

**MISSING PAGE**

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## Friends at Court

### GLEANINGS FOR NEXT WEEK'S CALENDAR.

October 26, Sunday.—Twentieth Sunday after Pentecost.  
 „ 27, Monday.—Vigil of SS. Simon and Jude.  
 „ 28, Tuesday.—SS. Simon and Jude, Apostles.  
 „ 29, Wednesday.—Of the Feria.  
 „ 30, Thursday.—Of the Feria.  
 „ 31, Friday.—Vigil of All Saints. Fast Day.  
 Nov. 1, Saturday.—Feast of All Saints. Holiday of Obligation.

SS. Simon and Jude, Apostles.

After the dispersion of the Apostles, St. Simon preached in Egypt, and then in Persia, where he received the crown of martyrdom. According to the common tradition, he was crucified like Our Blessed Lord.

St. Jude, called also Thaddæus, was a brother of St. James the Less. He was related to Christ by his mother. Nothing certain is known of the later history of this Apostle. Nicephorus tells us that after preaching in Judea, Galilee, Samaria, and Idumæa, he labored in Arabia, Syria, Mesopotamia, and Persia. He is said to have suffered martyrdom in Phœnicia, either at Beyruth or Arad.

### GRAINS OF GOLD

#### EARLY COMMUNION.

The night is past, the dawn is breaking,  
 I rise, dear Lord, to go to Thee,  
 My slothful ease with joy forsaking  
 For what Thy love prepares for me.

Swift through the starlit, sleeping city  
 I hasten to the House of Prayer:  
 Dear friends, regard me not with pity.  
 The Bread of Life awaits me there.

A hunger for that Bread impels me,  
 A craving for celestial food,  
 A whisper in my soul, that tells me  
 To seek and find the Son of God.

In jewelled light the Altar greets me,  
 With lifted Host and reverent priest;  
 There graciously my Saviour meets me,  
 And bids me to His sacred feast.

O Source of strength, O Fount of healing,  
 O Gift of love and grace divine,  
 How sweet to feel, while humbly kneeling,  
*The Blessed Sacrament is mine!*

The city stirs, the stars are paling;  
 Refreshed, I homeward make my way,  
 For Jesus at that altar railing  
 Hath fed my spirit for the day.

—JOHN L. STODDARD, in the *Missionary*.

#### CONSECRATION AND PEACE.

Give thanks! Thy heart contains a Royal Shrine,  
 Where God is throned Redeemer, King Divine—  
 The only Peace and Lover of thy Soul!  
 Prayer unto Him, through His Sweet Mother, sways  
 Ev'ry afflicted life, and makes it whole,  
 Rich with the Grace of turning prayer to praise.

E'en now the Sacred Heart of Jesus is  
 Making His throne-room of thy humble heart.  
 Therefore thy heavenly Guardian Angel's kiss  
 Is printed, cross-like, on thy brow. Thou art  
 Dear to God's Angels and His Saints. Thrice blest,  
 Our Lady's smile upon thy cross, gives rest!

—GEORGE JOSEPH EVATT.

#### REFLECTIONS.

A man without prayer is an animal without the use of reason.—St. Philip Neri.

Humble rusticity is more pleasing to God than a proud civility and politeness.—St. Teresa.

The sacrifice of our will is the best and most acceptable offering that we can make to God.—St. Joseph of Cupertino.

As treason is the supreme disloyalty against government, so apostasy is the supreme disloyalty against God.—Rev. Dr. Cavanagh.

God does not always refuse when He delays; but He loves perseverance, and grants it everything.

Begin your lifework betimes; it is sad to be sowing your seed when you should be reaping your harvest.

## The Storyteller

### WILLY REILLY

AND HIS DEAR COLEEN BAWN.

(A Tale Founded upon Fact)

BY WILLIAM CARLETON.

CHAPTER IV.—(Continued.)

Until the morning of the day on which the two rivals were to meet, Miss Folliard began to entertain a dreadful apprehension that the fright into which the Red Rapparee had thrown her father was likely to terminate ere long in insanity. The man at best was eccentric, and full of the most unaccountable changes of temper and purpose, hot, passionate, vindictive, generous, implacable, and benevolent. What he had seldom been accustomed to do, he commenced soliloquizing aloud, and talking to himself in such broken hints and dark mysterious allusions, drawing from unknown premises such odd and ludicrous inferences; at one time brushing himself up in Scripture; at another moment questioning his daughter about her opinion on Popery—sometimes dealing about political and religious allusions with great sarcasm, in which he was a master when he wished, and sometimes with considerable humor of illustration, so far, at least, as he could be understood.

"Confound these Jesuits," said he, "I wish they were scourged out of Europe. Every man of them is sure to put his finger in the pie, and then into his mouth to taste what it's like; not so the parsons—Hallo! where am I? Take care, old Folliard; take care, you old dog; what have you to say in favor of these same parsons—lazy, negligent fellows, who snore and slumber, feed well, clothe well, and think first of number one? Egad, I'm in a mess between them. One makes a slave of you, and the other allows you to play the tyrant. A plague, as I heard a fellow say in a play once, a plague o' both your houses: if you paid more attention to your duties and scrambled less for wealth and power, and this world's honors, you would not turn it upside down as you do. Helen!"

"Well, papa."

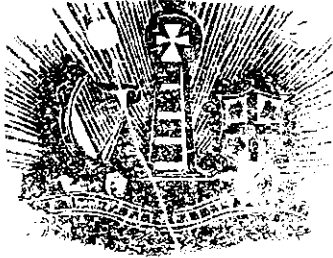
"I have doubts whether I shall allow you to sound Reilly on Popery."

"I would rather decline it, sir."

"I'll tell you what; I'll see Andy Cumiskey—Andy's opinion is good on anything." And accordingly he proceeded to see his confidential old servant. With this purpose, and in his own original manner, he went about consulting every servant under his roof upon their respective notions of Popery, as he called it, and striving to allure them, at one time by kindness, and at another by threatening them, into an avowal of its idolatrous tendency. Those to whom he spoke, however, knew very little about it, and like those of all creeds in a similar predicament, he found that, in proportion to their ignorance of its doctrines, arose the vehemence and sincerity of their defence of it. This, however, is human nature, and we do not see how the learned can condemn it. Upon the day appointed for dinner, only four sat down to it, that is to say, the squire, his daughter, Sir Robert Whitecraft, and Reilly. They had met in the drawing-room some time before its announcement, and as the old man introduced the two latter, Reilly's bow was courteous and gentlemanly, whilst that of the baronet, who not only detested Reilly with the hatred of a demon, but resolved to make him feel the superiority of rank and wealth, was frigid, supercilious, and offensive. Reilly at once saw this, and, as he knew not that the baronet was in possession of his secret, he felt his ill-bred insolence the more deeply. He was too much of a gentleman, however, and too well acquainted with the principles and forms of good breeding, to seem to notice it in the slightest degree. The old squire, at this time, had not at all given Reilly up, but still his confidence in him was considerably shaken. He saw, moreover, that notwithstanding what had occurred at their last interview, the baronet had forgotten the respect due both to himself and his daughter; and, as he had, amidst all his eccentricities, many strong touches of the old Irish gentleman about him, he resolved to punish him for his ungentlemanly deportment. Accordingly, when dinner was announced, he said:

"Mr. Reilly, you will give Miss Folliard your arm."

We do not say that the worthy baronet squinted, but there was a bad, vindictive look in his small, cunning eyes, which, as they turned upon Reilly, was ten times more repulsive than the worst squint that ever disfigured a human countenance. To add to his chagrin, too, the squire came out with a bit of his usual sarcasm.



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"Come, baronet," said he, "here's my arm. I am the old man, and you are the old lady; and now for dinner."

In the meantime, Reilly and the *Colcen Bawn* had gone far enough in advance to be in a condition to speak without being heard.

"That," said she, "is the husband my father intends for me, or, rather, did intend: for, do you know, that you have found such favor in his sight, that—that—" She hesitated, and Reilly, looking into her face, saw that she blushed deeply, and he felt by her arm that her whole frame trembled with emotion.

"Proceed, dearest love," said he; "what is it?"

"I have not time to tell you now," she replied, "but he mentioned a project to me, which, if it could be accomplished, would seal both your happiness and mine forever: Your religion is the only obstacle."

"And that, my love," he replied, "is an unsurmountable one."

"Alas! I feared as much," she replied, sighing bitterly as she spoke.

The old squire took the head of the table, and requested Sir Robert to take the foot; his daughter was at his right hand, and Reilly opposite her, by which means, although denied any confidential use of the tongue, their eyes enjoyed very gratifying advantages; and there passed between them occasionally some of those rapid glances which, especially when lovers are under *surveillance*, concentrate in their lightning flash more significance, more hope, more joy, and more love than ever was conveyed by the longest and tenderest gaze of affection under other circumstances.

"Mr. Reilly," said the squire, "I am told that you are a very well-educated man; indeed, the thing is obvious. What, let me ask, is your opinion of education in general?"

"Why, sir," replied Reilly, "I think there can be but one opinion about it. Without education a people can never be moral, prosperous, or happy. Without it, how are they to learn the duties of this life, or those still more important ones that prepare them for a better?"

"You would entrust the conduct and control of it, I presume, sir, to the clergy?" asked Sir Robert, insidiously.

"No, sir," replied Reilly, "I would entrust the conduct and control of it to the State. I look upon the schoolmaster to be a much more important character than the priest."

"Which description of priest do you mean, sir?" inquired the baronet again.

"Every description, sir. If the complete control of education were committed to the priests of any or all creeds, the consequence would be a generation of bigots, fraught with the worst elements of civil and religious rancor. I would give the priest only such a limited control in education as becomes his position, which is not to educate the youth, but instruct the man, and only in those duties enjoined by religion."

The squire now gave a triumphant look at the baronet and a very kind and gracious one at Reilly.

"Pray, sir," continued the baronet, in his cold, supercilious manner, "from the peculiarity of your views, I feel anxious, if you will pardon me, to ask where you yourself have received your very accomplished education?"

"Whether my education, sir, has been an accomplished one or otherwise," replied Reilly, "is a point, I apprehend, beyond the reach of any opportunity you ever had to know. I received my education, sir, such as it is, and if it be not better the fault is my own, in a Jesuit seminary on the Continent."

It was now the baronet's time to triumph; and indeed the bitter, glancing look he gave at the squire, although it was intended for Reilly, resembled that which one of the more cunning and ferocious beasts of prey makes previous to his death-spring upon its victim. The old man's countenance instantly fell. He looked with surprise not unmingled with sorrow and distrust at Reilly, a circumstance which did not escape his daughter, who could not, for the life of her, avoid fixing her eyes, lovelier even in the disdain they expressed, with an indignant look at the baronet.

The latter, however, felt resolved to bring his rival still further within the toils he was preparing for him, an object which Reilly's candor very much facilitated.

"Mr. Reilly," said the squire, "I was not prepared to hear—a—hem!—God bless me, it is very odd, very deplorable, very much to be regretted indeed!"

"What is, sir?"

"Why, that you should be a Jesuit. I must confess I was not—a—hem!—God bless me. I can't doubt your own word, certainly."

"Not on this subject," observed the baronet, coolly.

"ON NO SUBJECT, sir," replied Reilly, looking at him sternly, and with an indignation that was kept within bounds only by his respect for the other parties, and the roof that covered him; "on no subject, Sir Robert Whitecraft, is my word to be doubted."

"I beg your pardon, sir," replied the other, "I did not say so."

"I will neither have it said, sir, nor insinuated," rejoined Reilly. "I received my education on the Continent, because the laws of this country prevented me from receiving it here. I was placed in a Jesuit seminary, not by my own choice, but by that of my father, to whom I owed obedience. Your oppressive laws, sir, first keep us ignorant, and then punish us for the crimes which that ignorance produces."

"Do you call the laws of the country oppressive?" asked the baronet, with as much of a sneer as cowardice would permit him to indulge in.

"I do, sir, and ever will consider them so, at least so long as they deprive myself and my Catholic fellow-countrymen of their civil and religious rights."

"That is strong language, though," observed the other, "at this time of day."

"Mr. Reilly," said the squire, "you seem to be very much attached to your religion."

"Just as much as I am to my life, sir, and would as soon give up the one as the other."

The squire's countenance literally became pale, his last hope was gone, and so great was his agitation, that, in bringing a glass of wine to his lips, his hand trembled to such a degree that he spilled a part of it. This, however, was not all. A settled gloom, a morose, dissatisfied expression soon overshadowed his features, from which disappeared the trace of that benignant, open, and friendly hospitality towards Reilly that had hitherto beamed from them. He and the baronet exchanged glances, of whose import, if Reilly was ignorant, not so his beloved *Colcen Bawn*. For the remainder of the evening the squire treated Reilly with great coolness, always addressing him as Mister, and evidently contemplating him in a spirit quite parrot of the feeling that animated Sir Robert Whitecraft.

Helen rose to withdraw, and contrived by a sudden glance at the door and another as quick in the direction of the drawing room, to let her lover know that she wished him to follow her soon. The hint was not lost, for in less than half an hour Reilly, who was of very temperate habits, joined her as she had hinted.

"Reilly," said she, as she ran to him, "dearest Reilly! there is little time to be lost. I perceive that a secret understanding respecting you exists between papa and that detestable baronet. Be on your guard, especially against the latter, who has evidently, ever since we sat down to dinner, contrived to bring papa round to his own way of thinking, as he will ultimately, perhaps, to worse designs and darker purposes. Above all things, speak nothing that can be construed against the existing laws. I find that danger, if not positive injury, awaits you. I shall, at any risk, give you warning."

"At no risk, beloved!"

"At every risk—at all risks, dearest Reilly! Nay, more—whatever danger may encompass you shall be shared by me, even at the risk of my life, or I shall extricate you out of it. But perhaps you will not be faithful to me. If so, I shudder to think what might happen."

"Listen," said Reilly, taking her to his bosom; "*in the presence of Heaven, I am yours, and yours only, until death!*"

She repeated his words, after which they embraced each other in haste, and had scarcely taken their seats when the squire and Sir Robert entered the drawing room.

#### CHAPTER V.—THE PLOT AND THE VICTIMS.

Sir Robert, on entering the room along with the squire, found the *Colcen Bawn* at the spinet. Taking his place at the end of it, so that he could gain a full view of her countenance, he thought he could observe her complexion considerably heightened in color, and from her his glance was directed to Reilly. The squire, on the other hand, sat dull, silent, and unsociable, unless when addressing himself to the baronet, and immediately his genial manner returned to him.

With his usual impetuosity, however, when laboring under what he supposed to be a sense of injury, he soon brought matters to a crisis.

"Sir Robert," said he, "are the Papists quiet now?"

"They are quiet, sir," replied the other, "because they dare not be otherwise."

"By the great Deliverer, that saved us from Pope and Popery, brass money, and wooden shoes, I think the country will never be quiet till they are banished out of it."

"Indeed, Mr. Folliard, I agree with you."

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"And so do I, Sir Robert," said Reilly. "I wish from my soul there was not a Papist—as you call them—in this unfortunate country! In any other country beyond the bounds of the British dominions, they could enjoy freedom. But I wish it for another reason, gentlemen; if they were gone, you would then be taught to your cost the value of your estates and the source of your incomes. And now, Mr. Folliard, I am not conscious of having given you any earthly offence, but I cannot possibly pretend to misunderstand the object of your altered conduct and language. I am your guest at your own express invitation. You know I am a Roman Catholic—Papist, if you will—yet with the knowledge of this, you have not only insulted me personally, but also in the creed to which I belong. As for that gentleman, I can only say that this roof and the presence of those who are under it constitute his protection. But I envy not the man who could avail himself of such a position for the purpose of insinuating an insult which he dare not offer under other circumstances. I will not apologise for taking my departure, for I feel I have been too long here."

*Coleen Bawn* arose in deep agitation. "Dear papa, what is this?" she exclaimed. "What can be the cause of it? Why forget the laws of hospitality? Why, above all things, deliberately insult the man to whom you and I both owe so much? O, I cannot understand it. Some demon, equally cowardly and malignant, must have poisoned your own naturally generous mind. Some villain, equally profligate and hypocritical, has, for some dark purpose, given this unworthy bias to your mind."

"You know nothing of it, Helen. You're altogether in the dark, girl; but, in a day or two, it will all be made clear to you."

"Do not be discomposed, my dear Miss Folliard," said Sir Robert, striding over to her. "Allow me to prevail upon you to suspend your judgment for a little, and to return to the beautiful air you were enchanting us with."

As he spoke, he attempted to take her hand. Reilly, in the meantime, was waiting for an opportunity to bid his love good-night.

"Touch me not, sir," she replied, her splendid eyes flashing with indignation. "I charge you as the base cause of drawing down the disgrace of shame, the sin of ingratitude, on my father's head. But here that father stands, and there you, sir, stand; and sooner than become the wife of Sir Robert Whitecraft I would dash myself from the battlements of this castle. William Reilly, brave and generous young man, good-night! It matters not who may forget the debt of gratitude which this family owe you—I will not. No cowardly slanderer shall instil his poisonous calumnies against you into my ear. My opinion of you is unchanged and unchangeable. Farewell! William Reilly!"

We shall not attempt to describe the commotions of love, of happiness, of rapture, which filled Reilly's bosom as he took his departure. It was, if we could suppose such a thing, like a storm in heaven; the very gloom which he felt being turned by her love into veiled light. As for *Coleen Bawn*, she had now passed the Rubicon, and there remained nothing for her but constancy to the truth of her affection, be the result what it might. She had, indeed, much of the vehemence of her father's character in her; much of his unchangeable purpose, when she felt or thought she was right; but not one of his unfounded whims or prejudices; for she was too noble-minded and sensible to be influenced by unbecoming or inadequate motives. With an indignant but beautiful scorn, that gave grace to resentment, she bowed to the baronet, then kissed her father affectionately, and retired.

The old man, after she had gone, sat for a considerable time silent. In fact, the superior force of his daughter's character had not only surprised but overpowered him for the moment. The baronet attempted to resume the conversation, but he found not his intended father-in-law in the mood for it. The light of truth, as it flashed from the spirit of his daughter, seemed to dispel the darkness of his new-born suspicions; he dwelt upon the possibility of ingratitude, with a temporary remorse.

"I cannot speak to you, Sir Robert," he said; "I am confused, disturbed, distressed. If I have treated that young man ungratefully, God may forgive me, but I will never forgive myself."

"Take care, sir," said the baronet, "that you are not under the spell of the Jesuit, and your daughter, too. Perhaps you will find, when it is too late, that she is the more spellbound of the two. If I don't mistake, the spell begins to work already. In the meantime, as Miss Folliard will have it, I withdraw all claims upon her hand and affections. Good-night, sir." And as he spoke he took his departure.

For a long time the old man sat looking into the fire, where he began gradually to picture to himself strange

forms and objects in the glowing embers, one of whom he thought resembled the Red Rapparee, about to shoot him, another Willy Reilly, making love to his daughter, and behind all a high gallows, on which he beheld the said Willy hanging for his crime.

In about an hour afterwards, Miss Folliard returned to the drawing room, where she found her father asleep in his armchair. Having awakened him gently from what appeared a disturbed dream, he looked about him, and forgetting for a moment all that had happened, inquired in his usual eager manner where Reilly and Whitecraft were, and if they had gone. In a few moments, however, he recollected the circumstances that had taken place, and, after heaving a deep sigh, he opened his arms for his daughter, and as he embraced her burst into tears.

"Helen," said he, "I am unhappy; I am distressed; I know not what to do!—may God forgive me if I have treated this young man with ingratitude. But at all events a few days will clear it all up."

His daughter was melted by the depth of his sorrow, and the more so as it was seldom she had seen him shed tears before.

"I would do everything, anything to make you happy, my dear treasure," said he, "if I only knew how."

"Dear papa," she replied, "of that I am conscious; and as a proof that the heart of your daughter is incapable of veiling a single thought that passes in it, from a parent who loves her so well, I will place its most cherished secret in your own keeping. I shall not be outdone even by you, dear papa, in generosity, in confidence, in affection. Papa," she added, placing her head upon his bosom, whilst the tears flowed fast down her cheeks, "papa, I love William Reilly—love him with a pure and disinterested passion!—with a passion which, I feel, constitutes my destiny in this life—either for happiness or misery. That passion is irrevocable. It is useless to ask me to control or suppress it, for I feel that the task is beyond my power. My love, however, is not base nor selfish, papa, but founded on virtue and honor. It may seem strange that I should make such a confession to you, for I know it is unusual in young persons like me to do so; but remember, dear papa, that except yourself I have no friend. If I had a mother, or a sister, or a cousin of my own sex, to whom I might confide and unburden my feelings, then, indeed, it is not probable I would make to you the confession which I have made; but we are alone, and you are the only being left me on whom I can rest my sorrow—for, indeed, my heart is full of sorrow."

"Well, well, I know not what to say. You are a true girl, Helen, and the very error, if it be one, is reduced by the magnanimity and truth which prompted you to disclose it to me. I will go to bed, dearest, and sleep, if I can. I trust in God there is no calamity about to overshadow our house or destroy our happiness."

He then sought his own chamber; and *Coleen Bawn*, after attending him thither, left him to the care of his attendant and retired herself to her apartment.

(To be continued.)

## TO THE POET MYSTIC.

(For the N.Z. Tablet.)

Your muse is set too high for me to know—  
Listening here below,  
Your harp is strung of chords struck from the stars!  
And dim, shadowy bars  
Like soft upbeating of ethereal wings,  
Fall from your haunted strings.

Your soul soars ever where the mystics sit  
Searching the infinite—  
Your rhapsody is blent with Asian speech,  
Too far for me to reach—  
Your voice is deep as the eternal chime  
That tolls the round of time.

I have not vision of the super-wise—  
Nor wings that cleave the skies;  
And so I only hear your poet mind  
As song thrown on the wind,  
In realms of mystery your dreams have birth,  
And mine—upon the earth.

—HAROLD GALLAGHER.

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## THE STORY OF IRELAND

(By A. M. SULLIVAN.)

### CHAPTER XXXVI.—(Continued.)

Faithful to the dying message of Fitzmaurice, John of Desmond now avowed his resolution to continue the struggle; which he did bravely, and not without brilliant results. But the earl still "stood on the fence." Still would he fain persuade the Government that he was quite averse to the mad designs of his unfortunate kinsmen; and still the Government, fully believing him a sympathiser with the movement, lost no opportunity of scornfully taunting him with insinuations. Eventually they commenced to treat his lands as the possessions of an enemy, wasting and harrying them; and at length the Earl, finding *too late* that in such a struggle there was for him no neutrality, took the field. But this step on his part, which if it had been taken earlier, might have had a powerful effect, was now, as I have said, all too late for any substantial influence upon the lost cause. Yet he showed by a few brilliant victories at the very outset that he was, in a military sense, not all unworthy of his position as First Geraldine. The Spanish King, too, had by this time been moved to the aid of the struggle. The Fort del Ore once more received an expedition from Spain, where this time there landed a force of 700 Spaniards and Italians, under the command of Sebastian San Josef, Hercules Pisano, and the Duke of Biscay. They brought, moreover, arms for 5000 men, a large supply of money, and cheering promises of still further aid from over the sea. Lord Grey, the Deputy, quickly saw that probably the future existence of British power in Ireland depended upon the swift and sudden crushing of this formidable expedition; accordingly with all vehemence did he strain every energy to concentrate with rapidity around Fort del Ore, by land and sea, an overwhelming force before any aid or co-operation could reach it from the Geraldines. "Among the officers of the besieging force were three especially notable men—Sir Walter Raleigh, the poet Spenser, and Hugh O'Neill—afterwards Earl of Tyrone, but at this time commanding a squadron of cavalry for her Majesty Queen Elizabeth. San Josef surrendered the place on conditions: that savage outrage ensued, which is known in Irish history as 'the massacre of Smerwick.' Raleigh and Wingfield appear to have directed the operations by which 800 prisoners of war were cruelly butchered and flung over the rocks. The sea upon that coast is deep, and the tide swift; but it has not proved deep enough to hide that horrid crime, or to wash the stains of such wanton bloodshed from the memory of its authors!"

It may be said that the Geraldine cause never rallied after this disaster. "For four years longer," says McGee, the historian whom I have just quoted, "the Geraldine League flickered in the south. Proclamations offering pardon to all concerned, except Earl Gerald and a few of his most devoted adherents, had their effect. Deserted at home, and cut off from foreign assistance, the condition of Desmond grew more and more intolerable. On one occasion he narrowly escaped capture by rushing with his Countess into a river, and remaining concealed up to the chin in water. His dangers can hardly be paralleled by those of Bruce after the battle of Falkirk, or by the more familiar adventures of Charles Edward. At length, on the night of November 11, 1584, he was surprised with only two followers in a lonesome valley, about five miles distant from Tralee, among the mountains of Kerry. The spot is still remembered, and the name of 'the Earl's Road' transports the fancy of the traveller to that tragical scene. Covering over the embers of a half-extinct fire in a miserable hovel, the lord of a country which in time of peace had yielded an annual rental of 40,000 golden pieces, was dispatched by the hands of common soldiers, without pity, or time, or hesitation. A few followers watching their creaghts or herds, farther up the valley, found his bleeding trunk flung out upon the highway; the head was transported overseas to rot upon the spikes of London Tower."

Such was the end of the great Geraldine League of 1579. Even the youngest of my readers must have noticed in its plan and constitution one singular omission which proved a fatal defect. It did not raise the issue of national independence at all. It made no appeal to the national aspirations for liberty. It was simply a war to compel Elizabeth to desist from her bloody persecution of the Catholic faith. Furthermore, it left out of calculation altogether the purely Irish elements. It left all the northern half of the kingdom out of sight. It was only a southern movement. The Irish princes and chiefs—those of them most opposed to the English power—never viewed the enterprise with confidence or sympathy. Fitzmaurice devoted much more attention to foreign aid than to native combination. In truth, his movement was simply an

Anglo-Irish war to obtain freedom of conscience, and never raised issues calculated to call forth the united efforts of the Irish nation in a war against England.

(To be continued.)

## "I MET WITH NAPPER TANDY"

(By J. C. WALSH, Staff Correspondent of America in Ireland.)

