

**MISSING PAGE**

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## Friends at Court

### GLEANINGS FOR NEXT WEEK'S CALENDAR.

- Nov. 30, Sunday.—First Sunday of Advent.  
 Dec. 1, Monday.—St. Andrew, Apostle.  
 „ 2, Tuesday.—St. Bibiana, Virgin and Martyr.  
 „ 3, Wednesday.—St. Francis Xavier, Confessor.  
 „ 4, Thursday.—St. Peter Chrysologus, Bishop, Confessor, and Doctor.  
 „ 5, Friday.—Of the Octave.  
 „ 6, Saturday.—St. Nicholas, Bishop and Confessor.

#### First Sunday of Advent.

Advent is a time of prayer and penance, which the Church has appointed to dispose her children for the worthy celebration of the birth of Our Saviour. During Advent we ought to prepare ourselves to receive the Son of God, quitting the bosom of His Father in order to become man and converse with us. We ought daily to steal a little time from our affairs that we may meditate on the following questions:—Who comes? Why does He come? What should be the fruit of His coming? Let all our desires call on Him with the just, and the Prophets of the Old Testament, who longed for Him so much; and to open a way for Him into our hearts, let us purify ourselves by confession, fasting, and Communion.

#### St. Andrew, Apostle.

St. Andrew, the first disciple of Christ, and afterward an Apostle, was, like his brother Peter, a fisherman. Previous to his recognition of Christ as the Messiah he had been numbered among the disciples of John the Baptist. The career of Andrew as an Apostle after the death of Christ is unknown. Tradition tells us that, after preaching the Gospel in Scythia, Northern Greece, and Epirus, he suffered martyrdom on the cross at Patrae, in Achaia, 62 or 70, A.D. A cross formed of beams, obliquely placed, is styled St. Andrew's Cross. St. Andrew is the patron saint of Scotland. He is also held in great veneration in Russia, and, according to a tradition, preached the Gospel in that country. In both countries there is an order of knighthood named in his honor.

#### St. Bibiana, Virgin and Martyr.

St. Bibiana was the daughter of a Roman noble named Flavian, who himself gave his life for the faith. The confiscation of her property, with its consequent privations, having failed to shake her constancy in the profession of Christianity, she was subjected to cruel tortures, and finally scourged to death, A.D. 363.

### GRAINS OF GOLD

#### A MORNING AND EVENING PRAYER TO THE BLESSED VIRGIN.

##### Evening.

Ave Sanctissima, I breathe this prayer to thee;  
 Ave Purissima, pray thou this night for me!

Plead that the evil I have done  
 Be fully pardoned through thy Son,  
 And oh, sweet Mother, let me share  
 Thy tender love, thy watchful care.  
 Thou wilt not spurn me, for thou art  
 The Mother of each orphaned heart;  
 Soothe, then, the griefs within my breast  
 And lull thy child to peaceful rest!  
 Protect me while in sleep I lie,  
 Receive me if in sleep I die,  
 That I, unworthy though I be,  
 May love thee through eternity! Amen.

##### Morning.

Ave Sanctissima, our guardian through the night,  
 Mater Carissima, I greet thee with the light;  
 Be with me through the coming day  
 In all I do and think and say,  
 That deeds and thoughts and words may be  
 The fruit of Christ-like charity;  
 To others' faults may I be blind,  
 To every living creature kind,  
 And, ever mindful what thou art,  
 May I be wholly pure in heart!  
 Against my soul, so prone to fail,  
 Let neither doubts nor sin prevail,  
 And may I, when life's day is past,  
 Through thy dear Son reach Heaven at last! Amen.

—JOHN L. STODDARD.

The wisdom of some people consists largely of knowing what other people ought to do.

## The Storyteller

### WILLY REILLY

AND HIS DEAR COLEEN BAWN.

(A Tale Founded upon Fact)

BY WILLIAM CARLETON.

#### CHAPTER VIII.—(Continued.)

The roads of Ireland at this period—if roads they could be called—were not only in a most shameful, but dangerous state. In summer they were a foot deep with dust, and in winter at least 18 inches with mud. This, however, was by no means the worst of it. They were studded, at due intervals, with ruts so deep, that if a horse happened to get into one of them, he went down to the saddle-skirts. They were treacherous, too, and such as no caution could guard against; because, where the whole surface of the road was one mass of mud, it was impossible to distinguish these horse-traps at all. Then in addition to them, were deep gullies across the road, worn away by small rills, proceeding from rivers in the adjoining uplands, which were principally dry, or at least mere threads of water in summer, but in winter became pigmy torrents that tore up the roads across which they passed, leaving them in the dangerous state we have described.

As Reilly and his companion had got out upon the road, they were a good deal surprised, and not a little alarmed, to see a horse, without a rider, struggling to extricate himself out of one of the ruts in question.

"What is this?" said Fergus; "be on your guard."

"The horse," observed Reilly, "is without a rider; see what it means."

Fergus approached with all due caution, and on examining the place discovered a man lying apparently in a state of insensibility.

"I fear," said he, on returning to Reilly, "that his rider has been hurt; he is lying senseless about two or three yards before the horse."

"Good God!" exclaimed the other, "perhaps he has been killed; let us instantly assist him. Hold this portfolio whilst I render him whatever assistance I can."

As he spoke they heard a heavy groan, and on approaching found the man sitting, but still unable to rise.

"You have unfortunately been thrown, sir," said Reilly; "I trust in God you are not seriously hurt."

"I hope not, sir," replied the man; "but I was stunned, and have been insensible for some time; how long, I cannot say."

"Good God, sir!" exclaimed Reilly. "Is this Mr. Brown?"

"It is, Mr. Reilly; for heaven's sake, aid me to my limbs—that is, if I shall be able to stand upon them."

Reilly did so, but found that he could not stand or walk without assistance. The horse, in the meantime, had extricated himself.

"Come, Mr. Brown," said Reilly, "you must allow me to assist you home. It is very fortunate that you have not many perches to go. This poor man will lead your horse up to the stable."

"Thank you, Mr. Reilly," replied the gentleman, "and in requital for your kindness, you must take a bed at my house to-night. I am aware of your position," he added, in a confidential voice, "and that you cannot sleep safely in your own. With me, you will be safe."

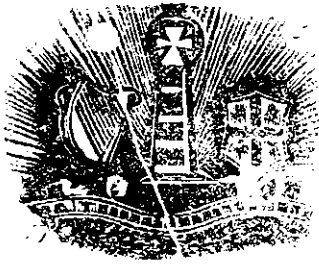
Reilly thanked him, and said that this kind offer was most welcome and acceptable, as, in point of fact, he scarcely knew that night where to seek rest with safety. They accordingly proceeded to the parsonage; for Mr. Brown was no other than the Protestant Rector of the parish, a man with whom Reilly was on the most friendly and intimate terms, and a man, we may add, who omitted no opportunity of extending shelter, protection, and countenance to such Roman Catholics as fell under the suspicion or operation of the law. On this occasion he had been called very suddenly to the death-bed of a parishioner, and was then on his return home, after having administered to the dying man the last consolations of religion.

On reaching the parsonage, Fergus handed the portfolio to its owner, and withdrew to seek shelter in some of his usual haunts for the night; but Mr. Brown, aided by his wife, who sat up for him, contrived that Reilly should be conducted to a private room without the knowledge of the servants, who were sent as soon as possible to bed. Before Reilly withdrew, however, that night, he requested Mr. Brown to take charge of his money and

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family papers, which the latter did, assuring him that they should be forthcoming whenever he thought proper to call for them. Mr. Brown had not been seriously hurt, and was able, in a day or two, to pay the usual attention to the discharge of his duties.

Reilly, having been told where to find his bed-room, retired with confidence to rest. Yet we can scarcely term it rest, after considering the tumultuous and disagreeable events of the evening. He began to ponder upon the life of persecution to which Miss Folliard must necessarily be exposed, in consequence of her father's impetuous and fiery temper; and, indeed, the fact was that he felt this reflection infinitely more bitter than any that touched himself. In these affectionate calculations of her domestic persecution he was a good deal mistaken, however. Sir Robert Whitecraft had now gained a complete ascendancy over the disposition and passions of her father. The latter, like many another country squire—especially of that day—when his word and will were law to his tenants and dependents, was a very great man indeed when dealing with them. He could bluster and threaten, and even carry his threats into execution, with a confident swagger that had more of magisterial pride and the pomp of property in it, than a sense of either right or justice. But on the other hand, let him meet a man of his own rank, who cared nothing about his authority as a magistrate, or his assumption as a man of large landed property, and he was nothing but a poor, weak-minded tool in his hands. So far our description is correct; but when such a knave as Sir Robert Whitecraft came in his way—a knave at once calculating, deceitful, plausible, and cunning—why, our worthy old squire, who thought himself a second Solomon, might be taken by the nose and led round the whole barony.

There is no doubt that he had sapiently laid down his plans to harass and persecute his daughter into a marriage with Sir Robert, and would have probably driven her from under his roof, had he not received the *programme* of his conduct from Whitecraft. That cowardly caitiff had a double motive in this. He found that if her father should "pepper her with persecution," as the old fellow said, before marriage, its consequences must fall upon his own unlucky head afterwards; in other words, that Helen would most assuredly make him then suffer, to some purpose, for all that his pretensions to her hand had occasioned her to undergo previous to their union; for in truth, if there was one doctrine which Whitecraft detested more than another—and with good reason, too—it was that of Retribution.

"Mr. Folliard," said Whitecraft, in the very last conversation they had on this subject, "you must not persecute your daughter on my account."

"Mustn't I? Why, d—n it, Sir Robert, isn't persecution the order of the day? By—, if she doesn't marry you quietly and willingly, we'll turn her out and hunt her like a priest."

"No, Mr. Folliard, violence will never do. On the contrary, you must change your hand, and try an opposite course. If you wish to rivet her affections upon that Jesuitical traitor still more strongly, persecute her: for there is nothing in this life that strengthens love so much as opposition and violence. The fair ones begin to look upon themselves as martyrs, and in proportion as you are severe and inexorable, so, in proportion, are they resolved to win the crown that is before them. I would not press your daughter, but that I believe love to be a thing that exists before marriage—never after. There's the honeymoon, for instance. Did ever mortal man or mortal woman hear or dream of a *second* honeymoon? No, sir; for Cupid, like a large blue-bottle, falls into, and is drowned in the honey-pot."

"D—n me," replied the squire, "if I understand a word you say. However, I dare say it may be very good sense, for all that; for you always had a long noddle. Go on."

"My advice to you, then, sir, is this—make as few allusions to her marriage with me as possible; but, in the meantime, you may praise me a little, if you wish; but, above all things, don't run down Reilly immediately after paying my mind or person any compliment. Allow the young lady to remain quiet for some time. Treat her with your usual kindness and affection, for it is possible, after all, that she may do more from her tenderness and affection for you, than we could expect from any other motive, at all events, until we shall succeed in hanging or transporting this rebellious scoundrel."

"Very good—so he is. Good heavens! what a son-in-law I should have! I, who have transported one priest already!"

"Well, sir, as I was saying, until we shall have succeeded in hanging or transporting him. The first would be the safest, no doubt; but until we shall be able to accomplish either one or the other, we have not much to expect in the shape of compliance from your daughter. When

the villain is removed, however, hope, on her part, will soon die out—love will lose its pabulum."

"Its what?" asked the squire, staring at him with a pair of round eyes that were full of perplexity and wonder.

"Why, it means food, or rather fodder."

"D—n you, sir," replied the squire, indignantly; "do you want to make a beast of my daughter?"

"But it's a word, sir, applied by the poets as the food of Cupid."

"Cupid! I thought he was drowned in the honey pot; yet he's up again, and as brisk as ever, it appears. However, go on—let us understand fairly what you're at. I think I see a glimpse of it; and knowing your character upon the subject of persecution as I do, it's more, I must say, than I expected from you. Go on—I bid you."

"I say, then, sir, that if Reilly were either hanged or out of the country, the consciousness of this would soon alter matters with Miss Folliard. If you, then, sir, will enter into an agreement with me, I shall undertake so to make the laws bear upon Reilly as to rid either the world or the country of him; and you shall promise not to press upon your daughter the subject of her marriage with me until then. Still, there is one thing you must do; and that is to keep her under the strictest surveillance."

"What the devil's that?" said the squire.

"It means," returned his expected son-in-law, "that she must be well watched; but without feeling that she is so."

"Would it not be better to lock her up at once?" said her father. "That would be making the matter sure."

"Not at all," replied Whitecraft. "So sure as you lock her up, so sure she will break prison."

"Well, upon my soul," replied her father, "I can't see that. A strong lock and key are certainly the best surety for the due appearance of any young woman disposed to run away. I think the best way would be to make her feel at once that her father is a magistrate, and commit her to her own room until called upon to appear."

Whitecraft, whose object was occasionally to puzzle his friend, gave a cold grin, and added:

"I suppose your next step would be to make her put in security. No—no, Mr. Folliard; if you will be advised by me, try the soothing system, antiphlogistic remedies are always the best in a case like hers."

"Anti—what? D—n me if I can understand every tenth word you say. However, I give you great credit, Whitecraft; for, upon my soul, I didn't think you knew half as much as you do. That last, however, is a tickler—a nut that I can't crack. I wish to heavens I could get my tongue about it, till I'd send it among the Grand Jury, and maybe there wouldn't be wigs on the green in making it out."

"Yes, I fancy it would teach them a little supererogation."

"A little what? Is it love that has made you so learned, Whitecraft, or so unintelligible—which? Why, man, if your passion increases, in another week there won't be three men out of Trinity College able to understand you. You will become a perfect oracle. But, in the meantime, let us see how the arrangement stands. *Imprimis*, you are to hang or transport Reilly; and until then, I am not to annoy my daughter with any allusions to this marriage; but, above all things, not to compare you and Reilly with one another in her presence, lest it might strengthen her prejudices against you."

"I beg your pardon, Mr. Folliard, I did not say so; I fear no comparison with the fellow."

"No matter, Sir Robert, if you did not knock it down you staggered it. Omitting the comparison, however, I suppose that so far I am right."

"I think so, sir," replied the other, conscious after all, that he had got a touch of "Roland for his Oliver."

