

MISSING PAGE

MISSING PAGE

Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR.

- August 17, Sunday.—Tenth Sunday after Pentecost.
 „ 18, Monday.—Of the Octave.
 „ 19, Tuesday.—Of the Octave.
 „ 20, Wednesday.—St. Bernard, Abbot.
 „ 21, Thursday.—St. Jane Francis De Chantal, Widow.
 „ 22, Friday.—Octave of the Assumption.
 „ 23, Saturday.—St. Philip Beniti, Confessor; Vigil of St. Bartholomew, Apostle.

St. Jane Francis de Chantal, Widow.

This saint was born at Dijon in 1573. She was married at the age of 20 to the Baron de Chantal, but eight years later she had the misfortune to lose her husband through an accident. Having completed the education of her children she founded, under the direction of St. Francis de Sales, and with the co-operation of some other ladies of rank, the religious Order of the Visitation. She died in 1641.

St. Philip Beniti, Confessor.

St. Philip Beniti, a priest of the Servite Order, was born at Florence about the beginning of the thirteenth century. He was remarkable for his extreme humility, which caused him to refuse all offices of distinction, and for a burning zeal, which brought about the conversion of innumerable sinners in the different parts of Italy which he visited. He died in 1285.

GRAINS OF GOLD

OUR LIFE, OUR SWEETNESS, AND OUR HOPE.

What peace or happiness may come to him
 Who knows no love of her, the Virgin Queen,
 Our Life, our Sweetness, and our Hope?

The roadways must be wearisome and dark
 Without the guiding lead, the sweet restraint of her,
 Our Life, our Sweetness, and our Hope.

Oh, may we always, Mary Mother, keep the faith,
 The blessed faith that ever thou wilt be,
 Our Life, our Sweetness, and our Hope.

—Marian Scanlan.

“AD MAJOREM DEI GLORIAM.”

(“To the Greater Glory of God.”)

Pass on to your friends a copy of the following beautiful prayerful blessing composed by the late Cardinal Newman, who, prior to 1845, was one of the shining lights of the Church of England and a prolific writer of both hymns and prose of immortal fame. Life at the best is so short and the golden opportunity from God comes your way only once. Thus, in blessing your friend, you will bless yourself.

“May He support us all the day long, till the
 Shades lengthen, and the evening comes,
 And the busy world is hushed, and the
 Fever of life is over, and our work is done!
 Then in His mercy may He give us
 A safe lodging and a holy rest, and
 PEACE at the last!”

In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

G.J.E., July, 1919.

Let us declare before Heaven and earth that, after the glory of God, we will do all our actions for the glory and love of Mary. Let us often ask her for her love, her counsel, her assistance, and the grace of a happy death.—*Mother M. of the Sacred Heart.*

THE ST. BARTHOLOMEW MASSACRE

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

(CONTINUED).

III.

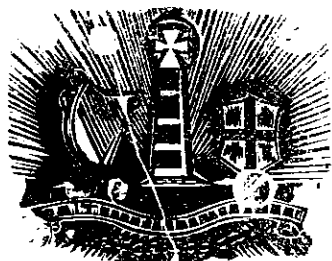
It now only remains to make some comments on a few of the many questions which have arisen in connection with the St. Bartholomew Massacre.

1. And first of all it will be asked what sympathy was shown by the Government of England to their Huguenot friends in the terrible disaster which had thus befallen them? England, during the preceding years, had entered into secret treaties with the Huguenots, and they were publicly regarded as her allies. We would, therefore, expect that she would now avenge the St. Bartholomew outrage, or at least resent, as done to herself, the injury and insult offered to the Huguenot cause. Nothing, however, of all this occurred. A few days after the massacre the King of France commissioned his ambassador in London, La Motte Feneion, to explain to Queen Elizabeth the peculiar circumstances of the sad event, and in obedience to these instructions he set before her Majesty that his Sovereign, quite against the royal wishes, had been compelled to act with severity against Coligny and his adherents, on account of a wicked plot they had entered into against the throne, and that if some few innocent persons had suffered with the guilty, this was owing to circumstances which his Majesty was unable to control, and which occasioned him the most heartfelt grief. Elizabeth received the Ambassador at Woodstock. The Court chronicler records that she was arrayed in the deepest mourning, and that all the lords and ladies who attended her were dressed in black. The whole sympathy, however, of England for the unfortunate dupes of her deceitful policy ended here. Amicable relations were almost immediately re-established, and the friendship of the two Courts seemed more closely cemented than ever in the blood of the Huguenots. The English Ambassador was instructed to proceed with the negotiations for the marriage of Queen Elizabeth with the Duke d'Alençon, brother of Charles IX., as if nothing had occurred to mar the harmony between their respective Courts; and when, a few months later, a daughter was born to the French King, Elizabeth consented to become godmother to the infant princess. She sent the Earl of Worcester on this occasion to present a fount of gold as a baptismal gift, and to assist at the ceremony of baptism in her name.*

So completely, indeed, did Queen Elizabeth and the English Government seem to have overlooked the St. Bartholomew outrage, that the Huguenots regarded their proceedings as a studied insult offered to themselves. They pushed their resentment so far as to attack the English Ambassador whilst sailing from England to France. One of the ships in his suite was taken and plundered, some of his attendants were slain, and he himself was, for a time, in jeopardy of his life. A little later the Marshal de Retz was sent as a special envoy from Charles to the English Court, and the report was generally credited at the time that he received an express acknowledgment from the Queen that Coligny and his associates had deserved their fate.

2. And now a few words as to the question which was warmly debated in former times, whether the St. Bartholomew massacre formed part of a long premeditated scheme of the French Court or was merely prompted by the difficulties which, in consequence of the failure of the attempt on the life of Coligny, had suddenly beset Catherine de Medici and her friends. There are some, indeed, who go so far as to affirm that the plan for the extirpation of the Huguenots was long before arranged by the King and his council; that the honors and caresses shown to Coligny, and even the marriage of the Princess Marguerite, formed part of the scheme, the better to lull the suspicions of the

* Camden, page 275: De Thou, iii., 244: Castellan, tom. xvi., 55: Lingard, vi., 142.



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"Breathes there a man with soul so dead,
Who never to himself has said,
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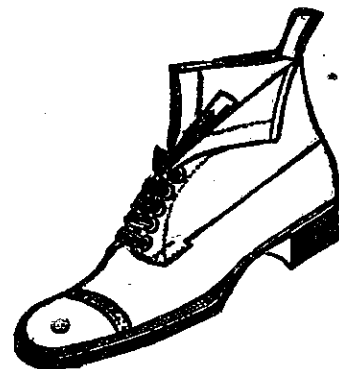
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intended victims, and to attract them to the capital. This opinion, however, rests on no historical grounds. Everything leads to the conclusion that Coligny had acquired a real mastery over the affections of Charles IX., and it is preposterous to suppose that that young monarch, so weak and vacillating and impulsive, could have been such a master of dissimulation as to deceive Walsingham and the other foreign Ambassadors, as well as his own courtiers, into the belief that he was favorable to the Huguenots, whilst in reality he meditated their destruction. There perhaps is somewhat more of probability in the opinion that Catherine de Medici had, for some months at least, planned in her own mind this plot for cutting off the leaders of the Huguenots, and possibly she had not forgotten the remarkable advice given to her by the Duke of Alva, who, at the conference of Bayonne, in 1565, as Henry of Navarre attests, put Tarquin's gesture into words, and counselled Catherine to rid herself of the obnoxious noblemen by the curious Spanish proverb, that "one salmon's head is better than a hundred frogs."* Catherine, however, was not a person to readily suppose that the Spanish statesman was disinterested in his counsel, and that his advice was solely given her in the interests of France. Whether or not, however, the Spanish proverb may have lingered in her mind, it is now generally supposed that, if any such plot existed, the Catholic leaders were likely to share in the fate of the Huguenots, and that had she been successful in the first attempt on the life of Coligny, the Duke of Guise would have been her next victim. But, now that that attempt had failed, she needed the strong arm of this brave nobleman to sustain the Government against the Huguenots, and to this circumstance alone he owed his safety. Be this as it may, Catherine, a few days after the massacre, avowed that she had given orders for the death only of a half-dozen of the Huguenot leaders, and that "she was responsible in conscience only for that number."†

For us this is not a question of great moment, and we will readily leave it to be settled by the friends and admirers of Catherine de Medici, and of the Court of Charles IX. Whether the massacre was premeditated or not, it is manifest from the line of policy pursued by Catherine, and from the principles which guided the French Court, that the Catholic Church and the Holy See had no part in it, and are in no way responsible for its terrible excesses. Paris witnessed other bloody scenes in 1792 and 1793. Religion was not responsible for them. They were decreed by an Atheistic policy in the name of the sovereign people. The St. Bartholomew massacre was the result of an equally irreligious intrigue, although it was,‡ nominally at least, carried into execution in the interests of the Crown. It was the age of classic studies, and it is possible that amid the peculiar difficulties which now beset her, Catherine may have recalled to mind the massacre so famous in Roman literature, when Scylla sought by one blow to rid himself of all his enemies, and, at his command, the streets of Rome on one day flowed with the blood of 6000 citizens. But whether or not this vision flitted before the mind of Catherine, it is unquestionable that the Catholic Church had as little part in the Parisian crime as in that of Scylla; and an eloquent writer has well remarked that were a Blanche of Castile or a St. Louis on the throne of France in 1572, such a massacre would have been impossible.

3. The important question now presents itself: How was the intelligence of the St. Bartholomew massacre received in Rome? The news, as conveyed to the eternal city, was to the effect that a widespread conspiracy of the Huguenots had been discovered only a moment before their plans were matured, that their wicked designs had recoiled upon their own heads, and that the Huguenot power was now for ever broken in France. This intelligence was hailed with the greatest

delight. The city bells rang out their merriest peals, a royal salute was given from the cannon of St. Angelo's, the Pontiff, with the court and clergy, walked in procession from the Basilica of San Marco to the French church of St. Louis, and the "Te Deum" was solemnly chanted in thanksgiving. In addition to all this, a gold medal was struck to commemorate the happy event, and the whole scene, by command of Pope Gregory XIII., was represented among the fresco decorations with which Vassari was then adorning the Sala Regia in the Vatican. All this, however, does not prove what the enemies of the Holy See contend, that the Sovereign Pontiff, or the citizens of Rome, gave expression to their joy for a cold-blooded massacre of the French Huguenots.

To fully appreciate the course pursued by the Roman Court, we must bear in mind the official intelligence relative to the massacre, which was conveyed by Charles IX. to his Holiness. A special agent was sent to Rome, and his instructions were in substance a mere repetition of the King's discourse in Parliament on August 26, setting forth the conspiracy of Coligny and his associates, and how their wicked attempt had recoiled on their own heads. The French agent also brought with him a letter to the Pope from Louis de Bourbon, Duke of Montpensier, which attested that the Huguenots had conspired against the life of the King, the Queen Mother, the King's brothers, and all the princes and Catholic gentlemen of their suite, "to the end that Coligny might create a king of his own religion, and abolish every other religion in the kingdom: that, providentially, the conspiracy was discovered, and on the day they had designed to carry out their enterprise, execution fell upon them and their accomplices, so that all the chiefs of the sect, and several of the party, were slain."* The Nunzio, Salviati, sent at the same time a full account of the massacre, and transmitted with it the substance of the King's discourse in Parliament: "that his Majesty, thanks to Christ, detected a plot which Admiral Gaspar de Coligny had prepared against the Royal authority, so that a terrible destruction and death threatened the whole family of the King; and, therefore, he inflicted on the Admiral and his followers the punishment which they deserved."†

Indeed, this account was persistently repeated by the French envoys at every Court, and those who wished to maintain friendly relations with France were of necessity obliged to accept it as an official statement of the facts and circumstances of the case. The Duke of Alva was at this time carrying on the siege of Mons, in the Netherlands: when he received the official dispatch from Paris, he at once embodied it in a circular to all the Governors of the Provinces, declaring that "the Huguenots had resolved to murder the King and the Royal Family, and to seize on the government: that for this purpose Coligny had organised a body of 4000 men in the faubourg St. Germain, but, the secret being betrayed, the King had anticipated their wicked designs and thus secured the peace of the kingdom. Four hours later the storm would have fallen upon the King and the leaders of the Catholics of France."‡ The French Ambassador in Switzerland, M. de Bellievre, was also commissioned to lay before the Swiss Diet, then assembled in Baden, the motives which prompted him to such severity against the Huguenots. His discourse on the occasion is still extant. He declares that the execution ordered by the King was an act of justice, rendered imperative by the conduct of Coligny and his associates. "They had formed a plot, he said, to introduce a dangerous tyranny into the kingdom. His Majesty therefore, seeing the imminent danger to which his crown and life were exposed, took the advice of the princes and officers of State, and with their counsel proceeded to exercise strict justice against the leading conspirators."§

* Davila, lib. 3: Mathieu, *Hist. de France*, i., 283: White, page 262.

† Ranke, *Hist. de la Papauté*, iii., 83.

‡ "The Massacre of St. Bartholomew, in 1572, was the diabolical work of the Queen, Catherine de Medici, to maintain her political power."—Seebohm, *The Era of the Protestant Revolution* (Longmans, 1874), page 211.

* This letter is published from the Vatican Archives, in continuation of the *Annals of Baronius*, by Theiner, vol. i., page 336.

† Theiner, i., 45.

‡ This document was discovered in 1842, in the State Archives of Mons, and was read by M. Gachard for the Academy of Sciences, in Brussels, on June 4, 1842.

§ MSS. National, St. Germain, 1247.

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One of the Knights of Columbus overseas official photographers, who is, in a way, a pictorial historian, describes the reunion of parents and children at Brussels after four years' separation because of the war:—

"The parents waited for them in a schoolroom," says the photographer, "and the little ones were brought in one at a time and ran the gauntlet of their trembling elders. Suddenly there would be a cry and rush and an embrace, and the rest was tears. Four years is a long time in the life of a child, and some of them had grown almost beyond belief. The atmosphere was so tense that it was almost unbearable. I shall never forget it as long as I live. The men and women waited with anxiety written deep in their faces. The children came in with trembling wonder in their eyes. And then there was joy unutterable. We took pictures of that scene. That was a cinema which needed no rehearsing, and it never could be repeated."

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We are not, however, without direct proof that the motive of the rejoicings in the eternal city was the providential discovery and extinction of a dangerous conspiracy which aimed at the lives and liberties of the Catholics of France. Soon after the news of the massacre had reached Rome, the famous Latinist, Muretus, was selected to deliver the usual sermon at one of the thanksgiving ceremonies, in presence of the Pope and the Papal Court, and his discourse has happily been preserved. A few of its sentences will suffice to set before us in its true light the whole matter of this solemn thanksgiving:—"The Huguenots (he says) did not hesitate to conspire against the life and liberty of that King, from whom, notwithstanding their atrocious deeds, they had received not only pardon, but kindness and affection. In which conspiracy, at the very time that they had marked out and decreed for carrying into effect their wicked design, the destruction which they had plotted against the King, and against almost all of the Royal House and Family, was turned upon the heads of the wicked traitors themselves. Oh! memorable the night which, by the execution of a few seditious men, thus freed the Sovereign from imminent danger of murder, and the whole kingdom from the incessant alarms of civil war."*

With these words before us, the whole course pursued by the Sovereign Pontiff and the Roman people becomes clear and intelligible. Were the deluded conspirators Catholics instead of Huguenots, the same thanksgiving would have been offered up, that God had vouchsafed to strengthen the Most Christian King, and to avert so great a calamity from his devoted Catholic nation. The Abbate di San Salvatore was at this time in Rome, as agent of Emanuel Filibert, Duke of Savoy. He writes to the Duke on September 5, 1572, informing him that the official news of the massacre had that day reached Rome, and was received with unbounded delight by all, "on account of the interests of the King of France, and of the kingdom and the Church being at stake." He adds, however, and his words abundantly prove that the rejoicings in the eternal city were not the result of frenzy or savage exultation at the wilful shedding of innocent blood—that "far greater would have been the satisfaction of everyone if his Majesty could, with safety, have attained his purpose without dispensing with the formalities of law. Nevertheless, everyone returns thanks to God, being persuaded of the just intentions of his Majesty."†

It would be easy to add other testimonies to prove that such was, indeed, the opinion prevalent in Rome, and such the motive of the rejoicings and thanksgiving of the Papal Court. Early in the following century the celebrated Strada composed, in Rome, his *History of the War in Flanders*. Treating of the St. Bartholomew massacre, he styles it "a signal deed and a punishment deservedly incurred by a faction of conspirators against their Sovereign."‡ Pagi, in his *Life of Gregory XIII.*, also writes that that Pontiff viewed the massacre as a necessary act of self-defence of the French Court, and, therefore, ordered the thanksgiving: "*actis publice Deo gratias de periculo a Colini conjuratione evitato.*"§

There were not wanting, indeed, some special reasons why Rome should not regret that a just retribution had fallen on Coligny and his associates. It had been for centuries the anxious care of the Roman Pontiffs to combine the Sovereigns of Europe in a holy league to check the advance of the Moslem armies. The

leaders of the so-called Reformation pursued a different course. Luther even went so far as to avow his desire to enter into league with the Turks against the Catholic Powers, that thus he might in some way weaken the influence of Rome, and he publicly preached that to fight against the Turks was to war against God.* True to this evil policy of the Reformers, Coligny presented to the King, in 1572, a memorial to dissuade him from attending to the counsels of Rome, and urging him to marshal his armies against Spain rather than against the Turks.† The Huguenot leaders were also known to be in secret league with the banditti who at this time infested the several States of Italy. So numerous were these bands of freebooters, that their united strength was supposed to be a match for an army of 30,000 men. Their attacks were principally directed against the States of the Church, and their ravages often filled the citizens of Rome with alarm. By the destruction which now fell upon the Huguenots, the Italian bandits lost their chief support, and being deprived of their war material and other resources, the field soon became clear for their final overthrow.

Notwithstanding these various motives, the Sovereign Pontiff, Gregory XIII., when freely treating of the occurrence with his private friends, was far from approving of the St. Bartholomew massacre: he even burst into tears, and said to those around him: "Alas! how can I be sure that some innocent souls may not have suffered with the guilty?" Maffei, the annalist of this Pontiff's reign, having stated that Coligny's death was announced to his Holiness, as "ordered by the King, in defence of his own life and kingdom,"‡ further assures that although Rome was thus freed from a sworn enemy, yet "the Pope showed a tempered joy, as when a diseased limb is cut off with pain from the body."§ Brantome's testimony is equally conclusive: he writes thus: "Touching the joy and content the good and holy Pope showed concerning the massacre, I heard from a man of honor who was then in Rome, and who knew the matter well, that when the news was brought him he shed tears, not for joy, as men ordinarily do in such cases, but through grief: and when some of those who were present remonstrated that he should weep and be sad on the news of the godly execution of wicked men, enemies of God and of his Holiness, 'Ah!' he said, 'I weep at the course which the King has pursued, illegal and forbidden by God, to inflict punishment in such a manner, and I fear lest the like shall fall, and that before long, upon himself. I also weep because, among so many victims, as many innocent as guilty may have fallen.'"

(To be concluded next week.)

* Among the propositions which Luther refused to retract at the Diet of Worms, 1521, was the following, viz.: "*Proletarii adversus Turcas esse repugnare Deo.*" (*Opera Lutheri*, tom. ii., page 3.) Audin, *Life of Luther*, page 174.

† *De Thou*, tom. vi., page 34. The Calvinists continued for a long time to pursue the same policy. Even under Louis XIV. their great preacher, Jurieu, declared that the Turks had received a divine mission to co-operate with the Reformers in the great work of the Gospel: "*pour travailler avec les Reformés au grand œuvre de Dieu.*"

‡ "*Per sicurezza della sua persona e quiete del regno.*"

§ Maffei, *Annali*, lib. i., sec. 20.

** Brantome, *Memoires de l'Amiral de Châtillon*, tom. viii., page 173.

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* "*Veriti non sent adversus illius regis caput ac salutem conjurare, a quo, post tot atrocita facinora, non modo veniam consecuti erant, sed etiam benigne et amanter excepti. Qua conjuratione sub id ipsum tempus, quod patrando secleri dicitur ac constitutum est, in illorum sceleratorum ac foedifragorum capita id quod ipsi in regem et in totum prope domum ac stirpem regiam machinabantur. O noctem illam memorabilem, quae paucorum seditiosorum interitu regem a praesenti caecis periculo, regnum a perpetua civilium bellorum foeditate liberavit. . . . O diem denique illum plenum laetitiae et illudatitiae, quo in, Beatissime Pater, hoc ad te nuncio allato. Deo laudatelli et dico Ludovico regi, cujus haec in ipso periculo creverunt, gratias acturus, indictes a te supplicationes pedestris obisti. Quis optabilior ad te nuncios adferri poterat? aut nos ipsi quod felicitis optare poteramus principum Pontificatus tui, quam ut primis illius mensibus tetram caliginem, quasi exorto sole, discussam cerneremus." (*Opera Mureti*, tom. i., page 197, edit. Ruhnken.)*

† *Archivio Storico Italiano*, appendix, tom. iii., page 169.
‡ *Insigne facinus sed meritorium conjuratione in regem factionis supplicium.*—Strada, *De Bello Belgico*, lib. vii., page 250.
§ *Brev. Gest. Rom. Pontif.*, vi., 729.

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THE STORY OF IRELAND

(By A. M. SULLIVAN.)

CHAPTER XXXI.—Continued.

In the reign of the eighth Henry, as well as for a long time previous thereto, the Geraldine family comprised two great branches, of which the Earl of Desmond and the Earl of Kildare were respectively the heads; the latter being paramount. Early in Henry's reign Gerald, Earl of Kildare, or "The Great Earl," as he is called in the Irish annals, died after a long life, illustrious as a soldier, statesman, and ruler. He was succeeded by his son, Garret Oge, or Gerald the younger, who was soon appointed by the Crown to the high office and authority of lord deputy as vested in his father. Gerald Oge found his enemies at Court active and restless in plotting his overthrow. He had more than once to proceed to England to make his defence against fatal charges, but invariably succeeded in vindicating himself with the King. With Henry, indeed, he was apparently rather a favorite; while, on the other hand, Cardinal Wolsey viewed him with marked suspicion. Kildare, though at the head of the English power in Ireland, was, like many of the Geraldines, nearly as much of an Irish chief as an English noble. Not only was he, to the sore uneasiness of the Court at London, in friendly alliance with many of the native princes, but he was allied by the closest ties of kindred and alliance with the royal houses of Ulster. So proud was he of this relationship, that, upon one occasion, when he was being reinstated as lord deputy, to the expulsion of Ormond, his accusing enemy, we are told, that at Kildare's request "*his kinsman, Can O'Neill*, carried the Sword of State before him to St. Thomas's Abbey, where he entertained the King's commissioners and others at a sumptuous banquet."