Ireland at this moment is a rather exciting place to visit. One is conscious that a struggle is going on. There are British troops at all the important strategic points, and Dublin, the most important of all, is the daily scene of military movements. On the other hand, there exists a national organisation, duly elected, which has affirmed Ireland's desire for independent political status under the republican form, and the members of this organisation, though under continual threat of arrest, go on with their work quietly and courageously. The Irish National Assembly, as we would call it, but which is invariably spoken of as "*The Dail*," *An Dail Eireann*, has its offices in Harcourt Street, in an old house once used as a residence by Cardinal Newman. As head officers of a nation they would be considered by efficiency experts as open to criticism, but perfection in office equipment is difficult to attain where, as happens in this case, an office manager is exposed to being carried off to gaol just as soon as he has become valuable, and where the archives are forever being removed by an over-zealous police. Notwithstanding these limitations the national headquarters functions surprisingly well, well enough to provide Dublin Castle, the seat of the government of Ireland direct from London, with occasion for annoyance which the Castle authorities make no attempt to conceal. At the time I reached Ireland the *Dail* (pronounced *Dholl*) leaders were living in hourly expectation of arrest. And yet they went as quietly about their work as though interruption was the least thought on their minds. Ascension Thursday, as I was calling at the Knights of Columbus Club for mail, I saw three armored cars speeding along Bagot Street, a hundred yards away. Half an hour later, three whippet tanks, going at full speed, passed me on Leeson Street. A moment after I noticed an airplane circling overhead. I made up my mind that the blow long expected had fallen, and that there had been a round-up of the leaders. Yet five minutes later I met Mr. de Valera carrying his little document-bag, walking along Leeson Street in company with a friend who trundled a bicycle, both apparently quite unconscious of the existence of tanks or motor-cars or airplanes anywhere in the world. I mention this incident because it brought home rather strikingly the fact that here are two governing bodies in Ireland, each sensitively aware of the presence of the other, and each taking its own course independently of the other. Of these, the one is definitely English, the other as definitely Irish. They both carry on. Behind the one are all the manifestations of force, behind the other all the evidences of popular approval. Manifestly there can be no adequate appreciation of the possibilities inherent in such a situation as this, unless an effort is made to set values to the factors which control it. So far as I have been able to gauge their importance, the elements upon which the *Dail Eireann* leaders base their plans for future guidance are these:

(1) Improved economic status, as compared with the incipient stages of earlier phases of the struggle this indestructible nation has made towards preserving its existence. (2) Increased intellectual resources, resulting from the graduation of hundreds of laymen and women from the new University every year. (3) Formation of a definitely Irish character, in following upon the Gaelic movement begun about 1893, various developments of which have bound practically the whole of the younger generation in support of a common aspiration. (4) Organisation of the young men of the country so effective that reliance can be placed upon the aggregate of militant virtues, the more so as there has been achieved a discipline, military in value, of which there has been no parallel in Ireland for more than two centuries. (5) Confidence and understanding developed in many hundreds of young men with marked gifts of leadership by their association in English prisons. (6) The completeness of Mr. Redmond's sacrifice, from which it results that nobody in Irish Ireland is willing to take any Englishman's word for anything, thus removing what might have been the most considerable doubt as to the expediency of the policy of self-reliance.

What occurs at once to any student of the history of the two peoples is that what we see going on is a continuance in the process of the overturn of all the policies by whose enforcement Ireland was to be, and to some extent has been, kept in subjugation by England. The process of subjugation began, about 1600, with the destruction of

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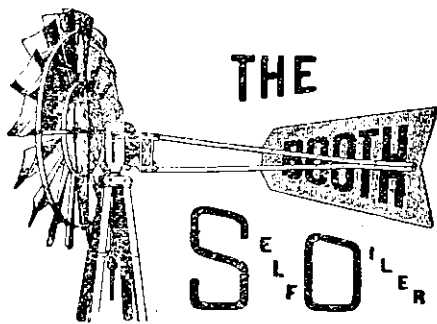
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Irish shipping. Then, with the fall of Ulster, the English shire plan was substituted for the Irish federal system. Next, the land was taken from its Irish owners and given to English planters (1650), the Irish becoming tenants at will and little better than serfs. Then, following the Williamite wars (1691), the disarming act, destroying the power of military resistance, the Penal Laws against the Catholic religion, plans designed further to debase the economic situation of the Irish people. In the 18th century England's consistent and successful policy was to destroy Irish industry and to prevent Ireland acquiring a direct exterior commerce. When the planters of 1650 resisted, and sought not only to make Dublin a capital but as well to make Ireland prosperous, their Parliament was taken away from them. Finally, around 1850, the people were forced off the land, which was given over to the production of flocks and herds from which might be derived the meat needed for the dinner tables of industrial England. The banished Celt fled to America. When the wave of emigration had spent itself, the Irish language had almost disappeared. Systematic use of the opportunity presented by the control of the school-system eliminated the Irish tongue from all but the most uneconomic areas, in which, however, numbers somehow contrived to subsist.

The process of recovery has been by stages equally well defined: Catholic emancipation (1829), Church disestablishment (1870), extension of the franchise (1885), re-possession of the land (1880-1903), local government and officially promised return of the Parliament (1886-1914). In 1893 there were the beginnings of the Gaelic movement for the restoration of the distinctive Irish character, and the familiar use of the Irish language. In 1913, thanks to Carson, the door was opened to a nullification in practice of the disarming Acts. Since 1916, under the guidance of two teachers, Padraic Pearse and Woodrow Wilson, there has been proclaimed the return of Ireland to the company of independent States. The next intensive effort is to be devoted, and that immediately to the development of Irish industry and the cultivation of exterior trade. The wheel has come full circle.

There is not much use trying to comprehend what is going on in Ireland unless one has these basic and governing facts in mind. On the other hand, once their bearing is realised, it is as easy to understand the calm courage of the *Dail* and its supporters as it is to account for the presence of army corps, tanks, and machine-guns where their appearance can be believed to produce the maximum of intimidation.

Along about 1350, if I remember aright, as Mr. Eoin MacNeill claimed in one of his lectures on Irish history I was privileged to attend, there was set up in Dublin, alongside all the more visible elements of government, a permanent official class, whose members are directly controlled from London, and whose function it has been through five centuries and more to maintain in Ireland the real English policy, which has been constant through all changes in the outward form of government in England, and adhered to in Ireland regardless of rivalries between Irish, Anglo-Irish, Deputies, Viceroys, Justiciaries, Parliaments, Cabinets, and all other ostensible depositories of power. To-day the government of Ireland is altogether in the hands of men of this class, and hardly anybody knows who they are. They are mere officials, but they are more powerful than their supposed superiors, whose policies, when the least liberal looking, they wreck with ease and in security. Since I came to Dublin the English Government of Ireland was supposed to have held a council on a yacht in Kingston Harbour, at which Lord French, Mr. Walter Long, and Mr. Ian Macpherson were present. Nothing happened. The real Government is established at Dublin Castle, not at the Vice-regal Lodge, and the present business of that real Government is to prevent the realisation of the projects of *Dail Eireann*. Its ultimate reliance is upon force, but, as has been shown many times before, it has at its service all the experience of a trained and resourceful statecraft, and in the game it has played so long there are no rules that may not be broken to the end that success may be gained. The young men of *Dail* know all this, know that in the struggle for their ideals they have an ever-present, an implacable and if necessary an unscrupulous opponent, but they have discounted the unpleasant possibilities and have elected to persevere. Old Admiral Fisher commented in an expansive moment after dinner the other evening that if it had not been for Washington America might have been another Ireland. This order of moralising finds much acceptance in England a hundred and fifty years after the event. It commands none at all in Dublin Castle in the year in which every nationality in Europe is being confirmed in its right to existence as a State.

When one sees what it is the present Irish leaders are trying to do, and sees clearly that the problem they are facing is only to carry over to their generation a work which has been going steadily and painfully forward for

at least 100 years, it is not difficult to account for their attitude towards the Peace Conference. Primarily, their task faces them at home, and the difficulties there are inescapable, but wherever they can see the possibility of an advantage to be gained it is plainly both their right and their duty to make the most of their opportunity. The unequivocal language of Mr. Wilson it was impossible for them to ignore. They had shaped their conduct in Dublin to conform to it and had assumed all the consequent risks. They could not have stopped there. They had to present their demand to Paris. They would rightly have been blamed had they not done so. But just as their action in making independence the issue in the general election, in abstaining from attendance at Westminster, and in holding their own meetings, was dictated by the situation of Ireland in the new world-order rather than by a desire to gratify Mr. Wilson, so the failure of the Peace Conference to carry out, in respect to Ireland, the Wilson declarations left them unmoved. Self-reliance, after all, is the key to their action. Mr. de Valera has been criticised for giving expression to this view, but he spoke only the truth, refrained altogether from useless bluster of protests, and with quiet good-humor accepted the reverse, if reverse it was, after every effort had been made to achieve a more favorable result. There is a simple honesty of mind united with seriousness of purpose and strength of character in the new leader of the Irish people which are strongly akin to the traits we praise in Lincoln, if I am any judge. And Ireland is in no mood for pretending it has gained that which it has been openly denied.

The question for him and his associates, therefore, as for all who are interested in Ireland's fortunes, is as to the security of the foundations upon which the building of the next few years has to be done in face of difficulties and perplexities already present or readily foreseen. I think it may be said at once that men who are in possession of the best materials for forming a judgment, and whose experience gives warrant of their capacity for weighing the actualities and also the imponderables, are at one in certain main conclusions. First, they are agreed that the economic strength of Irish Ireland is immeasurably better fitted to maintain a serious struggle than it was, say, when O'Connell fought to remove the political disabilities from Catholics, or even when Davitt started the movement against the landlord system, which seemed to be entrenched and fortified beyond possibility of successful assault. One index is worth noting. In this last general election the necessary funds were all subscribed by the Irish people themselves, and there was always plenty. It was the first election in 40 years in which American financial assistance was neither received nor asked for.

It has been suggested that those who have got their land have lost interest in the present issues. Perhaps there are some. No community is perfect in such matters. Newspaper visitors to Ireland, if they are men without knowledge of old essentials, and apt to judge by surface appearances, are invariably asked to believe that the Irish are a prosperous people, and ought to be, and probably will be, content with their prosperity, and careful not to endanger it. This involves a low estimate of the spirit of the Irish people, which cannot very well hold after the recent deliberate and overwhelming vote in favor of national independence. And it is also stated, and for my part I have no doubt accurately stated, that among those whose patriotic activities carry them to gaol there is a sufficient percentage of men of property as well as of men who have given other hostages to fortune. The great fund that was raised a year ago, for instance, to aid in resisting conscription by England, must have been derived mainly from those who were best able to subscribe to it. Second, it would be difficult to overrate the importance of having spread all over Ireland men and women of university training. In the old days the priest had to shoulder alone that heavy share of the burden the intellectual must bear if there was to be hope of success. Now he has a corps of assistants and counsellors of his own calibre within easy reach, if, indeed, it is any longer necessary for him to participate as actively as in earlier days he was obliged to. Third, the solidarity and discipline of the young men of Ireland have been brought to such a state that an efficient and easily-functioning organisation has been effected, adequate for all purposes necessary to the carrying on of the self-reliance policy. The control by the military authorities of all the mechanical agencies of communication does not deprive the leaders of speedy access to their friends in any and every parish in Ireland. Finally, Ireland is not only conscious of itself, for it was always that, but sure of itself in a way it never was before. It has become accustomed to the once strange idea of the Gaelic leaders. Not that everybody speaks Irish, though surprisingly large and continuously increasing numbers do, but many men who feel that the effort to learn the old tongue is not worth while

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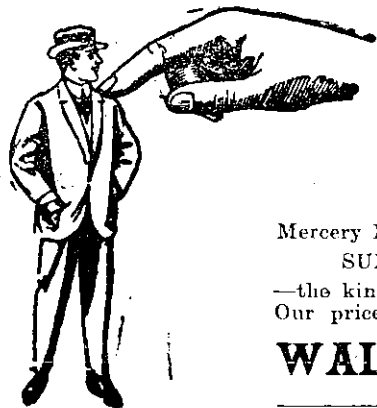
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for their lifetimes are enthusiastic supporters of those who mean to see that the children shall have the chance to learn. Twenty years of playing Irish games, and refusing to play garrison games, have done much to form a generation whose fibre now begins to harden. Ireland is undoubtedly well on the way to the time when it can be predicated of the first Irishman one meets, just as it can be now of the first Englishman, the first American, the first Frenchman one meets, precisely what his reaction will be to any suggestion involving the welfare of his country or a possible injury to it.

To-day no Englishman thinks of English problems with concern for Ireland either consciously or subconsciously included in his field of thought. The Irishman, on the contrary, thinking on Irish problems, has always had England in mind, always with the consciousness of hostility, but always with the hope of fellowship. That is now by way of disappearing. Lloyd George gave it the *coup de grace* when, with the report of the Irish Convention unread before him, he undertook to conscript Ireland and carried his measure through the English Parliament with the minimum of delay required by the rules of procedure. Irishmen are studying their problems now, and feel they must study them as Irish problems, not problems for the English overlord to solve with his money, but for themselves to work out with intelligence, patience, fortitude, and whatever other resources may be drawn upon in Ireland's interest. As an example of this tendency may be cited the statement made to me the other day that a Dublin publisher of Irish books used to have 75 per cent. of his market outside Ireland, and that now 80 per cent. of his sales are in Ireland. Ireland is thinking interiorly, and thinking hard.

It is in this spirit that the new men, with their new method, address themselves to what is perhaps the most pressing of their immediate tasks, the removal of that industrial and commercial encirclement in the interest of England by which the natural development of the resources of Ireland has been artificially retarded. This is as obviously the task of to-day as the overthrow of the landlord tyranny was the task of 50 years ago. Not by choice alone are they moved to this endeavor. They are forced to it. For the first time since the famine a generation has grown to manhood in Ireland without emigration. Mr. Macpherson recently scandalised an Irish Unionist by stating that the remedy for the present ills was to open the ports and let a hundred thousand or more young men go where they would naturally have gone. They do not want to go. They want to stay. Ireland wants them to stay. But if they stay there must be work for them, and that work must be arranged for by Irishmen. English policy is against its being arranged at all. The road that must be travelled is not an easy one. Before Ireland has gone very far upon it questions will arise concerning the collection and application of taxes. These are matters of great interest to England.

That is what Sir Horace Plunkett, Lord Macdonnell, and others have in the back of their minds when surveying the state of Ireland, and they are affrighted by what they see. They advocate Dominion Home Rule as the one possible policy for Ireland consistent with maintenance of the British connection. They, and those who are a little amazed to see them advanced so far, find themselves under the unpleasant necessity of asking people to assume that there is possibility of some arrangement being made in good faith and of being carried out in good faith. Unfortunately for them, few people who count on Ireland are able to believe either the one or the other. Mr. Dillon and his friends, who went with Mr. Redmond down the slippery inclined plane upon which Lloyd George and Asquith set them with the first proposals for partition, are in no trustful mood. Many of them feel that the conduct of the British Parliament since the passage of the Home Rule Act has not alone deprived them of authority in Ireland, but has enlarged the field of action under which the newer men must carry on the work. They are in no position to contest the mandate given by the people to the Sinn Fin leaders, many of them concede the correctness of the popular decision, and probably none will permit themselves to be used to make trouble in the rear while the country's elected spokesmen of Ireland are facing bitter and resourceful opposition from England. While there are some lengths to which these older men cannot go, some items of present declared policies to which they cannot adhere, in presence of the struggle about to open, they do not hesitate to proclaim themselves Irish and accept the consequences.

I think, indeed, that this summary might very well close with the statement made to me by one who sees the more for standing a little apart, that the greatest security of all for Ireland in her present difficulty rests in the ability of her people, at need, to meet any great menace by the presentation of a united front by the whole people, and

to do it by all orders simultaneously and if need be impromptu. To that pitch has the solidarity of the people been brought by the events and grievances of the last three years. The summary would not be complete, however, if it did not include mention of one attitude of mind never absent wherever in Ireland the present and the near future are patiently and anxiously considered. Self-reliant towards England, with clear conception of all the disquiet adherence to that ideal may bring in its train, there is yet always the hope, sometimes expressed, never out of mind, that in some way or in many ways free America will stand by them, will never withdraw its countenance from them in their effort to secure for a self-reliant people the free ordering of its national existence. They feel they are entitled to what sustaining influence there may prove to be, in the difficult times ahead, in the indulgence of that hope.

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#### INTERCESSIONAL.

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Of all the saints on heaven's roll,  
You've held a niche within my mind,  
Dear Lady of the shining soul,  
So noble, valorous, and kind.  
And joyfully I sing your praise  
As speeds the hourglass of my days,  
St. Catherine!

Sometimes in dreams you come to me,  
Slender and fair and very wise;  
Like sunlight dancing on the sea,  
A soft light shining in your eyes,—  
A pensive novice, calm-voiced, sweet,  
Treading again Siena's street,  
St. Catherine!

Yet there's a lesser saint I know,  
Who sheds a radiant light, like you,  
On life around her here below;  
And, strange, her name is Catherine, too.  
She has thy charm, thy cloistered mind:  
An ever-joyous, ever-kind  
St. Catherine!

And friendship's proved an instrument  
That fans my reverence for thy name;  
Twin stars across life's firmament,  
To me you seem as one, the same;  
But you have gained the Heavenly Hill,  
While she is on life's journey still,  
St. Catherine!

And as my orisons I raise,  
At morning or at dewy eve,  
I fain combine you both, and praise  
In mystic wonder; and believe  
That by some miracle on high  
Yours is the heart and soul of my—  
St. Catherine!

And while I strive her smiles to earn,  
Hope's censer swings from pole to pole,  
Leaving me helpless to discern  
The earthward leanings of her soul.  
And so, perplexed, to thee I turn,  
And at thy shrine a candle burn,  
St. Catherine!

—PADRAIC DOYLE, in *Art Maria*.

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#### REDMOND'S TOMB.

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The fortune of war has overtaken the grave of Major William Redmond, who was laid to rest in the peaceful convent garden of Loree. Alas! the offensive of March, 1918, turned that garden into a ruin, where Major Redmond's tomb is the only thing intact amongst the wreckage. The poor nuns, who gave the last hospitality to the great Irishman, are themselves homeless now, and are only just beginning to return and camp in rough huts amid the ruins. The grave itself was right inside a trench line, eventually held first by French and then by Germans; and yet it is intact. It is now proposed to help rebuild the convent as a fitting memorial to Major Redmond.

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## Current Topics

### Mr. Massey Repudiates

Mr. Massey with excessive vehemence repudiated Howard Elliott and all his works and pomps the other day in Parliament. *Hansard* does not say what amount of conviction was carried in the blow with which William's fist smote the table. We would be interested to know what Mr. Massey would say if some inquisitive member asked him (1) on what business he saw Howard Elliott before the voting on the question of exemption of the Brothers, and (2) what they had to say to one another during that confabulation. But perhaps Mr. Massey will again smite the table and say that he never had such a confabulation at all. By the way, how did William know so much about the article over which he was disturbed? Inspiration?

### Bolshevism in England

When men of high rank in the army and navy of the Empire are sympathising openly with Bolshevism there must be more in it than the papers tell us. One of the most intelligent and honest men in the Parliament of England is Colonel Wedgwood, and in reply to a taunt of fire-eating Winston he openly told the House that if another "scrap" came there was no doubt as to what side he would take. A General wired a message of Bolshevistic sympathy to the strikers in Glasgow and urged them to "do their damndest" to help their Russian brothers. We regret to say that the rebellious scoundrel's name was Kelly. No chance of its being Gough.

### Melbourne for Ireland

On November 3 the Australians and a few Irishmen in New Zealand will be represented at Melbourne in a Convention summoned by Dr. Mannix to emphasise the demand for self-government for the one white race under the heel of a tyrant to-day. The Archbishops of Sydney, Wellington, and probably of Adelaide and Perth will all be there. We have heard of a couple of delegates from New Zealand up to date. Auckland is sending one. Wellington and Christchurch will be represented. As we already pointed out, the writer of these notes holds it his duty to be present at an Australasian Convention which will be the biggest and the grandest manifestation of Irish determination ever witnessed south of the Equator. We frankly confess that we are disappointed and even ashamed that so few have responded to the call. If there were not a single other reason for going, loyalty to Archbishop Mannix who convenes the gathering ought to be sufficient motive to bring us over the Tasman Sea in hundreds. A test such as this is needed to reveal how many millimetres deep our patriotism lies beneath our skin. It is the old, old story over again. Tom has married a wife and prays to be held excused; Bill has bought a farm and wants to stock it; Barney has a racehorse in training. We are degenerate.

### The Kaiser

Harold Begbie has published an account of a long interview he has had with the Kaiser in his retirement at the home of Count Bentinck. He found that the Kaiser was by no means the broken-down, aged man we have been told he has become. When asked about the famous trial, he ridiculed the idea as a joke, and went on to say that he strove even at his own peril to avert war. "Do you think," he said, "that if Germany wanted to bring on the war, she would, with the consent of the War Minister, have supplied Russia, in the early days of 1914, with 30,000 machine-guns, 400,000 rifles, and 400,000,000 rounds of ammunition?"

"I did not want war, as Nicholas did not want war: George did not want war. No ruler wanted war. *The war was made by the diplomats.*"

Then he went on vehemently: "The whole guilt of the war rests on the Russian Government, and there were secret forces at work in the Russian Government."

If anybody doubts now that our old ally was the real culprit, he has only to recall that a certain Nosworthy person, whom Mr. Massey has included in his Cabinet, wanted to have the editor of the *Tablet* prosecuted for publishing a letter by Dr. O'Dwyer in which this very statement was made four years ago or so. Everybody in the world but Nosworthy knew it was true then, and since Russia went on the course of revolution to which certain people drove her it has become safe to say even what everybody but Nosworthy knew. However, let us leave Nosworthy to himself and come back to the Kaiser.

He did not like King Edward. He told Mr. Begbie that his grandmother, the late Queen Victoria, again and again warned him against her son. "Don't have anything to do with him," she would say. "He will do you no good intellectually, morally, or socially."

He attributes the sinking of the *Lusitania* to England's policy of starving the women and children of Germany. He regards Sasanoff as the Judas of Europe and lays the whole blame on Russian diplomacy. "England," he said, "had nothing to do when war came but to keep faith with her Allies." He deplores her entrance into the war, and admits that it sealed Germany's fate.

In conclusion he said that the world was menaced by Bolshevism but that there was even a greater peril in Freemasonry. He is convinced that the atheistical and socialistic Masonry is the hidden hand which is driving the unconscious masses to ruin. It has fastened its tentacles on society and threatens the existence of civilisation. He regards it as absolute Satanism. He is a good judge!

So there now we have a recent picture of the man whom our press used to say was the one sovereign of modern times fit to stand beside Queen Victoria as a Christian and a ruler! Has any reader ever bothered to go back and recall all the nice things that same press used to say of him in the days before Russia brought on the war? Mr. Nosworthy will perceive that we are still convinced that it is not an article of faith that Russia did not cause the war. Has he yet learned anything we wonder?

### De Valera in America

President de Valera's triumphal progress through the United States continues. Recent exchanges tell us that he was to speak for Ireland before the Foreign Committee of the U.S. Senate on August 30. Probably his speech made a favorable impression, as otherwise our press would have had a word to say about the result. San Francisco has declared for the Irish Republic. The State of Montana introduced the following resolution on August 7, and passed it on August 8:

WHEREAS, The people of Ireland for 750 years have been struggling to maintain their national independence and during that time have suffered the oppression that always follows where a people are compelled to live under a government not founded upon the consent of the governed; and

WHEREAS, The United States of America fought and assisted in the war for the establishment and preservation of the principle of the right of self-determination; and

WHEREAS, The people of Ireland have determined for themselves the form of government under which they propose to live; now, therefore, be it

RESOLVED, That the House of Representatives of the State of Montana, the Senate concurring, do urge that the Congress of the United States by resolution ask the President of the United States to recognise the Republic of Ireland as a member of the nations of the world; be it therefore

RESOLVED, That a copy of these resolutions be forwarded to the Secretary of State, to the House of Representatives of the Congress of the United States, to the Secretary of the Senate and to the President of the United States.

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The resolution was passed on August 8, 1919.

At Baltimore de Valera had an enthusiastic reception and was received with Irish cordiality by Cardinal Gibbons. September was to be the month for the real work of stirring up American opinion, and the following itinerary was arranged for de Valera and his friends:

Labor Day, September 1.—Labor meeting in New York to be addressed by de Valera and Hon. Frank Walsh, who were both to speak later at Scranton. A canvass of the cities of Brooklyn, Jersey, Newark, Elizabeth, Trenton, Philadelphia, Pittsburg, Youngston, Akron, Cleveland, Columbus, Cincinnati, Louisville, Indianapolis, Muncie, Fort Wayne, Toledo, Detroit, Chicago, Milwaukee, St. Paul, Des Moines, Peoria, Springfield, St. Louis, Kansas, Omaha, and Denver. The members of the Irish-American Commission will accompany Mr. de Valera and will speak with him on the tour. They have first-hand knowledge of the true state of Ireland, and they will lose no opportunity of placing before the American people the cruel wrongs suffered by Ireland under the rule of England. Their speeches will go still further towards convincing the United States that there is little difference between the atrocities of the Huns in Belgium and those of their cousins in Ireland. All America will hear the story about the bogus German plots, the kidnapping of children, the inhuman barbarities perpetrated on men and women in British gaols, and the shameless lies of Lloyd George and Muckpherson. America will be asked to put to the proof her sincerity in entering the war for right and justice no matter whose selfish interests are crossed, and the word-spinner Wilson will have much food for meditation before the campaign is over.

#### France and the Vatican

*America* tells us that the question of the resumption of diplomatic relations between the Vatican and France came to a climax in the Chamber during the discussion of the Budget for foreign affairs on July 2. One M. Jean Bon, whom *La Croix* styles "the most accomplished of Parliamentary clowns," launched out in attack on the Pope, Cardinal Amette, and other ecclesiastics. M. de Monzie, an independent Socialist and freethinker, took up the debate and warmly supported the advisability of re-establishing relations. We quote from *America* an account of his argument:—

After reviewing the devices to which France had been obliged to resort in order to keep in touch with Vatican diplomacy, for example the mission of M. Charles Loiseau at Rome, the use of the British Ambassador to the Holy See, the appointment of M. Frontenac to represent the Principality of Monaco at the Vatican, an appointment which he said had for its real purpose the defence of French interests, M. de Monzie reaffirmed his detestation for the Papacy, but pointed out how illogical it was for France to resort to such expedients to protect its interests. He then asked why France did not employ direct and official means of representation at the Papal Court instead of the indirect and oblique methods which had been found indispensable for the past four years and more.

At this point in de Monzie's speech, M. Viviani made a sensational interruption, in which he took exception to some of the premises of the speaker, but ended with the words: "But I am not in disagreement with your conclusion; Republican and devoted to the lay regime, I am not shocked at the idea of seeing former relations with the Vatican resumed, after consultation with the Chamber." After M. de Monzie had concluded his discourse, the Minister of Foreign Affairs, M. Pichon, made this clear declaration of the Government's policy:—

"The Government believes that the law of 1905 [the law of Separation of Church and State] suffices for all needs. Certain persons, among them M. de

Monzie, would like to establish in addition official relations with the Holy See. I say, gentlemen, clearly and exactly, that the Government is not of the opinion that it can undertake any such initiative. It does not find that circumstances warrant it in assuming any such responsibility. The policy of separation, such as exists at present, suffices for the Government."

M. Pichon concluded by declaring that the Holy See had its own interest in protecting French interests without official relations, and that Catholics would do their duty by their country without any official representation at the Vatican. M. Grousseau protested that this policy of abstention from official relations was "a national crime," but M. Pichon again asserted that the French Government would enter into no sort of diplomacy with the Vatican.

Catholics are naturally much incensed over the remarks of M. Pichon, and a large part of the press, irreconcilably anti-clerical, has protested against the inexpediency of the Government's persisting in its unwise policy. Hervé, writing in the *Victoire*, does not hesitate to predict that the next Chamber, no matter who may be President of the Council, will re-establish the Embassy to the Vatican.