Then he proceeded: "I'm to watch her closely, only she's not to know it. Now, I'll tell you what, Sir Robert, I know you carry a long noddle, with more hard words in it than ever I gave you credit for—but with regard to what you expect from me now—"

"I don't mean that you should watch her personally yourself, Mr. Folliard."

"I suppose you don't: I didn't think you did; but, I'll tell you what—place the twelve labors of Hercules before me, and I'll undertake to perform them, if you wish; but to watch a woman, Sir Robert—and that woman keen and sharp upon the cause of such vigilance—without her knowing it in one half-hour's time, that is a task that never was, can, or will be accomplished. In the meantime, we must only come as near its accomplishment as we can."

"Just so, sir; we can do no more. Remember, then, that you perform your part of this arrangement, and,

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with the blessing of God, I shall leave nothing undone to perform mine."

Thus closed this rather extraordinary conversation; after which Sir Robert betook himself home, to reflect upon the best means of performing his part of it, with what quickness and despatch, and with what success, our readers already know.

The old squire was one of those characters who never are so easily persuaded as when they do not fully comprehend the argument used to convince them. Whenever the squire found himself a little at fault, or confounded by either a difficult word or a hard sentence, he always took it for granted that there was something unusually profound and clever in the matter laid before him. Sir Robert knew this, and on that account played him off to a certain extent. He was too cunning, however, to darken any part of the main argument so as to prevent its drift from being fully understood, and thereby defeating his own purpose.

#### CHAPTER VIII.—A CONFLAGRATION—AN ESCAPE —AND AN ADVENTURE.

We have said that Sir Robert Whitecraft was anything but a popular man—and we might have added, that, unless among his own clique of bigots and persecutors, he was decidedly unpopular among Protestants in general. In a few days after the events of the night we have described, Reilly, by the advice of Mr. Brown's brother, an able and distinguished lawyer, gave up the possession of his immense farm, dwelling house, and offices to the landlord. In point of fact, this man had taken the farm for Reilly's father, in his own name, a step which many of the liberal and generous Protestants of that period were in the habit of taking, to protect the property for the Roman Catholics, from such rapacious scoundrels as Whitecraft, and others like him, who had accumulated the greater portion of their wealth and estates by the blackest and most iniquitous political profligacy and oppression. For about a month after the first night of the unsuccessful pursuit after Reilly, the whole country was overrun with military parties, and such miserable inefficient police as then existed. In the meantime, Reilly escaped every toil and snare that had been laid for him. Sir Robert Whitecraft, seeing that hitherto he had set them at defiance, resolved to glut his vengeance on his property, since he could not arrest himself. A description of his person had been, almost from the commencement of the proceedings, published in the *Hue-and-Cry*, and he had been now outlawed. As even this failed, Sir Robert, as we said, came with a numerous party of his myrmidons, bringing along with them a large number of horses, carts, and cars. The house at this time was in the possession only of a keeper, a poor, feeble man, with a wife and a numerous family of small children, the other servants having fled from the danger in which their connection with Reilly involved them. Sir Robert, however, very deliberately brought up his cars and other vehicles, and having dragged out all the most valuable parts of the furniture, piled it up, and had it conveyed to his own out-houses, where it was carefully stowed. This act, however, excited comparatively little attention, for such outrages were not infrequently committed by those who had, or at least who thought they had, the law in their own hands. It was now dusk, and the house had been gutted of all that had been most valuable in it—but the most brilliant part of the performance was yet to come. We mean no contemptible pun. The young man's dwelling-house and office-houses were ignited at the same moment by this man's military and other official minions, and in about twenty minutes they were all wrapped in one red, merciless mass of flame. The country people, on observing this fearful conflagration, flocked from all quarters, but a cordon of outposts was stationed at some distance around the premises, to prevent the peasantry from marking the chief actors in the nefarious outrage. Two gentlemen, however, approached, who, having given their names, were at once admitted to the burning premises. These men were Mr. Brown, the clergyman, and Mr. Hastings, the actual and legal proprietor of all that had been considered Reilly's property. Both of them observed that Sir Robert was the busiest man among them, and upon making inquiries from the party, they were informed that they acted by his orders, and that, moreover, he was himself the very first individual who had set fire to the premises. The clergyman made his way to Sir Robert, on whose villainous countenance he could read a dark and diabolical triumph.

(To be continued.)

We seldom meet with joy and delight by appointment, but unexpectedly they smile on us their sudden welcome round some old corner of life.—Miss Palmer.

## THE STORY OF IRELAND

(By A. M. SULLIVAN.)

### CHAPTER XXXIX.—(Continued.)

Three long and weary years—oh! but they seemed three ages!—the young Hugh pined in the grated dungeons of that "Bermingham Tower," which still stands in Dublin Castle yard. How the fierce hot spirit of the impetuous northern youth chafed in this cruel captivity! He, accustomed daily to breathe the free air of his native hills in the pastimes of the chase, now gasped for breath in the close and fetid atmosphere of a squalid cell! He, the joy and the pride of an aged father—the strong hope of a thousand faithful clansmen—was now the helpless object of gaolers' insolence, neglect, and persecution! "Three years and three months," the old chroniclers tell us,—when hark! there is whispering furtively betimes as young Hugh and Art Kavanagh, and other of the captives meet on the stone stairs, or the narrow landing, by the warders' gracious courtesy. Yes; Art had a plan of escape. Escape! Oh! the thought sends the blood rushing hotly through the veins of Red Hugh. Escape! Home! Freedom on the Tyrconnell hills once more! O blessed, thrice blessed words!

It is even so. And now all is arranged, and the daring attempt waits but a night favorably dark and wild—which comes at last; and while the sentries shelter themselves from the pitiless sleet, the young fugitives, at peril of life or limb, are stealthily scaling or descending bastion and battlement, fosse and barbican. With beating hearts they pass the last sentry, and now through the city streets they grope their way southwards; for the nearest hand of succor is amidst the valleys of Wicklow. Theirs is a slow and toilsome progress; they know not the paths, and they must hide by day and fly as best they can in the night-time through wooded country. At length they cross the Three Rock Mountain, and look down upon Glencree. But alas! Young Hugh sinks down exhausted! Three years in a dungeon have cramped his limbs, and he is no longer the Hugh that bounded like a deer on the slopes of Glenvigh! His feet are torn and bleeding from sharp rock and piercing bramble; his strength is gone; he can no further fly. He exhorts his companions to speed onwards and save themselves, while he secretes himself in the copse and awaits succor if they can send it. Reluctantly, and only yielding to his urgent entreaties, they departed. A faithful servant, we are told, who had been in the secret of Hugh's escape, still remained with him, and repaired for succor to the house of Felim O'Tuhal, the beautiful site of whose residence is now called Powerscourt. Felim was known to be a friend, though he dared not openly disclose the fact. He was too close to the seat of the English power, and was obliged to keep on terms with the Pale authorities. But now "the flight of the prisoners had created great excitement in Dublin, and numerous bands were despatched in pursuit of them." It was next to impossible—certainly full of danger—for the friendly O'Tuhal, with the English scouring-parties spread all over hill and vale, to bring in the exhausted and helpless fugitive from his hiding place, where nevertheless he must perish if not quickly reached. Sorrowfully and reluctantly Felim was forced to conclude that all hope of escape for young Hugh this time must be abandoned, and that the best course was to pretend to discover him in the copse, and to make a merit of giving him up to his pursuers. So, with a heart bursting with mingled rage, grief, and despair, Hugh found himself once more in the gripe of his savage foes. He was brought back to Dublin "loaded with heavy iron fetters," and flung into a narrower and stronger dungeon, to spend another year cursing the day that Norman foot had touched the Irish shore.

There he lay until Christmas Day, December 25, 1592, when, says the old chronicle, "it seemed to the Son of the Virgin time for him to escape." Henry and Art O'Neill, fellow-prisoners, were on this occasion companions of Hugh's flight. In fact the lord deputy, Fitzwilliam, a needy and corrupt creature, had taken a bribe from Hugh O'Neill to afford opportunity for the escape. Hugh of Dungannon had designs of his own in desiring the freedom of all three; for events to be noted further on had been occurring, and already he was, like a skillful statesman, preparing for future contingencies. He knew that the liberation of Red Hugh would give him an ally worth half Ireland, and he knew that rescuing the two O'Neills would leave the government without a "queen's O'Neill" to set up against him at a future day. Of this escape Haverty gives us the following account:—

"They descended by a rope through a sewer which opened into the Castle ditch; and leaving there the soiled

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outer garments, they were conducted by a young man, named Turlough Roo O'Hagan, the confidential servant or emissary of the Earl of Tyrone, who was sent to act as their guide. Passing through the gates of the city, which were still open, three of the party reached the same Slieve Rua which Hugh had visited on the former occasion. The fourth, Henry O'Neill, strayed from his companions in some way—probably before they left the city—but eventually he reached Tyrone, where the earl seized and imprisoned him. Hugh Roo and Art O'Neill, with their faithful guide, proceeded on their way over the Wicklow mountains towards Glenmalur, to Feagh Mac Hugh O'Byrne, a chief famous for his heroism and who was then in arms against the government. Art O'Neill had grown corpulent in prison, and had besides been hurt in descending from the Castle, so that he became quite worn out from fatigue. The party were also exhausted with hunger, and as the snow fell thickly, and their clothing was very scanty, they suffered additionally from intense cold. For awhile Red Hugh and the servant supported Art between them; but this exertion could not long be sustained, and at length Red Hugh and Art lay down exhausted under a lofty rock, and sent the servant to Glenmalur for help. With all possible speed Feagh O'Byrne, on receiving the message, despatched some of his trusty men to carry the necessary succor; but they arrived almost too late at the precipice under which the two youths lay. 'Their bodies,' say the Four Masters, 'were covered with white-bordered shrouds of hailstones freezing around them, and their light clothes adhered to their skin, so that, covered as they were with the snow, it did not appear to the men who had arrived that they were human beings at all, for they found no life in their members, but just as if they were dead.' On being raised up, Art O'Neill fell back and expired, and was buried on the spot; but Red Hugh was revived with some difficulty, and carried to Glenmalur, where he was secreted in a sequestered cabin and attended by a physician."

Mr. Mitchell describes for us the sequel. "O'Byrne brought them to his house and revived and warmed and clothed them, and instantly sent a messenger to Hugh O'Neill (with whom he was then in close alliance) with the joyful tidings of O'Donnell's escape. O'Neill heard it with delight, and sent a faithful retainer, Tirlough Buidhe O'Hagan, who was well acquainted with the country, to guide the young chief into Ulster. After a few days of rest and refreshment, O'Donnell and his guide set forth, and the Irish chronicler minutely details that perilous journey;—how they crossed the Liffey far to the westward of Fitzwilliam's hated towers, and rode cautiously through Fingal and Meath, avoiding the garrisons of the Pale, until they arrived at the Boyne, a short distance west of Inver Colpa (Drogheda), where the Danes had built a noble city; how they sent round their horses through the town, and themselves passed over in a fisherman's boat; how they passed by Mellifont, a great monastery, (which belonged to a noted young Englishman attached to Hugh O'Neill), and therefore met with no interruption there; rode right through Dundalk, and entered the friendly Irish country, where they had nothing more to fear. One night they rested at Feadh Mor (the Fews), where O'Neill's brother had a house, and the next day crossed the Blackwater at Moy, and so to Dungannon, where O'Neill received them right joyfully. And here 'the two Hughs' entered into a strict and cordial friendship, and told each other of their wrongs and of their hopes. O'Neill listened, with such feelings as one can imagine, to the story of the youth's base kidnapping and cruel imprisonment in darkness and chains; and the impetuous Hugh Roo heard with scornful rage of the English Deputy's atrocity towards Mac Mahon, and attempts to bring his accursed sheriffs and juries amongst the ancient Irish of Ulster. And they deeply swore to bury for ever the unhappy feuds of their families, and to stand by each other with all the powers of the North against their treacherous and relentless foe. The chiefs parted, and O'Donnell, with an escort of the Tyrone cavalry, passed into Mac Gwire's country. The chief of Fernanagh received him with honor, eagerly joined in the confederacy, and gave him 'a black polished boat,' in which the prince and his attendants rowed through Lough Erne, and glided down that 'pleasant salmon-breeding river' which leads to Ballyshannon and the ancient seats of the Clan-Conal.

"We may conceive with what stormy joy the tribes of Tyrconnell welcomed their prince; with what mingled pity and wrath, thanksgivings and curses, they heard of his chains, and wanderings, and sufferings, and beheld the feet that used to bound so lightly on the hills, swollen and crippled by that cruel frost, by the crueler fetters of the Saxon. But little time was now for festal rejoicing or the unprofitable luxury of cursing; for just then, Sir Richard Bingham, the English leader in Connaught, relying on the irresolute nature of old O'Donnell, and not aware

of Red Hugh's return, had sent 200 men by sea to Donegal, where they took by surprise the Franciscan monastery, drove away the monks (making small account of their historic studies and learned annals), and garrisoned the buildings for the Queen. The fiery Hugh could ill endure to hear of these outrages, or brook an English garrison upon the soil of Tyrconnell. He collected the people in hot haste, led them instantly into Donegal, and commanded the English by a certain day and hour to betake themselves with all speed back to Connaught, and leave behind them the rich spoils they had taken; all of which they thought it prudent without further parley to do. And so the monks of St. Francis returned to their home and their books, gave thanks to God, and prayed, as well they might, for Hugh O'Donnell."

(To be continued.)

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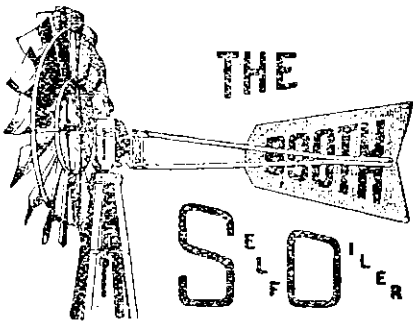
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## THOMAS DAVIS

(By T. P. CUMMINS.)

When boyhood's fire was in my blood,  
I read of ancient freemen,  
For Greece and Rome who bravely stood,  
*Three Hundred Men and Three Men.*  
And then I prayed I yet might see  
Our fetters rent in twain,  
And Ireland, long a province, be  
A Nation Once Again.

