

MISSING PAGE

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Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR.

- November 2, Sunday.—Twenty-first Sunday after Pentecost.
 „ 3, Monday.—Feast of All Souls.
 „ 4, Tuesday.—St. Charles Borromeo, Bishop and Confessor.
 „ 5, Wednesday.—Of the Octave.
 „ 6, Thursday.—Of the Octave.
 „ 7, Friday.—Of the Octave.
 „ 8, Saturday.—Octave of All Saints.

Commemoration of All Souls.

The month of November is also known as "the month of the Holy Souls in Purgatory." According to the Church's teaching, not all who die in God's friendship are at once admitted into heaven. Some have not paid the full debt of atonement which Divine Justice sometimes requires after the guilt of mortal sin has been forgiven, or are still stained by lesser faults, which do not merit everlasting punishment, but at the same time debar the soul from entrance into the pure presence of God. These are they of whom St. Paul says: "They shall be saved, yet so as by fire." They suffer in Purgatory in proportion to the number and gravity of the faults they have committed. In commemorating these holy souls, the Church invites us to pray fervently that God in His mercy may shorten the term of their atonement, and admit them to their reward.

St. Charles Borromeo, Bishop and Confessor.

This great reformer of morals in the north of Italy was born of an illustrious Milanese family in 1538. From his youth he gave evidence of great talent, combined with a well-grounded piety. At the early age of 26 we find him discharging the arduous duties of Archbishop of Milan with a zeal and prudence which evoked the admiration of all Italy. The wise provisions which he made for the education of the clergy and the advancement of religion in his province have ever since served as a guide for those whom the Church has called to the episcopal office. That he possessed the good shepherd's love for his sheep was shown by the heroic charity with which he ministered to the sick and dying in a terrible pestilence which visited Milan during his episcopate. Compelled as Cardinal-Archbishop to maintain a certain exterior state, his private life was simple and austere. The death of St. Charles, which occurred in 1584, was in perfect keeping with his saintly life.

GRAINS OF GOLD

A THOUGHT FOR ALL SAINTS.

(After this I saw a great multitude . . . standing before the throne, . . . clothed with white robes and palms in their hands.—Apoc. vii., 9.)

All ye who doubt of your still persevering
 E'en to the end in obeying God's law,
 Gather the lesson, so hopeful and cheering,
 Taught by the throngs the Evangelist saw.
 Oft as misgivings your courage diminish,
 Lift up your eyes to those bright shining bands;
 Gaze on that multitude crowned at life's finish,
 Clothed with white robes and with palms in their hands.

Many a saint in those cohorts of glory
 Once was ensnared in the meshes of sin,
 Lived through long years a most pitiful story,
 Almost lost hope Heaven's favor to win;
 Yet, from the depths of iniquity rising,
 Soared they till now full resplendent they stand,—
 As may you, too, through God's grace all-sufficing,
 Clothed with white robes and with palm in your hand.
 —REV. ARTHUR BARRY O'NEILL, C.S.C., in *Ave Maria*.

REFLECTIONS.

God has a purpose in every life and He will reveal it to those who sincerely ask Him.

St. Joseph is the patron of hidden lives, of obscure virtues, of hard work, and of happy deaths.—Rev. Matthew Russell.

It is best to seek God's guidance in every step of life's journey.

God manifests Himself as well in a simple soul which does not resist His grace as in one more highly endowed.—The Little Flower.

The Storyteller

WILLY REILLY

AND HIS DEAR COLEEN BAWN.

(A Tale Founded upon Fact)

BY WILLIAM CARLETON.

CHAPTER V.—(Continued.)

On reaching home, Reilly found Fergus, one of his own relatives, as we have said, the same who, warned by his remonstrances, had abandoned the gang of the Red Rapparee, waiting to see him.

"Well, Fergus," said he, "I am glad that you have followed my advice. You have left the lawless employment of that blood-stained man?"

"I have," replied the other, "and I'm here to tell you that you can now secure him if you like. I don't look upon sayin' this as treachery to him, nor would I mention it, only that Paudeen, the smith, who shoes and doctors his horses, told me something that you ought to know."

"Well, Fergus, what is it?"

"There's a plot laid, sir, to send you out o' the country, and the Red Rapparee has a hand in it. He is promised a pardon from Government, and some kind of a place as a thief-taker, if he'll engage in it against you. Now, you know, there's a price upon his head, and if you like, you can have it, and get an enemy put out of your way at the same time."

"No, Fergus," replied Reilly; "in a moment of indignation I threatened him, in order to save the life of a fellow-creature. But let the laws deal with him. As for me, you know what he deserves at my hands, but I shall never become the bound of a Government which oppresses me unjustly. No, no, it is precisely because a price is laid upon the unfortunate miscreant's head that I would not betray him."

"He will betray you, then."

"And let him. I have never violated any law, and even though he should betray me, Fergus, he cannot make me guilty. To the laws, to God, and his own conscience, I leave him. No, Fergus, all sympathy between me and the laws that oppress us is gone. Let them vindicate themselves against thieves and robbers and murderers, with as much vigilance and energy as they do against the harmless forms of religion and the rights of conscience, and the country will soon be free from such licentious pests as the Red Rapparee and his gang."

"You speak warmly, Mr. Reilly."

"Yes," replied Reilly. "I am warm. I am indignant at my degradation. Fergus, Fergus, I never felt that degradation and its consequences so deeply as I do this unhappy night."

"Well, will you listen to me?"

"I will strive to do so; but you know not the—you know not—Alas! I have no language to express what I feel. Proceed, however," he added, attempting to calm the tumult that agitated his heart; "what about this plot or plan for putting me out of the country?"

"Well, sir, it's determined on to send you, by the manes of the same laws you speak of, out of the country. The red villain is to come in with a charge against you, and surrender himself to Government as a penitent man, and the person who is to protect him is Sir Robert Whitecraft."

"It's all true, Fergus," said Reilly; "I see it at a glance, and understand it a great deal better than you do. They may, however, be disappointed. Fergus, I have a friend—a friend—O Heaven! such a friend; and it will go hard with that friend, or I shall hear of their proceedings. In the meantime, what do you intend to do?"

"I scarcely know," replied the other. "I must lie quiet for a while, at any rate."

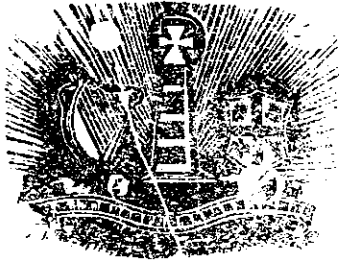
"Do so," said Reilly; "and listen, Fergus. See Paudeen, the smith, from time to time, and get whatever he knows out of him. His father was a tenant of ours, and he ought to remember our kindness to him and his."

"Ay," said Fergus, "and he does too."

"Well, it is clear he does. Get from him all the information you can, and let me hear it. I would give you shelter in my house, but that now would be dangerous both to me and you. Do you want money to support you?"

"Well, indeed, Mr. Reilly, I do and I do not. I can—"

"That's enough," said Reilly; "you want it. Here, take this. I would recommend you, as I did before, to leave this unhappy country; but as circumstances have



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turned out, you may, for some time yet, be useful to me. Good-night, then, Fergus. Serve me in this matter, as far as you can, for I stand in need of it."

As nothing like an organised police existed in Ireland at the period of which we speak, an outlaw or Rapparee might have a price laid upon his head for months—nay, for years—and yet continue his outrages and defy the Executive. Sometimes it happened that the authorities, feeling the weakness of their resources and the inadequacy of their power, did not hesitate to propose terms to the leaders of those banditti, and, by affording them personal protection, succeeded in inducing them to betray their former associates. Now, Reilly was well aware of this, and our readers need not be surprised that the communication made to him by his kinsman filled him not only with anxiety, but alarm. A very slight charge, indeed, brought forward by a man of rank and property—such a charge, for instance, as the possession of firearms—was quite sufficient to get a Roman Catholic banished the country.

On the third evening after this, our friend Tom Steeple was met by its proprietor in the avenue leading to Corbo Castle.

"Well, Tom," said the squire, "are you for the Big House?"—for such is the general term applied to all the ancestral mansions of the country.

Tom stooped and looked at him—for we need scarcely observe here that with poor Tom there was no respect of persons. He then shook his head, and replied: "Me don't know whether you tall or not. Tom tall—will Tom go to Big House—get bully dinner—and Tom sleep under the stairs—eh? Say ay, an' you be tall too."

"To be sure, Tom; go into the house, and your cousin Larry Laugan, the cook, will give you a bully dinner; and sleep where you like."

The squire walked up and down the avenue in a thoughtful mood for some moments, until another of our characters met him on his way towards the entrance-gate. This person was no other than Molly Mahon.

"Ha!" said he, "here is another of them—well, poor devils, they must live. This, though, is the great fortune-teller; I will try her."

"God save your honor," said Molly, as she approached him and dropped a curtsey.

"Ah, Molly," said he, "you can see into the future, they say. Well, come now—tell me my fortune; but they say that one must cross your palm with silver before you can manage the fates; here's a shilling for you, and let us hear what you have to say."

"No, sir," replied Molly, putting back his hand, "impostors may do that, because they secure themselves first, and tell you nothing worth knowin' afterwards. I take no money till I first tell the fortune."

"Well, Molly, that's honest, at all events—let me hear what you have to tell me."

"Show me your hand, sir," said she; and taking it, she looked into it with a solemn aspect. "There, sir," she said, "that will do. I'm sorry I met you this evenin'."

"Why so, Molly?"

"Because I read in your hand a great deal of sorrow."

"Pooh, you foolish woman—nonsense!"

"There's a misfortune likely to happen to one of your family; but I think it may be prevented."

"How will it be prevented?"

"By a gentleman that has a title and great wealth, and that loves the member of your family that the misfortune is likely to happen to."

The squire paused, and looked at the woman, who seemed to speak seriously, and even with pain.

"I don't believe a word of it, Molly; but granting that it be true, how do you know it?"

"That's more than I can tell, myself, sir," she replied. "A feelin' comes over me, and I can't help speakin' the words as they rise to my lips."

"Well, Molly, here's a shilling for you now; but I want you to see my daughter's hand, till I hear what you have to say for her. Are you a Papist, Molly?"

"No, your honor, I was one wanst; but the moment we take to this way of life we mustn't belong to any religion, otherwise we couldn't tell the future."

"Sell yourselves to the devil, eh?"

"O no, sir; but—"

"But what? Out with it."

"I can't, sir; if I did I never could tell a fortune agin'."

"Well—well; come up. I have taken a fancy that you shall tell my daughter's for all that."

"Surely, there can be nothing but happiness before her, sir; she that is so good to the poor and distressed; she that has all the world admirin' her wonderful beauty. Sure, they say, her health was drunk in the Lord Lieutenant's house in the great Castle of Dublin, as the Lily of the Plains of Boyle and the Star of Ireland."

"And so it was, Molly; and so it was; there's another shilling for you. Come now, come up to the house, and tell her fortune; and mark me, Molly, no flattery now—nothing but the truth, if you know it."

"Did I flatter you, sir?"

"Upon my honor, anything but that, Molly, and all I ask is that you won't flatter her. Speak the truth, as I said before, if you know it."

Miss Folliard, on being called down by her father to have her fortune told, on seeing Molly, drew back and said:—

"Do not ask me to come in direct contact with this woman, papa. How can you, for one moment, imagine that a person of her life and habits could be gifted with that which has never yet been communicated to mortal (the holy prophets excepted)—a knowledge of futurity?"

"No matter, my darling, no matter; give her your hand; you will oblige and gratify me."

"Here, then, dear papa, to please you—certainly."

Molly took her lovely hand, and having looked into it, said, turning to the squire, "It's very odd, sir, but here's nearly the same thing that I tould to you a while ago."

"Well, Molly," said he, "let us hear it."

Miss Folliard stood with her snowy hand in that of the fortune-teller, perfectly indifferent to her art, but not without strong feelings of disgust at the ordeal to which she submitted.

"Now, Molly," said the squire, "what have you to say?"

"Here's love," she replied; "love in the wrong direction—a false step is made that will end in misery and— and—"

"And what, woman?" asked Miss Folliard, with an indignant glance at the fortune-teller. "What have you to add?"

"No!" said she, "I needn't spake it, for it won't come to pass. I see a man of wealth and title who will just come in in time to save you from shame and destruction, and with him you will be happy."

"I could prove to you," replied *Colleen Bawn*, her face mantling with blushes of indignation, "that I am a better prophetess than you are. Ask her, papa, where she last came from."

"Where did you come from last, Molly?"

"Why, then," she replied, "from Jenny Hamilton's, at the foot of Cullamore."

"False prophetess," replied the *Colleen Bawn*, "you have told an untruth. I know where you came from last."

"Then where did I come from, Miss Folliard?" said the woman, with unexpected effrontery.

"From Sir Robert Whitecraft," replied Miss Folliard, "and the wages of your dishonesty, and his corruption, are the sources of your inspiration. Take the woman away, papa."

"That will do, Molly—that will do," exclaimed the squire, "there is something additional for you. What you have told us is very odd—very odd, indeed. Go and get your dinner in the kitchen."

Miss Folliard then withdrew to her own room.

Between 11 and 12 o'clock that night a carriage drew up at the grand entrance of Corbo Castle, out of which stepped Sir Robert Whitecraft, and no less a personage than the Red Rapparee. They approached the hall door, and, after giving a single knock, it was opened to them by the squire himself, who, it would seem, had been waiting to receive them privately. They followed him in silence to his study.

Mr. Folliard, though a healthy-looking man, was, in point of fact, by no means so. Of a nervous and plethoric habit, though brave, and even intrepid, yet he was easily affected by anything or any person that was disagreeable to him. On seeing the man whose hand had been raised against his life, and, what was still more atrocious, whose criminal designs upon the honor of his daughter had been proved by his violent irruption into her chamber, he felt a suffocating sensation of rage and horror that nearly overcame him.

"Sir Robert," he said, "excuse me; the sight of this man has sickened me. I got your note, and in your society, and at your request, I have suffered him to come here; under your protection, too. May God forgive me for it! The room is too close—I feel unwell—pray open the door."

"Will there be no risk, sir, in leaving the door open?" said the baronet.

"None in the world! I have sent the servants all to bed nearly an hour ago. Indeed, the fact is, they are seldom up so late, unless when I have company."

Sir Robert then opened the door—that is to say, he left it a little more than ajar, and returning again took his seat.

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"Don't let the sight of me frighten you, sir," said the Rapparee. "I never was your enemy, nor intended you harm."

"Frighten me!" replied the courageous old squire; "no, sir, I am not a man very easily frightened; but I will confess that the sight of you has sickened me, and filled me with horror."

"Well, now Mr. Folliard," said the baronet, "let this matter, this misunderstanding, this mistake, or rather this deep and diabolical plot on the part of the Jesuit, Reilly, be at once cleared up. We wish, that is to say, I wish, to prevent your good nature from being played upon by a designing villain. Now, O'Donnel, relate, or rather disclose, candidly and truly, all that took place with respect to this damnable plot between you and Reilly."

"Why, the thing, sir," said the Rapparee, addressing himself to the squire, "is very plain and simple; but, Sir Robert, it was not a plot between me and Reilly—the plot was his own. It appears that he saw your daughter, and fell desperately in love with her, and knowin' your strong feeling against Catholics, he gave up all hopes of being made acquainted with Miss Folliard or of getting into her company. Well, sir, aware that you were often in the habit of goin' to the town of Boyle, he comes to me and says, in the early part of that day, 'Randal, I will give you fifty goodden guineas if you help me in a plan I have in my head.' Now, fifty goodden guineas isn't easy earned, so I, not knowing what the plan was at the time, tould him I could say nothing till I heard it. He then tould me that he was over head and ears in love with your daughter, and that have her he should, if it cost him his life. 'Well,' says I, 'and how can I help you?' 'Why,' said he, 'I'll show you that; her ould persecutin' scoundrel of a father—excuse me, sir—I'm givin' his own words—'"

"I believe it, Mr. Folliard," said the baronet, "for these are the identical terms in which he told me the story before; proceed, O'Donnel."

"The ould scoundrel of a father,' says he, 'on his return from Boyle, generally comes by the ould road, because it is the shortest cut. Do you and your men lie in wait in the ruins of the ould chapel, near *Loch na Garra*—it is called so, sir, because they say there's a wild horse in it that comes out o' moonlight nights to feed on the patches of green that are here and there among the moors—'near *Loch na Garra*,' says he; 'and when he gets that far turn out upon him, charge him with transportin' your uncle, and when you are levellin' your gun at him, I will come by the way and save him. You and I must speak angry to one another, you know; then, of course, I must see him home, and he can't do less than ask me to dine with him. At all events, thinkin' that I saved his life, we will become acquainted.'"

The squire paused and mused for some time, and then asked: "Was there no more than this between you and him?"

"Nothing more, sir."

"And tell me, did he pay you the money?"

"Here it is," replied the Rapparee, pulling out a rag in which were the precise number of guineas mentioned.

"But," said the squire, "we lost our way in the fog."

"Yes, sir," said the Rapparee, "everything turned out in his favor. That made very little difference. You would have been attacked in or about that place, whether or not."

"Yes, but did you not attack my house that night? Did not you yourself come down by the skylight, and enter, by violence, into my daughter's apartment?"

"Well, when I heard of that, sir, I said, 'I give Reilly up for ingenuity.' No, sir, that was his own trick; but after all, it was a bad one and tells against itself. Why, sir, neither I nor any of my men have the power of makin' ourselves invisible. Do you think, sir—I put it to your own common sense—that if we had been there no one would have seen us? Wasn't the whole country for miles round searched and scoured, and I ask you, sir, was there hilt or hair of me or any one of my men seen, or even heard of? Sir Robert, I must be going now," he added. "I hope Squire Folliard understands what kind of a man Reilly is. As for myself, I have nothing more to say."

"Don't go yet, O'Donnel," said Whitecraft; "let us determine what is to be done with him. You see clearly it is necessary, Mr. Folliard, that this deep-designing Jesuit should be sent out of the country."

"I would give half my estate he was fairly out of it," said the squire. "He has brought calamity and misery into my family. Great heavens! how I and mine have been deceived and imposed upon! Away with him—a thousand leagues away with him! And that quickly, too! O the plausible, deceitful villain! My child! my child!" And here the old man burst into tears of the bitterest indignation. "Sir Robert, that d—d villain was born, I fear, to be the shame and destruction of my house and name."

"Don't dream of such a thing," said the baronet. "On the day he dined here—and you cannot forget my strong disinclination to meet him—but even on that day you will recollect the treasonable language he used against the laws of the realm. After my return home I took a note of them, and I trust that you, sir, will corroborate, with respect to this fact, testimony which it is my purpose to give against him. I say this the rather, Mr. Folliard, because it might seriously compromise your own character with the Government, and as a magistrate, too, to hear treasonable and seditious language at your own table, from a Papist Jesuit, and yet to decline to report it to the authorities."

"The laws, the authorities, and you be d—d, sir!" replied the squire; "my table is, and has been, and ever will be, the altar of confidence to my guests: I shall never violate the laws of hospitality. Treat the man fairly, I say; concoct no plot against him, bribe no false witnesses; and if he is justly amenable to the law I will spend ten thousand pounds to have him sent anywhere out of the country."

"He keeps arms," observed Sir Robert, "contrary to the penal enactments."

"I think not," said the squire; "he told me he was on a duck-shooting expedition that night, and when I asked him where he got his arms, he said that his neighbor, Bob Gosford, always lent him his gun whenever he felt disposed to shoot, and, to my own knowledge, so did many other Protestant magistrates in the neighborhood, for the d—d Jesuit is a favorite with most of them."

"But I know where he has arms concealed," said the Rapparee, looking significantly at the baronet, "and I will be able to find them, too, when the proper time comes."

"Ha! indeed, O'Donnel," said Sir Robert, with well-feigned surprise; "then there will be no lack of proof against him, you may rest assured, Mr. Folliard. I charge myself with the management of the whole affair. I trust, sir, you will leave it to me, and I have only one favor to ask, and that is, the hand of your fair daughter when he is disposed of."

"She shall be yours, Sir Robert, the moment that this treacherous villain can be removed by the fair operations of the laws; but I will never sanction any dishonorable treatment towards him. By the laws of the land let him stand or fall."

At this moment a sneeze of tremendous strength and loudness was heard immediately outside the door; a sneeze which made the hair of the baronet almost stand on end.

"What the devil is that?" asked the squire. "By the great Boyne, I fear someone has been listening, after all."

The Rapparee, always apprehensive of the "authorities," started behind a screen, and the baronet, although unconscious of any cause for terror, stood rather undecided. The sneeze, however, was repeated, and this time it was a double one.

"D—n it, Sir Robert," said the squire, "have you not the use of your legs? Go and see whether there has been an eavesdropper."

"Yes, Mr. Folliard," replied the doughty baronet, "but your house has the character of being haunted; and I have a terror of ghosts."

The squire himself got up, and seizing a candle, went outside the door, but nothing in human shape was visible.

"Come here, Sir Robert," said he; "that sneeze came from no ghost, I'll swear. Who the devil ever heard of a ghost's sneezing? Never mind, though; for the curiosity of the thing I will examine for myself, and return to you in a few minutes."

He accordingly left them, and in a short time came back, assuring them that everyone in the house was in a state of the most profound repose, and that it was his opinion it must have been a cat.

"I might think so myself," observed the baronet, "were it not for the double sneeze. I am afraid, Mr. Folliard, that the report is too true—and that the house is haunted. O'Donnel, you must come home with me tonight."

O'Donnel, who entertained no apprehension of ghosts, finding that the "authorities" were not in question, agreed to go with him, although he had a small matter on hand which required his presence in another part of the country.

The baronet, however, had gained his point. The heart of the hasty and unreflecting squire had been poisoned, and not one shadow of doubt remained on his mind of Reilly's treachery. And that which convinced him beyond all arguments or assertions was the fact that on the night of the premeditated attack on his house not one of the Red Rapparee's gang was seen, nor any trace of them discovered.

(To be continued.)

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THE STORY OF IRELAND

(By A. M. SULLIVAN.)

CHAPTER XXXVII.—HOW COMMANDER COSBY HELD A "FEAST" AT MULLAGHMAST; AND HOW "RUARI OGE" RECOMPENSED THAT "HOSPITALITY." A VICEROY'S VISIT TO GLENMALURE, AND HIS RECEPTION THERE.

Before passing to the next great event of this era, I may pause to note here a few occurrences worthy of record, but for which I did not deem it advisable to break in upon the consecutive narration of the Geraldine war. My endeavor throughout is to present to my young readers in clear and distinct outline a sketch of the chief event of each period more or less complete by itself, so that it may be easily comprehended and remembered. To this end I omit many minor incidents and occurrences, which, if engrafted or brought in upon the main narrative, might have a tendency to confuse and bewilder the facts in one's recollection.

It was within the period which we have just passed over that the ever-memorable massacre of Mullaghmast occurred. It is not, unhappily, the only tragedy of the kind to be met with in our blood-stained annals; yet it is of all the most vividly perpetuated in popular traditions. In 1577, Sir Francis Cosby, commanding the Queen's troops in Leix and Offaly, formed a diabolical plot for the permanent conquest of that district. Peace at the moment prevailed between the Government and the inhabitants; but Cosby seemed to think that in *extirpation* lay the only effectual security for the Crown. Feigning, however, great friendship, albeit suspicious of some few "evil disposed" persons, said not to be well-affected, he invited to a grand feast all the chief families of the territory; attendance thereat being a sort of test of amity. To this summons responded the flower of the Irish nobility in Leix and Offaly, with their kinsmen and friends—the O'Mores, O'Kellys, Lalors, O'Nolans, etc. The "banquet"—alas!—was prepared by Cosby in the great Rath or Fort of Mullach-Maisten, or Mullaghmast, in Kildare Co. Into the great rath rode many a pleasant cavalcade that day; but none ever came forth that entered in. A gentleman named Lalor who had halted a little way off had his suspicions in some way aroused. He noticed, it is said, that while many went into the rath, none were seen to reappear outside. Accordingly he desired his friends to remain behind while he advanced and reconnoitred. He entered cautiously. Inside, what a horrid spectacle met his sight! At the very entrance the dead bodies of some of his slaughtered kinsmen! In an instant he himself was set upon; but, drawing his sword, he hewed his way out of the fort and back to his friends, and they barely escaped with their lives to Dysart! He was the only Irishman, out of more than 400 who entered the fort that day, that escaped with life! The invited guests were butchered to a man, 180 of the O'Mores alone having thus perished.

The peasantry long earnestly believed and asserted that on the encircled rath of slaughter rain nor dew never fell, and that the ghosts of the slain might be seen, and their groans distinctly heard "on the solemn midnight blast!"—

O'er the Rath of Mullaghmast,
On the solemn midnight blast,
What bleeding spectres pass'd
With their gashed breasts bare!

Hast thou heard the fitful wail
That o'erloads the sullen gale
When the waning moon shines pale
O'er the cursed ground there?

