. Competition was keen, and prices for prime quality showed an advance of from 1s to 2s per head on the previous week's rates. Inferior sheep were slow of sale, and prices came barely up to the previous week's rates. Prime wethers 52s to 58s 6d, medium 44s to 51s, light to 38s. Fat lambs: 482 penned; a small yarding of medium quality. Prices were practically on a par with the previous week's rates. Best 25s to 33s, medium to 20s. Pigs: Extra heavy baconers to £7 2s, heavy £6 to £6 15s, medium £4 15s to £5 10s, equal to 8½d per lb; heavy porkers £3 10s to £4, medium £2 10s to £3 5s, equal to 9½d to 10d per lb, choppers £5 to £9, medium stores £2 to £2 14s, small stores 30s to 36s, weaners 8s 6d to 17s 6d.

At the Addington market last week there was a good yarding of fat stock, and although it was practically only a butchers' market, prices were very firm. There was a good attendance, especially of those interested in store sheep, for which there was a fair demand at firmer rates. The few lines of fat hoggets entered were sold among the fat sheep, and their values were affected by the absence of export buyers. Competition for fat sheep, on the other hand, showed an advance, in many instances the butchers requiring full supplies. Fat cattle were also firm. There was some business done by export buyers in the lighter conditions sorts. There was very little demand for store cattle. Pigs sold well. Fat sheep: Extra prime wethers to 62s 6d, prime 46s to 50s 3d, medium 36s to 45s, lighter 29s 4d to 35s 6d, merino wethers 23s 6d to 29s 6d, extra prime ewes 60s 6d, prime 40s to 48s, medium 35s to 39s 6d, lighter 22s 6d to 32s 6d, prime hoggets 33s to 42s, lighter 20s 9d to 32s 6d. Fat cattle: Extra prime steers to £29, prime £19 to £23 5s, ordinary £9 10s to £18 15s, prime heifers £12 17s 6d to £17 12s 6d, ordinary £9 to £12 10s, extra prime cows £20, prime £11 15s to £16 7s 6d, ordinary £8 10s to £10 15s.

BONEDUST.

This is one of the most useful of all artificial manures, if it can be called artificial, and if only one manure is used, it is safe to say that this should be the one (says a writer in the *N.Z. Farmer*). It is prepared by boiling the raw bones to extract the fat, after which they are ground into a somewhat gritty meal, which contains from 4 to 5 per cent of nitrogen and 45 to 48 per cent of phosphate. Though the fat is removed the cartilage remains, and this has the effect of retarding the breaking up of the particles, so that it is a slow-acting manure. The finer it is ground the quicker it acts, as particles come into closer contact with the soil. In soils of an acid nature such as is common in most gardens, or as an ingredient of potting composts where it is brought into closer contact with the soil, it is much quicker acting. Lime added to it rather retards the action, and for this reason it is advisable to use a certain quantity of superphosphate with the bonedust when

it is applied to a crop which matures quickly. Phosphorous, the principal ingredient of bonedust, is the element which is considered to be mostly required in the production of flowers and fruit. As bonedust is slow acting it is advisable in the case of gardens where the ground is usually prepared during autumn and winter to apply it at the time of digging; it is then in an available condition in the spring for the crop. It is often recommended to sow the manure in the drills at the time of planting, and for field cultivation this has certain advantages, but for garden purposes where two or three crops are taken off the same ground in a season, it is best spread broadcast. It should be applied at the rate of two or three ounces to the square yard. It is particularly valuable for top-dressing fruit trees, roses, asparagus, herbaceous borders, chrysanthemums, sweet peas, shrubs, trees, and all vegetable crops. For potting soils it should be mixed with the soil at the rate of about a pound to the bushel of soil. One important point to be noted with it is that the more it is incorporated with the soil the better it is. Consequently whether used in the garden or in potting soils, it should be mixed as freely as possible. For lawns it should be applied late in autumn or during winter at the rate of about a pound to eight square yards. It improves the color and quality of the grass without undue encouragement of the clovers which is such a feature of the use of basic slag. For this reason it is good for tennis and bowling greens. It does not encourage the baneful horizontal growth of "cocksfoot" which is often the result of nitrogenous manure. Fine weather should be chosen for applying it, otherwise that part which is in fine dust, and therefore the most valuable, will be blown away and lost. It can be stored dry for any length of time; it can be procured in bulk and used as required.

TOBACCO DRYING AND CURING.