When the *Nation* newspaper was founded in 1842 to advance the cause of Irish nationality, Thomas Davis and his associates discovered that the absence of poetical talent in themselves and their contributors left a rather cold prosaicism about the whole tone of the journal. The discovery induced them to unite their efforts in devising remedial measures. They gave the matter very earnest consideration, realising the truth of Fletcher's remark: "Give me the ballads, and let who will make the laws." It dawned upon them that the only way to fill up the want was by becoming bards themselves, and by stimulating the bardic spark in others. Utter necessity proved to be the parent or rather one of the parents—of genius. The means of supplying the poetic needs of the *Nation* were promptly and vigorously adopted; and, in a comparatively brief period, some of the founders blossomed into poets of much promise, and in time succeeded in kindling the divine flame in not a few of their countrymen and women. After a short year of effort, ballads, songs, and poems breathing an intense nationalism became the favorite themes and items at weddings, the crossroads, in the concert hall, the club, and on the public platform. The simple but earnest words of "A Nation Once Again" awoke the old fires of liberty and reconquest, and helped to arouse in the old a sense of their provincial degradation. Ireland clanked her rusty chains, and the echoes called forth the passionate outpourings of liberated genius from the singers of the nation, and wild longings from the bosoms of the people. It became the hope of the singing patriots to lead their country to the breastworks of freedom, and thence, as Sarsfield, Tone, Emmet had endeavored, to fling back forever the hosts of darkness and destruction. They did not succeed in arriving on heroic ground, but with slogan, cymbal, and drum they beat the ever-young call of the dawn, and the hearts of the people throbbed in expectation.

It was portion of the mission of the men and women of the nation, and in particular of Davis, to herald the advent of the sense of self-reliance—a spirit force stronger than swords in fighting array, and more awe-inspiring than judges in black caps. Davis senses this strange new force (then for Ireland only sprouting as a frail shoot on the scarred and bleeding trunk of the nation) in the following lines:—

Though savage force and subtle schemes,  
And alien rule, through ages lasting,  
Have swept your land like lava streams,  
Its wealth, and name, and nature blasting;  
Rot not, therefore, in dull despair,  
Nor moan at destiny in far lands!  
Face not your foe with bosom bare,  
Nor hide your chains in pleasure's garlands.  
The wise man arms to combat wrong,  
The brave man clears a den of lions,  
The true man spurns the Helot's song;  
The freeman's friend is Self-Reliance!

Though France, that gave your exiles bread,  
Your priests a home, your hopes a station,  
Or that young land where first was spread  
The starry flag of Liberation,—  
Should heed your wrongs some future day,  
And send you voice or sound to plead 'em,  
With helpful love their help repay,  
But trust not even to them for Freedom.  
A nation freed by foreign aid  
Is but a corpse by wanton science  
Convulsed like life, then flung to fade—  
The life itself is Self-Reliance.

Then, flung alone, or hand in hand,  
In mirthful hour, or spirit solemn;  
In lowly toil, or high command,  
In social hall, or charging column:  
In tempting wealth, and trying woe,  
In struggling with a mob's dictation;  
In bearing back a foreign foe,  
In training up a troubled nation:  
Still hold to truth, abound in Love,  
Refusing every base compliance—  
Your Praise within, your Prize above,  
And live and die in Self-Reliance!

When the editor and his associates discovered that they themselves must supply the poetic need, Davis was probably the only one who put a damper on their enthusiasm. He had not then developed the spirit of self-reliance. The barrenness of outside inspiration at length encouraged Davis to emulate the editor and his friends. The little confidence he displayed in his own great abilities was at length completely overcome by the dawning truth that he could express himself in appropriate verse. Poetry enabled him to discover himself, to reach the soul of Ireland, to more than fill the void in the *Nation* newspaper, and to fire the thoughts and hopes of his own generation, and succeeding generations. Yet his extraordinary and promising outburst of ballad, song, and poem only broke into being about three years before his demise. The greater number of his poems, and those that have remained the most popular, were written and published in a single year, 1844. Simple, sincere, and unmystical are all his verses, but they fulfilled their object, by supplying the need of the time. To the peasantry and the ever-young, hopeful, and loving of all times they will furnish thought and expression, where a Yeats or Russell would be cast aside as incomprehensible and inconsequent.

Davis acquired self-reliance from his wooing of the Muse, and the achievement encouraged him to preach the doctrine and secret of success to others. Gradually the frail shoot developed into a limb of promise and power, and finally in our time blossomed into beauty and strength. The full fruition of the bud of self-reliance has not matured yet: when the fructescence is completed, all the longings of all our heroes; all the hopes, the prayers, and death-pangs of Sarsfield, Tone, Fitzgerald, Emmet, the Plunkets, and Ash shall have been consummated. In "The Right Road" we have Davis again on this important theme:

Let the feeble-hearted pine,  
Let the sickly spirit whine,  
But work and win be thine,  
While you've life.  
God smiles upon the bold—  
So, when your flag's unrolled,  
Bear it bravely till you're cold  
In the strife.

If to rank or fame you soar,  
Out your spirit frankly pour—  
Men will serve you and adore,  
Like a king.  
Woo your girl with honest pride,  
Till you've won her for your bride—  
Then to her, through time and tide,  
Ever cling.

Never under wrongs despair;  
Labor long and everywhere,  
Link your countrymen, prepare,  
And strike home.  
Thus have great men ever wrought,  
Thus must greatness still be sought,  
Thus labored, loved, and fought  
Greece and Rome.

In one of his essays Davis writes:—"Nationality is no longer an unmeaning or despised name among us. It is welcomed by the higher ranks, it is the inspiration of the bold, and the hope of the people. It is the summary name for many things. It seeks a literature made by Irishmen, and colored by our scenery, manners, and character. It desires to see Art applied to express Irish thoughts and belief. It would make our Music sound in every parish at twilight, our Pictures sprinkle the walls of every house, and our poetry and history sit at every heart.

"It would thus create a race of men full of a more intensely Irish character and knowledge, and to that race it would give Ireland. It would give them the seas of Ireland, to sweep with their nets and launch on with their navy; the harbors of Ireland, to receive a greater commerce than any island in the world; the soil of Ireland to live on, by more millions than starve here now; the fame of Ireland to enhance by their genius and valor; the Independence of Ireland to guard by laws and arms.

He expands the same theme in a verse of much beauty:

A nation's voice, a nation's voice—  
It is a solemn thing!  
It bids the bondage-sick rejoice—  
'Tis stronger than a king.  
'Tis like the light of many stars,  
The sound of many waves;  
Which brightly look through prison bars,  
And sweetly sound in caves.  
Yet it is noblest, godliest known,  
When righteous triumph swells its tone.

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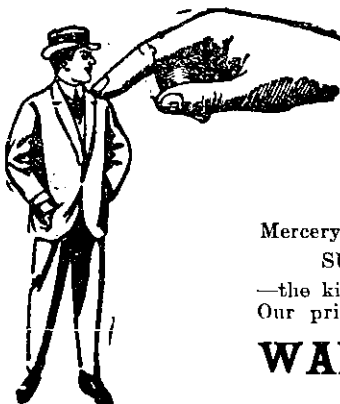
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In all his verse, and his prose I may say too, Davis labored to cultivate national feeling, and to arouse national confidence; he did not seek a literary fame nor did he pour out his soul in the marts. Hence, his verse, though undeveloped, must be estimated apart from the studied beauties and excellences of great poets of leisure, who wrote from motives of expression, personal fame, notoriety, gain, or vanity. He wrote for Ireland; to foster nationality, and to arouse nationality. Any comparison between him and the others would be unfair and absurd. Hence, his national verse is indeed the very "blossoming of his own sincere believing soul, and the greatest evidence of its health, excellence, and beauty." "Its melody is balsam to the senses," he writes of national poetry. "It is the playfellow of childhood, ripens into the companion of manhood, consoles age. It presents the most dramatic events, the largest characters, the most impressive scenes, and the deepest passions, in the language most familiar to us. It magnifies and ennobles our hearts, our intellects, our country, and our countrymen—binds us to the land by its condensed and gem-like history; to the future by example and aspiration. It solaces us in travel, fires us in action, prompts our invention, sheds a grace beyond the power of luxury round our homes, is the recognised envoy of our minds among all mankind, and to all time."

Some of the finest and most soul-stirring of Davis's national and historical verse are such pieces as "The West's Awake," "A Nation Once Again," "The True Irish King," "The Geraldines," "The Fate of King Dathi" is a poem of much faithful imagery. Whoever that has heard or read "Fontenoy" and "The Battle Eye of the Brigade" for the first time can subdue the wellings of the fighting spirit that surge up within as the themes lead up to the tents of the "Wild Geese," their toasts and carousals, the battle, the victory of the exiles, and the last sad scenes—the unknown, unmarked graves of those brave wild sons of Irish peasants "from Dunkirk to Belgrade."

One who knew and loved Davis truthfully wrote of his poetry:—"It is a mere garland of flowers, whose fruit was doomed never to ripen; a reliquary of undeveloped genius, but recently awakened to a consciousness of its own power." Davis died young; but not before he breathed a portion of his own fervid spirit into the mind of his country. He delivered his message, and passed quietly away into the realm of realities—to the blinding vividness of everlasting beauty, love, and freedom, where, let us piously hope, all pure, true, simple, kindly men and women shall realise the fulness of themselves in Him Who is the Chiefest Eternal Good.

## WEDDING BELLS

WOODS—SULLIVAN.

At St. Joseph's Cathedral, Dunedin, on Wednesday, October 15, Mr. Frederick Woods, youngest son of Mr. and Mrs. D. W. Woods, Dunedin, and Miss Kathleen Sullivan, only daughter of Mr. and Mrs. J. T. Sullivan, Belleknowes, Dunedin, were united in the bonds of Holy Matrimony. Rev. Father Henry Woods, of Liverpoolgill (cousin of the bridegroom) officiated. The bridesmaids were Miss Myra Lane, Dunedin, and Miss Dorothy Hart, Lawrence. Mr. L. Woods (brother of the bridegroom) was best man, and Mr. J. Sullivan (brother of the bride) was groomsmen. The bride, who was given away by her father, wore a frock of ivory crepe de Chine and georgette, trimmed with pearl beads, also a wreath and veil, and carried a beautiful bouquet of white flowers. Miss Lane wore a frock of blue georgette relieved with a lemon shade of the same material, with lemon and blue hat, and carried a bouquet to match, and Miss Hart a frock of shell pink crepe de Chine with hat of lemon and pink, and also a bouquet to match. The bride's gift to the bridegroom was a set of ebony hair brushes; the bridegroom's gift to the bride was a diamond ring, and to the bridesmaids silver link handbags. After the ceremony the wedding party adjourned to the home of the bride's parents, where the breakfast was partaken of, Fathers Woods and Kaveney being among those present. The newly-wedded couple subsequently left for the north on their honeymoon.

## CORRESPONDENCE

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

### CATHOLICS AND EDUCATION.

TO THE EDITOR.

Sir,—In the last issue of the *Tablet* a Parliamentary candidate advertises the same old shibboleth about "free, secular, and compulsory education." Is he really in favor of free education, or is his education to be free only to those who believe that the good God and all His works should be "warned off" the school premises, or is to be free to all, to the abovementioned as well as to those who believe that religion is an absolutely indispensable factor in education?

At a political meeting at Hastings somebody asked the question: "Are you in favor of grants to denominational schools?" I don't like the form of that question. The word "grant" seems to me to convey the idea of "bonus," "gratuity," some kind of favor, something that we are not actually entitled to. The word "denominational" is misleading. As his Lordship Bishop Cleary has shown in his masterly work, *God or No God in the Schools*, the secular schools are denominational schools, just as much as are the Catholic or Protestant schools.

Permit me to suggest that the question be put thus: "Are you in favor of the Government replacing the present sectarian system of education (in which only one section or denomination, the secularists, is provided for at the expense of all) by a national system such as obtains in England, Scotland, Canada, and other parts of the Empire—a system in which each section of the community, Catholic, Protestant, or secular, will have spent on its schools the money that each contributes through taxation for that purpose?"

Or more shortly: "Are you in favor of the Government abolishing religious persecution by spending on Catholic children, and not on others, the money that Catholics contribute through taxation for the education of their children?" The Catholics in the other parts of the Empire—particularly in Scotland—have obtained their rights. Why can't we do the same?—I am, etc.,

T. P. ROBINSON.

Napier.

## ANSWERS TO CORRESPONDENTS

INQUIRER.—No; not necessary.

J.W. (1) Of course, God is the only judge of a man's fitness for heaven or hell. But God can surely give knowledge to the society He has left on earth to pronounce on the state of particular persons in the other world. The Church has this knowledge—such is Catholic teaching—and exercises it in the matter of the canonisation of saints. The Church does not make pronouncements on the likelihood or certainty of this or that person being in hell. Yet the Scripture, God's inspired Word, speaks in such an unusually severe and striking way of Solomon and Judas that Catholic scholars and Catholic people generally have always believed that those two unfortunate men are now paying the eternal penalty of their own fully deliberate sin. (2) You have not quite grasped the significance of the ceremony of the renewal of baptismal vows. It is not a question of solemn vows at all, but a serious promise. Afterwards to break that promise would of course be a sin. If it is not possible to fulfil the promise, there is no sin whatever in one's failure. Catholics who make a promise of this sort understand all this quite well. And so the missionary was quite right.

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## CONVENT OF SACRED HEART, TIMARU.

A SPIRITUAL RETREAT FOR LADIES will be preached by Rev. Albert Power, S.J., to OPEN on the Evening of FRIDAY, January 2, 1920, and to CLOSE on the Morning of WEDNESDAY, January 7.

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## ST. PATRICK'S DOMINICAN CONVENT, TESCHEMAKERS.