But soon Gerald's enemies were destined to witness the accomplishment of all their designs against his house. James, Earl of Desmond, "a man of lofty and ambitious views," entered into a correspondence with Charles V., King of Spain, and Francis I. of France, for the purpose, some hold, of inducing one or other of those Sovereigns to invade Ireland. What follows I quote textually from O'Daly's quaint narrative, as translated by the Rev. C. P. Meehan:—

"Many messages passed between them, of all of which Henry VIII. was a long time ignorant. It is commonly thought that Charles V. at this time meditated an invasion of Ireland: and when at length the intelligence of these facts reached the King of England, Cardinal Wolsey (a man of immoderate ambition, most inimical to the Geraldines, and then ruling England as it were by his nod) caused the Earl to be summoned to London: but Desmond did not choose to place himself in the hands of the Cardinal, and declined the invitation. Thereupon the King dispatched a messenger to the Earl of Kildare, then Viceroy in Ireland, ordering him to arrest Desmond and send him to England forthwith. On receipt of the order, Kildare collected troops and marched into Munster to seize Desmond: but, after some time, whether through inability or reluctance to injure his kinsman, the business failed and Kildare returned. Then did the Cardinal poison the mind of the King against Kildare, asseverating that by his connivance Desmond had escaped—(this, indeed, was not the fact, for Kildare, however so anxious, could not have arrested Desmond). Kildare was then arraigned before the Privy Council, as Henry gave willing ear to the Cardinal's assertions; but before the Viceroy sailed for England, he committed the State and administration of Ireland to Thomas, his son and heir, and then presented himself before the council. The Cardinal accused him of high treason to his liege Sovereign, and endeavored to brand him and all his family with the ignominious mark of disloyalty. Kildare, who was a man of bold spirit, and despised the base origin of Wolsey, replied in polished, yet vehement language; and though the Cardinal and Court were hostile to him, nevertheless he so well managed the matter that

he was only committed to the Tower of London. But the Cardinal, determined to carry out his designs of vengeance, without knowledge of the King, sent private instructions to the Constable of the Tower ordering him to behead the Earl without delay. When the Constable received his orders, although he knew how dangerous it was to contravene the Cardinal's mandate, commiserating the Earl, he made him aware of his instructions. Calmly, yet firmly, did Kildare listen to the person who read his death-warrant; and then launching into a violent invective against the Cardinal, he caused the Constable to proceed to the King, to learn if such order had emanated from him, for he suspected that it was the act of the Cardinal unauthorised. The Constable, regardless of the risk he ran, hastened to the King, and, about 10 o'clock at night, reported to his Majesty the order of the Cardinal for destroying Kildare. Thereon the King was bitterly incensed against Wolsey, whom he cursed, and forbade the Constable to execute any order not sanctioned by his own sign-manual; stating, at the same time, that he would cause the Cardinal to repent of his usurped authority and unjust dislike to Kildare. The Constable returned, and informed the Earl of his message; but Kildare was nevertheless detained a prisoner in the Tower to the end of his days."

"There is," says O'Daly's translator, "a chapter in Galt's *Life of Wolsey* full of errors and gross misrepresentations of Ireland and the Irish. It is only fair, however, to give him credit for the spirited sketch he has given of the dialogue between Wolsey and Kildare. 'My lord,' said Wolsey, 'you will remember how the Earl of Desmond, your kinsman, sent letters to Francis, the French King, what messages have been sent to you to arrest him (Desmond), and it is not yet done . . . but in performing your duty in this affair, merciful God! how dilatory have you been! . . . what! the Earl of Kildare dare not venture! nay, the King of Kildare: for you reign more than you govern the land.' 'My Lord Chancellor,' replied the Earl, 'if you proceed in this way, I will forget half my defence. I have no school tricks nor art of recollection; unless you hear me while I remember, your second charge will hammer the first out of my head. As to my kingdom, I know not what you mean . . . I would you and I, my lord, exchanged kingdoms for one month; I would in that time undertake to gather more crumbs than twice the revenues of my poor earldom. While you sleep in your bed of down, I lie in a poor hovel; while you are served under a canopy, I serve under the cope of heaven; while you drink wine from golden cups, I must be content with water from a shell; my charger is trained for the field, your jennet is taught to amble.' O'Daly's assertion that Wolsey issued the Earl's death-warrant does not appear to rest on any solid foundation; and the contrary appears likely, when such usurpation of Royalty was not objected in the impeachment of the Cardinal."

(To be continued.)

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Like Proserpine, a scared, reluctant bride?
And is it home-sick yearning by his side
For some flower-jewelled Emma, where once sped
Your blissful maiden hours, drains all the red
From your sweet lips?—the threne of Death and Birth
Harsh winds waft from the pain-taut strings of Earth;
Which in such sadness bows your pensive head?

Or does remembrance, haunting even yet,
Of that still night, when, daring to arise
O'er Olivet's dark mount, you gazed upon
A prostrate Figure bathed in bloody sweat,
Embalm the sorrow in your limpid eyes,
And keep your tear-stained cheeks for ever wan?

—K. M. MURPHY, in *Studies*.

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PREACHING VERSUS PRACTICE IN IRELAND, 1914-1918

(By ARCHBISHOP REDWOOD.)

I.—Preaching.

It is claimed by not a few that the British Empire is founded, not on might, but on the moral principles of liberty, justice, and right. This may be largely true concerning the British Dominions, but it is entirely false in reference to Ireland. The war aims were trumpeted again and again, with clear notes ringing through the whole world; and the fine phrases of President Wilson echoed them sonorously. Let us review some of these utterances in chronological order.

August 6, 1914: "We are fighting to vindicate the principle that small nationalities are not to be crushed, in defiance of international good faith, by the arbitrary will of a strong and overmastering power." (Asquith, Prime Minister.)

September 4, 1914: "We are fighting for right against might." (Bonar Law, Guildhall.)

September 19, 1914: "If we had stood by when two little nations were being crushed and broken by the brutal hands of barbarism, our shame would have rung down the everlasting ages." (Lloyd George, Guildhall.)

September 25, 1914: "Room must be found and kept for the independent existence and free development of the smaller nationalities, each with a corporate consciousness of its own." (Asquith, at Dublin.)

November 9, 1914: "We fight (five nations), not for ourselves alone, but for civilisation, drawn to the cause of small States, the cause of all those countries which desire to develop their own civilisation in their own way, following their own ideals, without interference from any insolent and unauthorised aggressor. That is the cause for which we fight." (Balfour, Guildhall.)

November 9, 1914: "We shall never sheath the sword, which we have not lightly drawn, until the rights of the smaller nationalities of Europe are placed upon an unassailable foundation, and until the military domination of Prussia is wholly and finally destroyed." (Asquith, Guildhall.)

March 22, 1915: "We wish the nations of Europe to be free to live their independent lives, working out their own form of government for themselves, and their own material development, whether they be great States or small States, in full liberty." (Sir Edward Grey, Bechstein Hall.)

September 25, 1915: "Let us war against the principle of one set of Europeans holding down, by force and conquest against their wills, another section." (Winston Churchill, *The Times*.)

November 9, 1915: "We shall not falter until we have secured for the smaller States of Europe their charter of independence, and for the world at large its final emancipation from the reign of force." (Asquith, Guildhall.)

April 19, 1916: "We are in this struggle the champions, not only of treaty rights, but of the independent status and development of the weaker countries." (Asquith, address to French Senators in London.)

November 9, 1917: "The British Government heartily joins Russian allies in their acceptance and approval of the principles laid down by President Wilson in his historic message to the American Congress." (British reply to Russian Government.) Now that historic message was this: "We shall fight for the things which we have always carried nearest our hearts—for democracy, for the right of those who submit to authority, to have a voice in their own government, for the rights and liberties of small nations, for the universal domination of right by such a concert of free peoples as will bring peace and safety to all nations, and make the world itself at last free." (April 2, 1917.)

September 6, 1917: "But if this is the day of great empires, it is also pre-eminently the day of little nations. It is around them that the greatest struggle for liberty centres." (Lloyd George, Birkenhead.)

September 26, 1917: "For the first time in history we may make an advance to the realisation of an ideal to which great men . . . have been groping their way. . . . It is the creation of a world-wide policy uniting the peoples in a confederation of which Justice will be the base and Liberty the coronation." (Asquith, at Leeds.)

January 5, 1918: "We feel that government with the consent of the governed must be the basis of any territorial settlement in the war." (Lloyd George, Trade Union Conference.)

May 22, 1918: "No real culture, no national existence could be built upon oppression and the subjugation of nations rightly struggling to be free." (Lord Robert Cecil.)

July 5, 1918: "President Wilson yesterday made it clear what we are fighting for. If the Kaiser and his advisers will accept the conditions voiced by the President, they can have peace with America, peace with France, and peace with Great Britain to-morrow." (Lloyd George, address to American troops in France.)

How do these great and sonorous statements apply to Ireland?—a country aptly called by Hilaire Belloc (one of the best-informed publicists in Europe), "the oldest conscious nationality in Europe," and of which Cardinal Mercier, a man of deservedly world-wide fame, says: "It is inconceivable that Ireland's right to self-determination and nationhood be not recognised by the free nations of the world at the Peace Conference. Your country, the most faithful and venerable daughter of the Church, deserves justice from all mankind, and must surely receive it. The Irish people are the oldest and purest nationality in Europe, and their noble adhesion to faith and nationality the most glorious record in history." (Message to Ireland.)

II.—Practice.

In the year of England's declaration of war on Germany, it seemed hopeful to Ireland's friends that the long constitutional struggle for national autocracy was about to close. A Home Rule Bill, very imperfect, no doubt, but still capable of much good, if later amended, had, after two years of merciless opposition, passed three times through the House of Commons, and awaited only the automatic operation of the Parliament Act to pass into law. It represented, in Asquith's words, "a solemn international obligation, an obligation which, if it had been entered into between private persons in the ordinary concerns of life, would have been regarded as an obligation not only of law, but of honor." But its enactment was opposed by a most violent and unconstitutional course. A small number—a mere handful of the Irish people, mostly occupying the north-east of Ulster, with the powerful assistance of the English aristocracy—the eternal foes of Irish rights and liberties—determined to thwart the thrice-repeated decision of Parliament. They openly preached rebellion, they drilled men, they landed arms—German arms—they invoked the assistance of the Kaiser, they defied the forces of the Crown, and seduced their commanders from their allegiance. Nay, more, the Protestant Church of Ulster—by the mouth of its leading dignitaries—solemnly blessed and consecrated these criminal performances. Nor was this nefarious conduct confined to Ulster. Bonar Law and his party stormed the platforms of England with the protestation that if Ulster resisted the law she would not be alone.

Then the Government, after an alternate trial of compromise and bluff, lapsed into semi-paralysed impotence. Finally, in March, 1914, they proposed a settlement by county option—each county receiving the right to vote itself out of the Bill; and in June an amending Bill embodying these proposals was introduced in the House of Lords. When matters were coming to a crisis, the King, two weeks before the outbreak of the war, took the unprecedented step of summoning the various party leaders to a conference, in hopes of reaching a compromise on the basis of defining an area in Ulster to be excluded from the operation of the Bill. After four meetings the conference could not agree either in principle or detail to such an area. This

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was on July 24. Then came the war, and for six weeks the Government declined to deal with the Irish situation at all. On September 16 Asquith at last brought in a Suspensory Bill, preventing the Home Rule Act from coming into force until the end of the war, at the same time declaring that the coercion of Ulster was unthinkable. From September 18 the Home Rule Bill remained in a state of suspended animation on the Statute Book. On October 2 Sir Edward Carson, at Belfast, declared the Home Rule Act to be a nullity and dared anyone to enforce it in Ulster. Imagine what deep irritation and suspicion such proceedings aroused in Ireland; yet, in spite of all, Redmond was able to announce in Dublin, April 5, 1915, that over 25,000 National Volunteers had joined the British Army in response to his appeal, and that in all a quarter of a million Irishmen were with the colors. This was a wonderfully generous response, considering how recruiting had been mismanaged and discouraged, as Lloyd George himself admitted in the House of Commons (October 18, 1916) when he said that "some of the stupidities (that sometime looked like malignities) which were perpetrated at the beginning of the recruiting in Ireland are beyond belief. Afronts both public and private were offered to the Irish regiments; Redmond's own offer of the service of the Volunteers for Home Defence had been ignored. The situation was further aggravated when a Coalition Ministry was set up, May 19, 1915, comprising Sir E. Carson, Attorney-General; Sir F. E. Smith, Solicitor-General; Mr. Bonar Law, Secretary for the Colonies; Mr. Walter Long, president of the Local Government Board; Mr. John Gordon, Attorney-General for Ireland. It at once became clear that Ireland had been sold again, and forthwith the Constitutional party steadily lost ground. Exasperation born of disillusionment ended naturally in the rebellion of April, 1916. This event, though localised and lacking general support, was destined to mark a turning-point in the history of Ireland.

Asquith's visit to Dublin, Belfast, and Cork, immediately after the rebellion, in which he consulted the civil and military authorities, resulted in his announcing, on his return, in the House of Commons, that Dublin Castle rule in Ireland had broken down, and that the Government had asked Lloyd George to negotiate with the Irish leaders for the purpose of reaching a settlement. That settlement (whatever its merits or demerits) was, on June 9 accepted by the Ulster Unionists, and on June 23 by the Ulster Nationalists.

But the die-hard element in England resolved to wreck it. On June 25 Lord Selborne, the President of the Board of Agriculture, a member of the Cabinet, made a bitter anti-Irish speech in the House of Lords, in which he declared that the exclusion of the Ulster Counties would be permanent. Finally, on July 24, Asquith announced that the Government would not agree to one of the principal terms of the settlement arranged with the full consent and approval of their own plenipotentiary, Mr. George, namely, the retention of the Irish members in full strength at Westminster. Redmond immediately denounced the breach of faith, and the settlement fell through. In December, 1916, Lloyd George became Prime Minister. In March, 1917, to placate America, then about to enter the war, Bonar Law again attempted an Irish settlement, by means of the Irish Convention, foredoomed to failure, owing to two imposed conditions, namely—(1) that something like complete unanimity should be achieved, and (2) that North-East Ulster should not be compelled to accept the findings—conditions both unjust and undemocratic. After the Convention failure, Lloyd George took up the task of settling the Irish question, and set about it by applying the Conscription Act to Ireland on the same day (April 10) as they published the Convention Report. Against this new and terrible attack on their liberty, the Irish people instantly closed up their ranks. The Mansion House Conference, representing all shades of Nationalist opinion, and backed by the organised power of Labor and the Church, decisively defeated this wicked and disgraceful conspiracy.

Humiliated, but unconverted, the Government hit back. Scrapping at once all attempts to draft a fresh Home Rule Bill, they appointed a military dictator to "keep law and order" in Ireland. While, at fre-

quent intervals, they rattled the Conscription Act, like a sword of Damocles, over the Irish heads, they radically changed the Irish Executive, and removed all or nearly all who had sympathy with Irish nationality. In explanation the Government alleged a German plot, which had no existence. And for alleged complicity in this German plot 81 persons were arrested and deported to England. During practically 10 months they were kept in prison without trial, though the Government failed to substantiate any definite charge against them, and failed to prove even the existence of the plot. Could a better specimen of Prussian militarism be produced? But many more equally tyrannical actions are on record.

The General Election of December, 1918, with its overwhelming Sinn Fein victory, registered Ireland's unanswerable claim to self-determination, for all parties on the platform were united. How was this claim met? "By the arbitrary will of a strong and overmastering power," by coercion and repression—the usual means to crush a small nationality. Arrests for the most trivial political offences were continuous. Vindictive and excessive sentences were imposed for the smallest offences. For instance, a month's imprisonment for collecting in the streets; two months' imprisonment for being *suspected* of drilling; for giving a name in Irish, and so on. Why, in 1918, there were 1107 arrests, 260 raids, 81 baton and bayonet charges, 32 public meetings suppressed, 91 deportations, 12 papers suppressed, 68 courts-martial, 973 sentences, and six deaths through military violence or prison treatment. A French paper recently stated that 860 persons were sentenced to imprisonment in northern France during 1917, under the German military occupation. The persons imprisoned in Ireland during the same period numbered 1333.

We fitly conclude with the verdict of a fair and candid Englishman, Major Erskin Childers, D.S.O.:—

"To the great majority of Irishmen Great Britain now signifies *Prussianism* incarnate, and with good reason. . . . The revolting scandal presented by Ireland at this moment cannot be permitted to last. Great Britain is making war, literally on the principle of freedom. I think it is true to say that in no country has the innermost inspiration of a national movement been so divorced from materialistic motives or so pure an outcome of a people's passionate will to be master of its own soul and destiny. Force, simple force, is the reply: a military terror; machine guns, tanks, bombing aeroplanes; soldiers ignorant of law dispensing justice by court-martial; a rigid censorship, and permeating society, a host of those detestable if indispensable products of military government, police spies and informers.

"Ireland is an almost crimeless country in the ordinary sense. Judge after judge has been receiving white gloves for a blank assize, while courts-martial fill the gaols with State-created criminals guilty, or suspected of being guilty, of offences, many grotesquely trivial, and all directly attributable to the absence of the first condition of an orderly society, a government chosen by the people. A very few, a marvellously few serious crimes occur; for the whole system is an invitation, an incitement to crime.

"Ireland is now the only white nationality in the world (waiving colored possessions) 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 comparatively 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 languages 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 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?" (Letter to *The Times*, May 3, 1919.)

Current Topics

The Huns

Mr. George, the Marconi jobber who rewards German traders for services rendered to somebody, has once more declared that Ulster must not be coerced. In other words, he is again ready to coerce the majority of Irish people in order to please a group of Orange aliens led by certain English Tories. And as long as Englishmen allow such a creature to represent them they will get the Government they deserve and Ireland will get repeated doses of super-Hunism. The following little table compiled by Arthur Griffith shows how the British champions of small nations persecuted a people who asked for the right to choose their own government, just as did the Belgians, the Slavs, the Poles, and the Ukrainians:—

	1917.	1918.
Arrests	349	1107
British raids	11	260
Meetings suppressed	2	32
Deportations	24	91
Courts-martial	36	62
Bayonet or baton charges	18	81
Sentences	269	973
Died from prison treatment	5	1
Papers suppressed	—	12

"The table," Mr Griffith continued, "was incomplete; it was compiled for the press under the censorship. There was a statement in a French paper that 860 persons were sentenced to imprisonment in 1917-18 under the German military occupation. The persons imprisoned in Ireland in the same period numbered 1333."

An All Ireland League

Recently Dr. Mannix received from Judge Cohalan a message expressing the determination of Irish-Americans to leave no stone unturned in order to secure justice for Ireland. The Judge also said that the Friends of Irish Freedom in America were anxious that the Irish race all over the world should unite together for the same end. Why not? We are all striving to secure for the small nations from which we sprung that freedom for which America at least fought. Every colonial soldier who went to war believed that he was fighting for oppressed nations everywhere. It was alleged that the war was waged in order to exterminate Huns and destroy Prussianism. Why not then unite to compel, by every lawful means in our power, the Huns who persecute Ireland and make a mockery of all war aims to yield to the demands of the democracies of all nations which have decreed that plutocracy and bureaucracy must be removed from the world? In England and Scotland leagues are already formed to further the cause of Irish freedom. What America has done up to the present is as nothing to what she will do in the months to come. President Wilson among a group of self-seeking politicians was forced to abandon his ideals for the moment. When the League of Nations meets in Washington the environment will be different from that of Paris, and the American people will want to know why solemn pledges made to the men who went to the war were not kept. Compared with the millions in America the Irish race in Great Britain and the colonies is numerically weak, but nevertheless we may all do our part. And surely, for Ireland's sake, we are not going to leave undone anything that we can do. The day is fast approaching when democracy will defeat jobbery, and when that day comes Ireland will be a nation once again. Let it not be said then of any Irishman that he failed to help to the utmost of his power.

Demoralised England

Some time ago we commented on the nefarious attempt made by one of that enlightened body known as "our hereditary legislators" to legalise polygamy.

During the war the wide-throated and shallow-brained Jingo press was hoarse with denouncing a German scheme for polygamy which had—unlike the English one—the merit of having never existed. It is a sign of the national decadence and of the loss of a public sense of honor that the press which denounces an imaginary evil in an enemy is silent regarding the real evils at home. Polygamy is not the only immoral thing the blind guides of the people advocate in England. Of late there has been a discussion in the papers on the subject of suicide, and many have maintained the "right to die" for an individual who is tired of life. In a nation whose ideals have fallen so low, and which manifests such unmistakable signs of demoralisation it is no wonder that many people are tired and weary of living in such surroundings. Religion has no longer any meaning for the bulk of the English people: the most it does is to cover with a thin veneer of respectability their frank paganism of life and of ideals. Hence it is that the general "rot" has infected the press of the country and editors are unprincipled enough to lend their columns to advocacy of immoral doctrines and practices. One is irresistibly reminded of Rome in the days of disgrace and debauchery that preceded its downfall under the pagan emperors. The fruit of such publicity given to the vapourings of decadents and immoralists is not far to seek. At a coroner's inquest at Lewisham, on April 24, on the body of one William Banks who had committed suicide, it came out in the evidence that he was fond of reading "right-to-die" literature, and was convinced that he had a perfect right to end his life and his sufferings by his own act. The result was that he hanged himself by a cord in a bathroom. The Coroner in summing up said there was no such thing as the individual's "right to die," that man's life was not his own to dispose of, and that he had no right to end it at will. But the Coroner also said another thing. After laying down the true principle, which is immutable and eternal, he went on to say that *he doubted whether the Legislature would ever carry such an idea into practice.* In other words, he made an admission that no man could be certain that the English legislators would not step in and abrogate the law of God if they took it into their heads. That is the last word on the subject of the incompetence and want of principle of Lloyd George and his colleagues. Paganism has gone so far in England that it would not surprise us what the Government would do. For a consideration, we are sure there is very little that it would not do. The elementary truths of Christianity are ignored, and old-fashioned ideas about honor and justice seem to be forgotten to-day. Polygamy, suicide, free-love, lying, profiteering are tolerated and even inculcated at times by the example of those that are in high places. God's sole dominion over us all, and our stewardship of life and goods mean nothing now for imperial pagans. Morality for them consists in the art of not being found out. Their end in life is to eat and drink and enjoy themselves—whether at the expense of others or no does not concern them. And so, surely and swiftly, the moving hand goes on to mark the downfall and decay of the race and the nation. Tennyson was a prophet: politicians and preachers babble about British fair-play and the "bull-dog" breed, while glossing over the putrid sores of society. Yes,

Babble, babble, this old England
May go down in babble at last!