In the current number of the *Journal of Agriculture* the Horticultural Division of the N.Z. Department of Agriculture supplies the following information on the above subject, in answer to a correspondent:—The process of tobacco curing varies according to the class of leaf desired, and experience is necessary to secure even moderately good results. The first steps are taken while the plants are growing, these being topped in time to prevent flowering. All suckers and side shoots should have been previously removed, as well as small or damaged leaves at the lower part of the stems. The time to cut is when yellow blotches begin to show on the leaves. The plants have to be hung up to dry. To enable this to be done the stems, before cutting, are split down the centre to within about 6in of the ground; the plant is then cut close to the ground. When cut, the plant is to be left on the ground till thoroughly wilted; put the butt end towards the sun; wilting will take four or five hours. The plants are then placed astride sticks and taken to a well-ventilated shed. In the shed is a rack built so that each end of the stick rests on a rail; a stick 4½ft long will hold eight plants; a space of 10in should be left between the rows of plants. Drying is complete when the stems of the leaves become a brown color and break when bent. The leaves are then stripped off one by one till the operator gets a "hand," which may be 12 or 16 leaves; then a leaf is folded to 2in or 3in in width and bound around the base of the "hand" to keep them together, the end of the binding leaf being tucked in to fasten it. The "hands" are packed in a pile secure from drying winds or wet, the butts being laid outward, the tips of the leaves overlapping. The "hands" are pressed down by kneeling on them while packing, and afterwards weighted with heavy planks. The pile is then covered with sacking, or some such fabric, to protect the exposed leaves, and in this condition is left for about a month, during which time the sweating process goes on, and, with proper management, a uniform color is secured. To complete the curing commercially, further processes are undergone in which heat is applied.

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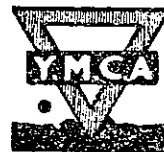
WELLINGTON.

"when the boys come home"

The Y.M.C.A. will continue to work for each with the fullest strength of its organisation, as it has done in the Camps, at the Base Depots and in the Trenches.

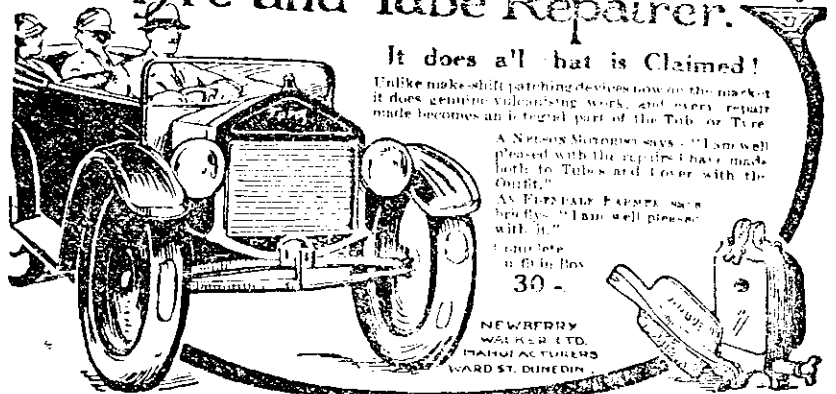
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Will be given to all returned soldiers. If you have served with the N.Z. Forces, it is only necessary to apply to the Secretary of the nearest Y.M.C.A., when a free membership card will be issued entitling you to all the privileges of the institution. Let us still keep together in New Zealand under the sign of the



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BIG
COAL
SAVER!
ZEALANDIA
OVEN FIRE



The Family Circle

THE TWO LITTLE BOYS.

The good little boy and the bad little boy
Both live in the house with me.
But it is quite strange—I can look and look,
Yet only one boy I see—
Just one little boy with sparkling eyes
And the funniest pudgy nose,
All brimful of life from the top of his head
To the tips of his ten stubby toes.

And yet there are two of them, I am sure,
For one is a bad little boy,
And I am sorry he lives here
To bother the good little boy;
Yes; pester and bother the good little boy
Till he sometimes drives him away;
And the bad little boy is alone with me
For the rest of the long, long day.

And I ask him to go for the good little boy,
And bring him again to me;
But I take him up and hold him close
While I talk to him lovingly;
And while I am talking he sometimes laughs,
But oftener far he cries—
And I see that the good little boy is back
As I look into the bad boy's eyes.
—Grace C. Crowell.

THE LITTLE FLOWER.