Hark! hollow moans arise
Through the black tempestuous skies,
And curses, strife, and cries,
From the lone rath swell;

For bloody Sydney there
Nightly fills the lurid air
With the unholy pompous glare
Of the foul, deep hell.

False Sydney! knighthood's stain!
The trusting brave—in vain
Thy guests—ride o'er the plain
To thy dark cow'd snare;

Flow'r of Offaly and Leix,
They have come thy board to grace—
Fools! to meet a faithless race,
Save with true swords bare.

While cup and song abound,
The triple lines surrounded
The closed and guarded mound,
In the night's dark noon.

Alas! too brave O'Moore,
Ere the revelry was o'er,
They have spill'd thy young heart's gore,
Snatch'd from love too soon!

At the feast, unarmed all,
Priest, bard, and chieftain fall
In the treacherous Saxon's hall,
O'er the bright wine bowl;

And now nightly round the board,
With unshath'd and reeking sword,
Strides the cruel felon lord
Of the blood-stain'd soul.

Since that hour the clouds that pass'd
O'er the Rath of Mullaghmast,
One tear have never cast
On the gore-dyed sod;

For the shower of crimson rain
That o'erflowed that fatal plain,
Cries aloud, and not in vain,
To the most high God!

(To be continued.)

TO THE RETURNING BRAVE,

Victorious knights without reproach or fear—
As close as man is ever to the stars!—
Our welcome met you on the ocean drear
In loud, free winds and sunset's golden bars.
Here, at our bannered gate
Love, honor, laurels wait.
Though you be humble, we are proud, and, in your stead,
Clate.

Fame shall not tire to tell, no sordid stain
Lies on your purpose, on your record none.
No broken word, no violated fane,
No winning one would wish had ne'er been won.
You were our message sent
To the torn Continent;
That with its hope and faith henceforth our faith and hope
are blent.

You of our new, our homespun chivalry,
Here is our welcome—in all women's eyes,
The envious handclasp, romping children's glee,
Music, and color, and glad tears that rise.
Here every voice of Peace
Shall bruit our joy, nor cease
To vie with shotless guns to shout your blameless victories.

But, though you are a part of all men's pride,
And from your fortitude new nations date,
Oh, lay not yet your sacred steel aside,
But save it for the still-imperilled state.
You who have bound a girth
Of new hope around the earth,
Should its firm bond be loosened here, what were your
struggles worth?

A redder peril dogs the path of war;
With fire and poison wanton children play;
And fickle crowds toward new pretenders pour
Who summon demons they can never lay.
Already we can hear,
Importunately near,
The snarling of the savage crew, half fury and half jeer.

Then hang not up your arms till you have taught
The ungrateful guests about our hearth and board
That in your swift encounter has been wrought
A keener edge to our reluctant sword.
You who know well the price
Of the great sacrifice
Your courage saved us once; pray Heaven, it need not
save us twice.

And those who come not back, who mutely lie
By Marne or Meuse or tangled Argonne wood,
Were it to lose the gain (let them reply!)
Would we recall their spirits if we could!
Open your ranks and save
Their places with the brave,
That Liberty may greet you all, her shields of land and
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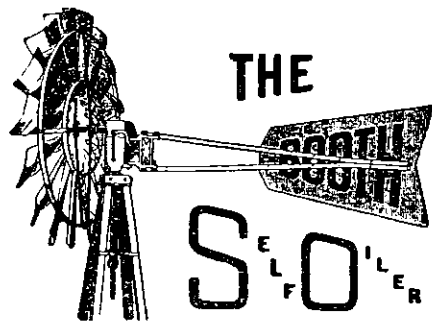
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DYNAMITING THE MORAL WORLD

(By DANIEL A. LORD, S.J., in America.)

The question of Shakespeare's religion will for all time delight the sophomoric debater. But whether Catholic or not, Shakespeare was heir of a Catholic principle which is the motif of his greatest tragedies, the principle of personal responsibility. It is a free step deliberately taken which starts his Macbeth and his Lear down the sharp incline toward destruction. In this he differs from the old Greek tragedians whose heroes were overshadowed by a compelling fate, a fearful and inexplicable Até which plunged them struggling and protesting into final ruin.

Our modern dramatists do not believe in the Greek fate; but, on the other hand, many of them write as if they did not believe in the power of free-will. In place of the traditional conflict of wills, we have among the moderns contests of the individual with environment, heredity, his own fierce passions, economic conditions, and the will is ultimately displayed as powerless in the face of the foes arrayed against it. When the hero, or more usually the heroine, falls, we do not blame or pity; we merely accept the inevitable.

The denial of free-will is not an unimportant bit of dramatic machinery nor a piece of fine philosophical cobweb spinning. It is one of those denials which, if logically followed out, would shake the foundations of the universe. For centuries men have been trained, when trained at all, to fight against the allurements of what under accepted morality was called sin. Youths were taught to stand firmly against their own personal wishes and inclinations where a higher duty to God or country or fellow-men was in question. The wishy-washy principle of our sentimental novelists that a man or woman must follow every whim and fancy, especially in matters of sex, never made any man lay down his life for his country or caused any woman to pluck from her heart a guilty passion. The line of least resistance has not been the road leading to heroic glory. Precisely by accepting the things that bring physical and mental anguish, precisely by resisting the attractions that almost tear the heart from the breast have heroes and saints attained their eminence. And all this is swept away in a denial of free-will.

For if a man has no free-will, he must of his very nature follow the line of least resistance. Chemical and physical forces cannot act otherwise. When Jack and Jill fell down the hill, they probably, in an unwritten sequel, picked themselves up and, broken crowns notwithstanding, went up for a second pail of water. But the spilled water, taking the line of least resistance, flowed with iron necessity to the foot of the hill and stayed there. It was not free to mount after the clumsy pair. Send an electric current through an iron and a copper wire, and you can measure with mathematical accuracy the percentage of the charge that will flow through each; and the greater amount will always flow through the copper wire. Without free-will man can no more avoid the line of least resistance than can water or electricity.

The logical consequence of this denial of free-will would startle any but the most willful dogmatist. There are moments in each man's life when everything inside of him and outside of him seems to fight for an object he knows he must not touch. Every fibre of his nature cries aloud for it; a malignant chance has thrown it in his way; he can take it while avoiding the consequences which attend most wrong-doing. Yet one faint, blurred, sometimes almost inconsequential factor—like Kitchener's picture in the "Unfinished Story"—holds him back; that and a sense that the power of choice is in his own hands. Suddenly some philosopher whispers that he is not free, that he must follow the line of least resistance. Who can doubt in such a case whether leads the line of least resistance? Who can blame him if the conviction that he is not free sends him whirling toward the longed-for object?

After all, why should he not? Without freedom of will, it is ludicrous nonsense to talk of responsibility for one's acts. The parrot is not responsible for its hair-raising profanities the lightning is not blamed when it blasts a mother with her week-old baby nor praised when it brings the usurper's palace crashing about his throne. Unless a man who does evil is free to do good, unless the saint who lays down his life in a leper colony is free to stay at home with his feet in carpet slippers, the wife-beater and the saviour of his country, the betrayer of innocence and the Sister of Charity, the murderer and the martyr, Nero and St. Paul, Lucrezia Borgia and Joan of Arc, Benedict Arnold and Washington differ in no moral essential. On the contrary, since the dawn of history, men have been sending to prison, the lash, and the gallows fellow-men for the thefts, the arsons, and the

murders for which they were in no way responsible. Our whole criminal code from preamble to final clause is a vast and hideous hoax at the expense of human nature.

Just what the world would become were all men suddenly to throw over their sense of responsibility is a picture no imagination cares to attempt. Even were it true a thousand times that this free-will is a vain delusion, men would be forced in self-defence to use this delusion to build up in themselves and in others a sense of personal responsibility. Without it the sins of Sodom and the crimes of Caligula would write themselves with terrifying iteration into the ordinary history of the world. It is pitiable beyond words to see philosophers teaching young people a doctrine which is applicable to life only in so far as from it one learns how not to live. It is hard enough for youth to fight back the hot surgings of passion, to close eager eyes to the fascinating sin which beckons so alluringly, even when he feels that should he consent he is personally responsible for the evil that will follow. If, on the contrary, he is told that wild oats are the necessary fruitage of life's springtime, that broken hearts and blighted hopes are the inevitable wreckage of passion's resistless flood, it is madness to blame him for flinging to the winds this hampering delusion of personal responsibility.

If the professors of such a philosophy really practised their creed, the goal not the classroom would be their proper habitat. Happily, if they are moral men, they really prove throughout their lives the truth that man is distinguished from soulless matter and from the brute creation precisely in this, that he deliberately chooses the things which are hard and rejects calmly and coolly the line of least resistance. A very large portion of their lives, like the life of every mortal, is spent in learning by sheer force of will to control the natural impulses banned by morality or by the necessary conventions of civilised society. Certainly the hard, patient life of a student is incomparably less attractive to young blood than a free, self-indulgent existence; yet they have chosen the student's life largely because, being so hard, it leads to the fame which they have set as the goal of their ambitions. They feel a thousand times in their lives the desire for rest and comfort and luxury; yet they set all aside because it impedes them on their way to their goal. And though man clings with an almost insuperable longing to his own life, few of them would hesitate, should their country call them, to lay down that precious life for the sake of a national peace and prosperity which they will never enjoy.

Free-will lies so deeply at the root of our moral life that its destruction would send our universe reeling. Good and evil, innocence and guilt—the burden of so much of our literature, the scales in which we weigh our associates—are terms which without it become as meaningless as the gibbering of apes. Deny it as he may, the philosopher of slave-will could not avoid the penitentiary, retain the friendship of a single individual, merit a line of praise from an educational journal or the warm handclasp from a grateful pupil, unless he was constantly giving the lie to his own doctrine by an incessant use of personal freedom. He never argues more strongly for free-will than when he employs it to dynamite the moral world.

In the matter of free-will as elsewhere, Shakespeare was writing out of the great heart of human kind. The modern dramatist bases his dramatic thesis on the morbid, the pathological, the neurotic individual; Shakespeare drew his men and women from all time. And Shakespeare was right. When the warning bell for the final curtain on each man's life is sounded, the protagonist, looking backward through his little play, will see that he it was who determined whether life should end as a comedy or a tragedy. Environment, heredity, passions were with him, acting on the stage; but it was his free-will that wove them into their fitting parts in his life's drama and wrote the final lines.

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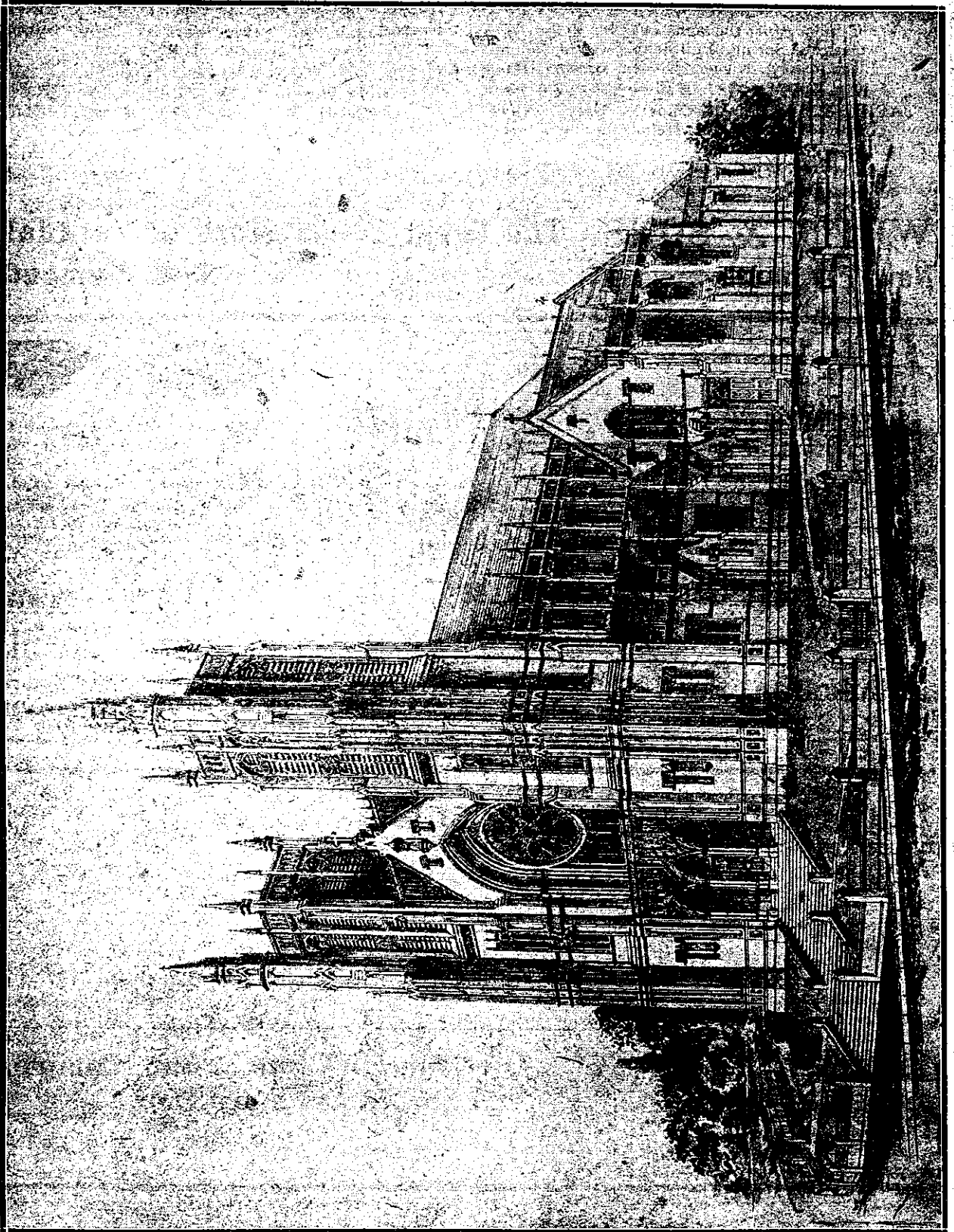
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Current Topics

European Affairs

The British Lie Factory has issued a list of alleged Irish outrages. It has said nothing about the murders committed by policemen and soldiers. The whole list—faked and all as it was—for three years is small compared with the list of moral offences we might make out for little old New Zealand for the same time. And as for London's little total!!!! By the way, one of the alleged outrages took place in the West, where a whole county was taxed as a consequence of the killing of a magistrate. Mr. Figgis, a western Protestant, hinted plainly that (1) no Nationalist was guilty, (2) that the Government knew who was guilty, (3) and that the killing had a moral (immoral rather) cause. We are now able to state that we have reliable information that Mr. Figgis was right. The man was killed by the person most affected by the "moral" cause, and the said person was in the pay of his Majesty's Government. But the Irish people had to pay all the same. And, once more, that is British Justice. The publication of the silly list to which we have just referred looks as if another big push was in contemplation by Muckpherson.

Germany.—The Bauer Ministry was looked on at first as a stop-gap for the signing of the Treaty, but it still lasts. It depends for its stability on the Social Democrats and the Centre Party, between which there is at all times a possibility of a split on the question of religious education. Herr Bauer tries to hold the mean between the two extremes. He warns the supporters of the Kaiser that an attempt at restoration would be met with war to the knife; and to the Independent Socialists he points out that the socialisation of industries must be effected gradually and not by the means tried in Russia. Herr Erzberger, Minister of Finance, has presented a statement as to what must be done to provide means to pay for the war expenses: £1,500,000,000 must be raised by annual taxation—£850,000,000 of it from new sources, among which are a tax on business turn-overs and a tax called "the imperial sacrifice to needs."

Russia.—The half-dozen wars raging in Russia might be fought in the dark as far as we are concerned. To get anything like a clear notion of how things are going is impossible. The English promoters of anti-Bolshevism see to that. Still it seems that all the successes are not on the side of the Allies. Admiral Kolchak's defeat has been attributed to the vacillations of his Allied supporters, who gave him their good wishes and little besides. The Bolsheviki have been held up in their march westward, and the Poles are eager to send an army to drive them back. In the northern territory where British and Russian troops acted together it is said that a Russian regiment went over to the Bolsheviki, causing the loss of an important city. The intervention of the Japanese is not in all quarters regarded as purely humanitarian, and they are suspected of having an interest of their own in Russia's future. All the atrocities are not on the side of the Bolsheviki, as we shall make clear one day soon. It is rumored again that Lenin is willing to retire and that he finds himself unable to handle the situation. A more ominous rumor is that there is a possibility of an agreement between Germany, Russia, and Japan. It may come to nothing. But if it does?

Italy.—One note here will do. Owing to the depreciation of the German mark and the Italian lira Italy can buy an article from Germany for about a third of the price charged by England. One can see at a glance how this is likely to crush Germany and boom England's markets. The Italians are sure to enjoy paying 100 lira to England when they could get off by paying 30 to Germany for boots for the family. And many other nations will no doubt imitate them in their generosity towards John Bull. What did you say?

The Social Plague

Some time ago a friend told us how shocked he was to hear a returned warrior convict himself of having been demoralised by his experiences at the Front. Evil communications had to such an extent corrupted him that he had the audacity and the effrontery to say that the theology of the Church should be broadened to meet the exigencies of modern life, as if any conditions or circumstances could ever change by a single iota the prohibitions of the Law of God. Principles become lax, no doubt, when one is in close association with those whose standards of morality are those of animals and are ready to set reason and religion aside in the pursuit of their pleasures; and it is one of the great evils of the war that so many weaklings will almost certainly be demoralised by their experiences and by their associations. That life in camps, where religion is made so little of, tends to foster immorality is beyond all question. Matters of this kind are now and then discussed, but those who are responsible for the protection of our soldiers have a habit of shirking their duty and evading their responsibilities, and little or nothing is done to combat the evil directly. It seems indeed that pagan principles have such a hold on our rulers that it is looked on as inevitable that vice must exist among soldiers, and the nation seems to take the matter very easily. Not one of those who devoted their lives to pushing such secondary reforms as Prohibition or the abolition of gambling seems to realise how much better it would be if their surplus energy were concentrated on such an essential problem as the social plague which is working such havoc among us. Our Government's attitude is distinctly culpable and it is high time that the conscience of the people inspired such a protest as would bring those responsible to their senses. There is no use saying that nothing could be done. Nothing *is* done, but much *might* be done. In this matter it were well if the authorities profited by the example of the United States, where from the first the Secretary of War has taken measures to safeguard the men against unnecessary temptations. Those who have an intimate knowledge of the conditions amid which our men were placed would have done well to imitate Mr. Baker, who asserted his determination not to establish any camps in localities where clean conditions could not be assured. Mr. Daniels was not less determined that the Navy should be protected, and when people of the old school told him that his ideals were too high and that his standard was impossible he replied: "You may say that the ideal raised is too high, and we need not expect young men to live up to the ideal of continence. If so I cannot agree with you. *It is a duty we cannot shirk to point to the true ideal of chastity, to a single standard of morals for men and women.*" Mr. Daniels sets his face resolutely against the immoral co-operation of those who would provide prophylactics instead of attacking the root of the evil, and he does not hesitate to tell them in plain words that such provisions are immoral as they tend to foster the spread of vice by a false guarantee of immunity. The subject is not a pleasant one, but the magnitude of the plague is so great that it is foolish to shut one's eyes to the harm it is doing to our country. How terrible that harm is and how the good name of our country is suffering through it has been brought home to most of us long before now. Yet what has been done? We have heard some of our chaplains speak with sorrow on the subject and they do not conceal their conviction that our authorities were criminally culpable for their supineness in this matter. We know that as a rule fidelity to their religious duties is a buckler to our Catholic men, and that the good become even better through their trials. But it is painful to contemplate how many go under in the conflict, and how many there are for whom it were a thousand times better that they had never been born. It is a terrible thing to rob men of the knowledge of God first and then to place them in circumstances in which religion alone is security. Nor is it any consolation to know that ten times more terrible will be the account rendered one day by those who are guilty.

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Sinn Fein and Protection

Sinn Fein took the stand that it was the duty of the Irish people to give preference to Irish goods. This did not mean the exclusion of foreign competition, but the support which should make the native manufacturer equal to meeting foreign competition. It meant that the people should not pay a higher profit to an Irish manufacturer, but that they should not stand by and see him crushed by mere weight of foreign capital. If the Irishman could produce an article as cheaply as a foreigner he should not receive for it a higher price, but if for want of capital and resources the native could not meet the foreigner it was the duty of the people to accord protection to the Irish manufacturer. The Protection movement was primarily designed to give back to Ireland her manufacturing arm and to enable her in time to meet competition in any market; it was not designed to enrich manufacturers because they were Irish. It was decided that individuals must learn to look on protection of Irish industries as a national duty. The scheme was to be worked through the County Councils and the Harbor Boards. Irish manufacturers were to be stimulated to activity, and Irish-American capitalists were to be invited to help the movement. The people were educated by the Irish press to demand Irish goods and to take no others when Irish were to be had. In a little time we saw—now nearly 20 years ago—people everywhere wearing Irish clothes and using Irish bicycles and Irish machinery, smoking Irish tobacco and striking Irish matches, while they refused to write except on Irish-made paper. In this we saw the first practical proof of the soundness of the revival movement. The clothes may have been dearer but they were twice as good as the shoddy; Pierce bicycles may have cost more, but they wore out three of any English make; and the Irish vellum notepaper had a distinction and a quality that made it worth buying. It was practically proved that if the Irish goods were dearer it was because they were better, and thus actually cheaper and more economical in the end. Irish elective bodies were taught to proceed on similar lines. Harbor dues were advised to arrange the incidence of port taxes so that they should fall heaviest on imported manufactured goods. The Dublin Port and Dock Board were compelled to publish an annual return of the foreign goods imported in the city by the sea, and the tables opened the eyes of the people to the true economic ruin towards which they had been travelling. Hitherto England controlled through her agents most of the Boards and Sinn Fein warned the people that they must take over for themselves every Irish Board in order to make the working of the scheme a success. The General Council of the County Councils was to prepare a survey of the whole country with a view to the full development of all its natural resources. The fact that Ireland could produce nearly 200,000,000 tons of the finest coal in Europe, and that the Irish seas and rivers abounded in fish of great value and variety was well known, and it was equally certain that the development of industries in these directions was deliberately obstructed by English influences. English coal came into Ireland, English fishing fleets came on the Irish coasts and carried away annually tons of fish which Irish hands might have caught and sold but for the general paralysis of Irish industry. Sinn Fein aimed at making known to Irish-Americans who had money to invest the resources of the country, and proving to them that Ireland was worth encouraging and in this way providing immediate employment for Irish laborers. Already, one Irish-American has shown the example needed, and to-day in Cork the Ford Works are able to turn out motors and tractors cheaper than any English firm. Irish hands make the machinery on Irish soil, and thousands of pounds every week find their way among Irish families that never before knew what it was to get a decent day's pay for their toil. We have tried to give a general idea of the Protection scheme advocated by Sinn Fein. There will be always discussions as to the merits of Free Trade and Protection; and the supporters of each will always be right.

Sinn Fein has had no chance yet to work out thoroughly its plans in this direction, and it will take a generation of experiment and discussion before a programme is clearly fixed. That Sinn Fein is on the right lines is best proved by the success it has already had in its limited field of action. The real test of the improvement brought about during the past two decades is seen in the fact that already strong opposition has developed among those who would like to go on exploiting Ireland as they did in the past. Sinn Fein captured the people before the war, and already Irish industries were booming. The demand for foreign articles decreased rapidly, and just as rapidly the jealousy of the British manufacturer became manifest. We have recently seen how the English tried in every way possible to prevent Mr. Ford from establishing his works in Cork, while they had no objection to have him start in England. A little farther back when a German line of steamers was to call at Queenstown, English shipping firms begged their cousin the Kaiser to interfere and to give preference to his dear English cousins. He did. All the legal and political machinery was set in motion to prevent the establishment of the tobacco industry, and no helping hand was held out to Ireland by the pure-souled and unselfish merchants of England. In spite of the bitterest opposition the industry succeeded and those who were at first martyrs to patriotic duty shortly were enabled to smoke an Irish tobacco in an Irish pipe with perfect enjoyment. There was opposition to the establishment of the industries; when they were once in being in place of the opposition there was fraud and dishonesty to attack them. Honest Englishmen had no scruple about getting their agents to sell in Ireland Brummagem goods stamped with the lying words *Irish Manufacture*. When the fraud was discovered Sinn Fein designed a special national trade mark the use of which was permitted to manufacturers who could prove that their goods were made in Ireland. The sign agreed on was a scroll device representing the Collar of Malachi, surrounded by the words, *Deantha in Eirinn* (Made in Ireland). The Irish trade mark became the test of value in Ireland, and there were thousands of men and women in every country who boasted that every stitch of clothes they wore was made in Ireland, from Irish material, by Irish hands. Gradually the people began to recognise that tweeds such as were made at Blarney and elsewhere were worth wearing by Irish people, that Poulmounty woollens and flannels were warmer and better than any in the world, that Irish carpets and rugs were worth their weight in silver, that it was not for nothing that the best judges in Europe awarded prizes time and again to the makers of Irish point and crochet laces. It became evident to us all, even in the early days of the movement, that Irish goods were worth protecting and that it was true economy to protect them. The enthusiasm that arose in this sphere alone had other good results. It led the people to recognise the fact that they had a Nation of their own, that they were no British shire, and that their race was destined for higher things than to be purveyors to Covent Garden Markets. Out of it grew a better knowledge of Ireland and a greater interest in her history, her language, and her resources, and also a new conception of the ideal of patriotism, higher and nobler than was dreamt of by the political failures who had wasted so much good time and good money in pleading to deaf ears in Westminster for Irish rights. The Irish adopted and made their own of those words of List: "Let us only have courage to believe in a great national future, and, in that belief, march onward. Above all, let us have national spirit enough to plant and protect the tree which will yield its richest fruits in the future generation."