Anglo-Saxon

Some time ago Miss Eleanor Hull asked in the *Times* why English people who speak proudly of themselves as Anglo-Saxons could not drop "a term which in no way corresponds to the mixed nation of Celts, Romanised Britons, Danes and Norsemen, Normans, Huguenot French and Flemish industrialists (with many other additions) which in fact we are. We do not pride ourselves, as Green does, on being a 'German race,' a 'Low-German branch of the Teutonic

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family,' nor are we in fact." If her comment on the claims of English people is justified how much more so if applied to those that talk so seriously of "the two great branches of the Anglo-Saxon family," as if forsooth America had anything more to do with England than any country that has succeeded in kicking out a foreign tyrant. What Yankee ridicule is cast on language of that kind by the following passage which we find as spoken by an American negro, in the *Month*:-

"Ah wonder dat dem Chutones hab had eberyting dere own way so far. Who's dey had to fight aginst? Nobuddy but half-strainers—Englishmen and Frenchmen. But you all just wait till us Angry-Saxons gitts ober dah and gits aftah 'em. We'll show 'em what's what."

We have dropped referring to our German cousins, but we have by no means dropped being Prussians. One sign of it is this nonsense about the high mission of "the Anglo-Saxon race." Let us never forget when we hear of Prussian arrogance that Lord Rosebery asserted during the Boer War that it was the destiny of "the Anglo-Saxon race" to imprint its traits on the civilised world. God forbid that should ever come to pass. But it was Prussianism of the darkest kind—as dark as that of the *Times* which advocated striking terror into non-combatants during the same disgraceful war of conquest. And what reason had we to complain as we did if the "German cousins" of whom we used to be so proud learned well the lesson we taught them? One of the most deeply-dyed of Prussian societies is that known as The Loyal Orange Lodge. In all its utterances you are face to face with the horrible thing. Whether the exponent be a friendly visitor at an orgy (like our Mr. Nosworthy) or a true blue like Dixon, from the speakers under a full moon at an Orange gathering you will always get the deep, dark bigotry and the stupid, ignorant arrogance, which we are prone to call Prussianism when we have fallen out with our cousins. And the L.O.L., with its infinite capacity for making mischief, has recently been offending the French population of Canada by trying to imprint its horrible "Anglo-Saxon traits" on the decent people of French Canada. A gang of the descendants of "the scum of both nations" obtained wrongful possession of the lands of the Irish people, and since then they have set themselves to persecute and harry the peaceful citizens of whatever countries they betake themselves to. They have the audacity to tell the brave French people that they are going to make Canada "Anglo-Saxon." This to the French with their traditions of loyalty to faith and fatherland, with their ancient language and their high culture, is an insult of which we cannot measure the proportions. It means that the greatest savages on earth to-day tell a proud and refined people that they shall have to discard all that their culture and their religion means to them and become savages like their neighbors. Orange Ulster is bad enough, God knows, but Canadian Orangeism, with its taint of low Freemasonry, is tenfold worse. It is not surprising that the *Saturday Review* (January 4 and 11) should have lent its columns to several outrageous attacks upon the French Canadians. First it published an anonymous article casting scorn on the people of Quebec, and this was followed by a venomous letter from an Orange bigot, advertising a No-Popery book in which Canada and the Pope came in for much abuse of a characteristic Fourth of July kind. It may take time, but it is as plain as anything can be that the British Government has only to continue its support of the Orange gang to make the ruin of the Empire certain.

Rottenness of Modern States

The total lack of principle and the shamelessness with which dishonorable conduct in politics is glossed over is obvious to all. It has been said with a certain show of reason that the criminal classes range from burglars to politicians. The revelations of the jobbery and the trickery of public men have become so common that people only smile at them: the truth is that

the people have come to expect that a politician must be a schemer. It is not so long ago since we had instances of lying on the part of the statesmen of two countries when a certain nefarious treaty between them was exposed. The "Dope" scandal, the Marconi scandal, the Mond scandal have led us to look on the Lloyd George Government as unworthy of respect and totally untrustworthy. And when we leave the politicians who constitute the governing or the jobbing classes alone are things any better in the governed classes? How many a time have we not been shocked when forced to realise the rottenness that lies beneath the surface of society? Which of us has not overheard words spoken by young boys on the streets that would make the denizens of the Cities of the Plain blush for shame? Have we ever known a press that is paid to calumniate a nation and a people apologise when convicted of lies? No man who thinks in his heart about these things can hide from himself the awful truth that modern society and modern States are corrupt to the core and that the warnings of wars and pestilences do not avail to touch the consciences of the masses of the people. And if war and pestilence be great evils they are small and insignificant when compared to the greater evil that is the corruption of a nation. It seems to be the law of retribution that when a people have become powerful and set their hearts on the idols of gold or lust, God blinds them and hurries on their ruin. Juvenal did not describe a worse state of infamy existing in ancient Rome than is among us in modern times. Paris, London—we need not go beyond New Zealand—contain examples of the degradation of the human soul and the violation of the sanctity of family life as bad as ever Juvenal pictured. The mass of the people are prosperous and happy: Eat and drink for to-morrow we die, is their creed. But among them stalks a plague which is growing more powerful every day and which will one day bring a downfall as terrible as it did in Athens or Rome of old. The masses, led by the politicians, have lost their religious principles; and it is certain that when religious principles go the principles that are left are not worth talking about. Modern States are atheistic; and they are using their resources to make the people infidels. When a people has lost its religious beliefs and rebelled against God's laws it is certain that it will keep no other laws: if a people sets itself above God it will also set itself above its fellows and above the State. When the public schools have destroyed the sanction of eternal punishments and rewards and made the making of money more important than the love of God and our neighbor, when selfishness makes man a law unto himself and breaks down the barriers of virtue and loosens social and domestic bonds then the greatest of all calamities has fallen on a people. Who shall say that our legislators have not brought us within the shadow of such a calamity? Who shall say that it is not already upon us? In sad truth we have become a material people, our rulers have taught us to despise the one thing that could elevate us and purify us, and beneath a thin veneer of respectability society is as frail and as sickly as it ever was in a nation on the verge of decadence. We have no literature, no art, no poetry; because we have not the religious ideals which ought to inspire them. And the chances are that New Zealand will never rise from the dead level of ugly and commonplace existence to which her statesmen in their ignorance and atheism have led her. At any rate she will never rise until we have schools which teach boys and girls that the fear and love of God are the first and last things to be learned and the basis of all true progress.

Thoughts in absence ever wander
Where fond recollections cling;
Making loyal hearts grow fonder
Of a person, place, or thing.
Tender thoughts of dear ones vanished
In our hearts for age endure—
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THE MAN FROM SEACLIFF

Somewhere in New Zealand.

Dear *Tablet* Man,—

As you seem interested in my views, I venture to address a few lines to you to show that I am alive and kicking. In 1914 I was pronounced mad. As a matter of fact, I was mad. What made me mad was to see the people gulled by the lies of the press and the platitudes of politicians. I was mad with the men who told the lies; everybody else was mad with the people the lies were told about. For example, I was mad with Howard Elliott, the P.P.A. was mad with the Catholics; I was mad at the lies about Ireland, the rest were mad with Ireland because they believed the lies; and so on *ad nauseam*. Consequently my madness was only the proof of my sanity and of the general insanity of the time. Instead of being a "patriot" I preferred to be a Christian. There were a few like me, but not many.

Now for the object of my letter. I want to tell you how to solve the Irish question. You will have remarked that sedition in an Orangeman is rewarded by promotion. Again, any blatherskite who supports Orange sedition is sure of a soft job—"Gallopers" Smith, for example. You will remember that Lloyd George kicked out the Catholic law officers and replaced them with friends of Orangemen. You will remember that the British Government made a secret compact to keep the Pope from having any influence in making peace, and that they denied boldly and later admitted having done this. Instances of a similar kind might be repeated infinitely, but my time is short: I am a busy man.

I approach the point. From what I have said it is now obvious—

(1) That it pays to belong to the secret Orange Society, rightly condemned in the days of decent British government;

(2) That the more Orange an Orangeman is, the higher he is promoted;

(3) That by being utterly rebellious, an Orangeman becomes one of the rulers of England;

(4) That it is only pledges made to Orangemen that are kept.

Therefore my suggestion is that all Ireland should turn Orange and remain so until they are in control of the British Government. Then they can go back again, having previously executed Lloyd George, Carson, Mond, the Galloper, and MacPherson.

It is quite simple. I am astonished that you did not see it for yourself. Of course, there is one great difficulty. It will be hard to get Irishmen to sail under false colors. They do not take kindly to chicanery and lies and pledge-breaking. That is what leaves them at

such a disadvantage when fighting the British Government. That was how John Redmond's heart came to be broken. Still, the right lines are now indicated. Perhaps I myself ought not be too hopeful. I was declared mad because I stuck to Christian principles. I am afraid Irishmen will do the same. However, I have pointed out the short cut. Meanwhile we will wait and see. By the way, you might do me a favor. I want more mutton-birds. I like them better than shark, which is plentiful here. Have a few hundred of them placed for me on the top of Mount Egmont, and I will pick them up in my airplane some night soon.

If this letter should result in any communication for me being sent to you, please forward them to

THE MAN FROM SEACLIFF,

Poste Restante,

Ohura, Mudlands.

ANSWERS TO CORRESPONDENTS

G.R. (Greymouth).—Sorry to hear you suffer from heart seizures. We only prescribe for chilblains. One remedy for a weak heart is strychnine, but ask another doctor. No, the chilblains never came back. The remedy was suggested by the principle, *Cave scottato non ruale aqua calda*, which is a more forcible way of saying that a burned child dreads the fire.

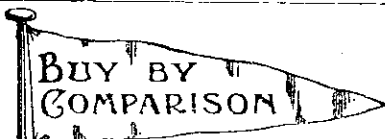
J.G. (do.).—Yes, you have the faith. *Moc an cailin!*

Sing a song o' sixpence,
A pocketful o' rye;
Redmond once believed John Bull,
But never you or I.

Virgil was thinking of future schemes for the better government of Ireland when he said, *Timeo Danaos et dona ferentes*.

CHUNDER.—No, the Man from Seacliff has not yet been caught. Probably we will hear from him again. There is a rumor that he has gone to Washington to represent New Zealand at the first session of the League of Nations. We do know that a certain farmer in Ballinagaunoge is doing a roaring trade in blackthorns in preparation for it. They are going over daily in the ships in which English traders used to send coal to the Germans in war-time.

H.W.—Telepathy is a different thing altogether from spiritism. It cannot be denied that there are well-authenticated cases of telepathy. Indeed, there are few people that have not had some experience of it some time or other. Read the article in the *Catholic Encyclopedia*. Spiritism is always dan-



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gerous. Father Benson's novel, *The Necromancers*, deals with it. The "revelations" made through mediums are anti-Christian in many instances. As for fortune-tellers, they are usually quacks that thrive on fools. When you consult them again, remember in what relation you stand to one another.

STELLA.—There is certainly an American saint. Did you never hear of St. Rose of Lima? South American if you like, but still American. All the saints are not canonised, of course. One of those days we shall be celebrating the canonisation of a man who was murdered by the English Government for being a Catholic. We refer to Oliver Plunket, the martyred Archbishop of Armagh, who was hanged at Tyburn by the English. Joan of Arc was another of their victims. In olden times there was no formal process of canonisation. The esteem of the people and favors obtained through intercession after a life of extraordinary sanctity used to supply.

SPORT.—We know of one case in which a medium told the winner of the Liverpool Grand National. This person was asked the question one evening in Limerick, and replied "Glenside." The horse mentioned was unknown to most of the people present—even in Limerick, where they bred Galtee More, Ard Patrick, and Kirkland! But when the race was run all the horses fell but a rank outsider named—Glenside. It was a good guess and nothing more. If spiritists could "pick winners" do you think they would be wasting their time trying to coax sixpennies out of your pockets? We don't, anyhow. Not even the devil can foretell with certainty future events which depend on contingencies. Of course, he knows a lot, and he is far cleverer than you or we. Considering that his business is to trap you and me, he uses his wits in many ways that we do not suspect.

THE FATHER.

(For the *N.Z. Tablet*.)

He cannot understand her soul—

A thing so pure, so white—

In which no man should dare to gaze,

But angels must delight.

'Tis strange that God should choose the one

He always lov'd the best,

And for His Vestal Virgin snatch

The treasure of the nest.

But God knows best; no man on earth

Was worthy of such bride

Within the cloisters she will live,

As violets do hide.

But oh! The heavy, stone-like weight

To give away his girl

The sweetest image of his wife

His Marguerite—his pearl.

But God knows best: ah, who could say

What suares the world had set

For Marguerite, his favorite one?

Then fly, thou vain regret!

And so he sees her robed in white—

His Marguerite, his child—

Rejoices that the Lord should keep

Her white soul undefiled.

Sure, God could not more honor give

To lovely Marguerite,

Than robe her in a nun's white robes

And chain her to His Feet.

—ANGELA HASTINGS.

THE CAUSE OF IRELAND

CARDINAL O'CONNELL'S GREAT SPEECH AT BOSTON.

At a great mass meeting held in the Mechanics Hall, Boston, U.S.A., on Tuesday evening, June 10, at which over 10,000 people were present, his Eminence Cardinal O'Connell, Archbishop of Boston, who was the principal speaker, said:—

In reviewing the phenomenal growth of sentiment in favor of Ireland's freedom during the last six months, the friends of Erin may well say—the impossible has happened. When, just six months ago to-night, the greatest meeting in Madison Square took up again the cause of Erin after a silence that seemed ominous, no one present there could possibly imagine that the knowledge and the sympathy of Erin's cause would progress to such a wonderful degree as to-day it has almost miraculously attained. Undoubtedly America to-day knows and understands the story of Ireland's wrongs, and sympathises with her rights as never before. The American is a true idealist—that the great war has proven. But he is not Don Quixote. He must first understand what the cause is and where the wrongs are before he goes out to brave danger in the defence of the wronged. Anyone who knows the American mind of to-day will quickly realise that the history of Ireland is no longer a closed book to the plain American citizen who, knowing that history as he does, has begun to understand why during all these centuries the people of Ireland have kept alive the divine hope of final liberation.

Ireland's Grievance Real.

It is fair to say that the period of the last six months, since the great meeting in New York, is absolutely unique in this, if in nothing else, that the plain man in the street all over America, we might perhaps except Mississippi,—realises fully that Ireland has a grievance profound and real which must one day be set to rights. With that knowledge has grown a generous and heartfelt sympathy for the little island which has so spunkily refused to be throttled by a big bully, no matter now what blood relationship the bully claims. That sentiment now aroused in the chivalrous hearts of the American people is undoubtedly one of the very best symptoms of American life. Indeed, that chivalrous generosity of heart toward the weak is, as everyone who knows America realises, distinctly and characteristically a trait of American manhood. There is no spectacle on earth that so moves the plain, honest, genuine American as that of a weak, defenceless woman being strangled to death by a huge giant. Every born American who even in passing is compelled to witness such a degrading scene would, without thinking twice, even at the risk of his own life, rush to the rescue and the defence of the helpless wronged. That is the sentiment of the boys we see playing in the street, and that sentiment only grows with age until all American manhood is aflame with it. That was the picture which was drawn for American eyes as the attitude of Germany toward Belgium, and the very sight of that picture sent 2,000,000 of our best and dearest boys over the seas with just one desire in the heart of each, to land such a blow at might and brute force that never again would any big nation dare to attempt the strangulation of a weak one.

Suddenly the plain American, unfettered by any social or financial bonds, has begun to see that Belgium is not the only country placed in that pitiable plight. For some years past we have witnessed the steady growth of a bold propaganda here among us, the whole trend of which was to make Americans forget their own history and to glorify even the weaknesses and foibles of Great Britain, and under that influence so subtly spread all over the land we can scarcely wonder that the rank injustice of Ireland's condition passed unnoticed. When the great war

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began and America finally entered the conflict for right it was little wonder that her gaze, being cleverly concentrated upon distant wrongs, those which had been perpetrated against her nearest neighbor passed almost unnoticed. The cry of Serbia and Belgium was a noble war-cry, but who, now looking back, does not see that it nearly served to stifle the cry of suffering Ireland?

Aroused to Ireland's Support.

What else can explain the ominous silence that prevailed even among our otherwise loud-voiced leaders until the great meeting in New York broke it and sent out to the world the clarion call—not Belgium and Serbia alone, but all small nations must be made secure in the entirety of their liberty. Yes, Belgium and Serbia by all means, but Ireland too, and Ireland first by every law of historical justice. Belgium and Serbia—yes, for yesterday they were bruised and wrecked and overrun—but Ireland first—for not yesterday, but for 700 years, she has suffered infinitely more than 100 Belgians and Serbias combined.

Yes, the voice rang out, in God's name, let us rescue the Belgians and the Slavs and the Jugo-Slavs, and the Czechs, and the Slovaks. But in heaven's name are we mad, or blind, or both, not to see and understand that all the wrongs under which these various distant peoples have groaned have been perpetrated with impunity for seven long centuries against that little island of emerald green set in an amethyst sea, whose sons in America's fateful hour did more for America and for the cause of Americans than all the Belgians, Serbs, Slovaks, and Czechs of all history.

That was the cry of pure, unadulterated, and sincere justice which rang through the rafters of the Garden Theatre six months ago this very night, and which, flying through the great metropolis, sped along its broad avenues out into the ample continent of all America. In one brief hour the ominous silence which had settled over all was broken forever. The very press which for months had refused even for pay, which is much to that kind of press, to mention the very name of Ireland, was finally compelled by a public sentiment that blazed with indignation at this muzzling of the people's voice to yield, grudgingly at first, a little paltry paragraph.

"Censorship" Overcome.

To-day, not paragraphs, but columns and pages even, tell the glowing story of the people's final triumph over a paid censorship which threatened to stifle the very voice of the American people raised in Ireland's defence. In six short pregnant months we have witnessed with eyes filled with amazement and gratification the onward movement of the great tidal wave, which, steadily going from State to State, finally reached its highest mark in the nation's very capital, and to-day the chief assenter and defender of the cause of Ireland's freedom is the most representative and the most powerful deliberative body in the whole world—the Senate of the United States of America. In the noble voicing of that claim we are proud to state that the two honorable Senators of Massachusetts had a princely share. Long live America, the true home of freedom. All honor to the Senate, the defender of true liberty. The eternal fight for freedom has had many decisive moments in history, but no one will deny that one of them, not the least significant in its instantaneous effect, was the meeting in Madison Square Garden on December 10, 1918.

The great war indeed was then over and the cry of peace was in the air, a cry which after four long dismal years the whole world heartily welcomed. But the peace which the world gladly welcomed was the peace which in reality would bring back complete justice and order; not the sham of peace which, while crushing one monster of might, would only fatten another. That sort of peace might be patched up in Europe centuries ago, when the kings with a sly wink at each other divided up the people's possessions among themselves. America in those days scarcely even existed, or at least Europe was not conscious of her existence or cared little for her opinions. But to-day

America not only exists, but Europe knows and understands America's power in the world, and, what is even more significant, America understands at last her own power in the world. Be it said forever to her glory, the first great exercise of that power has been for the loftiest idealism that the story of the world has ever told. For not for conquest or the division of spoils, not for the impoverishment and ruin of an enemy, America threw the great weight of her power into the world balance, but simply and solely that justice and right might prevail all over the world. That was the cry that was raised when the strength of America was most needed. That was the cry which rallied the millions of our noble youth to offer their very lives at its call, and that cry will never cease until universal justice has been done.

"Until Ireland has been finally liberated from an age-long yoke, infinitely more galling than that which any other land has been compelled to bear, that war-cry of America will still resound throughout the earth.

"Let them who hear it beware not longer to defy it, but while still there is time to recognise it, acknowledge it and obey it. The time has passed forever now when England can say to America: 'The question of Ireland is our affair.' For America to-day will answer: 'It was your affair for centuries, and what have you done with it; so were the life, the peace, and the prosperity of the American colonies your affair, and what did you do for them? No, the question of Ireland is no longer your affair alone, it is the affair of universal justice. It is the international affair of the rights of small nations which you have strangled and are to-day stifling by armed force. It is the affair of the universal principle of self-determination, which is not your affair, but the affair of the whole civilised world, America included.'

Before the war, we of America only wanted to be let alone to attend to our own affairs in peace, but in the middle of that great war you found you needed America, and raised a pitiful cry for assistance. O, yes, America you found was idealistic, but you must not now forget that she is not quixotic. America entered the great war enthusiastically, yes, but also very deliberately and on certain distinct terms. You knew the terms. They were put very clearly, and you not only repeated them, you endorsed them, approved them, and openly accepted them as an inviolable contract before the whole world. Our valiant men never went forth on a wild goose chase over the wide seas. They went out for a set purpose, and they made that purpose very clear. That purpose was that by their aid right should triumph over might and the powerful should cease to rob the weak. Not you, not any of you, or all of you won the great war, and you know it well; though now that it is won, you already try to forget it.

America won the war, and won it—not for you. There was no special reason she should win it for you at the price of her own blood and treasure. America won the war for the rights of all humanity, and, having won it at a tremendous cost, she certainly will hold to the conditions under which she fought. So, if the rights of small nations and defenceless peoples were centuries ago a little trifling matter to be handled about by royal despots as one of their sacred privileges, or if the question of Ireland's historic rights was considered before the great war, one which England alone could settle, to-day such a claim is blasphemy and an open defiance to all the principles in defence of which our valiant men offered their lives in the great war.

Misrule Causes Emotion.

We are well aware that in certain English circles the American is still considered, very tolerantly, of course, as rather given to flights of oratory, whereas the English mind boasts of its cool-headed and practical qualities. Well, this is no flight of oratory; it is a very cool and unemotional assertion of a very practical truth. We will admit that it is extremely difficult to read the story of English brutal misrule in Ireland without the deepest possible emotion. At least we Americans find

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it so, for we have not yet, thank God, arrived at that very superior condition of exalted humanity which can behold these exhibitions of brutal iniquity with complete stolidity. That may be a British trait in which they seem to glory, but we want to assure them that it is the kind of glory which no American will ever envy them. I am not now speaking of the great English people in whom, both as a Catholic and as a cosmopolite, I personally find many qualities to admire and to love. That plain great British people with its still unspoiled fine qualities of head and heart will in the end be the salvation of a better England. That plain great British people has never until recently understood the real story even of their own country. The same little coterie which controlled for centuries the Government of England was shrewd enough also to control the popular literature, and until very recently the little that the great plain people of England were allowed to know of genuinely truthful English history was meted out to them by the same official hands which controlled their very lives.

England's Democracy Awake.