The Most Rev. Father Godefroy Madeleine, Abbot of the Premonstratensians of Frigolet, exiled to Belgium, has given remarkable testimony of a case of the visible protection by the Little Flower, Soeur Therese, during the war. Throughout the war there have been few episodes more moving than the conflict on the Meuse and the sack of the charming little town of Dinant, which is to-day a heap of ruins. The Abbey of Leffe had a large share in the general disaster which overtook Dinant, being in the centre of the line of fire. At 6 a.m. one morning in 1914 the Saxon Army invaded the Abbey and interned there 2000 of the population, men and women. At 9 a.m. an officer ordered all the men out, and from 50 to 60 victims were shot in the courtyard. At 10 a.m. the same officer demanded 15,000 francs from us, promising that if that sum was not forthcoming by midday the Abbey would be burned to the ground. The community descended to the cellars and there prayed to the Sacred Heart, the Immaculate Virgin, and the Little Flower. In the afternoon, the soldiers threatened to execute all without pity, and the following morning, after a rough search throughout the monastery, the religious, with their Abbot, were led away into captivity. It was here that the intervention of the Little Flower comes in. The Fathers had placed the sacred vestments, linen, ornaments, and their few valuables in a box which they had hidden in the cellars of the Abbey, placing within it a relic of the Soeur Therese. In the course of their search the Germans struck this box, which was not locked, with their guns, and it also remained for several days abandoned to the discretion of the crowd who filled the Monastery. Yet, on the return of some of the Fathers, six weeks later, it was found with all its contents intact. Again and again during these days the Fathers were in danger of death, but their peril always ended in an inexplicable way, and they ascribe their final liberation to her intercession. They were 34 prisoners shut up in a Carmelite Convent. The Director of the Christian Brothers' School, who was a companion in misfortune with six of his confreres, had the idea of making a novena to Soeur Therese for their deliverance. On the last day of the novena, a German general arrived, not only to announce the deliverance of all, but to apologise to the Fathers for their treatment and to declare

their innocence of the charges made against them. Their first act was to go to the chapel and sing the "Te Deum" and "Magnificat," while they made a solemn promise that directly circumstances permitted they would publish what they owed to the servant of God, of Lisieux.

THE MOTHER.

The eventime of life has come, and resting in its shade,
She sits with sunshine on her face—the sunshine peace
has made.

The kindly deed for others done shall be the oil and
wine

To soothe and cheer each weary hour, if she in sickness
pine.

Burden and heat of life's long day she bore with bravest
will;

Now sunset glories round her shine, their halo crowns
her still.

Long may it rest on her we love, that halo bright and
pure,

The radiance of a life well spent, the trust in promise
sure.

"Brittas," in the *Glasgow Observer*.

THE RETORT.

He was regaling a breathless crowd with a veracious story of a shipwreck, and how he and his mates had escaped on a raft, and after many exciting adventures had landed on a desert island.

"And the beach of that island," he said impressively, "was red with lobsters."

"But," interposed the objectionable person who glories in spoiling a good story, "that won't do, Jack. Lobsters ain't red before they are boiled."

Jack was silent for a moment; it seemed that he had at last met his Waterloo. But soon a smile lit up his face.

"But who didn't know that?" he asked, scathingly of his persecutor. "This ere was a volcanic island, and o' course, the waters was all biling 'ot!"

GOT NOTICE THEN.

Green had been in new lodgings just one week, and had arrived at the conclusion that his tenancy would not be of long duration unless there was a material difference in the quality of the breakfast egg. He did not like to tell the landlady point-blank, so he adopted a round-about method of communicating his opinion on the subject.

"Didn't you tell me you were fond of reading Macaulay, Mrs. Bluff?" he asked her, as he broke the shell of the egg.

"It was my lamented's favorite reading, Mr. Green," returned the widowed lady.

"Ah! Now I understand why you have your eggs from Italy."

"What ever makes you think that, sir? They came from a farm near here."

"Really!" exclaimed Green, with a pronounced sniff. "These eggs remind me most forcibly of the 'Lays of Ancient Rome.' Funny, isn't it?"

He had notice on the spot.

PUTTING IT POLITELY.

"Eliza," said the mistress, "please go next door and ask them if they will kindly stop playing for a while. Mr. Humphrey has a bad headache. But be sure to be polite."

A minute later Eliza was admitted next door.

"Missis' compliments," she said, "and she'd be obliged if the person tryin' to play on an out-of-tune pianna would darn stockings or something."

"But this is our house," returned the mistress of it, "and we are not debarred from choosing our own amusements."