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## Current Topics

### Home Rule for Scotland

Why should a spiritual people, gifted with genius and imagination, lend themselves to the aggrandisement of a mongrel race of materialists and utilitarians? Why should Scottish statesmen and soldiers work and toil for England at the expense of their own country's individuality and nationality? The Gaels are waking up to the common sense answer to these questions. Not only in Ireland and in Wales, but also in Scotland the movement for independence is growing apace. The soul of Scotland never died. In the old songs, in the old legends and traditions, it slumbered since Culloden. A people possessing the heritage of romance and song that is Scotland's can never wholly be merged in a nation like England. In the Highlands, in the lands beyond the seas whither the Scots wandered, there have always been hearts that beat hotly for their nation's right to her own individuality, and it only needed the war and the rustling of awakened nations all around her to arouse Scotland from her slumbers. The *Scottish National Quarterly* is doing great work for the revival, and the Gaels of Ireland and Wales are stretching forth hands of brotherhood to their kinsmen in Scotland. No doubt, too, what the Scottish people saw of British rule on certain recent occasions in their own country has not increased their love for their fetters. Poor John Bull! Is he going to find himself alone one of these days? Will he call in vain when he wants more Gaelic "missile troops" to hurl at his enemies? He had to go to Ireland for Beatty and to Scotland for Haig. Yet, he will have the Monds and the Ecksteins and the Speyers—until some fine day England—the real England—wakes up too and asks why she should be ruled by foreign financiers. And then the band will play! Is *Deutschland ueber alles* any worse than *Jerry ueber alles*? Scotland, Wales, and Ireland will not have either. Why should England? The fact that the following was published in the *Glasgow Observer* in last May is a fair indication of the feeling among the Gaels of Scotland:—

"We ask, then, this question: Ought not this nation to be proud indeed of its national heroes? Take them as they are, take them as one of them describes the others and as they describe him, and where shall we equal them?"

Look where we may: in the Government, led by such a 'worthy' Prime Minister; in Parliament, with its galaxy of bought servitors, or its typical 'men of influence,' the Bottomleys, Grant Mordens, Highams, and others of this type; at the Bench or the Bar, with a Rufus Isaacs as Lord Chief Justice and an F. E. Smith as Lord Chancellor; or, again, see the exploiters and profiteers, or the commercial leaders like one Godfrey Isaacs, of Marconi notoriety, whose oaths, disbelieved by a British jury, is yet no barrier to a 'vote of confidence' by a body of shareholders, and what are we to think of this nation and its rulers and guides and heroes?

IS IT FIT TO RULE INDIA, OR IRELAND, OR EGYPT, OR MALTA, OR CYPRUS? IS IT FIT TO RULE ITSELF?

Is it not a blot on the map of the world, a danger to progress, a foe of freedom, and the very apotheosis of all that is meant by fraud and force and the power of Hell on earth?

The 'national heroes' may express one another's infamies, and drag the national honor in the mud. But the Democracy, except a handful, is silent, acquiescent, or approving.

Consenting to tyranny in Ireland, in Egypt, and elsewhere, it finds itself enslaved, conscripted, and exploited, the victim of Hunnism, Junkerism, militarism, landlordism, capitalism, privilege and caste.

A nation gets the government it deserves, for the politics of a nation are the morals of the people at large."

### A Plague Spot

Among certain sections of Labor in this country it has become fashionable to think that to be anti-Christian is a sign of progress and intelligence. We would give some of our readers a shock if we disclosed into what circles this damnable notion has made its way. We will go no further than saying that we know that the conductors of a certain little paper that is no longer in being found that to speak of God and of Christianity was like a red rag to a bull as far as some of the Labor elements that supported the paper in question were concerned. Again, one who went to gaol for his principles told us that a letter written by him to a certain club in Wellington, and signed—as an Irish Catholic would sign it—after an invocation of the blessing of God on his friends, caused certain persons in that club to ask him if he was a traitor. Lastly, it is well known that no matter how honest and how able a Laborite is there is small chance of his coming into prominence as long as he openly stands for the sound principles of his religion. We have seen letters written by Labor atheists in which Christ and everything sacred to a decent Christian of no matter what Church were spoken of in terms that made one pity the ignorance and shudder at the blasphemy of the poor deluded writers. We are well aware that official Labor is not identified with such a condition of hopeless rotteness, but nevertheless the plague is there and it is spreading daily. Good Christian Laborites deplore it more than any others; but they are helpless to stem the tide, and they ask desperately what can be done to remedy the evil. Ignorance and the natural perversity of humanity are at its roots. Man is prone to follow the devil rather than Christ. People will scoff at religion as superstition while they will give themselves heart and soul to any fakir or quack who preaches a new doctrine. The spirituality of God and of the angels they reject, but they will embrace the spiritism of the powers of evil without finding in it anything offensive to their peculiar ideas about logic and consistency. The word of the world's greatest thinkers who testify to religion they will discredit at the bidding of a charlatan like McCabe or his master Haeckel. They will swallow the shallow stuff and the falsehoods of the R.P.A. publications and they will never go to the trouble to find out what men who are really authorities have to say about such writings. If it were not so pitiful it would be too ludicrous. The great German biologist, Kohlbrugge,—and with him the first authorities of the day—say that Evolution is a problem of which we know nothing definite yet, but the reader of McCabe will tell you that it is a Gospel. Huxley felt bound in conscience to have his children brought up as Christians, but his poor uneducated dupes think he killed Christianity. Alfred Wallace, the co-founder of the Theory of Natural Selection, said that there had been absolutely no moral progress since the history of man began, but the *ill-torati* of Labor think they have discovered a new moral order capable of superseding Christ's. Sheer ignorance, begotten of sheer pride and lack of humility, and fostered on the sort of "science" supplied by popular magazines and weekly papers, is the concomitant of the modern atheistical attitude; and here and there some puny little professor who attempts to achieve notoriety by being blasphemous, does his bit to swell the tide. It is a noteworthy fact that while nearly all the leaders in science were believers, the unbelievers are those to whom greatness is attributed by prejudiced witnesses and not seldom by forgers, like Haeckel. Maxwell said to Colin MacKenzie: "Old chap, I have read up many queer religions: there is nothing like the old thing after all." Pasteur and Bernhard gave eloquent testimony to the fact that the more they knew the more they believed. Bacon's word remains true for ever: A little knowledge leads us from God, and a great deal will bring us back to Him. The difficulty of bringing back to God the misguided disciples of Haeckel and McCabe is one that no man afford to shirk.

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### The Need of an Antidote

When the recent epidemic was raging amongst us most people spent a considerable sum of money on more or less effective prophylactics; and surely, granting the preventives were efficacious, the expenditure was wise. There is another plague in our midst, and it argues a want of intelligence and common sense on our part that as a body we are inclined to spend very little on antidotes. The plague is our environment which is decidedly hostile to a healthy Catholic tone and a breeding place for infidelity and irreligion. It is a truism to say that the English mind is a pagan mind nowadays. There are exceptions, of course; but on the whole the attitude to religion may be gauged by the tone of our press and our literature. Judging from these, the standard is very low indeed. The average novel might as well be the work of a professed Pagan; many decent Pagans would be ashamed to put their names to some of the works of fiction exposed for sale in our book stores and read with avidity by our young people. The press exhibits a total disregard for the higher principles of Right and Wrong, with a very few exceptions. Utilitarianism is the guiding law of politicians, as it has been for centuries; and the degradation of English public opinion was clearly proved the other day when President Wilson's programme—to which the Allies had previously agreed—was described by an honest Pagan journalist as being a "new morality" to Englishmen. From our press, again, and from our novels, we are forced to conclude that the moral standard, the standard of social purity, is very low, and the national feeling very dead. We have only to keep our eyes open in the streets to see that material comfort, and the selfishness it begets, have taken firm hold of all classes. And as a consequence of the deterioration old-fashioned courtesy and good breeding are becoming rarer every day. It was against such an environment the Gaelic League set its face in Ireland when it called on the nation to revive old Irish customs and to shun the West-British contamination which was already tending to sap the vitality of the people, acting on them as surely as the inoculation of plague-germs. And we cannot do better than imitate the Gaelic League and make a great effort to arouse our people from their comatose state and make them realise what a heritage of Catholic education and ideals they are bartering for a mess of pottage. Our Catholic heritage is spiritual; the English ideals are earthy and material; and so gross and so pervading is our environment that we must make a real effort if we are to revive a sound Catholic spirit among all our people. The Gaelic League succeeded in making Irishmen and women proud of their race; surely we have no less reason to be proud of our Catholic traditions. Surely we would be nothing less than fools were we to lose our ideals for the sake of conformity with those around us. It is very easy to descend in the moral as well as in the intellectual order, and the natural tendency is to recede and fall back. To keep our position is comparatively easy in comparison with the labor entailed in regaining a single step once lost.

*Facilis descensus Avernii, sed retroire gradus, superasque evadere ad auras, hoc opus, hic labor est.*

We therefore need an antidote. The antidote is close connection with Catholic principles and ideals. The place to seek them is in the works of Catholic writers, in the Catholic papers, through Catholic schools, through lectures and preaching; and it is clear that unless we make it our business to seek them out there we shall not find them. And, not finding them, we shall become more and more degenerate. And a degenerate Catholic, or a degenerate Irishman, is not the companion we would recommend to anybody. For here the old saying is often verified: *Optimi pessima corruptio*—"the best when corrupted becomes the worst." Therefore it is a matter of duty to take such precautions as will arrest the plague and save us from infection. As we would spend money on germifuges and germicides, let us spend some on Catholic literature. Let us get a Catholic paper regularly; let us buy a

good Catholic book frequently; let us remember that there is nothing in the whole round world of which we have such reason to be proud as the fact that we are Catholics, of the faith of the heroic martyrs who were never yet conquered in the fight they fought for that faith. Descent from a line of kings is but smoke and dust compared with our lineage from the Irish martyrs. So let us remember them and how they appreciated the faith.

### Divorce

Some time ago our pious editors raised their hands in holy horror and told the world under heavy headlines how the Germans were advocating polygamy, which happened after all to be but one of the many lies and calumnies which pious editors in defiance of the Ten Commandments think they are justified in spreading about the enemy, and which they have no sort of qualm of conscience about allowing to go without retraction when it has been clearly proved that there was absolutely no foundation for the charges made. In the matter of polygamy we need not go to Germany at all if we want to find wickedness. We have plenty of it at home, and it is characteristic of the ideals of many among us that they have no word of blame for crimes of our own which they denounce our enemies for. Perhaps it may be said that polygamy among us is hidden and not advocated openly. Yet we remember a certain egregious venture into the domain of theology by Conan Doyle, and we also recall certain articles in one of the English Sunday papers on the subject of "Visiting Husbands" which were remarkably like open and unblushing advocacy of polygamy. We are constrained to think from our observation of the conduct of many critics that it is not what is wrong they detest, but only what is wrong in the enemy; which is by no means a matter of congratulation for those who retain respect for the good name of the Empire. For true Christians divorce is the same as polygamy: it is in matter of fact tandem polygamy. As far as its culpability and its offensiveness in the sight of God are concerned, it is on a level with adultery and ordinary polygamy such as we denounced the Germans for advocating. The Christian law is: "What God has joined let no man put asunder"; and the Christian interpretation of these words is that while life lasts the conjugal union of one man with one wife lasts also and no power on earth can break it. We know that the laws made by men have sanctioned the dissolution; but the laws of God cannot be abrogated by kings or parliaments, even if a whole bench of State theologians and reformers say that they can. Leo XIII. wrote: "When the Christian religion is rejected and repudiated, marriage sinks of necessity into the slavery of man's vicious nature and vile passions, and finds but little protection in the help of natural goodness. A very torrent of evil has flowed from this source, not only into private families, but also into the State." And the Protestant historian Milman tells us that "throughout the Roman Empire there can be no doubt that this dissolution of those bonds which unite the family was the corroding plague of Roman society." With reference to the state of things in America, where divorce has attained to such shameful proportions, Dr. S. Dilke, correspondent secretary of the "National League for the Protection of the Family," says: "However humane in intent divorce may be, whatever the perils of incontinence without it, we find no historical ground for the contention that easy divorce has increased social purity or happiness, but that restlessness, sexual laxity, temptation to other attachments, corruption of home atmosphere, and selfishness instead of public well-being cause or accompany this social peril." There can be no doubt in the mind of a man of intelligence and honesty as to the evil effects of divorce. No stronger condemnation of it can be written than that it is the fertile cause of the corruption of home life and a powerful disintegrating factor in the very heart of the State. No man will deny that divorce sometimes frees an innocent party from the companionship of a

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husband or wife with whom life has become impossible, but the Church offers a remedy as efficacious for individual security in the separation *a mensa et thoro*, by which she allows the parties to live wholly apart, without, however, allowing either of them to marry again while the other is alive. It may be said that such a restriction imposes hardship on the innocent party. It is this very pretext which affords to advocates of divorce their strongest appeal. But let us remember that the Christian religion does not guarantee that anyone shall be free from trial and hardship in this life or that the innocent shall be preserved from suffering. To hold that is to have a totally wrong conception of the spirit of Christianity. Suffering must be as long as man is in this world, and, moreover, suffering is usually the lot of the just. Again, the suffering and hardship thus imposed through strict marriage laws is far better than the general corruption and dissolution of morals which result from any relaxation of the law. "What God hath joined let no man put asunder." Even from a purely rationalistic point of view, divorce with all its vaunted freedom is an evil out of all proportion in comparison of the minor and rare hardships which are the result of the strict observance of that law of Christian marriage which is the sure foundation of the sanctity of the family and the welfare of society.

## MAJORITY RULE

(By the VERY REV. DEAN BURKE.)

We hear it said that the majority has the right to rule in political matters: if anywhere in the body politic there is right an inherent, natural right to govern that right lies with the numerical majority. It took politicians a long time to discover this great obvious principle. I showed in a previous paper that government by numerical majority, by counting heads, was a device introduced late in history. Then for centuries it was merely a tentative plan adopted to settle lighter questions. In clubs, councils, and parliaments, it was found a ready and convenient means to reach decisions and so grew into general use. Now Majority Rule is one of our political fetishes—a fetish before which we must stand in awe and to which we must offer our obedience and loyalty. We are told it is the basis, the vital principle of democracy: it is democracy in action!

Yet one may ask: Has a majority any right to govern the minority beyond what was given by some previous arrangement? Has it any such right founded in the nature of man or of human society? An able political writer puts the answer somewhat after this fashion:—Surely it is above all things democratic to say that one man is not born with the natural right to govern another. Men are by no means born equal: but one is not born, except through some municipal or national regulation, subject to the will of another, in political concerns. If no

one man has the right to rule another where can two united get it? How prove that two men have a right to govern the third? How show that my two neighbors or my twenty neighbors have the natural right to govern me? Whence do they obtain this right?