#### E R I N.

O Daughter of the King! What dreams have shone  
In eyes enchanted by the loveliness of thee!  
Thy beauty is not earthly, nor the sea  
As boundless as the yearning urging on

The lovers haunted by thy lips so wau—  
Thy knights who gave their lives to make thee free.  
Adown the years they died; but oh, ma chree!  
Our feet are walking where their feet have gone.

O Daughter of the King! What spell hast thou  
That time nor sorrow dims thy royal brow  
That never shone more radiantly than now?

O Daughter of the King! Not vain have been  
Brave failures and the anguish of thy caoine;  
Thou shalt arise and reign our Queen, our Queen!  
—J.K.

#### CATHOLIC HERO'S MEMORY.

The *Southern Cross*, of Buenos Ayres, says:—The Admiral Brown monument was unveiled on July 8, the eve of the 103rd anniversary of the Declaration of Argentine Independence, under the auspices of the National Government and the committee appointed by the Irish-Argentine people. Brown, an Irishman by birth and descent (he was born at Foxford, Co. Mayo), was an Argentine citizen and an Argentine hero. He was to the infant navy what General San Martin was to the valiant and glorious Argentine army. He was the man who made it a power and first led it to victory. His career adds lustre to the Argentine record of mighty achievement; his memory is one of the most precious legacies inherited by the Irish race and especially by Irish-born men and women in this fair land of freedom, and Argentine citizens of Irish descent. A member of an old Irish family which had been Catholic from time immemorial, William Brown, through all the vicissitudes of a stirring life, never wavered in his faith. It is recorded of him that he had special devotion to St. Patrick, and in the battle of Martin Garcia he captured the strategic island to the strains of "St. Patrick's Day," and not only saved Buenos Ayres from the possibility of invasion, but established Argentina's claim to the River. Irish-Argentines will remember with pride that the first successful blow of the Argentine navy in the cause of independence was struck by an Irishman on the Irish national festival, March 17, 1814, Brown's fife and drum band playing "St. Patrick's Day in the Morning." Brown's return to Buenos Ayres was like one of Caesar's triumphal entries into Rome. The victor of Martin Garcia was overwhelmed with the most extraordinary marks of honor and gratitude. As proof of his religious sentiments it may be mentioned that when he was wounded near Montevideo he was spiritually attended by Father Juan Tupac-Amaru and Father Martin Martinez, and when the battle was over he gave public thanks to God for the brilliant victory of Montevideo on May 17, 1814.

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## OBITUARY

### MR. JOHN MCQUILKIN, ASHBURTON.

There passed away at Eiffelton, on October 3, Mr. John McQuilkin, one of the oldest and best-known residents of the Ashburton County. Deceased, who was 95 years of age, was born at Tor Head, Ballycastle, Co. Antrim, Ireland, and while still in his teens set sail for America, where he was engaged in the oyster-fishing industry. Returning to Ireland, he later went to Australia, where he was engaged in the gold-digging industry principally at Bendigo and Ballarat. In the early sixties he came to New Zealand, and was among the pioneers at Gabriel's Gully. He then prospected along the bed of the Molyneux, and when the river rose, went further afield, and, together with his world-wide mate, Skipper Duncan, discovered the rich and famous Skipper's Gully. He next settled in Hokitika, where he kept a store, and later an hotel. Arriving at Lyttelton, he continued in the hotel business for many years, only relinquishing it to take up the farm at Eiffelton, where he lived for 40 years. Mr. McQuilkin was a devout Catholic, and was constantly attended during his illness by the Very Rev. Dean O'Donnell. He leaves a grown-up family of four, and many grandchildren.—R.I.P.

### MR. DENIS MANNIX, DUNEDIN.

There passed away on October 8, Mr. Denis Mannix, a very old and much-respected resident of Dunedin. The deceased was born near Miltown, Co. Kerry, Ireland, about 80 years ago. He first landed in Victoria, but when the gold rush broke out in New Zealand he came over, and made his way to the Dunstan, as it was then called. After spending a time there and at Arrowtown (then Foxes), he passed on to Hamiltons, where he was a shareholder in one of the principal claims. He subsequently sold his interest in the mine, and worked for wages. Coming to Dunedin, he obtained work on the Port line, then in course of construction. He also worked for the Dunedin Harbor Board. The late Mr. Mannix was always ready to subscribe, to the best of his ability, to any charitable cause. He was a staunch Catholic, and a regular attendant at the early Mass at St. Joseph's Cathedral up to within three years ago, when owing to failing health, the "hill climb" proved too much for him. His brother, James, a popular and much-respected resident of St. Bathans, predeceased him about 16 years ago. The remains of the late Mr. Mannix were interred in the Southern Cemetery on Thursday, October 9, the Very Rev. Father Coffey officiating at the graveside.—R.I.P.

### MR. JOHN SHANAHAN, PAHIATUA.

There passed away recently at his residence, Tiraumea Road, Pahiatua, a highly-respected and well-known settler in the person of Mr. John Shanahan, at the advanced age of 75 years. The deceased was born near Castleisland, Co. Kerry, Ireland, and arrived in New Zealand in 1865. He was engaged in business in Wellington till 1891, when he took up land in the Pahiatua district, where he had resided ever since. The deceased, who had been in indifferent health for some years, was one of the early pioneers, and prior to his retirement some time ago was en-

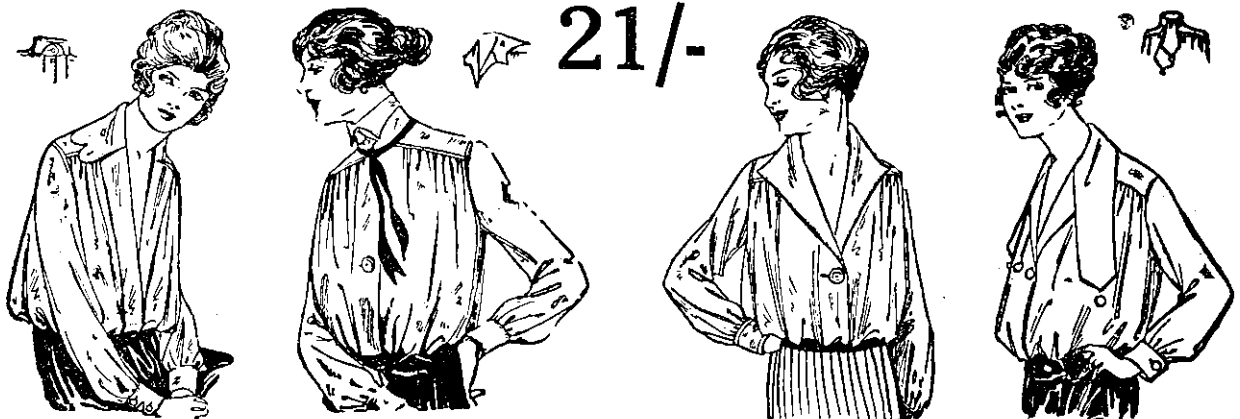
gaged in farming. He was well known for his kindly disposition. He died fortified by the rites of Holy Church, being attended in his last illness by the Very Rev. Dean McKenna, who also officiated at the graveside. Deceased leaves a widow and a grown-up family of two sons (Mr. J. R. Shanahan, of Ruawhata, and Mr. O. J. Shanahan, of Hawora), and two daughters Mrs. M. Murphy, of Hakawai, and Miss Shanahan, of Pahiatua, for whom much sympathy is felt. The funeral was attended by a large number of old friends, many of whom came from a considerable distance.—R.I.P.

### MRS. CATHERINE HARTNELL, HORORATA.

The death occurred recently at Hororata, Canterbury, of Mrs. Catherine Hartnell, relict of John Hartnell. Deceased, who was 77 years of age, was born at Tipperary, Ireland. By her demise the Church at Coalgate has lost one of the most esteemed members of the congregation, the deceased lady being ever ready to help in any good work connected therewith; the altar being her gift, together with other generous contributions. The church at Darfield also, which is in need of improvements, was not forgotten by her, she having left a handsome donation towards this object. Her husband died a few years ago, and she is survived by a family of three sons (Mr. J. Hartnell, Halswell, and Messrs. W. and T. Hartnell, of Hororata), and five daughters (Mrs. L. Derrett, Hororata, Mrs. Kennedy, Waimate, Mrs. A. Duncan, Springfield, Mrs. J. Duncan, Hawkins, and Miss M. Hartnell, Hororata), towards whom their many friends extend sympathy in the loss of a good and devoted mother. Requiem Mass for the repose of the soul of deceased was celebrated at the Coalgate church by Rev. J. Hanrahan, who also officiated at the graveside.—R.I.P.

### MRS. J. HALPIN, TOTARA FLAT.

Mrs. J. Halpin, wife of Mr. John Halpin, a well-known Totara Flat settler, passed peacefully away at her residence on October 5, fortified by the last rites of Holy Church. The deceased, who was widely known as a devout Catholic, was born at Adare, Co. Limerick, Ireland, 59 years ago. After living for a few years at Rangiora, Canterbury, she returned once again to Westland, where she remained until the time of her demise. The late Mrs. Halpin took a great interest in Church and Irish matters; no one ever sought assistance from her in vain, and she gave most of her earthly goods to the Church and to charity. The unflinching friend of the priest, a warm welcome always awaited him at her home. Her remains were brought by train to St. Patrick's Church, Greymouth, where Solemn Requiem Mass was celebrated for the repose of her soul. Rev. Father Hanrahan (Ahaura) was celebrant, Rev. Father O'Hare (Kumara) deacon, Rev. Father Eccleton, S.M. (Reefton) subdeacon, and Rev. Father Campbell, S.M., master of ceremonies. Very Rev. Father Aubry, Father La Croix, and Mr. J. McSherry were among those assisting in the choir. The funeral, which was a very large and representative one, took place the same afternoon. Father Hanrahan, who attended the deceased in her last moments, officiated at the graveside, assisted by Fathers Aubry, O'Hare, and Eccleton. Her husband, a daughter (Miss Margaret Halpin), and a niece (Mrs. H. Scanlon, Wellington) are left to mourn their loss.—R.I.P.



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## MRS. M. A. TUOHY, LEVIN.

There passed away at her residence, Bartholomew Road, Levin, on Sunday, October 5, Mrs. Mary Ann Tuohy (nee Callan), wife of Mr. Thomas Tuohy. The deceased, who was born in Co. Cavan, Ireland, 61 years ago, came to New Zealand at the age of 20, and landed in Marlborough, where she was married in 1879. After residing in the Marlborough district for about five years, Mr. and Mrs. Tuohy went to the North Island, living for a time at Foxton, and afterwards at Koputarora. Twenty-five years ago they removed to Levin, taking up a bush section in the Horowhenua village settlement, being among the first settlers there. For her kindly helpfulness in times of sickness and distress, the late Mrs. Tuohy became well known among the pioneer settlers, and very many retain the remembrance of her good deeds. She was among the first to work in founding the church in Levin, and maintained an active interest in Church work until her death. The deceased leaves her husband, two sons (J. and T. Tuohy), and two daughters (Mrs. T. J. Johnson and Mrs. Anderson) to mourn their loss. The funeral took place on Tuesday, October 7, Father Vibaud, S.M., officiating at the interment. —R.I.P.

## FIFTY GOLDEN YEARS

## JUBILEE OF MOTHER MARY BERTRAND.

St. Dominic's Priory, Dunedin, was *en fete* on Wednesday, October 15, the joyous occasion being the celebration of the Golden Jubilee of Mother Mary Bertrand's profession as a religious in the Order of St. Dominic, or Dominican Nuns, as they are affectionately and familiarly known. The much-beloved jubilarian is the only surviving link with the pioneer nuns who arrived in 1871, accompanied by the late Bishop Moran and Father (afterwards Right Rev. Monsignor) Coleman, and for this reason special interest was attached to the celebrations. During the lengthy period of years since Mother Bertrand's arrival in New Zealand, she has fulfilled the duties of her sacred calling in various parts of Otago and Southland, notably at Dunedin, Invercargill, Queenstown, and Oamaru. It may well be understood, therefore, that towards one who is so well known and revered, ex-pupils of the nuns and their friends generally, gathered in large numbers from all parts to felicitate her on such an auspicious event. The religious ceremonial began at 10.30 a.m., when Solemn High Mass of Thanksgiving was offered in the Convent Chapel. Father Kaveney was celebrant, Father Woods deacon, Father Spillane subdeacon, and Very Rev. Father Coffey, Adm., master of ceremonies. The music of the Mass was rendered by the Dominican Nuns' Choir in the exceedingly beautiful and devotional manner so characteristic of them. Prior to the commencement of the Mass, Father Coffey, in accordance with the time-honored custom, crowned the jubilarian. At the conclusion of Mass the Very Rev. P. M. Lynch, C.S.S.R., as one who had much to do in connection with the earlier days of the Dominican Nuns' experiences in this city, gave a most impressive and appropriate discourse, which was listened to with the deepest interest by the large congregation. Others of the clergy present were Rev. J. Delany (South Dunedin), Rev. D. O'Neill (Roxburgh), Rev. T. S. Kavanagh (Palmerston), Revs. R. Graham and E. Rooney. The clergy, including those above mentioned, also Very Rev. J. O'Neill (Waikiki), Fathers Liston, Morkane, Collins, Lynch, and Silk (Holy Cross College, Mosgiel), and C. Ardagh, and visitors, were subsequently the guests of the nuns to luncheon.

In the afternoon a reception was held in the social hall of the priory, which was beautifully decorated and appointed. There was an exceedingly large gathering of ex-pupils, and on their behalf the following address was read by Mrs. Wise, of Oamaru, the first pupil to attend the nuns' school when they arrived in the Dominion, and, together with a substantial golden tribute, presented to the jubilarian:—

"Dear Mother Bertrand,—We, the ex-pupils of St. Dominic's College, are delighted at the opportunity afforded us of congratulating you on this fiftieth anniversary of your religious profession. We congratulate you on the sublime dignity which has been conferred on you by Almighty God, in calling you to serve Him as a nun in the grand old Dominican Order. Our ardent desire, dear Mother, is that you may be given many more years to carry on the good work of your Order. We hope that your path from now to the grave may be strewn with roses of joy and happiness, and that we shall have the untold pleasure of assisting at your Diamond Jubilee.—Signed on behalf of the ex-pupils: Eleanor Knott, Margaret Jackson, Margaret Shiel, Tassie Meenan."

The address was artistically printed in green on white satin, in the form of a scroll, by the N.Z. Tablet Printing Company.

Father Coffey made suitable acknowledgment on behalf of Mother Bertrand.

During the day cable messages from abroad and congratulatory greetings by telegraph and letter poured in from all parts of the Dominion, also many souvenirs of the memorable celebration, for which Mother Bertrand expressed her deep gratitude. The proceedings of the afternoon were concluded by Solemn Benediction of the Blessed Sacrament.

In the evening a complimentary concert was held, and so numerous attended that many were compelled to enjoy the treat through the open windows. The following was the programme:—Chorus of welcome, piano duet, "Valse Caprice" (Rubenstein), Misses L. Harris and T. Hutton; song, "O Giver of Mercies" (Moulton), Miss Honeyman; scene Francaise, "Dans un Ascenseur," Misses Gonza Shiel, J. O'Neill, M. Taylor; song, "Michael's Song" (Bizet), Miss K. Graves; selection, "Serenade" (Drigo), Misses W. and P. Haweridge and E. Milow; piano solo, "Liebestraum" (Franz Liszt), Miss R. Simpson; song, "Gypsy Songs" (Dvorak), Miss D. Hudson; Greeting of The Jewels, intermediate grade pupils; trio, "Serenade" (Mizskowski), Misses W. and P. Haweridge and E. Milow; song, "Harbor Night Song" (Sanderson), Miss Carter; piano solo, "Impromptu" (Bach), Miss L. Harris; madrigal, "Blow, Blow, Thou Wintry Wind" (Stokes) and "Hark, the Lark" (Stokes), senior pupils; comedietta, "Amelia and the Dwarfs," junior grade pupils; jubilee ode, Miss M. Cullen; presentation, Misses M. Cullen, U. McKendry, and Mary Hussey; final chorus, College pupils.

## J U B I L E E O D E.

(Composed by Rev. J. KELLY, Ph.D.)

In that far land where Patrick toiled  
And Royal Brigid prayed,  
You walked where saints had walked with God  
And played where angels played.

And fifty years ago there came  
To your young heart the call  
To follow Him whose chosen bride  
Must for His sake leave all.

The home you loved, the friends of old,  
The joys your childhood knew—  
For Him you left them all behind  
And said, "None, Lord, but You!"

Over the rim 'twixt sky and sea  
The call you followed far,  
By prayer and precept hearts to win  
Beneath the Southern Star.

Yours were the virtues of the Gael,  
In the new world and the old,  
Patrick and Brigid taught you how  
Young hearts for Heaven to mould.

For fifty years your days have sped  
In alien sun and rain;  
Years of labor and years of praise  
That have not been in vain.

You love the dear land of your birth,  
Its woods, its verdant sod,  
And yet a greater love made sweet  
Exile endured for God.

Full fifty years of prayer and praise  
At God's feet now you lay:  
Sweeter than incense in His sight,  
Your gift to Him to-day.

Princes may fail and thrones may fall,  
But never fails the breed  
Of saints that lonely Erin sends  
To sow the saving seed.

From the far West where Patrick prayed  
Like you they cross the sea:  
We honor them while here we keep  
To-day your Jubilee.

For you we would a garland weave,  
And shamrock and fern unite,  
And with it at your feet would lay  
A red rose and a white,

Binding the land from which you came  
And that dear land of old,  
With love for God and all mankind  
In one great chain of gold.

At the conclusion of the concert a presentation was made by the present pupils of the nuns for the erection of a grotto to Our Lady of Lourdes in the grounds, and also, by past and present pupils, of a handsomely bound and beautifully illustrated jubilee volume of the *Dominican Star*. Father O'Neill (Waikiwi) thanked the children, on behalf of Mother Bertrand, for their presentation, and for the excellent, high-class entertainment they had given, which showed the diligence of the pupils and the care of their teachers. He wished the good mother many years of happiness and usefulness in her noble career.

Mother Mary Bertrand had previously been entertained by the pupils of St. Joseph's School, and by those of the Sacred Heart School, North-East Valley, and of the School of the Immaculate Conception, Kaikorai, and warmly congratulated on the attainment of her Golden Jubilee.

## MAJORITY RULE

(By VERY REV. DEAN BURKE.)

During the coming three months we are likely to hear often of majority rule—its rights and its glories. Majority rule is one of the political fetishes of our time. The numerical majority, we are told, must govern; it has the right to govern—the inherent, absolute right to govern. If there be anywhere in the nation a divine right to rule, that right is with the numerical majority. The Sovereign is the majority, and to its enactments our loyalty and obedience are due—some say, even, "morally due."

Though the absolute right of the majority to rule is now taken as an axiom by the ordinary man, still there are reasons why this axiom should be questioned at least by the theorist. What right have Maepherston and Hodge-son, the majority, to attack O'Brien, the minority, and deprive him of his pipe, tobacco-pouch, and loose silver? Why should 51 men have the right to tax and rule the minority of 49? Why should the property, freedom, religion, and even the lives of practically one-half the nation be placed at the mercy of the other half? What are the grounds in history, common sense, or expediency for the axiom—the majority should rule?

The right of the majority to rule is certainly not an "innate idea." Descartes does not mention it amongst his primary intuitions nor does Kant give it a place among his mind-forms! Primitive men had no notion of it. They settled political questions by cracking heads, not by counting them. The Greek democracies did not recognise it. The principle is of comparatively recent use in history.

It appears for the first time in England in the 13th century. A rule of procedure was adopted in 1215 by a committee of 25 barons to whom the duty was entrusted of watching over *Magna Charta*, and seeing that its provisions were observed, especially by the King. The rule ran thus: "If those 25 barons are present and disagree about anything, or if some of them after being summoned are unwilling or unable to be present, that which the majority of those present ordain or command shall be held as fixed and established exactly as if the whole 25 concurred in this." Obviously the difficulty of reaching unanimity led this committee to adopt the decision of a majority.

The convenience of the regulation was its sole recommendation, and it was adopted at first only in smaller questions—where no strong minority protest was made. The voice of the minority was always heard—even of a minority of one! In 1221 Peter Roche, Bishop of Winchester, protested against paying a feudal levy and his plea, duly made, was accepted by the Common Council as valid! There is no record in those times of serious opposition by a minority of importance being defeated by a majority of votes.

But as Parliaments and representative bodies came to have a large share in government, decision by majority grew into greater use and was extended to graver issues. It was found to be a very convenient mode of reaching decisions and so as an instrument of legislation it has triumphed. The habit and tradition of discussion and protest, of conciliation and compromise, have gone into abeyance, and the importance and powers of minorities have in consequence diminished.

Once the legitimately-made protest of one man could save him from paying what he considered an unjust tax; now a law passed by a majority of one man can influence the whole nation; take away men's property, against their will, by taxation; can change the conditions in which they could successfully carry on their business; can take their children and paganise them by a new experimental system

of education; can even regulate what the minority is to eat and drink! With majority rule, brought to its logical issue, about one-half the nation can coerce the other half. With majority rule in full exercise, minorities, even powerful and intelligent minorities, have no effective rights. The spectacle, says Sydney Low, of millions of free men in a free country, habitually governed in opposition to their own will and their own convictions, is so astonishing that we prefer to avert our gaze from it!

So majority rule, at first a principle timid and tentative in use, has grown to be the sovereign fetish to which our loyalty and obedience are morally due! In another paper we shall inquire into what its justification in the nature of things, in reason and in expediency, may be.

## CHURCH OF ST. ROCH, HANMER SPRINGS

The long-looked-for blessing of peace came to us well nigh 12 months ago, November, 1918. For more than four years the angel of death brought his message to thousands of homes. Thousands of our boys are buried in many lands. Their priests, careless of danger, stood by them, and through their ministrations prepared them to face death fearlessly. The blood of priests and boys flowed in the same stream, their last remains rest in the same grave. Their memory shall never die. The last words of St. Monica to her son St. Augustine would be, if possible, their last words to us: "Bury my body anywhere, I desire nothing but a remembrance at the altar of God."

I promise, each time I stand at God's altar in the Church of St. Roch during 1919 and 1920 to offer up the Holy Sacrifice of the Mass for all your friends who have died as a result of the war and the epidemic, also all your intentions. I beg to acknowledge the following donations, for which I am deeply grateful:—

£2 2s, Mrs. T. O'Reilly (Methven); £1 1s each, Rev. Father Clancy, S.M. (Hokitika), Mr. A. B. McEvedy (Southbridge), Mr. W. D. Nolan (Okuru, Westland); £1 each, H. F. (Wanganui), Mrs. E. E. McKeown (6 Orangi Haupapa Road, Wellington), Mr. C. Mackle (Kaikoura); 15s, C. Johnston (Ashburton); 10s each, S. Johnston (Ashburton), Mary Stack (Lyaldale, St. Andrews), A Friend (Central Otago); 5s, Friend (Ross); 2s 6d each, Mr. E. Ryan (Spar Bush), Grateful Client of St. Roch (Timaru).

Are you a client of St. Roch? I want thousands to join. Your names are to be placed in the Church of St. Roch.—Yours very gratefully,

Rev. J. P. O'CONNOR,  
Hawarden, Canterbury.

## REILLY'S CENTRAL PRODUCE MART

We report as follows:—Supplies of table potatoes are short of requirements and prices must improve. Spring vegetables meet a good demand. Heavy consignments of asparagus arriving; prices easier. Eggs command a ready sale at 1s 8d. There is a good demand for meat meals and calf foods. We landed a full supply of arsenate of lead, McDougall's Fruit Tree Wash, and Black Leaf 40 for spraying purposes, and anticipate a good demand. Supplies of apples are short of requirements. Onions: Supplies arriving on the 22nd. Carrots and parsnips realised phenomenal prices. Our Suva bananas arrived in first-class condition. Rabbitskins and fat meet a keen demand. Butter is coming to hand more freely. Bacon pigs are eagerly inquired for. We received and sold:—Flowers: Narcissi (locals), 3s to 4s 6d. Apples: Nelson Sturmers, 21s 9d; Central Sturmers, 5d to 7½d; Statesman, 6d; Rokewoods, 4d to 5d per lb; Doughertys, 6d per lb. Lemons: Californians, "Mission" brand, 60s. Oranges: American "Sun-kist," 50s. Bananas, green, 22s 6d to 26s 6d. Rhubarb, 1½d to 2½d per lb. Asparagus, 6s to 12s per dozen bunches. Cucumbers, 16s 6d, 18s, 19s, 21s 6d. Cauliflowers, choice, 12s, 22s 6d; small, 2s 6d, 7s 6d dozen. Cabbage (scarce), to 6s 9d. Lettuce, choice, 3s 6d to 5s per dozen. Potatoes, prime locals (repacked), 12s 6d to 14s. Onions, prime, 35s. Carrots (scarce), choice tables, 22s 6d. Parsnips, 24s per cwt. Bacon (wanted), rolls, 1s 4½d; hams, 1s 5d. Pigs: Extra prime baconers, 10½d to 11d; heavy-weights, 10d; porkers, 10½d; choppers, 6d per lb. Eggs, guaranteed, 1s 8d per dozen. Honey, bulk, 7½d to 8d; 10lb tins, 7s 6d. Linseed calf meal, 15s. Ceremilk calf foods, 32s per 100lb. Farro food, 16s 6d per 50lb, 8s 6d per 25lb. Meat meal, 20s. Rabbitskins realised as high as 16s 4d per lb. Tallow, 42s to 54s 6d. Horsehair, 1s 4d to 1s 9d per lb. Poultry: Hens, 6s 6d, 8s 6d, 10s, 10s 6d, 11s per pair; cockerels, 6s, 9s, 10s per pair.

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# Diocesan News

## ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

October 18.

A pleasant private dance in aid of the Hinemoa and Tutanekei stalls at the coming bazaar in St. Joseph's parish, took place at the Alexandra Hall on last Saturday night. There was a large attendance, and the hall was effectively decorated. A home-made and delicious supper, provided by Miss Keating, was set out daintily with vases of lilies and anemones. The dance committee comprised Mesdames Burke, Ellis, Beauchamp, Fitzgibbons, and Dwyer, with joint secretaries, Mrs. Gleeson and Miss Keating. The M.C.'s were Messrs. Shanahan, Scanlon, Donovan, and Troy.

There was almost a record attendance on Wednesday afternoon at the Home of Compassion when the annual gift tea was given, and a great number of donations of money and goods were received, all of which will be used to the best possible advantage of the members of the big family which the Sisters had assembled round them. Many stories could be told of the boys and girls who have known no other home except the Home of Compassion, and who have been sent forth into the world as healthy, happy, and successful citizens. Then there are the pathetic ones, who, in bright and cleanly wards, with the kindest and most loving attention, live out their shadowed lives in the best possible circumstances. There are many babies at the home at present who will never know a mother's care, and some are doubly orphaned, through the epidemic; but brighter and happier little mortals could not be imagined. It is a great and wonderful work which is carried out at the home on the hill, and the appreciation of the public was shown by the response made to the appeal. The equipment at the home for the comfort and health of the children and hospital inmates is excellent. For the tiny ones there are movable enclosures where they can chase the sun while learning to walk, and seats are placed along the walls, with rails to prevent accidents. The night nursery is quite delightful to see, with many miniature cots and baths, and there is a sun-room for the little ones to take their day-sleeps in, all making for the best of health. Sister Claver received the guests, and with the other Sisters showed the guests through the home, with its dormitories, class-rooms, kindergarden, and hospital wards. Afternoon tea was much enjoyed by the guests, who certainly saw the home to the best advantage in the bright and sunny weather. Some good music was given by Miss Eileen O'Brien (who arranged the programme), Miss May Little, Miss E. O'Brien, and Miss K. O'Brien. Miss Little and Miss Corby played the accompaniments.