But all this is now rapidly changing. The great democracy of England is alive, awake, and very active, and the little coterie, the same which for centuries has held Ireland in its grip, while at the same time condemning the people of England to the poverty of the slums and the misery of the mines, is finding its inherited holdings excessively insecure—indeed, so insecure that it is little wonder that to-day the Irish question is one of the very least of all their supreme difficulties. One of the certain effects of the great war which has brought to America the consciousness of its tremendous power has brought to the plain English people a very clear knowledge of their own rights. These rights are identical with the rights of the Irish people in Ireland, and the plain English people are at last awake to the fact that the cause of the Irish people is at the same time the cause of the English people, and that their cause is the cause of simple justice to all people the world over. The wall of British exclusive privilege is no longer tottering; it is down; and the thousands and thousands of acres kept as mere game preserves for the enjoyment of a few are already in the possession of the people. So when now the cry of Ireland crosses the Irish Sea into the homes of the plain English people it will no longer do to attribute all Irish troubles to the Pope, as hitherto was successfully done. For the English people of to-day know very well indeed that neither the Pope nor the Irish have anything whatever to do with the present squalor of the London slums, nor the child labor in the factories, nor the squeezing of the honest wages of the laborer in the mills, nor the compulsory slavery of the miserable workers in the mines.

Era of Justice Dawning.

These are all English things and all very much akin in fact and in principle to the wrongs which their brethren in Ireland have endured so long. Their brethren, ah! this is a new word, long forgotten, a word given to the world by Christ, kept alive and in use where true Christian sentiment prevailed, abused and obliterated by financial and industrial greed; but to-day, thank God, resurrected by the plain men of the world who do the work of the world. Christ, the Church and the laborer: this is the blessed trinity which is to recreate the spirit of the world. The love of Christ for all men who are children of God, the equality of everyone in that Church which has never recognised any title of distinction before its altars, the community of sacred interests which binds the laborers to one another in defence of cruel exploitation, these are the three great forces so long submerged by selfish vain-glory and greed which have to-day revived the sublime idea of human brotherhood among all the children of men.

So to-day the cause of Belgium or of Serbia is the cause of Ireland, as the wrongs of the children of every nation are the wrongs to be righted by their brethren of every other land. In the love of Christ, in the

guidance of His Holy Church, in the sacred bonds which unite the workers everywhere, justice to all—to rich and poor, to strong and weak—must at last triumphantly arrive, and foremost in the train of justice is Ireland's cause. Not until that cause has been heard before the court of nations and settled permanently by the triumph of right over might can peace settle down upon a weary world. To Christ, for whose eternal triumph Ireland has sacrificed her all; to the Church, in whose equality and impartiality all the oppressed among the nations have trusted for their defence; to the great brotherhood of those who labor, Ireland commits the justice of her claims; and, though the heavens fall, these three united can never fail."

FATHER JAMES TAYLOR, S.M.

AN APPRECIATION.

The Society of Mary in New Zealand has sustained a very severe loss by the death, on Monday, July 28, of Father James Taylor at Townsville, Queensland. A few weeks back Father Taylor was attacked by influenza and never recovered from its effects. Father Taylor was a native of Wairoa, Hawke's Bay, where during his boyhood he attracted the attention of the late Father Yardin, S.M., by his piety and brightness. The outcome was that Father Yardin soon had young James Taylor with him at the presbytery, Meeanee, where he introduced the boy to the mysteries of the Latin, Greek and French languages. So apt a pupil was the boy that when a couple of years later he entered St. Patrick's College, Wellington, he at once took his place in the sub-matriculation class, and the following year matriculated, proving himself the while a brilliant scholar, a modest and affable companion, a first-rate all-round sport, a member of the school first fifteen, and a power in the Debating Society. Yet another year did he pass at St. Patrick's ere he entered old St. Mary's, Meeanee, to prosecute his studies for the religious state and for the priesthood. Here he was again under the fatherly guidance of the venerable Father Yardin, by this time retired from the parochial charge of Meeanee, and spending his later years in prayer and quiet in what was then one of Napier's show places, whither visitors were taken as a matter of course to see the trim gardens, the long, beautiful avenues of trees, the rows of well-tended grape vines, the wine vats and cellars, and of course to taste the wine. Here, under the late Dr. Pestre, Fathers John (Goutenoire) and Huault, and the present Superior of new St. Mary's, Greenmeadows, Dr. Kennedy, and Dr. O'Shea, the Coadjutor-Archbishop of Wellington, James Taylor cultivated those graces of heart and mind wherewith a bountiful Providence had richly endowed him.

After about three years at Meeanee James Taylor was called by the first Superior of the Society to Europe, where he studied in various houses of the Society in France and Italy, notably at Santa Fede, near Turin, where he made his religious profession. Later he proceeded to St. Mary's, Paignton, England—a foundation of the Society made by the late Bishop Grimes. Here he prepared for ordination and received the Sacrament of Holy Orders in the church of the Marist Fathers, Lower Leeson Street, Dublin. After this he was appointed to the teaching staff of St. Mary's College, Dundalk, and later again to All Hallows College, Salt Lake City, U.S.A. All this time the call of his own New Zealand was drawing him back to his loved native land, and when the Ven. Archdeacon Devoy, in his office of Provincial, was returning from a sitting of a Chapter of the Society in Europe, he called at All Hallows, where Father Taylor formally made application to return to New Zealand. To his great joy he returned the following year, and was appointed to the teaching staff of his alma mater, St. Patrick's College. Here his solid qualities, his brilliant gifts as a teacher, and his strict sense of discipline earned

him the respect of his people. But his stay here was not for long. Like so many of his confreres his ideal of priestly work and that for which he had entered the Society of Mary was parochial work amongst his own kith and kin, and when a curacy in the parish of Timaru was offered him he eagerly accepted it. Here again his stay was comparatively brief, for he was soon transferred to Greymouth, where for some eight years he was curate under the late Dean Carew. It was during these years that his abilities as a preacher developed and deepened. Always a deep, one might say an intense, student, his sermons, while always brief, bore the mark of unaffected piety, deep learning, extraordinary condensation of thought coupled with a power and clarity of exposition that made his appeal in the pulpit so unusual and so effective for good. No one could listen to his sermons and instructions and not be compelled to proclaim him as a man of God and one endowed with qualities of heart and mind far above the average. It was these very qualities that caused his Superior, after he had spent a short time as P.P. of Leeston, to call him to join the small band of Marist Missionaries, of which band he was appointed Superior on the retirement of Rev. Father O'Connell. Up and down New Zealand and in various parts of New South Wales and Queensland, Father Taylor went in his capacity of missionary; and in the wider field opened to him his piety, eloquence, and learning found larger scope for the work God had so singularly fitted him to do. His retreats to priests and communities of nuns bore a character of depth and solidarity, of earnestness and piety, and of searching and original illustration that made those to whom they were preached eagerly desire Father Taylor's speedy return. The extreme condensation of thought and the quite unusual reticence of expression, coupled with telling illustration and often startling introspection, made his ordinary instructions unforgettable.

In his own private life Father Taylor was a man of firm integrity and sterling character: though naturally a shy and retiring man, his charming frankness and sincerity of manner won strangers and the timid at once. A mark of beauty as of grace—the children were never afraid or shy of him, and if to some he seemed at times stern or unbending, it was only in questions of principle upon which he was unbending and uncompromising. His was a life of wonderful regularity. At 5 every morning he rose and prepared himself for his Mass and day by an hour's prayer. His love and care for the rubrics of the Mass deeply edified his brethren in the priesthood. When on parochial duties he passed the morning in study. Nor was he a man of many books. Only the best was his motto. The Scriptures and Theology, the Liturgy and Church History, and the great poets of Italy, France, and England were his constant study. He never wasted time, and was the most charitable of men. His early death, for he was but 44, is a great loss to the priesthood of his native New Zealand, and to the Society of Mary. But he leaves behind him a reputation for untarnished virtue, for great priestly zeal, for a searching and burning eloquence, and a memory in the hearts and prayers of thousands of New Zealanders, people and priests and religious, that will not soon fade. May he rest in peace.

THE SOLEMN REQUIEM.

On Thursday, August 7, at the parochial church, Temuka, a Solemn Pontifical Requiem Mass was celebrated for the repose of the soul of the late Father James Taylor. The celebrant was his Lordship the Right Rev. Dr. Brodie: assistant priest, Dean Tubman; assistants at the throne, Deans O'Donnell and Bowers; deacon, Father Galerne; subdeacon, Father Long; master of ceremonies, Father Murphy. The Mass was sung by the clergy, many of whom came from a great distance to pay their tribute of respect to the memory of Father Taylor. In the choir were: Fathers Price, Peoples, Moloney, Kerley, O'Leary, Goggin, O'Sullivan, Bartley, Morris, Burger, Roche, Stewart, and Kelly. Before giving the blessing at the cata-

falque his Lordship addressed the crowded congregation in a moving discourse, recalling the saintly memory of Father Taylor, and inviting prayers for his soul. His Lordship spoke briefly of Father Taylor's zeal and priestly spirit, when after his ordination he was sent to Greymouth and Leeston, where to this day his work for souls is spoken of by the people for whom he labored. His superiors saw that he had the true missionary spirit and when the time was ripe they appointed him to the staff of the Marist Missionary Fathers, of which about five years ago he became superior. The priests in whose parishes he gave missions, the people who heard him—who listened to his sermons and who had his wise and kindly help in the tribunal of penance—know with what apostolic zeal and fidelity Father Taylor fulfilled his high calling during the years spent as a missionary. Referring to the good work done by the early pioneer priests who preached the Gospel in New Zealand, his Lordship said that no more consoling and striking proof of their success could be had than the fact that as the result of their labors priests like Father Taylor had already been ordained in this new land. The priests would not forget Father Taylor. An obligation was on them to say three Masses each for the repose of the soul of each of their dead colleagues in the diocese. The faithful people of Temuka, where Father Taylor used to come home for a brief rest, would not forget him. Besides that marvellous union between priests and people which fills the enemies of the Church with impotent rage, which finds expression in vile vituperation of a kind brought under his notice in the district lately, Father Taylor had a more special claim on the people of Temuka where he had his home. His Lordship offered his deep sympathy to the Provincial and the Marist Fathers in their loss, and reminded the congregation that the greatest consolation in such a loss was the memory of the zeal and the apostolic life of Father Taylor.—R.I.P.

It is by imitation, far more than by precept, that we learn everything; and what we learn thus we acquire not only more effectually, but more pleasantly. This forms our manners, our opinions, and lives.—Burke.

No man or woman of the humblest sort can really be strong, gentle, pure, and good without somebody being helped and comforted by the very existence of that goodness.—Phillips Brooks.

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ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

August 8.

A very successful social was held at the Alexandra Hall during the week by the Brooklyn parishioners.

The annual social of the ladies' branch of the Hibernian Society was held at the Alexandra Hall on last Saturday evening. The function was most successful, both financially and socially, and the committee, of which Sisters Griffin and Lyons were joint secretaries, are deserving of every credit for the satisfactory result of their efforts.

A Solemn Requiem Mass was offered at St. Joseph's Church, Buckle Street, on Wednesday last, for the repose of the soul of Father James Taylor, S.M., Superior of the Marist Missionary Fathers, who died recently at Townsville, Queensland. The Very Rev. P. Whelan, C.S.S.R., was celebrant, Very Rev. J. A. O'Connell, S.M., deacon, Rev. T. McCarthy, S.M., subdeacon, and Rev. D. Hurley, S.M., Adm., master of ceremonies. His Grace Archbishop Redwood and his Grace Coadjutor-Archbishop O'Shea were present, also the Right Rev. Mgr. McKenna, V.G., Very Rev. Dean Holley, S.M. (Provincial), Ven. Archdeacon Devoy, Fathers Mahony, Smyth, Hoare, Dignan, M. Devoy, Kimbell, Campbell, Gilbert, Gondringer, Cullen (2), Schaeffer, Outtrim, Buckley, Ryan, Mangan, C.S.S.R., Kilbride, C.S.S.R., Melu, Daly, Quealy, Fay, and J. Herring. The church was well filled, and the choir of the clergy and students of St. Patrick's College, under the conductorship of Father Kimbell, with Father Schaeffer at the organ, rendered the music.—R.I.P.

The controversy in the correspondence columns of the *Dominion* concerning the religion of Marshal Foch has ended, as we all expected, with the defeat of the P.P.A. champion. The latter based his case chiefly on the absence of the Marshal's name from the *Catholic Who's Who*, but his opponent, B.J.G., had merely to point out that the *Who's Who* is mainly a list of English Catholics, and that even the Pope's name does not appear in it. Finding himself again cornered, and having the choice between confessing his ignorance or indicating that he intended to mislead his readers, the P.P.A. leader ended this fight, as he did a former one, by running away. As an interesting sequel, I may mention that one of our local Catholics, Mr. P. W. Galvin, has sent Marshal Foch, as a tribute from a fellow-Celt and Catholic, a magnificent set of pipes, made of New Zealand wood. The pipes were sent through "B.J.G.," who, in a letter accompanying the gift, expressed the hope that the Marshal would use them sometimes, now that the sword is sheathed and he has leisure to smoke "the pipe of peace."

DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

August 9.

The monthly meeting of the Diocesan Executive of the Catholic Federation was held at the Cathedral Presbytery on Tuesday, August 5, the Very Rev. Dr. Kennedy presiding over a good attendance of members. In opening the meeting, the very rev. chairman referred to the lamented death of the Rev. J. Taylor, and paid a warm tribute to his sterling work as a priest and a missionary; and moved "That this Diocesan Council record its sense of the deep loss sustained by the Church in New Zealand, and in this diocese, by the sad death, in early manhood, of Father James Taylor, and tenders its sympathy to the Superior of the Society of Mary, of which he was a distinguished member." The motion was carried in silence, members standing. Continuing his remarks, he referred to the death during the day of Mrs. W. Hayward, sen., mother of Messrs. W. and J. R. Hayward, members of the executive, and moved "That the Christchurch Diocesan Council of the Catholic Federation place on record its sense of the loss sustained by the Catholics of Christchurch, by the demise of Mrs. W. Hayward, sen., a pioneer

parishioner and a woman of sterling character, and that a letter of condolence be sent to the family through her son, our esteemed vice-president, Mr. J. R. Hayward." The motion was carried, members standing. The president welcomed the new members, and outlined his desires for the advancement of the Federation, which would be materially assisted by the same harmonious spirit that had actuated members of the executive and officials generally throughout the diocese in the past. It was decided to make an appeal to the branches throughout the diocese for annual monetary assistance towards liquidating the debt on the Girls' Hostel. The secretary read a letter intended to be sent to all parish committees, seeking an expression of opinion regarding the time allotted and the programme to be adopted at future council meetings, which was approved, with several minor additions. Conditions regulating parish scholarships were discussed, and it was decided to call the Scholarship Sub-committee together immediately after the annual meeting of the Dominion Council, for further consideration of the whole question. Satisfaction was expressed that the Fairlie parish had decided to endow a scholarship for the boys of the district, in unison with the diocesan scheme. It was decided to accept the invitations to visit parishes at a distance, as soon as arrangements can be made, taking into consideration the difficulties of travelling at present. A good opportunity is now afforded to parishes in close proximity to Christchurch to secure a visit, and it would assist the executive in this important work of visiting each parish during the year if those desiring visits would communicate with the secretary at once. Matters of diocesan interest, and the policy to be adopted in dealing with mis-statements of the actions and motives of Catholics as a body, which appear in the public press from time to time, provided an interesting discussion, and brought to a conclusion a very satisfactory meeting.

At "Villa Maria," Riccarton, on Tuesday last, the first religious profession in connection with the Mother House and Novitiate of the Sisters of Mercy took place. Mass was celebrated by his Lordship Bishop Brodie, who also conducted the ceremony, and preached an impressive discourse. Those making their profession were:—Miss Margaret Hall, Limerick, Ireland (Sister Dominic); Miss May Williams, South Westland (Sister Aloysia); Miss Mary A. Hackett, Wreys Bush, Southland (Sister Benignus). Amongst those present were Very Rev. Deans Regnault, S.M., and Hyland, Very Rev. Dr. Kennedy, Adm., Fathers Silk (Mosgiel), Cooney (Lyttelton), Long, Roche, S.M., and Murphy, and other friends of the Sisters. The clergy were afterwards entertained to luncheon by the Rev. Mother and community.

The sad news of the death of Very Rev. Dean Hills was received in Christchurch, particularly in St. Mary's parish, with very deep regret.

The usual fortnightly meeting of St. Mary's branch of the H.A.C.B. Society was held on August 4, at Ozanam Lodge, Bro. F. A. Roche presiding. In addition to the ordinary members, there were present a good number of juvenile aspirants to Hibernianism, and they were welcomed by the president, who also expressed satisfaction at the return of Bro. L. Dobbs from active service. Bro. Johnston, secretary, expressed the pleasure of the members at seeing the president so far recovered from his recent illness as to be able to preside at their meetings, and hoped that his recovery would be of a permanent nature. Accounts for £1, and sick allowances £3 16s 8d, were passed for payment. Three nominations for membership were received. With reference to the formation of a juvenile branch the president referred to a most enthusiastic preliminary meeting having been held on Sunday afternoon, and paid a tribute to Father Roche (chaplain) for having secured such a fine assemblage. It was decided that a juvenile branch be formed, and Bros. Roche (president), H. Gallagher, and A. B. Young were elected an executive in connection therewith.

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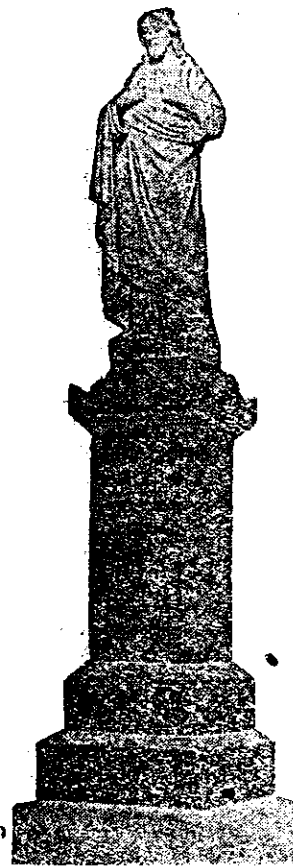
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Students twelve years of age and upwards will be admitted.

Candidates for admission are required to present satisfactory testimonials from the parochial clergy, and from the Superiors of Schools and Colleges where they may have studied.

The Pension is £35 a year, payable half-yearly in advance. It provides for Board and Lodging, Tuition, School Books, Furniture, Bedding, and House Linen.

The Extra Charges are: Washing, £1/10/- a year; and Medicine and Medical Attendance if required.

Students will provide their own wearing apparel, including the Soutane, as well as Surplice for assistance in Choir.

The Seminary is under the patronage and direction of the Archbishops and Bishops of New Zealand, and under the immediate personal supervision of the Right Rev Bishop of Dunedin.

Donations towards the establishment of Bursaries for the Free Education of Ecclesiastical Students will be thankfully received.

The course of studies is arranged to enable students who enter the College to prepare for Matriculation and the various Examinations for Degrees at the University.

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MARRIAGES

MURPHY—CASSIN.—On July 9, at Catholic church, Ellerslie, by Rev. Father Murphy, Otahuhu, assisted by Very Rev. Chancellor Holbrook, Murtha, son of late Captain and Catherine Murphy, Wexford, Ireland, to Aileen Broncha, daughter of Mrs. Cassin, Robert Street, Ellerslie.

SHELLEY—VAUGHAN.—On June 17, 1919, at St. Mary's Church, Manchester Street, Christchurch, by Rev. Father Roche, John, third son of Mr. and Mrs. Shelley, St. Albans, to Catherine, youngest daughter of Mrs. Vaughan, Christchurch.

WALSH—BROWN.—On July 28, 1919, at St. Joseph's Church, Eltham, by the Rev. Father Arkwright, Thomas Leo, eldest son of Mr. and Mrs. J. Walsh, Rawhitiroa, to Mary Magdalen, third daughter of Mr. and Mrs. P. Brown, Mangatoki.

DEATHS

LOUGHNAN.—Of your charity pray for the repose of the soul of Victoria Loughnan (wife of R. A. Loughnan), who died at her residence, Woodward Street, Wellington, on July 1, 1919, fortified by the rites of Holy Church.—On her soul, sweet Jesus, have mercy.

TRAYNOR.—Of your charity pray for the repose of the soul of Eileen Traynor, wife of Thomas Traynor and eldest daughter of Robert and Ellen Timpany, who died at her parents' residence, Yarrow Street, Invercargill, on July 6, 1919.—R.I.P.

TWOMEY.—Of your charity pray for the repose of the soul of Mary, only surviving sister of Mrs. D. A. Cameron, Nokomai, who died in Melbourne on July 21, 1919.—R.I.P.

FOR THE EMPIRE'S CAUSE

IN MEMORIAM

COYLE.—Of your charity pray for the repose of the soul of Sergeant Francis John Coyle, eldest son of Mrs. B. Coyle, Raetihi, who was killed in action on August 17, 1917.—On his soul, sweet Jesus, have mercy.—Inserted by his loving mother, brothers, and sisters.

DILLON.—Of your charity pray for the repose of the soul of James Daniel Dillon (Main Body Otago Regiment), second son of James and Ellen Dillon, Eketahuna, who died from wounds at Gallipoli on August 6, 1915.—On his soul, sweet Jesus, have mercy.—Inserted by his parents, brothers, and sisters.

NEE.—Of your charity pray for the repose of the soul of John Joseph Nee, who was killed in action in France, on August 14, 1917, in his 21st year.—On his soul, sweet Jesus, have mercy.—Inserted by his loving family, Cairnbrae.

ROUGHAN.—Of your charity pray for the repose of the soul of Sergeant J. P. Roughan (Main Body), who died from wounds at Gallipoli on August 17, 1915.—Sacred Heart of Jesus, have mercy on his soul.

IN MEMORIAM

CURRY.—Of your charity pray for the repose of the soul of Hugh Curry, who died at Heriot on August 9, 1916.—R.I.P.—Inserted by his wife and family.

KANE.—Of your charity pray for the repose of the soul of Margaret Kane, who died at Invercargill on August 7, 1916.—Sacred Heart of Jesus, have mercy on her soul.—Inserted by her sorrowing family.

KNIGHT.—Of your charity pray for the repose of the soul of Agnes Amelia Knight, who died at Timaru on August 15, 1918.—On her soul, sweet Jesus, have mercy.

MANSFIELD.—Of your charity pray for the repose of the soul of my dear wife (Annie), who departed this life at her residence, "Hy-fields," Windsor, on August 9, 1918.—St. Joseph, friend of Sacred Heart, intercede for her.

Immaculate Heart of Mary,
Your prayers for her extol;
O Sacred Heart of Jesus,
Have mercy on her soul.

—Inserted by her sorrowing husband and family.

MULLAN.—Of your charity pray for the repose of the soul of Kathleen Margaret, dearly loved eldest daughter of Annie and the late John Mullan, Christchurch, who died on August 7, 1917.—On her soul, sweet Jesus, have mercy.—Inserted by her sorrowing mother, sister, and brothers.

SCOTT.—Of your charity pray for the repose of the soul of David Joseph Scott (late of Valetta, Ashburton), beloved husband of Mary Scott, who died at Lewisham Hospital, Christchurch, in his 76th year.—R.I.P.