The Garden of Gethsemane is at the foot of Mount Olivet, outside the walls of Jerusalem and just across from the Valley of Jehosophat and the Brook of Kedron. In it is the Grotto of the Agony of Our Lord. On Mount Olivet, near the top, is the place whence Jesus ascended to Heaven.

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BOOK NOTICES

Armageddon or Calvary, by H. E. Holland, M.P. (Maoriland Worker office. 2/-.)

It is a pleasure for a reviewer to find under his notice a book by a man who has not only something to say, but also the power to say it well. This is the third time it has fallen to our lot to review a publication by Mr. Holland, and we hope it will not be the last. We notice that he has in the press at present some further works which we want to read badly. However, it is with the present volume we have now to concern ourselves, and certainly in it Mr. Holland has a message of vast weight for New Zealand readers, and it loses nothing in the delivery. *Armageddon or Calvary* is the history of "the conscientious objectors of New Zealand and the 'process of their conversion.'" It is the mature and documented indictment of the tyranny of Militarism introduced into the Dominion during the war by the Coalition Government, and it is a story that ought to be read before the coming elections by every man and woman who loves freedom and hates despotism, whether of the genuine Prussian brand or of that of its too successful imitators. Mr. Holland collects and arranges here the facts which, when spread over a number of years, lost their force of appeal to humane people; he sums up, as it were, against the indicted Militarists, and readers of his book will go to the polling booths with the evidence fresh in their memories. The book will reach a large number of people who have only heard belated and bowdlerised accounts of the facts; it will bring home to them in unmistakable fashion what Militarism means, and what has been done by Militarists in New Zealand. People will see for themselves that Militarism is a bad thing for Prussia, but that it is no better for New Zealand; and they will ask themselves what must be done to crush the spirit out here as it has been crushed in Prussia. We doubt not that to make people ask themselves precisely that question is Mr. Holland's aim. And there can be no doubt that in this book he has succeeded as well as any man could succeed. While we fought against tyranny there was a tyranny in our midst; while we denounced the breaking of treaties our own Ministers were breaking agreements and tearing up scraps of paper; while we raged about the atrocities in Belgium we had our own Wangantui and our own transports on which conscientious objectors were tortured by brutal soldiers. Read now the account of the sufferings of Briggs, of Ballantyne, of Baxter, and ask yourself whether such things were endured at the hands of Prussians or of New Zealanders. Read how the War Ministers overrode the will of the people and broke faith with them in their hurry to pour out of the Dominion thousands of conscripts to swell the armies fighting in Europe. Read of the douching with cold water, the beating, the violent stripping, the "crucifixions," the kicks and blows which conscientious objectors had to suffer, and you will have some idea of what Militarism is. Recently the American Envoys to Ireland reported that almost similar treatment was meted out to political prisoners by the Britons in Ireland. Macpherson denied it, and nobody believed him. Will anybody who has read this book accept an official denial as a refutation of the plain narratives of the men who suffered? Will the pro forma "Not Guilty" of our Militarists convince anybody who reads Mr. Holland's book that Militarism is not indeed

the terrible thing he says it is? and will he plead in vain that at the coming elections the people of New Zealand see to it once and for all that in as far as in them lies they will make this part of the world safe for Democracy by driving from public life the men who were guilty of the crime of introducing Militarism into the Dominion? Mr. Holland's book is a document in the history of the Dominion that ought to be in the hands of all. We predict for it a great circulation and an immense influence on the minds of all to whom Democracy is more than a mere catch-word.

The Little One's Mass Book. (Talbot Press. 3d.)

Here is a real child's prayer-book, illustrated, printed in large type, and containing beautifully simple prayers for children. Nothing could be better.

A Little Golden Key of Heaven. (Talbot Press. 2/-.)

A vest-pocket prayer-book such as many men look out for. It contains all the essential devotions, and is well bound.

The Coming of Cuculain.

In the Gates of the North.

The Triumph of Cuculain. Three volumes by Standish O'Grady. (Talbot Press Co.)

Most of us who are interested in the Gaelic revival have been often anxious to obtain in permanent form the beautiful stories of the ancient Irish, and too often our search for books such as we sought was vain. Nobody can understand modern Irish literature without a knowledge of the old legends and tales. The best of Pearse, of Stephens, of Yeats is sealed to us unless we have studied the ancient mythology. To know it is as imperative for an Irish student as it is imperative for a student of the classics to know the mythology of Greece and Rome. The Talbot Press already gave us in Standish O'Grady's *Essays* a most helpful book. It has increased our indebtedness now by the publication of the three volumes under our notice. In New Zealand we are glad to know that many are deeply interested in Ireland's past, and we are glad to be able to introduce to them such works as Mr. O'Grady's, for the appearance of which we have to thank the well-known firm of publishers in Talbot Street. Some time ago we quoted a long passage from Padraic Pearse, and we saw how he regarded the study of the Celtic hero Cuculain as of vast importance for Irish boys. Cuculain was in a sense the model hero, and St. Enda's boys were taught to aim at becoming as it were Christian Cuculains. The Gaelic past lived at St. Enda's and its inspiration was drawn from Pearse deep lore of ancient Ireland. O'Grady's books are calculated to do for their readers what Pearse did for his boys. They will bring back the lost knowledge, and will restore the ideals of national culture, which next to her Christian faith, are Ireland's greatest treasure. Writing of these books, A.E. says: "When I close my eyes, and brood in memory over the books which most profoundly affected me, I find none excited my imagination more than Standish O'Grady's especial narrative of Cuculain. Whitman said of his *Leaves of Grass*, 'Comrade, this is no book: who touches this touches a man' and O'Grady might have boasted of his *Bardic History of Ireland*, written with his whole being, that there was more than a man in it, there was the soul of a people, its noblest and most exalted life symbol set in the story of one heroic character.



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. . . When I read O'Grady I was as such a man who suddenly feels ancient memories rushing at him, and knows he was born in a royal house, that he had mixed with the mighty of heaven and earth and had the very noblest for his companions. It was the memory of race which rose up within me as I read, and I felt exalted as one who learns he is among the children of kings. That is what O'Grady did for me and for others who were my contemporaries." It is the books that made such an impression on George Russell it is our privilege here to recommend to readers of the *Tablet* to whom Ireland and her story are very dear. The three volumes are intensely interesting, and we take it that the men and women of our race have not lost that inner vision which enables them to enjoy heroic tales just as thoroughly as the clear-eyed children can enjoy them. A.E., who loved O'Grady's books, will best tell us how they ought to be appreciated: "In O'Grady's writings the submerged river of national culture rose up like a shining torrent, and I realised as I bathed in that stream, that the greatest spiritual evil one nation could inflict on another was to cut off from it the story of its national soul. Standish O'Grady had that epic wholeness and simplicity, and Cuculain is the greatest spiritual gift any Irishman has given Ireland for centuries."

Man's Great Concern: The Management of Life. The Spanish Armada.

That Arch-Liar Froude. Three volumes by Father Ernest Hull, S.J., Editor of the *Bombay Examiner*. (1s net.)

Father Hull's name is a guarantee of the value of these books which are the most recent *Examiner* reprints. The first named is a summary of moral teaching based on such simple postulates as no religiously minded person can question. It starts from the supposition that there can be no morality without a religious foundation. It presupposes the fundamental notions about God, and while not involving any theological doctrine beyond the simple ideas common to all enlightened creeds, it offers a course of teaching on a theistic basis such as might be imparted to non-Christian pupils. For Christian pupils it is a most useful manual. It goes to the root of many things which the Catechism does not explain, and it deals with reasons and principles at the back of law and duty, and the faculties and powers on the use of which moral conduct is dependent.

The Spanish Armada is a study of a historical question regarding which many erroneous ideas have been circulated by anti-Catholic writers. We must remember that English historians have almost all imbibed the lies of the Reformers and given prejudiced accounts of the chief events in the history of Great Britain. Father Hull, than whom there is no abler critic, is taking up for study in the *Examiner* many subjects which need revision from a Catholic point of view—or rather from a strictly historical point of view. The present volume is the first of the series and it ought to be widely read.

That Arch-Liar Froude, besides throwing more light on the unfair and uncritical methods of English writers of history, also deals with such interesting matters as the attacks made on the Irish Bishops for their anti-conscription Manifesto, the recent No-Popery campaign in England, and the Papacy in history.

In order to enable our readers to become acquainted with Father Hull's books we propose ordering a large stock of them at once, and, as in the case of other good books, we will sell them to *Tablet* readers at favorable rates.

Life is a series of steps, each one bringing us nearer to the awful moment when we shall kneel at our Lord's feet, and look up inquiringly into His eyes. Father Dignan, S.J.

ANSWERS TO CORRESPONDENTS

SUBSCRIBER.—We regret that we cannot give you any recent information about the leaning statue. We have not seen it mentioned in any of our exchanges lately. If any notice of it comes under our eyes we will post you.

TO ALL AND SUNDRY.—Please note that the Editor will be absent from New Zealand for some time to come. If he does not turn up in reasonable time a letter c/o Billy Hughes might find him.

A. A.—The *New Witness* is a weekly paper published by G. K. Chesterton, who became editor when his brother Cecil went to the war. The first editor was Hilaire Belloc. Sorry for forgetting to reply sooner.

ANTI-MILITARIST.—Yes, quite a lot of our officers developed the jackass Haw-Haw during their contact with the Johnnies beyond. We have even heard of some who were braying before they ever left Trentham for England. You know a certain professor recently held that there is more reason to believe that we are degenerating towards monkeys than to hold that we ever arose from them. This tendency to imitate the apes of Piccadilly and Rathmines is a sign that he is right. We are not worrying anyhow.

COLONIAL HOME RULER. It is surely not a question for us. We were at least told that the war was for the right of self-determination for peoples. That did not mean that it was to give us the right to tell the Irish people what we think good for them. This whole blessed country has a population a little bigger than Belfast or Dublin, but every man and woman in it has assurance enough to go round the inhabitants of New York and having given them a bit each have enough left for the 7,000,000 odd of London. What have we ever done here anyhow? We have not even a University yet. We presume you don't think the imitation run here is anything better than a fair secondary school.

H. J. H.—It is not easy to write a good short story. Like a short sermon it is more difficult to do well than a long one. Take for models one or two of Kipling's older tales—"The Maltese Cat," for instance,—the best of O. Henry's, any almost of Poe's, and study them until you have gripped their spirit. Then begin to wish you may some day follow them afar off. A short story ought to be a gem: sparkling and clear-cut, with nothing of dullness at all in it. We have never yet had an original short story submitted to us which we could honestly say was good. But it may console you to know that we shun volumes of short stories by even well-known writers even by such as Edith Wharton, Richard Dehan, or Conan Doyle.

P. McK.—These things are merely details. Christian education is at the root of courtesy, and *vice versa*. Courtesy is not a meticulous outward regard for "Good form": it is a thing of the heart and soul. We know more than one "Good former" who has not the natural delicacy to know when he is trampling on other people's corns, by contradicting them and interrupting their conversation boorishly. We have got beyond surprise now. We used at one time faintly marvel when our views on things we had seen or heard or read were corrected oracularly by those who had not seen, heard, or read them at all. Again, a man may be pious, but he will never have any right to pretend to the Imitation of Christ until he learns to remember never to forget the lesson of the bruised reed and the smoking flax. Newman's definition of a gentleman as one who never unnecessarily hurt another comes to this.

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MR. BAIN, CHEMIST, OAMARU.

OAMARU, January 8, 1919.

Dear Sir,—At the quarterly meeting of the above Branch the following resolution was unanimously carried:—
"That this Branch records its appreciation of the very successful and capable manner in which the Dispensary has been carried on under the management of Mr. Bain, and that it expresses its satisfaction and GRATITUDE at the uniform courtesy and kindness that Mr. Bain has always shown its members and their families." I may be permitted to add my own testimony to the foregoing. During upwards of forty years' continuous experience as secretary, I have not known any period in which such complete harmony has existed as has prevailed during your management of the Dispensary. As one of the earliest advocates of the establishment, I am also pleased at the great success that has been achieved, and that success IS SOLELY DUE to your capable and discreet management.—I am, very sincerely yours, P. J. DUGGAN, Secretary.

THE IRISH RACE CONVENTION

MEETING AT INVERCARGILL.

A meeting of Irishmen was held at St. Mary's on October 26, to link up with the spirit and purpose of the Irish Race Convention to be held in Melbourne on November 3. When the chairman, Dean Burke, had explained the object of the meeting Mr. Sheehan proposed and Mr. Condon seconded the following resolution:—"This meeting, representative of the people of Southland of Irish birth and Irish descent, declares its heartfelt sympathy with the Irish people at Home in their present intense struggle for self-government; the meeting expresses the hope that those efforts will soon attain fruition, and that the great democratic principle of national self-determination, for which so many men of the Irish race recently fought and died on the battlefields of Europe, will be speedily and fully realised in their own Homeland."

In proposing the resolution, Mr. Sheehan said that Ireland's history since the English invasion in the twelfth century has been a record of tyranny, oppression, and plunder. Edmund Burke compared the sufferings of the Irish people under English misgovernment to the early Christian persecutions. But the persecutions of the Christians had an end in pagan Rome; the persecution of the Irish people has gone on for over seven centuries, and to-day, in the full light of the 20th century, it goes on as cruelly, bitterly, and meanly as before. True, the methods have changed. The Castlereaghs and Beresfords and the pitchcoaps and triangles have gone; but the Frenches and Macphersons and the handcuffs and machine-guns and even aeroplanes remain! The thought of barbarities in the distant past makes us shudder. The thought of oppression and military dragonades amongst a peaceful people at the present time—things done to rouse them to retaliation and rebellion in order to give excuse for shootings and massacre—is revolting to the sentiments of the masses of the people of our time. All they need is to know it, and the public opinion of a democratic world will end it. The great meetings held at present by de Valera in the United States will rouse the liberty-loving people of America and the great Convention to be held in Melbourne in a few days is already moving Australia. Lloyd George and the dukes and the landlords with their batons, rifles, and machine-guns, with their wealth and financial influence, will get something to think about from this rising mass of enlightened popular opinion. With all their power, it is not the dukes and landlords, but the great masses of the people, who will in future rule.

Mr. Collins proposed and Mr. J. Maher seconded:—"That this meeting declare its full sympathy with the aims of the Convention of the Irish Race to be held at Melbourne on November 3, and pledge its moral and financial support to the decisions of the Convention." Mr. Collins said that it was sad to think that the old, old story was still being acted out in Ireland. The Irish people had had hundreds of years of it, and still it goes on red-handed, savage, revolting. Mr. Lloyd George is but a repetition of the English Prime Ministers who have preceded him and who have been the tools of dukes and landlords, of religious bigots, and wealthy reactionaries. Lord French may appear wanting in humanity, tact, common sense, and regard for the nation over which he is placed; but he is only the same as the Viceroys who went before him, playing the game appointed for them—mere tools of the Carson crowd—mere tools of the duke and landlord interest. Four years ago the British Government passed a miserable Home Rule Bill; later there was a Convention to settle Irish difficulties; now there are more promises; but all these moves are mere camouflage. The present British Government could not keep its promises, even if it wished to, for Carson and the dukes and the blind and stupid bigots of Belfast stand in the way. They must be supported, and that at huge expense to the country. Ireland is made to pay for her own disappointments and oppression! Troops have been poured into the land at the request of the Carson crowd. The army of occupation is now one hundred thousand! Between raids and arrests, threats by armed police and soldiers, the shooting of harmless peasants, imprisonment even of ladies and children, proclamations of towns and whole districts, prevention of meetings and even innocent country sports, the maintenance of a brigade of spies, cavedroppers, and traitors, why! such a state of exasperated feeling must exist as that which prevailed in Russia under the Czar and his grand dukes and liveried officials. Now, it is high time to end this state of things, and who are to do it but the Irish race all the world over by their loud, emphatic protests, by their material aid, and by their appeals to the sympathy of the liberty-loving democratic popular masses of the world?

Mr. Brogan proposed and Mr. Stephen Shepherd

seconded a motion that cablegrams declaring the readiness of the Irish people of Southland to support the aims of the great Convention be sent from the meeting to Archbishop Mannix and Premier Ryan.

These resolutions were all carried with one voice.

O A R E.

Peace and put off all care from thee
Endure a little, and be strong.
And lo! this ever rising sea,
This mounting tide of misery,
Shall sink, shall ebb, e'er long.

What though the years have brought to grief
The days of warmth, the days of ease,
The blossom odorous and brief,
The bursting and ephemeral leaf;
Good fruit shall follow these—

Gifts, that whate'er the gods may send
Shall lift us high and bear us far.
And these are Labor without end
And Courage, which is man's last friend,
And Honor, his one Star.

GEOFFREY HOWARD, in the *New Witness*.

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 very grateful:—£2 each, Miss De Troy (McKenzie), trustees late Duncan Rutherford; £1 each, Miss E. Orange (McMaster Street, Invercargill), Miss E. Furlong (Greymouth), Miss J. Heffernan (Greymouth), Grateful Client (Dunedin), Miss B. Corcoran (Harapepa); 15s, Three Grateful Sisters (Ashburton); 10s each, Mrs. Rowe (Hotel, Ranfurly), Reg. No. 23, 1st Battalion (Wellington), B. Haughey (Marshland), Mary McCarthy (Ngaere, Taranaki), Mrs. M. Coffey (St. Bathans), Mrs. John Stack (Lyaldale, St. Andrews), Miss Annie Fowler (Greymouth), Mr. John Boyle (Heddon Bush), Mrs. Traynor, Miss Foster, Mrs. Coleman, Mrs. Heath (Wyndham), Gratitude (Waiau), J. Fennell (Hawera), Mr. and Mrs. Rohan (Orawia, Southland), Mrs. C. Angus, Miss Sheedy, Mrs. A. E. Martin (Greymouth), A Friend (Makikihi); 7s 6d, Mr. and Mrs. and Miss McLaughlin (322 Rattray Street, Dunedin); 5s each, Mr. Markham (McKenzie), M. Cleary (Waimate), L. Kano (Studholme Junction), Client of the Sacred Heart (Wellington), Miss M. E. Clarke (30 Wilson Road, Geraldine), Friend (Waitahuna), John Dwyer (St. Bathans), Client of St. Roch (Winton); 2s 6d, Mrs. S. Tohill (322 Rattray Street, Dunedin).

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

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

HAWARDEN PARISH.

Masses as follows:—November 1—Hawarden, 9 o'clock. November 2—Culverden, 9; Waiau, 11; Hanmer Springs, evening devotions, 6.30. November 3 (All Souls' Day)—Hanmer, 7 o'clock, and at the same hour every morning during the week. November 9—Hawarden, 9; Brackenbridge, 11. November 16—Cheviot, 11. November 23—Brackenbridge, 9; Hawarden, 11. November 30—Culverden 9; Hanmer Springs, 11.

J. P. O'CONNOR.

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OUTRAM'S LIVER TONIC

will stir up that sluggish liver, give you a hearty appetite, and assist the digestive juices. It will rid you of that languid, depressed feeling, and make you ready for the most active work—

you will enjoy your daily tasks—you will work hard and play hard
—you will sleep well, too.

You will notice a decided improvement before you have taken many doses!

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They are as natural as science has been able to make them—as near to Nature as is possible for man to reach.

The actual plates on which the teeth are mounted are also made by a Special Scientific Process, which ensures them being of an even thickness throughout. They are moulded to conform to every line and curve, every elevation and depression of the mouth.

They fit comfortably and precisely—never come loose nor break. They last for many years. Absolute satisfaction guaranteed.

Painless Extractions FREE when sets are ordered. Moderate Fees.

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If you have suspicions of eye weakness, consult W. P. HENDERSON, and secure advice based on Scientific Knowledge and Experience. I will advise as to whether or not you need Glasses.

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A LOVELY PRESENT.

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Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

October 25.

The Very Rev. Father O'Connell, S.M., president of the Dominion Council of the Catholic Federation, left by the Riverina on Thursday, as the official delegate of the Federation to the Irish Race Convention at Melbourne.

Mr. P. D. Hoskins, district deputy of the Hibernian Society, has been selected by the Wellington branches to represent them at the Irish Race Convention. Mr. Hoskins left by the Maheno.

The attendance at the new school in Buckle Street has now reached 346. Of this number there are over 100 boys who are transferable to the Marist Brothers' School when they reach the standards.

Arrangements are being made for the annual Boxing Day picnic and art union in the interests of the Catholic Education Fund. The location has not yet been definitely decided upon.

An artistic entertainment was given at the Concert Chamber last week, arranged by Miss Mary Butler, assisted in the grouping and designing of the statuary, etc., by her sister, Miss Margaret Butler. The programme was excellently compiled with a variety of charming items of song, dance, and picture. Great admiration was expressed of the backgrounds of the various friezes, which were the work of Mr. Fancourt. In the second part of the programme a "Satirical Extravaganza," written and produced by Mr. Theo. Trezise, was presented. Mrs. Frank Johnstone's trio provided the instrumental music for the evening. As a conclusion to the programme the original masque, produced by Miss Mary Butler some time ago in Wellington, was repeated, again with great success. Mr. Syme was stage manager for Miss Butler for the whole of the entertainment, and Mr. Fancourt arranged the stage decorations, which were very effectively carried out. The proceeds are intended to augment the Basilica Hall fund.

A great number of people assembled at the large Town Hall last Wednesday night, when the Countess of Liverpool opened the bazaar organised by the Thorndon and Buckle Street Catholic parishes. Her Excellency was received by Mrs. Gleeson on behalf of the Buckle Street committee, and by Mrs. E. W. Gibbs on behalf of Thorndon, and was presented with a bouquet of pink azaleas, lilies, and asparagus fern. Fathers Smyth and Hurley also received her, and in introducing her to the audience, Father Smyth congratulated all present on the excellent display of goods made at the stalls, and thanked Lady Liverpool for coming and for her interest in the occasion. In declaring the bazaar open, Lady Liverpool emphasised the importance of education in these days when competition is so keen, and so much is needed to set forth the young efficiently on the journey of life. She then expressed her pleasure at being present, and declared the sale open. The Mayoress, Mrs. J. P. Luke, was among those present on the platform, and accompanied her Excellency in making a round of the stalls. Some graceful dancing by pupils of Miss Barbara Putnam and a grand march directed by the same lady followed the opening speeches, and the "Flowers of the Empire," in which the poppy group represented India, wattle Australia, maple leaf Canada, rata New Zealand, daisy South Africa, rose England, thistle Scotland, and shamrock Ireland, were all much admired. Music was provided by an orchestra in which Miss Corby was at the piano, Miss O'Neal and Mr. Dyer played the violin, Mr. McLean the flute, and Mr. Campbell the cornet. The hall was effectively decorated with pale blue and white, and on each stall was an excellent selection of saleable goods, the needlework being particularly artistic and fine. Good business was done, and the art union cards were much in evidence, many being tempted to try their luck in chances for the handsome and useful goods offered. Those in charge of the stalls are as follow:—Hibernian Fancy Stall: Mesdames M. Gleeson and J. J. L. Burke; Tutanekei Produce Stall: Miss K. Keating; Kia Ora Stall (Thorndon): Misses M. McKeown and E. Breen (bran tub, Miss L. O'Malley); Kapai Stall (Thorndon): Mrs. Wright; Children of Mary's Lollie Stall: Miss E. Phelan; Haeremai Stall (Thorndon): Mrs. E. W. Gibbs.