The visiting delegates to the Dominion Council of the N.Z. Catholic Federation were, after the close of the meeting, taken round to the various Catholic institutions by the members of the Wellington Diocesan Council. They visited St. Patrick's College, the new school, Buckle Street, Catholic Girls' Hostel, where afternoon tea was provided, and the Home of Compassion, Island Bay, Mrs. L. Dwan and Mr. D. Dalton very generously providing motor cars for the occasion.

The Very Rev. Father J. O'Connell, S.M., who was elected President of the Dominion Council of the N.Z. Catholic Federation at the annual meeting held last week, was appointed, in that capacity, as the official delegate of the N.Z. Catholic Federation to the Irish Race Convention, to be held in Melbourne on November 3.

The family of Major James O'Sullivan have generously established a scholarship, tenable at St. Patrick's College for four years, and open for competition to pupils attending the Marist Brothers' School of St. Joseph's parish. The scholarship will be known as the Desmond O'Sullivan Scholarship, in memory of the late Lieut. Desmond O'Sullivan, an ex-pupil of the Marist Brothers' School and St. Patrick's College, who made the supreme sacrifice in the great war.

### Wanganui

(From our own correspondent.)

October 16.

All good things come to an end, and Father McDonald's lectures on the campaign of our mounted men in the East are finished. To those interested in the Holy Land, or even to those who claim nothing more lofty than a soft spot for the boys who went overseas,

these lectures have been most interesting and a lesson in Bible history as well as modern warfare. With Father McDonald we trekked the desert, stopping by the way while he pointed out some place of Scriptural or other interest. We crept up hillsides; picked our way—sometimes very dangerous—along this or that Waddy; had fierce engagements with the enemy; marched through cities, lingering as long as we could in Jerusalem the wonderful; and did all manner of exciting things under the heaviest of odds, until finally, we got malaria, registered an altogether unbelievable temperature, and knew no more. How different all these tales sound when they are told by one who was there, and how comfortable is the feeling that one can believe the whole story.

His Excellency the Governor-General, Lord Liverpool, and Lady Liverpool visited Wanganui through the week, spending all Thursday and most of Friday here. As this is announced as their official farewell, they had a busy time hurrying from one function to another. Lady Liverpool graciously accepted Very Rev. Father O'Connell's invitation to open the new school, and this took place at about midday on Thursday after the opening of the Plunket Home. Lady Liverpool was accompanied by the Mayoress, Mrs. Mackay, and the day was so gloriously fine, that the little ceremony was effected in the open air and sunshine. Rev. Mother received the distinguished guest, who by her well-known charm of manner and simplicity of style, made everyone feel happy. The children, about 300 of them, all looking very bright and shiny and armed with flags, sang, besides a fine big "God Save the King," a pretty little song of welcome and one or two other songs. Miss Ruby Curran voiced, briefly, the appreciation of the Sisters and the children; a bouquet of choice white flowers was presented to her Excellency by a small maid—Miss Iney O'Meara—an even smaller boy, Master Barney Cullinane, supplying the moral support and a truly courtier-like bow. Came a short speech by Lady Liverpool, thanking the Sisters and scholars for their kindly reception, and declaring the school open. After being introduced to a little knot of parents who were present, the visitors were shown over St. Mary's, and left by motor, the children lining the winding path and waving them away as they had waved them in. As a matter of fact, the new classrooms are not quite finished, although they will be ready in a day or two. It was a merry lot of youngsters who clapped the holiday asked for and obtained for them by Lady Liverpool.

Carnival and cackle! The air is full of notions, inspirations, meetings, and tickets. The five little queen candidates have been chosen, and are: Ida Benefield (Aramoho), Alice Cullinane (Convent), Selby Morton (Children of Mary), Mollie McDonald (Hibernian), and Marie Missen (St. Vincent de Paul). Aramoho led off with a social on Wednesday night, a most successful and enjoyable one. During the evening, Queen Ida made her official debut, and quite captivated the hearts of her loyal and hard-working subjects. She is only about seven years old, and had to be lifted on to a table to give her item, a very pretty little recitation.

Very Rev. Father O'Connell is away in Wellington just now on Federation business.

Died last week, an old and well-known resident of Castlecliff, Mr. Joseph McNairn, after a long illness. Mr. McNairn had suffered greatly, and his death was not unexpected. A widow is left, to whom our sincere sympathy is extended.—R.I.P.

Also, Mr. and Mrs. Eugene Provost, of Aramoho, have lost a little son, the younger of two. The little one had a serious illness from which he seemed unable to recover, and suffered greatly before God took him to Himself.

Miss Reston (Hastings), who was transferred to the local telephone exchange some weeks ago, has had to go home on sick leave. Miss Reston is at present in the Napier Hospital, and her many friends hope that she will soon be quite better again.

## DIocese OF AUCKLAND

(From our own correspondent.)

October 17.

Although the ways of raising funds for Church purposes are numerous, with varying degrees of success, the "garden party" seems to be one of the most enjoyable and profitable. The children's carnival held recently in Vermont Street School grounds, in aid of the Cathedral funds, was very successful, over £200 being cleared by the function. Rev. Fathers Forde and Bleakly are to be congratulated on the result.

Onehunga parish is to have its day on November 1, and Grey Lynn parish will hold a Christmas Fair, in aid

of parish funds,\*about the second week in November.

Sunday, November 2, will be a red-letter day for Devonport parish, for then the beautiful new church will be solemnly blessed and opened. It is hoped that his Lordship the Bishop will preside at the Solemn High Mass, and a large gathering of clergy and laity is expected. Very Rev. Father Whelan, C.S.S.R., Superior, will preach the occasional sermon.

The Redemptorist Fathers will conduct a mission in the Devonport parish during November.

The retreat for the clergy next January will be conducted in the Sacred Heart College, by the Very Rev. Father Maurice O'Reilly, C.M., rector of St. John's University College, Sydney. The same eloquent preacher will give the religious exercises in connection with the retreat of the Sisters of Mercy at St. Mary's Convent, Ponsonby.

The retreats for the Marist Brothers, Sisters of St. Joseph, Sisters of the Mission, and Little Sisters of the Poor will be conducted by the Redemptorist Fathers.

His Lordship the Bishop is still a patient in the Mater Misericordiae Hospital, Mount Eden, and we regret that he is making but slow progress towards recovery.

The Rev. Father Bradley is at present conducting the annual examination in Christian Doctrine in the various schools in the city and suburbs.

The following appeal in aid of the seminary fund is being made during October:—"The purposes of Christian education, under any circumstances, are simply amongst the grandest that can stir the energies of man, for they aim at leading, to its highest perfection, the noblest of God's works on earth—the human soul. The Catholic notion is the only complete one, for it alone embraces the whole of human nature, and consults at once for the temporal and for the eternal interests of man. Now, if the purposes of education rank amongst the highest, if the conception of education prevailing in the Catholic Church be the only complete and the most perfect, how surpassingly noble must be the purposes of an ecclesiastical training—for the priesthood of the Church—to enable the Levite—in the reception of Holy Orders, to share in the priesthood of Jesus Christ Himself. It has always been the desire and the aim of the Church that the Ministers of God should be as well prepared, both in mind and heart, for their great office as training and education can make them. There is necessarily much to be learnt before a man can be trusted to teach and guide the flock. Such a man must be cultivated in literature and science, well acquainted with Holy Scripture, skilled in divinity, and prepared to give prudent direction in matters of conduct and morality. Moreover, he must be a spiritual man, both in principle and practice; he must not only know what Christian virtue is, and how it is to be acquired, but he must have schooled himself for many years in the school of Jesus Christ—learning to cling to God, to subdue himself, and to show forth in his life the fruit of the Holy Spirit. The more effectively he is thus prepared, the better will he succeed in the work of the ministry; for although it is God who commissions him and God who makes his efforts fruitful, yet we know that Our Lord wishes His instruments to take pains to fit themselves for His work, and that to undertake the priesthood without due instruction and training is to be guilty of criminal presumption and to tempt Almighty God. Hence a priest's course of education is a long one. It is Cardinal Gibbons' opinion that students at the time of their ordination are, as a rule, more thoroughly grounded in sacred science than graduating lawyers are in the abstract knowledge of their profession, because the curriculum of the former covers a longer period of time than that of the latter. The aspirant to the priesthood, after the years of his schooling as a child, and the secondary course, then enters on a special course of study, lasting from five to seven years longer, during which he is occupied in the acquirement of that learning and that perfection of personal character which are specially required by his holy vocation and profession. It is for this reason so much expense has to be incurred at the various seminaries where our Levites are preparing to give themselves to God and your service in this diocese, and, further, the travelling expenses from the Old Land are very considerable. Our desire is to have as many of our young New Zealanders join the ranks of the priesthood as circumstances permit, but we have still to rely largely on the Irish Colleges for our vocations. Since the present Bishop's first arrival in our midst, some eight years ago, as many as 24 young priests have come to the diocese, and work awaits many more. Our present indebtedness is over £500—and this appeal for the Seminary Fund is to clear off that liability. A pleasing feature of recent years is the keen interest manifested in this appeal by the various legacies bequeathed to this fund. All these are now well invested, and our present intention is, that, as far as possible, only the

interest on these investments shall be available; so that in time, we may husband our resources, and make the fund self-supporting. All, priests and people, who have the interest of the Catholic Faith at heart, in this young land of promise, should continue to take a lively and practical interest in this Seminary Fund for the education of students for the priesthood, contributing to the best of their power for this purpose, and often directing their prayers to obtain from God the great blessing of holy and wise priests."

## DIocese OF CHRISTCHURCH

(From our own correspondent.)

October 20.

The M.B.O.B.A. senior team, at the invitation of the Westland Rugby Union, toured the Coast, and were most successful. Playing at Greymouth they won by 23 to nil; at Reefton they were successful by 28 to nil; and against a combined team at Hokitika, were victorious by 18 to nil. The team was entertained with great hospitality, and the members are eloquent in praise of the sports of Westland. The Coasters likewise express genuine admiration of the M.B.O.B. for play, conduct, and general good fellowship. Mr. George Payne, who accompanied the team as manager, was most popular and successful. The team was met on its return by the Marist Brothers, and taken to Mr. Dickson's Carlton Cafe, where the members were the guests of his Lordship the Bishop to a complimentary dinner.

The Very Rev. Father Whelan, C.S.S.R., Fathers Hannigan, C.S.S.R., and O'Brien, C.S.S.R., have been giving a children's mission at the Cathedral during the past week. Each morning and afternoon the building has been well filled with children, who listened with rapt attention to the mission sermons. Yesterday morning there was a general Communion, and in the afternoon the mission was brought to a close by a sermon on "Perseverance." Bishop Brodie administered the Sacrament of Confirmation to 114 children and a few adults. The mission for adults began at 11 o'clock Mass yesterday morning, when the three missionaries were received at the Cathedral doors by his Lordship the Bishop and Very Rev. Dr. Kennedy, Adm. The Superior, Father Whelan, addressed the crowded congregation from the text, "Lord that I may see." In the evening Father Hannigan delivered a very impressive sermon on St. Paul's words, "With fear and trembling work out your salvation." The mission will be continued each morning and evening for a fortnight.

St. Matthew's (Ladies) and St. Patrick's branches of the Hibernian Society jointly held their anniversary celebration in the Hibernian Hall on Wednesday evening, October 15.

Bro. T. P. O'Rourke (president St. Patrick's branch) and Sister E. Jacques (president St. Matthew's) conducted the evening's programme. Amongst those present were his Lordship the Bishop, Father Long (chaplain), and Father Murphy. A short musical programme was contributed to by Mrs. Baxter (piano solo), Misses M. G. O'Connor, E. Rodgers, and Dorothy Taylor.

Addressing the gathering, his Lordship Bishop Brodie first of all read a letter he had received from Father Eccleton, Reefton, having reference to the recent tour of the M.B.O.B. football team, and to the victories and excellent behaviour of the members. Continuing, the Bishop complimented both branches of the Hibernian Society on the fine spirit and enthusiasm that existed amongst the members. That the society was the soul of faith, and a great aid to the Church, he had no hesitation in saying. While appreciating the work of all the stalls in the recent fair, he felt proud of the Hibernian effort and success. His thoughts went across the seas to Ireland, where a sad battle in the cause of justice and freedom was being fought. His Lordship expressed regret at being unable to attend the Irish Race Convention in Melbourne, but said the movement had his entire sympathy.

Sister Jacques expressed pleasure at seeing so many in attendance at this celebration of the society, and briefly referred to its numerical strength. Bro. O'Rourke thanked all for their good wishes and support. Notwithstanding the altered spirit of the people since the declaration of Peace, sad remembrances remain of lost ones, and the Hibernian Society extends its sympathy to all who are bereaved.

Advantage was taken of the occasion to present the Hibernian Queen (Miss Nance McCullough) with a mark of appreciation from members, and Father Long, in asking her acceptance of a gold wristlet watch, spoke of the great feat accomplished by the Hibernian supporters, who were responsible for a third of the whole takings at the Victory Fair.

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## CORRESPONDENCE

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

## AUSTRALASIAN IRISH CONVENTION.

TO THE EDITOR.

Sir,—I hope the Rev. Dr. Kelly will reconsider his decision, although the notice is very short. By the time this note reaches you there will be a great many endorsing my request; and I hope every man from town and country who calls himself an Irishman, and who is not represented, will come forward. As there is no time to spare, we should all be represented, and by none better than by the Rev. Dr. Kelly. I can assure him that I know that all in my parish would endorse what I say, and would wish him to represent us.—I am, etc.,

D. ANGLAND.

Albury, October 17.

May your piety be simple and true, without affectation, without scruples, and without narrow-mindedness.—*Mother M. of the Sacred Heart.*

The *Irish Independent* says:—"Already £112,000,000 has been realised by the sale of surplus Government property. The main items include horses and other animals, food, metals, chemicals, etc. Everybody in Great Britain has got a chance of making purchases. Ireland, as usual, has been boycotted."

— THE —

## NEW CHURCH OF ALL SOULS

DEVONPORT, AUCKLAND,

Will be Solemnly Blessed and Opened by  
HIS LORDSHIP BISHOP CLEARY, D.D.,

— on —

SUNDAY, NOVEMBER 2, at 11 a.m.

High Mass: Celebrant, REV. FATHER TAYLOR (Mata Mata).  
Occasional Sermon: VERY REV. FATHER WHELAN, C.S.S.R.  
Evening Devotions: RIGHT REV. MGR. HACKETT, V.F.,  
7 p.m.

## MEDITATIONS

At Making the Stations of the Cross for the Holy Souls  
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For the Month of November.

By a Priest of the Archdiocese of Wellington.

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The FOUNDATION STONE of ST. MARY OF THE  
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SUNDAY, NOVEMBER 2, 1919.

S. MAHONY, S.M.

## FATHER DORE MEMORIAL CHURCH, FOXTON

Already acknowledged, £704 2s 11d; Mrs. Woulfe  
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AT

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The Committee in charge of the Old Boys' Stall ask for the practical help of the Old Boys and friends of the school. Donations of goods or money may be forwarded to

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## CALEDONIAN GROUNDS

SATURDAY AFTERNOON, NOVEMBER 1st, 1919

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Events for Boys, Events for Girls, Amateur Events,  
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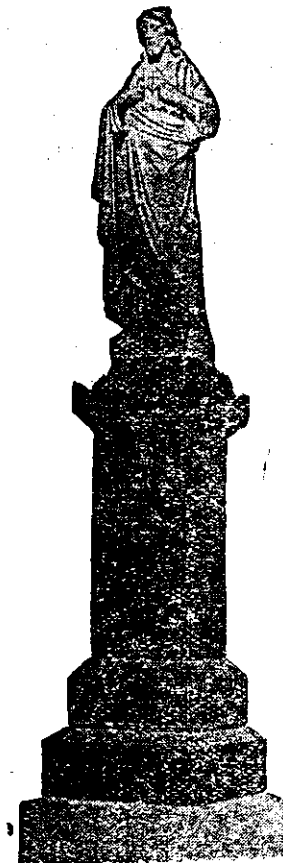
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Students 12 years of age and upwards will be admitted. Candidates for admission are required to present satisfactory testimonials from the parochial clergy, and from the Superiors of Schools and Colleges where they may have studied.

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.

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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. For further particulars apply to THE RECTOR.

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Wedding reports will not be inserted unless accompanied by a marriage notice, cash paid.

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

General advertising rates on application to the office.

## DEATHS

**BENJAMIN.**—Of your charity pray for the happy repose of the soul of Henry Patrick Benjamin, of Greenlane, Auckland, who departed this life at the Hamilton Hospital on September 25, 1919. (Fortified by all the rites of Holy Church.)—R.I.P.

**CROSSEN.**—Of your charity pray for the repose of the soul of George Lawrence, youngest dearly loved son of Ellen and the late Thomas Crossen, Rolleston, who died at the Coronation Hospital, Christchurch; aged 26 years.—On his soul, sweet Jesus, have mercy.

**DICKSON.**—On Thursday, October 16, 1919, at Clydevale, Grace Mary Brigid, infant daughter of Alexander and Mary Dickson; aged 3 months.—God has taken whom He gave to us for a little while. May His holy will be done.

**DOYLE.**—Of your charity pray for the repose of the soul of Johanna Doyle, relict of Patrick Doyle, who died at her residence, 136 Sydney Street, Wellington, on September 7, 1919, in her 57th year.—On her soul, sweet Jesus, have mercy.

**EASTERBROOK.**—Of your charity pray for the repose of the soul of Elizabeth Easterbrook (nee McDonnell, Glanworth, Co. Cork), wife of Daniel Easterbrook, Lincoln, who died September 11, 1919; aged 82 years. (Fortified by the last rites of Holy Church.)—On her soul, sweet Jesus, have mercy.

**HALPIN.**—Of your charity pray for the repose of the soul of the beloved wife of John Halpin, who died at Totara Flat on October 5, 1919; aged 59 years.—R.I.P.

**MANNIX.**—Of your charity pray for the repose of the soul of Denis Mannix, native of Miltown, Co. Kerry, Ireland, who died at Dunedin on October 8, 1919; aged 80 years.—R.I.P.

**McQUILKIN.**—Of your charity pray for the repose of the soul of John McQuilkin, who died at his residence, Rushy Park, Eiffelton, on October 3, 1919; aged 95 years.—R.I.P.

**SHANAHAN.**—Of your charity pray for the repose of the soul of John Shanahan, beloved husband of Bridget Shanahan, who died at his residence, Pahiatua, on October 5, 1919; aged 75 years.—R.I.P.

**TUOHY.**—Of your charity pray for the repose of the soul of the beloved wife of Thomas Tuohy, of Bartholomew Road, Levin, who died on October 5, 1919; aged 61 years.—R.I.P.

## IN MEMORIAM

**CASEY.**—Of your charity pray for the repose of the soul of Michael Casey, late of Bantry, Co. Cork, Ireland, who died after a few days' illness at his residence, Spring Creek, on the 25th of October, 1918; aged 70 years.—On his soul, sweet Jesus, have mercy.

**COURNANE.**—Of your charity pray for the repose of the soul of Thomas Cournane, of Nightcaps, who died at Invercargill on October 23, 1918.—On his soul, sweet Jesus, have mercy.—Inserted by his loving wife and family.

**HERBERT.**—Of your charity pray for the repose of the soul of Charles Herbert, who died at Oamaru on October 16, 1918.—On his soul, sweet Jesus, have mercy.—Inserted by his sorrowing sister and brother-in-law.

**O'BRIEN.**—Of your charity pray for the repose of the soul of Terence O'Brien, who died at his residence, 50 Queen's Drive, Musselburgh, on the 25th October, 1914.—On his soul, sweet Jesus, have mercy.

**STEWART.**—Of your charity pray for the repose of the soul of Mary Stewart, who died at Addington, Christchurch, on October 27, 1916.—May she rest in peace.—Inserted by her husband and family.

## FOR THE EMPIRE'S CAUSE

### IN MEMORIAM

**BLACK.**—Of your charity pray for the repose of the soul of Duncan Archibald, dearly beloved husband of Elizabeth Black, Methven, who was killed in action on October 9, 1917.—R.I.P.

**COTTER.**—Of your charity pray for the repose of the soul of Sergeant R. S. Cotter, who died "Somewhere in France," from wounds, on 24th October, 1918.—On his soul, sweet Jesus, have mercy.

**CRIMMIN.**—Of your charity pray for the repose of the soul of Private John Patrick Crimmin, Kotuku, who was killed in action "Somewhere in France," on October 12, 1917.—Sacred Heart of Jesus, have mercy on his soul.—Inserted by his aunt, Mrs. Paterson.

**FLYNN.**—Of your charity pray for the repose of the soul of Michael Flynn, killed in action at Passchendaele on October 19, 1917.—Sweet Heart of Jesus, have mercy on him. Immaculate Heart of Mary, pray for him.

**GIBSON.**—Of your charity pray for the repose of the soul of James Williams (Sonnie), only beloved son of James and Ellen Gibson (Bannockburn), who was killed in action at Passchendaele Ridge on October 12, 1917; aged 21 years.—R.I.P.—Inserted by his loving parents and sisters.

## FEATURES OF THIS WEEK'S ISSUE

Leader—Lawless Law, p. 25. Notes—Familiar Quotations; Henri Barbusse; The Demoralisation of the Dictionary; Arithmetic, p. 27. Topics—Mr. Massey Reputations; Bolshevism in England; Melbourne for Ireland; The Kaiser; de Valera in America; France and the Vatican, pp. 14-15. I Met with Napper Tandy, p. 9. Jubilee of Mother M. Bertrand, p. 18. Majority Rule (by Dean Burke), p. 19. Plantation of Ulster, p. 37.

### 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, OCTOBER 23, 1919.

## LAWLESS LAW



WHEN Rip Van Winkle awoke from his protracted slumbers, he found many things changed for the worse around him; and indeed any old man who looks with a dispassionate eye on modern conditions ought not to be accused of exaggeration for saying that they did things better in his day. In all things where the use of reason is demanded the rule seems to be a day older a day worse. And in nothing else is the deterioration so marked as in the matter of the enormities which our statesmen are still pleased to miscall by the sacred and venerable name of laws. The other day it was made a "law" that in Ireland no processions should be held and no demonstrations likely to disturb the public peace should be tolerated; but on the Twelfth of July, in order to allow full freedom to those who wished to celebrate

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the success of a rebellion against the rightful King of England, it was ruled that the law for all Ireland did not apply to Orangemen at all! Here, if we were dealing with people who still had the use of reason, we should be tempted to point out that it is therefore a logical conclusion that the Orangemen are not Irishmen, and that the sooner they are packed out of the country in which they are helping to promote murder the better will it be for all parties. Again, we are told that Sinn Fein is unlawful because presumably it aims at asking English statesmen to keep a pledge freely and repeatedly made to the effect that people ought to have the right to determine their own form of government. We have much sympathy with English statesmen who are expected to do so unusual a thing as to keep their pledges where Ireland is concerned; but at the same time we have far more for the mass of the British people who are made to look like fools and hypocrites by the antics of the aforesaid and alleged statesmen. We are a great people; but no matter.

We could say a great deal more about law as far as it refers to ourselves in New Zealand. One instance will do for all. A little paper is prosecuted for publishing among a few hundred subscribers an article said to be seditious. But when it has been made known that the publication of that article was wrong—or that the Government looked on it as wrong, which is far from being the same thing—it becomes perfectly right for the Daily Lies to spread the wrong article broadcast among thousands of readers. We have before our eyes as we write a little book written hundreds of years ago in order to make known to all what law really means; and we have no hesitation in saying that if the pagan author of that book came back to-day he would ask bewilderedly why, in spite of all he did and all that his contemporaries did to educate the world, there was less reason and common sense to-day than in his time. In those far-off, old times, only a man who had proved that he could think, and that he understood what first principles were, and that he knew the value of words, could hope to become a law-giver or even a member of Parliament, or whatever its equivalent was at that time. In our time, to attain such positions it seems to be recognised that a man must be incapable of thinking and that he must never reveal any grasp of principles, and that he must use words only as means of hiding the truth and obfuscating reason. In that old time it was understood, even of the man-in-the-street, that a law was a generalisation and a definition; and our forefathers excelled in the art of making such definitions so clear, that in contradistinction to our present-day law-givers' efforts at camouflage, it was perfectly clear what the definition stood for. For instance, when they made a law to apply to a whole country, it was never necessary for them to say afterwards that they did not mean it to apply to the Northern Province of that country, or to any Northern Province people in other parts of the country; and it is presumable that if they said that a little paper was wrong in publishing an article they would say that a big paper was far more wrong. Again, the ancients and the sensible people made a law pronounce in an impersonal manner that certain things were to be done and that other things were not to be done to certain persons who did or did not do certain things. The modern idea of a law is to say that if certain persons do or do not do certain things they shall be referred to certain other persons who shall do with them whatever first comes into their heads. Thus, in old times a man who committed murder was punished as a murderer; to-day the murderer is remitted to certain persons who recommend that he be treated as a lunatic for a little while and then let loose to do more harm. Take the case of conscientious objectors, for instance. Instead of there being a clear general law to deal with them, as there would have been in the old, sane days, they are sent before a man who may sympathise with them and let them off, or before one who, like our Chief Justice, may preach a sermon to them on the enormity of having a conscience at all, and send them to Hong

Kong or to Rotorua. Every reader who has retained his memory can multiply such cases *ad infinitum* for himself.

\*

Of course, there is something radically wrong; but where is the root of the wrong? It came remotely from a seed sown centuries ago by those who put the reason of every Tom, Dick, Harry, or Chief Justice above the reasoned and tested experience of centuries. Proximately, and as it more intimately concerns us, it comes from the fact that it seems impossible to get statesmen nowadays to bow to the ruling of common sense, or to admit that principles are sacred and inviolable matters against which their own whimsical little opinions do not matter the weight of a straw. Of course, the remedy is to get in their place as soon as possible statesmen who know something and who are not all ready to adore as a legal luminary a man who babbles about public conscience and other similar enormities. In the meantime, as to get rid of the old crew will take time, it ought to be the business of everyone to excogitate some scheme for the education of politicians and legislators; and needless to say, such education ought to be made compulsory for politicians under 80. At present our Brothers' boys are busy teaching sportsmanship to certain people who are supposed to teach it to others; but I am sure that when the season is over they would be willing to give catechism classes to members of Parliament, and that the consciousness of doing a patriotic duty would be reward enough for them. A few lessons on the Ten Commandments, with an introduction on the general meaning of the word law, would be very helpful indeed.

## THE AUSTRALASIAN-IRISH CONVENTION

Dunedin, October 21.