TODD.—Of your charity pray for the repose of the soul of Mrs. Mary Todd, who died at Ravensbourne on August 14, 1918.—On whose soul, sweet Jesus, have mercy.

FEATURES OF THIS WEEK'S ISSUE

Leader—The Demoralisation of Wilson, p. 25.
Notes—Leonardo Da Vinci; His Qualities; Walter Pater on "La Gioconda," pp. 26-27. Topics—The Huns; An All-Ireland League; Demoralised England; Anglo-Saxon; Rottenness of Modern States, pp. 14-15. Preaching versus Practice in Ireland, by Archbishop Redwood, p. 11. The Man from Seacliff, p. 17. The Cause of Ireland, by Cardinal O'Connell, p. 18. Cardinal O'Connell and the Irish Cause, by Shane Leslie, p. 39. The late Father James Taylor: An Appreciation, p. 21.

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, AUGUST 14, 1919.

THE DEMORALISATION OF WILSON

PRESIDENT WILSON came into the arena of the world-war like a great Christian Knight, *sans peur et sans tache*, to fight for no empty honors, to win no passing applause, but to vindicate truth and justice and peace for all mankind. And precisely because he proclaimed that no meaner ambitions inspired him he was supported by the democracy of the United States. No doubt the President believed in himself; still less doubt that the Americans believed in his speeches. Irishmen and Germans and Yankees alike forgot their differences in order to flock to the stan-

dard of the Stars and Stripes now for the first time in history moving overseas for a righteous crusade. The Irish believed in him: they hoped that by the blood with which they were going to seal his pledges to free small nations from tyranny they were going to strike a blow for the old green isle of their fathers. The Germans believed in him when he vowed that America was going to war to bring peace upon earth, not to save England or France any more than Germany. And therefore they too laid down the tools of peace and went to drill, and later to fight, side by side with the Irishmen. The Yankees knew it was no war of theirs, but when they were led to hope that here now was a splendid chance of winning for their own country undying fame as the protector of the weak and the scourge of despots they too buckled on the sword and went to fight on the old battlefields of old Europe.

When General Smuts denounced the Peace Treaty we had all the evidence we required to prove that it was a failure. When the very Tory press declared that instead of being the pledge of universal, lasting peace it was the fertile cause of future wars, what doubt could there be that it was in no way in keeping with the terms on which Germany agreed to the armistice? If further proof were wanted, we have it now. Many weeks have passed since a significant thing happened—a thing so significant that our press had no word at all to tell us of it. Nine members of the American Peace Commission sent in letters to the Secretary of the Commission placing on record their opposition to the Peace Treaty with Germany, as drafted. Here is the letter which one of them, as spokesman, addressed to President Wilson:—

"My Dear Mr. President,—I have submitted today to the Secretary of State my resignation as assistant of the Department of State attached to the American Commission to negotiate peace. I was one of the millions who trusted confidently and implicitly your leadership, and believed you would take nothing less than a permanent peace based upon 'unselfish and unbiased justice.' But our Government has consented now to deliver the suffering peoples of the world to new oppressions, subjections, and dismemberments—a new century of war. And I can convince myself no longer that effective labor for 'a new world order' is possible as a servant of this Government. Russia—the acid test of goodwill for me as for you—has not even been understood. The unjust decisions of the Conference in regard to Shantung, the Tyrol, Thrace, Hungary, East Prussia, Dantzic, and Saar Valley, and the abandonment of the principle of the freedom of the seas, make new international conflicts certain. It is my conviction that the present League of Nations will be powerless to prevent these wars, and that the United States will be involved in them by obligations undertaken in the Covenant of the League and the special understanding with France. Therefore the duty of the Government of the United States to its own people and to mankind is to refuse to sign or ratify this unjust Treaty, to refuse to guarantee its settlements by entering the League of Nations, to refuse to entangle the United States further by an understanding with France. That you are personally opposed to most of the unjust settlements, and that you accepted them only under great pressure, is well known. Nevertheless, it is my conviction that if you had made your fight in the open instead of behind closed doors, you would have carried with you the public opinion of the world, which was yours. You would have been able to resist the pressure, and might have established that 'new international order based upon broad and universal principles of Right and Justice' of which you used to speak. I am sorry you did not fight our fight to a finish, and that you had so little faith in the millions of men like myself in every nation who had faith in you.—Very sincerely yours, WILLIAM C. BULLITT."

This letter testifies to the fact that President Wilson was personally opposed to most of the unjust

settlements of the Treaty. It also proves that he is not the strong man and the great man for whom the armor he donned was made. He had not the courage to fight in the open instead of behind closed doors. He did not fight to a finish and he betrayed the faith of the men who trusted him and, because they trusted him, died for right and justice. He fell in Paris from the level on which his pre-war speeches placed him to the level of a George or a Law or a Carson. He made his own of secret diplomacy which he vowed to destroy; he set his name to pacts of oppression and annexation which he had denounced; he broke faith with America and—what is a worse thing for him—broke faith with himself by sacrificing his fourteen points which were agreed upon as the basis of the Treaty. It is a hopeful thing that General Smuts had the courage to stand forth and denounce the terms; it is a still more hopeful thing that nine men of the American Peace Commission turned their backs on the President and left it to the American people to judge between them. There is hope for the world in all that; there is even hope for Ireland in it. But where is the hope for the weakling and the renegade who will have to face the American people when they ask him where now are the ideals for which their blood was spilled, and where the victory they had won for democracy and humanity. There is one ray of consolation about the whole affair: the first session of the League of Nations will sit at Washington and there, not alone Wilson but also George—if he has the courage to go—and Clemenceau will have to face the American people whom they betrayed and sold for their mess of pottage. And thus, Irishmen will note with satisfaction, the foundations for the future between America and England are well and truly laid!

NOTES

Leonardo Da Vinci

In May the Italians forgot the war for a happy day in order to celebrate the fourth centenary of Leonardo da Vinci, one of the greatest—if not the first—of the great artists of Italy's golden age. Of da Vinci with truth Johnson's epitaph on Goldsmith might have been written,

Nihil telegit quod non ornarit.

As a scientist, as a man of letters, as a poet, as a painter da Vinci was great. Chiefly, however, on his genius as a painter his immortal reputation rests secure and unassailable. Genius indeed was his, and of so elevated and aloof a kind that he passed through the world somehow as did Goethe later, with his head held too high to allow the mundane troubles and the petty turmoils that seethed around him to disturb his Olympian calm. What he did he did greatly. For the most part he was an enigma to his contemporaries, just as the expressions of his genius have become to posterity. For thirty odd years he lived in Florence, drinking in its loveliness and revelling in its culture. Twenty years he spent at Milan, and then another score sees his life ebbing away at the Chateau de Clou. He was centuries before his time. His mind like his art leaped ahead of his fellow students, and we find him grappling with problems of aesthetics that in our own day exercised Ruskin in England or Lotze in Germany. Men of science welcomed him to their laboratories and found shrewd help in his penetrating hints. Mathematics, astronomy, geology all claimed his interest, and his notes reveal a power of intuition that might be compared to Pascal's. The penumbra of the moon, the presence of sea-shells on mountains, the effects of light on moving waters were some of the problems which engaged this busy mind in those far-off years.

His Qualities

From Pater we gather that the peculiar notes of his best work were the power to reproduce an idea into

color and imagery; a cloudy mysticism refined to a subdued and graceful mystery; a certain seeking after bizarre effects in his landscapes; a capriciousness and a curiosity that left something enigmatic in his works; a constant desire for beauty; and a subtle, curious grace. All these notes are found in his masterpieces and give to them their charm and mystery. You find them in that marvellous *Medusa* in Florence at which men gaze and gaze to-day as their fathers gazed before them, puzzled and repelled and attracted by that fearfully beautiful head, with its "fascination of corruption." All the haunting charm is again found in the *Last Supper*, now all but lost to us through the fading of the oils on the plastered wall of the refectory. Above all, in *La Gioconda*, that disturbing, sphinx-like portrait which gold could hardly buy to-day, Leonardo's art at its highest and his genius in its full flower may be studied by any one who visits the Louvre and has eyes to see—as so many have not. Vasari tells that when its colors were fresh there was a touch of vermilion at the lips that has faded now, but on the whole the picture is admirably preserved and has suffered little from "decay's defacing finger." Like the *Moses* of Michelangelo, like the *Madonna di San Sisto* of Raphael, like Giotto's tower and Brunelleschi's dome, *La Gioconda* will remain for ever the monument *aere perennius* of the long dead hands that painted her. Once already we quoted a few lines from Pater's splendid passage on this picture of *Monna Lisa* or *La Gioconda*, as she is variously called. It will bear quoting again in commemoration of Leonardo's fourth centenary.

Walter Pater on "La Gioconda"

"The presence that rose thus so strangely beside the waters is expressive of what in the ways of a thousand years men had come to desire. Hers is the head upon which all 'the ends of the world are come,' and the eyelids are a little weary. It is a beauty wrought out from within upon the flesh, the deposit, cell by cell, of strange thoughts and fantastic reveries and exquisite passions. Set it for a moment beside one of those white Greek goddesses or beautiful women of antiquity, and how they would be troubled by this beauty, into which the soul with all its maladies has passed! All the thoughts and experience of the world have etched and moulded there, in that which they have of power to refine and make expressive the outward form, the animalism of Greece, the lust of Rome, the mysticism of the middle ages with its spiritual ambition and imaginative love. . . ."

And then follows the most wonderful piece of prose that Pater ever wrote—

"She is older than the rocks among which she sits; like the vampire, she has been dead many times, and learned the secrets of the grave; and has been a diver in deep seas, and keeps their fallen day about her; and trafficked for strange webs with Eastern merchants; and, as Leda, was the mother of Helen of Troy, and, as St. Anne, the mother of Mary; and all this has been to her but as the sound of lyres and flutes, and lives only in the delicacy with which it has moulded the changing lineaments and tinged the eyelids and the hands."

A Sonnet by the Artist on "Our Lady of the Rocks"

We will conclude this souvenir with Rossetti's translation of Leonardo's sonnet for the picture called *Our Lady of the Rocks*—

Mother, is this the darkness of the end,
The Shadow of Death? and is that outer sea
Infinite imminent Eternity?
And does the death-pang by man's seed sustained
In Time's each instant cause thy face to bend
Its silent prayer upon the Son, while He
Blesses the dead with His hand silently
To His long day which hours no more offend?

Mother of grace, that path is difficult,
Keen as these rocks, and the bewildered souls
Through it like echoes, blindly shuddering through.
Thy name, O Lord, each spirit's voice extols,
Amid the bitterness of things occult.

DIocese OF DUNEDIN

Arrangements are being made for a series of missions, to be conducted in the diocese by the Marist Missionary Fathers, commencing early in October.

A well-attended and successful euchre social was held in the Sacred Heart Schoolroom, North-East Valley, on last Thursday evening, in aid of the local Catholic school funds. Complete arrangements were made by the committee for the entertainment, and enjoyment of the gathering.

An appeal in aid of the Maori Missions will be made by the Very Rev. Dean Van Dyk, at St. Patrick's Basilica, South Dunedin, on next Sunday, and at Port Chalmers on Sunday week, August 24. Father Bowen will also make an appeal, in aid of the same worthy object, at Milton on next Sunday, and at Mosgiel on the Sunday following.

To-morrow (Friday), Feast of the Assumption, Masses will be celebrated in St. Joseph's Cathedral parish as follows:—In the Cathedral at 6.30, 7, 8, and 11 a.m.; Sacred Heart Church, North-East Valley, at 7 a.m.; Church of the Immaculate Conception, Kaikorai, 8.30 a.m.; and Church of St. Francis Xavier, Mornington, at 10 o'clock; at Port Chalmers Mass will be celebrated at 7 and at Waitati at 9 o'clock.

On last Thursday evening a meeting of parishioners of the suburban district of Kaikorai was held in the local Catholic schoolroom to devise means whereby to liquidate the existing debt on the Church property. Mr. J. Ford presided, and it was decided, as a preliminary to organising a sale of work to be held about November, to arrange a euchre social for Wednesday, August 27, the proceeds to form the nucleus of a fund to assist in stocking the stalls. A committee, with Miss C. Heffernan as secretary and Mrs. W. Duffy treasurer, was formed from among those present.

The Catholic families in the eastern portion of Mosgiel, in the form of a surprise party, paid a visit to the residence of Mr. and Mrs. D. O'Brien on Wednesday evening, to welcome them to the town. For the best part of their lives Mr. and Mrs. O'Brien have lived at Wingatui, where their family was reared. Lately they disposed of their farm, and retired into private life at King Street, Mosgiel. There is no more highly esteemed family on the Taieri Plain, and the near neighbors felt they should extend a combined welcome; and this was done in a very happy and homely manner, as above stated. The evening was spent in cards and music. Mr. O'Brien feelingly thanked his new neighbors for their kind and thoughtful welcome.

The Christian Brothers' football teams were again successful last week. The A grade team very easily defeated Normal by 15 goals to nil. The successful goal-kickers were: H. Cullen 5, A. Hendren 3, S. Fox 3, J. Smith 2, F. Cotter 1, H. Baker 1. Playing in the B grade the "Greens" defeated High School C by 5 goals to nil. Goals were scored by: B. Roughan 3, L. Roughan 1, and I. McKenzie 1. The D team drew with Mornington and were only deprived of victory at the last moment. The "Greens" really won this match, as they scored another goal, which the referee gave "over," although, as a matter of fact, the ball passed fully a yard under the bar. J. Looney and J. Cullen scored one goal each for their team. The E team defeated Kaikorai B by 1 goal to nil. J. Rodgeron scored the goal for the "Greens."

The committee in connection with the concert now being promoted in aid of the furnishing fund of St. Michael's Convent of Mercy, Mornington, held a meet-

J. LEWIS (Late Lewis & Hogan)
95 CUBA ST., WELLINGTON (opp. C. Smith's).

GOOD TAILORING IN ALL ITS BRANCHES.
Let us have your Spring Order now.
LADIES' COSTUMES A SPECIALTY.

ing after Mass on last Sunday. Mr. D. Whelan, who is directing the musical arrangements of the concert, which is to be given in His Majesty's Theatre on Saturday evening, August 30, reported that most satisfactory progress had been made in regard to the programme. Selections are to be given by the Kaikorai Band, St. Joseph's Glee Club will contribute several numbers, and attractive items will be given by a large party of children, trained by the Sisters of Mercy, South Dunedin. Other names appearing on the programme include Mesdames Astley Black, Coventry, Fraher, Misses Graves, M. Lemon, Messrs. W. Atwill, and P. Carolin. Mr. Frank Perkins, of the "Diggers" Pierrots, has also kindly consented to assist. A committee of ladies will conduct a sale of sweets at the concert, and will be grateful for donations towards their supplies. Mrs. Eaton and Miss H. Whelan will be at the theatre on the day of the concert to receive contributions, and also the names of those who desire to assist. Donations, and other offers of assistance, may also be sent in to the joint secretaries, Messrs. N. O'Neill and McKenzie, 144 Elgin Road, Mornington.

WEDDING BELLS

SHELLEY—VAUGHAN.

A quiet but pretty wedding was solemnised at St. Mary's Church, Manchester Street, Christchurch, on June 17, when Mr. John Shelley, third son of Mr. and Mrs. Shelley, Bealey Street, St. Albans, and Catherine, youngest daughter of Mrs. Vaughan, William Street, Christchurch, were united in the bonds of holy Matrimony. Father Roche, S.M., assisted by Very Rev. Dean Regnault, S.M., officiated, and celebrated a Nuptial Mass. The bride wore a white wedding robe; a beautiful hand-embroidered veil fell from a cluster of orange blossoms, and she carried a bouquet of choice white flowers. She was attended by the bridegroom's sisters, Misses Queenie and Alice Shelley, who were attired in pale blue and apricot silk crepeline, with hats to match. They carried bouquets of yellow and white chrysanthemums. Mr. J. Shelley, brother of the bridegroom, was best man. After the ceremony the relatives motored to the "Cadena," where the wedding breakfast was partaken of, and the usual toasts duly honored. The newly-wedded couple afterwards left by motor for Akaroa, the bride travelling in a bottle green costume and brown velour hat.

MURPHY—CASSIN.

A quiet wedding was solemnised at the Church of the Immaculate Conception, Ellerslie, Auckland, on Wednesday, July 9, when Mr. Murtha A. Murphy, son of the late Capt. Laurence and Katherine Murphy, Wexford, Ireland, and Miss Aileen B. Cassin, daughter of Mrs. Hannah Cassin (Ellerslie) and of the late Wm. Cassin (Thames and Pirongia), were united in the bonds of holy Matrimony. Father Murphy (Otahuhu), assisted by the Very Rev. Chancellor Holbrook (Grey Lynn), officiated, and celebrated a Nuptial Mass. The bride, who was given away by Mr. James Shanaghan, wore a cream gabardine tailored costume and cream hat to match, and carried a shower bouquet. She was attended by her niece, Miss Irene Cassin, as bridesmaid. Mr. N. J. Murphy was best man. After the ceremony a few friends and relatives were entertained to breakfast. The newly-wedded couple left during the afternoon by motor, *en route* for the South Island.

Give your best to each of those who come in contact with you. Do not fancy that it is not worth while to be entertaining with the rather shy and silent guest. Do not think that you must reserve the thought which has uplifted you for a more worthy listener than the commonplace caller who has dropped in for a ten minutes' talk about nothing. It is giving of ours that draws out the best in others, and fits us to give more and better things.

SALE BY PUBLIC AUCTION.

VALUABLE FARM AND HOMESTEAD, GLADBROOK STATION HOMESTEAD, Of 137 Acres.

NOTICE IS HEREBY GIVEN that the under-mentioned LAND will be OFFERED FOR SALE BY PUBLIC AUCTION at this Office on WEDNESDAY, August 27, 1919, at 11 o'clock a.m. GLADBROOK SETTLEMENT.

Section 31 S. Area, 137 acres 1 rood 18 perches.
Upset Price, £4700.

This is the Homestead of Gladbrook Estate, and is situated on the Strath-Taieri Plain, about two miles and a-quarter from Middlemarch. Middlemarch, an important station on the Otago Central Railway, is about 50 miles from Dunedin. The section is well watered, and comprises level land of very fine quality, the soil being a rich black loam on a clay formation. The climate is particularly healthy, and this land is about 730ft above sea-level. The section is securely fenced, is subdivided into four paddocks, and is bounded on two sides by plantations. The plantations are very valuable, and comprise mostly English deciduous trees about 40 years old. About 3½ acres is taken up with orchard, garden, and shrubberies. The Dwelling-house is a large, commodious, substantially-built Residence of 10 rooms, besides kitchen, scullery, pantry, and bathroom. The building is of mica-schist blocks, faced with Oamaru stone, and is plastered inside. The roof is of corrugated iron, sarked and lined. The house is drained by an underground sewer of flanged tiles. Water is laid on, and there is a hot-water service in the kitchen, scullery, and bathroom. The other buildings consist of lodgehouse of three rooms, stable, loosebox, harness-room, groom's room, coachhouse and garage; and the outbuildings are coalhouse, meathouse, dairy, and store-room. All buildings are substantial stone structures, in first-class order. The laid-on water comes from Doughboy Creek. The purchaser shall have the right to make use of the poles for carrying telephone wires from Middlemarch to the homestead.

The purchaser may pay for the land in cash or by deferred payments extending over a period of 19 years. The terms are:—

1. Cash: One-fifth of the purchase-money on the fall of the hammer, and the balance (with Crown grant fee) within 30 days thereafter.
2. Deferred payments: 5 per cent. of the purchase-money and license fee (£1 1s) on the fall of the hammer; balance by equal annual instalments extending over 19 years, with interest payable half-yearly at the rate of 5 per cent. per annum on the unpaid purchase-money, but with the right to pay off at any time the whole or any part of the outstanding amount. In either case, if the purchaser fails to make any of the prescribed payments by due date, whether of purchase-money or interest, the amount (if any) already paid shall be forfeited and the contract for the sale of the land shall be null and void.

Title will be subject to Section 60 of the Land Laws Amendment Act, 1912. Full particulars may be obtained at this Office.

ROBT. T. SADD,

Commissioner of Crown Lands.

District Lands and Survey Office,
Dunedin, August 2, 1919.

In this age of competition,

When men toil with hand and brain,

Spurred by soul-inspired ambition,

Or by sordid lust of gain,

We have need of health and vigor,

Through life's struggle to endure,

That's just why for colds in winter

We take Woods' Great Peppermint Cure.

CATHOLIC GIRLS' HOSTEL

An Up-to-date Hostel of 23 rooms; large sun balcony, etc.; situated in spacious grounds in the heart of the city. A "home away from home" for girls visiting Christchurch. For particulars apply—THE MATRON

245 CASHEL STREET, CHRISTCHURCH.

Telephone 3477.

THE WOMAN OF INNESKEAN.

What if I do haunt secret places
 And cairns?
 What if I do?
 I ain't got no childer. There's many things worse'n
 toads.
 "Horny," said you? Well, so am I.
 Winds howl, too, when I'm not near.
 I'm not ashamed.
 There's voices in any winds for anyone who'd listen,
 No snake'll sting unless you're frightened of it.
 I'm not a witch. Why should I be?
 I know no secrets save of eggs and nests
 And things dead people say.
 And what bats tell me in owl-light under eaves—
 What harm's in that?
 Why can't I cross a river?
 You brutes, you brutes! Could you if you were blind?
 blind?

MABEL HINTON, in the *New Witness*.

I think the first virtue is to restrain the tongue;
 he approaches nearest to the gods who knows how to
 be silent though he be in the right.—Cato.

Invercargill

(From our own correspondent.)

August 9.

A social, commencing with a progressive euchre
 tournament, will be held in the Victoria Hall on Wed-
 nesday evening, August 20. The proceeds are to be
 devoted to the schools' building fund. Socials during
 the winter months have again become very popular,
 and, as the object is a very deserving one, a large
 attendance is anticipated.

In the Rugby football competition the Marist
 Brothers' boys have again practically won the shield.
 They have but one match to play, and so far have not
 been defeated. This year's success is very meritorious,
 as the wearers of the green are mostly small boys, while
 some of their opponents were the reverse. In the
 senior competition the Athletics, Star, and Waikiwi
 are the leading teams, with equal scores, and the final
 matches promise to be very interesting.

No one is so blind to his own faults as a man who
 has the habit of detecting the faults of others.—Faber.

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OBITUARY

MISS ELLEN WILLIS, AUCKLAND.