The champion tug-of-war contest, which is being held in connection with the bazaar, is proving a centre of attraction. The stage and fittings are very complete, and reflect great credit on the management. The large dial visible from every part of the hall records accurately the

least movement of the rope in either direction. The dial, an intricate and delicate piece of work, is of local manufacture. The first pull of the evening was between the Petone team (captained by Mr. Stanley Brice), which tipped the scale at 71st 6lb, and Dealey's team (led by Mr. J. Barry), which weighed in at 71st 7lb. Petone took the advantage at the word "go," and, answering every call of the captain, had six inches to their credit when time was called. Their win was a very popular one. The heavy-weight contest was between Gleeson's men (who weighed 81st 13lb) and Sergeant Wade's team (which scaled 82st 5lb). Gleeson's team got the advantage at the start, and began to increase it gradually. Occasionally Wade's team would raise the enthusiasm of its supporters by a fine effort, and reduce the lead by an inch or two, but Gleeson's team, responding to the captain, would slowly win back. The team had seven inches to spare when the whistle went. On Friday night the first round of the heavy-weights was completed by a pull between Cleary's team (weighing 74st 10lb) and Herlihy's team (which scaled 76st). A splendid start was effected, and Herlihy's took the advantage of one inch, and then both teams settled down to the best pull so far witnessed in the contest. Cleary's got the mark back to neutral, and then the recording hand on the dial oscillated first a half-inch one way, and then a half-inch the other, as the big men exerted their strength. At three and a-half minutes, Cleary's had an advantage of about one inch, and this they managed to keep until time was called. Their win was enthusiastically received, though the losers were also loudly applauded for their fine effort. In the light-weight division Quirke's (71st 2lb) team had a good win over Duffy's (70st 7lb) team by the good margin of 13 inches.

Napier

(From our own correspondent.)

October 23.

Mr. E. J. O'Brien, of the Public Trust Office, Napier, formerly Town Clerk of Waipawa, has been promoted to the position of district manager of the Public Trust Office, Ashburton.

Miss Catherine M. Falvey, of Napier, was, on the occasion of her approaching marriage, met on Sunday afternoon last subsequent to the meeting of the Children of Mary at the Napier Convent, by members of that sodality, and made the recipient of a handsome presentation comprising a pair of holy pictures and an ivory-covered prayer-book. The presentation was made by the secretary, Miss E. Robinson, who in a neat little speech, congratulated the recipient on the step she was about to take, and extended the hearty wishes of all present for her future prosperity and happiness. Miss Falvey made suitable response, expressing regret at severing her connection with the society, wherein she had spent several years of great happiness, and thanking them for the beautiful gifts and their felicitous expressions.

Mr. B. J. Dolan, Past Chief Orphan of the Napier Orphans' Club, was at the closing kerero of the season on Saturday last, presented with a gold badge as a mark of appreciation of the valuable services rendered by him to the club. The presentation was made by Chief Orphan Sprott.

On Saturday afternoon last a large number of friends were the guests of the Sisters at the Napier Convent at a very enjoyable silver coin gift afternoon in aid of the convent candidate in the Queen Carnival. The grounds were looking beautiful, the tennis court enclosure being decorated with floral and Oriental effects. An open-air concert was contributed, the performers including Mrs. M. Treston, Misses Eales, Murray, Diucon, Latapie, and a number of the pupils. A dainty afternoon tea was dispensed by the pupils, and all present spent a very enjoyable time. The funds were considerably augmented by this successful effort.

Owing to the illness of her mother, the convent queen candidate, Miss Eileen Sattler, has been obliged to return to her home at Inglewood, and her place in the Queen Carnival is being taken by Miss Winnie Windle. The latest figures in the Queen Carnival voting are as follow: Miss Takarangi (Maori), 11,010; Convent (Miss Windle), 11,000; Miss Kenny (Hibernian), 6200; Miss Morecroft (soldiers), 5975.

The committees working in support of the various queen candidates are leaving no stone unturned to secure as many votes as possible. A jumble stall was held for the Maori queen to-day, and to-morrow one will be held for the soldiers' queen. The Port stall committee held a very successful shop on Friday last. The latter committee also held a dance in Coronation Hall on Wednesday last,

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

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

when there were about 150 couples present. The hall decorations were carried out under the supervision of Messrs. M. Walsh and M. Wynne, while the duties of M.C.'s were ably discharged by Messrs. L. Clareburt, D. Walsh, and R. Farmer. Mr. J. P. Sheehan was the energetic secretary, and the supper arrangements were in the hands of Mesdames Graves, McCarthy, Miller, and Fahey. The organisers are to be congratulated on this big success, which will greatly augment the bazaar funds. The Maritime Football Team (Auckland) were the guests of the committee.

A pleasant evening's entertainment was provided to an appreciative audience at the Princess Hall recently in aid of the convent candidate in the Queen Carnival. Items were contributed by the following:—Songs, Messrs. R. Walpole, N. B. Allen, Misses G. Tucker, Daly, I. Nelson; recitations, Misses M. and E. Alexander, Walpole; dances, Misses M. Alexander and D. Allen and Mr. G. Chuck; orchestral items, Misses L. Allen, Christie, Payne, and Mr. Spackman. Financially, the concert was a great success.

A rare musical treat was provided at the Napier Municipal Theatre on Wednesday last, the occasion being a concert given by the Hibernian Society in aid of their Queen Carnival candidate. The merit of the programme deserved the liberal patronage it received, there being a large and appreciative audience. Among the performers were Mr. Hamilton Hodges, who received a flattering reception and appeared about 10 times, much to the pleasure of the audience, who persistently encored; also Miss Eileen Driscoll (Wellington), who likewise was loudly applauded and received beautiful floral tributes. Other performers were Messrs. W. G. Clarke (violin), J. A. L. Hay (flute), H. Vincent (cornet), A. Thompson (vocal), A. E. Renouf (humorous), M. Dallow, B. Cooper, G. Bickerstaff, M. Campbell (dauceuse), and several other little dancers, the pupils of Miss W. Dallow. Dr. R. I. Sutton presided at the piano.

The bazaar in aid of the convent re-building fund opens at the Municipal Theatre to-morrow night. Mr. J. V. Brown, M.P., will declare the function open. The stalls are well stocked, the display being an exceptionally fine one. There are numerous novel side shows, and there is plenty of fun for all. Delightful dance items will be given by Miss Dallow's pupils, while a selection of choice educational and scenic films will be screened. A matinee will be held each day.

Right Rev. Mgr. McKenna, of Masterton, is at present on a recuperative visit to Napier, and is the guest of Father Hickson, Mecanee.

Father Quinn, late of Greymouth, is visiting Napier for health purposes, and is the guest of Father Tymons at the Napier Presbytery.

DIocese OF AUcKLAND

(From our own correspondent.)

October 23.

His Lordship the Bishop is still a patient in the Mater Hospital, and despite the skill of his medical advisers—Drs. Pabst and Gunson,—and the care of the devoted Sisters, he does not show any signs of improvement.

Rev. Father Bailey, M.S.H., of the Sacred Heart Monastery, Randwick, Sydney, is an Auckland-born priest, who is at present on a visit to his people in Auckland. He is a guest of the Right Rev. Mgr. Gillan, V.G., St. Benedict's. During the war period Father Bailey was supervisor of the Catholic Missions in New Guinea. He has during his stay in his native city given several very interesting lectures in the city and suburban churches on missionary life in New Guinea.

Father O'Brien and his parishioners are to be complimented on the improvements effected in the approaches and surroundings of their beautiful church in Tuakan. Arrangements are in hand for enlarging the presbytery, and also for the holding of a bazaar in January.

Rev. Father Forde, Adm., has arranged with the Marist Fathers for a retreat to be given to the Children of Mary at the Cathedral in November.

An enjoyable evening was spent in St. Benedict's Hall on Wednesday, 22nd inst., when a euchre and dance were held. Mrs. Lang and Master Black were the prize-winners. The proceeds are to augment the resources of the forthcoming bazaar in aid of the Cathedral fund. The ladies of the guard of honor were responsible for the very successful arrangements of the event.

The quarterly meeting of the St. Vincent de Paul Society was held on Monday, October 20, at St. Benedict's Clubrooms. Delegates from all the conferences were pre-

sent, and in the absence of the president (Brother C. Little) and the spiritual director (Very Rev. Chancellor Holbrook), Father Colgan presided. Splendid reports were read from all the conferences in the diocese. The chairman eulogised the work of the society, and especially the real amount of solid comforts distributed to the poor, besides attending to their spiritual wants.

Teams from the various convent schools in the city have entered for the competitions in connection with the Labor Day sports.

Rev. Father Lynch, of Puhoi, paid a short visit to the city during the week.

A tennis club, under the auspices of St. Benedict's Catholic Young Men's Club, is being formed in St. Benedict's parish. The court, which will be laid out on ground at the back of the presbytery, should prove very successful, and supply a want which has been felt in the parish for some time.

Rev. Father Colgan and Mr. J. McD. Coleman, who were delegates to the Dominion Council of the N.Z. Catholic Federation, returned to Auckland last Saturday.

Last night, in St. Benedict's Hall, the club held a social and dance, as a welcome back to its members who have returned from the Front. A very enjoyable evening was spent.

A concert was given by pupils of the Parnell convent schools in Bonaventura Hall on October 23. An excellent musical programme, consisting of costume songs, solus, violin and harp solus, was rendered, and varied dances were performed by the pupils of Miss Beresford.

At a meeting of No. 81 branch of the H.A.C.B. Society in the Hibernian Hall on the 20th inst., Bro. P. J. Nerheny, presiding, the opportunity was taken to say *au revoir* to Bro. M. J. Sheahan, district treasurer, who leaves this week by the Niagara to represent the Hibernians of New Zealand at the Australasian Irish Race Convention, to be held in Melbourne on Monday, November 3, over which the ex-Prime Minister of Queensland, the Hon. T. J. Ryan, is to preside. Bro. D. Flynn, P.D.P., voiced the good wishes and hearty congratulations to the delegate of all those present, in which he was heartily supported by the presiding officer. Both speakers emphasised the great importance of the Convention, and hoped that from it the very best results for Ireland would be achieved, particularly at this juncture in so important a crisis in Ireland's history. Bro. Sheahan briefly acknowledged the compliments bestowed upon him, and assured all present that he would endeavor to reach the too-extravagant standard expected of him. He thanked his brother-Hibernians, and with them fondly hoped that Ireland's demand for the right of self-determination would soon be accorded to her. Mr. Nerheny was nominated as delegate to the congress for the Auckland branch, but was unable to accept.

MARIST MISSIONERS IN QUEENSLAND.

Hughenden and Winton have been, during the past five weeks, the scene of the missionary labors of the Rev. Father Herring, S.M. (writes the Townsville correspondent of the *Catholic Press* of October 16). The Rev. Father Herbert, S.M., went out to the Cloucurry parish and conducted missions there, at the invitation of the Rev. Father E. J. Bourke, the priest in charge. In all these wide-stretching parochial districts, the signal benefits from our holy religion were brought by the zealous missionaries to the scattered members of the flock, and the faith and piety of the faithful whose lot is cast in these far-western towns and villages greatly consoled the good priests in the daily exercise of their apostolic ministry. The work of the missionary in the waybacks is done, for the most part, in the face of great difficulties, and under very trying conditions, but the generous co-operation of the Catholics, in whose behalf he spends himself, and is spent, sweetens his toil, and makes his task easier than it would otherwise be. The appreciation of the people was shown in many ways, and it was with deep regret they saw the missionaries depart.

MEMORIAL TO REV. FATHER JAMES TAYLOR, S.M.

The Catholics of North Queensland have resolved to erect over the grave of the late Father Taylor, the Marist Missionary who fell a victim to the influenza last August, a suitable monument to his zeal and piety. Subscriptions are coming in from the various places where the devoted missionary labored, and very soon the marble cross will stand above his remains, and, with its suitable inscription, tell of the last resting-place of a saintly Marist Father who came thousands of miles across sea and land from his New Zealand home to work for God and souls in this portion of the Lord's vineyard. He was loved by all, and his memory shall be held in everlasting benediction.

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"TOO MUCH IRISH."

It is sometimes advanced by those who take a superficial view of facts, that in the Catholic press of this country and the United States there is "too much Irish" (editorially says the *North-West Review*, Winnipeg, Canada, of recent date). At the present time there is undoubtedly a ferment of interest throughout the Catholic world due to the arrival of a crisis in Ireland's history. This came about under the natural law of cause and effect. The time arrived when honest, thinking men, actuated by the highest motives, could no longer counsel silence because duty impelled them to speak. The flower of Irish freedom all of a sudden unfolded its petals—stained with the blood of patriots. The appeal was universal. Amongst the first to respond were Cardinal Mercier of Belgium and Cardinal Bourne of England. And was it not Cardinal Gibbons by his presence at the Philadelphia Race Convention who inaugurated the Irish-American drive now having its effect upon the Catholic press of the country? The Catholic Hierarchy do not bring pressure to bear upon any question not exclusively religious without thoroughly weighing its merits as a great moral issue. Evidently Irish freedom is a great moral issue. In some respects, too, it is a great Catholic issue, because the Church recognises Irish loyalty to her teachings as something very closely united with her growth throughout the whole Catholic world. It would be unthinkable that the Irish people, supported by their Hierarchy, could make a solemn and united appeal to their friends everywhere without meeting with a warm and enthusiastic response. This, too, is apart from the controversial merits or demerits of the political aspects of the case. It goes down independently into the treasure-house of human nature itself. In other words, natural flesh and blood could not resist the spiritual and moral pressure of Ireland's claims. If, then, the Irish themselves, together with their co-religionists in Canada and the United States, did not do everything in their power to back up Ireland's appeal, they would show an unthinkable lack not only of duty, but of manhood. The attitude of all Catholic papers printed in the English language at this time is not the most, but the very least, that can be expected of them. To their credit be it said that at the present time all are making the best of their opportunities. No people are better in the work of national self-effacement for the sake of religion than the Irish themselves, and if there are any Catholics not in sympathy with Irish aspirations they should charitably bear in mind the fact that Ireland's contribution to the Catholic cause is not by any means measured by the advocacy of her national aspirations as represented in the Catholic press of to-day.

FATHER DAMIEN.

Mrs. Robert Louis Stevenson prefixes to *Lay Morals*, in the Biographical Edition of her husband's work, a most interesting preface dealing with the attitude of "R.L.S." toward the victims of leprosy; the second paper in the volume being the famous letter in defence of Father Damien (says an American exchange). Two or three good anecdotes are told. In one the romance writer offers a cigarette "in the island fashion" (it was in the Marquesas) to a stranger, who takes it, with "the maimed hand of a leper," and after a puff or two hands it back to the giver, who smokes it! "I could not mortify the man," said Stevenson afterwards to his horrified wife. At Molokai, whither they made a voyage to visit the leper settlement, he refused to wear gloves in playing croquet, lest it might remind the young girls of their condition. He revered Father Damien's memory, and studied the life of the priest until there seemed nothing more to learn.

Fancy, then, Stevenson's feelings when he read in a newspaper at Sydney, some weeks later, the letter of a well-known Honolulu missionary, protesting against a monument to Father Damien on the ground that he was a "coarse, dirty man," who had contracted leprosy through his immoral habits! "I shall never forget my husband's ferocity of indignation," says Mrs. Stevenson, "his leaping stride as he paced the room holding the offending paper at arm's length before his eyes. In another moment he disappeared through the doorway, and I could hear him, in his own room, pulling his chair to the table and the sound of his inkstand being dragged toward him."

That afternoon he called together his wife and her son and daughter and told them he had something serious to lay before them; "and then we three had the incomparable experience of hearing its author read aloud the defence of Father Damien while it was still red-hot from his indignant soul." Having finished the reading he pointed out that the matter was highly libellous, and its publication

might involve the loss of his entire substance; but "there was no dissenting voice—how could there be?"

An eminent lawyer was consulted, and pronounced it "a serious affair," as indeed it was. "However, no one will publish it for you," he exclaimed. This was true enough, but the author hired a printer by the day, and the job was rushed through, then the family turned in and helped address the pamphlets, which were scattered far and wide. And thus "Father Damien was vindicated by a stranger, a man of another country and another religion from his own."

Stevenson regretted that he had not waited before writing, till his anger had cooled. If he had, the defence would have lacked something of the quality that makes it unique.

FALSE PROGRESS.

There are those even who call themselves Catholics who find fault with the Church of God and dub her "reactionary" and "unprogressive" (says the *Register*, Toronto). They say the Church should keep up-to-date and adopt all the new fads of social and physical culture. They speak as if the secular world was always progressing in the right direction always. The fact of the matter is that sometimes the so-called progress of the age is merely retrogression. Not only is nothing gained by some of the new fads and fancies of would-be reformers, but something of the old rightness and effectiveness is lost. Take the new fads in teaching, for instance; it is much to be doubted if the new curriculum will educate any minds as great as many of the eminently intellectual scholars and scientists of the old days. Why should the Church be always tagging in the wake of cranks and adapting herself to the changeable fancies of the passing hour? Monsignor Bickerstaffe-Drew says:—"The Catholic Church, we hear folks say, must fit herself to the times. Must she? Is it not rather true that God has already fitted her for all times, because she reflects His unvexed changelessness Who is eternal, and Time's master. 'They shall perish; but Thou remainest; and all of them shall grow old like a garment, but Thou art always the selfsame.' Shall a weary world, sick of vulgar novelty and noise, turn herself to a Church as novelty-crazed as she is, a Church whose hard brilliance shall coldly reflect, in a million facets, the million fancies of an age that, in place of the Church's perennial, tender, and sane charity for man (with a soul as well as a body), has taken up the mere hobby of philanthropy and can see nothing in man behind his troubled bones and blood?" Men may be improving in the sum of mechanical and scientific knowledge, but it is by no means certain that they are improving in power of intellect, or in holiness and knowledge of God.

ALL SOULS' DAY.

One of the last acts of the late Pope, his Holiness Pius X., was to grant "that on the second day of November of every year the faithful who have been to Confession and Holy Communion, as often as they visit any church or public or semi-public oratory in order to help the dead, and there pray according to the intention of the Holy Father, can gain each time a plenary indulgence to be applied only to the souls in Purgatory." (S. Cong. S. Off., June 25, 1914.) According to the terms of this concession: (1) The indulgence cannot be gained for one's self, but only for the dead. (2) The visits can be made not only to any church whatever, or any public oratory, but even to a semi-public oratory, such as that in a college, convent, hospital, gaol, orphanage, etc. (3) Confession and Holy Communion should be made beforehand. The Confession for any *toties quoties* indulgence may be made on any of the three days before the day of the indulgence, e.g., October 30, 31, or November 1, and the Communion may be made on November 2 or on the preceding day, November 1, as laid down in the decree S. Cong. Ind., March 11, 1908. But those who are accustomed to go to daily Communion (even though they abstain once or twice in a week) need not make any special Confession to gain any plenary indulgences falling during the week. (4) The time for making the visits is November 2. But according to the general principle laid down by the S. Cong. S. Off. (February 15, 1911), the time begins at midday on the previous day, that is, at 12 o'clock on November 1, and ends at midnight on November 2.

It is to be hoped that our Catholic people will avail themselves of this privilege of gaining many plenary indulgences this year, especially for the thousands of Catholic soldiers who have already been hurried into eternity with little time for prayer or penance, during the war.

J. M. J.

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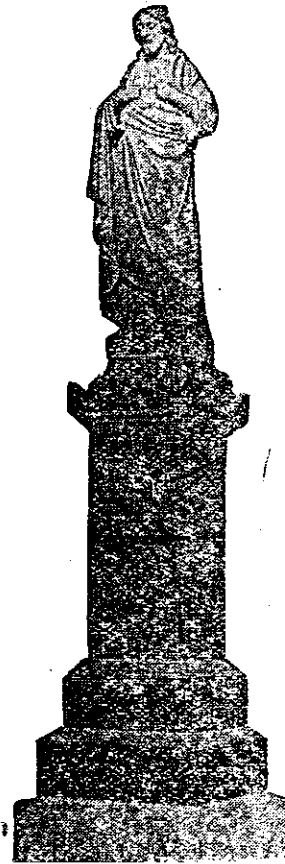
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DEATHS

MALONE.—Of your charity pray for the repose of the soul of William Malone, beloved husband of Mary Malone (of Roxburgh and Alexandra), who died at Dunedin on October 20, 1919; aged 49 years.—R.I.P.

MAYNARD.—Of your charity pray for the repose of the soul of Margaret Alicia, dearly beloved wife of John Maynard, who died at Gisborne on October 2, 1919, in her 71st year.—On her soul, sweet Jesus, have mercy.

IN MEMORIAM

BROSNAN.—Of your charity pray for the repose of the soul of Maurice Brosnan, who died at Blue Spur on November 2, 1916.

FOR THE EMPIRE'S CAUSE

IN MEMORIAM

GEARY.—Of your charity pray for the repose of the soul of Francis Geary, who made the supreme sacrifice at Passchendaele on October 12, 1917.—Adorable Heart of Jesus, have mercy on his soul. Immaculate Heart of Mary, pray for him.

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FEATURES OF THIS WEEK'S ISSUE

Leader—What Is Law? p. 25. Notes—Good Reading; Co-ordinate Criticism; "Reading Maketh a Full Man," pp. 26-27. Topics—European Affairs; The Social Plague; Sinn Fein and Protection, pp. 14-15. Dynamiting the Moral World, p. 11. The Irish Race Convention: Meeting at Invercargill, p. 19. Our Roman Letter, p. 33. Electoral Reform: Address by Mr. P. J. O'Regan, p. 39.

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 30, 1919.

WHAT IS LAW?



WE have already made the bold assertion that our statesmen do not seem to have any idea of what a law is, and that they are complete failures, as might be expected, when it comes to the question of making a law. In conjunction with what we have already written, each reader will find in his own experience abundant proof of the truth of our contention; and the probability is that as time goes on we shall unfortunately be able to add to our store of knowledge under that head. Now the idea of law is not an impossible or unattainable one. Our fathers knew how to make laws, and the farther back we go we are likely to find that the better they knew. It is many centuries ago since Justinian codified such admirable laws as are expressed in the phrase: *Quae rerum naturae prohibentur, nulla lege confirmata sunt*—Things forbidden by the natural law cannot be confirmed by any law. It was many centuries before that when Moses brought down from the mountain such laws as "Thou shalt not bear false witness," and "Thou shalt not steal"; and even with such perfect models before them, and aided by the light they throw on life, our legislators are utterly incapable of imitating either the simplicity or the common sense of such generalisations. Judging from some specimens of laws and regulations that have been sent to us recently, the surest way to have some inkling of their meaning is to burn them at once. To read them is fatal and futile: you begin by thinking you are being told, for example, that it is an offence against the public good to do or say a certain thing, absolutely and without exception, and when you meet someone else who has wrestled with the text he will point out to you that the offence only exists when you do it, and that other people can do as they like. Not only is the natural law disregarded, but even geography is ignored. The law may speak of things not to be done in Ireland, but in its application you are told that certain parts of the counties of Down and Armagh are no longer in Ireland. And you will probably endorse Mr. Squeers, as far as modern law is concerned, and repeat sadly: "The Law is a Hass."

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Still, there is a tradition remaining that men at one time could make laws. When you read in the first page of an old book that *Justitia est constans, et perpetua voluntas jus suum, cuique tribuendi*—Justice is the constant and perpetual will of giving to everyone his own—you remember that there was a time when the law was not a "hass" by any means. And if you are wise you will go back to those old days in order to find out what law really was and what it still ought to be; and when you have found out that, haply your disgust with the modern initiations and falsifications may be fruitful of final good. Let us see if we cannot reconstruct the old ideal of law from which we have so far departed. It was regarded as a thing of elementary clearness that law ought to be a function of right reason; and starting thence it was from the beginning defined as a "rule of direction," or a "settled principle of action," or a "measure of action." The underlying notion was always that of a principle founded on right reason, following which we should be led to pursue certain lines of conduct and to avoid others. Though proceeding from reason, law must also have some reference to will; for if it is a rule of action it is a rule that binds our wills to follow it. In all old laws the function of reason was always present, for until modern times it was self-evident to men of common sense that the will that binds a subject independently of reason is so far from being a law that it is a principle of confusion and destruction: *magis iniquitas quam lex*—iniquity rather than law. Further, the ancients recognised that a law must be inspired by the common good: to moderns it was left to discover that the selfish interests, say of a gang of Orangemen, were the aim and *raison d'être* of law. To our blind guides it was also left to discover that they had power to insist that what they think is the common good is more likely to be right than what really clever and intelligent persons thought, or even than what God Himself thought best for the common weal. The result of which is that most modern laws are not laws at all, because they are annulled and abrogated by the Law of God and the Natural Law; and also that the only logical sanction that can be alleged in their support is the detestable principle that Might is Right. We call that principle "Prussianism" now, but how many of our Governments are free from it? Again, our wiser ancestors recognised that man is bound by four principal kinds of law—the Eternal, the Natural, the Human, and the Divine. And among them all there were not in a score of centuries so many persons so bereft of reason as we shall find even in a little country like this as to hold that the Human Law, made by Lloyd George or Billy Hughes, as the case might be, is supreme and above all the laws of God and Nature. Probably we shall be told that this is one of the signs of modern Progress. It is, God help us! We quoted a phrase from an old pagan legislator at the beginning of this article. As Christians we must add just two words to amplify it and make it read: "Things forbidden by the laws of God or of Nature cannot be confirmed by any law"; and behold we have a guide, of unimpeachable authority, far above that of Sir Robert Stout and his State Conscience, which very frequently reduces many modern laws to scraps of paper for people who believe in God and in the eternal destiny of man, and hold that the fundamental principles of right and wrong matter more than expediency and the favor of voters.