(To THE EDITOR, *N.Z. Tablet*.)

Reverend and Dear Sir,—I have been requested by representative Irish men and women of Dunedin to write and ask you to be our delegate to the Convention, to be held in Melbourne on November 3. If you consent I can assure you of the whole-hearted support of all the true Irish people of Dunedin. You have by your writings cheered, comforted, and uplifted us at a very critical time in our history, and we consider you the most fit person to represent us.

Hoping you will consent, and wishing you a pleasant voyage and a safe return to us who love and revere you for your honesty and admire you for your pluck.

Beannacht De Leath.

(On behalf of the above)

MAURICE COUGHLAN.

[We had a distinct objection to represent Dunedinites who displayed little or no enthusiasm for the great object for which Dr. Mannix convened the gathering to be held next month in Melbourne; but knowing for whom Mr. Coughlan speaks, and how anxious such true friends of Ireland are to have a part in the Convention, there is no room for any objection on our part now, and it is with no slight pleasure the Editor of the *Tablet* accepts the warm invitation of friends who, like himself, can never forget the dear land of their fathers.—Ed. *N.Z.T.*]

### DELEGATES.

We have received news that the following delegates are likely to represent New Zealand:—

M. J. Sheahan, for Auckland; Archbishop Redwood and Father O'Connell, for Wellington; T. Cahill, for Christchurch; Rev. J. O'Neill, for Southland; Rev. J. Kelly, for Dunedin Irish men and women. Up to time of going to press we have not heard of any others.

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## NOTES

### Familiar Quotations

A writer in *Harper's* rightly points out how ridiculous it is to sneer at a quotation simply because it is familiar and trite. He says with much reason that very often the explanation of its triteness is its worth and beauty, which do not suffer and are not staled by frequent use. Familiarity with quotations is in itself usually a proof of their value. Those which have passed into common coinage and become household words are certainly not less worth quoting than new and strange lines that will be forgotten in a decade. Age is a qualification rather than a fault; if a saying, or a line of verse, has stood the test of time it is because it has something good in it. Many common sayings of the people have a beauty which we do not see because we are so familiar with them that we do not examine them at all; in many a homely sentence there is a mine of wit and wisdom, as well as a proof that our ancestors had the knack of putting things compactly and briefly, just as we have a tendency to become verbose and vapid. The proverbs are often of great beauty; not a few of them have come down from the greatest masters of language; many people daily quote the Bible or Shakespeare without knowing it.

### Henri Barbusse

Most of us have read a translation of a remarkable war novel by Henri Barbusse. War is a grim, terrible thing, and it would be difficult to find language to make it appear worse than the reality. Even in the English version of *Under Fire* we can see that Barbusse has painted a true picture of the war in all its splendor and all its sordidness. He has written another book which has not been translated into English. We are certainly in no hurry to see it translated. We read it on account of the extravagant reviews it had in certain American and English papers; and we were sorry we read it. It had all the power of *Under Fire*; and all the strength and genius; but it had them in the same way that a fallen angel has the intellectual perfections of his former state even in his perdition. This book, *L'Enfer*, is a diabolical book if ever was one, and the man who wrote it ought to be in gaol. One can imagine what a picture of depravity a perverted genius could write were he to listen to the confession of a great sinner and then reveal what he had heard in a novel. One can imagine what a horrible thing a scholar and a man of genius could write had he the instincts of a Maria Monk or a Slattery. This will help us to realise what a perversion of genius Barbusse has achieved in *L'Enfer*. A Peeping Tom finds a hole in a wall of his garret in Paris. He spends his days in looking at the people who happen to stray into that squalid caravansary. All unsuspecting, they reveal to his prying eye the miseries and the sins of their souls. And in the alembic of a degenerate mind the sin and the misery is made tenfold more horrible and filthy. It would be very hard to find a more revolting story; we can recall no novel inspired by so base a motif. The power and the misapplied genius that the book does reveal only make it worse, and we are at a loss to explain how any reviewer could write a favorable notice of a book that is rightly called Hell. The moral is to beware of accepting the estimate of reviewers of books. There are a few periodicals in which you will find trustworthy notices; but very few. As a rule the reviews of new books in *Punch* are reliable; better still are those found in the Irish quarterly publication, *Studies*.

### The Demoralisation of the Dictionary

In old times it used to be said that something new was to be ever expected from Africa. In our age the old saying is true of America. We picked up a curiously clever book the other day in Wellington, and among other things found a chapter in it which was suggestive of the heading of this note. Under

the caption "Educational," the author gives in a few half-minute lessons for up-to-date thinkers the following up-to-date meanings for old words:—

**CHILD**, *noun*; a student of sex-hygiene; a member of a boy scout organisation or girls' campfire organisation for the practice of the kind of self-control that parents fail to exercise; a student of the phenomena of alcoholism; a handicap carefully avoided by specialists in child-study; one-third of a French family; a human being under 13 years of age who must be taught everything so that he may not be surprised at anything when he is 30 years of age.

**MOTHERHOOD**, *noun*; a profession once highly esteemed, but rejected by modern spirits as out of date.

**MOTHER**, *noun*; a female progenitor; a term often employed by the older poets in connection with the ideas of love, sacrifice, and holiness, but now described by writers of the *Harper's Weekly* temperament as being synonymous with cow.

**EUGENICS**, *noun*; condition of intense excitement over the future of the human race among those who are doing nothing to perpetuate it.

**LITERATURE**, *noun*; see **SEX**; **WHITE SLAVE**.

There is as mordant a piece of sarcasm on Progress and Education, as understood by men like those who legislate for us and for similar benighted countries, as one could find. It explains itself; it is deplorably close to the truth.

### Arithmetic

Arithmetic is supposed to be a subject that does not lend itself to the imagination; but even here our author finds occasion for his satire. Take the following problems:—

"A salary of a police-lieutenant is about \$2500 a year. At what rate of interest must this sum be invested to produce a million dollars' worth of real estate in ten years?"

"In a certain gubernatorial campaign several disinterested gentlemen contribute \$10,000 each to the campaign funds; yet the total of campaign contributions was a little over \$5000. Explain this."

"A ship carrying 800 passengers and crew is in collision off the banks of Newfoundland, and 700 are saved. Describe the method by which the *Evening Journal* computes 400 souls lost."

"In a recent article on mortality statistics in the *World*, the writer omitted to divide his average death-rate by 2. Was his argument, because of that, two times as convincing, or only half as convincing?"

The problems were written for American readers; but we suggest that others will also find them interesting. We are reminded somehow by an unexplored subliminal process of the Jingo poet's doggerel:

Who shall doubt the secret hid  
Under Cheops' pyramid  
Was that old Cheops did  
The contractor out of several millions?

Several problems connected with profiteering and press propaganda may also occur to the observant reader at this juncture. Verily there is not anything new under the sun.

## DIocese OF DUNEDIN

A successful euchre social was given in St. Joseph's Hall on last Monday evening, in aid of the Christian Brothers' Cricket Club funds.

The Sisters of Mercy desire to thank the president and members of the St. Vincent de Paul Society, South Dunedin, for their generous gift of £10 very kindly donated to the Orphanage.

After concluding successful missions in the Oamaru parish, the Marist Missioners—Fathers Ainsworth and O'Leary—will open missions on Sunday next at St. Michael's Church, Palmerston, and St. Paul's Church, Middlemarch.

Leigh & Joy's "SULPHOSINE" Hair Restorer positively restores grey or faded hair to its NATURAL COLOR. It is NOT A DYE, and is not sticky. Price, 2/- per bottle; by post to any address in New Zealand, 2/6. Obtainable from LEIGH & JOY, Prescription Chemists, GRAND PHARMACY, HASTINGS, HAWKE'S BAY.

Very Rev. Father Coffey, Adm., presided on Monday evening at a meeting of intending stall-holders in connection with the projected bazaar in aid of the Christian Brothers' residence building fund. An amount of preliminary business was transacted. It was announced that His Majesty's Theatre had been engaged for the bazaar in February, including Carnival Week.

Subscriptions towards the Christian Brothers' residence building fund were received at St. Joseph's Cathedral and suburban churches on Sunday. This method of contribution will be continued next Sunday.

Rev. T. Connolly, who returned to the Dominion recently after service as chaplain to the forces both on hospital ship and at the Front, paid at the end of last week a short visit to his Alma Mater, Holy Cross College, Mosgiel. Father Connolly was one of the first band of students to be ordained to the priesthood from Holy Cross College. At the devotions on Sunday evening at the Church of the Immaculate Conception, Mosgiel, he gave an interesting account of his experiences while on active service. Father Connolly, who left Taihape to undertake chaplain duty, returns to that parish shortly.

On last Thursday a musical evening was tendered by St. Joseph's Cathedral Choir to Miss Pollard and Mr. Jackson, artists who have been touring the Dominion under engagement to Pullers' Theatres proprietary, and who have during their visit to Dunedin given greatly-valued assistance to the choir. Songs were contributed by Mesdames Fraher and Sandys, Miss Graves, Messrs. H. Poppelwell and J. Woods. The visiting artists sang delightfully several solos and duets. In the unavoidable absence of Very Rev. Father Coffey, Adm., Mr. Poppelwell, on behalf of the choir, presented the guests of the evening with several nicely-bound scores of Italian operas. After some appreciative remarks by Mr. P. Carolin, Mr. Jackson returned thanks on behalf of himself and Miss Pollard. Refreshments were then handed round by the lady members of the choir.

Father Rooney, assistant priest at South Dunedin, who is at present a patient at the Chalet Hospital, Dunedin, underwent an operation for appendicitis last Monday. He is, we are pleased to learn, progressing favorably towards recovery.

A meeting of ex-pupils of the Christian Brothers' School was held on Tuesday evening to devise means towards assisting in the movement to provide the Christian Brothers with a new residence. Rev. Brother Bowler (by invitation) presided. It was decided to participate in the projected bazaar by taking charge of the downstairs annex. This will involve the control of a stall and the running of numerous side-shows. It was also decided to nominate Miss Ethel Hart, of Lawrence, as the Old Boys' Queen. An executive committee was elected, with Brother Bowler as president and Mr. W. Kennedy secretary. It is hoped that ex-pupils of the Christian Brothers' School throughout the Dominion will respond to the movement to provide the devoted Brothers with a new residence, especially in view of the fact that their present habitation has long since proved unsuitable. In this connection, attention is directed to an announcement appearing in this week's issue of the *Tablet*.

#### ST. JOSEPH'S CATHEDRAL.

After devotions at St. Joseph's Cathedral on last Sunday evening, the choir, assisted by Mr. Jackson and Miss Pollard, gave a sacred concert in aid of the building fund of the Christian Brothers' new residence. This concert, it may be remarked, was the outcome of the expressed desire of the above-named artists to have a share in a work that is at present occupying the attention of the Catholic people of Dunedin, and also in remembrance of their happy association with the members of St. Joseph's Choir. The subjoined programme of sacred music was rendered magnificently, and, judging by the very large congregation, the worthy object for which the concert was given should benefit very materially:—Motet, "Incline Thine Ear," choir (soloist, Mr. J. Woods); "Ave Maria" (Giorgi), Mrs. Sandys; "If with All Your Hearts" ("Elijah"), Mr. Jackson; "Inflammatus" ("Stabat Mater," Rossini), Miss Pollard; motet, "Cor Jesu" (Sydney Smith), choir (soloists, Mrs. Fraher and Mr. J. McGrath); "Ave Maria" (Bach-Gounod), Miss Pollard; motet, "Joseph Fili David" (Santley), choir; "Sanctus" ("Messe Solennelle"), choir (soloist, Mr. Jackson); "Kyrie" and "Gloria" (Mozart's Twelfth Mass), choir. Mr. A. Vallis played several organ solos and Signor Squarise conducted. Benediction of the Blessed Sacrament was given at the close of the sacred concert.

I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go. My own wisdom, and that of all about me, seemed insufficient for that day.—Abraham Lincoln.

#### ANSWERS TO CORRESPONDENTS

**ARGUMENT.**—The color of typical Irish eyes is supposed to be slate-blue. As for the hair, it varies considerably, as in other races.

**ENQUIRER.**—Northcliffe was never a Catholic. We cannot say what age he was when he left Dublin, but we think he was only a boy. Harmsworth is the family name. To give him his due, the *London Times* has had more sympathy with Ireland since he became proprietor of it. He might even be called a Home Ruler.

**K.H.**—No copies of poems by E.D., "Cylas," or J.K. ever published. E.D.'s will be published. "Cylas" may also publish. J.K. finds it not worth the trouble to collect what he has written in the *Tablet* and elsewhere.

**SUBSCRIBER.**—You know how utterly unreliable press reports concerning the Vatican are. We deem it a safe rule to wait until we get reliable news either from our Roman correspondent or from *La Civiltà Cattolica* which reaches us regularly. Therefore it is useless to form any opinion yet. (2) You must distinguish between Catholic doctrinal teaching and Catholic views. In matters of religion the mind of the Church is always clear. In ethical questions there is much latitude allowed, and when we say that such and such is the Catholic teaching we only mean that it is what is commonly held, with due approval, by Catholic writers on philosophical problems. You may rely on it, that if you find a common conclusion in, let us say, a Stonyhurst, a Maria-Laach, a Washington University manual of ethics, it is safe to call it Catholic teaching, but that does not necessarily mean that one is bound to hold such teaching. Beyond what is of faith there is ample freedom for speculation. However, Catholic specialists ought to be trusted to give a lead in most matters which require arduous thinking. Thus if we say that a certain view is held and taught by professors in Rome, Maynooth, and Louvain, it is hardly inexact to say that such is Catholic teaching; but to say that it is Catholic dogma is a different thing altogether.

**RADICAL.**—We prefer not to publish your letter, although we agree with you. Any advocacy of a "block vote" would be sure to have the effect of stirring up other block voters too, and might do more harm than good. Thiggin tu?

**TO ALL AND SUNDRY CORRESPONDENTS.**—AS THE EDITOR WILL BE ABSENT FOR SOME TIME, IT IS IMPORTANT THAT NO CORRESPONDENCE MEANT FOR PUBLICATION BE ADDRESSED TO HIM PERSONALLY. IT OUGHT NEVER BE. BUT IF THIS WARNING IS NEGLECTED, CORRESPONDENTS WILL HAVE ONLY THEMSELVES TO BLAME. WE ARE MORE THAN TIRED TELLING PEOPLE THAT WE HAVE ABSOLUTELY NOTHING TO DO WITH BUSINESS MATTERS. IN FUTURE NO BUSINESS COMMUNICATIONS WILL BE IN ANY WAY CONSIDERED BY THE EDITOR.

#### Oamaru

(From our own correspondent.)

October 20.

On the afternoon of Sunday, October 12, the children's mission was brought to a close, when a great number of little ones with their guardians gathered in the Basilica to receive a special blessing.

The Very Rev. P. M. Lynch, C.S.S.R., paid a farewell visit to Oamaru last week. His old friends were very pleased to see him again, and to hear of his appointment, but regret that the change is taking him so far away from his native land.

Rev. T. Connolly, who has been a chaplain on a hospital ship for some time, was also here on his way south.

The Basilica has been crowded to its utmost every night of the mission, and regrets are being heard on all sides that it is finished. The impressive closing ceremonies took place on Sunday night in the presence of a record congregation. On Friday there was Exposition of the Blessed Sacrament from 9 o'clock Mass until evening devotions, when there was a Procession of the Blessed Sacrament, in which the various sodalities took part. At the Masses on Sunday the missionaries complimented the people on the way they had attended the mission, and particularly on their attendance at the early Masses.

On Monday morning the Masses were offered for the deceased members of the parish, and large numbers received Holy Communion.

The mission at Windsor Park was opened on the 19th at 11 o'clock Mass, and will continue for the week; at Kurow on the 20th, and at Duntroon on the 23rd inst.

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Fr. F., Days Rd., Albion, Brisbane, 30/12/19; Miss C., Ireland, 30/9/20; Fr. B., Concord, 30/9/20; P. F. K., Claneoch, 30/9/20; Fr. H., Horsham, Victoria, 30/3/20; P. M., St. Patrick's College, Carlow, Ireland, 15/10/20; Marist Brothers, Suva, 30/9/20.

WELLINGTON AND TARANAKI.

W. J., Brentwood, Upper Hutt, 30/6/19; H. R. M., Coombe St., Wgton., 30/9/20; H. L. B., Ngaio, Wgton., 30/9/20; W. G., Alexandra St., Wanganui, 8/6/20; A. B., Victoria Av., Wanganui, 15/10/20; Mr. S., Kaupokonui, via Hawera, 30/9/20; P. W. Q., Railway Dept., Upper Hutt, 30/9/20; J. F., Private Bag, Eketahuna, 8/4/20; Mr. T., Waihi Rd., Hawera, 30/9/20; J. B., Manaia, 30/9/20; Mrs. S., Midhurst, Taranaki, 30/9/20; J. H., Brougham St., Wgton., 30/9/20; B. J., MacD., Police Station, Feilding, 30/9/20; J. D., Strathmore, 8/10/20; Captain B., Broadway Ter., Wgton., 30/3/20; J. M. O'H., Hereford St., Palmerston N., 8/10/20; Mr. C., Tariiki, 30/9/20; W. McK., Waikanae, 15/4/20; W. H. M., Eltham Rd., Eltham, 30/9/20; J. T. S., N.Z.R., Wanganui, 30/9/20; M. J. D., Railway Station, Aramoah, 15/10/20; J. P. E., Egmont St., Patea, 30/9/20; C. S., Porirua, 15/10/20; J. G., Upper Hutt, 15/10/20; W. E. O'R., Douglas, via Stratford, 30/9/20; T. W., Skeat Rd., Kapuni, 15/11/21; P. Q., P.O., Levin, 30/9/20; T. G., H.M. Prison, Roto Aira, Waimarino, 15/10/20; J. B., er. Owen and Mein Sts., Wgton. S. —; T. B., Police Station, Wanganui, 30/9/20; J. J. F., Porirua Asylum, Porirua, 30/3/20; A. O'P., Finlay Ter., Wgton., 30/3/20; Mr. D., Barrett's Hotel, Wgton., 30/3/20; J. E. G., Daniel St., Wgton. S., 15/10/20; E. A. M., Wanganui, 15/10/20; J. L., Grey St., Palmerston N., 30/9/20; J. N. M., Union St., Hawera, 15/4/20; R. H., Railway Station, Taihape, 30/3/20; A. R., Barrack St., Wanganui, 30/5/20; J. C., Box 148, Wanganui, 8/4/20; M. S., Daniel St., Wgton. S., 30/11/20; A. T. H., East St., Feilding, 30/3/21; M. H., Featherston St., Pal. Nth., 30/9/20; T. L., Orlando St., Stratford, 15/10/20; P. J. H., Horopiri, 30/9/20; J. C., c/o Kukutu P. B., Wang., 30/9/20; J. P., Crown Law Office, Wgton., 30/9/20; E. M., Aro St., Wgton., 30/9/20; J. G. W., K.C.M.G., Wgton., 30/9/20; J. T. W., Bird Rd., Stratford, 30/9/20; Mrs. C., Ingestre St., Wang., 30/3/20; T. McG., Devon St., Masterton, 15/10/20; J. K., Karion, 30/9/20; J. D., Broad St., Pal. Nth., 30/3/20; E. J. O'L., Cornwall St., Masterton, 30/9/20; D. M. C., Okaiawa, 30/9/21; Mrs. McK., Kina Rd., Oaonui, 30/9/20; Mrs. W., Alambra Hotel, Wgton., 23/11/21; B. Q., Bell St., Wang., 30/9/20; M. A. D., Rongotea, Manawatu, 30/9/20; Mrs. F., Arlington St., Wgton., 15/5/21; J. J. L. B., Arlington St., Wgton., 30/9/20; P. J. B., Hotel, Makuru, via Pahiatua, 15/10/20; E. O'S., Boundary Rd., Masterton, 30/9/20; Miss S., Box 50, Pahiatua, 30/3/20; J. G., Porirua, 15/4/20; Mr. W., Ballance, Pahiatua, 30/9/20; A. H., Liverpool St., Wang., 30/10/20; F. L. D., Shannon, 30/9/20; J. S., Pahiatua, 15/10/20; E. M., Hanover St., Wadestown, Wgton., 30/9/20; M. K., Te Roti, Taranaki, 30/9/20; Mrs. M., Railway Av., Lr. Hutt, 30/9/20; A. McC., Haukawa, Ashhurst, 30/9/20; K. O'L., Fordell, Wang., 30/9/20; W. W., Tory St., Wgton., 8/9/20; R. B., Kocke, via Mataroa, 30/9/20; Mr. B., Tram St., Pal. Nth., 30/9/20; P. C., Mangaweka, 30/9/20; J. L. Belt Rd., N. Plym., 8/4/20; F. H., St. Aubyn St., N. Plym., 30/11/21; M. B., Adelaide Rd., Wgton., 30/3/20; M. E. M., Holloway Rd., Wgton., 30/3/20.

CANTERBURY AND WEST COAST.

W. C., Box 96, Fairlie, 30/9/20; M. McS., Farmer, Adair, 30/9/20; J. B., Pleasant Point, 30/9/20; T. G., Farmer, St. Andrews, 30/9/20; M. O'N., Spring Farm, Lincoln, 30/9/20; Miss R., Cheb Club, Chch., 8/3/20; C. P., Clare Rd., St. Albans, Chch., 30/3/20; J. C., Madras St., Chch., 30/9/20; W. K., Fairton, 30/9/20; J. W., Waihou Forks, 30/9/20; E. L., Lyttelton St., Spreydon, Chch., 30/9/20; T. E. B., Manchester St., Chch., 30/9/20; Mrs. B., Murray St., Grey mouth, 30/3/20; T. P., East Oxford, 8/12/20; B. A. B., jun., Makikihi, 8/10/19; Mrs. S., Hotel, Westport, 30/9/20; J. J. C., Land & Estate Agent, Blenheim, 30/9/20; H. McC., Draper, Runanga, 30/9/20; P. H., Woodgrove, Hawarden, 30/3/20; T. L., Jacksons, Westland, 30/9/20; J. K., Sewell St., Hokitika, 8/10/20; F. W., Brancott, Renwicktown, 15/9/20; W. F. N., Scott St., Blenheim, 30/3/20; D. McC., Willis St., Ashburton, 30/3/20; Mrs. T., Peel St., Westport, 30/9/20; Mr. T., Timaru Rd., Waimate, 23/7/20; Mrs. N., William St., Chch., 30/9/20; J. P. A., Gladstone Hotel, Chch., 30/9/20; E. C., Lr. High St., Chch., 30/9/20; P. G., Mt. Magdala, Chch., 30/9/20; T. McC., Cashel St., Chch., 8/1/20; Miss R., Storeys Hotel, Chch., 30/11/19; W. R., Walpole St., Chch., 30/9/20; D. B., Mirimar Cres., Chch., 8/10/20; J. H., Hill Rd., Chch., 30/9/20; J. F., Box 17, Morven, 30/9/20; P. F. R., Grasslea, Weedons, 30/9/20; C. S.,

Russell St., Westport, 30/9/20; J. S., Waiatu, Nth. Cant., 30/9/20; N. D., M. P. O., Timaru, 30/9/20; E. A. R., Police Stn., Oxford, 30/3/20; J. H., Waimate, 30/9/20; Mrs. R., Rhodes St., Waimate, 30/9/20; M. D., Hinds, 30/9/20; P. H., Waihou Downs, 30/9/20; J. M., Bowen St., Up. Riccarton, Chch., 30/3/20; M. F. G., Arathenua, Temuka, 30/9/20; T. K., Colombo St., St. Albans, Chch., 8/11/20; J. C., Madras St., Chch., 8/4/20; Mr. O'C., Police Stn., Waimate, 30/9/20; J. B., Matirau, Sth. Westland, 30/9/20; D. McG., Heathcote Valley, Chch., 30/3/20; Mrs. K., c/o Kellers Hotel, Hokitika, 30/9/20; A. D., Hokitika, 30/9/20; J. E. McN., Junc. Rd., Waimate, 30/9/20; H. O'D., Brunner, 30/9/20; F. M., Stafford, 15/4/20; Priv. G., Queen Mary's Hosp., Hanmer, 15/10/20; B. B. M., Donett, Cheviot, 30/3/20; M. O'C., Totara Valley, Pleas. Pt., 30/9/20; W. P. W., Mt. Nessing, Albury, 30/9/20; T. K., Orari Bridge, Geraldine, 30/9/20; L. H., Dromore, 30/9/20; P. F., Little River, 30/9/20; W. N., Addington, Chch., 30/9/20; W. E. L., Geraldine, 30/9/20; B. O'S., Springfield, 30/9/20; N. L., Weld St., Blenheim, 15/11/20; D. H., Bank St., Timaru, 30/9/20; J. A., Little River, 30/9/20; H. H. N., Francis Av., St. Albans, Chch., 30/3/20; M. R., North St., Timaru, 30/9/20; J. A., Waimae West, Nelson, 30/9/20; A. McV., Te Kinga, Oura Line, 30/3/20; J. L., Brook St., Nelson, 30/9/20; R. W. S., Richmond, Nelson, 15/2/21; E. E., North St., Timaru, 30/9/20; W. C., Waihi Rd., Timaru, 15/5/20; S. Bros., Kerrytown, 30/9/20; W. H., Windemere, Hinds, 23/3/20; H. W., Kipling St., Syenham, 15/11/19; Mrs. McC., Shamrock Hotel, Addisons, 30/9/20; J. W. S., Ashbourne St., Chch., 30/9/20; A. E. D., Park St., Hokitika, 30/9/20; M. L., Hokitika, 30/9/20; Miss H., Mulligh, Rakaia, 30/4/21; J. H. M., Courthouse, Box 93, Blenheim, 30/9/20; W. K., St. Andrews, 30/9/20; G. C., Claremont, Timaru, 30/9/21; D. M., Lincoln Rd., Spreydon, Chch., 30/9/20; J. G., P.O. Geraldine, 30/9/20; J. P. C., Cave, 30/9/20; H. M., Hinds, 30/9/20; G. C., Thompson St., Grey mouth, 30/9/20; J. McS., Nursery Rd., Linwood, Chch., 30/9/20; J. K., Ahaura, Greymouth, 30/9/20; C. F., P.O., Methven, 30/9/20; P. F. D., Dorie, Rakaia, 30/9/20; J. B., Seadown, Timaru, —; T. C., Timaru, 30/9/20; T. Bros., Morven, 30/9/20; J. C., cr. North Avon and Hills Rds., Richmond, Chch., 8/10/20; H. L., c/o Coronation Hall, Lyttelton, 30/9/20; E. R., Takaka, Nelson, 30/9/20; J. McC., W. Oxford, 30/9/20; T. H., Ross, West Coast, 30/9/20; T. O'B., St. Andrews, 30/4/21; F. J. C. W., Bealey St., St. Albans, Chch., 30/3/20; J. E. D., Heathcote Valley, Chch., 30/9/20; A. O'B., Paul St., Waimate, 8/10/20.

OTAGO AND SOUTHLAND.