With very sincere regret, the death is recorded of Miss Ellen Willis, who passed away on Tuesday, July 15, at the Mater Misericordiae Hospital, Auckland (writes a correspondent). The sympathies of the deceased were wide, and no good work was outside her sphere of activity. As a Church worker she was best known, and by her death a distinct loss is sustained by the community. For a very long while she was closely and intimately connected with St. Patrick's Cathedral, having occupied the position of president of the Children of Mary Sodality for a number of years, in fact, but for the statutes of the sodality, she would have died in harness. No parish worker ever went to her for assistance but found her willing, nay, eager to assist, and any organisation with Miss Willis at its head was, from its inception, assured of ultimate success. As president of the sodality she was ideal, as many members testify. Her advice was eagerly sought, and invariably followed, and always with the happiest results. Tended with the most loving care by the Sisters at the hospital, and visited by others from the surrounding convents—of St. Patrick's particularly—by the clergy from the various parts of the city and suburbs, by the members of the sodality of the Children of Mary, in which were many staunch friends, the last days of her life were calmly and peacefully spent. Having received the constant ministrations of Father J. Forde, Adm., and of Father McDonald, chaplain of the Mater Hospital, she passed away fortified by all the last sacred rites of Holy Church. On Wednesday, July 16, her remains were conveyed to the Cathedral, and on the following morning at 9 o'clock a Solemn Requiem Mass for the happy repose of her soul was celebrated by Father Forde. The music incidental to the sad occasion was rendered by the Sodality Choir. Miss E. Skinner played the "Dead March," after which the funeral cortège left the Cathedral—the Children of Mary in regalia acting as pall-bearers. The funeral was largely attended by the deceased's immediate friends, and by the Sodality in regalia. The chief mourners were Mr. T. Willis (brother), Messrs. J. and O. Mahon (nephews), and Mr. Yates.—R.I.P.

MRS. J. E. WADE, HOKITIKA.

The death took place on Saturday evening, July 26, of Mrs. J. E. Wade, of the Dominion Hotel, Hokitika, after a painful illness extending over some months. A native of Londonderry, Ireland, and 69 years of age, Mrs. Wade came to the Dominion some 45 years ago. For many years as proprietress of Pearn's Hotel, Kumara, she won a name for excellent management and attention given to patrons that it would be hard to excel. Later, after her husband's (the late Mr. J. S. Pearn) death, she built the Dominion Hotel in Revell Street, Hokitika, and some years ago married Mr. J. E. Wade. Deceased leaves her husband, three sisters (including Mrs. Maher, of the Dominion Hotel), two brothers, and an adopted daughter (Miss Tesa Pearn), who will have the sympathy of a wide circle of friends in their loss. The funeral was very largely attended, many friends coming from the north in spite of the short notice. Father Clancy officiated at St. Mary's Church and at the graveside.—R.I.P.

It is peculiar that the name of God should be spelt with four letters in almost every known language. It is in Latin, Deus; French, Dieu; Greek, Zeus; German, Gott; Scandinavian, Odin; Swedish, Godd; Hebrew, Adon; Syrian, Adad; Persian, Syra; Tartarian, Idga; Spanish, Dios; East Indian, Esgi or Zeul; Turkish, Addi; Egyptian, Lian; Wallachian, Zene; Etrurian, Chur; Tyrrhenian, Eher; Irish, Dieh; Croatian, Roga; Margarian, Oese; Arabian, Alla, Dalmatian, Rogt. The English alone use three letters for the name of the 'Almighty.

ST. MARY'S CHOIR, CHRISTCHURCH.

(From our own correspondent.)

At the recent annual meeting of St. Mary's choir, the report presented disclosed a very satisfactory position, notwithstanding the serious interference with the choir's work caused by the influenza pandemic and the resultant suspension of practices for several weeks. The members became proficient in two new Masses, as well as a due proportion of other music. The attendance, though good, could be considerably improved upon, and the necessity for this was urged on members by the chairman (Father Seymour) and the conductor. Two highly successful socials were held during the year, and the secretary and her assistants were warmly thanked for their efforts in arranging and carrying out the details of these. The choir was honored by a visit from Mdle. Dolores, who sang at Benediction an "O Salutaris," composed by Mr. A. H. Rossiter, and dedicated to the gifted singer. The choir regretted the loss through removal to other districts of two enthusiastic and efficient members, Mr. J. A. Scott and Mr. McManaway. On the other hand, the ranks of the choir have received efficient additions. The following committee was elected:—Misses Young (secretary), Goggin (librarian), Riordan, Stevenson, Purcell, Barnett, Messrs. Blake and Yule; conductor, Mr. W. T. Ward. The rev. chairman thanked the conductor, Mr. W. T. Ward, for his untiring efforts on behalf of the choir, and also the various office-bearers and members for the work which produced such satisfactory results, and urged those present to regard membership as a duty, a pleasure, and a means of attaining a sound knowledge of music. The chairman also announced the fact that the organist, Mrs. Cronin, was retiring from that position at the end of July. This lady, he said, had ever been faithful, willing, and energetic in the important position she held for so many years, and it was with the deepest regret that her wish to retire had to be acceded to. The choir received this information also with regret, and a further opportunity will be taken to convey to Mrs. Cronin thanks and appreciation for her long and faithful service. Very Rev. Dean Regnault was present during the greater part of the proceedings, and referred to Mrs. Cronin's efficient services as organist over a lengthy period. It was also announced that Miss Mina Ward, at present filling temporarily the position at the Cathedral, Barbadoes Street, was appointed as organist in succession to Mrs. Cronin.

BELGIAN BISHOP'S GRATITUDE.

Bishop de Wachter (Vicar-General to Cardinal Mercier) has written to the Catholic Women's League, London, to express his heartfelt thanks for the immense concern shown by the League, especially in the beginning of the war, for the stranded Belgian refugees. They would always associate the C.W.L. with the names of their greatest benefactors. "As for me," concludes the Bishop, "who have been a witness of your kindness and generosity, I will always remember you as the greatest friends to our poor refugees, and will not let pass away one day without recommending you in my prayers."

Right is right, since God is God,
And right the day must win;
To doubt would be disloyal,
To falter would be sin. —Father Faber.

On Monday, July 28, a very successful grand dance recital was given in the Hibernian Hall, Auckland, by Miss Bernice Sandford's talented little pupils, the object being to supplement the funds of St. Patrick's Sodality of the Children of Mary, in connection with their stall in the forthcoming bazaar. The highly entertaining programme submitted was much appreciated by a large audience, and as a result of the recital it is anticipated that the funds will benefit considerably.

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DEATH OF VERY REV. DEAN HILLS, S.M.

A telegraphic message from Auckland on Thursday, August 7, announces the death, at the Mater Misericordiae Hospital, of the Very Rev. Francis Dean Hills, S.M. The deceased priest, who, owing to failing health, had for some time retired from active duty, was born in the archdiocese of Westminster, London, on Christmas Day, 1855, was professed in the Society of Mary on May 6, 1877, and was shortly after ordained to the priesthood. He was for a long period associated with St. Mary's College, Dundalk, Ireland, and with



the University College, Leeton Street, Dublin, first as an ecclesiastical student, and afterwards as a professor. He spent some considerable time in the colleges of France, and was a distinguished French scholar, speaking that language with great fluency. He came to St. Patrick's College, Wellington, in 1897, joining the professorial staff in the Chair of Literature, and retaining also the position of vice-rector, offices he held for over 10 years. In 1908 he was appointed to the diocese of Christchurch as parish priest of Leeton, a position he worthily filled until the beginning of 1911, when he was appointed to the pastorate of Blenheim, which then had just become vacant. Towards the end of the same year, Dean Hills was recalled to the diocese of Christchurch, having been appointed by Bishop Grimes vicar-general, in succession to Dean Ginaty, whom he also succeeded as rector of St. Mary's, Manchester Street. The late Dean Hills occupied the office of Diocesan Administrator on the death of Bishop Grimes, and after the consecration of his Lordship Bishop Brodie to the See of Christchurch, he again, for a brief period, took charge of the parish of Leeton, being succeeded at St. Mary's by the Very Rev. Dean Regnault, S.M. But a few months before his severance with St. Patrick's College he had celebrated his silver jubilee, when the old and (then) present pupils gathered round to felicitate him on the event. His departure from the college was greatly regretted by the boys, who had learned to venerate and to love the genial priest. Whilst at the college, he, with infinite skill and patience, practically established what is claimed

to be the finest museum collection of any school in the Dominion. The late Dean Hills was well known to his Lordship the late Bishop Grimes in England, and was among the distinguished company at the consecration in London of the first Bishop of Christchurch.—R.I.P.

IRISH NEWS

GENERAL.

Mr. T. P. O'Connor, M.P., speaking recently in London, said:—"There is no longer one Irish faction fighting against another. The Irish are a unit, and the old Constitutionalists who had stood by me and the party to which I belong for 50 years are now standing on the same platform as the most revolutionary."

Judge Cohalan, of the Supreme Court, New York, says a *Sunday Independent* correspondent, has made a complete statement of Ireland's case and claim to self-determination. He believes that England fears that a free Ireland would rival her in all the markets of the world. By the Act of Union Ireland was over-taxed on a yearly average of £300,000,000. Bismarck took £200,000,000 as indemnity from France; Great Britain has exceeded this sum by half. The writer points out that Ireland, by the votes of the people, has declared itself for complete independence and separation.

Mr. Joseph Devlin, M.P., addressing the English House of Commons, said if Sinn Fein was the dominant will of the Irish people, it has a perfect right to represent Ireland. He also declared, during the Budget debate, that even when the entire representation of Ireland attended at Westminster, their voices were not listened to when they raised the questions of the financial and political rights of their country. The Sinn Fein papers say Mr. Devlin ought to accept the obvious moral of his own arguments and withdraw from Westminster.

IRELAND'S POPULATION: TRAGIC FIGURES.

The London *Daily News* says:—"One of the greatest tragedies published in modern times was issued as a Parliamentary Paper for the modest sum of 2d. It is in the shape of a report from the Registrar-General of Ireland, addressed to "His Excellency John Denton Pinkstone, Viscount French, Lord Lieutenant-General and Governor-General of Ireland," and it says:—"During the period from May 1, 1851, to December 31, 1918, the number of natives of Ireland who emigrated was 4,319,693 (2,244,339 males and 2,075,354 females), equivalent to 82.8 per cent. of the average population of the country."

There was a redeeming feature in 1918, thanks, of course, to "Dora." The emigrants from Ireland last year numbered only 983.

MR. LLOYD GEORGE AND THE AMERICAN COMMISSIONERS.

The Cork *Examiner* says the news from Paris to the effect that Mr. Lloyd George has withdrawn his offer to receive the American Commissioners, Messrs. Walsh, Dunne, and Ryan, on their return to Paris, will occasion no surprise in Ireland, where Georgian promises are appraised at their proper worth. In any case, circumstances were too strong for him. The influences that destroyed Home Rule, hushed up the Curragh revolt, condoned the Orange preparations for rebellion, and the landing of arms at Larne—all the old malevolent and reactionary influences were at work to prevent an interview. As, however, the Commissioners have asserted they neither sought nor desired an interview with Mr. George, they will not be perturbed at the new turn of events. Besides, the only use of an interview to the Premier would be to delay or side-track important matters, and they would not be prepared to give him any help in that direction.

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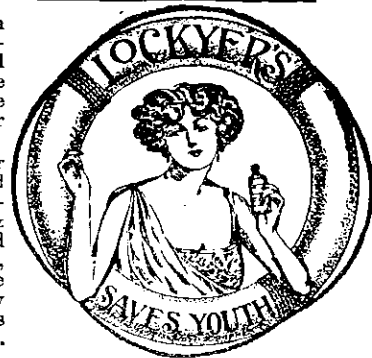
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DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

August 4.

The news of the death of Father Taylor, Marist Missioner, was received in Christchurch with very deep regret. He was highly esteemed, and widespread sympathy is extended to the Society of Mary in its severe loss.

Father O'Boyle (Rangiora), after some seven years of service in the Christchurch diocese, is about to leave for his native parish, Kerry, Ireland.

On the Feast of Pentecost, at Kilkenny, Ireland, Rev. Owen Gallagher was ordained priest for this diocese.

Father Le Petit, Fairlie, who for a considerable time has been in indifferent health, is an inmate of Lewisham Hospital.

Rev. Brother Denis, Provincial of the Marist Brothers, has been making his annual visitation of the houses of his Order at Christchurch, Greymouth, Timaru, and Invercargill.

The Feast of St. Mary Magdalen was fittingly observed at Mount Magdala. Solemn High Mass was sung by Father Murphy, Father Long being deacon and Father Morkane subdeacon. Very Rev. Dean Hyland, Rangiora, and Father Cooney, Lyttelton, were also present. The clergy were afterwards entertained to lunch by the Sisters. For the third year in succession, the proprietors of the Liberty Theatre treated the children to a picture entertainment, and the Sisters of the Good Shepherd express hearty appreciation of this generous act.

Entertainments in connection with the Victory Fair are being promoted by the various stall-holders, and are being well patronised. A very successful and enjoyable concert was given in the Hibernian Hall on Wednesday evening, to assist the candidature of the Irish Staff Queen (Miss Nancy McCullough). The vocalists were Mrs. Williams-Wood, Mrs. J. Commons, Misses Dolly Quinn, Nellie Tom, and Mr. G. W. O'Sullivan, Messrs. C. Wood, J. Fisher, and Syd. Jamieson, of the Christchurch Tramway Comedy Troupe, proved successful entertainers. Mr. A. McDougall, another member of the troupe, gave a fine exhibition of clog dancing, and Miss Nora Baxter danced an Irish jig. The instrumental items were supplied by Mrs. Baxter (piano), Miss. Brophy (violin), and Mr. M. Mannix (bute). Miss Maggie Baxter sang "an appeal" that was generously responded to in coin by the audience, and a cake, auctioned by Mr. Marshall, of Messrs. Brown, Little, and Co., realised a handsome return. The generous assistance given by Mr. Marshall and the well-known athlete, Mr. Levi Blood (both non-Catholics), in the interests of the Hibernian Queen, are highly appreciated.

An entertainment in aid of the local Catholic school building fund was given in Lyttelton on Saturday last, by the Christchurch Celtic Club. The company was greeted by a crowded audience, and the excellent programme presented met with pronounced appreciation. The first portion consisted of vocal and elocutionary items contributed by Miss M. G. O'Connor, Miss S. Greenlees, Miss E. Rodgers, Mr. W. R. Britton, and Mr. P. J. Smyth, Miss K. O'Connor playing the accompaniments. The comedy "Uncle Pat" occupied the second portion of the programme, the cast consisting of Miss D. Smyth, Miss S. Greenlees, Miss G. Baker, Mr. J. Curry, Mr. P. J. Smyth, Mr. E. Fitzgerald, Mr. T. P. O'Rourke. At the conclusion, Father Cooney expressed his thanks to the Celtic Club for its assistance in raising funds for the furtherance of Catholic education in Lyttelton. Mr. Curry, in reply, stated that the members of the club were always prepared to assist any deserving object, and would be pleased to again have an opportunity of appearing before such an appreciative audience. A dainty supper was provided by the ladies of the congregation.

[This portion of our correspondent's notes was unavoidably held over from last week.—Ed. N.Z.T.]

Nelson

(From our own correspondent.)

August 2.

It is hoped to begin the work next week of putting in order the grave of the late Brother Mary (Father Gariu's loyal associate). When this is finished the Catholic Federation intends to restore the grave of Father Sarda, a missionary of Bishop Pompallier's, and who, in 1867, was sent by the Bishop on a health trip. He died at Nelson on the day after his arrival, and the Catholics of the parish subscribed £40 to erect a fitting memorial. Time has wrought its ravages on this, and friends will again be asked to pay a tribute of love. As Father Sarda belonged to Auckland, it may be that friends in the north will be glad of the opportunity to communicate with the local secretary of the Federation.

New Plymouth

(From our own correspondent.)

August 2.

On Thursday, July 24, the children of the Convent high and parish schools entertained the Very Rev. Dean McKenna at the Rolland Hall, the occasion being his Feast Day. The Sisters, who arranged the concert, deserve great credit for the splendid performance given by their pupils, especially the items rendered by the younger children, and also for the very pretty decorations of the hall. Before the commencement of the concert, Master Harold Crawshaw, in a neat little speech, and on behalf of the children of the two schools, presented the Very Rev. Dean with a pair of motor gloves, an umbrella, and a set of breviaries, while four little girls from the kindergarten presented him with a pleasing tribute. At the conclusion of the concert the Very Rev. Dean addressed the children, and thanked them for the charming entertainment they had given him and asked them to join him in a little sweets party, each child receiving a well-filled bag.

The girls of the Avoca Hockey Club tendered a welcome home social to a number of recently returned Catholic boys, at the Rolland Hall, on July 14. The hall was very artistically decorated for the occasion with streamers, ferns, and the Allied colors. Over 130 people were present. At intervals songs were given by Misses Hurley, Stone, and Whittle. Mr. S. Smith, M.P., formally welcomed the returned boys, Lieutenant Jennings suitably responding.

A beautiful oil painting of the Transfiguration (copied from the original painting by Raphael) has been given to the church by Miss M. Jones, to be dedicated to the memory of her two brothers, who were killed during the war.

The Catholic Federation is holding a series of socials, the first being on Thursday, July 31, and, judging from the number present, it was very successful. It is hoped to continue these socials during the remainder of the winter and early spring, to raise funds for necessary alterations to the Rolland Hall and the church grounds.

The children of the Convent schools visited the Old People's Home on Saturday, August 2, and repeated the performance which they gave in honor of Dean McKenna on the occasion of his feast. The old folks were much cheered by the performance, and thanked the children heartily for their kindness.

Napier

(From our own correspondent.)

August 2.

Guests at the Presbytery, Napier, when passing through during the past two weeks included: Fathers Le Pretre (Wairoa), McLachlan (Takapau), and O'Ferral (Greenmeadows).

News of the death in Queensland of Rev. Father James Taylor, Superior of the Marist Missioners, was learnt throughout Hawke's Bay with deepest regret, deceased having been born at Wairoa, and being one of the early band of priests trained at the Mecance Seminary. His brother, Mr. F. Taylor, resides at Hastings.

Mrs. J. A. Pothan, of Havelock North, died on Thursday last, at the age of 33 years, the sad news being received with general regret throughout the district, where she was held in high esteem and affection. Deceased was a daughter of Mr. and Mrs. J. Hickey, of Hastings, and leaves two young children. To her husband, children, and parents deepest sympathy is extended. On Saturday morning, subsequent to Requiem Mass, celebrated by Father Fraber at the Sacred Heart Church, Hastings, the interment took place at the Hastings Cemetery, Father G. Mahony officiating at the graveside.—R.I.P.

The Convent and Marist Brothers' pupils participated in the recent peace celebrations at Napier, and were in the combined school choir of 3000 children, who very beautifully rendered the incidental music at Nelson Park. The Convent Maori girl boarders had an interesting display in the Saturday procession, and on Monday the famous Maori canoe was manned by these girls, who were appropriately garbed to represent "Peace," "Britannia," and the Allied nations. Their rendering of several charming native songs was greatly enjoyed by the huge concourse who assembled on the Parade.

The Vigor Brown Euchre Shield, for competition amongst friendly societies, was this year won by the Napier Hibernian Society, Mr. J. Mannix, of that team, gaining the highest aggregate points.

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N.Z. CATHOLIC FEDERATION

CHRISTCHURCH DIOCESAN COUNCIL.

The sixth annual meeting of the Christchurch Diocesan Council was opened on Tuesday, July 15, in the Catholic Club Rooms, High Street, Christchurch. The Very Rev. Dean Regnault, S.M., presided, and the following delegates and officers were present:—Akaroa and Little River, Rev. F. Seward; Addington, Mr. E. O'Rourke; Darfield, Rev. J. Hanrahan, Messrs. Hanley, McHugh, and Morrison; Cathedral, Rev. J. A. Kennedy, D.D., Adm., Messrs. J. R. Hayward and T. Cahill; Hawarden, Rev. J. P. O'Connor; Lincoln, Rev. D. Leen, Mrs. J. A. Henley, and Mr. J. Cunneen; Morven, Mr. J. Tangney; Rangiora, Very Rev. Dean Hyland, Messrs. S. J. Ryan and J. Catherwood; St. Mary's, Christchurch North, Miss M. M. Callaghan and Mr. F. Holley; St. Andrew's, Rev. F. Bartley, S.M.; Timaru, Mr. J. P. Leigh; Temuka, Rev. F. Kerley, S.M.; Makikihi and Waimate, Rev. W. J. Peoples, S.M.; Mr. W. Hayward, diocesan treasurer; and Mr. F. J. Doolan, diocesan secretary. The Very Rev. C. Graham, S.M., Rev. Brother Justin, and a number of the laity were also present.

The president read the following telegram from his Lordship Bishop Brodie, then at Auckland:—"Regret absence Federation annual meeting. Congratulate you on success of movement during your presidency, and wish continued usefulness in future Federation activities. Convey my gratitude to outgoing executive, and best wishes to new president and executive."

The Very Rev. President welcomed the delegates to the meeting, and hoped their deliberations would be beneficial to the spread and stability of the Federation. He reviewed the work of the year, and dwelt at length on the founding of Federation scholarships. In referring to the attacks on our schools and the penalising of the children attending them, he said that several bodies were foremost in advocating such actions, but they could not be considered as representative of public opinion throughout the Dominion; at the same time, we could not afford to ignore this system of persecution, and our organisation should always be on the alert to defeat the efforts of these would-be reformers. He referred to several questions requiring the early attention of the new executive, and in conclusion introduced the Rev. F. Bartley, S.M., M.A., of Timaru, and late chaplain to the Forces, to the meeting.

Father Bartley gave a brief but interesting address regarding his experiences as chaplain, and depicted the quiet heroism, devotion to religion, and splendid example of our soldiers, in the many trying ordeals through which they passed during the great war, now happily ended. The Catholic soldiers were (he said) the only body of men that did not require compulsory church parades, and whether on leave or in camp they seldom missed an opportunity of hearing Holy Mass and receiving the Sacraments, so much so that commanding officers commented on their earnestness and were ever willing to offer encouragement by making special arrangements for them. As to the value of religious teaching and training, he gave numerous instances of the assistance rendered by the Catholic soldier to his less fortunate comrade. One touching instance related being that of the unfortunate "digger" who had been fatally wounded, and when advised to pray denied any knowledge of prayer, but was most anxious to repeat the prayer of his Catholic mate, and died with that prayer on his lips. He then referred to the equality of all men in the army, no matter their religious or political opinions, the great sacrifice they were all making covered all these things. He compared that spirit with the condition of affairs in this Dominion, where it appeared that to be a Catholic was a crime, and that preferential treatment of a persecuting nature was to be the reward of those who had assented, without reservation, to leave home and all that it holds dear, to fight for the Empire. If this was the treatment to be meted out to us (continued the speaker) he would advise the formation of a real live Federation, not composed of a few thousand members, but an organisation composed of every man, woman, and child in the Dominion; and it should be made plain to those who were careless about joining, that they were doing the cause more harm than the known enemy, because we, as a body, would only be feared and respected when it was understood that we were absolutely united and spoke and acted on behalf of the whole Catholic community. After referring to our educational disabilities, and to the splendid work accomplished through the Field Service Fund, which, he said, alone justified the existence of the Federation, he concluded by urging all to work with one object in view, and that was to make the Federation thoroughly representative of the Catholics of New Zealand.