But, it may be said, Majority Rule is to be applied in the case of large numbers, of political communities and States. The majority in such communities has the inherent right to rule the whole community. But the question recurs again whence do 100 men get the right to make their will prevail over 99 men who have perhaps a juster and wiser will? Whence do 1000 voters composed largely of scallawags from the slums get the right to legislate for and disfranchise, for the time, 999 men largely embracing the teachers, professional men and men of wealth and position in the place? Do not reply by saying that the numerical majority should naturally and fittingly rule. That is the point to be proved. How prove it? Man and society carried on for ages without the help of Majority Rule. It is therefore not essential to, not inherent in the nature of man and society. It is only an agreement, a regulation more or less convenient adopted by clubs, councils and parliaments to carry on government. It is no part of the Eternal Law deserving our pious veneration. The modern statelastist in giving it his homage is placing too much confidence in another "idol of the marketplace"—too often the work of the demagogue and of the party majority-monger.

It may be objected why should a minority stand in the way of the majority. In the Bible-in-schools controversy some years ago, you may remember, this was the clenching argument with one party. We have got the numbers, said Anglican bishops and canons, Presbyterian ministers and Methodist preachers. Why should our will be thwarted by a minority? Give us the Referendum and we will whip up to the ballot-box shoals of ladies old and young, male and female who will overwhelm the minority by five to one! Why stop us by those pleas—right, justice, no plundering of the weak for the benefit of the strong? We have got tyranny able, by numbers and force, to maintain itself; the numerical majority must rule. But stay, dear bishops and canons and preachers! You are preaching the doctrine of Might is Right. Your doctrine would legitimate any tyranny able, by numbers and force, to maintain itself; it is despotism, Prussianism pure and simple. A few years ago holy men were not ashamed to preach the doctrine, Might is Right, the majority must rule, that is,—Prussianism. At present they would not preach it; however they might like to act it. Prussianism is not for the moment respectable. Justice, right, honor, protection for small nations, strong guarantees for minorities form the themes of our press, pulpit, and platform teaching. So minorities may stand in the way of majorities sometimes.

Again except in the case of small groups, such as clubs, companies, synods, Majority Rule is a fiction, an impracticability. In large political communities, among millions, how can you get at the will of the majority, supposing they had the right to legislate and rule. A majority of the people have not expressly voted or declared for any government, code or piece of legislation ever yet set up. Consider that in most countries women, who form half the population, have no votes; consider that large numbers under a fixed age are shut out from the polls, that large numbers are kept away by business, sickness,

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and family calls and that a very large number of those who come, have no intelligent will of their own and come because they get a motor ride or a pint of beer! So, oftentimes, it is not a majority of the people but a minority and, not rarely, a minority of a minority who are ruling your democratic commonwealth.

I may in a future paper point out some evil effects which follow from popular notions of Majority Rule.

### ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

November 22.

At the recent Competitions, St. Mary of the Angels' Choir, under the conductorship of Mr. E. J. Healy, was most successful, and only lost the championship by one point.

The Marist Brothers' Choirs, and solo and duet singers from the Marist Brothers' Schools, Hawkestone Street, Thorndon, and Tasman Street (St. Joseph's), again showed their superiority in the recent Competitions, beating all competitors in most of the events in which they competed.

Rev. Father Smyth, S.M., Adm., Sacred Heart parish, Thorndon, entertained at a complimentary social in the Sydney Street Schoolroom, last Friday evening, all the workers and helpers in the recent successful bazaar.

Some of the New Zealand delegates to the Irish Race Convention, held in Melbourne, were very much interested in St. Joseph's Convent, North Sydney, the mother house of the renowned Australian Order of Sisters of St. Joseph, which they visited through the kindness of the Right Rev. Mgr. Ormond. They had the pleasure of seeing the first chalice used in New Zealand to celebrate Mass. It is a small chalice which formed part of a portable outfit, and which was given to one of the Sisters of the Order for safe keeping by a priest. As both the nun and the priest are dead, very little is known of its early history, except that it was the first chalice used in New Zealand, and is therefore venerated on that account. The delegates also saw the grave, in the convent chapel, of the foundress of the Order, Mother Mary McKillop.

The Boxing Day Picnic Committee held its inaugural meeting last Wednesday. There was a good attendance of members. Preliminary arrangements were made for the day's outing. Sub-committees to carry out the necessary details will be appointed at the next meeting.

Mr. J. J. L. Burke, and his sister, Miss Burke, were hurriedly called to Hokitika on account of the very serious illness of their father, Mr. E. A. Burke, well known throughout New Zealand as traveller for Messrs. O'Brien and Co., of Christchurch.

### New Plymouth

(From our own correspondent.)

November 21.

The devotions of the Forty Hours' Adoration were commenced at St. Joseph's Church on Sunday, November 16. Rev. Father Moore, of Whangamouana, preached the occasional sermon on Monday evening. The attendance throughout was very creditable, and large numbers approached the Sacraments.

A very pleasing little "folks" dance was held at the Rolland Hall on Friday, November 14, in aid of Miss Elsa Whittle's queen candidature (Hibernian Queen). Many of the children were in fancy dress and looked very pretty. The prize for the best girls' fancy dress was awarded to Miss George as "Belgium," while Master Raymond Whitehead as "Cowboy" secured the boys' prize. A very pleasant evening was spent with dancing and games. Mr. J. Parker very ably provided the music, while Mr. E. Whittle acted as M.C.

The girls of the "Avoca" stall in connection with the February bazaar held a very enjoyable "afternoon" at the Rolland Hall on Thursday, November 20. A short musical programme was given by Miss Smith, Misses Tui and Elsa Whittle, Miss G. Hurley and Mr. Parker. Miss R. Whittle conducted a fishing pond for the children, Miss G. Hurley a novelty stall. Miss Dolly Barry soft drinks and ice creams, Miss Healy flower stall, Misses Healy and Bowler sweets stall. Mrs. Nolan, Misses Hurley, Penman, Jury, and Balby afternoon tea. During the afternoon a number of guessing competitions were held, which helped to swell the proceeds of the well-arranged function.

The Tug-of-war Committee are holding a social and dance at Bell Block on Friday, November 21, to further the interests of their queen candidate, Miss Scott.

### Oamaru

(From our own correspondent.)

November 24.

The devotion of the Forty Hours' Adoration was commenced yesterday after the 11 o'clock Mass. Father Peoples, of Waimate, will preach the occasional sermon this evening.

Father Ainsworth, S.M., opened a mission at Georgetown yesterday. This will conclude the mission in the Oamaru parish.

A very old resident of the district in the person of Mrs. Bridget O'Reilly passed away on November 10 at the ripe age of 97 years. Although the deceased lady had been so long in New Zealand she spoke almost exclusively in her native Gaelic.

On Wednesday evening, the Hibernians entertained their returned members at a social evening in St. Patrick's Clubroom, at which Father Foley presided. In the course of his remarks, the secretary (Mr. P. J. Duggan) said that 43 members of the Oamaru branch of the society had seen active service, and of these nine had made the supreme sacrifice. Most of these boys were past pupils of St. Patrick's School.

Rev. Father F. Cullen, who returned recently to New Zealand after serving as chaplain to the Forces, paid a short visit to Oamaru during the week.

### REILLY'S CENTRAL PRODUCE MART

We report as follows:—Eggs still advancing; 2s per dozen to-day. Suva bananas arriving Friday will command high prices. Our first consignments strawberries and cherries realised high prices. Asparagus in over-supply. American apples arriving ex Moana will meet a good market, booking to arrive at 27s 6d. Raspberry buckets selling freely at 44s. Bacon pigs readily saleable at 11d. "Cross Keys" meat meal and calf foods are in demand. Spring chickens meeting a ready sale. Flowers, to 7s 6d per dozen. Apples, American, 30s. Lemons, Californian "Mission" brand, 60s. Bananas, ripe, 37s 6d. Rhubarb, to 3½d. Gooseberries, choice, 4d to 5½d; others, 2½d to 3½d. Tomatoes, Christchurch, 2s 1d, 2s 5d; locals, 2s 4d, 2s 6d per lb. Strawberries, green, 2s; ripe, 3s 1d to 3s 4d per pottle. Cherries, small, 1s 4d; good quality, to 2s 9d per pottle. Asparagus, 6s 6d to 9s. Green peas, choice, 7½d; others, 5½d. Cucumbers, 13s to 22s 6d. Cabbage (scarce), to 6s. Lettuce, choice, to 4s 3d dozen. Potatoes, prime locals (re-picked), 10s; northern, 8s 6d; new potatoes (locals), 6½d; Christchurch, 5d; Nelsons, 3d. Onions, best Melbournes, 22s 6d. Carrots, 2s dozen. Parsnips, 1s 6d dozen. Spring onions, 5d to 9d dozen bunches. Bacon (scarce), rolls, 1s 5d; hams (scarce), 1s 6d. Pigs, extra prime baconers, 11d; heavy-weights, 10½d; porkers, 11d; choppers, 6½d per lb. Eggs, guaranteed, to 1s 11d per dozen. Honey, bulk (wanted), 7½d to 8d; 10lb tins, 7s 6d; section, 12s 6d. Beeswax (wanted urgently), 2s 4d. Tea, specially selected, 2s 4d per lb. Egg crates, 12s 6d. Strawberry punnets, 59s per 1000. Raspberry buckets, 44s per dozen. Flour, best local, £14 10s per ton. Oatmeal, £27. Linseed calf meal, 15s. Farro food, 19s per 200lb. Ceremilk calf foods, 32s per 100lb, 16s 6d per 50lb. "Cross Keys" meat meal, 20s. Rabbitskins realised up to 150d. Bluestone, 79s. Black leaf 40, 6s 2d per lb. McDougall's "Katakilla," 21s per dozen. Fruit tree wash, 1s 9d per tin. Poultry, hens, 6s 10d, 7s, 7s 4d, 7s 6d, 8s, 8s 2d, 8s 8d, 9s 8d per pair; cockerels, 6s 4d, 7s 2d, 7s 8d, 8s per pair; ducks, 8s 6d; cull chickens, 1s, 1s 2d, 1s 4d; spring cockerels, 7s, 7s 8d, 8s per pair; two hens with chickens, 18s each.

E. OSWALD REILLY,

Managing Director, Moray Place, Dunedin.

### General Election, 1919

#### HULK KEEPERS

PUBLIC NOTICE IS HEREBY GIVEN that for the purposes of "The Legislature Act, 1908," every person resident on a hulk permanently located in any harbor of New Zealand shall be deemed to be, and at all times while so resident to have been, resident in the electoral districts any part of which is contiguous to the waters of the harbor, and may, if otherwise qualified to be enrolled as an elector, be registered as an elector of such one of these districts as he may elect.

J. HISLOP,  
Chief Electoral Officer.

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# LIBERALISM.

(Published by arrangement.)

## BRIEF RECORDS OF THE PAST.

(No. 1.)

Now that a general election is near, the time is opportune for a review of what Liberalism has done for New Zealand in the past. This brief sketch is not to be regarded as a complete history of the Liberal movement and its successes; but it may fairly claim to provide full justification for our faith in Liberalism and for our confident belief that its triumph will ensure the progress and prosperity of our country and its people for the future.

### LIBERALISM AND DEMOCRACY

"What is Liberalism?" Liberalism is Democracy, and Democracy is "the government of the people, by the people for the people."

Liberalism is thus a political system which would secure through the voice of the people, the realisation of Democracy's grand ideal, "the greatest good for the greatest possible number." It is this form of "government by the people, for the people" that true Democracy seeks to obtain; and it is because Liberalism has in the past achieved so much for the people, by pleading their cause, and defending their rights, and advancing their interests, on purely democratic and constitutional lines, that we confidently claim the sympathy and support of the electors of New Zealand for it to day.

### FIRST PHASE.—GREY.

During the early years of colonisation and settlement the people were too much engrossed in the struggle for existence to pay much attention to politics; and all that time the wealthier classes were strengthening their hold upon political rights and privileges, and were establishing for themselves a practical monopoly of the land. To Sir George Grey belongs the enduring credit of grasping all this, and of conceiving a policy which might ultimately enable this country to realise those Democratic ideals which that great statesman, almost alone among the distinguished public men of his age, had already come to appreciate at their true value.

Sir George Grey's main work was his advocacy of manhood suffrage and his denunciation of land monopoly. A remarkable tour that he made throughout the dominion did much to kindle the fire of Liberalism, and at last the Continuous Ministry which had held power with short intervals for many years, suffered final defeat. For Grey's propaganda of "one man, one vote," had, by rousing the people against the limited franchise of the time, compelled his opponents to concede manhood suffrage; and as a result the election of 1890, at the close of the great maritime strike, placed the first Liberal Ministry in power, with Mr Ballance as Prime Minister.

### BALLANCE.

When this Ministry took office, the country was in a parlous state. Its finance depended on the property tax, which taxed property without reference to its earnings. Economy, in the shape of retrenchment, was the mainspring of policy; enterprise was dead, doles were the remedy for unemployment, and the population was beginning to emigrate.

### THE NEW TAXATION.

The new Government took hold with vigorous determination. It made good the promises of its members, by repealing the obnoxious Property Tax. The tax-payer was freed from paying taxes on his buildings and his personal effects, the taxes on all these were transferred to land and income. The need for checking land monopoly was not forgotten, neither was the necessity for encouraging the profitable use of the land neglected. Graduation of taxes was introduced for the first time, and care was taken not to touch the improvements. This was the touch of true Democracy.

It was also the touch of sound finance—a touch which secured good balances for many years and revealed as time went on the financial strength of a self-reliant people.

### THE NEW HUMANISM.

But the Liberal Leaders saw clearly that their chief duty was to the people themselves, and from the outset they took a firm hold of the Labour problem. The Liberal Government established a Labour Bureau, set up agencies all over the country, found where men were wanted, and sent them to the work. The Liberal Government fought emigration with immigration and relieved the congestion of the towns. Doles ended, the exodus ceased, and the people who had gone began to return.

It was government of the people, by the people, for the people—true Democracy.