*

The natural conclusion from all this is that the world has gone astray. Its safety lies in turning its back, not on the past but on the present, and also on the future until such time as we are fit to look at it. Because Tom, Dick, and Harry say that a thing is right does not make it right. Because a crowd of people who are in no way qualified to judge on the matter say that we ought to have a State Conscience does not make the saying any less idiotic. Because three-fifths of the inhabitants of New Zealand are persuaded that it is good for them to allow a Servile State to take away the liberty God gave them does not empower the State

to commit outrages under the name of laws. No! We have to go back a long time to-day. We have to get it well into our heads that right and wrong are things that the opinions of men cannot change. We must be convinced that God is above Prime Ministers and Chief Justices, and that what they say or do matters very little in comparison with what He has said we must do. In the past we shall find the principles we have lost. And when we have found principles we may be able to find men who can make laws that are laws; and then we may again turn our faces to the future and set about destroying the thing that has been called Progress.

NOTES

Good Reading

Carlyle tells us that the true University is a good library. In accordance with his opinion we have time and again urged those in whose hands the power lies to provide every parish with a Catholic University, in the shape of a good parochial library. We are not satisfied that we have overcome the fatal apathy which prevents people from doing the good that they recognise ought to be done, and we know that it would take an earthquake to shake from their immemorial groove of *laissez-faire* the majority of those who see the good that might be done and will not do it. That we have a few good parish libraries is proof that the thing can be done; that we have so few is proof that the zeal of the few is to the sloth of the many as a mosquito to an elephant. Yet, once more, we insist that Catholic parochial libraries ought to be established in every parish, and that with proper care and with enthusiasm they can be made not only centres of learning but sources of force and bonds of union for the Catholic body. What in another sphere the Gaelic League clubs did in Ireland might, in the religious and social sphere, be done in New Zealand by such libraries. We have not yet given up hoping that the inertia and the listlessness will one day be overcome.

Co-Ordinate Criticism

Father Hull, S.J., makes a useful suggestion with reference to the criticism of books. Readers ought to be invited to make a brief comment on the books they read. Such comments might be utilised by librarians for the direction of other readers. Considering the number of books of all sorts read annually in most parishes, a very extensive index could in this way be prepared. There would be a section devoted to informative literature for the use of those who wished to obtain special knowledge on, say, a point of history, a scientific theory, a doctrinal question; another section should be reserved for fiction, new and old. The readers ought to sign their comments, so as to make them feel responsible for the blame or praise conveyed. For readers of fiction—who are legion—we should in this manner in a short time have a reliable guide by which a beginner might safely steer a course across the vast ocean of modern novels. How to do this may be gathered from the following extract from Father Hull's *Civilisation and Culture*:

"There would be another function of the proposed bureau—to have round it a group of men addicted to current romance reading, who would responsibly record their verdict on all they read: such and such a novel 'contains a somewhat sinister Jesuit character; but otherwise harmless and interesting and even instructive.' Another book, 'somewhat sensuous in its descriptions of beauty, but this is incidental and not seriously objectionable,' or, 'insinuates extreme democratic ideas but is not likely to do much harm,' or: 'The interest of this novel centres round divorce and is unhealthy reading.' Or, 'misrepresents the clergy in relation to modern politics, and gives a misleading and mischievous impression,'—and so on, and so on. The result would be a ready-made list of current popular literature, divided into three classes—(1)

Books objectionable or beneficial; (2) Books misleading or vicious; (3) A middle class of books which can be read by the more educated reader, with some caution on this or that particular."

"Reading Maketh a Full Man"

To many students it is no little matter for marvel how busy men of the world are in a few rare instances as ready and accurate in their knowledge of good books as are most professional men of letters. A book in which we have been much engrossed, Lord Morley's *Reminiscences*, gives us the key of the mystery. We quote a few passages which will throw a flood of light on the subject:—

"After breakfast rushed into my study. . . . Looked up the pathetic passage in *Agamemnon* about the desolation of Menelaus and his halls after the flight of Helen. . . . Learnt some lines from the *Supplices* about the burial of the conquered."

"Read Butcher on the melancholy of the Greeks for an hour. . . . Recalled the age-worn couplet from the *Iliad*: 'No more piteous breed than man 'midst all the things that breathe and creep on earth.' Also the splendid lines of Menander, running to much the same effect as the saying of the poet in the *Anthology*: 'Sweet before all else are things fair to thee by nature, earth, sea, stars, orbs of moon and sun; all else is but fears and griefs: and even if there should come some good gift to one, Nemesis follows to balance.'"

"Being lazy, contented myself with learning old odes once more, and the passage from Lucretius, *de formidine dium*."

"Learnt fifty lines of Lucretius. Took me just about half an hour. I can merit this before long. . . . Learnt Catullus's pretty lines on the death of his mistress's bird."

"Splendid morning. Read Horace's epistle to Tibullus.

*Qui sapere et fieri possit quam sentiat, et cui
Gratia, fama, valentia contingat abunde,
Et mundus victus, non deficiente crumena!*

In this delicious kind of writing Horace never has been, and I should expect never can be, equalled. . . . What could one wish more

Than good friends, good books, and health without a let,

*A shrewd clear head, a tongue to speak his mind,
A seemly household, and a purse well-lined?"*

"How admirable are Chatham's letters to his nephew. Glad to be reminded by him of Horace's sensible lines:

*Et ni
Posces ante diem libram cum lumine, si non
Intendes animum studiis et rebus honestis,
Invidia vel amore vigil torquere.*

*Unless you light your lamp ere dawn and read
Some wholesome book that high resolves may breed,
You'll find your sleep go from you, and will toss
Upon your pillow, envious, lovesick, cross."*

"Learnt some lines of Sophocles about the wheel of fortune, comparing our destinies to the vicissitudes of the moon."

Finally, here is a sentence which shows in what light a scholar must regard the ephemeral novels—even at their best—that pass for literature to-day among the people:—

"At 12.30 started for London. Wasted the time of my journey over a smart, but not really very good sort of book, commended to me by —: *An American Girl*."

We have picked out of a very few pages the references to the classics. References to modern literature, French, English, and Italian, and German, are abundant; and as one should expect, history and philosophy have a large part in his reading. From all this one can see how the busiest of men may find time for study, although it is not given to all to be able to detach

themselves as successfully from the cares and occupations of the day. This rather long note may be found unreadable by many; but if it spurs on even a few of our readers and affords them a hint as to how to set about self-culture it is eminently worth while. Remember that a knowledge of good books cannot be taught: it can always be learnt.

DIOCESE OF DUNEDIN

The annual picnic of the members of St. Joseph's Cathedral Choir was held on Monday (Labor Day), when a very enjoyable outing was spent at the beautiful native bush reserve near the city reservoir.

Favored by ideal spring-like weather several Catholic picnic parties spent Labor Day most enjoyably at Waitati and other popular resorts.

The Caledonian Society's sports are being held on Saturday next, and the Catholics of Dunedin and suburbs are urged to give their utmost support to these sports, as this society so loyally stood by the Catholic schools this time 12 months. By their presence they will also mark their appreciation of the children's efforts.

Mr. W. A. Atwill has been transferred on promotion by A. and T. Burt to Christchurch. His departure will be a loss to musical interests in Dunedin, for he has been conductor of St. Patrick's Basilica Choir and deputy-conductor of the Dunedin Choral Society, and he had consented to sing the bass solos at the "Messiah" concert.

A considerable portion of the charming entertainment recently given by the pupils of St. Dominic's College will be repeated in St. Joseph's Hall on Wednesday, November 5, in aid of the Children of Mary's stall at the bazaar now being promoted to assist in providing funds for the erection of the new residence for the Christian Brothers.

It has been decided to hold a first-class concert in His Majesty's Theatre on Monday evening, November 24, to equip the Hibernian stall at the forthcoming bazaar in aid of the building fund of the Christian Brothers' new residence. Mrs. J. J. Marlow has been appointed head of the stall, and Miss Brenda Marlow elected as the Hibernian queen candidate.

Mrs. M. A. Jackson, who has been a member of the Otago Hospital and Charitable Aid Board for some years, was last week granted six months' leave of absence by the board. Mrs. Jackson, who has been president of St. Joseph's Cathedral Conference of the St. Vincent de Paul Society for many years, intends paying a visit to the Homeland, and expects to leave Dunedin about the middle of next month.

A meeting of the parishioners of Mosgiel was held on Sunday evening after devotions, to consider the promotion of a garden fete in aid of school and church funds. Father Morkane presided, and it was resolved to hold the fete early in December, in the grounds of Holy Cross College, the use of which has been kindly donated by the Rector (Very Rev. Father Liston). Committees were appointed to supervise the various features of the fete, and as much enthusiasm was shown, a successful function is anticipated.

The annual reunion of the members of St. Joseph's Cathedral Sodality of Children of Mary was held on Tuesday evening. An enjoyable musical and elocutionary programme was contributed to by Misses P. Kennedy, L. Harris, G. Wilson, J. Hunt, and A. McCready (songs), Misses N. Varney and L. Harris (piano solos), Misses A. Heley, N. Dunn, and H. Dillon (recitations), and Miss Blea (violin solo). Misses Varney and Harris were accompanists. Guests of the evening included Very Rev. Father Coffey, Father Spillane, and several of the Christian Brothers. A dainty supper was served, and the gathering proved most successful.

A largely attended and enthusiastic meeting of the members of the ladies' committee, and others interested in the success of the North-east Valley Stall, and of the queen candidate, in connection with the forthcoming bazaar, was held in the Sacred Heart School-room after devotions on last Sunday evening. Mr. J. Dunne presided. It was decided to meet each Thursday evening for sewing and the making up of suitable articles to furnish the stall, quite a number giving in their names as workers. Additional canvassers were appointed, it being arranged that all contributions be handed in weekly. The committee have already acquired several valuable prizes for competition. Following the concert this week, a "gift evening" for which popular attractions are provided, is planned to be held on Monday evening, November 17.

A POPULAR HIBERNIAN HONORED

The popularity of Mr. P. D. Hoskins as a Catholic layman was amply proved at a gathering held in his honor at Sydney Street Schoolroom, Wellington, the other evening (writes a correspondent). The occasion was a complimentary social, arranged to give him a fitting send-off on the eve of his departure for Melbourne to represent the Wellington branches of the Hibernian Society at the forthcoming Irish Race Convention. The attendance at the function was representative of every branch of Catholic activities. The superiors of the Marist schools—Rev. Brothers Louis and Eusebius—as well as others of the teaching staff, were also present, as well as a representative of the ladies' branch of the Hibernian Society.

Bro. J. P. McGowan (president of No. 95 Branch) presided. Although the function was, owing to short notice, hurriedly convened, it was gratifying to the guest of the evening to receive the expressions of esteem and goodwill of those who were present. The chairman, in calling upon Mr. P. J. O'Regan as the first speaker, stated that Mr. Hoskins was to attend a Convention the sole object of which was to urge the claims of self-determination for Ireland.

Mr. O'Regan congratulated the societies represented on their excellent choice of Mr. Hoskins as their representative. Considering the interest which Mr. Hoskins took in all matters appertaining to Catholicism, it was only a fitting reward for his past services that he should be chosen to go. Mr. O'Regan enlarged upon the vicissitudes, turmoil, and strife through which Ireland has passed and is still passing, and, knowing the facts of its present history, it was sad to silently bear, and refrain from protesting against the grave injustices meted out to a defenceless and downtrodden people. He (the speaker) deplored the lying and baseless press messages which are manufactured for transmission to this and other countries regarding the alleged lawlessness of a section of the Irish people. What Ireland is seeking, he continued, was only a just vindication of her own rights. As the late war was fought for the liberty of small nations, so did they expect and demand that Ireland, as a nation, shall receive its due and merited recognition in that respect. Mr. O'Regan quoted General Hertzog on the Act of Union of South Africa in stating that Ireland's claim for self-government was constitutionally sound and fundamentally unequivocal. Mr. O'Regan strongly denounced the false god of Imperialism as applied to Ireland. He made striking reference to the refusal of the Irish members of Parliament to sit in the House of Commons while the country they sought to represent was under subjection.

Mr. R. P. Flanagan, Grand President of the Druids' Lodge, paid a fitting tribute to the guest of the evening, who was a colonial Irishman more Irish than some who were native-born. From his (the speaker's) experience, Mr. Hoskins was an authority on friendly society matters, and his opinion thereon was sought all over New Zealand.

Bro. M. Walsh, Past President of the society, Messrs. T. O'Brien, H. McKeown (Branch No. 95), and Mr. P. Fraser, M.P., also spoke. Father Dignan apologised for the absence of Father Smyth, and wished Mr. Hoskins an enjoyable holiday. Mr. Fraser gave an interesting review of the connection between the Highlanders of Scotland and the Celtic race in the struggle for Home Rule. Who would have dreamt (he asked) of an attempt to form an Irish Republic five years ago. This was not a Utopian dream, but a realism arising out of the jobbery and treachery of Carson and his famous gunrunners.

Mr. Hoskins, who was the recipient of a travelling rug and a serviceable gent's companion, rose to reply amid the applause of those assembled. He deemed it (he said) an honor to be in the proud position of a delegate to this important convention, where he would meet men of the type of the Most Rev. Dr. Mannix, a champion who would fearlessly espouse the cause so dear to every Irishman's heart. The sacrifices which were alleged, he (the speaker) had made in his various capacities were a labor of love, and he sought no recompense, but as he had been selected to go to Melbourne he would endeavor to faithfully represent them, and on his return he would give a full account of his visit and observations.

The Commissioner of Taxes draws the attention of taxpayers to the notification appearing in to-day's issue that the due date of payment of land tax for the current year is on Friday, November 7, 1919, and that the demands will be posted on or about the 31st of this month.

CLINCHER CYCLE TYRES are guaranteed six, nine, twelve, and fifteen months. If your dealer is out of stock, try the next Cycle Shop.

Nelson

(From our own correspondent.)

October 24.

Sister M. Ongley, who has been in charge of the women's ward at the local hospital for some time past, has resigned from the staff to take up duties as district nurse at Paraparaumu. During her stay here, Miss Ongley was much liked by the patients and their friends, and all will join with the board in regretting her departure.

Miss H. Reeves is temporarily filling the position of organist at St. Mary's, vice Miss Eileen Joyce. Miss M. McRae, assistant, is rapidly qualifying for the major position.

Mr. E. Hanrahan, *Tablet* representative, has had a very successful run in this district, over 80 new subscribers having been enrolled. The response was especially gratifying in the country. Quite 20 *Tablets* will now weekly find their way to Tarakohe, where before there was not a single subscriber. Tarakohe keeps its "Church Sunday" in the school, every third and fifth Sunday, at 9 o'clock. In the past three months the local branch of the Federation was also responsible for about 20 new subscribers.

Mrs. A. Sharp, who has for 30 years presided at the organ at St. Joseph's, Wakefield, is shortly to reside in Nelson. After so long and valuable an association with St. Joseph's, Mrs. Sharp will be much missed, and the good wishes of all parishioners will accompany her.

The *Colonist*, the local Liberal organ, has not been slow to detect the connection between the Reform Party and the P.P.A. Its outspoken comment was well timed, and is likely to outlast Mr. Massey's disclaimer.

The Devotion of the Forty Hours will take place in this parish on or about the second Sunday in November, when it is expected Father Kane, of Reefton, will officiate at the exercises.

Deep sympathy is extended to Mrs. B. Bradley in the death of her son Kenneth, who met with a terrible accident at Ngatimoti yesterday. The head of the deceased was caught in a circular saw, a wound eight inches long and two inches deep being inflicted. Besides the mother, a wife and family are left to mourn their sad loss.—R.I.P.

REILLY'S CENTRAL PRODUCE MART

We report as follows:—Fruit of all descriptions short of requirements. Vegetables coming to hand more freely. Good supplies of eggs and butter continue to arrive. Our first consignment of Christchurch tomatoes reached us this morning and realised 3s 5d per lb. Poultry is urgently wanted, and high prices are being secured. There is also a keen demand for bacon pigs. Potatoes, as we anticipated, firmed in price. Spraying material (Lime Sulphur, Bordeaux Mixture, McDougall's "Katakilla" for shrubs and roses, also their fruit tree wash) is giving great satisfaction. Flowers (Poeticus and Recurves narcissi) and tulips (mixed varieties) are commanding high prices. We received and sold:—Flowers: Narcissi (locals), 3s to 7s 6d. Apples: Nelson Sturmers, 21s 9d; Central Sturmers, 6d to 7½d; Statesman, 7d; Rokewoods, 5d to 5½d; Doughertys, 6d; French Crab, 5½d per lb. Lemons: Californian "Mission" brand, 60s. Oranges: American "Sunkist," 50s; Sydney Valencias, 35s. Bananas, ripe, 35s to 40s. Pines, 46s to 55s per case. Passions, half-gins, 34s 6d. Rhubarb, 1½d to 2d per lb. Tomatoes, Christchurch, 3s 5d per lb. Asparagus, 6s to 12s per dozen bunches. Cucumbers, 16s 6d, 18s, 19s, 20s. Cauliflowers: Choice, 12s, 22s 6d; small, 2s 6d, 8s 6d dozen. Cabbage (scarce), 3s to 6s 9d. Lettuce, 1s 6d to 6s per dozen. Potatoes: Prime locals (repicked), 14s; new potatoes (locals), 1s 3½d; Aucklands, 6d per lb. Onions, prime, 32s 6d. Carrots (scarce), choice tables, 22s 6d. Parsnips, 24s per cwt. Bacon (wanted): Rolls, 1s 4½d; hams, 1s 5d. Pigs: Extra primo baconers, 10½d to 11d; heavy-weights, 10d; porkers, 10½d; choppers, 6d per lb. Eggs, guaranteed, 1s 8d per dozen. Honey (slow sale): Bulk, 7½d to 8d; 10lb tins, 8s. Linseed calf meal, 15s. Farro Food, 19s for 200lb. Cerenilk Calf Foods, 32s per 100lb, 16s 6d per 50lb, 8s 6d per 25lb. Meat meal, 20s. Rabbitskins: Sale Wednesday. Tallow: Sale Wednesday. Horsehair, 1s 4d to 1s 9d per lb. Poultry: Hens realised 5s 6d, 6s 6d, 7s, 7s 6d, 8s, 8s 6d, 9s, 9s 6d, 10s, 11s, 15s per pair; cockerels, 5s 6d, 7s, 8s per pair; chickens, from 3d to 6d each.

E. OSWALD REILLY,
Advt.] Managing Director, Moray Place, Dunedin.

ACKNOWLEDGMENT

The Editor acknowledges from R. H. the sum of £3, "conscience money."

Claude Ring Portrait Photographer, specialises in ARTIST PROOFS, finished in Sepia and in Natural Colors.
STEWART DAWSON'S BUILDINGS (take Elevator), CHRISTCHURCH. TELEPHONE 3055.

"TABLET" SUBSCRIPTIONS

13/- STRICTLY IN ADVANCE PER ANNUM. £1 PER ANNUM BOOKED

We beg to acknowledge subscriptions from the following, and recommend subscribers to cut this out for reference.
PERIOD FROM OCTOBER 15 TO 24, 1919.

AUCKLAND AND HAWKE'S BAY.

J. M., Whitford, via Auckland, 30/9/20; J. M. O'C., Police Station, Mangonui, 30/9/20; F. J. O'M., U.S.S. Co., Auckland, 30/9/20; D. D., Priestly Rd. Napier, 30/10/20; J. C., P.O., Howick, 15/11/20; R. A., Hamilton E., 23/10/20; Mrs. McS., Roslyn Ter., Mt. Albert, Auckland, 30/9/20; E. J. L. W., Ohaupo Rd., Hamilton, 30/3/20; Mrs. M., Lt. Aberdeen Rd., Gisborne, 30/9/20; F. H., Whitaker St., Gisborne, 30/9/20; Mr. B., Claudelands P.O., Hamilton, 30/9/20; J. O'H., Coromandel, 30/5/20; J. H., Police Station, Mercer, 8/9/20; D. N., O'Neill St., Hamilton, 15/10/20; J. G., Peach Grove Rd., Hamilton E., 15/11/20; J. G., Maharahara, 30/9/20; D. J. B., Brewery, Gisborne, 30/9/20; W. F. D., Box 691, Auckland, 15/9/20; N. W., Patutahi, Gisborne, 15/10/20; J. C. Q., Putaruru, 23/11/20; T. B., Willow Park, Hastings, 23/11/20; Mrs. O'C., King Edward Av., Epsom, Auckland, 30/9/20; H. M., Gisborne, 30/10/20; M. E. E., Newmarket, Auckland, 15/4/20; J. P. McC., Duchess Cres., Hastings, 30/9/20; Redemptorist Fathers, Philippines, 15/5/21; C. T., Carlyle St., Napier, 30/9/20; R. R., Economic Cash Stores, Gisborne, 8/4/20; Fr. D., St. Mary's Presbytery, Paeroa, 30/9/20; E. H. E., Wairongomai, 30/9/20; F. B., Falconer St., Auckland, 30/9/20; W. B., Huntly, —; F. McG., Te Awamutu, 30/9/20; P. J. McK., Oue, Hokianganga, 30/9/20; T. G., Box 5, Hamilton, 30/12/19; P. S., Whangarei, 30/9/20; J. W., Onga Onga, H.B., 30/9/20; D. J. H., Kopaki, 30/6/19; M. S., Te Mahanga, 8/11/20.

WELLINGTON AND TARANAKI.

J. K., Kakarama, 30/9/20; Mr. M., Bank Manager, Stratford, 30/9/20; C. H. N., G.P.O., Hawera, 30/9/20; D. C., Lt. Hutt, 30/9/20; M. M., Tinakori Rd., Wgton., 30/3/20; A. K., Glentone, Ohaupo, 15/2/21; E. W. G., Norfolk Rd., Inglewood, 30/1/20; A. L., Kapuni, Taranaki, 30/9/20; P. G. K., Tataraimaka, Taranaki, 8/10/20; T. T., Levin, 30/9/20; E. T., The Terrace, Wgton., 23/10/20; J. M., Castlecliff, 15/2/21; H. R. B., Parkvale, Carterton, 30/3/20; J. W., Mountain Rd., Eltham, 30/9/21; M. E. C., Parliament St., Thorndon, Wgton., 30/3/20; M. B., Shannon, 30/9/20; M. M., Waldegrave St., Palmerston N., 30/3/20; Mrs. K., Halswell St., Wanganui, 30/3/20; J. L., Raumai, 30/9/20; J. K., Waverley, Wanganui, 30/9/20; J. R., Hurimoana, Taranaki, 30/9/20; J. D., Nelson St., Wanganui, 30/3/20; S. B., Tennyson St., Wgton., 30/9/20; E. C., Hawera, 30/9/20; A. McL., Criterion Hotel, New Plymouth, 15/10/20; M. H., sen., Pihama, 15/10/20; B. McC., Box 95, Hawera, 30/10/20; J. H., Thorndon Quay, Wgton., 30/9/20; Mr. H., Lt. Hutt, 8/9/20; T. O'C., Miller St., Palmerston N., 30/3/20; J. L., High St., Petone, 30/9/20; J. D., Railway Hotel, Wgton., 30/9/20; R. S., Central Ter., Kelburn, Wgton., 30/9/20; Mrs. O'N., Devon St., Wgton., —; W. N., Tasman St., Wgton., 30/3/20; F. P., Ohira Rd., Brooklyna, Wgton., 30/10/19; F. C., Lerand St., Wgton., 15/9/19; A. J. H., Daniel St., Wgton., —; M. B., Waihi, Hawera, 30/9/20; D. McC., New Plymouth, 30/9/20; P. J. O'D., Riddiford St., Wgton. S., 30/3/20; T. J. O'L., Hunterville, 30/9/20; H. K., Harrison St., Wanganui, 30/3/20; B. C., High St., Hawera, 23/11/20; S. C., Wanganui, 30/3/20; W. O., South Rd., New Plymouth, 15/10/20; P. K., Taihape, 30/9/20; G. P., Eltham Rd., Kaponga, 30/9/20; E. P., Spier St., Aramoho, Wanganui, 30/3/20; W. R. S. H., Brougham Av., Wgton., 30/9/20; J. H., Hunterville, 30/9/20; M. B., Grant Rd., Wgton., 30/9/20; M. L., Hawera, 30/9/20; Mrs. K., Gladstone Ter., Wgton., 30/7/19; M. T., Melrose, Wgton., 30/9/20; P. M., Chomley Lodge, Thorndon Quay, Wgton., 30/10/20; J. H. C., Patea, 30/9/20; G. L., Bulls, 30/3/20; M. P., Kaponga, 8/10/20; M. McC., Gladstone House, Marton, 30/9/20; O. O'L., Aramoho, Wanganui, 30/10/20; M. H., King St., New Plymouth, 30/9/20; W. H. B., Featherston St., Wgton., 30/10/20.

NELSON DISTRICT.