A very hearty vote of thanks was accorded to the speaker for his interesting and instructive address.

Diocesan Executive Report.—The report read by the secretary dealt with the increase of membership, Federation scholarship proposals, executive officers' visits to parishes, and other matters of diocesan interest. In moving its adoption Father Kerley congratulated the council on the healthy condition of its finances, and considered the large amount handled for the welfare of the Catholic community was proof positive for the necessity of the Federation, and for its active support by one and all.

Girls' Hostel Report.—Mr. W. Hayward read the report, which stated that there was at present 23 permanent boarders in the hostel, and that 250 visitors had stayed for varying periods. The hostel was self-supporting, but owing to the many calls on our people during the past year nothing had been done to reduce the capital. A general discussion ensued as to the best means to adopt, and it was finally decided—"That the parish committees be invited to assist by means of collections, concerts, garden fetes, etc., to provide annually a donation for the reduction of the capital invested in the hostel." After presenting reports from the various branches Mr. F. J. Doolan moved—"That this meeting of Christchurch Diocesan Council desires to place on record its warm appreciation of the Rev. Father Le Petit's services to the Federation in the parish of Fairlie, and deeply regrets to hear of his serious illness, and prays that it may please Almighty God to restore him speedily to normal health." He referred to the Fairlie parish as one of the best organised in the diocese. The motion was unanimously carried.

Mr. Leigh moved a resolution of sympathy with the relatives of the late Mr. R. F. Batchelor, of St. Andrews, who had on several occasions represented that district at the council meetings. The motion carried, all present standing.

Federation Scholarship Examinations.—A report was submitted on the result of a conference of the heads of Catholic secondary schools on the question of a uniform examination for all scholarships. A number of questions were asked relating to the proposals and recent correspondence from the general secretary was read. After considerable discussion during which an amendment that the matter be referred back to the Dominion Executive for further consideration was defeated, it was finally resolved on the further amendment of Father Kerley, seconded by Father Seward, that this council supports the proposal (b) of the report.

Remits.—A remit suggesting that any surplus not required for the purposes of the Field Service Fund should be used for the founding of scholarships for the benefit of children of members of the Expeditionary Force was very fully discussed, and it was finally resolved on the motion of Rev. Father O'Connor, seconded by Rev. Dr. Kennedy, "That the fund should be retained entirely for soldiers' needs, and that grants be requested for the benefit of soldiers at Hamner, Timaru, and Christchurch Hospitals."

Miss M. M. Callaghan, representing St. Mary's Committee, moved:—"That a special committee be set up in each of the larger towns for the purpose of furthering the interests of Catholic boys."

In moving the motion Miss Callaghan pointed out the necessity of keeping in touch with our boys as they leave school, and when they come into the larger centres to earn their livelihood. Such a committee would be in touch with employers, and could place boys in positions with better prospects of future success; the committee might also consider the question of opening hostels for boys, or failing that arrange for accommodation for those requiring it, and in various ways assist and direct our youth.

The Very Rev. chairman, Rev. Dr. Kennedy, Father Bartley, and Mr. W. Hayward warmly supported the motion, which was carried. It was resolved that the foregoing remit be forwarded for the consideration of the Dominion Council, and that Miss Callaghan be asked to supply a copy of her proposals for the information of the delegates.

Several other remits were moved and adopted, and an amount of general business was transacted.

It was resolved, on the motion of Rev. Father Kerley, and seconded by Rev. Father Bartley, that the next meeting of the council be held in South Canterbury.

Mr. W. Hayward moved a hearty vote of thanks and appreciation of the services of the retiring president, the Very Rev. Dean Regnault, S.M., during his two years of office, commenting on the great progress made, and of the excellent feeling that at present pervades the diocese in Federation matters. Rev. Dr. Kennedy, Father Bartley, Mr. E. O'Rourke, and the secretary endorsed the remarks of the mover, and the motion was carried unanimously.

The Dean expressed his deep appreciation of the vote, and thanked all those associated with him during his term of office, for the consideration extended to him, and for the spontaneous assistance rendered to him at all times. He would (he said) always take a very deep and active interest in the Federation movement. (Applause.)

The election of officers resulted as follows:—President, Rev. J. A. Kennedy, D.D., Adm.; vice-presidents, Messrs. J. E. Doolan and J. R. Hayward; treasurer, Mr. W. Hayward; secretary, Mr. F. J. Doolan; committee—Very Rev. Deans Regnault, S.M., and Hyland, Very Rev. C. Graham, S.M., M.A., Messrs. T. Cahill, P. F. Ryan, P. J. Conside, Dr. Loughnan, and Mr. F. Holley; delegates to Dominion Council—Rev. Dr. Kennedy, Messrs. S. J. Ryan and F. J. Doolan; representative on Dominion Executive, Mr. F. J. Doolan.

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ST. VINCENT DE PAUL SOCIETY

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The annual meeting of the Sacred Heart branch (St. Joseph's Cathedral Conference) of the St. Vincent de Paul Society was held on Tuesday evening, August 5, in the meeting room, Sacred Heart School, North-East Valley. Father Spillane (spiritual director) presided, and there was a good attendance of members. Among those present were Mrs. W. Duffy (president of the Particular Council, Dunedin) and Mrs. M. A. Jackson (president of St. Joseph's Cathedral Conference). Following was the annual report:

The branch consists of nine active and 71 honorary members. Twenty-one meetings were held during the year, with an average attendance of five. Twenty-eight cases were relieved, and 241 visits paid to the sick and poor. Forty-six orders were given for coal, 31 for groceries, seven pairs of boots were supplied, 27 new and 165 second-hand garments were distributed, and 29 parcels of second-hand clothing were received during the year. The members regret the severance, during the year, of their spiritual director, Father Ardagh, to whom they were deeply indebted for advice and assistance. The members desire to thank most sincerely all honorary members and friends who generously contributed much appreciated aid.

The statement of accounts showed:—Credit balance brought forward, August 1, 1918, £9 14s 11d; collection at church, £8 5s 6d; subscriptions for year ending July 31, 1919, £23 17s 6d; donation from Bailey Fund, £5; total, £46 17s 11d. Expenditure, including groceries, £10 8s; coal, £19 9s 7d; lighting, £1; donation to Mount Magdala, £1 1s; sundries, 14s 2d; leaving a credit balance of £14 5s 2d.

In referring to the admirable report of the work done during the year, Father Spillane eulogised the devotion of the members to the interests of the poor and distressed of the district, and to the material help so generously extended to those who had most acutely felt the strain during the years of the war and its dire consequences. He urged continued and liberal support to the excellent charitable society of St. Vincent de Paul, which, over a lengthy period of years, had done such noble work in and around the city of Dunedin. He (the speaker) would give every assistance and encouragement possible to the society in its laudable endeavors, and this, they knew, would always be done by the priests of the parish in the future as in the past. Mrs. M. A. Jackson also spoke in commendation of the manner in which the work of the society was being carried out in the North-East Valley, and of the assistance the members had rendered St. Joseph's Conference. The office-bearers of the branch are: President, Mrs. J. S. Hungerford; vice-president, Mrs. W. Duffy; wardrobe keeper, Mrs. C. Graham; secretary and treasurer, Miss N. Murphy.

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RETURNING TO THE FOLD

Rev. John F. Sargent, an Anglican minister, became a Catholic recently, during his last illness. He was prominent in the High Church movement in England.

Forty negro converts, the largest class in the history of Kansas City, U.S.A., were baptised on Sunday afternoon, May 4, at St. Monica's parish church, in Kansas City, Mo., by the pastor, Father Cyprian, O.F.M.

Signor Enrico Caruso, the famous singer, was recently united in marriage in the Lady Chapel of St. Patrick's Cathedral, New York, to Mrs. Dorothy Parker Benjamin, by Rev. William B. Martin, assistant rector. The bride, Mrs. Caruso, was baptised and received into the Church a few days preceding the marriage.

Another notable convert to the Catholic Church is Mrs. Romanes, the widow of the eminent Oxford scholar who founded the Romanes lectureship. Mrs. Romanes (says an *Independent* correspondent) is a Liverpool woman, inherited great wealth, has lectured on theology, is specially interested in women's work, and has always had a fondness for High Church views.

The annual mission to non-Catholics in the Paulist Church of New York, held during the past Lent, was a great success. The number of converts received or placed under instruction was 64. Nearly as many more are expected to come in during the rest of the year. The exercises were conducted by Fathers Conway and Gillis. An immense amount of missionary literature was given to non-Catholics.

Judge Nicholas Fessenden, of Fort Fairfield, Maine, was baptised and received into the Church on last Easter Sunday. Judge Fessenden's entrance into the Church is the result of his study of Church history. Possessing a keen logical mind, he came to the conclusion that the so-called "Reformation" was only a "revolution" and produced only spiritual and intellectual confusion, and that the only place where one can find Christ's true doctrine is in the Catholic Church.

A complaint that members of his congregation were in the habit of frequenting the Catholic Cathedral of St. Barnabas, Nottingham, for the purpose of attending Benediction, was made in a recent sermon by the Anglican vicar of St. George's, the Rev. T. W. Davison, SS.M. "Father" Davison was recently prohibited by the Bishop of Southwell from using this devotion in his own church. A former curate of St. George's, the Rev. William Denny, announced his submission to Holy Church some months ago. He is at present studying at Oscott College, and after a couple of years at college in Rome hopes to take up work in the Catholic diocese of Nottingham.

A class of over 800 converts, probably the largest to be confirmed at one time in Boston, U.S.A., received the Sacrament of Confirmation at the hands of his Eminence the Cardinal in the Cathedral on Tuesday morning, June 19 (says the *Pilot*). The scene was one never to be forgotten by all who saw it or participated in it. The converts were of various races, including negroes, Chinese, and one Indian. The confirmation of a class of converts is now an annual custom at the Cathedral. The great church was well filled with relatives and friends of those to be confirmed. The recent world war was evidenced, for among both men and women could be seen uniforms denoting service. The soldier and the sailor and the marine were present, and so also were the army nurse and the Red Cross worker.

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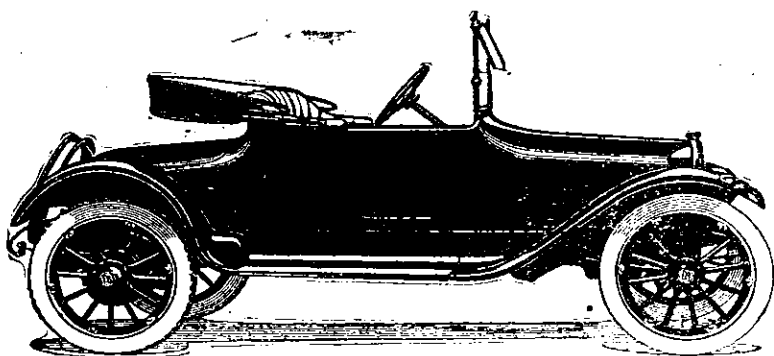
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FAREWELL TO FATHER QUINN: WELCOME TO FATHER LA CROIX.

The Hibernian Hall, Greymouth, was crowded to the doors on Monday, July 28, when the parishioners of St. Patrick's Church and a number of other citizens assembled to bid an revoir to Father Quinn, S.M., on the eve of his departure on a health recruiting trip to the North Island, and to welcome home Rev. C. La Croix, S.M., chaplain to the N.Z. Expeditionary Force (says the *Grey River Argus*). His Worship the Mayor (Mr. J. D. Lynch) presided, having beside him the guests of the evening, while there were also present Very Rev. Father Aubry, S.M., Chaplain-Father Gilbert, M.S.H., and Father Campbell, S.M. The proceedings opened with a concert programme, which proved excellent, reflecting credit alike upon the organiser (Mr. P. Fitzgerald) and each and all of the performers, the vocalists especially gaining hearty applause. The programme was as follows:—Selection (violin and piano), (a) "Marseillaise," (b) "God Save Ireland," Misses Inga Hannam, Phelan, Fletcher, Maureen Griffen; vocal selection, "What's in the Air To-day?" (Eden), Misses Hopkins, Griffen, Fowler, and O'Reilly; song, "When the Great Red Dawn is Shining" (Sharpe), Mr. P. Fitzgerald; song, "Coming Home" (Willeby), Miss Maureen Griffen; song, "The Rose of No Man's Land," Miss Agnes McGrath; selection (violin and piano), "Encore Waltz," Misses Inga Hannam, Phelan, and Fletcher; song "Brother of Mine," Miss Vera Hannam; song, "The Bells of St. Mary's," Mr. T. Clarke (encored).

At the conclusion of the concert his Worship the Mayor, addressing the assemblage, expressed his pleasure at having been asked to be present in his civil capacity and likewise on personal grounds he was very glad to have the opportunity to join them in giving Father Quinn a cordial send-off and in extending to Chaplain-Father La Croix a hearty welcome home. The hall in which they were gathered reminded him of the late influenza pandemic, as it was on that occasion he was last there, and it recalled to his mind the good work which Father Quinn and Father Campbell had done during that stressful time in attending to the sick and alleviating their sufferings. Father Quinn had labored strenuously for the moral and social welfare of his people, and in the characteristic West Coast style they had refused to allow him to leave without manifesting in a tangible form their recognition and appreciation of the splendid work he had done. Father Quinn was an earnest worker for the welfare of the community and in so doing had somewhat lost his health, but, while glad to see him now about to take a holiday, they all hoped the rest would speedily restore him to full vigor and enable him ere long to return to Greymouth. He heartily joined with them in cordially welcoming Father La Croix, whom he had been glad to know prior to his departure to do his bit at the war. Recalling Father La Croix's action in volunteering, the speaker referred to the good advice he had given those who were his comrades at the Front when departing in reinforcements before his own, the 25th. They were pleased to see him now back looking happy and well, and hoped he would continue to look the picture of health he did now, and were equally glad he was once more taking his place among them again. In farewelling Father Quinn, they wished soon to see him return looking as well as Father La Croix. (Applause.)

Very Rev. Father Aubry said he could assure them Father Quinn well deserved all the appreciation which was being that night shown in his regard. When he (the speaker) came here a stranger, knowing very few, Father Quinn was his guide. Father Quinn had advised him as to what was needed, and his advice, when followed, proved always right. By a man's work he could be known, and the sick list at the presbytery showed Father Quinn had worked long and often, and his work would be remembered. He, too, was a practical man. When he learned that the school funds were not up to requirements, he had successfully initiated a weekly penny collection that gave excellent results, and had in other ways helped in providing funds, while his work as head organiser of the recent bazaar, which had been a record success, showed his zeal and ability. He had a good team of workers, and managed them brilliantly, and his work deserved and received the

best recognition. They felt it was time he had a holiday, and hoped to see him return in good health again. As to Father La Croix, a countryman of his own, few words were needed from him by that colleague, but he could assure him that, if he got no other presentation, he (the speaker) would present him with plenty of hard work.

Mr. D. Shannahan (president of the Hibernian Society) said it had indeed been a pleasure for him to act as treasurer for a movement to make Father Quinn a presentation, and he could say it was a pleasant task in that all had come forward eagerly with donations. On behalf of the Hibernians and subscribers, he assured Father Quinn of their united wish to see him quickly restored to his old vigor and back ere long among them once more. He also extended a hearty welcome to Father La Croix, of whom they had not perhaps heard a great deal in his absence, but all that they had heard was good, and especially the news of his return.

His Worship the Mayor, after eulogising and thanking the concert performers, then asked Father Quinn's acceptance of a purse of sovereigns, which they wished him to use in regaining his health. He could endorse Father Aubry's tribute to the recipient.

Master Malloy, on behalf of the altar boys of St. Patrick's, then presented Father Quinn with a handsome pocket wallet.

Mr. M. J. Fogarty said the pleasing task had been given him by the Children of Mary of presenting Father Quinn, as their painstaking and zealous Spiritual Director, with a purse of sovereigns, which, though not by any means as heavy as the other purse, was yet a token of their recognition of his good work in their interests. They asked him to take the will for the deed. Mr. Fogarty said he joined his own good wishes to those expressed for Father Quinn's early recovery and return, and joined also in heartily welcoming Father La Croix back to Greymouth.

Father Quinn, who was received with prolonged applause, thanked the speakers for the kind things they had said, the assemblage for their presence, those who had combined to make him the substantial present he had received, and the organiser and performers of the fine concert. He noted on the programme the national anthems of France and Ireland, and thought they made a good combination, recalling the unity of spirit that had always existed between the two peoples, from the day of Fontenoy till the present day. He had only one regret to-day, and it was that his own little country was denied her rightful freedom; but there were signs of a new dawn; and he hoped she soon would take her place among the nations of the world, when it would be the proudest day of his life. He hoped, whether he returned to Greymouth or not, that St. Patrick's Day would be honored in future as it was this year, and become one of the leading annual functions on the West Coast, until at least the just claims to freedom of the land of St. Patrick were recognised before the world. After thanking his Worship the Mayor for his presence, he thanked Fathers Aubry and Campbell for their kindness to him, and he felt keenly the fact that he was leaving so many dear friends. He knew they were assembled to honor the priest in him, more than the man, recognising the part of the priest in being with them in sorrow or in joy. He specially thanked and eulogised the altar boys and the Children of Mary. The success of the bazaar was solely due to the co-operation of the whole congregation, led by earnest workers and animated by loyalty and enthusiasm. Harmony and unison always brought the best results. He heartily joined with the people of Greymouth in welcoming Father La Croix back to the parish.

Father La Croix, who was most enthusiastically greeted, said he was glad to see the Greymouth people living up to their reputation for loyalty to their clergy, as shown by the large number present to farewell Father Quinn. At considerable length, Father La Croix most interestingly related his experiences with the N.Z. Expeditionary Force from the day he left in 1917 until that of his arrival back to the Dominion.

The gathering concluded, at the Mayor's call, with cheers for Chaplains La Croix and Gilbert.

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CARDINAL O'CONNELL AND THE IRISH CAUSE

(By SHANE LESLIE, in the *Irish World*.)

Thrice within seven months has Cardinal O'Connell spoken with austere deliberation and unflinching resolution on behalf of Ireland. Early in November he addressed the Government and especially the Catholics of England in the person of the Bishop of Northampton. The British visitors were his guests, and rather than infringe the Irish Sacrament of hospitality, he referred to the Irish cause in the minimum. Freely and faithfully he offered the olive branch. From England no one had the courage to answer. The Armistice came, and with the less stifled atmosphere the Cardinal was willing to carry the cause afield into America. At New York's stupendous gathering of December 10 he appealed to the American Government as represented in the American President. He gave him the superb title of "Wilson of the World," a title of which the President has since allowed himself to be robbed. Only the silent Pontiff can now claim to be of the whole world, whose bruised orb he lifts to a silent heaven. To the Cardinal's New York gesture embodying the demand of a united American hierarchy and of a united Irish-American phalanx there was vouchsafed hardly more than "May I not!" and the people of Ireland and of Irish homes beyond seas forgot Mr. Wilson and only remembered the Wilsoniana—the 14 points.

Stupendous Aftermath of New York Appeal.

But the Cardinal had stung the conscience of the people of America, and the aftermath of the New York appeal was no less stupendous—the Convention of Philadelphia and the action of the United States Senate. It was only right that the Cardinal who had thrown down the challenge afield should soon signal the victory at home. On June 10, in Mechanics' Hall, Boston, six months exactly since the hosting at New York, he restated the Irish cause without episcopal gloves, and drove the Irish claim on American gratitude to the hilt. Then a third time he appealed in the plenitude of the position thrust upon him—appealed to neither Government, but to the plain English people as represented in Labor. No Cardinal has appealed directly to the advance rank of English Labor since Cardinal Manning put himself at their head and won the London dock strike against the employers.

Appealed to the Plain People.

In previous utterances the Cardinal never went outside a generous gravity, a studied fairness in his allusions to England and the English power in Ireland. This time he used an unsparing truth and chiselled his rhetoric to a veridic nakedness. His plainness of denunciation paved the way for his later appeal to the plain people. At least he had used terms they could understand. The Senate of the American people had spoken, "Senatus Populus Que Americanus"—and it was supremely fitting that a member of the Senate of the Church should respond to their action and carry out their words into an appeal to the English people. They spoke in a conglomerate body, buoyed by the wishes of the people they represented. The Cardinal spoke out of his loneliness, advised of none and advising none, following his own line like an eagle solitary from the heights.

After defending American idealism from the absurdity of Quixotism, of which so many would wish to advantage themselves, he set forth Ireland's "divine hope of final liberation" as apparent in the American mind. And he used certain very stark and strait phrases in so doing. As he contrasted the secular griefs of Ireland with the ephemeral agonies of Belgium and Serbia, he was wrought to high pitch and soon after he had cried aloud Ireland's share in American freedom

he was seen in his emotion to stop and fall back into a chair. He continued to speak *ex cathedra* amid the hushed reverence of the myriads. Once again he stood up and once again the scarlet-pinioned eagle seemed beaten to earth. But by a supreme effort he raised his towering figure to utter the peroration. With one single upright gesture, resembling that of the Statue of Liberty—with right hand aloft and the light flashing from his opal ring—he uttered his solemn appeal as a Prince of the Church and the honorary head of the house of O'Connell to the people of England that they might hear, where rulers had shown themselves criminally deaf. He turned to the Labor Party of England as representing the people of England. In recalling Ireland's griefs he remembered bitter English sorrows. "Neither the Pope nor the Irish have anything whatever to do with the present squalor of the London slums nor the child labor in the factories." He spoke universally, not locally, and pronounced the tremendous sentence—"The cause of the Irish people is at the same time the cause of the English people."

Irish Cause, Labor Cause, and Christian Cause in One High Plane.

It was not only an Irish pronouncement, but it was also a Labor pronouncement, carrying the Reconstruction Letter of the Bishops into the Public Tribune, hurling their prudential monitions in the form of a bolt, thunderous rather than fiery. It was the plea of the Bishops countersigned in the Senate of the Church by one who was unafraid to do so. No Prince of the Church has in this generation struck harder at the iniquity of monopoly and greed and exploitation. In sentences short and sinuous, sinister to minds of darkness and reactionism no doubt, but sublime to the Christian and the humble and the idealist, he succeeded in gathering the Irish cause, the Labor cause, and the Christian cause upon the one high plane. And he ended with a solemnity as though they were his last words upon earth—"To Christ, for whose eternal triumph Ireland has sacrificed her all; to the Church, in whose equality and impartiality all the oppressed among the nations have trusted for their defence; to the great brotherhood of those who labor, Ireland commits the justice of her claims; and though the heavens fall, these three united can never fail!"

So ended the Cardinal's third and final speech. It is now for England to make play on the old chess-board. The Cardinal said check! at New York, and the Senate have made it check-mate! The game seems to go to the Gael. Alleluia!