The principle was extended in one remarkable instance by the establishment of the Co-operative Contract system on the railways.

Naturally enough this was a terrible shock to the Conservatives of those times. Here was a shameless interference with the divinely appointed law of supply and demand, and the eternal principle of free competition! But in spite of shrieks of protest and torrents of abuse, the Government persevered, kept these men on the works in gangs carefully selected, and in the end the system went its way to success. The men made good roads and made good money.

Government of the people, by the people, for the people—true Democracy again.

### WAGES PROTECTED.

The same principle of subordinating all the abstract theories of Conservatism to the general welfare was illustrated in the Truck Act of 1891. Up to that time, an employer could make money out of his men by forcing them to take their wages in part in the form of goods that he sold or commodities that they helped him to produce. The Truck Act made wages payable in money only, and the men were free to buy where they liked at ruling prices. Naturally there was further outcry at this "interference" of Government with the employers' "right" to cheat the wage-earner. But the champions of Liberalism had their answer always ready—it was "government for the people." And so they went on to protect the wages of men working for contractors. In 1892 the Liberal Government passed through the Legislature the Contractors' and Workmen's Lien Act, giving the worker absolute security for his wages.

### SWEATING ABOLISHED.

Most people nowadays have forgotten that at that time—less than 30 years ago—factories and shops were conducted simply on a go-as-you-please system, and entirely in accordance with the employers' views and interests. Generally speaking sweating was rampant. Women and young persons were victimised by overwork on a starvation wage, sanitary conditions depended entirely on the employers' tastes. Protection against accident from machinery was almost unheard of; hours were enormously long, wages were for the most part absurdly low, weekly half-holidays were unknown, and statutory holidays were remarkably few. The Liberal Government began at once

the process of reform, and in 1891 it passed its first Factories Act, applying in all its provisions the one invariable test of the people's welfare. It protected children and young people working in factories, limiting their hours within reason. Moreover, it fought for and secured sanitary conditions and a weekly half-holiday.

In the next year it struck the shops, and aroused even stronger protests than before. It is well to remember this, for the thing was typical. Every attempt at change was met in that way, not only in the matter of factories and shops, but all along the line of Liberal achievement.

### THE NEW UPPER HOUSE.

Another matter that the Liberals took in hand in this eventful year was the reform of the Legislative Council. In those days the Upper House was the main bulwark of Conservatism, chiefly because of the system of life tenure. The Liberals first nominated a number of Labour members, then cut down the term of office to seven years. This change was a real reform in the interest of Democracy.

And Liberalism is Democracy, first and last and every time.

### THE NEW LAND POLICY.

The framing of the Land Act of 1892 was the next important reform. This great and good work was begun by Sir John McKenzie, the Minister for Lands in the Ballance Ministry. To encourage settlement, with security of tenure and help to all from the State was the one great object at which the Act aimed.

This great measure preserved most of the existing tenures, abolished some, amended others in the direction suggested by Liberal principles, and added new ones. Among these was the lease in perpetuity, which made the holders tenants of the Crown, under the control of the State, which insisted on residence, and fixed the conditions of cultivation. The disadvantage—it was the object of much hostile criticism in the beginning—was that the tenant obtained the unearned increment.

In the end Mr McKenzie prevailed, after a tremendous struggle in the Legislature, the incidents of which will be long remembered. The result of his victory was the immediate spread of settlement, and it was encouraged later by the scheme of financial assistance devised by the Liberal Government for the benefit of the settlers.

### BIG ESTATES BROKEN UP.

Another great achievement on the part of the democratic Liberal Government was the Land for Settlement Act passed in the same year, under which the State obtained the power of acquiring landed estates for closer settlement compulsorily, on terms fair to the holders. The lease-in-perpetuity was the tenure applied under this system. Thousands of settlers acquired good homes, millions of money were applied to the purchase; from the start to the present time failure was rare and default a negligible quantity. The triumphant success of Cheviot and other settlement estates thus acquired remains a standing proof for all time, of what can be done, in spite of opposition, by "Government of the people, by the people, for the people."

### CHEAP POSTAL RATES.

In the first Ballance year Sir Joseph Ward signalled his tenure of the Post Office portfolio by passing the Post Office Act, of 1891, which gave us inland penny postage, and gave wider use to the postal note system. It was the beginning of a great career. In bringing down that measure Sir Joseph, as Mr Ballance's youngest Lieutenant, was merely proving that Liberalism, like Democracy, forgets nothing, and neglects nothing that can be useful to the general community.

This was but the first of the many special achievements by which Sir Joseph Ward justified his inclusion in the Ballance Ministry, and won his claim to be regarded as an indispensable factor in all Liberal Ministries for the future.

(To be continued.)

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## DIOCESE OF AUCKLAND

(From our own correspondent.)

November 21.

His Lordship the Bishop, who has been in the Mater Hospital for the past six weeks, has now greatly improved in health, and has returned to the episcopal residence in Ponsonby.

The Retreat for the various confraternities attached to the Cathedral, was brought to a successful close on Sunday evening by the Rev. Father McCarthy, S.M., who preached an eloquent sermon on "The Divinity of the Holy Catholic Church." All who were privileged to hear it must have been imbued with greater love than ever for the Holy Church. Large congregations attended every morning and evening during the week, and it is anticipated that the membership of the confraternities will be largely increased as the direct blessing of this Retreat.

Owing to the Agricultural Show taking place on Saturday, November 29, the Garden Fete, being organised by the Children of Mary of St. Patrick's, has been postponed to the following Saturday (December 6), when it will be held in the Sacred Heart College grounds, Ponsonby.

A Christmas tree—the joy of all juveniles—is being arranged by the members of the "Guard of Honor" in the Hibernian Hall, Wellington Street. The proceeds are to be devoted to their stall at the forthcoming bazaar in aid of St. Patrick's Cathedral fund.

The Rev. Father O'Callaghan, chaplain to the Australian Forces, passed through Auckland recently, on his way to visit his brother in Vancouver. During his stay he was the guest of Rev. Father Forde, Administrator of St. Patrick's Cathedral.

At St. John's, Parnell, on Sunday, November 23, the Very Rev. Father Whelan, C.S.S.R., will open a Retreat, to conclude on the following Sunday, when the devotion of the Forty Hours' Adoration will commence.

The very successful mission to children at Devonport was brought to a close on Sunday morning, by a general Communion of the little ones, there being 31 first communicants among them.

The Mother Vicar of the Sacred Heart community, who has been visiting the Sisters in Timaru and Island Bay, is now at the Sacred Heart Convent, Remuera.

A "Garden Fete" in connection with the Remuera parish, in aid of the St. Helier's Bay Catholic Church, will be held in Mrs. McHugh's spacious grounds, on Saturday afternoon and evening, December 27. A first-class orchestra will play selections, and delightful sports and games will be arranged.

This week the Rev. Father McCarthy, S.M., is conducting a short Retreat for the pupils of the Sacred Heart Convent, Remuera.

The Catholics of Rotorna have decided to erect a new convent school on a site of five acres in Ranolf Street. Arrangements for raising funds are in progress.

The solemn unveiling of the new shrine in honor of Our Lady of Lourdes, in the grounds of the Sacred Heart Church, Ponsonby, is being arranged for by the Rev. Father Carran, Adm.

The junior pupils of St. Joseph's School, Grey Lynn, assisted by Miss Sanford's pupils, will repeat their attractive entertainment in the Richmond Hall on November 24. Proceeds will be donated to the "Richmond Stall" at forthcoming Christmas Fair.

A moonlight harbor excursion, promoted by the Marist Brothers' Old Boys' Football Club and friends, is announced for Monday, December 8. The s.s. Albatross has been engaged, and a fine musical programme arranged, and only fine weather is needed to make the outing a very successful and enjoyable function.

The report of the Catholic Women's Hostel, submitted to the annual general meeting held in St. Benedict's Hall on Saturday, November 9, states:—"During the year the hostel has been well patronised and Catholic visitors from all parts of the Dominion have made it their home while in Auckland. The majority of the residents are, however, young Catholic women, employed in the city. In the early part of the year Miss A. V. Lorrigan resigned from the position of matron, and was succeeded by Miss E. Sutton, who is giving every satisfaction. It is with deep regret we have to report the deaths of two members of the board—Mr. J. Bonner and Mrs. Hennelly. Mr. Bonner rendered most valuable assistance as secretary, and later as treasurer to the hostel, in the early stages of its career. Mrs. Hennelly (who succumbed during the influenza pandemic) had been a member of the board since its inception and was a most active worker in the affairs of the hostel." It is generally recognised that the hostel is filling a long-

left want in this growing city, but unfortunately the accommodation is so limited that the matron cannot accommodate all who apply. The board has now decided to purchase "Enmore" as a permanent home for the hostel. It will be necessary to appeal to the generosity of the people to help in the purchase, as the board has no accumulated fund.

## THE SACRED HEART COLLEGE SCHOLARSHIPS.

The examination for the college scholarships of the value of 45 guineas a year awarded by the Marist Brothers, Sacred Heart College, Auckland, will not be held this year, as it was understood that owing to the multiplicity of examinations all scholarships would this year be decided upon the results of one examination—the junior national scholarships—the examination in religion to be conducted by the Dominion Executive of the Catholic Federation. The Brothers offer two residential scholarships covering a period of three or four years, one is allotted to candidates from the North Island, the other to those from the south. A non-resident scholarship of 12 guineas for two years is competed for by boys from the city schools, and all three scholarships will be awarded on the results of the junior national examination. In 1920 the college will, as previously, conduct its own examinations.

## DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

November 24.

His Lordship the Bishop has appointed Very Rev. Dean O'Donnell (Ashburton) Vicar-General of the diocese of Christchurch.

The efforts of the Woolston bazaar committee in endeavoring to liquidate the liabilities of the new local school, have been so successful that over £300 have been raised.

Rev. Father Andersen is temporarily on relieving duty at Rangiora.

Very Rev. Dr. Kennedy, Adm., in company with Father Bartley, paid a short visit to Akaroa last week, where a pleasant time was spent renewing old acquaintances.

On Wednesday, at Ozanam Lodge, St. Mary's branch of the H.A.C.B. Society held a social evening in aid of its stall funds at the forthcoming garden fete which is to be held on December 13 and 16 in the presbytery grounds. The eucyre prizes were won by Mrs. Fox and Mr. Hillyard, and the enjoyment of the evening was greatly enhanced by songs and instrumental items,—Miss McDavitt, and Mr. A. McDonald, being the principal contributors. Mrs. Cronin was accompanist. The president (Bro. A. E. Roche) thanked all present for the assistance given the branch in its efforts to help the clergy to build the much-needed new school. The chaplain (Rev. Father Roche), after presenting the eucyre prizes, apologised for the absence of Very Rev. Dean Regnault, and expressed his appreciation of the excellent evening's enjoyment.

The fortnightly meeting of St. Patrick's branch, H. A.C.B. Society, was held on November 17, in the Marist Brothers' School, the Hibernian Hall being otherwise engaged. Bro. T. P. O'Rourke, B.P., presided over a full roll of officers and a good attendance of members. Accounts amounting to £5, and sick allowance £5, were passed for payment. Amongst the correspondence was a letter from Dr. A. B. Pearson, representing the Canterbury District of the British Medical Association, regarding M.A. Fees. A deputation from the branch was appointed to meet the association on a date to be fixed. During the evening Bro. O'Rourke welcomed Bro. J. O'Donoghue, recently returned from active service. In acknowledging the warm greeting extended to him Bro. O'Donoghue gave an interesting account of his visit to Ireland. It was decided to arrange a concert to be given in the Hibernian Hall on December 11.

In the course of his remarks at St. Mary's Church on Sunday morning last, Very Rev. Dean Regnault, S.M., spoke of the excellent work being done in the cause of education by the local Sisters of Mercy. He quoted extracts from the inspectors' report on the recent examinations, showing that out of a roll numbering 230, 224 children were examined. Notwithstanding the congested state of the rooms and disadvantages owing to lack of accommodation (says the report) the work of the teachers is highly meritorious and they are to be complimented on the degree of efficiency attained, the splendid discipline, and the excellent spirit prevailing between teachers and taught." The Very Rev. Dean refuted the story, put into circulation here some time back, that the children attend-

ing our schools in proportion to age were backward as compared with those attending the public schools. In doing so he gave the tabulated average ages of the various schools in the district, and thus conclusively proved that the children attending the Catholic schools had whatever advantage there was regarding age, on their side. He expressed his gratitude and that of the parishioners to the Sisters, and urged on all the duty of furnishing proper schools for them. £11,000 would be required in St. Mary's parish at no distant date for educational purposes, and he felt sure that his people would be equal to the demands that would be made upon them.

#### SACRED HEART GIRLS' COLLEGE, CHRISTCHURCH.

The secondary schools' basket-ball competition for 1919 has closed and the B team of the above school has this year again won the shield, not having been beaten once throughout the season. The A team had to compete with strong teams from several of the big schools and came third in the list of successful competitors. They won well-contested matches played with the A teams of St. Margaret's College, Technical College, Normal High School, and West Christchurch District High School. At the close of the season a very exciting match was played on the Convent ground between the two school teams, A and B, in the presence of many interested spectators and again the B team was victorious.

At the recent examination in connection with the Royal Academy of Music one of the senior pupils of the school, Miss Kitty Murphy, was successful in obtaining her L.A.B. diploma, the examiner speaking highly of her musical attainments. Miss Mavis Falconer was successful in gaining first prize in section A of the Navy League secondary schools essay competition, which entitles the college to hold Mr. J. Duggall's challenge silver rose-bowl for the coming year. The subject of the essay was "The rise of Japan and its possible effect on the Pacific nations and the British Empire." This essay, said the judge, Professor Blunt, of Canterbury College, "was decidedly good and discussed the question at considerable length. The facts were correct and well-marshalled, while the reasoning was sound and to the point."

## THE CATHOLIC WORLD

### GENERAL.

The jurisdiction of the Apostolic Delegates to Australia (says the London *Catholic Times* of recent date) has up to now extended only to that country and the missions of New Zealand. The Sacred Congregation of Propaganda has decreed, with the consent of the Holy Father, that henceforth the Apostolic Delegate shall also have jurisdiction over the missions of insular Oceania.