Mr. V., Trafalgar St., Nelson, —; H. T. C., Landsdown, Appleby, Nelson, 23/10/20; W. G. J., Milton St., Nelson, 23/10/20; H. P., Seymour Av., Nelson, 23/10/20; M. O'B., Hardy St., Nelson, 23/10/20; B. H., Collingwood St., Nelson, 23/4/20; Mrs. C., Halifax St., Nelson, 23/4/20; E. O. McG., Optician, Nelson, —; Mr. O'N., Grove St., Nelson, 23/10/20; H. C., Nelson (Hook), —; J. M., Exchange Hotel, Nelson, 23/10/20; G. A., Waimea W., Nelson, 23/10/20; J. W., Wakefield, Nelson, 23/10/21; W. W. F., Upper Wakefield, Nelson, 23/4/20; A. E. H., N.Z.R., Wakefield, Nelson, 23/10/20; G. B., Harper St., Nelson, 23/10/20; D. M., Collingwood St., Nelson, 30/10/20; J. A., St. Vincent St., Nelson, 30/10/20; O. F., St. Vincent St., Nelson, 30/4/20; D. D., Bronte St., Nelson, 30/10/20; W. O'C., Appleby, Nelson, 30/10/21; C. F., Tasman St., Nelson, 30/10/20; W. F., Nelson, —; C. W. F., c/o Mrs. K., Trafalgar St., Nelson, 30/10/20; G.

A. D., Milton St., Nelson, 30/10/20; M. C. K., Mill St., E. Nelson, 30/10/20; D. T. H., Halifax St., Nelson, 30/4/20; T. B., South St., Nelson, 30/4/20; Miss M., c/o Masonic Hotel, Nelson, 30/10/20; H. S., Hardy St., Nelson, 30/10/20; E. D., Hardy St., Nelson, 15/4/20; T. H. C., Trafalgar St., Nelson, 30/10/20; J. O'D., Washington Val., Nelson, 30/10/20; M. D., Kawai St., Nelson, 30/4/20; S. A., Hospital Annex, Nelson, 30/4/20; Nurse B., Mental Hosp., Nelson, 30/1/20; A. G. A., Seymour Av., Nelson, 30/4/20; A. B., Shelbourne St., Nelson, 30/4/20; J. H., Private Bag, Blenheim, 30/1/20; J. I., Richmond, Nelson, 30/4/20; D. O'C., Appleby, Nelson, 30/4/20; R. O'C., Appleby, Nelson, 30/10/21; P. J. C., Appleby, Nelson, 30/10/20; F. R., Motueka, Nelson, 30/10/20; J. C. K., Motueka, Nelson, 30/10/20; J. B., Motueka, Nelson, 30/10/20; L. H., Milton St., Nelson, 30/10/20.

CANTERBURY AND WEST COAST.

J. H., Totara Flat, West Coast, 30/9/20; Fr. H., Rangiora, 30/9/20; J. C., Ivory St., Rangiora, 30/9/20; J. G., Chancellor St., St. Albans, Chch., 30/9/20; Mrs. McA., St. Asaph St., Chch., 30/9/20; E. C., Lt. High St., Chch., 30/9/20; D. W. M., Brittain Ter., Lyttelton, 30/9/20; D. O'C., Kingsley St., Sydney, Chch., 30/9/20; J. O'B., Lakeside, 30/9/20; Convent, Leeston, 30/9/20; M. M., Hornbrook, Temuka, 30/10/20; D. O'S., Tycho Flat, Timaru, 30/9/20; J. D., Lincoln, 30/9/20; M. C., Waimate, 30/9/20; J. L., Geraldine, 15/10/20; D. W., Lyttelton, 30/9/20; J. M., Ngahere, West Coast, 8/9/20; Miss B., East Belt, Ashburton, 30/9/20; J. P., Hukarere, Grey Valley, 30/9/20; M. M., Reefton, 30/9/20; L. S., Weheka P.O., 30/9/20; J. & J. M., Itari Itari, 30/9/20; E. S., Aratika, 30/9/20; J.H.R., North St., Timaru, 30/3/20; Mrs. N., Tui St., Kumara, 30/9/20; Mrs. G., Willow Farm, Dallington, Chch., 30/9/20; C. B., Junction Hotel, Ross, 30/9/20; J. B. C., Rangiora, 30/9/20; A. J. McL., Ikamata, 30/9/20; C. B., Heaton St., Timaru, 30/9/20; J. N., Grovetown, Blenheim, 30/9/20; P. K., Wilsons Rd., Lincoln, Chch., 15/10/20; P. O'C., Fairlie, 30/9/20; W. B., Pleasant Pt., 30/9/22; J. S., Scott St., Blenheim, 30/3/20; M. A. H., Clarence Rd., Chch., 8/9/20; W. H., Halswell, —; C. O'D., Springcreek, Blenheim, 30/4/20; Mrs. L., Andover St., Merivale, Chch., 30/3/20; P. M., Pleasant Pt., 30/9/20; E. G., c/o District Traffic Manager, Railways, Chch., 30/3/20; Convent, Waimate, 30/4/21; J. J. M., Solicitor, Westport, 30/9/20; E. M., Bowen St., Up. Riccarton, Chch., 30/9/20; J. G., Craighead, Timaru, 30/9/20; S. H. R., Quail Downs, Waiata, 30/9/20; J. B., Highbanks, 30/9/20; J. K., St. Andrews, 30/9/20; F. H., Harper St., Timaru, 15/5/21; P. S., Sutherland, 15/10/20; J. W. D., Halswell, 30/9/20; Cashmere Military Sanatorium, Chch., 30/10/20; F. O'B., Tycho Delivery, Timaru, 30/9/20; J. S., Ashbourne St., Woolston, Chch., 15/10/20; M. D., Hall St., Hokitika, 8/5/20; D. McK., Lyndhurst, 30/9/20; W. E. M., Picton, 30/3/20; J. B. C., Harper St., Timaru, 23/1/21; J. C. O'C., St. Andrews, 30/9/20; T. O'C., Oxford St., Timaru, 8/10/20.

OTAGO AND SOUTHLAND.

D. O'B., Wingatui, 30/9/20; M. O'B., Mosgiel Junction, 30/9/20; Miss K., Arthur St., Dun., 30/9/20; P. O'C., Police Station, Woodhaugh, 30/3/20; T. D., Maitland St., Dun., 30/9/20; W. C., Clyde St., Dun., 30/9/20; J. S., c/o Fire Brigade Station, Dun., 30/3/20; P. C., Edendale, 30/9/20; J. McC., Palmerston, 30/9/20; M. R., P.O., Whenuakoa, 30/9/20; M. R., Spar Bush, 30/9/20; K. H., Fairfax, 30/9/20; H. N., Yarrow St., Inghill, 8/5/20; J. M., Orepuki, 30/3/20; J. R., Box 52, Oamaru, 30/9/20; Mrs. W., N.E. Valley, 30/9/20; Mrs. M., Roslyn, 30/9/20; Mrs. G., Halfway Bush, 30/9/20; Mr. P., Littlebourne, 30/3/20; Mr. O'K., Caversham Home, Dun., 23/4/20; Mrs. B., Broughton St., S. Dun., 30/3/20; Mrs. McN., Collingwood, Waikiwi, Inghill, 30/9/20; J. O'B., Bigger St., Inghill, 30/9/20; Mrs. C., Spey St., Inghill, 30/9/20; Mrs. W., Brown St., Dun., 30/3/20; T. J. F., Racecourse, Riverton, 30/9/20; J. R., Tuapeka W., 30/9/20; T. N., Chesney St., Seaward Bush, Inghill, 30/9/20; Fr. B., Riverton, 30/9/20; Mr. K., c/o Railway Hotel, Heriot, 30/9/20; Mr. A., Musselburgh Rise, Dun., 30/9/20; M. F., Lawrence, 30/9/21; R. S., George St., Dun., 23/4/20; L. J. F., Duncan St., Dun., 23/4/20; A. T., Moreau St., Mornington, 23/4/20; Mr. C., Canongate St., Dun., 30/9/20; Mrs. B., George St., Dun., 8/10/20; E. F., St. Andrew St., Dun., 15/1/20; Mr. McQ., Cumberland St., Dun., 15/10/20; Mrs. S., Cumberland St., Dun., 15/4/20; J. C., Inghill, 30/9/20; Mr. R., King Edward Rd., S. Dun., 8/4/20; H. T. M., Moeraki Station, Hampden, 30/9/20; T. McL., Kauroo Hill, Maheno, 30/9/20; T. H., Hedgehope, Southland, 30/9/20; J. N., Lawrence, 30/9/20; T. W. McG., Mataura, 30/9/20; Miss M., Shetland St., Kaikorai, 30/9/20; Mrs. W., Bridgeman St., Kensington, 30/9/20; W. H., Compton St., Inghill, 30/3/20; P. R., Bay View Rd., S. Dun.,

30/3/20; Mrs. R., Normanby St., Musselburgh, 30/3/20; F. D., Lauder, 30/9/20; J. H. R., Oamaru, 30/3/20; M. H., Elles Rd., Ingill, 30/10/20; Miss B., Dun., 23/4/20; J. L., Macandrew Rd., S. Dun., 30/9/20; J. R., Chambers St., N.E.V., 30/3/20; P. L., Ingill, 30/9/20; W. M. R., Windsor, Oamaru, 30/9/20; D. McV., The Gorge, Weston, 30/9/20; W. C., West Plains, 30/9/19; Mrs. G., Filleul St., Dun., 30/3/20; P. R. S., Main Rd., N.E.V., 30/9/20; Miss B., Port Chalmers, 30/3/20; H. C., Ardgowan, Oamaru, 30/10/20; M. H. K., Te Wae Wae, 30/9/20; M. H., Evans Flat, 30/9/20; K. H., Dundas St., Dun., 30/9/20; Mr. H., Moray Pl., Dun., 30/9/20; Mrs. R., Leith St., Dun., 30/3/20; Mr. McC., Kingston, 30/9/20; F. D., Outram, 30/9/20; Fr. S., Cromwell, 30/9/20; Mr. C., Eden St., Oamaru, 15/10/20; T. S., Princes St., S. Ingill, 8/10/20; J. J. S., Earn St., Ingill, 8/10/20; T. N., Enfield, 30/9/20; Mrs. F., Clarendon St., Dun., 30/3/20.

COMMONWEALTH NOTES

NEW SOUTH WALES.

The visit to Armidale of his Excellency the Apostolic Delegate, to eventuate on December 14, is being looked forward to, and preparations are being made for a fitting welcome. His Excellency will consecrate the Cathedral and lay the foundation stone of the new orphanage. The Municipal Council has decided to accord his Excellency a civic welcome in the Town Hall. Archbishops Mannix and Duhig, as well as a number of the Hierarchy, are expected to attend the ceremonies. His Excellency will probably visit Tamworth, Gunnedah, Uralla, and Glen Innes during his sojourn in this diocese.

The Holy Father has appointed Right Rev. John Gallagher, D.D., Bishop of Goulburn, assistant to the Pontifical throne. Dr. Gallagher, who was born in Tyrone 73 years ago, was educated and ordained in Maynooth. He was appointed Coadjutor-Bishop of Goulburn in 1895, and Bishop five years later. His Lordship's jubilee will be celebrated on November 16. His Excellency the Apostolic Delegate will visit Goulburn, and will bless and open a new girls' school, and the additions to St. John's Boys' Orphanage.

VICTORIA.

It may be remembered (writes the Melbourne correspondent of the *W.A. Record*) that the Sale Borough Council made itself ridiculous some months ago when it passed a resolution that the Most Rev. Dr. Mannix should be prosecuted for having taken part the St. Patrick's Day celebrations there. This resolution was later quietly rescinded, but Catholics did not forget the leading part in connection with it that was taken by Councillor Lyon. It happened that, owing to a deadlock at the council meeting, a referendum was held among the ratepayers to choose the Mayor of Sale for the coming year. One of the candidates was Councillor Lyon, another was one supported by Catholics, Councillor Brennan, while there was also a third party, Councillor Futcher, who, however, only polled 45 votes. There was considerable local excitement when it was found that Brennan was leading on the first count by 40 votes. When Futcher's preference votes were counted he was still leading by 19 votes, and he was accordingly declared Mayor. This election is very gratifying to Catholics, and it also conveys an important lesson—that is, that Catholics can never afford to lose a chance of polling solidly at elections. Pre-election talk is useless, except that it leads to organisation, and the latter must be thorough and lasting. And again, individual Catholics must never get into the habit of saying, "There's no need for me to vote. One vote more or less can't make much difference." The result of the Sale election gives a conclusive answer to such apathetic jargon.

Referring to the coming Irish Convention in Melbourne the other day, Archbishop Mannix said he was quite sanguine of its success. The spirit of the Catholic people of Australia was one of intense loyalty to Ireland. Whether the conference be great or small, the spirit would be there; the spirit that was with them that night. They stood for freedom for the land of their birth, and they would not be denied that freedom by anybody, even by the whole British Empire. They merely stood, in regard to that question, where thousands of others had pretended to stand when they declared that the war was for the rights of small nations and for an untrammelled democracy. He thought that on their behalf he could tell Ireland "Australia would be there."

The new series of lectures devoted to an exposition of Catholic belief and practice was begun recently in the Cathedral Hall, which was crowded to the doors. These lectures were intended to have been delivered earlier in

the year, but prevailing conditions of influenza and the strike caused their postponement to the present. The lectures are intended for non-Catholics as well as for the instruction of Catholics, and it is satisfactory to note that many non-Catholics were present. The lecturer for the evening was the Rev. Father Sullivan, S.J., Rector of Xavier College, and the subject dealt with was "Infallibility of the Church and Her Teaching Power." The lecture was comprehensive and decisive, and listened to with close attention by those present. At the close, his Grace Archbishop Mannix reviewed the lecture, and made some reference to the results of the Church's claim to infallibility, and the action she took in pursuance of her belief in that doctrine.

The Catholic Federation has announced the arrangements for the Summer School to be held under its auspices at Queenscliff, a seaside resort about 50 miles from Melbourne. This has become an annual affair, and on this occasion will be held from February 7 to 14, 1920. Application is made by those who wish to attend to the Federation, which arranges for the accommodation. A programme of lectures and social functions is being drawn up by a special committee, and every effort is being made to cater for the intellectual and social enjoyment of the visitors. This is a unique opportunity to combine pleasure and profit, and those Catholics who attend the Summer School should return to the ordinary avocations much benefited both mentally and physically. These schools offer an opportunity of learning a great deal about the Church and current problems and also of coming into contact with Catholics of all parts of the State.

TASMANIA.

At a meeting of the University Council, the Rev. Brother P. S. Mulhern, M.A., LL.B., of St. Virgil's College, was appointed as one of the members of the Committee of Public Examinations. University men and educationalists generally have learned with regret of the decision of the Rev. Father T. Kelsh, P.P., of Westbury, to sever his connection with the University Council, when the term for which he was elected expires—viz., at the end of the year. Father Kelsh is a Hobart native, and his recent ill-health has brought about the decision referred to. His councillors hold him in the highest esteem, and the University has lost the assistance of a distinguished scholar. Father Kelsh was educated for the priesthood at the Propaganda College at Rome. He is the last of the original members of the council, he having been a member of it since 1890, when the University was established. His Grace the Most Rev. Dr. Barry, Coadjutor to his Grace the Archbishop of Hobart, has been elected to the place on the Council of the University of Tasmania vacated through the resignation of Father Kelsh.

His Grace the Most Rev. Dr. Delany (Archbishop of Hobart) recently received letters of sympathy at the death of Mgr. Gilleran, V.G., from the Bursaries Board, Hobart, and the Teachers' and Schools' Registration Board. Appreciation of the long and faithful services rendered by the late Monsignor were recorded by the boards, the members of which paid tribute to his happy relations with them for so many years. The positions held on the Teachers' and Schools' Registration Board and the Bursaries Board by the late Mgr. Gilleran are now filled by the Rev. John Hugh Cullen, B.A., of St. Joseph's parish, Hobart.

QUEENSLAND.

His Grace Archbishop Redwood, of Wellington, N.Z., was on a visit to Toowoomba recently, as the guest of his nephew, Mr. Leo Redwood. His Grace celebrated the 9 o'clock Mass at St. Patrick's Church, Toowoomba. He later proceeded to Melbourne to attend a conference of the Archbishops.

His Lordship the Right Rev. Dr. Shiel, Bishop of Rockhampton, recently returned home after a two months' visitation of the north-western part of his diocese. At most of the places he administered the Sacrament of Confirmation, no fewer than 600 candidates being confirmed. In travelling from Longreach to Winton, to Kynuna, to Maxwellton, and also from Kuridale to Cloncurry and back, his Lordship used his own motor car. At Longreach the Bishop blessed the new additions to the Presentation Convent, the cost of which totalled £2400, of which a substantial sum has been subscribed. At Hughenden his Lordship blessed the new church in honor of the Sacred Heart. The church is of the Roman Ionic style of architecture, and is built of reinforced concrete. The total cost was £4000, £625 of which was incurred in repairing the damage caused by the fierce storm which struck the town in March last. The Bishop was assisted by his Lordship Dr. Heavey, of Cooktown, in performing the ceremony of dedication, after which Pontifical Mass was celebrated.

IRISH NEWS

GENERAL.

In the English House of Commons, Mr. Forester informed Commander Kenworthy that the cost per month of the British army in Ireland was approximately £900,000. This statement is obviously an under-estimate.

Many Irish-Americans continue to visit Ireland. One day in August as many as 800 arrived at the North Wall (Dublin) from England. The visitors are thus enabled to study the Irish situation on the spot.

"Why should the present conditions of Ireland," asks the *Independent*, "be a bar to self-government? What would you think of a physician who, when called in to prescribe for a sick man, said, 'I shall do nothing for you now, but if, and when, you recover from your malady, I shall give you a remedy?'"

The addresses of the Irish Judges to the various Grand Juries show that Ireland is comparatively free from ordinary crime. They nearly all advert, however, to the prevalence of "seditious feeling and seditious crime." A Dublin newspaper inquires if it would not be well for the Judges to ask, as thinking people are asking everywhere, how it happens that a country so free from offences against the moral law, and very much more "orderly" than England or Scotland, has to be lectured for political unrest, sedition, and terrorism. Having asked the question, would any Judge, the paper asks, be frank enough to give an answer?

"International law may be quoted against me, a law made by thieves to regulate the conduct of thieves. That so-called law is almost everywhere a glorification of brute force and is contrary to the dictates of every justly-balanced conscience," said Mr. de Valera at the great meeting in Madison Square Gardens, New York.

Mr. Thomas Sinclair, of Lisburn, formerly a strong supporter of Sir Edward Carson, writes to the *London Times*:—"The fatal flaw in Sir E. Carson's position is that he assumes the law of force, abrogated elsewhere, will be maintained in Ireland for the benefit of himself and his followers, in defiance of the claims of the mass of the Irish people and of the acceptance by Great Britain of the constitution of the League of Nations." Mr. Sinclair assumes that in the long run Ulster must make terms with the rest of the Irish nation, for Carsonism is doomed.

Rev. T. A. Rahilly, Superior-General of the Irish Presentation Order, in an interview published in the *Cork Examiner*, says, speaking of his recent visit to America and Canada:—"No one in America now, even those who are not of Irish descent, will speak of anything less than complete independence for Ireland. Even the most advanced Sinn Feiners here are actually left behind in their enthusiasm for an Irish Republic, in comparison with the feeling that exists in America." He adds:—"De Valera asked me to tell the people at home to take no notice of the reports that they heard, and said things were going on in America entirely better than he had anticipated."

"OLD GLORY" SALUTES.

When a party of about 300 Gaels going from Cork to Crosshaven by the Cork and Passage Railway Company's Greenback steamer, carrying two large Sinn Fein flags, were passing Blackrock Castle, the flags were dipped and answered by the tricolor over the castle. On passing the American steamer Ashburn, the steamer which recently arrived flying the Sinn Fein colors as well as the Stars and Stripes, the tricolors were again dipped and answered by the dipping of the United States flag by the officers of the American ship. This was repeated on the homeward journey. During the ship's cruise the tricolor had many salutes from various types of craft. On the return journey the Ashburn again returned the salute amidst the enthusiasm of many thousands of onlookers. When the ship was passing the dockyards the men ceased work for the moment and cheered loudly and shouted "Long live the Irish Republic!" It is noticeable that great and small steamers navigating Cork Harbor of late take great pleasure in displaying the tricolor. Things are moving rapidly in the "Rebel City."

INTEGRITY OF SINN FEIN.

Nothing is more striking than the way in which the religious cleavage is obliterated within Sinn Fein (writes Mr. Richard Roberts, in the *Daily News*). I saw four men, two of them Catholics and two of them Protestants; and in the course of a conversation lasting several hours

the religious problem was not so much as mentioned. It is Ireland that these men care for, deeply, passionately, and Sinn Fein would go very far out of its way to win over Ulster. They would, I think, give Ulster any guarantees that she might ask; but they want to give them themselves, and not at the dictation of "the usurping Government of England." Among all the people whom I met outside the Sinn Fein movement, I met none who questioned the *bona fides* of the Sinn Fein leaders. I heard an Irishman of international fame describe Mr. de Valera as a "moderate" man; and the sacrifices which the two Protestant Sinn Feiners whom I met had made for the sake of a free and independent Ireland are a guarantee of their utter integrity. And moderate Irish opinion is steadily swinging into profound and practical sympathy with these men. I found no one with a good word to say for *The Times'* scheme, except in so far as it showed a movement of opinion in England towards a reasonable settlement of the Irish question. The plan itself was generally regarded as futile.

SUPPRESSION OF IRISH NEWSPAPERS.

According to the cables, Lord French seems to be running amok in the newspaper world in Ireland. Newspapers all along have had a bad time, especially the country papers, which were suppressed wholesale, but now higher game is being aimed at. A recent cable tells of the suppression of the *Cork Examiner*, the most important Irish newspaper, in point of circulation, outside Dublin. One would think a paper that has always lagged behind the main body of Nationalist opinion in Ireland would be spared. Then follows the suppression of Arthur Griffith's *Irish Nationality*, the successor of *Sinn Fein*; *New Ireland*; Darrell Figgis's *The Republic*, one of the ablest journals supporting the advanced party; *The Voice of Labor*; and the *Limerick Leader*, which is the leading newspaper in North-west Munster. The reason given for the suppression of the *Cork Examiner* is that it published the prospectus of the Sinn Fein Loan, but the cables say nothing of the cause of the other suppressions; probably it is the same. In this connection it may be interesting to point out that the Sinn Fein Loan was declared by the English Law Officers in the House of Commons not to be illegal, as the Sinn Fein Party had not been declared the "King's enemies." Military law, which, according to jurists, is the abrogation of all law, seems to be responsible for the suppression of the journals mentioned.

CONTINGENT TREASON: POSITION OF SIR EDWARD CARSON.

Lord Justice O'Connor, addressing the Grand Jury at the Cork City Assizes on July 25, and referring to an explosion in the city and the subsequent discovery of bombs, etc., declared, quoting the Treason Felony Act of 1848 as his authority, that no definite act of war or open rebellion was necessary to constitute an offence under that Act. The offence was complete, he stated, even only if preparations were made to resist the will of Parliament by force of arms, and threats to that effect came under the same category. The plea that statements involving threats of war were contingent on certain circumstances—if things happened, or did not happen, at the will of the person making the threat—was useless, and if such person had under his control men, arms, or munitions to resist Parliament, he would be liable, penal servitude for life being the penalty.

In view of Sir E. Carson's speech on the Twelfth, and the attitude of the Government towards it (following the Attorney-General's report that the Law Officers of the Crown had no grounds for proceeding), the remarkable statement of Lord Justice O'Connor is of peculiar interest and significance.

The *Irish Independent* says:—"The treason of Sir Edward Carson has again and again been brought to the notice of the Government. Masters of shameless evasion like Mr. Bonar Law have in reply spoken *ad nauseam* of "hypothetical" rebellion and "contingent treason," while at the very same moment they were lending all the weight of their authority to the prosecution of refined Irish boys and girls for merely taking part in demonstrations organised by the Gaelic League."

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OUR ROMAN LETTER

(By "SCOTTUS.")

As long as time shall last, so long shall St. Augustine's account of the life, labors, and death of his mother, St. Monica, bring tears to the eyes—how she had borne with the fits of a querulous husband and had wept over the erring ways of her son—had prayed for his conversion, had her prayers answered; and then, her life-work accomplished, had been stricken by fever and, lying on her bed of death, had discoursed with her son of the life to come and of the help she expected of him: "Be not troubled about my body or about where it is to be laid to rest: this only do I ask of you, that you will remember me at the altar of God wherever you may be." Her son mourned the loss and complied with her dying request: "The tears I have this day shed, O Lord (he writes), are not tears of grief for having lost her, but rather spring from the dread that seizes me when I reflect on the reason we have to fear for all who die after having been made partakers of the sin of Adam. My mother was indeed vivified in Jesus Christ, and during her life on earth her morals had been so pure and her faith so lively as to afford a subject for blessing Thy Holy Name, yet how can I be sure she never committed some act in violation of Thy holy law? For the sins of my mother I pour forth my prayers to Thee—do Thou grant her pardon for whatever she may have committed against Thee. Enter not into judgment against her, Thou who hast promised to be merciful to those that show mercy."