E. H., Roxburgh, 30/9/20; R. F., c/o Bank N.Z., Naseby, 30/9/20; J. F., Ota Creek, P.O., Brydone, 30/9/20; J. F., Rock St., E. Gore, 30/9/20; R. M., P.O., Wendon, 30/9/20; M. M. H., Windsor, Oamaru, 30/3/20; W. S., Awatea, Waitahuna, 30/9/20; H. M. Q., Waitahuna Gully, 30/9/20; J. R., North Rd., Oamaru, 30/3/20; M. R., Orepuki, 30/9/20; J. S., Wendon, 30/9/20; E. J. M., Alexandra S., 30/3/20; M. E., Wairoa, 30/9/20; J. F., West Plains, 8/3/21; D. J., Whitstone, near Oamaru, 30/9/20; J. P. C., Portrose, 30/3/20; G. W. W., Deveron St., Inglill, 23/3/20; J. M., Waipango, via Riverton, 30/9/20; G. C., Georgetown, Inglill, 23/9/20; J. T. R., Inglill, 30/8/20; J. W., Police Station, Bluff, 8/3/20; Mrs. G., Albany St., Dun., 8/10/20; Mr. S., De Carl St., St. Kilda, 8/4/20; A. D., Waiateo, Clydevale, 8/4/20; Mrs. F., Elm Row, Dun., 30/9/20; Mr. M., Lockend St., Tainui, Dun., 15/9/20; W. R. D., Forbury Cres., Dun., 15/3/20; J. F., Balfour, 30/9/20; M. R., Stafford St., Dun., 30/3/20; C. T., Rattray St., Dun., 30/3/20; D. C., Roslyn, Dun., 30/9/20; P. K., Alpha St., Roslyn, Dun., 30/3/20; Mrs. McC., York Pl., Dun., 30/3/20; Mrs. M., Regent St., Roslyn, Dun., 30/3/20; H. J. S., Cargill St., S. Dun., 30/9/20; E. F., New St., Musselburgh, 30/9/20; Mrs. N., Begg St., Musselburgh, Dun., 30/3/20; B. C., Alacandrew Rd., Dun., 30/3/20; M. J. H., Prince Albert Rd., Dun., 30/9/20; J. McE., Main Rd., N.E.V., 30/3/20; P. J. B., Gladstone Rd., N.E.V., 30/9/20; S. S., Glen Rd., Mornington, 30/9/20; M. O'C., North Rd., N.E.V., 30/9/20; Mr. C., George St., Dun., 30/9/20; J. W., Macandrew Rd., S. Dun., 30/9/20; E. McK., Cumberland St., Dun., 30/9/20; P. D. L., St. Patrick's, Balfour, 30/9/20; J. B., Bishops Place, Dun., 30/3/20; J. H., Rathgate St., S. Dun., 30/3/20; J. M., Edendale, 30/9/20; H. H., Ophir, 30/3/20; P. J. J., Gap Rd., Winton, 30/12/20; F. W., Waitahuna, 30/9/20; W. P., Moa Flat, 30/9/20; W. P., Balclutha, 30/9/20; W. P. H., Wreys Bush, 30/9/20; M. C., Tweed St., Inglill, 30/9/20; Mr. E., Port Chalmers, 30/3/20; Mrs. McE., Cargill Rd., S. Dun., 30/3/20; Mrs. V., Smith St., Dun., 30/9/20; M. O'C., Owaka, 30/9/20; P. C. C., Waikouro, 30/9/20; P. Bros., St. Patrick's, Balfour, 30/9/20; Mrs. S., Opio, Nightcaps, 30/9/20; D. C., Burrow St., Bluff, 30/9/20; Mrs. D., Park St., Winton, 30/3/20; B. M., Oamaru, 30/9/20; T. D., Matakau, 30/9/20; A. A., Alexandra, 30/9/20; Mrs. O'G., Aln St., Oamaru, 30/9/20; P. O'N., Island Cliff, Oamaru, 30/9/20; T. O'C., Barmoor, North Rd., Oamaru, 30/9/20; Mrs. T., Kawarua Gorge, 30/9/20; F. F., Ann St., Inglill, 30/9/20; D. O'C., Seachiff, 30/9/20; Mrs. E., High St., Musselburgh, 30/9/20; Mr. H., Bernicia St., Port Chalmers, 30/9/20; C. H., Cromwell, 8/4/20; Mrs. H., Harrow St., Dun., 30/9/20; Fr. C., Queenstown, 30/9/20; Mrs. M., Macandrew Rd., S. Dun., 8/3/20; Miss H., Kaikorai, Dun., 30/3/20; D. M., Arthur St., Dun., 30/9/20; P. M., Port Chalmers, 30/9/20; Mrs. C., Grosvenor St., Kensington, Dun., 30/3/20; M. W., Balfour, 8/10/20; C. and C., Ranfurly, 30/9/20; M. L. M., Otautau, 30/12/20; P. D., Orepuki, 15/10/20; E. F., P.O., Dunback, 30/9/20; J. P., Grove Bush, Southland, 30/3/20; M. B., Esk St., Inglill, 30/3/20; J. M., Nen St., Oamaru, 30/9/20; M. C., Gore, 15/4/21; R. G., Milton, 30/9/20; P. McL., Millers Flat, 30/9/20; J. O'S., Box 9, Winton, 30/9/20; M. B., Wyndham, 15/11/19; Mrs. H., Nairn St., Kaikorai, 30/3/20; Mrs. K., Clydevale, 30/9/20; J. M., Station St., Matakau, 30/9/20; Mrs. C., St. Clair, 30/3/20; Mrs. S., Pantou St., S. Inglill, 8/3/20; J. F. L., Roslyn Bush, Inglill, 30/9/20; M. O'C., Surry Downs, Moa Flat, 30/9/20; C. B., Test St., Oamaru, 30/9/20; Mrs. F., Aln St., Oamaru, 30/9/20; S. McP., Venus St., Georgetown, Inglill, 30/9/20; J. E., Moa Flat Hotel, Ettrick, 30/9/20; J. O., Seachiff, 30/9/20; P. K., Charlton Rd., Gore, 30/9/20; J. K., Charlton Rd., Gore, 15/8/19; Mrs. M., Eye St., Inglill, 30/9/20; J. Q., Totara, 15/10/20; P. F., Ardrowan, Oamaru, 30/9/20; W. O'D., St. Bathans, 30/9/20; E. H., Te Wae Wae, 30/12/20; T. H., Cromwell, 30/9/20; G. S., Cromwell, 30/9/20; J. K., Otautau, 30/9/20; A. T., S. Riverton, 30/9/20; J. G., Fukehiki, Dun., 30/9/20; P. O'R., King St., Dun., 30/9/20; Mr. M., Criterion Hotel, Dun., 30/9/20; M. J., Hampden, 30/9/20; A. D., S. Oamaru, 30/3/20; W. J., H. Granville Ter., Roslyn, Dun., 30/9/20; P. F., Bay View Hotel, Bluff, 30/9/20; K. J., Albany St., P.O., Dun., 30/3/20; Mr. B., Rodney St., Inglill, 8/11/19; C. C., Heriot, 30/10/20; S. McG., Ardgowan, Oamaru, 15/10/20; Fr. O'C., Oamaru, 30/9/20; D. F., Windsor, Oamaru, 30/9/20; Mrs. C.,

Hyde St., Dun., 15/10/20; A. M. D., King St., Dun., 15/4/20; J. W. Cumberland St., Dun., 15/4/20; C. McC., Cumberland St., Dun., 15/10/20; Mrs. D., Hanover St., Dun., 15/4/20; Mrs. G., Thomas Burns St., Dun., 15/4/20; Mrs. C., Chambers St., N.E.V., 15/4/20; Mrs. A., Thomas St., S. Dun., 15/3/20; E. T. W., Macandrew Rd., S. Dun., 30/3/20; Mrs. S., Helena St., S. Dun., 30/3/20; Mrs. B., Goodall St., Caversham, 30/3/20; J. M., Nairn St., Kaitiaki, 30/9/20; A. B., Kaitiaki Rd., Kaitiaki, 30/3/20; D. O'G., Kilgour St., Roslyn, 30/9/20; J. C., Carroll St., Dun., 30/9/20; Mrs. S., Grant St., Dun., 30/9/20; Miss O'R., George St., Dun., 30/9/20; Mrs. J., Leith St., Dun., 30/9/20; P. O'G., Union St., Dun., 30/9/20; Mr. M., Cashel St., S. Dun., 30/9/20; Miss M., George St., Dun., 30/3/20; Mrs. H., Elin Row, Dun., 30/3/20; Fr. W., Ingill, 15/9/20; D. J. R., Stafford St., Dun., 30/9/20; W. M., Ngapuna, 30/10/21; C. A., Tuapeka Mouth, 30/9/20; F. K., Carrigill St., Dun., 30/9/20; D. B., Waipahi, 30/9/20; J. G., Riverton, 30/9/20; T. W., Box 42, Roxburgh, 30/9/20; J. H. W., Box 42, Roxburgh, 30/9/20; P. R., Abbevale, Oreti, —; J. M., jun., Edendale, 30/10/20; Fr. O'D., Gore, 30/9/20.

## COMMONWEALTH NOTES

### NEW SOUTH WALES.

Most Rev. Dr. Barry, Coadjutor-Bishop of Hobart, preached the consecration sermon at St. Cathage's Cathedral ceremonies, Lismore. In the course of his beautiful discourse, he referred to the new spirit in Ireland as follows:—"Under the mysterious, mystic influence that at stated periods searches the soul of a nation, and calls to the imagination of her people, a new spirit is abroad in Ireland to-day. Her youth is being renewed, her activities awakened, her energies vitalised. The spirit of spring-time breathes upon her with all its transforming influences, rendering her young, strong, buoyant, self-confident, aggressive. Whence this change, this rejuvenation? Are we to seek for its cause outside her own shores? Have some of her gifted sons come back from the new world to formulate new plans, to teach new methods, and seek new ideas? No! The change is to be found in the spirit of Ireland herself."

### VICTORIA.

The successful mission to returned soldiers, which opened in St. Patrick's Cathedral on Sunday evening, September 21, was continued every evening till Sunday, September 28. There was a very large attendance of the returned men, notably on the Friday night. From the initial stages of the mission, large numbers approached the Sacraments of Penance and the Blessed Eucharist. The result must be very gratifying to his Grace the Archbishop and the Very Rev. Father Lockington, S.J., who gave the exercises of the mission. The concluding exercises of the mission were given on Sunday night, September 28, when there was a great assemblage of returned soldiers. After the Rosary given by his Grace the Archbishop, Father Lockington, S.J., congratulated the men on the whole-hearted manner in which they attended the mission, and recommended them to attend the quarterly retreats at Xavier College. He preached on the Church and the Peace of Nations, taking as his text: "Honor all men; love the brotherhood; fear God; honor the King." (1 Peter ii., 17.)

The first week in November has been selected for the holding of the first Australasian-Irish Race Convention in Melbourne. It is expected that the number of delegates attending will be over a thousand, including representatives from New Zealand. The Archbishops and Bishops of both Australia and New Zealand are being invited, and it is to be hoped that they will all find it convenient to attend. Perhaps by then the alleged "patriotic" fervor which denied all mention of the true state of affairs in Ireland in our daily press will have so far disappeared as to allow the people of Australia some inkling at least of what will be said at this convention. With regard to the opinions of people dependent on the daily press for information re Ireland, the Archbishop is reported to have made the following remarks at the garden fete at Brighton recently:—"Just now I am not going to speak of the disappointment that you and I feel very bitterly, the failure of the Peace Conference to see that justice is done to Ireland. We hope to have an Irish Convention in Melbourne soon. (Cheers.) It will, I hope, represent the Irish race of Australia, and that will be the place for Irishmen to speak their minds about Ireland. I will just say one thing which needs saying at the moment, and then I must not trespass on you longer. You read press cables about crime in Ireland. For a purpose, you are asked to believe that there is no such thing as safety for life or property in Ireland. Now, I have no word of defence for crime or violence in Ireland or anywhere else. What I say, therefore, will not be misunderstood. In a newspaper just come by the last mail I read that an English

member in the House of Commons asked recently what action the Government proposed to take in view of a murder, alleged to be political, that had been perpetrated in Ireland some time before. One of the few Irish members, without waiting for the Minister's reply, asked what action the Government proposed to take in view of the 27 murders which had taken place in England in the previous month. The Minister's reply to the Irish member was that there was no parity between the two cases—that the murders in England were of quite a different character. That luminous English reply also accounts for the fact that the one deplorable murder in Ireland was cabled out to Australia, but that you would never have heard of the 27 deplorable murders in England if I had not told you. Take another fact. An Irish paper that reached me this week tells of the experience of the Irish judges. In Co. Monaghan, the judge said the county was in "a quiet condition"; in Co. Leitrim, another judge said the county was "satisfactory"; another said that Co. Louth was "not unsatisfactory"; in Dublin City, the judge said that crime was "much less than the average for many years"; while the judge for Dublin Co. received white gloves for the fifth time in two years. (Cheers.) Perhaps I should explain that in Ireland the judge is presented with a pair of white gloves when there is no criminal case to go before him. I do not know if there be a similar custom here. But if there be, then I venture to say that, though Australia is a law-abiding country on the whole, still the price of white gloves is not likely to soar very high by reason of the demand for white gloves for idle judges. And yet, Australian papers would convey to unwary readers that Ireland is steeped in crime, instead of England or Australia. Is it any wonder that I often speak of Ireland? There are so many ready to tell, or suggest, lies about that country that there ought to be room for one man to tell the truth."

### QUEENSLAND.

Few men in the community have their time more crowded with work or their minds more burdened with care than our own Archbishop (says the *Catholic Advocate*). For over seven years now, without a break for even a brief holiday, he has carried on the work of the archdiocese, which has entailed immense mental and physical exertion. His journeyings alone have amounted to tens of thousands of miles. The physical strain is great, but the mental activity of his Grace has been truly remarkable. It is no exaggeration to say that he has transformed the whole archdiocese, and if to-day no city in the Australian Commonwealth is materially better provided than is Brisbane, this happy position is owing in great measure to the Archbishop's keen foresight in perceiving the needs of the Church and courage in undertaking to supply them. The choice building sites of Brisbane to-day are in the Church's possession just as they were in the Brisbane of Bishop O'Quinn's time, and most of the sites secured by his Grace have been crowned with handsome buildings that will last for ages as a testimony of the strength of the Catholic Faith in Queensland in the 20th century. During his recent farewell visit to Dunedin, the Very Rev. P. M. Lynch, C.S.S.R., in instancing in the course of one of his addresses the phenomenal progress of the Catholic Church in Queensland since the consecration of his Grace Archbishop Duhig, said that 23 more Masses had been now added to the already large number of Sunday Masses celebrated in the various churches of the city of Brisbane, with large congregations on each occasion. Churches, colleges, convents, hospitals, and schools were springing up all over the archdiocese, like mushrooms. Speaking of Ipswich, an important town in Queensland, of which Right Rev. Mgr. Byrne is pastor, Father Lynch said that during a recent mission there the average attendance at the exercises was 1600; even 2000 being present on some occasions. Continuing, Father Lynch said that during the same two weeks, the Nonconformist bodies there had an united evangelistic mission, and the best attendance night was on the occasion of a special sermon being delivered on the "Wowsers," when the attendance recorded was 43. It will be thus seen, concluded the eloquent Redemptorist, that the old Church holds its own.

### THE MOST OBSTINATE

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IRISH NEWS

GENERAL.

Over 5000 people took part in the annual pilgrimage to the grave of Wolfe Tone at Bodenstown Churchyard, Co. Kildare, on Sunday, June 22.

The late Mr. J. H. Hale, of Kingston, left £24,827. By will he leaves £5000 to Beaumont College; £1500 to the Benedictines of Malvern, and £500 to the poor of Sligo.

Although the Standing Committee appointed to enquire into University education is apparently to include Ireland as well as Great Britain in its purview, the *Independent* complains there is not a single Irish representative on its personnel.

The executive committee of the Irish Unionist Alliance has passed a resolution stating that they view with amazement the concluding paragraph of Lord Northcliffe's letter of congratulation to Capt. Alcock on his successful flight across the Atlantic, in which he speaks of the future prosperous "Dominion of Ireland."

Brother Thomas Rahilly, who, on charges made by Canadian officers, was detained on Ellis Island, has (says the *New York America*) received "the Dominion Government's apology for any annoyance caused through the inordinate and over-zealous activities of officers who did not represent the Government, although wearing Canadian uniforms." In addition to this, the officials at Washington ordered the Brother's instant release, and apologised for the action of those who acted without evidence upon the orders of foreign officials. "A shake up is imminent," says the journal, "and will result in an investigation of American officials, who seem to think they are required to look for orders from Downing Street or Ottawa rather than from Washington." Brother Rahilly is a member of the Irish Order of Christian Brothers, who have many schools in America.

CARSON'S BLUSTER.

The political fireworks which Sir Edward Carson let off at Holywood, near Belfast, on the occasion of the celebration of the Battle of the Boyne, went off with a loud noise and after that fell flat (says a Catholic News Service writer). The fact seems to be that the Ulster chieftain has made the mistake of thinking that what was possible in 1914 is also possible in 1919. The solemn warning uttered by Cardinal Bourne at the Peace Thanksgiving service on the Sunday before, is an indication that the English Catholics will no longer tolerate the present conditions in Ireland, and that an immediate change is desirable.

But if the Ulsterman expected to find support in the English newspapers that might have encouraged him in 1914, he was grievously disappointed. The *Times*, which since the signing of the Peace has been calling for a liberal and generous solution of the Irish question, comments on Sir Edward Carson's threats as follows:—

"Has he forgotten the immediate consequences of his former military preparations—the creation of the Nationalist Volunteers, the Irish Volunteers, the Citizen Army of Dublin, and, eventually, the Easter Rebellion? In those days he may not have been able to foresee the danger of playing at soldiers in Ireland. He has no such excuse to-day.

"When Sir Edward Carson tells America to mind her own business he courts the retort that the wishes of the 15,000,000 Irish Americans in the United States are a part of her business, that their doings form one of her own questions at home; and that, had it not been for British mismanagement of Ireland in the past, there might to-day be fewer Irish Americans animated by ill-will towards this country."

The *Daily Express*, which has not always been distinguished for a hearty advocacy of the Irish cause, says:—

"The threat of rebellion if any sort of Home Rule is granted to Ireland is belated and out of date. The world is weary of wars and armed revolts. That sort of thing could be discussed in cold blood in 1914, but since then we have learned too much of war. . . . Great Britain will never forget the prowess of the Ulster regiments. Nor

will she ever forget that Irishmen from the other provinces rivalled their brothers from the North in courage and devotion. . . . At a time like this, when any spark may set things afire, Sir Edward Carson's threat of civil war is simply indefensible."

The *Daily Mail* says:—"It is an important factor on the good feeling between this country and the United States, and, moreover, between this country and our Dominions, that we should satisfy all these freedom-loving peoples that we are honestly desirous of burying this old feud and setting up a free National Government in Ireland.

"Sir Edward Carson's sabre-rattling can only be intended to arouse passion against a quiet and just consideration of the Irish problem. The Government will make their path all the easier in Ireland and in this country if they let it be known that they intend to deal as firmly with Bolshevism among ex-Ministers as among Labor agitators."

CROAGH-PATRICK PILGRIMAGE.

The pilgrimage to Croaghpatrick on Sunday, July 31, was attended by fervent crowds. The Archbishop of Tuam celebrated Mass in the Oratory, and a sermon was preached by Father Maguire, late of All Hallows, Dublin. The area of Westport has recently undergone the rigors of military law, and relaxations took place only a few weeks ago.

The pilgrims to the Mountain began to arrive in Westport as early as the previous Friday, and on Saturday there was an influx from places as far away as Dublin, Wexford, Kildare, Limerick, Cork, and Derry, while all the western counties were well represented. Several hundreds encamped in the vicinity of the Peak on Saturday night, and climbed to the summit at daybreak to hear first Mass at six o'clock, and in many cases to approach the Blessed Sacrament. Masses were celebrated from six a.m. to twelve, and during that time there was a constant stream of pilgrims to the base of the mountain.

Archbishop Gilmartin, who was accompanied by several priests, ascended to the summit. It was the first occasion an Archbishop of Tuam had been on the same spot since some 14 years ago, when the late Dr. Healy opened the Oratory.

Very Rev. E. Maguire, D.D., late of All Hallows College, preaching from the Mount, thanked God the Faith was to-day deep-rooted and unshaken. The people had refused to touch any educational system which might in any shape or form endanger that Faith, and any attempt that might be made to secularise primary education in Ireland would be as relentlessly opposed as it was by their people in the 18th and 19th centuries. Their people were virtuous beyond, and superior to, the people of other nations. Of course, their enemies would have it they had merely cast out one devil in order to make room for another, that they had merely exchanged the whisky bottle for the rifle, and that the last state was worse than the first. Of late instances of violence had come to light which, in so far as they were criminal, everyone deplored; but when they considered the violent form of government under which they were trying to live, these instances had been surprisingly few—much fewer than he ventured to conjecture, in Catholic Belgium during the period of the German occupation. The cause of violence in such cases was not far to seek. Militarism invariably made trouble for itself as well as for its victims. The Irish Hierarchy recently on this subject in an historic sentence stated:

"We have the evils of military rule at our doors in this ancient civilised nation. The people are not permitted to rule themselves through men of their own choice; the work is done for them by some stranger without any knowledge of the country. It is the rule of the sword, utterly unsuited to a civilised nation, and provocative of disorder and chronic rebellion. The acts of violence we have to deplore, and they are few, spring from this cause, and from this cause alone." The preacher also referred to the great missionary spirit of their countrymen, and said that this was the acid test of the vitality of their Christian faith.

The Irish sermon was preached by Father Patrick O'Donnell, B.D., Maynooth Mission to China.

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## PEOPLE WE HEAR ABOUT

During the peace celebrations of Belgium, King Albert, President Poincare, and Marshal Foch made a special journey to Malines, where, in the presence of an enormous crowd and amid an indescribable manifestation of enthusiasm at the Cathedral, President Poincare invested the intrepid Cardinal Mercier with the French Croix de Guerre.

Rev. Eugene de L. McDonnell, pastor of St. Ignatius' Church, Baltimore, and a noted member of the Society of Jesus, will be relieved of his duties and will sail for Bombay, India, within a few weeks to take up work there (says an exchange of recent date). Father O'Donnell will be one of a party of ten Jesuits of the Maryland-New York province to go to the East. The assignment of the American priests to India is the result of the recent joining of the Bombay province to the Maryland-New York province and the detaching of the Jamaica province from the latter. The Bombay territory was formerly under the control of the German province, and the work of the German Jesuits was brought to a close by their internment, in common with all other people of German parentage, in that region.

Cardinal Mercier's secretary, Rev. Dr. Peter Joseph Strycker, arrived in New York recently from France to arrange for the visit to the United States of the famous Belgian prelate. Dr. Strycker, who is Vice-Rector of the American College, University of Louvain, said Cardinal Mercier would land in New York and would visit Philadelphia, Baltimore, Chicago, Washington, Portland, Ore., and other cities. "Cardinal Mercier," said Dr. Strycker, "is coming to the United States as a representative of the people of Belgium to thank the American people for the part they took in the war. He will visit as many parts of the country as possible and particularly the North-west, a region he has been greatly interested in through the Indian stories told him as a boy by his uncle, Mgr. Croquet. Mgr. Croquet was a missionary in the North-west when that district was mainly inhabited by Indians. In his old age he returned to Belgium and fired the imagination of the future Cardinal with tales of his adventures among the red men whom he had grown to admire. Dr. Strycker will confer with Cardinal Gibbons and Archbishop Hayes of New York, as to the details of Cardinal Mercier's visit.

Abbe Ernest Dimmet, one of the most gifted and facile French writers of English, recently visited the United States. The Abbe is representing Lille University, seeking American aid in its re-establishment. The Abbe Dimmet is professor of English literature at the College Stanislaus, Paris. While in America he will deliver the Lowell lectures at Harvard University (says an exchange). Harvard can pay no higher honor to a foreigner than it has bestowed upon the French priest. Furthermore, the presidents of Yale, Harvard, and Columbia Universities and the rector of the Catholic University of America have promised the Abbe all possible assistance in his mission to secure financial assistance for the rebuilding of Lille. Examinations were still going on at Lille University at the beginning of August, 1914, when, at a single call, every one of its 700 young men students and many of its professors were mobilised. Soon thereafter the Germans took Lille, and held it for more than four years.

Sister Regina, the much beloved member of the Daughters of Charity of St. Vincent de Paul, who since 1898 was in charge of the men's hall at St. Vincent's Hospital, Indianapolis, U.S.A., left recently for Carville Island below New Orleans where she will take charge of the work at the Louisiana Leper Home. This is an institution for lepers which is conducted by the devoted Sisters of the Order to which she belongs. The institution is on an island in the Mississippi river 15 miles below New Orleans. There are 86 plague-stricken patients in the colony, and heretofore six Sisters of the Order, under Sister Benedicta, have had charge of the great charity conducted on the

island. The number of lepers has increased and from year to year there has been need of increasing the number of Sisters. It is understood Sister Regina goes to assume charge of the work at the institution succeeding Sister Benedicta who has conducted it for many years. When the Sisters go to this institution they generally expect to spend the remainder of their days there. Rev. A. V. Keenan, of the diocese of New Orleans, is the chaplain in charge of the institution. During her years of service at the hospital Sister Regina attended many famous men, among them Theodore Roosevelt, who, while President of the United States was stricken while in Indianapolis.

### DE VALERA.

*"There's Wine from the royal Pope,  
Upon the ocean green;  
And Spanish Ale shall give you hope,  
My Dark Rosalven."*

—James Clarence Mangan.

Out beneath the night  
And beyond an olive sea,  
I saw a vision white  
As daisies seem to be  
In that country of the Gael  
Where the daisy's petal gleams  
As red as the Spanish Ale  
That Mangan drank in dreams.

And before the night had gone,  
Once more I gazed afar  
Upon a vision wan  
As the many poets are  
Who wear the martyrs' sign  
On wounded bosoms, long  
As red as the Roman Wine  
That gleams in Mangan's song.

But I, who stood in awe  
At the vision strangely seen,  
Know naught of what I saw  
Nor what it all may mean;  
But I know that it was good,  
Being white as a Papal crown  
Yet red as the Spanish blood  
Of this Man from Mangan's town.

—FRANCIS CARLIN.

### MEMORIAL TO IRISH SOLDIERS.

Father Bernard Vaughan, the famous Jesuit pulpit orator of England, has issued the following stirring appeal for a memorial to honor the Irish soldiers who made the supreme sacrifice in the great cause of the world war: "There is a feeling abroad, shared by all who are in any way associated with the Irish regiments which fought in the great war, that some monument should be raised to be a lasting memorial of their bravery, valor, and heroism. It is felt that the memorial should, as far as possible, strike a personal note and should include a full roll call, embracing every man of the Irish regiment, in which he served. What is demanded is a distinctly Irish monument, which shall exclude no soldier who fought and fell in one or other of the 16 Irish regiments which covered themselves with glory in the crusade for right over might. It is felt that as these Irish regiments were made up not only of men from Ireland, but also of Irishmen from Australia and Canada, from New Zealand and South Africa, and of others from the furthest ends of our vast Empire, that their glorious names and splendid deeds must not be forgotten by those for whose hearths and homes they sacrificed their own lives."