The Cardinal-Archbishop of Milan warmly recommends to the faithful a collective document on social policy issued by the Bishops of Lombardy. It advocates measures for placing the workers on the land and giving those who are engaged in industrial concerns a share in the profits. It is urged that the people should have better opportunities for education, and points out that the Church not only does not fear the elevation of the toilers in the social scale, but desires it, as it always has done.

Bishop Joseph Tacconi, of the Province of Homan, China, where he has been engaged in missionary work for over a quarter of a century, who has lately been in Buffalo, U.S.A., as a guest of Rev. Joseph Gambino, does not believe that the League of Nations will endure, unless the policy of self-determination is made one of the fundamental principles of the League. "I do not believe the League of Nations will endure," Mgr. Tacconi declared in an interview, "because the members of the League, in my opinion, never intended to carry out its policy of granting self-determination to provinces under the control of the nations of the League. Unless self-determination is granted them in the near future there will be another league of nations, composed of Germany, Japan, Austria, and all the Oriental countries. Then there will be a war greater than the so-called world war just ended, and I believe it will be within the next 10 years. Egypt, China, Corea, Thibet, Cochinchina, British India, the Province of Malacca, Java, Sumatra, and the Dutch colonies will gladly join a new League of Nations," the Bishop continued. "This is true especially of the European Asiatic countries. I do not believe it is intended the League of Nations should be applied to the East. That will make it easy to form a league in opposition. They all want self-determination because they are growing more civilised each year." Mgr. Tacconi is enthusiastic about the prospects of the Catholic Church in China. There are 4,000,000 Catholics in China and 700,000 Protestants of various denominations, he said. The rest of the 400,000,000 to 450,000,000 population are

pagans. There are 56 Catholic Bishops and 4000 missionaries from Italy and France. The Bishop is a native Italian, and is on his way to Rome, where he intends to remain for several months.

#### A CHINAMAN'S TESTIMONY TO THE FAITH.

*La Croix* publishes the following outspoken testimony to the Faith from a Chinaman of some position—M. Soun. This gentleman, as delegate of the Chinese Republic, delivered the Celestial decoration known as "The Golden Awa" to Mgr. Reynaud, Vicar Apostolic of Eastern Che-Kiang, at Ning-Po. Not many years ago M. Soun was an uncompromising and active enemy to Catholicism. Converted since, as he himself declares, not to the Catholic Faith, it is true, but to a deep appreciation of Catholicism, he took occasion from the Ning-Po ceremony to make the following generous avowal in the presence of the assembled mandarins: "Turning from an erroneous past, I am anxious, gentlemen, to relieve my conscience by telling you, who are not Catholics, that I was mistaken (and who knows if there be not amongst you some who are still so?). Not only can one be a Catholic and at the same time a true Chinaman, but in China, as throughout the world, Catholicism is the foundation of the purest patriotism and an unending source of the self-sacrifice which it demands. The war has come as a further confirmation of my personal experience. Those great men, those generals whose names are on the lips of all, those undoubted saviours of humanity, but first and foremost of their own country, are all men of religion, nearly all of them Catholics of fervent practice. Foch—the famous and admirable, the warrior whose name will pass into legend, Foch is a Catholic—yes! He prays, goes to church, has a brother a priest. I do not recall the names of all the other French generals, but I know, from close attention to the subject, that the greatest among them are like Foch. The clue to what may seem to you an enigma is this: Without religious faith (and I have no hesitation in placing the Catholic in the first rank) you cannot have—or can only with difficulty attain—true, disinterested love to the point of sacrifice, or patience under trials."

### REX DOLORIS.

"*Sigued with the sign of His Cross, and salted with His salt.*"—St. Augustine.

"Wherefore wilt thou linger, Lady Persephone?"

The sheaves are gathered, the vintage is done,  
Bacchus through the ivy-leaves laughing with his satyrs  
Calls us to the feasting, and the ripe, red sun  
Drops like an apple tumbling to the westward,

The shout of the Maenads is merry on the hill,  
Why do the wheat-ears fall from thy fingers?

Whom dost thou look for, lingering still?

"Whom dost thou look for? Here is one to woo thee,

Brown-checked, beautiful, lissom as the larch,  
Lightsome, slender, blossomy with kisses.

Merrier-footed than the winds in March;

Loose thy hair to dream along his shoulder,

Drowse in thy whiteness warm upon his breast,

He shall feed thee with wheaten cakes and honey

And all fair fruits that are rich and daintiest."

"I weary of the feast, I weary of the harvesting,

I weary of your music, children of the earth—

Your feet dance over the roofs of my palaces,

The halls of Hades ring hollow to your mirth;

The great King of Grief hath reft me, ravished me,

Broken me with kisses, conquered me with pain,

I have drunk His bitter wine, I have eaten of His pome-

granates,

Can find no savor in the honey-comb again."

"Wherefore wilt thou linger, Lady Persephone,

When sheaves are gathered and the vintage is done,

And Bacchus through the ivy-leaves laughing with his

satyrs

Calls us to the feasting, and the ripe, red sun

Drops like an apple, tumbling to the westward,

While the shout of the Maenads echoes from the hill?"—

"Ere the round moon rise ruddy on the corn-shocks

The Lord of Hades shall have me at His will."

—DOROTHY L. SAYERS, in the *New Witness*.

I have been informed by many of those who have had judicial places in Ireland and know partly of my own knowledge, that there is no people of the Christian world that are greater lovers of liberty and justice than the Irish are; which virtue must needs be accompanied by many others.—Lord Chief Justice Coke.

## NOTICE TO ADVERTISERS

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

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

General advertising rates on application to the office.

### MARRIAGE

**WOODS-SULLIVAN.**—On October 15, at St. Joseph's Cathedral, Dunedin, by the Rev. Father Woods (cousin of the bridegroom), Frederick Ernest, youngest son of Mr. and Mrs. D. W. Woods, Dunedin, to Kathleen, only daughter of Mr. and Mrs. J. T. Sullivan, Belleknowes, Dunedin.

### DEATHS

**BURKE.**—Of your charity pray for the repose of the soul of Mary Burke, widow of Bartholomew Burke, Grove Bush, who died at Invercargill on November 9, 1919; aged 73 years.—R.I.P.

**CARTER.**—Of your charity pray for the repose of the soul of Agnes Veronica, dearly loved eldest daughter of William and Mary Carter, who died (suddenly) at her parents' residence, 48 Brownville Crescent, Maori Hill, on November 16; aged 18 years.—On her soul, sweet Jesus, have mercy.

**DOWLING.**—Of your charity pray for the repose of the soul of Catherine Agnes (Katie) Dowling, dearly beloved third daughter of Mr. and Mrs. Thomas Dowling, Seaward Downs, who died at the residence of her sister (Mrs. Maurice Windle, Riversdale) on November 8, 1919; aged 25 years.—R.I.P.

**MANSFIELD.**—Of your charity pray for the repose of the soul of John Mansfield, native of Waterford, Ireland, who died at Eden Street, Oamaru; aged 73 years.—R.I.P.

**MCCORMACK.**—Of your charity pray for the repose of the soul of Elizabeth Ann, beloved wife of T. McCormack, who died at her residence, St. Leonards, on November 14, 1919; aged 71 years.—R.I.P.

**MCDONNELL.**—Of your charity pray for the repose of the soul of Mary McDonnell, beloved wife of the late Denis McDonnell, and dearly beloved mother of Denis McDonnell, 65 St. David Street, Dunedin, and Mrs. John Walsh, 3 Lorne Street, South Dunedin, who died at Dunedin on November 15, 1919, in her 86th year.—On her soul, sweet Jesus, have mercy.

**MCDONNELL.**—Of your charity pray for the repose of the soul of Elizabeth, much loved daughter of Mrs. Margaret McDonnell, of Greymouth, who died at Christchurch after a brief illness.—May she rest in peace.

**McKEWEN.**—Of your charity pray for the repose of the soul of Dennis William, second eldest son of the late Edward and Ellen McKewen, who died at 435 Cumberland Street, Dunedin, on November 8, 1919.—On his soul, sweet Jesus, have mercy.

**STACKPOOLE.**—Of your charity pray for the repose of the soul of Patrick Stackpoole, who died at Ngarua-wahia on November 16, 1919.—R.I.P.

### IN MEMORIAM

**BOURKE.**—Of your charity pray for the repose of the soul of Eileen Bourke, who departed this life on November 24, 1918.—On her soul, sweet Jesus, have mercy.—Inserted by her sorrowing mother, sisters, and brothers.

**CLIFFORD.**—Of your charity pray for the repose of the soul of Jeremiah Clifford (Jerry), who died at Ashburton on November 24, 1918.—Sacred Heart of Jesus, have mercy on his soul.—Inserted by his loving father and sister (Julia).

**CONWAY.**—Of your charity pray for the repose of the soul of Patrick Conway, who died at Invercargill on November 25, 1915.—On his soul, sweet Jesus, have mercy.—Inserted by his wife and family.

**GIBBS.**—Of your charity pray for the repose of the soul of Leo Gibbs, who died at Christchurch on November 26, 1918; aged 18 years.—On his soul, sweet Jesus, have mercy.—Inserted by his loving parents, sisters, and brothers.

**DURNING.**—Of your charity pray for the repose of the soul of Ernest Durning, who died of pneumonia at Wellington on November 24, 1918.—R.I.P.—Inserted by his loving mother and sisters.

**KEAN.**—Of your charity pray for the repose of the soul of Christopher John Kean, who died at South Hill-end on November 24, 1918.—Sacred Heart of Jesus, have mercy on his soul.—Inserted by his loving wife.

**LONG.**—Of your charity pray for the repose of the soul of John Joseph Long, who died at Timaru on November 27, 1918.—Sacred Heart of Jesus, have mercy on his soul.—Inserted by his loving parents, sisters, and brother.

**McANULTY.**—Of your charity pray for the soul of Leo Hugh McAnulty, who died on November 16, 1918.—On his soul, sweet Jesus, have mercy.

**McANULTY.**—Of your charity pray for the soul of Matthew Tobias McAnulty, who died on November 23, 1918.—On his soul, sweet Jesus, have mercy.

**MACLACHLAN.**—Of your charity pray for the repose of the soul of Katherine Cecilia MacLachlan (my beloved mother), who departed this life on November 24, 1918.—Eternal rest grant unto her, O Lord, and let perpetual light shine upon her. May she rest in peace.—Inserted by her loving daughter, Jessie M. Taylor, Horsham Downs, Waikato, Auckland.

**OBEN.**—Of your charity pray for the repose of the soul of Henry William Oben, who departed this life on November 20, 1918.—R.I.P.—Inserted by his loving wife and little daughters, Lalla and Joan.

**O'CONNELL.**—Of your charity pray for the happy repose of the soul of Mary O'Connell, who died at Dunollie on November 21, 1918.—On her soul, sweet Jesus, have mercy.—Inserted by her sorrowing parents, sisters, and brothers.

**O'CONNOR.**—Of your charity pray for the repose of the soul of Teresa O'Connor, who died at Ngapara on November 26, 1918.—Sacred Heart of Jesus, have mercy on her.—Inserted by her loving husband and family.

**POFF.**—Of your charity pray for the repose of the soul of Katie, dearly beloved daughter of Frank and Rose Poff, who died at Oamaru on November 28, 1918.—Adorable Heart of Jesus be merciful unto her. Immaculate Heart of Mary, pray for her.—Inserted by her sorrowing parents and sisters.

**POFF.**—Of your charity pray for the repose of the soul of William Poff, dearly beloved son of Frank and Rose Poff, who died at Invercargill on November 28, 1918.—On his soul, sweet Jesus, have mercy. Queen of the Most Holy Rosary, pray for him.—Inserted by his sorrowing parents and sisters.

**RICHARDS.**—Of your charity pray for the repose of the soul of Matthew Henry Richards, who died at Invercargill (from influenza) on November 26, 1918; aged 19 years and 10 months.—R.I.P.—Inserted by his loving father, mother, brothers, and sister.

**RYAN.**—Of your charity pray for the repose of the soul of Cyril Ryan, who died at Takapoa on November 27, 1918.—On his soul, sweet Jesus, have mercy. Immaculate Heart of Mary, pray for him.—Inserted by his sorrowing mother, brother, and sisters.

**VARNEY.**—Of your charity pray for the repose of the soul of Lilian Muriel, beloved wife of Frederick Varney, who died on November 22, 1918. Deeply mourned.—On her soul, sweet Jesus, have mercy.

**WALSH.**—Of your charity pray for the repose of the soul of Nonie Walsh, who died at Invercargill on November 26, 1918.—Sacred Heart of Jesus, have mercy on her soul.—Inserted by her loving parents, sisters, and brothers.

### FOR THE EMPIRE'S CAUSE

#### IN MEMORIAM

**BREW.**—Of your charity pray for the repose of the soul of Private Dan Brew (13th Reinforcements), who died at Invercargill on November 24, 1918.—Sacred Heart of Jesus, have mercy on his soul.—Inserted by his loving sister.

**HEALEY.**—Of your charity pray for the repose of the soul of Bernard D. Healy, who died at Groper's Bush (from influenza) on November 27, 1918.—On his soul, sweet Jesus, have mercy.

**RENDALL.**—Of your charity pray for the repose of the soul of Private Bertrand Rendall, who died at Dunedin Hospital on November 18, 1918.—R.I.P.—Inserted by his loving mother, sisters, and brothers.

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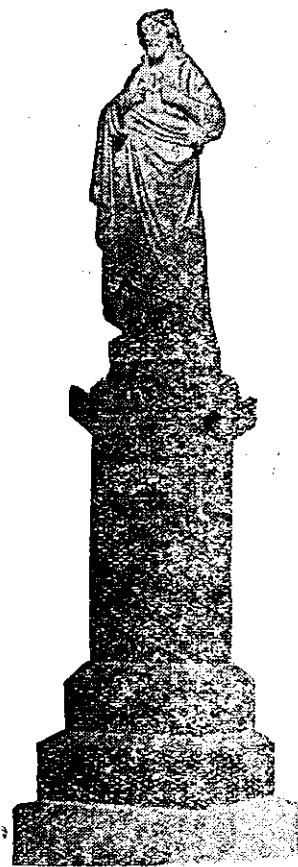
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## FEATURES OF THIS WEEK'S ISSUE

Leader.—The Right to Private Property, p. 25. Notes—Joseph Conrad; Walter Besant; Seumas O'Sullivan, p. 26. Topics—Home Rule for Scotland; A Plague Spot; The Need of an Antidote; Divorce, pp. 14-15. Thomas Davis (By T. P. Cummins), p. 11. Majority Rule (By Dean Burke), p. 17. Australasian Irish Race Convention, p. 35. "Ideals of the Irish People" (Sermon preached by Father Lockington), p. 39.