These things happened at Ostia, now a miserable village, consisting of a few dilapidated houses, a modest church, and a baronial fortress, situated beside the Tiber some 12 miles from Rome on the verge of the dreary plain known as the Roman Campagna. In happier days it was Rome's seaport town, and was known as the World's Emporium.

The oldest of Roman colonies, the first outpost of Rome in her imperial career, Ostia grew and prospered as Rome's imperial sway widened and waxed strong, until at the beginning of the Christian era Ostia was the gate through which an immense trade passed and repassed in the service of the imperial city. Through that gate came the spoil and tribute from the East—corn from Egypt and Africa, luxuries from India, Arabia, and Greece; through it entered Spanish wine and fruit in earthen jars, the broken fragments of which went to build up the hill that still rises above the river just outside the gates of Rome; and through it too were led the huge Irish hounds for the public games that delighted the city of the Cæsars; to the pleasant seacoast above and below it thronged the wealthy in the time of the summer heats; from it Agricola sailed to the conquest of Britain; its streets were graced by many a temple erected in honor of many a divinity, the state-liest of all being that of Castor and Pollux which the sailors saluted as they passed out to the open sea, and to which the Mayor of Rome sometimes rode in state to offer sacrifice of propitiation or thanksgiving to the Heavenly Twins.

To Ostia time brought her accustomed changes. Rome ceased to be the capital of the Roman Empire. Invader after invader swept down in quick succession, falling on the imperial city and its neighborhood. Ostia like Rome was sacked and sacked again. Rome was able to lift up her head after each attack, but Ostia fell, never to rise again. Even the hand of Nature was raised against the town. The plain round about is almost a dead-level, and at the best of times the Tiber made its way but slowly to the sea, depositing along the banks of the river layer after layer of mud and sand carried down by rain and storm from the uplands of central Italy; and seismic disturbances, causing subsidence in one place and elevation of level in another, choked up the bed of the river and gradually buried the old harbor in sand which little by little covered the streets and temples till they disappeared from sight and were heard of no more till not many years ago, when excavations were undertaken and the buried city brought to light, revealing a series of ruins more impressive

in some respects than even those of the buried city of Pompeii, particularly in marble works, which were scarce in Pompeii, but which have been found in abundance amid the ruins of Ostia.

Ostia was saved from utter oblivion owing to the activities of the Popes who in later centuries fortified the new village that grew up beside the old, as a protection against Saracen invader and Algerian pirate. Under Leo IV. in 848 the Saracens, having raided Rome and rifled St. Peter's, were confronted by the allied fleets of Rome, Naples, Gaeta, and Amalfi, the Pope himself riding down to Ostia to bless the Christian arms, and from its shores sending up fervent prayer to that God whose right hand had sustained St. Peter as he walked on the waters. The Saracens went down, were taken captive, and by a curious act of justice were forced to build the Leonine walls round the Vatican and St. Peter's; and to the present day the Vatican galleries possess no greater treasure than the immortal fresco in which Raffaello has depicted the Pope blessing the Papal forces during the battle of Ostia.

The village was cared for by other Popes, and notably by Julius II., who, while still Cardinal-Bishop of Ostia, built the castle still standing, on the battlements of which his family arms, a flourishing oak tree, still sturdily continue to defy the corroding hand of Time. In recent years the surrounding swamps and marshes have been drained, an electrical railway commenced which is to connect Ostia with Rome, a capacious harbor is projected, and only a few days ago the beginnings were made of what is intended one day to be a stately city rivalling that which lay buried beneath the sands for almost a thousand years. This beginning consisted in laying the foundation stone of a new church under the auspicious title of "Queen of Peace," planned in classic style, with a dome high enough to be seen from the sea all along the whole coastline of Latium. Around the church is to rise the new city, with public buildings, railway station, shops, and private edifices; while hard-by the sacred edifice there will be a monastery for the friars in charge, who very appropriately will be of the Order of St. Augustine, the son who wept over his mother and laid her bones reverently to rest on the spot, almost fifteen hundred years ago.

The ceremony of laying the foundation stone was performed by the venerable Dean of the Sacred College, our old friend Cardinal Vannutelli, in his capacity as Bishop of Ostia. The Augustinian Fathers, to whom the parish was committed by Cardinal Vannutelli's brother and predecessor and who have succeeded in carrying the project through many difficulties, were represented by our distinguished countryman Dr. O'Gorman, Commissary-General of the Augustinian Order; while the municipality of Rome was officially represented in the person of Signor Orlando.

In the course of a brief address in the choicest Tuscan, Dr. O'Gorman referred in poetic vein to the memories called up by the occasion, and gave expression to the hope that all difficulties being now surmounted, the work may soon be carried to a speedy completion, setting up a new shrine to the Queen of Peace as a token of hope and a symbol of faith to the sailors on the Tyrrhenian Sea, and pointing out to the pilgrim the road to Rome. Replying to the address, Cardinal Vannutelli paid a tribute to those who had already given assistance, and referred in affectionate terms to the help and encouragement given by the Holy Father, who amidst his many cares had not forgotten the church at New Ostia, which he wished to have dedicated to the Queen of Peace. Signor Orlando, in the name of the Mayor of Rome, thanked his Eminence for all he had done in the matter, gave expression to the feelings of satisfaction with which the event was viewed by the municipality of Rome, and with the laying of the foundation-stone of the sacred edifice declared the city of New Ostia formally begun.

Ostia possessed many Christian memorials, besides those of St. Augustine and St. Monica. Christianity was firmly established there at an early date, and it was the first of the suburban cities to have a Bishop of its own, whose privilege it is down to the present day to consecrate the newly-elected Bishop of Rome. It was probably from



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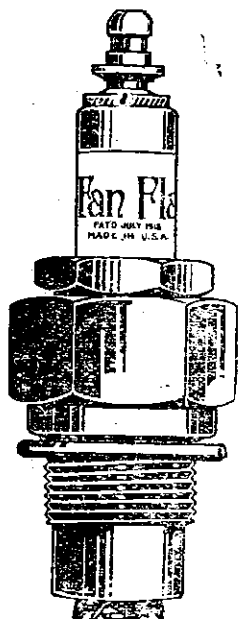
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AN ENGLISH CONFESSION.

Sir Alfred Booth, the chairman of the Cunard Company (says the *Glasgow Observer*) stated at a meeting of the company recently: "We appear to be heading straight for national bankruptcy."

"Our gold standard has gone, and the erstwhile financial centre of the world now has to put up with what is in effect an inconvertible paper currency, which differs only in degree from the fiat money of Bolshevik Russia. The labor situation to-day is so grave that it is idle to ignore the fact that great civilisations have vanished in the past and the same thing may happen again."

Hence it is necessary for England to have the practical support of America. Without that support England will disappear as a world power, and that support cannot be had unless America sees the Irish question settled. It is for the people of Ireland to ensure that the settlement will not be merely a scrap of paper which England could repudiate when she becomes strong again. It must be an international recognition of Ireland's independent status with international guarantees.

To the Farmer Readers of "N.Z. Tablet"

Gentlemen,—We are glad to approach you through this medium! Many of you are already valued supporters of ours, and many more soon will be, if earnest desire, efficient service, good goods, and unsurpassed value can secure additional support! Like the *N.Z. Tablet*, our concern has grown year by year as a result of services rendered, extending its sphere of usefulness coincident with the development of the Dominion, and we now cover practically every portion of N.Z. List of Branches hereunder will enable you to locate the one most convenient for your service.

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from a ploughshare to a complete THRESHING MACHINERY OUTFIT, we are in a position to supply (either from stock or from nearest available source) with as much promptitude as circumstances permit, and

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THAN TO SUPPORT THE PEOPLE WHO SUPPORT YOU!

The foregoing is by way of "how'd'y'do?" to you, but we will be glad to quote on that you mention the *N.Z. Tablet* when



Next month we will put a definite proposition, at any time, but respectfully ask inquiring!

It is only fair to the *Tablet* to do so. Does you no harm, and the *Tablet* some good!

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Ostia that St. Paul set out on his missionary journey to Spain; and it was the obvious starting-point whence men sailed to spread and preserve the Gospel in Africa, Spain, and Gaul. Ostia too had its martyrs, such as its first Bishop, St. Cyriacus, beheaded at the arch near the theatre, the priest St. Maximus, the deacon Archelus, and especially the young virgin, St. Aurea, after whom the cathedral is named and who was also patroness of the city. So important was Ostia as a Christian centre that Constantine erected there a basilica in honor of SS. Peter and Paul. In the Cathedral of St. Aurea the bones of St. Monica were laid to rest, and there they remained till 1430, when they were brought to Rome by Martin V. and placed in a rich shrine in the Church of St. Augustine. The little room in which she breathed her last is still shown beside the Cathedral. At a later period many honored names are linked with Ostia: such as that of St. Peter Damian, who in his day was the mighty helper of Pope St. Gregory VII., and Odo of Chatillon, who was subsequently Pope Urban II., and, driven out of Rome by the prevalent factions, found refuge in France, where he started the first and most successful of the Crusades.

WEDDING BELLS

ST. CLAIR—PEARCE.

A wedding of special interest, as it was the first to take place at St. Anthony's - Church, Brooklyn, Wellington (writes a correspondent), was that of Miss Dossie Pearce, youngest daughter of Mr. and Mrs. G. Pearce, of Brooklyn, to Mr. Robert St. Clair, of Gisborne. Father Hoare officiated and also celebrated the Nuptial Mass. The bride was given away by her father, and Mr. Cyril Flaws was best man. The bride wore a handsomely-embroidered costume of white silk and a pink georgette hat, and carried an ivory-bound prayer-book. The bridesmaid, Miss Leila Newton, wore a cream gaberdine costume and black hat, and carried a pink shower bouquet. The choir of St. Anthony's sang hymns during the ceremony, and Mrs Monahan played the "Wedding March" as the bridal party left the church. The church was prettily decorated by the girl friends of the bride. A reception was held subsequently at the Ponsonby Hall. Mr. and Mrs. St. Clair left later on for Christchurch.

R E B E L L I O N .

(For the N.Z. Tablet.)

Hard-riding, insolent, and free,
 You slope your spear to keep a cause,
 With splendid charge and mad sortie,
 You shatter nations, creeds, and laws.

So you resist, you little heed
 If blow or battle be in vain,
 If human foe should fail your need,
 You tourneys set 'twixt wind and rain.

The weak search out their rusty spears,
 Remembering some old victory,
 When beats on unaccustomed ears
 Your miracle of mutiny.

Two things can beat you to your knee,
 (And here the pride lies in defeat),
 Who has for foe infinity
 Will find at last submission sweet.

Two things alone defy your list
 And bend you low as willow-rod;
 Through days, and hours, and years persist
 Changeless, though challenged, Time and God.

E. D.

Apply yourself to the practice of a solid and profound piety, which fears and avoids sin more than death, and which seeks God first and above all else.—*Mother M. of the Sacred Heart.*

"EL NIDO"

PRIVATE MATERNITY HOSPITAL.
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Has REMOVED from 68 Albany Street to More Commodious Premises, at
61 DUKE STREET (Corner of Castle Street).

THE VOICE FROM THE WILDERNESS

The cold chain of silence has hung o'er me long. Now the winter has passed and I am coming with the spring-time to greet my friends of the *Tablet* once more. Thanks to your generosity we have erected our church in Whangamomona. One big push and it will be free. The opening ceremony will be held on Sunday, November 9, at



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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 Whangamomona,
 Taranaki, N.Z.

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1st	...	£50	Nugget	...	No. 7373
2nd	...	£20	"	...	No. 14223
3rd	...	£15	"	...	No. 700
4th	...	£7 10/-	"	...	No. 10123
5th	...	£5	"	...	No. 10618
6th	...	£2 10/-	"	...	No. 6714

"THE LAND AND INCOME TAX (ANNUAL) ACT, 1919"

LAND TAX PAYABLE.

Land and Income Tax Office,
 Wellington, 23rd October, 1919.

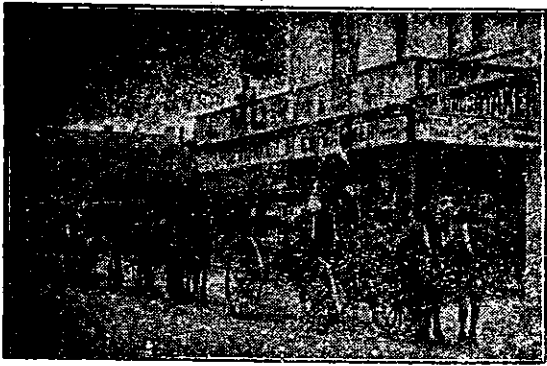
By Order-in-Council, made and issued by his Excellency the Governor-General in Council on the 6th day of October, 1919, under the authority of the above Act, it was determined that the DUTY by way of Land Tax leviable under the said Act should be PAID IN ONE SUM on FRIDAY, the 7th day of November, 1919, at the Office of the Commissioner of Taxes, Government Buildings, Wellington; and, in accordance with such Order-in-Council, I hereby Give Notice that the said Duty will be Payable accordingly.

Additional Tax will accrue if the Tax is not paid on or before 28th NOVEMBER, 1919. The liability to pay is not suspended by any objection. The Tax should be paid on or before the prescribed date, otherwise the additional percentage accrues; any over-payment will be adjusted by refund. The demands will be posted from the Office of the Commissioner of Taxes on or about 31st October, 1919. Taxpayers who expect a demand and do not receive one should notify the Commissioner of the fact.

D. G. CLARK,
 Commissioner of Taxes.

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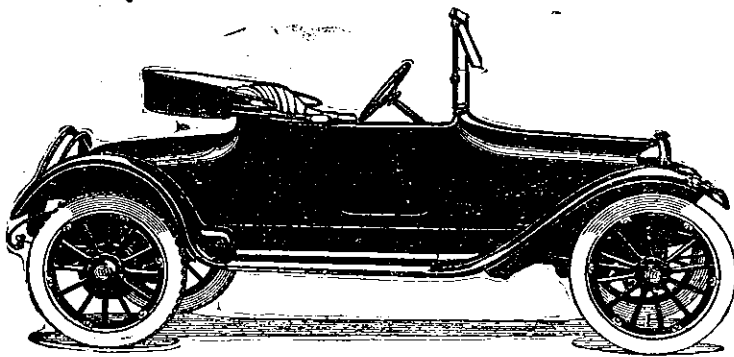
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OBITUARY

MRS. JOHN MAYNARD, GISBORNE.

The death of Mrs. John Maynard, Gisborne, which occurred on October 2, after a comparatively brief illness, occasioned sincere regret among a wide circle of friends. The late Mrs. Maynard was born at Bodyke, Co. Clare, Ireland, and arrived in New Zealand when a young girl. She married in 1872 Mr. A. G. Richardson, gaoler, of Picton. Coming to Gisborne in 1875, she and her husband conducted the Ormond Hotel, at Ormond. By a fatal accident befalling her husband in 1881, she was left a widow with five young children. In 1883 she married Mr. John Maynard, a pioneer settler of Gisborne, who fought all through the Maori wars, and removed to Gisborne, where she remained until her death. Her second family consisted of four children, three of whom survive. The late Mrs. Maynard was a staunch and fervent Catholic, and aided greatly in the building of the present Church of St. Mary, "Star of the Sea." She was a devoted member of the congregation from its inception, and was ever ready to help in all good works. By her generous benefactions she endeared herself to the people of Gisborne and surrounding districts, among whom her memory will be long cherished. In every charitable work she was to the fore. She was one of the founders of the Towuley Maternity Home—now St. Helens—also one of the promoters and trustee of the Children's Creche. Her popularity and the esteem in which she was held may be gauged by the fact that the family received telegrams and letters of sympathy numbering well over 300, from all parts of New Zealand. Mrs. Maynard was one of the earliest subscribers to the *Tablet* in Gisborne, and nothing gave her more delight than reading her favorite journal. A Requiem Mass for the repose of her soul was celebrated on Wednesday, October 8, and the large attendance showed how greatly the deceased was loved and respected. The family consists of: Miss Buchanan (Gisborne), Mr. James Buchanan (Auckland), Mrs. H. C. Rowland (Auckland), Mrs. M. Ready (Auckland), Mrs. J. R. Quinn (Ngatapa, Gisborne), Mrs. J. McGrath, Mr. A. J. Maynard, and Mr. H. L. Maynard (Gisborne). There are also 19 grandchildren.—R.I.P.

MRS. MARGARET MURRAY, CHRISTCHURCH.

With very widespread regret the death is recorded of Mrs. Margaret Murray, who passed away on October 1, at her residence, 72 Bealey Street, Christchurch. Deceased, who had attained the age of 70 years, was a native of Co. Kildare, Ireland, and came to New Zealand with her husband in 1876, residing in turn in Napier, Gisborne, Auckland, Hokitika, Lyttelton, and latterly in Christchurch. The late Mrs. Murray, who was a fervent and devout Catholic, was attended in her last illness by Father Seymour, and died fortified by all the sacred rites of Holy Church. Requiem Mass for the repose of her soul was celebrated at St. Mary's Church on Friday, October 3, by Father Roche. The burial service was conducted by Father Seymour, the pall-bearers being members of the Hibernian Society. The deceased leaves a husband and four daughters—Mrs. J. Mahon, Mrs. P. J. Burns (Lyttelton), Mrs. C. Brien (New Plymouth), and Miss Murray—to mourn their loss.—R.I.P.

Oh, how we should despise ourselves were we to see all our faults as God sees them.—Blessed Paul of St. Magdalen.

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FROM THE TABERNACLE.

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

Thou thought'st that thou wast all alone—
Thou wast unhappy;
Remember I am all thy own—
Be not unhappy;
It seem'd thy friends had all left thee—
Remember thou hast always Me.

I know at times that shadows deep
Fall down to part Us;
But thou, my loved one, must not weep—
Death cannot part Us;
I am thy own, and thou art Mine—
Together bound by Love Divine.

Believe I love with love untold—
Be not unhappy;
No deeper love a heart doth hold—
Be not unhappy;
In all thy sorrows, friend, believe
Another Heart doth with thine grieve.

ANGELA HASTINGS.

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ELECTORAL REFORM

There was a large attendance in the Esperanto Hall, Wellington, on Tuesday evening, October 14, when Mr. P. J. O'Regan delivered an address, under the auspices of the Wellington Diocesan Council of the N.Z. Catholic Federation, the subject being "Proportional Representation." Major Halpin presided. Mr. O'Regan pointed out that there were 76 European constituencies in New Zealand, for which fully 300 candidates would be competing at the coming elections. It was absolutely certain, therefore, that in many electorates the minority would secure the representation, and it was both possible and probable that the next House of Representatives would contain a majority of minority representatives. The system that made such a state of affairs possible stood condemned, and he believed, and he invited them to believe, that there was but one remedy—namely, a system of preferential voting with proportional representation. They would be told, however, that the system was too complicated for acceptance by practical politicians. In point of fact, however, the system was quite simple. All the voter had to do was to mark his ballot paper by writing the numbers 1, 2, 3, etc., opposite the names of the candidates he supported, and they had the experience of Tasmania, where the system had been in force since 1896, to show that the percentage of spoilt papers was fewer under the preferential system than under the old. Under the single-member system the electoral quota was ascertained by dividing the number of votes cast by 2, and adding 1 to the result. That gave half the constituency, plus one—in other words, a majority. Under the proportional system the electoral quota was found in exactly the same way. Thus in a five-member constituency the number of votes cast would be divided by six, and one added to the result. Thus they got the quota required to secure the election of each representative. All votes polled in excess of that quota by a candidate were not required to elect him, and accordingly they were transferred, not arbitrarily, but according to the direction given by each voter on the ballot paper. In a constituency of 30,000 voters returning five members, a minority of 5001 could secure the election of one representative, but by so doing they would not disfranchise the remaining 24,499 voters in the electorate. A successful candidate might, of course, poll many more votes than the quota, but they would be transferred from him to other candidates who had failed to poll the quota on the first count. The number of wasted votes was thus reduced to a minimum. It was a mistake to speak of the proposed system as if it were intended to secure minority representation. On the contrary, it would ensure majority representation, but it would ensure to the minority a bearing in the councils of the nation, and it was absurd to deny that a minority might wield great influence in Parliament.

The speaker used a blackboard to illustrate both the method of voting and the formula for ascertaining the quota, and added to the interest of the audience not a little by placing the names of well-known public men on the ballot paper. He turned next to a consideration of the great advantages that would accrue from plural-member constituencies. First, the voter would be given a greater range of choice, instead of being pinned down to selecting one of two candidates, with neither of whom probably he agreed. Secondly, knowing that the quota was not a majority of the electorate, many voters who, being in the minority, took no active interest under the existing system, would exert themselves to elect the man of their choice. Thirdly, the system of plural-member electorates would operate in the same direction as the abolition of the ward system in municipalities, and would tend to eliminate the spirit of parochialism from politics. Not the least of the disadvantages of the present system was that in small polling booths there could be no real secrecy of the ballot, but under the proportional system all the votes would be counted at one central polling booth, and thus the completest secrecy would be secured. Dealing with what politicians sometimes call the swing of the pendulum, meaning the change of public opinion from one side to the other, the speaker contended that the swing was generally more apparent than real. The most sweeping political changes were brought about by a small section of inconsistent voters who readily transferred their support from one section to another. Under the proportional system these meteoric changes could not take place, for the very good reason that every representative could rely on the constant support of his staunch supporters. The fickle folk might change their support as before, but their votes would not affect the result as long as the candidate could poll his quota. For this reason the reform, though radical, because it went to the root of the problem of representation, was also conservative in the best sense, in that it would assure a political career to any man of outstanding

ability who cared to devote himself to it. The lecturer maintained that in practice proportional representation would diminish, if it did not destroy, the demand for the referendum or plebiscite, and it would certainly restore confidence in Parliamentary government, and would destroy utterly the dangerous doctrine that political action should be superseded by direct action. In other words, it would save society from convulsion, if not from revolution.

The lecturer concluded by reciting what he termed fourteen points in favor of the new system.

N.Z. CATHOLIC FEDERATION

ANNUAL MEETING OF DOMINION COUNCIL.

(From our own correspondent.)

The Dominion Council of the New Zealand Catholic Federation held its annual meeting in the head office, Wellington, on Wednesday, October 15. Mr. D. L. Poppelwell, who represented Dunedin, presided, the other delegates present being the Very Rev. J. A. O'Connell, S.M., Major Halpin, and Mr. Luxford, representing the Wellington archdiocese; the Very Rev. Dr. Kennedy and Messrs. F. J. Doolan and S. Ryan, Christchurch; Mr. E. Sandys, Dunedin; Rev. Father Colgan and Mr. Coleman, Auckland; Mr. P. D. Hoskins (treasurer) and Miss A. Girling-Butcher (secretary). Very Rev. Dean Holley, S.M. (Provincial), Rev. Fathers S. Mahony, S.M., and Hurley, S.M., and Mr. W. F. Johnson were also present. Very Rev. Dean Holley recited the opening prayers. Apologies were received from his Grace Archbishop Redwood and his Grace Archbishop O'Shea.

A satisfactory report of membership and progress generally was received. It showed that the branches (established in every parish in the Dominion) were taking an active part in the social work of the Church. A considerable number of scholarships had been established, and arrangements made for examinations therefor. This practical work of assisting in secondary education had, it was stated, appealed most convincingly to the general body of members. The report of the Dominion Executive disclosed a large amount of work attended to. The Field Service Fund had continued its useful operations on behalf of soldiers in hospitals and sanatoria, and the several chaplains to these institutions had expressed gratitude for the assistance given. Referring to the need for Catholics to fulfil their duties as citizens, to ensure that their names are placed upon the electoral rolls, and to exercise the franchise in the interests of good government, the report said:—"While it is stressed at all times that the Federation is not a political party organisation, it has to be remembered that important matters affecting the Catholic body as a whole are brought before Parliament from time to time, notably in regard to education, and it is of the utmost importance that our people should return to Parliament men who will recognise the rights of minorities, and the principles of justice and fair play."

A remit was unanimously adopted calling upon the Government to provide a stricter censorship of picture films and advertisements, etc., in connection therewith, it being recognised that many of the films now shown are not desirable.

A remit from a Diocesan Council, suggesting that any balance remaining in the Field Service Fund after the military hospitals cease operations should be divided, pro rata of contributions, amongst the four Diocesan Councils for the purpose of providing scholarships for the dependents of soldiers (the provision of scholarships from such funds being permitted by the Government) was not agreed to, in view of the fact that assistance will be required by the chaplains for the benefit of invalid soldiers for some considerable time to come.

The Dominion Executive was empowered to arrange for special committees to be set up in the centres, to deal with the question of assisting boys leaving school, in matters of education and employment.

An invitation was received from his Grace Archbishop Mannix to send a representative to attend the forthcoming Australasian Irish Race Convention. It was resolved that the Very Rev. J. A. O'Connell represent the Federation thereat.

The executive was directed to endeavor to make more satisfactory arrangements for the welfare of indigent and orphan children likely to become a charge on the State. The present boarding-out system was considered most unsatisfactory.