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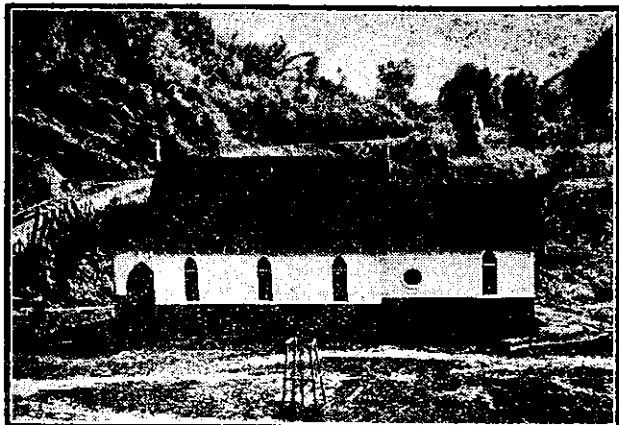
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11 a.m., when the occasional sermon will be delivered by the Very Rev. Dean James McKenna. Come if you can. If not, send a subscription to show your approval of the good work. Anything you send me you lend to the Lord. No better security. Assure me that you are glad to hear me again by writing promptly to

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## REACHING THE CENTURY MARK.

Records show that more women live to be centenarians than men. When the census of the United States was taken in 1900 it was found that 6298 persons between the ages of 95 and 99 were living, and of this number 3536 were women. Miss Eliza Work, who reached the age of 105, gave as the reason for her long life that she never drank tea or coffee; Mrs. Margaret Neve, who lived to be 110, gave as her reason that she never lacked resources and was always busy; and Mrs. Sylvia Dunham, aged 101, lived to enjoy the enthusiasm of 22 Presidential campaigns. Born in July, 1800, at the age of five she rode in a stage coach, at 40 in a canal boat, at 99 in an electric car, and at 100 in an automobile. Abraham lived to be 175 years old, and Sarah lived to be 127 years old, and Isaac, their son, lived to be 108, but whether a year was reckoned then as we do now is not known. William Gladstone lived to be 89, and at the time of his death his intellect was one of the finest that the world has ever known, and he was called "the Grand Old Man." This is just one of the many cases proving a man is just as useful, if not more so, when he is old as when he is young.

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## CHRISTIAN BROTHERS' ASSOCIATION FOOTBALL CLUB

In honor of their success during the past season, a social evening was tendered last week in St. Joseph's Hall by the committee of the Christian Brothers' Association Football Club to the school teams. There was a numerous gathering, and among those present as guests were Rev. C. Ardagh, Rev. Brothers Bowler and Higgins, Captain Plunkett (Auckland), and a number of members of the Otago Football Association, and of the Primary Schools' Football Committee. Mr. B. Connor presided, and after reviewing the results of the past football season and the successes achieved by the Christian Brothers' School teams, congratulated the boys on their fine play. He extended a hearty welcome to the officials of the O.F.A., who had kindly attended to present the trophies.

An enjoyable musical and elocutionary programme was contributed to by Messrs. J. S. Deaker (stories and musical monologue), R. Kitchen (violin solo), D. and F. Fogarty, T. J. Anthony, C. Collins, and J. Higgins (songs), and J. Laursen (recitations). Mr. B. Kitchen was accompanist. Senior and junior pupils of the school gave an excellent exhibition of boxing for which they were heartily applauded. At a convenient interval the chairman, after complimenting the Brothers on behalf of the "Old Boys," on the fine record the school had established this season on the football field, gave the results as follows:—

A Grade.—Christian Brothers' A won A grade cup and five-a-side; played 10, won 10, lost nil, drawn nil; points scored, 20; goals for, 48; goals against, 2.

B Grade.—Christian Brothers' B won the cup and five-a-side; played 9, won 9, lost nil, drawn nil; points scored, 18; goals for, 43; goals against, nil.

C team, which was put up into the B grade, did not win a match. In the C grade the "Greens" D team was runners-up for the banner. Played 10, won 7, drawn 3, lost nil; points scored, 17; goals for, 37; goals against, 9. The E team, playing in the D grade, was runners-up; played 8, won 6, lost 2, drawn nil; points scored, 12; goals for, 21; goals against, 7. A second team for the A grade, called the F's, was formed late in the season, and played several matches. This team was very keen, and gave a good account of itself.

Mr. J. A. Milburn, chairman of the O.F.A. Executive, thanked the promoters of the gathering for the pleasure afforded them to be present that evening. He very cordially congratulated the Brothers and boys of the school on their fine year's record. Mr. Milburn then handed the trophies won by the teams to the respective captains, greeting and complimenting each in turn.

Mr. H. J. Duncan, secretary of the Primary Schools' Football Committee, endorsed the complimentary remarks of Mr. Milburn, and referred to the remarkable loyalty of the boys of the Christian Brothers' School to their teachers. After awarding the medals won in the five-a-side contest, to S. Ebzery, S. Fox, F. Moloney, H. Baker, and G. Hendron (A grade), and B. Darby, L. Roughan, B. Roughan, F. Bell, and A. Smith (B grade), Mr. Duncan said he could not refrain congratulating Brother Bowler on the fine stamp of lads he has under his charge. Mr. W. Fullerton expressed the pleasure it gave him in having the opportunity of speaking to the boys. The Christian Brothers' School (he said) offered all facilities for training, and the manner in which the boys "played the game" was the surest indication that they would prove good citizens in after life.

Mr. H. Dreese (master at the Boys' High School) said the standard of play of the Christian Brothers' School far exceeded that of other schools, and in refereeing it was always a pleasure to do duty at the matches played by the boys coached by Brother Higgins.

Rev. Brother Bowler expressed his appreciation and that of the boys of the school of the encouragement given by the O.F.A. and Schools' Committee to Soccer. The action of the officials, who attended that night to present the trophies and medals, was in marked contrast to that of another organisation which debarred the Christian Brothers' School—the only one in Dunedin—from competing in the Primary Schools' Sports of the previous Saturday. Brother Bowler then presented A. Smith with a special medal for merit and outstanding sportsmanship.

In a few brief remarks Rev. Brother Higgins acknowledged the kind sentiments of the various speakers regarding the school and teaching staff.

At the call of Mr. Milburn hearty cheers were accorded Brothers Bowler and Higgins, a similar compliment being paid to Mr. Milburn.

In concluding an exceedingly enjoyable function the chairman thanked the lady friends who served refreshments during the evening.

## INSTITUTE OF NOTRE DAME DES MISSIONS, CHRISTCHURCH.

A cable message has just been received at the Provincial Mother House and Novitiate of the Institute of Notre Dame des Missions, Christchurch, announcing, that at the General Chapter of the Institute, held at Deal, England, the Very Rev. Mother-General (Mother M. St. Pacôme) has been re-elected to that important position; also that Rev. Mother M. St. Genevieve, a former Provincial of the Institute in New Zealand, and of late years head superioress of the community in the diocese of Perth, West Australia, has been elected General Econome, and will remain at the Mother House in Deal. The beautiful chapel attached to the convent of the Order in Christchurch has been recently enriched by the installation of a Pieta, a magnificent piece of statuary, the figures being life-size. For the reception of the Pieta a special crypt has been cut out of the wall of the chapel opposite the altar, and altogether the effect is very striking. On the Feast of Our Lady's Seven Dolors, his Lordship the Bishop, in the presence of the community, solemnly blessed the Pieta.

## RETURNING TO THE FOLD

Mr. Durham, formerly a clergyman of the Anglican Church, occupied the Catholic Evidence Guild's platform in Hyde Park, London, recently. "I have been a Catholic layman for 14 years," he told a large audience. "For 30 years I had been trying to convert Papists throughout the length and breadth of Ireland. I only converted one, and that man was myself. My efforts to drive men from the Catholic Church brought me into her fold through the wonderful grace of God."

A remarkable conversion of Jews is reported from Budapest, one of the largest cities of the world, containing nearly 200,000 Jews. Hundreds of them have been baptised.

Ninety adults were recently confirmed at St. Patrick's Church, Washington, D.C., all converts; and also 19 at the Church of the Nativity.

The Rev. T. J. Richardson, M.A., of Queen's College, Oxford, only son of the late Mr. Richard Richardson, J.P., of Whinell, Brightham, Westmoreland, was received into the Catholic Church at Grange-over-Sands, on June 5 last. He was ordained in 1908 by the late Dr. Paget (Bishop of Oxford) and worked as an Anglican clergyman in the diocese of Oxford.

Major-General De Rosey C. Cabell, U.S.A., Commandant at San Antonio and of all the forces along the Mexican border, is a convert to the Church according to Father Otis, S.J., his brother-in-law.

The Rev. Mr. Robert E. Wood, minister of the Hankow Mission in China, has written from France to his Bishop that he has renounced his allegiance to the Anglican Church of China and has accepted Catholicism in its place.

Another well-known Anglican clergyman in London, the Rev. Frederick Parkes, has been received into the Church. Mr. Parkes was ordained in 1887, after completing his studies at Lichfield Theological College. For 32 years he was a notable figure in the most extreme circles of Anglicanism, and worked at Christ Church, Wolverhampton; St. Mary's, Cardiff; St. Michael's, Shore-ditch; All Hallows, Southwark; and St. Agnes', Kennington Park. He left St. Agnes' at the beginning of this year, after 16 years' work. He had been particularly associated with the group of which Monsignor Hinde, Monsignor Cocks, Father Evans, and earlier Monsignor Barnes had been the leaders. Mr. Parkes was received at Farm Street by Rev. Father O'Donohue, S.J.

## SANTA CHIARA.

Because it is a day of palms,  
Carry a palm for me!  
Carry a palm in Santa Chiara,  
And I will watch the sea.  
There are no palms in Santa Chiara  
To-day or any day for me.

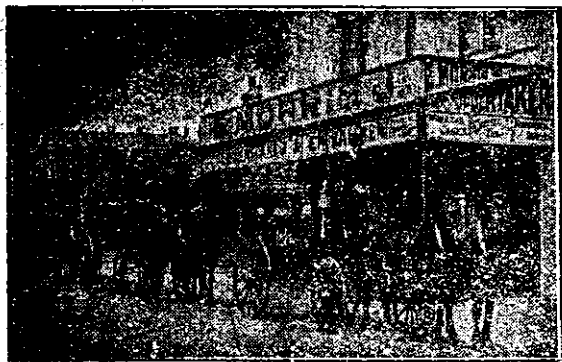
I sit and watch the little sails lean sideways upon the sea.  
The sea is blue from here to Sorrento  
And the sea-wind comes to me.  
I see the white cloud lift from Sorrento  
And the dark sail lean on the sea.

I have grown tired of all these things,  
And what is left to me?  
I have no place in Santa Chiara,  
There is no peace on the sea.  
But carry a palm in Santa Chiara,  
Carry a palm for me.

—ARTHUR SYMONS.

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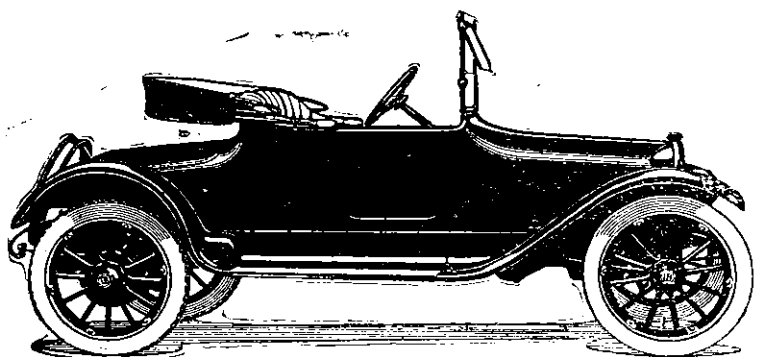
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## PLANTATION OF ULSTER

### HOW THE IRISH WERE DRIVEN INTO THE BOGS AND MOUNTAINS.

The Plantation of Ulster was commenced in 1608. Shortly after the flight of the Earls—O'Neill, Earl of Tyrone, and O'Donnell, Earl of Tirconnell—nearly all the fertile lands in Donegal, Derry, Tyrone, Armagh, Fermanagh, and Cavan were confiscated. The area of the confiscated land was 511,465 Irish acres, or 750,000 English acres. Sir Arthur Chichester had the management of the confiscated lands, which were divided into lots of 2000, 1500, and 1000 acres. The English and Scotch planters got the 2000-acre lots on condition that they people them with English and Scotch tenants; the Irish were to be excluded. The 1500-acre lots were given to those who served the Crown in Ireland, provided the servitors be all Protestants. They were at liberty to take English, Scotch, or Irish tenants, but they must not be Catholics. The 1000-acre lots were open to English, Scotch, or Irish planters. Companies of English merchants, formed in London, were granted large areas. Innishowen, Sir Cahir O'Doherty's patrimony, was taken by the arch-confiscator, Sir Arthur Chichester. Large tracts were also set aside for Protestant religious and educational purposes.

The native Irish were ordered "to depart with their goods and chattels at or before May (1609) next into what other part of the realm they pleased." This order, however, was not obeyed. The stubborn natives moved from their fertile lands and comfortable homes to the barren mountain tracts, the glens, and the bogs, on the outskirts of the rich lands which they themselves and their ancestors had cultivated. The English and Scotch settlers were treated with great consideration by the new lords of the soil while the unfortunate old Irish in the barren tracts and wastes of Ulster were harassed and robbed by the alien landlords. Under those conditions, which prevailed for generations, it is no wonder that the new settlers prospered, and that they outstripped their less fortunate neighbors in wealth, and in all that comes with the possession of wealth. All the lucrative Government positions, not alone in all Ulster, but all over Ireland, were up to a few years ago filled by the Protestant ascendancy.

To Governmental paternalism rather than to thrift is due the prosperity of Ulster, but this prosperity is also greatly exaggerated, especially by writers and speakers who draw on their own preconceived opinions rather than from historic facts. In the controversy going on at present in the correspondence columns of the New York papers, many correspondents go so far as to assert that Ulster was a wilderness before the coming of the English and Scotch settlers. As a matter of fact, Ulster was prosperous and highly cultivated many centuries before the Planters had set their foot on the province. The condition of Ulster a few years previous to the "plantation" is described as follows in a work entitled *Concise View of the Society of the New Plantation of Ulster, Called the Irish Society*:

"It yieldeth store of all necessary for man's sustenance in such measure as may not only maintain itself, but also furnish the City of London yearly with manifold provision. . . . As it is fit for all sorts of husbandry, so for increase of cattle it doth excel. . . . Hemp and flax do more naturally grow there than elsewhere, and the goodliest and largest timber may easily be brought to the sea by Lough Neagh and the river of the Bann."

Mrs. Green, in *The Making of Ireland and Its Undoing*, describes the Ulster dwelling of the pre-plantation period:—"The house of the chief of a territory, or of the kenfine or head of family, gave proof not only of wealth and comfort, but of a love of beauty and color. If the building was of wood it was often finely wrought and finished. 'A white wattled edifice of noble polish, habitation of the sweet and scented branches.' Before the devastation

of the north, Tyrone, according to the English, was the 'fairest and goodliest county in Ireland, universal, wealthy, and well inhabited, and Armagh one of the fairest and best churches in Ireland.' It was, in fact, a land meet for the English to inhabit. Poets sang of 'Ulster's arduous province,' 'that noble, apple-blossomed expanse of ancient soil, where there was all worthy produce of fruit-bearing boughs.' Spenser himself marvelled at the wealth of Ulster; it 'was thickly inhabited,' he wrote, 'and as well stocked with wealth as any portion of England.' Records of undoubted antiquity prove that when the King was engaged in war 30,000 marks were paid by Ulster.

(1557.) "On their first raid on Shane O'Neill the English had found in Armagh enough butter, corn, and victuals collected to maintain an army of Scots for a whole year—so great a mass, indeed, that the English could not by any means have it carried away or during their abode in Armagh gather it in one place, for that almost every house was full with one kind of victual, so it was resolved that the victuals should be burned in the houses where they lay, the Lord Primate's and the Dean's houses only preserved."

(1516.) "When Ulster men were described as 'more beast-like and barbarous than the people of other countries,' Shane O'Neill haughtily asked the English Queen to observe the peace and wealth of his country as compared to her own possessions in Ireland. Three hundred of the Queen's farmers in the Pale had fled from English rule to seek the safety and well-being of Tyrone; 'it was a very evil sign,' Shane added in his biting irony, 'that men forsake the Pale and dwell among wild, savage people.'"

(1483.) "In Cavan, lying in the shelter of Lough Oughter, we may still trace the remains of a peaceful and undefended open trading centre—the sunny valley, with gardens stretching up the hills, the great monastery, and by its side on a low lift of grass, the palace and business centre of the O'Reillys, among the greatest of Irish trading chiefs, whose money was spread by their traffic all over Ireland, and was even 'commonly current' in England. The Maguires were famed for the husbandry, crafts, and commerce that occupied the men of Fenniskillen. It was such markets as these that the English legislators deplored, exhorting all English traders to clear out of them, and by a rigid boycott doom these busy Irishmen to ruin."

Mrs. Green collected the foregoing facts mainly from State papers, and in every instance the State papers or the works from which she has collected the facts are mentioned in foot-notes. It is very evident that the Planters found Ulster not a desert but a land flowing with milk and honey. Three hundred and seven years have passed since they set foot in Ulster, and their descendants to-day are Irishmen. In any part of the world that you will meet an Ulster man you will never mistake him for an Englishman.

In spite of racial differences and religious animosities, the two races intermarried, and, strange as it may appear to those who do not know Ulster, many Orangemen bear purely Gaelic names. The racial differences have disappeared, and with a better knowledge of each other, and with mutual toleration, Davis's vision of a union of Orange and Green may be realised in our own generation.

Divine confidence can swim upon those seas which feeble reason cannot fathom.—W. Secker.

Blessed be Our Lord Jesus Christ, Who, in making use of everything to give us an opportunity of proving our love by little sacrifices, thus turns everything to our good.—*Mother M. of the Sacred Heart.*

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PROMPT RETURNS.—JNO. CASEY, MANAGER.

## THE CATHOLIC WORLD

### GENERAL.

Addressing the Ladies of Charity of St. Vincent de Paul recently, the Archbishop of New York informed them that during autumn he would federate all the organisations of the archdiocese of New York, and conduct a "drive" for 3,000,000 dollars with which to enlarge Catholic charities.

The Sacred Congregation recently proposed to the Holy Father the introduction of the cause of beatification and martyrdom of Blaise Mermouit, professed lay Brother in the Society of Mary, originally from Yssac la Tourette, in the diocese of Clermont, France. He was a victim of the persecutors of the Faith, after a very pious life in New Caledonia, in June, 1847. The Sovereign Pontiff agreed to this proposition.

The Catholic University of Lille has again taken up its regular life. The library, which comprised nearly 250,000 volumes, has suffered little from the occupation, and generous gifts have more than compensated for the small losses. The University, knowing what war is, has offered 2000 of her choicest medical works to her martyred sister, the University of Louvain, and is also reconstituting the Library of the Diocesan Missionaries, destroyed during the evacuation of Cambrai.

The King of the Belgians has been conferring decorations as a reward or recognition for the kindness shown to the Belgian refugees. Cardinal Logue has received the diploma and insignia of Grand Officer of the Ordre de la Couronne, in recognition of the kindness shown by Ireland to the Belgians. The well-known Dominican, Prior Vincent McNabb, who is a prominent writer on social topics, has been made Chevalier of the Order of the Crown, and Canon Lee, of Clifton Cathedral, has been made a Knight of the Order in recognition of his services as chairman of the Belgian Refugees Committee of Bristol.

Plans are now being made for the erection of a chapel in memory of those who fell in the battle of the Marne, and as a thanksgiving for victory. The chapel will stand on the banks of the river at Dormans, on a height overlooking the fields where the decisive battle of the war was fought. The site was chosen by Marshal Foch, who stated that it was on this exact spot that the German offensive was broken and the tide of invasion turned.

### SOLEMN REQUIEM FOR FRENCH SOLDIERS.

At Westminster Cathedral recently a Solemn Mass of Requiem, for the repose of the souls of the French soldiers and sailors who have fallen in the war, was celebrated in the presence of the Cardinal Archbishop. The French Ambassador with his suite attended in state, and the Ambassadors of all the Allied Powers, with their naval and military attachés and staffs, were present, as well as the Lord Mayor and Sheriffs of London, who drove to the Cathedral in their state carriages with outriders. The King, the Prince of Wales, and Queen Alexandra were represented by high officials of their households, and many members of the Government were present in their official capacity. The function was rendered with great solemnity. The band of the Grenadier Guards played selections of French music before the Mass, and at the conclusion, after the Cardinal had pronounced the Absolution at the catafalque, which was draped with the French flag and guarded by soldiers with fixed bayonets standing at attention, the buglers sounded the "Last Post" (Taps), which was followed by the French and British National Anthems. The most striking feature of the whole ceremony was at the moment of consecration, when, as the Sacred Host was elevated, the silence was strangely and startlingly broken by a sudden fanfare of trumpets saluting this sacred action, and the quick motion of the troops as, following the cry of the officer in command, they presented arms.

### BELGIUM'S THANKSGIVING FOR PEACE.

An imposing ceremony took place recently on the plateau of Kockelberg, in the Parc Elizabeth, just outside Brussels, which is to be the site of a votive Basilica to the Sacred Heart. The ceremony, organised by the Belgian Episcopate, rendered thanks to God for the delivery of the country from the invader by its public consecration to the Sacred Heart. Over 300,000 persons were present at the ceremony. A monumental altar had been erected on a large platform, over which towered a statue of the Sacred Heart, with the national banner for a background. Thrones were erected on either side for the King and Queen and for Cardinal Mercier. The people began to arrive as early as 6 a.m. Gendarmes and soldiers kept the lines until the imposing procession of clergy, prelates, and re-

ligious arrived at 10 a.m. Priests, monks, canons, chaplains, all in their appropriate vestments, were followed by the Bishops of Belgium in cope and mitre, with the Apostolic Nuncio, Mgr. Nicotra. At the end of this imposing cortege came Cardinal Mercier, wearing the Pallium and blessing the people, who gave him an ovation. A thunder of cheers greeted the King and Queen. The music of the Mass was rendered in plain chant by the School of the Seminarists of Malines. At the elevation the trumpets sounded "To the Field," and the troops presented arms.

After the Mass the Cardinal preached a moving discourse from the words "Gloria in excelsis Deo et in terra pax hominibus," saluting all the heroes of his country: The King, typical in himself of the virtues of Belgium; the Queen, the troops, the clergy, the faithful. He pointed out that Belgium, the first to feel the horror of war, was the first to throw herself at the foot of God in thanksgiving after the day the oppressor had signed the admission of his defeat. The Cardinal then read, in French first, and afterwards in Flemish, the Act of Consecration to the Sacred Heart. The King of the Belgians has given to the Committee for the National Basilica a gift of 50,000 francs toward its construction.

### BISHOP COUTURIER'S MISSION.

The Right Rev. Felix Couturier, O.P. (Apostolic Visitor to Egypt), left England in July for the East, having been entrusted by the Holy Father with a mission of high importance. Bishop Couturier, on the occasion of his recent episcopal consecration, was the recipient of congratulations from French as well as English ecclesiastics and laymen. His Lordship has a wide experience of English Governmental affairs, and is an acknowledged authority on Egyptian matters. He is thus eminently qualified for the mission, which will promote the interests of the Church in the East.

On the eve of his departure, Bishop Couturier gave a special interview to a London representative of the *Catholic Times*, to whom his Lordship extended a cordial reception. Asked as to the nature of his mission, his Lordship said:—

"My mission is of a purely ecclesiastical and apostolic character, and of course," his Lordship added with a smile, "has nothing to do with politics. I am not being sent out by the British Government, but by the Holy See. The Holy Father has chosen me himself for that duty, because I combine two nationalities—English and French. I was born of an English mother and my father was French. In my early youth I was educated in France, and since the age of 15 in England. In his appointment, the Pope has shown how very anxious he is that all interests in Egypt should be developed, inasmuch as all nationalities have their being in the Church. The interests, therefore, of the French, Italian, and British Catholic missionaries in Egypt must be safeguarded, encouraged, and promoted in every way. In his anxiety for the welfare of his spiritual children there, the Holy Father could not possibly get a representative embodying the three nationalities already referred to, so his Holiness did the very best thing next to that by appointing a Visitor with two nationalities. This appointment is intended by the Holy Father to unite and combine the various national interests in the larger interest of Holy Church, and with the view of breaking down national prejudices. From that point of view it is really a peace mission, and it indicates the Holy Father's desire for the peace of nations. The Holy Father will thus learn from one of his own bishops how much good has been done in Egypt, and what is to be done in the future so that the Church might prosper and that greater good accrue."

The Bishop referred to the way in which the spiritual welfare of the British troops in Egypt has been, and is being, attended to by devoted priests and laymen. In this connection his Lordship expressed himself pleased with the opportunity of paying a warm tribute to the work on behalf of the troops done by Mr. Harrington, the Postmaster-General of Alexandria. "He is a fine Irish Catholic," continued Bishop Couturier, "whose efforts on behalf of Catholic and other soldiers in Egypt should never be forgotten by the boys or their parents." From March, 1915, until June of the present year, Mr. Harrington devoted himself to the Soldiers' Club—founded by Bishop Couturier—and made himself responsible for the services for soldiers at the Cathedral. Thanks to his work, the club membership was very high; and thus many soldiers were safeguarded from the dangers and temptations so prevalent in the East.

The virtues of Faith, Hope, and Charity are pre-eminently gifts of God. Ask each day by fervent prayer the perfect development of them, and love to produce the acts thereof.—*Mother M. of the Sacred Heart.*

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**DOMESTIC**

(BY MAUREEN.)

**Rhubarb Tapioca.**

Required: About 1½lb of rhubarb, ½lb of tapioca, half a gill of water, 3oz of sugar. Put the tapioca to soak in enough cold water to cover it overnight. In the morning add to it the sugar. Wash, trim, and cut up the rhubarb. Lay it in a pie-dish with the half-gill of water. Pour over the tapioca, cover the dish with a lid or piece of greased paper. Bake slowly for about three-quarters of an hour, or till fruit and tapioca are tender. For the last 20 minutes the cover can be removed, if you like the surface browned. Serve with milk or custard.

**Simple Recipe for Orange Marmalade.**

The medium-sized, rather tart fruit is the best for this. Wash and dry the oranges, pare off the yellow rind as thin as possible, and put it aside; now remove the tough white part and throw it away. Cut the oranges into small pieces, rejecting the seeds and stringy portions. Have the yellow rind cut in small pieces, and put it with the oranges. Weigh the fruit, and for every full pound use ½lb of granulated sugar. Boil slowly until it looks clear. If the oranges are too dry, add a little lemon juice. Put away in jelly glasses, with white paper pasted over the top.

**Sponge Roll.**

Take one medium cup of sugar, the same of flour, one teaspoonful of baking powder, three eggs, and essence to taste. Beat the eggs for about 10 minutes, add the sugar, beat a little longer, finally adding the essence, flour, and baking powder. Bake in a meat tin in a quick oven for 10 minutes. Have ready on the table a clean cloth squeezed out of cold water. Turn out the cake on to the cloth, cut off the hard edges, spread with jam, and roll up at once. Remove from cloth, and sift icing sugar all over.