Irish Cause Lifted Into Very Eyrie of Heaven.

It would be difficult to estimate the height to which the Irish cause was brought by this simple paragraph. The cause which was abandoned by the unthinking, overawed by the callous and trampled by the propagandist into the dust seemed lifted by strong hands into the very eyrie of heaven—and set whence it can never be dislodged save by folly or crime. And to those who babble of reconstruction without religion, and who build up a world peace and enlist Leagues of Nations without prayer in their councils or the name of God in their script, there was proclaimed a Trinity, which they will yet learn to respect, of Ireland and the Church and Labor. Yet are we forbidden to say that these in their social truth are three causes, but one cause shown in three phases—the cause of organised but unarmed Right against the Might and Materialism of the world. And the Cardinal promised that in unison they shall not fail though the sky crack and the heavens fall. Against Ireland neither the gates of Imperialism nor of Bolshevism shall prevail. *Ruat Coelum, fiat Hibernia!*

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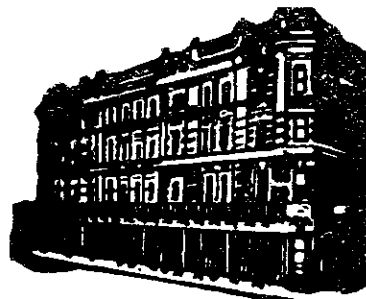
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DOMESTIC

(By MAUREEN.)

Lentil Soup.

Put on 1lb of boiling beef in a quart and a-half of cold water, add one onion cut in small dice, and ½lb of lentils, remove the scum when it boils, and let it boil gently for three hours, salting to taste about half time, and serve with small squares of toast in the tureen.

Macaroni Pudding.

Steep 4oz of macaroni for one hour; pour the water off, add a quart of good milk, and set it on to boil. When it boils, draw it to the side of the fire, and let it simmer until it is soft. Beat 2oz of butter to a cream, add 2oz of sugar, beat a little longer, then three eggs, one at a time; add the macaroni to it, and bake in a slow oven for one hour.

Cheese Pudding.

Put in a saucepan three-quarters of a pint of milk, and allow it to come to boiling-point. Mix together in a basin one breakfastcupful of breadcrumbs, 3oz of grated cheese, 1oz of butter, half a teaspoonful of salt, and a little pepper. Pour the boiling milk over these. Beat two eggs till light and frothy, and add them. Pour into a buttered pie-dish, and bake for 20 or 30 minutes.

Cocoanut Cakes.

Cream together 4oz of butter and an equal weight of sugar, then beat in two eggs, one at a time. Add gradually 6oz of flour and enough milk to make a thick smooth batter. Mix half a teaspoonful of baking powder with 3oz of desiccated cocoanut; add it with half a teaspoonful of vanilla, mixing very thoroughly. Half fill small buttered tins with this mixture, and bake for 15 minutes; or put all into one large tin, which has been buttered and lined with buttered paper, and bake for 40 or 50 minutes. A little desiccated cocoanut

should be sprinkled over the cakes before they are put in the oven.

Stewed Rabbit.

Divide the body into five pieces, and steep them for a few minutes in cold water, with a little salt in it, after which drain them. Brown 2oz of butter in a stewpan with the same of flour, and two onions finely minced, then put in the pieces of rabbit, and brown them nicely on both sides, add about a pint of second stock, a little black pepper, and a tablespoonful of ketchup or sauce, and let them simmer slowly with the cover on till tender. Should the gravy get too thick before the rabbit is tender, add a little more stock. Dish neatly in a circle, with the sauce in the centre.

Ginger Cake.

Rub together with the fingers ½lb of flour, ¼lb of butter, and an equal weight of sugar. Rub until it looks like breadcrumbs, but do not press it into a paste as for shortbread. Add half a teaspoonful of ground ginger, and half a teaspoonful of baking powder. Beat till light one small egg, add it and rub the mixture again, till it is moist but still loose like breadcrumbs. Butter a flat tin, sprinkle in the mixture, making it quite level, and about half an inch thick. Bake in a steady, moderate oven for half an hour. When it is baked, do not take it out of the tin till cool and firm.

Household Hints.

An old blacklead brush should not be thrown away; nail a piece of black velvet over the bristles to the back of the brush. It will polish the stove better than it did before.

If starch is mixed with soapy water, the linen will have a more glossy appearance and be less likely to stick to the iron.

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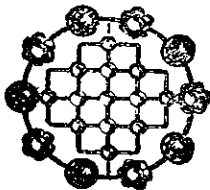
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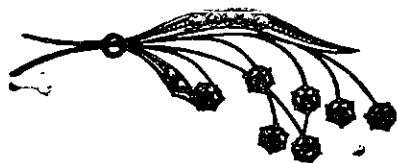
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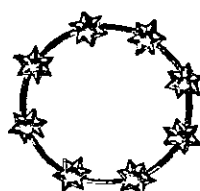
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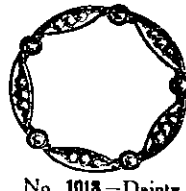
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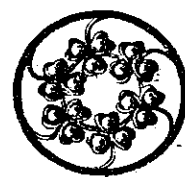
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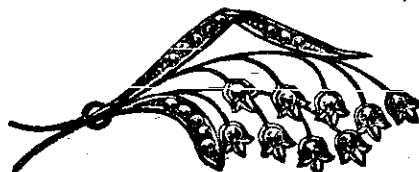
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ON THE LAND

MARKET REPORTS.

At Burnside last week there was a good yarding of fat cattle, numbering 193. The quality was fair, and the sale opened at about 10s per head less than the previous week's prices, but towards the end of the sale prices receded almost another 10s. Prime bullocks to £25 15s, medium £18 10s to £21, light and unfinished £15 upwards, extra prime heifers to £20 15s, prime £15 15s to £19, others from £10 10s. Fat sheep: There was a medium yarding of 1743, only a proportion of which were really prime. Prices for good sheep were about on a par with the previous week's rates. Unfinished wethers and aged ewes were slightly easier. Extra prime wethers 49s 6d to 55s, good 42s to 47s, medium from 38s to 42s, light and unfinished 32s upwards, prime ewes 34s to 39s 6d, medium 28s to 32s, light and aged 22s upwards. Pigs: There was a medium yarding, and prices were firm. Heavy baconers £6 to £7 5s, light baconers £5, porkers £2 15s to £3 10s.

At Addington last week there were large entries of fat stock, especially of sheep, for the double market, held in consequence of the Grand National holiday on the week following. All classes of fat stock sold at extremely high rates, beef in some cases being equal to £4 per 100lb, and this was not for the extra special lots. A purebred white shorthorn bullock, bred and fattened by the Riccarton Estate, topped the market at the record price for New Zealand of £100. Mutton also showed a sharp advance in prices, and the choice lots realised up to £14 10s for three down cross wethers. Fat sheep: Specially prime wethers to £14 10s, extra prime wethers to £4, prime wethers 55s to 65s, medium wethers 45s to 54s 6d, lighter wethers 33s to 44s 6d, merino wethers 27s 6d to 28s 9d, extra prime ewes to £4, prime ewes 47s 6d to 56s 6d, medium ewes 40s to 47s, lighter ewes 32s 6d to 39s, hoggets 26s to 55s. Fat cattle: Special steers £44 10s to £100, extra prime steers to £41, prime steers £20 to £30, ordinary steers £15 7s 6d to £19 15s, rough and unfinished £8 to £13, extra prime heifers to £32, prime heifers £15 2s 6d to £20 2s 6d, ordinary heifers £9 2s 6d to £15, extra prime cows to £30 5s, prime cows £13 15s to £19 10s, ordinary cows £8 12s to £13. Pigs: Baconers £5 to £8 15s (equal to 9½d per lb), porkers £2 15s to £4 15s (equal to 11d to 11½d per lb), choppers £5 to £14 10s, large stores £2 10s to £3 5s, medium £2 5s to £2 8s, smaller 25s to 40s, weaners 17s to 23s.

TRANSPANTING VEGETABLES.

The transplanting or planting-out of certain vegetables is an important operation in the garden, and where large numbers of plants have to be dealt with occupies a good deal of time. Consequently any method of facilitating the work or rendering the results more certain must possess some degree of value (says a writer in *Farm, Field, and Fireside*). Some subjects, such as cabbages, cauliflowers, and others of the Brassica tribe, with lettuces, peas, and particularly beans of all kinds, are easily transplanted in moist or showery periods, and seldom fail to "get hold" of the fresh soil quickly, and do well; but in dry, hot weather great difficulty is frequently experienced in getting them to grow, as they flag, or wilt, under the influence of a hot sun, past recovery before they have time to strike root again. The only way is to water them frequently, and if possible afford a little shade in some way as well; this is a great aid, though it is manifestly impossible to shade a batch of some thousands of plants by any practicable means. Attention to the following details will, however, frequently ensure success, even if it does not reduce the labor much: (1) Obtain the plants (if possible) from a moderately poor seed-bed, where they will not have grown too quickly and so become soft. (2) Give the bed a good soaking the day before, and lift the plants carefully with a trowel or the like—do not drag them out by the roots anyhow. (3) In dry ground draw drills where the rows are to come, and water these

an hour or so before planting, as well as afterwards. (4) Scatter some light, dry litter of some kind among and partly over the plants after watering them. In very hot and dry weather it is best not to attempt to transplant lettuces at all, but sow a few long rows in due season, and simply thin them out to the proper distance. Carrots and parsnips cannot be transplanted successfully; they become forked and misshapened; and beet must be removed very carefully, without breaking the tap-roots.

THE ART OF BUTTER-MAKING.

The essential requirement in the making of good butter is to secure uniformity; that is to say, to produce always good-flavored and good-keeping butter. These good points are not altogether to be obtained in the actual churning of the cream, for the proper management of the milk and ripening of the cream are equally important factors in turning out a uniform first-class article (says *Farm, Field, and Fireside*). The cows on a butter-making farm should be carefully fed with a judicious selection of foods, and it should be observed that those foods which materially affect the flavor of the cream, such as turnips, cabbages, etc., should, if fed at all, always be given after milking. It is unfortunate that more importance is not attached to the milking of cows, as so much of the success of a dairy depends on clean and thorough milking. Too much cannot be said for the need of a clean milk supply, for whatever purposes the milk is to be used. Milk-ers are inclined to forget that dirt will dissolve in the warm milk, and, of course, liquid dirt falling into the milk cannot be strained out again. The milk should always be well strained as soon as possible after milking to avoid any loss of butter-fat due to a falling temperature and to lessen the risk of taints. For obtaining a clean cream the separator is invaluable, as it acts as a most effectual filter, centrifugal force causing all the impurities to be deposited on the sides of the bowl of the machine. To get the full advantages of a separator over other methods of cream-raising, the machine must be carefully and properly used. The results with hand-power separators are frequently unsatisfactory, chiefly owing to the fact that the requisite speed when attained is neither kept up nor is it sufficiently regular. Much cream, also, is lost owing to inattention to the temperature of the milk, which must be regulated to between 90-100 degrees Fahr. before being put through the separator.

HOW TO HOE POTATOES.

No piece of allotment work is quite so pleasant or exhilarating as potato-hoeing, provided it is done in the correct style (says a writer in *Farm, Field, and Fireside*). It is more than probable many a back aches, many an arm is tired, and may be many a naughty word is said, over this very necessary food-production work, simply because the little knack of how to hoe potatoes easily and quickly has not been acquired. First, fork the earth, carrying the work right up closely to the tuber stems. Down the rows turn the earth over a fork deep. This process gives the earth a good aeration, kills what weeds there may be, and loosens the earth thoroughly, allowing air, sun, dew, and rain to penetrate, but, most of all, loosens the top surface, thus allowing the actual process of ridging up the potatoes to be done quickly and with the least possible amount of effort. To actually ridge up, stand hoe in hand facing a row. Pass the hoe over the first row of plants, strike the blade well into the earth in the centre of the soil between the growing plants, and pull the mould up towards the growing row. Continue this process right along the line, and half a ridge will be formed. Reverse the process, and a complete ridge will be formed.

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A Garden by the Sea. Stories and Sketches by Forrest Reid. 4/9.

Wrack, and Other Stories, by Dermot O'Byrne. 4/9.

Bye-ways of Study, by Darrell Figgis. 6/3.

The Downfall of Parliamentarianism: A Retrospect for the Accounting Day, by William O'Brien, M.P. 1/8.

The Historic Case for Irish Independence, by Darrell Figgis. 1/8.

Other Stories, by Aodh De Blath.

The Ship That Sailed Too Soon, and cam. 5/3.

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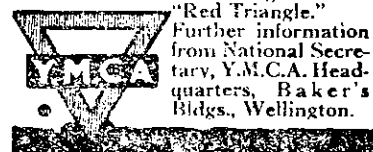
WELLINGTON.

"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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A KINDLY WORD.

A kindly word with a sweet smile spoken,
Though a trivial thing may seem to you,
Yet to some heart that is well-nigh broken,
May happiness give and courage renew.

Such word, like a fruitful, refreshing rain,
In a summer dearth to the thirsting soil,
May revive some heart that withers in pain,
Some soul that is saddened by grief and toil.

As the rain to the earth fresh life will give,
And 'neath it the verdure the greener spring,
So, from words of kindness, great faiths may live,
That a harvest of souls to God will bring.

A kindly word as you hurry along,
Thro' the crowded highways and marts of life,
More potent may be than the sweetest song,
To cheer with its sunshine life's grudging strife.

Out from some hearts it may drive deep shadows,
And bring back fond memories of olden scenes;
Music of Spring in the daisied meadows,
With the rippling laughter of woodland streams.

Some poor fallen brother with head bent low,
Dogged by the spectres of ruin and shame,
By your kind word cheered may the stronger grow,
And murmur to God, with a pray'r, your name.
C. John Faber Callen.

KIND WORDS.

Kind words are the music of the world, and have a power which seems to be beyond natural causes, as if they were some angel's song, which had lost its way and come on earth, and sang on undyingly, smiting the hearts of men with deepest wounds, and putting an angel's nature in us. . . . Truly it would be worth going through fire and water to acquire the right and find the opportunity of saying kind words. They cost us nothing, and yet how often do we grudge them.

"DON'T RUSH YOUR PRAYERS!"

Don't rush your prayers! Don't shorten or omit them on the pretext that duty calls you to some other task. The highest of all duties commands you to make ample provision for this daily communion with God. There will always be distractions, there will always be something to be done, if you permit such things to stand between you and God. There is no economy when there is a question of useless conversations, amusements, or recreation. Hour after hour is spent with our family, friends, and neighbors, but the time spent with God is, as a general rule, exceedingly brief. In the morning we are hurried: in the evening we are fatigued. The only one thing that can keep us close to God, that can keep alive the fear of sin—the one thing that can procure for us the supernatural life whereby we discern the true from the false in spiritual matters is hurried, slurred over, and gotten through mechanically.

Some morning, when we least expect it, the sun rises on our last day of life. The time is short, and we make a hurried preparation. We pray then as we never prayed before. We pour out our soul in regret for the lost days and hours. We would give a million worlds for another week, another year, in which to make up for lost time. Lost time! The time that could have been devoted to prayer and good works. The time that has no importance in our eyes while we are well and strong; the time that is spent in worldliness, in sin, in vain amusements; in the things that do not count—in everything but the one thing useful and profitable—prayer. The world blinds us, the flesh draws us away from God, the devil always furnishes us with a pretext; and we are going along through life giving no thought

to the wasted hours, never thinking of economising time until there is a question of spending it in the things for which time was made—the love and service of God.—*Ave Maria.*

WHEN THE CHILDREN SAY THEIR PRAYERS.

When the night is filled with silence
And the drifting snow lies deep,
When the smouldering stars, like angels,
O'er the brink of heaven peep,
All the world seems like an Eden
Free from sufferings and cares,
And at mother's knee the children
Kneel to say their evening prayers.

Like the strains of softest music
Their sweet voices seem to rise,
And the purity of cherubs
Glistens in their limpid eyes.
What a solemn, sombre aspect
Even hoary Winter wears,
In the purple light of even
When the children say their prayers!
—Thomas E. Burke, in *Ave Maria.*

"YOU'RE A CATHOLIC, BOY?"

An English soldier, writing to his old mother recently, cheered her heart by the following:—

"For some days I have been anxious to go to Confession, but there was no priest in our parts. I was walking along the road all alone, whistling your favorite hymn and mine, 'O Purest of Creatures, Sweet Mother, Sweet Maid,' thinking how the Mother of God has a care for us. She knew my want just then. Rounding a corner, still whistling, I met an officer, saluted, and he answered back:—

"'You're a Catholic, boy?'"

"'Yes, sir,' I answered.

"'Thought so from the tune of your whistling,' continued the officer. 'Been to Confession lately? I'm a Catholic priest.'

"'Ah, sure I'm lucky. 'Twas you I was whistling for to the Mother of God! I'm ready to confess, Father, and so are some of the other lads back there. Could you be coming to us?'"

"'Gladly,' answered the priest officer.

"'And the hymn whistled to Our Lady proved instrumental in winning many graces for soldier souls that day.'"

SHE KNEW.

The inspector had arrived at the school, and the examination was in full swing. A small child was asked:—

"What are the chief products of our Indian Empire?"

The unhappy infant nervously proceeded to repeat the list she had got off by heart.

"Please, sir, India produces curries, and pepper, and rice, and citrons, and chillies, and chutney, and—"

"Yes, yes," said the examiner impatiently. "What comes after that?"

Another infant's hand shot up.

"Well, you tell her what comes after that."

"Please, sir, indigestion!"

AN AID TO ART.

A well-known painter had a fixed rule that none of his pupils were to be allowed to smoke in his studio.

One day, however, he came into the room and noticed that one of the pupils had a lighted cigarette in his fingers, which he was endeavoring to conceal. With a style of somewhat heavy banter, the painter went up to him.

"That is a curious kind of pencil you have got there, my young friend," he remarked. "May I ask what you propose to draw with it?"

"Clouds," was the ready answer.

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QUITE NATURAL.

Smith was returning from the office one afternoon to do a little planting turn in his garden, when his little five-year-old daughter ran down the walk to meet him.

"Oh, papa," she exclaimed, seizing his hand, "a man was just here to see you, but he couldn't wait."

"Is that so?" said the fond father. "Did he have a bill?"

"Oh, no, papa," answered the little girl. "He just had a plain nose."

IN CASE OF EMERGENCY.

Mr. Tomkins was obliged to stop overnight at a small country hotel. He was shown to his room by the one boy the place afforded. "I am glad there's an escape here in case of fire," commented Mr. Tomkins, as he surveyed the room, "but what's the idea of putting a Bible in the room in such a prominent place?"

"That," replied the boy, "is intended for use in case the fire is too far advanced for you to make your escape, sir."

SMILE RAISERS.

A minister who guarded his morning study hour very carefully told the new maid that in no circumstances were callers to be admitted—except, of course, he added, in case of life and death.

Half an hour later the maid knocked at his door.

"A gentleman to see you, sir."

"Why, I thought I told you—"

"Yes, I told him," she replied: "but he says it's a question of life and death."

So he went downstairs—and found an insurance agent.

"I have called regarding your vacancy for an errand boy," said the smart-looking lad as he entered a grocer's shop.

"But I don't require an errand boy," said the tradesman. "I have one already."

"No, you haven't," was the ready reply. "He has just been run over."

The witness was asked to tell the court the total of his gross income. He refused; the counsel appealed to the judge.

"You must answer the question," said the judge sternly.

The witness fidgeted about, and then burst out with: "But, your honor, I have no gross income. I'm a fisherman, and it's all net."

"Pa," said Johnny, who is a persistent knowledge-seeker, "what is a lawgiver?"

"There ain't any such thing, Johnny," replied the old gentleman, who had been involved in considerable litigation in his time.

"But this book says that somebody was a great lawgiver," persisted the youngster.

"Then it's a mistake," rejoined the father. "Law is never given. It's retailed in mighty small quantities at mighty high figures."

The head of the Government Departmental Office was reproving a subordinate for having written an insufficiently clear letter.

"He who does not make himself understood," thundered the chief, "is a fool! Do you understand me, eh?"

"No, sir."

PILES

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SCIENCE SIFTINGS

(By "VOLT.")

Torpedoes' "Ears."

Torpedoes are made in two sizes—18in and 21in—this being the diameter at the middle,—weigh about 28cwt, and cost £1000, roughly speaking. In the "business end" of the torpedo is placed 250lb of gun-cotton, which is detonated on the missile's striking the object at which it is aimed. Behind the "charge" is a chamber containing air compressed to a pressure of 1370lb to the square inch; behind this is a contrivance to heat the air in order to increase this pressure. A gyroscope is placed aboard to correct the tendency of the weapon of alternately riding above and beneath the waters and to keep it at the correct depth—15ft under. A delicate instrument, called a microphone, "hears" the sound of the propellers of the enemy ship and controls the torpedo's rudder, causing her to follow any manœuvres of her victim.

New Naval Wonder.

The first of a new type of "mystery ship" for the Admiralty has been completed at Southwick, near Brighton (states the *Daily Mail*). It has taken some months to construct, and the cost approaches £1,000,000 for each "ship." Altogether six are to be built. Unlike the mystery ships built during the war, these are not intended for destruction, but for salvaging merchant vessels sunk by Hun submarines round our coasts. The positions of these merchantmen have been ascertained by the Admiralty Salvage Department, and divers have reported that in many cases they can be raised and fitted again for service. The new salvage ships look like segmented towers, with broad ship-shaped bases. They rise tier on tier, like a wedding cake, each tier diminishing in size to the top one, which is over 100ft above the base. Each tier is made of numerous blocks of concrete, honeycombed to withstand external pressure, but otherwise hollow. There are watertight doors, by which the blocks can be filled with water, and pumps by which the water can be replaced by air. These concrete tower ships, which have no motive power, are to be towed in pairs to the neighborhood of sunk merchantmen. On a calm day the hollow concrete blocks will be flooded and the tower ships will be sunk on each side of the wreck. Divers will lash them to the wreck, the water will be pumped out of the blocks, and if all goes well, the tower ships will rise, bringing the wreck to the surface. The construction of the mystery ships has provided a new industry for Brighton. Many hundreds of men have been employed, and shipyards have been constructed where formerly were only mudflats and a tidal estuary.

Give Ireland her just rights and then we will sit down and have a long friendly talk on the beauty of a world made safe for democracy by democracy.—*N.F. Tablet*.

A SHORTHAND REVOLUTION.

Mr. Wm. Wheatcroft, one of the foremost authorities on PITMAN'S Shorthand, Editor and Author of the new editions of the "Teacher," the "Primers," etc., after a close study of

GREGG SHORTHAND

and writing 80 words a minute after less than 6 WEEKS' study, writes:—

"GREGG is as SUPERIOR to PITMAN as the modern Aeroplane is to the Gas Balloon."

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