The Very Rev. J. A. O'Connell was elected president of the Federation for the ensuing year, and the Very Rev. Dean Cahill (Auckland), Messrs. F. J. Doolan (Christchurch) and D. L. Poppelwell (Gore) were elected vice-presidents.

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

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

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DOMESTIC

(By MAUREEN.)

Light Sponge Pudding.

Mix a tablespoonful of flour with a little cold water until quite smooth. Add a well-beaten egg, a pinch of salt, and a cupful of milk. Beat the mixture well, turn into a baking-dish, which has been well buttered, cover with a greased paper, and cook gently for half an hour. Turn out and serve with jam or jelly. The quantities given are enough for three people.

Gem Scones.

One and a-half breakfastcupfuls of flour, half a teaspoonful bicarbonate of soda, one teaspoonful cream of tartar, one saltspoonful salt, one round tablespoonful butter, milk to mix. Sift the flour, soda, cream of tartar, and salt together into a basin. Rub in the butter thoroughly. Mix with the milk to a very soft dough. Put in dessertspoonfuls into the greased gem tins, and bake for about 10 minutes.

Fairy Buttons.

Use 1/2 lb of flour, 1/2 lb of moist sugar, 1/2 lb of treacle, one egg, 3oz of butter, 1 1/2 teaspoonfuls of ground ginger, half a teaspoonful each of carbonate of soda and powdered cinnamon. Warm the butter until it is a liquid, mix it with the egg and treacle, pour it on the flour, sugar, etc., previously mixed together, and make into stiff paste. Turn on to the pasteboard, roll out, and cut with small round cutter. Place on a baking-tin a little distance apart, and bake in a moderate oven till brown—about 15 minutes.

Beef Roll.

Use 1 lb beef (cold or fresh), 1/2 lb bacon or sausage-meat, 1/2 lb breadcrumbs, pepper and salt to taste, 2oz butter, one teaspoonful chopped parsley, one teaspoonful chopped onion, one large egg, and a little good stock to moisten the mixture. Put the meat through a mincer or chop very fine, add the bacon or sausage-meat, add breadcrumbs, seasoning, egg, and stock (don't make too moist), make into a roll, put it in a floured pudding-cloth, and boil for three hours; when cold cover it with glaze, well colored.

Lemon Sponge Pie.

Cream together three tablespoonfuls of butter and 1 1/2 cups of sugar. When very light, add the yolks of three

eggs beaten until lemon colored and the grated yellow rind of one lemon with the strained juice. Blend together three rounding tablespoonfuls of flour, a quarter of a teaspoonful of salt, and half a cupful of milk; then mix with the first ingredients, add an additional cup of milk, and the stiffly-whipped egg whites. Turn quickly into a large pie-plate that has been lined with pastry and bake as custard pie. Serve cold.

Raisin Bread.

Cream two tablespoonfuls of sugar with butter the size of a walnut, add one beaten egg, one cupful of milk, one teaspoonful of salt, and about three cupfuls of flour in which has been mixed one rounded teaspoonful of cream of tartar and half a teaspoonful of soda. Lastly add half a cupful of raisins. Let it rise in a warm place about 20 minutes, and bake for an hour in a moderate oven.

Treating a Sprain.

In the treatment of a sprain we deal with the injury in two stages—first stage, rest; second stage, movement and massage. Unless this proper procedure is followed, recovery will be delayed. Walking on a sprained ankle before the inflammation has died down delays recovery. Give Nature a chance; three days' absolute rest, and then start walking about. The other mistake may be made of prolonging the first stage of rest beyond the proper limits. If you keep a sprained wrist in a sling too long, it will grow stiff, and give no end of trouble. Ease the stiff joint a little every day when once you start, and do not allow the stiffness to grow worse.

Household Hints.

It is a good plan to dip tooth brushes occasionally into boiling water, to disinfect them, and they will last much longer.

If curtains are allowed to dry thoroughly before being starched, they will keep clean longer.

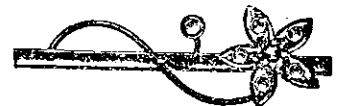
A few shreds of candied peel give a delicious flavor to baked bread pudding.

If starched clothes become wet with rain on the line, do not take them down, but allow them to remain until the sun dries them, and they will have lost none of the stiffness.

If your family drinks sugar in the tea, put a lump in the teapot when making the tea, and you can dispense with one teaspoonful of tea in measuring.



No. 1038—15ct. Gold Brooch, new design, set with 3 Aquamarines, 42/-.



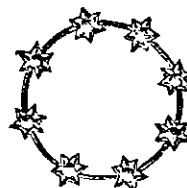
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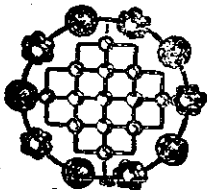
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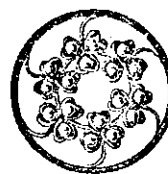
No. 1059—Choice 15ct. Gold Brooch, set with fine Pearls and Peridot or Garnets, 90/-.



No. 1016—Fashionable Circle Brooch, 9ct. Gold, set with 13 Pearls, 40/-.



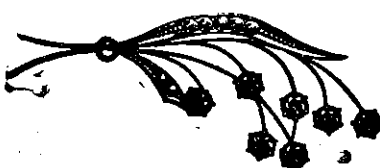
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No. 1011—9ct. Gold Circle Brooch, set with 18 Pearls, 35/-.



No. 1008—Dainty New Design 9ct. Gold Brooch, set with Aquamarine, 21/-.



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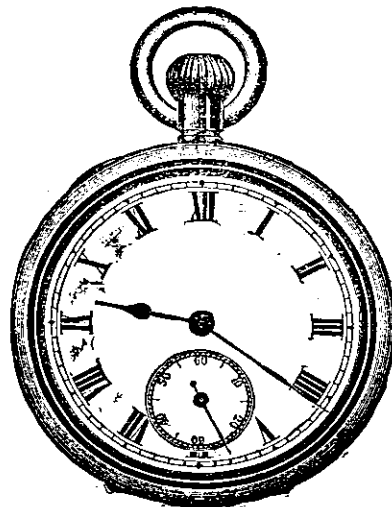
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ON THE LAND

MARKET REPORTS.

At Burnside last week there was a medium yarding of fat cattle, 135 being penned, consisting of medium to good quality, with a few pens of prime bullocks. There was a keen demand, and prices showed an advance of up to 30s on previous week's rates. Prime heavy bullocks £31 10s to £45, prime bullocks £24 10s to £29, medium £20 to £24, light £17 10s upwards, prime cows and heifers £20 to £24, medium £17 to £19, light £12 upwards. Fat sheep: There was a medium yarding, 1620 being penned, consisting of medium to good quality. Competition was keen, and prices showed an advance of 1s to 2s per head on previous week's rates. Prime wethers 57s to 68s, medium 50s to 57s, light 43s upwards, prime heavy ewes to 60s, prime 47s to 54s, medium 42s to 46s, light 35s upwards. Lambs: There were 22 penned, and these sold from 26s to 35s. Pigs: There was a small yarding of both fat and store pigs. Fat pigs met with keen competition, and showed an advance of 10s per head on previous week's rates.

The yardings at Addington last week were smaller than the previous week, particularly of fat stock. There were only four races of sheep, as compared with six the previous week, and 165 cattle, as compared with 334. Prices for fat sheep jumped from 5s to 7s, and for exceptionally prime sorts more than that. Fat lambs: 103 penned. The demand was keen. Good lambs brought up to 39s 9d, and medium 34s 6d. Fat cattle: 160 head (half the previous week's number) penned. This was insufficient for butchers' requirements, and a sharp rise of several pounds per head took place, the rate for the greater part of the sale averaging £4 per 100lb. Prime steers £32 10s to £37, ordinary £14 to £20, prime heifers £17 to £25 12s 6d, ordinary £8 7s 6d to £15, extra prime cows to £24 5s, prime £14 to £20, ordinary £9 15s to £13. Fat sheep: A small yarding met with a keen demand, and there was a sharp rise, several exceptionally prime wethers bringing 85s and 86s. Extra prime wethers to 86s, prime 64s 6d to 73s 6d, medium 52s to 60s, lighter 35s to 49s, extra prime ewes 69s, prime 51s, medium 43s to 52s, lighter 32s to 41s, prime hoggets 54s to 63s, lighter to 45s 6d. Vealers: The demand was keen, with a rise in prices. Runners £9 10s, good vealers £3 5s to £4 15s, fair vealers 45s to 50s, small and inferior 5s to 40s. Pigs: A medium entry. There was a drop in prices. Extra heavy baconers to £8 15s, heavy £7 to £7 10s, medium £5 10s to £6 10s (equal to 93d to 10d per lb), heavy porkers £4 10s to £5, medium £3 15s to £4 5s (equal to 11½d to 1s per lb), choppers £7 to £11.

Messrs. Donald Reid and Co. report sale of rabbit-skins as follows:—Large catalogues were again submitted to a full attendance of buyers. Competition was keen for the better grades of skins, which may be quoted firm at late values. The quality of the skins on offer was not as good on the whole as a fortnight ago, there being a much larger offering of outgoing skins. Although these sold well, the bidding was erratic at times. A few lots of selected does brought up to 220d per lb, and a few lots of super bucks to 151d per lb. The following is a range of prices obtained: Runners and suckers 14d to 15d per lb, light racks 30d to 32d per lb, summers 25d to 27d per lb, prime racks 42d to 44d per lb; autumnus 80d to 90d per lb, incoming winters 100d to 106d per lb, second winter bucks to 120d per lb, first winter bucks to 140d per lb, second winter does to 200d per lb, first winter does to 210d per lb, super does to 218d per lb, outgoing does to 121d per lb, outgoing bucks 97d per lb, winter broken to 60d per lb, first winter blacks to 182d per lb, second winter blacks 130d per lb, winter fawns to 101d per lb, springs to 62d per lb, milky does to 43d per lb, hareskins to 43d per lb, catskins to 1s each, horsehair to 20½d per lb.

ABOUT POTATOES.

It is rather curious that practically all over the world the gathering of the potato crop is carried out in conjunction with the destruction of the plant. Lately it has been

proved that an enormous increase in the yield may be ensured if the plan of picking the potatoes is adopted. Some interesting tests on the following lines were made in England with astonishing results. When the potato plants had grown to a fair extent the largest tubers that could be discovered were grubbed up. These were located and taken with as little injury to the roots and shoots as possible. A second gathering of tubers was made after about another month. It was noticed that after the tubers had been picked the plants started to grow with renewed vigor.

HOW TO GROW ONIONS.

The following culled from a British gardening magazine may help those desirous of growing onions:—Give the onion plot a dressing of wood ashes, soot, lime, and road grit if the natural soil is of a heavy, tenacious character. Choose a dry day to fork over the surface six inches down, breaking the clods as the work proceeds. Allow it to settle down for a few days. Choose again a dry day to rake over the surface, removing the large stones and any rubbish. If the soil is light in character, treat the surface firmly over and rake again before sowing. Draw small drills with the corner of a hoe, sow the seed, and cover with a compost of wood ashes, soot, and old potting soil, with a handful of lime added. This addition is an inducement to quick growth. Fill in the drills, beat down hard, and rake evenly.

SHADE THE DRINKING WATER.

Cows like drinking water that is cool and clean. At least, this is what the manager of a certain big Jersey dairy farm in Hennepin County, Minnesota, U.S.A., thinks. So he has built a roof over the watering trough in the barnyard that aids in keeping the water for his imported Jerseys both cool and clean. The round watering trough, in the first place, has been built in a corner of the yard under some willow trees. To put on the cover, six heavy posts, each about 8ft high, were set up outside the trough. On top of the posts a neat six-faced cupola roof has been built that extends out over the sides of the watering trough to protect it from the rays of the sun and from dirt. "We consider this one of the best things round the place," says the manager. "It costs but little, and while there is no way of estimating what it brings in returns, we feel that as an investment in material and work it pays dividends far out of proportion to the initial expense."

ELECTRIC PLOUGHING.

Several methods have been devised for applying electric haulage to ploughs, and the latest is a British invention, which shows great originality and ingenuity. It serves three purposes—ploughing, drainage, and transport. The inventor proposes that overhead tracks shall be erected on A-shaped steel or ferro-concrete frames, so as to form parallel lines on opposite sides of the ground to be cultivated. On each track is an electric traveller, with a winding drum, which hauls on an endless rope, to which the plough or other implement is attached. By making the implement double-ended, it can be hauled backwards and forwards without turning at the end of each journey. Underneath the line of A-shaped frames is constructed the main concrete drain, and the digging of mole drains leading into the main drain can be carried out by a draining machine hauled in the same way as the plough. By extending the system of overhead tracks, they may be used to carry materials and produce between the field and the farm or the main road. Where the ground is undulating, the level of the track is preserved by making the supports longer or shorter as required. Although this equipment may seem costly, it is not so in effect, as it includes drainage and transport, and renders hedges, ditches, and roads unnecessary. The use of electric power also cuts out the necessity of carting fuel or water for field operations. For intensive cultivation on modern lines this well-thought-out invention should have a most interesting future.

There is a learning time in youth which, suffered to escape and no foundation laid, seldom returns.—Clarissa.

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Sweeping Reductions in MEN'S UNDERSHIRTS. Our prices—
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But the eye is in itself very susceptible to defects, which, if neglected, quickly develop into serious trouble.

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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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 boys come
 home"**

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

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

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 Further information from National Secretary, Y.M.C.A. Headquarters, Baker's Bldgs., Wellington.

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THE ZEALANDIA
 OPEN FIRE RANGES

The Family Circle

THE CRY OF THE DREAMER.

I am tired of planning and toiling
 In the crowded hives of men;
 Heart weary of building and spoiling,
 And spoiling and building again.
 And I long for the dear old river
 Where I dreamed my youth away;
 For a dreamer lives for ever
 And a toiler dies in a day.

I am sick of the showy seeming
 Of a life that is half a lie,
 Of the faces lined with scheming,
 In the throng that hurries by.
 From the sleepless thought's endeavor,
 I would go where the children play;
 For a dreamer lives for ever,
 And a toiler dies in a day.

I feel no pride, but pity
 For the burdens the rich endure;
 There is nothing sweet in the city
 But the patient lives of the poor.
 Oh, the little hands so skilful,
 And the child mind choked with weeds,
 The daughter's heart grown wilful,
 And the father's heart that bleeds.

No, no! from the street's rude bustle,
 From trophies of mart and stage,
 I would fly to the woods' low rustle,
 And the meadows' kindly page.
 Let me dream as of old by the river,
 And be loved for the dreamer always;
 For a dreamer lives for ever,
 And a toiler dies in a day.

—JOHN BOYLE O'REILLY.

THE CATHOLIC WOMAN AND HER RESPONSIBILITY.

After the conferring of honors at the 75th commencement exercises of Mt. St. Joseph's, Dubuque, Ia. (U.S.A.), Archbishop James J. Keane said:—

"The world of ancient times, with its depraved notions, held woman in the thralldom of a real slavery, but as the light unfolded, a new idea of woman dawned upon the nations and, with hands unshackled, she was set free to make the new civilisation. Very early the Church turned her solicitous attention to the relief of woman, who in the pagan's time had been held as a mere chattel, and even in the teachings of ancient philosophers was held an inferior being. It was the Church who first corrected the idea and called woman to a position of honor.

"Now after 20 centuries of effort, we find woman emerging from the handicap of the past and coming into her own, in large measure. Woman is not called upon to fight the battle of the world; it is not likely that she will ever be called upon to frame a constitution.

"You young women are going out from the sanctuary this morning with Christ's blessing upon you. You have been taught to love and appreciate the freedom of women. Had I my will every woman in the world would have equal rights with men in all that concerns the destiny of the generations. Give suffrage to the French women tomorrow and the Peace Conference would close in prayer. Give suffrage to the women of Italy and infidelity would cease to make Christ's Vicar miserable. Give suffrage to the women of America and scandal and corruption would cease. But all this is in the supposition that woman is true to herself; that she loves the ideal and is sensitive to human ill.

"I charge you young women to carry away with you these convictions deep within your hearts. Go forth influenced by the principle by which the Church has set you free. Let not the finger that Christ has loosed ever indite a document against Him, nor your tongue ever speak against His cause. Know Him Who is the way; love Him Who is your all and the world will be better for your influence."

NUTS TO CRACK.

What key is hardest to turn?—A donkey.
 When is money damp?—When it is due in the morning and mist at night.

What bridge creates the most anxiety?—A suspension bridge.

Why can a watchmaker never make a fortune?—Because his goods always go on tick.

What is the most dangerous bat that flies in the air?—A brickbat.

How long did Cain hate his brother?—As long as he was able.

Why is the sun like a good loaf?—Because it's light when it rises.

Why is a camel a most irascible animal?—Because he always has his back up.

What is the difference between a light in a cave and a dance in an inn?—One is a taper in a cavern and the other is a taper in a tavern.

When does a man impose on himself?—When he taxes his memory.

Why cannot a thief easily steal a watch?—Because he must take it off its guard.

What should you do if you split your sides with laughter?—Run till you get a stitch in them.

Why are gloves unsaleable articles?—Because they are made to be kept on hand.

What is that which makes everyone sick but those who swallow it?—Flattery.

MORE SCHOOLBOY HOWLERS.

Mr. Raymond Fuller, who is at the head of the National Child Labor Bureau of New York, supplies the following crop of "howlers," which furnishes some cheerful examples of confused (or rather collision of) ideas in the juvenile mind:—

"A working drawing is one that pictures a person at work."

"A renegade is a man who kills a king."

"A lie is an aversion to the truth."
 (Note the epigrammatic quality here.)

"A deacon is the lowest kind of Christian."

"The Salic law is that you must take everything with a grain of salt."

"The Pharisees were people who liked to show off their goodness by praying in synonyms."

"The Boxers were Corbett, Fitzsimmons, and Jack Johnson."

"A saga was a pitiless warrior but a kind and loving husband."

"A saga was made of wood and brass, held on the left knee, and played with the right hand."

"A brute is an imperfect beast; man is a perfect beast."

"Bi-monthly means the instalment plan."

"An ibex is where you look in the back part of the book when you want to find anything that is printed in the front part of the book."

"The Sublime Porte is a good wine."

"Adam's ale is a drink that was made early in human history, in the Garden of Eden."

"Adam's ale is the lump in a man's neck."

"A man who looks on the bright side of things is called an optimist, but a pianist looks on the dark side."

"Conscription is what is written on a tombstone."

"A hyphenated American is one that talks in short sentences."

"The salaries of teachers are paid from the dog tax."

"One great modern work of irrigation is the Panama Canal."

"In India a man out of a cask may not marry a woman out of another cask."

"The cavalry swept over the eyebrow of the hill."

"May Day commemorates the landing of the Mayflower."

"Modern conveniences: Incubators and fireless telegraphy."

"B.Sc. stands for Boy Scout."

"The moon rose over the trectops and transfixed the night into day."

"The whole of North America speaks English except Chicago and New York."

"A Mr. Newton invented gravity with the aid of an apple."

"The speaker did not expect iron-clad cheers."

"The laws are made by Lloyd George or else by a policeman."

"Things which are impossible are equal to one another."

SILENCED.

"Fine day!" observed the sallow passenger in the tramcar.

"H'm!" was all the man addressed replied, as he went on reading his paper.

"I say it's a fine day!"

"Yes."

"It won't be long now before cricket is in full swing."

"That so?"

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PHONE 2028.

"I don't know anything about the game myself, but it must be a fine exercise for a young fellow."

"H'm!"

"Anything new in the paper this morning?"

"Yes: man killed in a tramcar."

"Dear me! How?"

"Talked to death!"

HAD ENOUGH.

The lecture was drawing to a close. Only ten minutes more of agony remained, and the unfortunate victims were getting decidedly restless.

"Now," proceeded the professor, "we have considered all the immortal heroes of Shakespearian tragedy except the renowned Hamlet. And where, I ask, shall we place Hamlet?"

The melancholy little man in the back row slowly rose to his feet.

"Well," he said, "your friend can have my seat. I'm going."

SMILE RAISERS.

Tommy (at concert): "What's that man got his eyes shut for while he's singing?"

Friend: "Because he can't bear to see us suffer."

Professor: "How quickly does sound travel?"

Student (promptly): "Depends on the sound."

Professor: "Explain."

Student: "Well, the sound of the dinner bell travels a mile in a minute, while the sound of the rising bell takes two hours to mount two flights of stairs."

A Highlander asked at a railway station the price of a ticket to a certain place.

The clerk told him.

"Hoot awa'," replied Donald; "it's far ower dear. I'd rather walk!" and off he started.

He had not proceeded far when the train came tearing along, whistling as it neared a station.

"Ye needna whistle for me!" said Donald. "I made ye an offer aince, and ye wadn't tak' it: sae ye can gang on. I'm no comin'."

Two Frenchmen met one day, and one said to the other: "As I was coming down the street to-day a young man stopped and said to me, 'Have you a match?' Well, I thanked him very much, and told him I had a boxful, and I also told him it was very considerate of him to ask me, as I might not have had any, then I would not be able to have a cigarette. Then that man stood and looked at me until I turned a corner out of sight. I can't understand these English at all."

Applicant: "Can't you help a poor man, sir? I need bread."

Philanthropist: "You will have to be a little more explicit. Do you need bread or knead bread? Are you a beggar who loafs or a loafer who begs?"

He was fond of bragging about the wonderful echo to be heard on his estate. One day, when expecting friends to dinner, he placed his servant in the wood, with instructions to repeat every word he heard said.

Imagine the laugh when he called out, "Are you there?" and the answer came, "Yes, sir, I've been here since one o'clock."

The mis-spents of every minute are a new record against us in heaven. Sure, if we thought thus, we should dismiss them with better reports, and not suffer them to fly away empty or laden with dangerous intelligence. How happy is it when they carry up not only the message, but the fruits of good, and stay with the Ancient of Days to speak for us before His glorious throne.—Milton.

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SCIENCE SIFTINGS

(By "VOLT.")

Science and the Boy.

One of the recent lectures on "Ancient and Modern Measurements of Time" at the Royal Institution, devoted to the actual *modus operandi* of clock-making, concluded with a demonstration of how lazy boys can be got out of bed by clockwork. A simple machine, being set going on the table, produced some remarkable results on the figure of a boy comfortably tucked up in a little bed on the floor. The fall of a weight first snatched off the bed-clothes and whisked them up in the air; but as the boy still lay, loth to turn out, another weight presently released a cascade of water.

Why Fish Are Slippery.

Almost every variety of fish is slippery and hard to hold when first caught. This is due to a sort of mucous exuded through the scales, and is of the greatest importance to all slimy creatures. One of the important functions of the fish's slimy coating is to protect it from the attacks of fungus, a form of plant life found in all waters. If the fish is so injured that some spot becomes uncovered by slime, a barely visible fungus will be likely to lodge there, and when it is once lodged the process of reproduction is very rapid. It soon extends over the gills and kills the fish. The primary purpose of the slime of the fish is to reduce its friction when in motion through the water, and thereby increase its rate of speed. It also serves as a cushion to the scales, which it thus protects from many injuries.

Ancient Perfumes.

The first nation to learn the secret of aromatic substances was Persia. The priests of Egypt were the only people who studied science at that time, and Egyptian perfumes achieved great celebrity, especially those made in Alexandria. Reserved originally for religious rites, perfumes subsequently became of current use among the wealthy classes. During banquets they were diffused through the halls and were burned in profusion. The Israelites during their sojourn in Egypt adopted the use of aromatic substances primarily for religious purposes, and afterwards for personal usage. The Jews were fond of cosmetics and even used them to paint the face. All these perfumes were extracted from essences of trees and various plants. The Greeks, who loved elegance, were especially addicted to the use of perfumes, and they taught their secrets and usage to the Romans. The latter in the days of their decadence went so far as to scent the coats of their dogs. In the Middle Ages the Arabs, Venetians, Genoese, and Florentines became famous for the preparation of sweet-smelling essences.

Fire-making Methods of Savages.

The early methods of producing fire were of two kinds, either by striking two suitable mineral substances against each other, or by rubbing two pieces of wood, one against the other. In either case it was the friction of the two pieces of material that generated enough heat to ignite some fine, dry material, such as grass or punk, the method employed resulting from the material most readily obtainable. Some people have used two pieces of hard stone, such as flint or quartz, which were struck together to produce a spark, which was caught on a little bunch of dry grass. In Alaska we are told that the natives rub the native sulphur, which is found in that region, over two pieces of quartz, which they strike together to produce fire, while the Esquimos strike a piece of quartz against a lump of iron pyrite with the same result. Where suitable minerals are not available we find people producing fire by friction between two pieces of wood, and this method is still in use in some parts of the world. And we are even told that fire can be produced by striking together two pieces of bamboo, the siliceous character of the outside coating being such that sparks are produced, the same as if two pieces of flint were used. No one knows who discovered the art of making fire, for it appears to be as old as the human race, although the records of some very early travellers made mention of tribes who were entirely ignorant of fire.

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