**White Custard.**

To the unbeaten whites of three eggs add a tablespoonful of granulated sugar and a pint of hot milk. Stir only enough to mix all well, season with a scant teaspoonful of vanilla, and put into greased custard cups. Set in a pan of hot water, cover, and bake until firm. Take out and set aside to cool. When cold, turn out upon a flat dish, cover with whipped cream, and over this sprinkle grated sugar. This is a delicious as well as a delicate dish.

**How to Salt Mutton.**

It is well to know how to salt one's own mutton. Select a nice side, about 30lb, 1lb salt, ½lb sugar, 2oz saltpetre. Mix salt and sugar. Cut up mutton into nice pieces; the leg can be trimmed like a ham. Crush your saltpetre with a rolling-pin until it is very fine; dust this over the mutton. (Saltpetre is only used to make meat a nice color; if too much is used it will make the meat hard.) Put meat on a piece of paper and rub salt and sugar into all the parts. Have a clean box, a butter-box is very handy. Pack your meat in this, put a clean cloth on top, and tie it down to keep the flies out. You must take the meat out every morning for at least three days, and put the top pieces at the bottom and the bottom pieces at the top. Mutton salted this way will keep for weeks. Before cooking, wash salt off, and always put meat into boiling water.

**Sage Gargle.**

A simple and efficacious gargle is made from sage. Put 30 leaves into a jug, pour on them a pint of boiling water, cover closely and infuse for half an hour, add two tablespoonfuls of vinegar, and two of honey; stir to mix, then strain and bottle. It should be used several times a day, and will generally give relief. The ingredients are harmless and safe for children, as if a little is swallowed by chance no harm is done.

**Household Hints.**

Scorched spots in cloth can be removed by wetting the spots with water and covering with borax.

Always use hot milk in making mashed potato, not only to help keep the vegetable hot, but also to help it heat up lighter.

Never allow a mirror to hang in the sunlight, or the backing will become clouded.

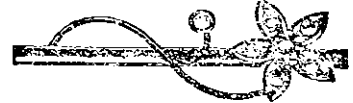
Before warming milk in the saucepan, rinse it out with cold water; then the milk will not stick.

After the dustbin has been emptied, burn a few newspapers and a handful of straw in it. This will remove all grease and damp, and make the dustbin perfectly clean and sanitary.

One-piece dresses sometimes lose their shape when hung on a clothes-line after washing. Try slipping them over a coat-hanger. They dry well and hang as evenly as when new.



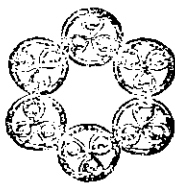
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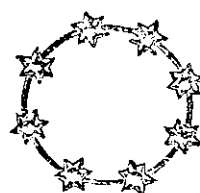
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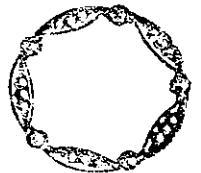
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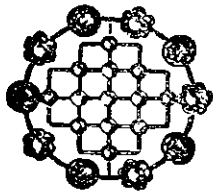
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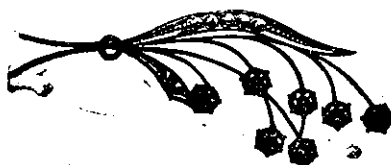
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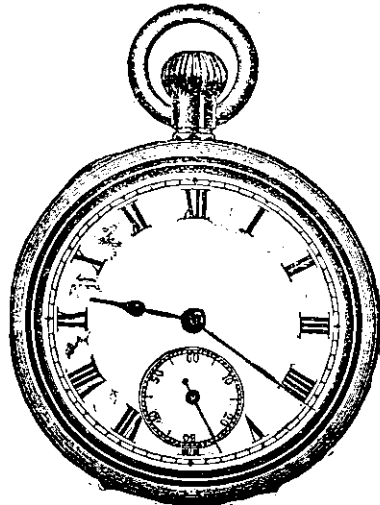
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## ON THE LAND

## MARKET REPORTS.

At Burnside last week there was a medium yarding of 166 head of fat cattle. The quality, on the whole, was only fair, and prices were about equal to the previous week's rates. Prime bullocks £32 to £40, medium £24 to £30, lighter sorts £17 to £22, prime heifers £20 to £24 10s, medium £16 to £19, light and aged to £14. Fat sheep: 1751 yarded. The quality was of ordinary description, and light and unfinished sorts were easier by from 2s to 3s per head, while prime heavy sheep, of which there were few forward, brought about equal to last sale's rates. Prime wethers 65s to 75s 9d, medium 52s 6d to 63s, light and unfinished 37s upwards, prime ewes 55s to 60s 6d, medium 44s to 52s, light and unfinished 33s upwards. Spring lambs: Only 17 were offered. These were of medium quality, and sold at prices ranging from 27s 9d to 30s 6d per head. Pigs: A small yarding, the supply being insufficient for requirements, and consequently prices showed an advance on the previous week's rates. Best baconers made from 10½d to 11d per lb, and best porkers from 11d to 11½d per lb.

At Addington there was a slightly smaller yarding of fat sheep and about the same as the previous week of cattle. Prime quality in both maintained values, but the second grade showed a weakening tendency. Fat sheep: The quality was better than previously, several very prime pens being forward. The market for these was up to recent values, but there was a decided lack of keenness for the indifferent quality. Extra prime wethers brought to 72s, prime wethers 51s to 66s, medium 43s 3d to 49s, lighter 37s 7d to 40s 9d, extra prime ewes to 62s 3d, prime ewes 48s 6d to 56s, medium ewes 41s to 47s, lighter 31s 9d to 39s, prime hoggets 45s to 55s, lighter 36s 6d. Fat cattle: 334 were entered, and these included some pens of good quality beef, for which there was a demand practically on a par with the previous week. One pen of four-year-old steers was sold at £34 10s. Inferior sorts showed a decline. Extra prime brought £40 2s 6d, prime £21 10s to £34 10s, ordinary £10 to £19, prime heifers £15 10s to £21 7s 6d, ordinary £8 10s to £14 10s, extra prime cows to £21 10s, prime £18 10s, ordinary £7 5s to £12 10s. Vealers: There was a fair yarding of poor quality. Runners brought £5 to £6, good vealers £3 to £4 10s, fair £2 to £2 15s, small and inferior 5s to £1 18s. Pigs: There was a medium entry. The demand was keen, and the sale was good. Extra heavy baconers £10, heavy £7 10s to £8 10s, medium £5 10s to £7 (equal to 11d to 11½d per lb), heavy porkers £4 10s to £5, medium £3 15s to £4 5s (equal to 1s per lb), choppers £6 to £9.

## THE VALUE OF SALT IN FEEDING COWS.

The value of salt in feeding cows is a factor likely to be overlooked. Experts have declared that a cow weighing 1000lb requires about three-fourths of an ounce of salt daily per 1000lb live weight, with 0.6oz for each 20lb milk produced. A few years ago the Wisconsin Experiment Station proved that salt is necessary if an animal is to remain in good health and to perform her normal functions. A bulletin published giving results of the experiment made this statement:—"In every case the cows exhibit an abnormal appetite for salt after having been deprived for two or three weeks, but in no case did the health, as shown by the general appearance, the live weight, or the yield of milk, appear to be affected until a much longer time had elapsed. The period of immunity varies with individual cows from less than a month to more than a year. There was finally reached a condition of low vitality in which a sudden and complete breakdown occurred. This stage was marked by a loss of appetite, a general haggard appearance, lustreless eyes, a rough coat, and a very rapid decline in both live weight and yield of milk."

## PROSPECTS OF A LIVING FROM BEES.

To those who are unacquainted with the honey-raising industry, there seems to be a continual impression that beekeeping is a business that must be looked upon merely as a side line, which may be a more or less pleasant hobby for such as are not afraid of bees, but that it could never be relied upon for a total means of livelihood. As a matter of fact, the very reverse is the case (says a contemporary). To tack anything nowadays on to beekeeping is to lose money at the bees, and the best of all things to go with beekeeping is some more bees. In fact, the term beekeeping is rapidly becoming obsolete. The idea to-day is not that a person keeps bees, but that the bees keep the person, and the term honey-producer is superseding rapidly the old term of beekeeper, for it is honey-production in the commercial sense of the term that one has in mind when using either the newer or the older of the two

appellations. The day of the small beekeeper of 20 or so colonies is being made so rugged, by the strict enforcement of the Apiaries Act, that he (or she) either has to grapple with the industry with up-to-date methods that take quite a deal of application, or go out of the hobby entirely. Usually such persons have the good sense to realise how much there is in the occupation, and rather than obliterate their fancied possession, they reconstruct it and launch out as at least a commercial producer, however small. Again, there are far too many of the gentler sex, both in our own Dominion and throughout the world, who are making a handsome return as a sole means of subsistence out of honey-production to need any further assurance as to the reliability of the industry as a means of making a living—and a very handsome living at that.

## SANITARY WHITEWASHES.

One of the best whitewashes known (writes a correspondent to the *N.Z. Dairyman*) is a mixture of Portland cement and milk—skim-milk, butter-milk, or sweet whole-milk. It is as follows:—Stir into one gallon of milk about 3lb of Portland cement, and add sufficient Venetian red paint (in powder) to impart a good color. Any other dry color may be used, according to the tint desired. The milk will hold the color in suspension, but the cement, being very heavy, will sink to the bottom, so that it becomes necessary to keep the mixture well stirred with a paddle. This necessity to stir is the only drawback to the paint, but as its efficiency depends upon the thorough admixture of the cement so that the walls may have a good coat of it, you will recognise that it is not safe to leave its application to untrustworthy and careless help. Six hours after applying, this paint will be as immovable as a month-old paint, and as unaffected by water. I have heard of buildings 20 years old painted in this manner, in which the wood was still in good condition, so well had the paint preserved it. The effect of such a coating seems to be to petrify the surface of the wood. Whole milk is better than butter-milk or skim-milk, as it contains more oil, and this is the constituent that sets the cement. If mixed with water instead of milk, the wash rubs off, and soaks off readily.

A first-class whitewash, which will not rub off, is made by dissolving 2lb of ordinary glue in 7 pints of water, and when all is dissolved adding 6oz of bichromate of potassium, dissolved in a pint of hot water. The maker should stir the mixture well, and then add sufficient whiting to make it up to the consistency of thick cream. The wash should be applied with a brush in the ordinary manner, as quickly as possible. It dries in a very short time, and, by the action of light, becomes converted into a perfectly insoluble waterproof substance, which does not wash off, even with hot water, and at the same time does not give rise to mould growth, as whitewash made with size often does. It may be colored to any desired tint by the use of a trace of any aniline dye.

Another good whitewash may be made thus:—Slake 1 peck of lime in boiling water, keeping it just covered by the water while slaking. Strain through a coarse cloth. Add 2 quarts of fine salt dissolved in warm water, 1lb of rice meal boiled in water to a thin paste, ½lb of whiting, and ¼lb of glue dissolved in warm water. Mix all thoroughly, and allow to stand covered for two or three days; stir occasionally. Heat the mixture before using.

The Department of Agriculture, replying to a correspondent whose attempt to use lime as a spray wash had been defeated by the blocking up of the spray nozzle, said that the mixture ought first to have been strained twice or more often through a piece of scrim. The following wash was recommended:—Thoroughly dissolve some bluestone in boiling water—say, a teacupful to a bucketful of water—and mix the lime with this while hot. The bluestone will have the effect of making the mixture stick, and if well strained it will easily pass through an ordinary spray pump. If the object of the spraying is to keep insect vermin in check, it would be advisable first to give the houses a good coating with tar. When this is thoroughly dry it may be followed by a good spraying of the lime wash.

May your piety be humble. Love to walk in the beaten paths, without seeking extraordinary ones, so subject to illusion and so full of perils.—*Mother M. of the Sacred Heart.*

Removing in most cases is not looked forward to with pleasure. Save yourself a great deal of trouble by employing The New Zealand Express Company. Experienced men, with suitable vehicles, are sent to your house. Result, time is saved, precious things are not broken, and annoyances and worries are avoided....

FIRE  
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The Phoenix (Established 1782)

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All post free.

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 —THE—  
 DOCTOR LOOK**

When he wishes to diagnose the reason for your feeling unwell? Nearly always into your eyes. Because of the delicate construction of the eye, it is quickly affected by ills in the body.

But the eye is in itself very susceptible to defects, which, if neglected, quickly develop into serious trouble.

**DON'T NEGLECT YOUR SIGHT,**

for perhaps your eyes are gradually being weakened by a defect, unknown to yourself. The next time you're in Wellington, let us skilfully test your eyes and give you a genuine report as to their present state.

Delay may prove serious. Call upon us at your first opportunity.

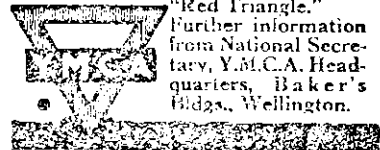
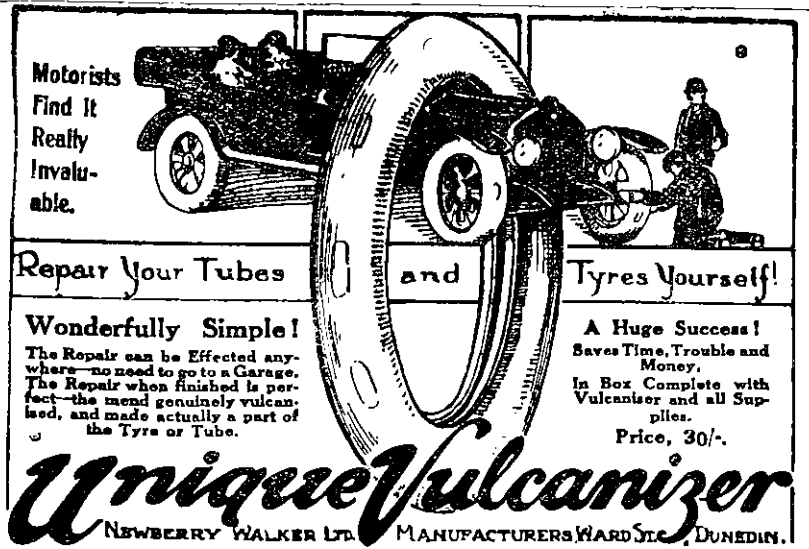
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**"When the boys come home"**

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.

**Free Membership for Twelve Months**

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

Motorists Find It Really Invaluable.

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 GEORGE STREET, DUNEDIN.  
 Every Ironmonger Sells them.

**ZEALANDIA**  
 FIRE RANGES

# The Family Circle

## I F W E T R Y.

We can learn a useful lesson  
From a single drop of dew,  
For it sparkles to remind us  
How to make our whole life true.  
We should never waste our moments—  
They are quickly passing by;  
To improve them is a duty—  
We can do it, if we try.

Let us drop a gentle warning  
By the wayside as we go,  
And, perhaps, the germ of kindness  
In a careless heart we grow;  
Let our seed be sown at morning,  
For the night is drawing nigh;  
There's a harvest for the faithful—  
We may share it, if we try.

As the bee is never idle,  
And the brook is never still;  
In the pleasant field of labor  
There's a place we all may fill.  
Then be ready for the Master;  
He is coming, by-and-by;  
There are starry crowns in glory,  
We may wear them, if we try.

### TRUTH ABOUT MARY PICKFORD.

Among her confessions, Mary Pickford (the clever young Catholic "movie" artist), who at 22 years of age is earning a fortune a year, tells how tickled she has been at the reports that she is the daughter of a duchess. "So far from being a Vere de Vere," she says, "my real name is Smith. It's a horrid confession, isn't it? but that is the truth. And my best friend and my confidante and business manager is my mother."

### THE CATHOLIC NEWSPAPER.

"My friends, it makes me sad to think how blind Catholics, and indeed very intelligent Catholics, have been to the great need of properly supporting the Catholic press," says Father Roswinkel, the noted Jesuit. "Men of means in every community are ready to help almost any cause, but they are very slow to help the Catholic press. The work of the Catholic press is a great work. I verily believe that if St. Paul himself lived in our day he would have presses running in every part of the world, turning out Catholic newspapers and Catholic literature of all kinds. The Catholic press is the antidote to the evil work of the anti-Catholic and anti-Christian press. Never ignore the Catholic press, never treat it lightly, never destroy Catholic literature, preserve it and pass it on, for it is like a good seed sown in the ground that will always bear fruit."

### MASS IN THE ROMAN COLISEUM.

On the very site where once Christians were offered as the prey of wild beasts to amuse the Roman populace, in the Roman Coliseum where Caesar sacrificed the faithful to satisfy a pagan lust, a Christian service has at last been held. It was celebrated recently in memory of the boy scouts of the Italian army, who had done messenger service at the Front and were killed in action.

The altar used for the service was one which had been carried by the Italian armies through many campaigns in the Alps and was placed in the west end of the Coliseum. The service was presided over by Monsignor Bartolomasi, who held the rank of General in the Italian army, being the chief chaplain to the Italian forces.

The immense ruin of pagan days was filled with people. Detachments of boy scouts occupied the central part of the building, a place in pagan days used for the arena. The scouts were in their uniforms and carried rifles instead of the sword and spear of the ancient Roman gladiator.

After the Mass, Monsignor Bartolomasi delivered a stirring sermon, in which he drew attention to the change in human thought which was able to convert this pagan amphitheatre into a Christian temple.

### THE CONVENT SCHOOL.

A writer in the Pittsburg (U.S.A.) *Observer* has this timely observation on the convent school. It is equally applicable to all our educational institutions in charge of the Sisters:

Recently as I looked over the advertisements of the various convent schools, I felt a regret that more people

do not send their daughters to convent schools for the academic course as commonly now as they did in the long ago.

There is a training given in the convent school that cannot be obtained elsewhere. Self-denial, modesty, and meekness are taught, while the observant pupils are influenced by the self-sacrifice, piety, and humility of their teachers. Consequently more or less of these virtues are unconsciously infused into the character of the susceptible youth, who is thus better equipped to meet life's responsibilities and disappointments with grace and resignation. One can associate with a body of 500 women and can pick out the convent school girl.

The Sisters in the parochial schools are handicapped in giving this training, because this influence is spoiled by indulgent parents at home. No parent, however good, can give this training, because paternal love is such a powerful factor that the fond parent is only too anxious to gratify every reasonable whim of the child. This accounts for much of the selfishness and jealousies that spoil the harmony of life.

The Sisters in convent schools understand the art not only of making their pupils happy and studious, but they devise joyous entertainments that in the landmark of memory can only be recalled in connection with the sacred teaching of the convent school. I remember in my own convent school days when we were entertained once a month as guests of the superior, when our report justified a reward; and this was indeed a treasured honor. Such are the joys of the convent school that brand the memory and are sweetened by the span of the added years; and I thank God from the depth of my soul for those hallowed recollections.

I owe much to the dear Sisters of the Holy Humility of Mary.

### CONVINCING.

A visitor to a Midland town was trying to convince an inhabitant of the honesty of the town he had come from, but, failing to make him believe that it was more so than any other place, thought to prove it by relating the following incident. Said he:—

"A lady friend of mine on one occasion hung her diamond bracelet on a lamp-post in our town, and left it there for about two hours. When she returned it was still there."

"The bracelet was?" queried the friend, with an incredulous smile.

"No; the lamp-post!" replied his visitor.

### CALMING HIM.

A careless man dropped a brick from the second storey of a building on which he was at work. Leaning over the wall and looking down, he saw a respectable gentleman with his hat jammed over his eyes. The bricklayer, in tones of apprehension, asked:—

"Did the brick hit anyone down there?"

The gentleman, with great difficulty extricating himself from the extinguisher into which his hat had been transformed, replied, with considerable warmth:—

"Yes, sir, it did; it hit me."

"That's right," exclaimed the man, in tones of undisguised admiration. "Noble man! I would rather have wasted a thousand bricks than have you tell me a lie about it."

### TOLD BY THE PADRE.

Some amusing examples of the wit of the men of the British Army are given by the Rev. B. G. O'Rourke, D.S.O., in some reminiscences. He tells the story of a Welsh minister who was addressing a congregation of soldiers at one of the bases in France, and who chose as his subject the power of the Evil One. "The devil is very powerful, but he is not almighty. He is bound with chains, yet he can get at you (pointing to a soldier), and he can get at you (pointing to another), and he can get at you (this time pointing to an Australian)."

This proved too much for the Australian, who replied in a loud voice: "Why, the blinking thing might as well be loose!"

"What is the first thing to bear in mind when you are cleaning your rifle?" the sergeant asked some raw recruits.

"Make sure it is your own," was the prompt reply.

### PERSEVERE.

When you're up against "some" problem, and the prospect's dull and drear,  
Don't give way to weak repining, strike out boldly, persevere!

'Tis by staunch and earnest effort things worth winning are attained;

And by steadfast application that efficiency is gained.

**After Influenza your system needs bracing up. Get a bottle of Dr. Claude's Vigor Tonic, 3/6 and 4/6 per bottle.**

H. LOUIS GALLIEN, DISPENSING CHEMIST, N. E. VALLEY, DUNEDIN. HUNDREDS HAVE TRIED THIS MEDICINE WITH EXCELLENT RESULTS. PHONE 2028.

When you meet with most resistance, that's the time to do your best!  
Stir yourself and do your utmost! When you've won is time to rest.  
Set about that knotty problem, never mind if once you've failed;  
Try again and yet again, man! Persevere till you've prevailed.

There's no earthly good in wishing you had someone else's luck;  
Like as not you'd find, on searching, 'twas the fruit of downright pluck.  
Fight, and show the stuff you're made of, prove you've backbone, grit, and nerve!  
Most of us in life's fierce struggle get the things we most deserve.

#### HER FIRST CASE.

For nine weary months she had religiously attended the ambulance class. And to-day there was something to try her skill upon. A man had fallen down in the road and broken his leg. Joy of joys!

Scattering in all directions the crowd that surrounded the sufferer, she flopped on her knees at his side. She snatched a walking-stick from a man standing near, and broke it into three pieces for a splint. She dragged a mackintosh from a woman's shoulders and cut it into strips for a bandage. When the poor chap on the pavement had been splinted and bandaged as much as she could do it, a taxi was summoned and she took him to the hospital.

"This is beautifully done," said the doctor, as he unwound the mackintosh. "Who did it?"

Blushingly she confessed to it.

"Splendidly done," said the doctor. "But you have made one little mistake. You've bandaged the wrong leg."

#### IS THAT ALL?

"Please state to the court exactly what you did between 8 and 9 o'clock on Wednesday morning," said a lawyer to a delicate-looking little woman in the witness-box.

"Well," she said, after a moment's reflection, "I washed my two children and got them ready for school, and sewed a button on Johnny's coat, and mended a rent in Nellie's dress."

"Then I tidied up my sitting room, and made two beds, and watered my house plants, and glanced over the morning paper."

"Then I dusted my parlor and set things to rights in it, and washed some lamp-chimneys and combed my baby's hair and sewed a button on one of her little shoes; and then I swept my passage and brushed and put away the children's Sunday clothes, and wrote a note to Johnny's teacher asking her to excuse him for not being at school on Friday."

"Then I fed my canary and cleared off the breakfast table, and gave the grocery man an order, and swept around the back door; and then I sat down and rested a few minutes before the clock struck nine. That's all."

#### SMILE RAISERS.

"Papa, where is atoms?" asked the six-year-old boy.

"Atoms? I don't know, my boy. 'Athens,' you probably mean," answered the father.

"No," answered the lad; "atoms, I mean; the place where everything is blown to."

Dauber: "I got more than I expected for my last picture."

Friend: "Why, I thought your landlord agreed to take it in lieu of next month's rent."

Dauber: "Yes, but he raised my rent."

Freda, unless she was asleep, was always just going into mischief or just coming out. It was "Don't do this!" and "Don't touch that!" from morning till night. In fact, the little girl had been consistently naughty for a week, and her mother was in despair.

"Really, child," she said at last, "I should think you would get tired hearing me talk to you so much."

In most decided tones the child returned:—

"Well, mother, I do."

"Don't you know what happens to boys who play truant from Sunday school to play football?" asked the spectacled spinster spiritual sponsor of one of her black sheep.

"Yes, miss," replied the little urchin. "Some of 'em gets to be good players, and then they gets lots of money from the big leagues."

## SCIENCE SIFTINGS

(By "VOLTA.")

### World's Biggest Flagstaff.

The flagstaff, measuring 215ft in height, which is to be erected shortly in Kew Gardens (London) is almost, though not quite, the biggest thing of its kind. The tallest flagstaff stands in San Francisco, where it was a feature of the Exposition in that city four years ago. It stands 222ft above the ground, and was floated down the Pacific from Astoria, Oregon, whose citizens presented it to the Exposition. It carries at its summit a Stars and Stripes 1058 square feet in area—the biggest flag ever flown.

### Lake that Disappears.

In Georgia, near Vladosta, there is a lake which disappears every three or four years and then comes back again, no matter what the weather is like. The lake is three miles long and three-quarters of a mile wide, with an average depth of 12ft of water. There are natural subterranean passages beneath it, through which the water passes off. It takes two or three weeks to disappear, when a mammoth basin is left in its place, which furnishes a beautiful sandy beach. After a month or so the water begins to return, and then in a couple of weeks it is the same magnificent stretch of water as it was before.

### Why Does a Locomotive Engine Puff?

Why does a locomotive engine puff? And why do some seem more asthmatical than others and puff more? It all depends on the size of the driving wheels, which govern the number of puffs which the engine gives in a certain distance. For every turn of the wheel it gives four separate puffs. It has been reckoned that if the circumference of the driving wheels is 20ft and the train is going at 50 miles an hour, an engine, on an average, gives 880 puffs a minute. The puff is really due to the abrupt emission of waste steam from the smoke-stack. When there are more than 18 puffs a second the human ear cannot distinguish them separately.

### Stainless Steel.

It was an accident which led to the invention of rustless steel. A certain Sheffield expert was experimenting to find a means of preventing erosion—or wearing away—in gun tubes. After some experiments he noticed that certain pieces of steel had not suffered from corrosive influences under conditions which would have rusted ordinary steel. He followed up this clue, and stainless steel was thus evolved. This new metal, with a bright surface, is able to resist the corroding effect of air, water, and acids without staining. It was immediately commandeered by the Government for use in aeroplane construction and for purposes where strength and durability, combined with rust-resisting qualities, were invaluable.

### Diving Dangers.

Owing to the extension of salvage operations, divers have been in great demand during the war. It is risky work, for the diver has to cope with pressure and its effects, with dangers to his airpipe, which, though very stout and strong, can be sawn through without his perceiving that it is rubbing against, say, a jagged plate or other rough surface. There is also the danger of coming up too quickly in case of emergency. On any accident to the airpipe, the diver has to get to the surface inside two minutes. This means that the change of pressure is very rapid and the effect on the blood very dangerous. In the ordinary way the diver comes up in stages, pausing at intervals to accustom himself to the new conditions. There have been attempts to turn him into a sort of submarine by the use of rigid suits. The drawback is that he is thus unable to work, and so far the problem of combining movement with something which will resist pressure does not appear to have been solved.

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