"It's a pity you ain't," came from the top step. "When any one ain't satisfied with two hours' pickin'—"

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out 'Keep the Home Fires Burnin'' with two fingers on a pianna that ain't reliable, it's high time somebody interfered an' told you them fires had got to be dampened down a bit. And you are lucky that I was told to do it polite.'

SMILE RAISERS.

It was a trembling class that faced the inspector, as he bounced in and rapped out questions like a machine-gun. But the boys were not to be caught napping, and the replies came back very well until he asked one boy whether he would prefer one-sixth or one-seventh of an orange.

"I would prefer one-seventh, sir," answered the scholar.

"One-seventh—eh?" said the inspector, grinly, and thereupon proceeded to explain that although that fraction sounded larger, it was really the smaller of the two.

"I know that, sir," said the pupil. "That's why I chose it. I don't like oranges."

"Yes," proudly observed a complacent and somewhat boastful business man to his actor friend, "your profession may be a very lofty one in an artistic sense, but that of a successful merchant is much better. Look at me! At the early age of 45 retired on my fortune, and presented by my fellow-merchants with an illuminated address! Can you boast of anything like that? Have you ever had an illuminated address?"

"I have," replied the actor—"once."

"When?" asked the merchant.

"Why," replied the actor, "when my lodgings caught fire."

A well-known politician, after an impassioned address, cried: "If a lie has passed my lips this evening, may a thunderbolt from Heaven fall on my head."

As he spoke, the platform, a fragile affair, collapsed in a cloud of dust, and the orator passed from view. The audience sat spellbound.

After a few tense moments, the politician slowly emerged from the wreckage.

"Gosh!" exclaimed a voice from the back of the hall. "It's missed him!"

A party of Americans was being conducted over the ancient abbey in an old town in England. The learned attendant pointed out the ages of the various parts, and referring to one arch in particular said, "That arch may possibly go back to William the Conqueror."

"Don't you like it?" promptly asked one of the sightseers.

The attendant signified that he did not understand.

"Wal, why are you sending it back, anyway?" was the reply. "Don't it suit you?"

Mrs. Fortysummers: "I told Mr. Beach I was 28, and he said I didn't look it."

Her Loving Husband: "Well, you don't; you haven't looked it for fifteen years."

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SCIENCE SIFTINGS

Organising Electrical Resources.

There is much discussion in Great Britain of super-stations—that is to say, of electric generating plants larger than anything yet installed, and supplying current in unlimited quantities to electric supply undertakings, railways, steel works, textile mills, and other big users over a very wide area. Electric supply is, in fact, being treated on a national basis, and enterprise on that scale implies manufacturing firms capable of turning out steam turbines of 50,000 kilowatts each, and constructing transformers, cables, and switch-gear for transmission of electric power at very high voltage. During the war the electrical manufacturers have been fortunate in their freedom to develop towards this position. So enormous has been the demand for electric power and electrical plant of every description that the war has been a powerful stimulus to their productive work. Incidentally, they have been reorganising themselves into larger groups, each working along certain definite lines and capable of undertaking the manufacture of all types of power station plant, cables, telephones, meters, lamps, and innumerable other accessories, the most ambitious schemes of railway electrification, complete contracts for hydro-electric and other power schemes, and for the electrical operation of collieries, textile mills, and so on. The electric cable makers of Great Britain, who set the standard of excellence in electrical transmission of power, have greatly developed their output during the war. In addition to these large combinations there are many strong firms specialising in various types of electrical plant and apparatus and continuously perfecting such machinery as steam, gas, and oil engines, electric motors, transformers and instruments, switch-gear, heating and cooking apparatus. The electrical manufacturing industry is, in fact, still better equipped than it was before the war to meet foreign competition at home and abroad, and also to carry out every form of electrical enterprise, from the financing thereof to the operation when completed. Ever-increasing attention is also being given to research, both by individual electric firms and by the industry generally, in association with the Institution of Electrical Engineers and other scientific bodies.

Medicine from Trees.

Ask any physician what is the most useful and most used stimulant to the heart and nervous system, and he will reply strychnia. Strychnia is an alkaloid found originally in the seed of the strychnos nux-vomica, an exceedingly poisonous nut-tree that grows in tropical climates. It is the most bitter substance known, and to its presence is due the disagreeable taste left in one's mouth after taking a tonic pick-me-up. A tree which has various species—several hundreds in fact—and is of some medical interest, is the acacia. The acacia senegal furnishes us with gum arabic, a substance that, while not possessed of any marked curative properties of itself, is of considerable importance in the making up of pharmaceutical prescriptions.

A SHORTHAND REVOLUTION.

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