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

*Pergant Directores et Scriptores New Zealand Tablet, Apostolica Benedictione confortati, Religionis et Justitiæ 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, NOVEMBER 27, 1919.

## THE RIGHT TO PRIVATE PROPERTY



HE verdict of Socialism is that "the current respectability of to-day is a huge inversion of righteous and scientific social order, weltering in dishonesty, uselessness, selfishness, wanton misery, and idiotic waste of magnificent opportunities for happy living"; that the starving of the poor makes a decent man ashamed of his good meal, as their suffering from cold makes him shiver in his warm overcoat; that there is scarcity of food in the midst of jewels, velvets, and laces, motor cars and racehorses; that many a lady of fashion spends more on an upholstered coffin for her pug dog than would support a family for a month; and that "with all its energy, its Smilesian 'self-help,' its merchant-princely enterprise, its ferocious sweating and slave-driving, its prodigality of blood, sweat, and tears," it has heaped up nothing better than a "monstrous pile of frippery, some tainted class literature and class art, and not a little poison and mischief." The social question is a terrible evil; and there is little fault to be found with the terms of that indictment. The heartless tyranny of the rich, the shameless exploitation of the poor, the profiteering which gives some reason for believing that there is truth in the charge that this war will never stop because too many people are with the connivance of our capitalistic Governments making money out of the dead, have certainly brought about intolerable conditions in the world, and at length a determination on the part of the sufferers to endure no longer. What is the remedy? Socialism says that the right to possess private property is at the root of all the evil, and that therefore there must be no more private property. What examination will this remedy bear? Will it give even a hope of better things and at the same time violate no higher laws?

At first sight it looks as if the remedy were too drastic and too forthright. It seems to us to be analogous to the argument that because a tooth gives a lot of pain the tooth must go, or because a criminal is a nuisance he ought to be exterminated. Is there no other conclusion? A dentist would advise that the tooth be saved by filling; and the State would suggest that reformatory treatment be tried on the criminal.

Our conclusion is on the same lines. Reformatory treatment for capitalists, surgical if necessary, and the same, "only more so," for the capitalistic State, is the golden mean, and on entirely abstract grounds just as logical as the abolition of private proprietors. It has also the advantage that it does not violate prior and higher rights and that it does not substitute a sin of excess for one of defect. In the opinion of all but Socialists, the right to possess private property is as clear as an axiom. It is a working principle that what a man makes by the labor of his hands or his brain is his own, or that the reward he receives for his toil is his to keep or to give away as he wills. If he has been able to save and if he invests his savings in security, whether it be in land or stock, it is reasonable to hold that the land or stock he buys is his to dispose of as he pleases. Man precedes the State and the earth and its fruits were given by God, not to the State, but to Adam and his children; that is to a family and to the individuals of the family. God gave the land in this way to mankind, not through the State or through Governments, but so that the limits of possession might be fixed by man's own industry. With good reason the common sense of mankind has found in the study of Nature and in the laws of Nature a guarantee for the right of private possession. The same principle is confirmed by the civil laws which are deductions from the Natural Law. The Divine Law explicitly recognises man's right to private ownership when it lays down the Commandment: *Thou shalt not covet thy neighbor's wife; nor his house, nor his field, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything which is his.* *La propriete c'est le vol*—Property is robbery—said Prudhomme, and the saying, which is a bald, unwarranted generalisation, has received assent from Communists who came after him. Property is a right of mankind, says the Divine Law, and it adds that to violate that right is robbery. There is no doubt at all that the abuse of property and of private ownership is the cause of much suffering and misery. But we have no warrant whatever for concluding that because a thing is abused it is wrong; nor have we any grounds for believing that the abolition of property would make matters any better. The law of Nature and the Divine Law point to the middle way as the solution of the problem.

To remedy one evil by introducing another does not help. And because the Catholic Church believes that the remedy of Socialism is an evil we must seek elsewhere for the solution of the social question. We believe that the right of private ownership is necessary for the welfare of the individual and of the family. With St. Thomas we believe it is also beneficial for society at large: that private property is necessary (1) as an incentive to labor, (2) for the maintenance of economic order and organisation, and (3) for the interests of good order and well-being. But we believe also that the right of private property is limited by higher laws and that there are obligations of justice and charity and friendship, which place serious bounds to our liberty of disposal of property to be considered. The development of these considerations under the guidance of the teachings of Christ supply the curb and the control which can effectively prevent the abuses from which mankind suffers. Looking at the problem in the light of faith, we find that the evils result not so much from the possession of private wealth or riches as from the fact that those who possess them ignore the laws of God and trample on the poor in defiance of charity and justice. And just as we are convinced that in the revival of Christian virtue in the world lies the remedy for the corruption of modern society and the only hope of the restoration of purity and honesty in individuals and in families we hold too that in Christian principles lies too the cure for the misery of the poor and the restraint upon the tyranny of the rich. Our sympathies are all with the laborers; but we cannot forget that they too are human and that without God's grace human nature is so weak that any scheme

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of social reform which leaves out the assistance of God's grace can never be more than a dream of a dreamer.

## NOTES

### Joseph Conrad

We have before now recommended our readers to try Mr. Conrad's novels when they are in search of good light literature. He is the foremost Catholic novelist of our time; and that he is Catholic is already a guarantee that he is safe reading for all. His love of the sea, and his marvellous power of painting it in all its multitudinous moods, endears him to ourselves who could never be happy away from the sight of the flowing tides that wash round the world. In his prose there is a great vigor, and a magnificence that recalls the fine English that some of the old writers could wield with such apparent ease: he has that indefinable and subtle quality that makes style in the writer and arrests the attention of the reader who recognises that, when it is present, the words glow and are radiant with a light that is hidden in them as the sunshine in fluorescent substances. One passage may be quoted as a specimen of Mr. Conrad's mastery over English prose:

"The end of the day is the time to gaze at the kingly face of the Westerly Weather, who is arbiter of ships' destinies. Benignant and splendid, or splendid and sinister, the western sky reflects the hidden purposes of the royal mind. Clothed in a mantle of dazzling gold or draped in rags of black clouds like a beggar, the might of the Westerly Wind sits enthroned upon the western horizon with the whole Atlantic as a footstool for his feet and the first twinkling stars making a diadem for his brow. . . . The West Wind is too great a king to be a dissembler: he is no calculator plodding deep schemes in a sombre heart; he is too strong for small artifices; there is passion in all his moods, even in the soft mood of his serene days, in the grace of his blue sky whose immense and unfathomable tenderness reflected in the mirror of the sea, embraces, possesses, lulls to sleep the ships with white sails. He is all things to all oceans; he is like a poet seated on a throne—magnificent, simple, barbarous, pensive, generous, impulsive, changeable, unfathomable—but when you understand him, always the same. Some of his sunsets are like pageants devised for the delight of the multitude, when all the gems of the royal treasure-house are displayed above the sea. Others are like the opening of his royal confidence, tinged with thoughts of sadness and compassion in a melancholy splendor meditating upon the short-lived peace of the waters. And I have seen him put the pent-up anger of his heart into the aspect of the inaccessible sun, and cause it to glare fiercely like the eye of an implacable autocrat out of a pale and frightened sky."

One need not be a professional critic to recognise that this man can write. Magnificence, strength, and romance you will find in his novels, and over all his writing there hang a poetic glamor and an enchantment such as you will seek in vain in most of his modern rivals. Read *Lord Jim*, *Chance*, *Typhoon*, and *Almayer's Folly*, and you will get in them a feast of fine English prose.

### Walter Besant

One of the writers of the last generation whom we are too prone to forget is Besant. Among a host of old novelists, any one of whom was as good as our best to-day, Besant ranks very high. In other days Miss Braddon and Mrs. Sadlier were considered as mere story-tellers as compared with the classics—for in those days men and women appreciated the classics still. Yet, such writers can well stand comparison with our most popular novelists, whether in matter of style or of technical knowledge of their trade. Besant was in a class above those whom we have named, and consequently in a class far above even the best we have nowadays.

If you have not read *Ready Money Mortiboy*, *The Chaplain of the Fleet*, and *The Orange Girl*, there is a treasure awaiting you in those old books. Wilkie Collins was perhaps Besant's closest rival as a good storyteller.

### Seumas O'Sullivan

In a class apart from the other poets of the Irish Revival stands Seumas O'Sullivan. One could hardly say that he belongs to any particular school, and while in others we find trace of the inspiration of Yeats or of A.E. we must confess that Seumas O'Sullivan has in the sphere in which he is at his best no master and no rival. His originality is unquestionable, and the personality of the writer is strongly marked in his work. He revels in quiet landscapes and in the "sadness of summer evenings" with their unspeakable suggestions of old lost things and memories. As A.E. has said of him, he is always snatching after vanished loveliness. He lacks nothing in technical knowledge, and he has the gift of musical language to an extraordinary degree. A few short poems will bear quoting:—

#### THE STARLING LAKE.

*My sorrow that I am not by the little dun  
By the lake of the starlings at Rosses under the hill,  
And the larks there, singing over the fields of dew;  
Or evening there and the sedges still.  
For plain I see now the length of the yellow sand,  
And Lisadell far off and its leafy ways,  
And the holy mountain whose mighty heart  
Gathers into it all the colored days.  
My sorrow that I am not by the little dun  
By the lake of the starlings when all is still,  
And still in the whispering sedges the herons stand.  
There I would nestle at rest till the quivering moon  
Uprose in the golden quiet over the hill.*

#### THE SEDGES.

*I whispered my great sorrow  
To every listening sedge:  
And they bent, bowed with my sorrow,  
Down to the water's edge.  
But she stands and laughs lightly  
To see me in sorrow so,  
Like the light winds that laughing  
Across the waters go.  
If I could tell the bright ones  
That quiet-hearted move,  
They would bend down like the sedges  
With the sorrow of love.  
But she stands laughing lightly,  
Who all my sorrow knows,  
Like the little wind that laughing  
Across the water blows.*

## DIOCESE OF DUNEDIN

Rev. Father F. Cullen, late chaplain to the N.Z. Expeditionary Force, and who returned recently from the Front, was a visitor to Dunedin last week.

A gold wristlet watch was last week raffled for the benefit of the funds of the St. Vincent de Paul Society, the winning number being 95, held by Miss Mary Lascelles, Castle Street, Dunedin.

The following pupils of St. Philomena's College have been awarded prizes in the Navy League Essay Competition:—Senior: Ida O'Regan, Phyllis Cheyne. Junior: Margaret M. Faulks, Florence Walsh, Mary A. Garr.

The Right Rev. Dr. Brodie, Bishop of Christchurch, arrived in Dunedin by the express on last Friday night. His Lordship officiated at an ordination ceremony at St. Patrick's Basilica on Sunday, in the presence of a crowded congregation. He preached at the evening devotions, when the Basilica was again crowded in all parts. On Monday his Lordship visited Holy Cross College, Mosgiel, and on Tuesday the Catholic schools of the city. On Wednesday Bishop Brodie paid a visit to Milton, and left this (Thursday) morning on his return to Christchurch.

On Monday morning Rev. Father Marlow, assisted by Very Rev. Father Coffey, Adm., celebrated his first Mass at the Convent of the Sisters of Mercy, South Dunedin, where he received his early education, and of which community two of his sisters are members. Messrs. James and Stanislaus Marlow (brothers of Father Marlow) acted as Acolytes, and the music of the Mass was sung by the Sisters' Choir. Amongst those present in the chapel were Rev. Fathers Delany and Rooney (South Dunedin), Rev. F. Cullen, Revs. E. Carmine, W. O'Donnell, F. Skinner, M. Klimeck and M. Shore (Holy Cross College), the parents, relatives and many friends of the young priest. Subsequently Rev. Father Marlow and friends were entertained to breakfast by Rev. Mother and the community.

Playing in the cricket contest on last Saturday, Christian Brothers secured a 3-point win against St. Kilda. Continuing their second innings, St. Kilda were disposed of for 109. Christian Brothers had nine wickets down for 48 runs when stumps were drawn, Newman (16) and Donnelly (13) attaining double figures. L'Estrange (4 for 8), Donnelly (4 for 37), and Collett (2 for 25) secured the wickets for the winners. In the third grade Christian Brothers won by default from High School C.

## THE LATE BISHOP VERDON

### ANNIVERSARY REQUIEM MASS.

In observance of the first anniversary of the death of Bishop Verdon a Solemn Requiem Mass was celebrated in St. Joseph's Cathedral, Dunedin, on Tuesday morning, in the presence of a large congregation. His Lordship Bishop Brodie was celebrant, Right Rev. Mgr. Mackay assistant priest, Rev. Father Woods (Invercargill) deacon, Very Rev. Father O'Donnell (Gore) subdeacon, and Very Rev. Father Coffey, Adm., master of ceremonies. Representatives of the diocesan clergy present were Fathers J. O'Neill, James Lynch, John Lynch, O'Dea, D. O'Neill, Delany, Liston, Graham, Ardagh, and Spillane. The incidental music was rendered by the students' choir of Holy Cross College, Mosgiel, assisted by male members of St. Joseph's Cathedral Choir. His Lordship Bishop Brodie gave the Absolution at the catafalque, and the ceremony throughout was most impressive.

## ORDINATION OF HOLY CROSS COLLEGE STUDENTS

The deeply impressive ceremony of ordination took place on Sunday, 23rd inst., at St. Patrick's Basilica, South Dunedin. His Lordship Bishop Brodie, of Christchurch, officiated, and there were present in the sanctuary Very Rev. Father Coffey, Administrator of the Diocese, Right Rev. Mgr. Mackay, Rev. P. F. Cullen, of Wellington, an old student of Holy Cross and a returned chaplain, Rev. Fathers Delany, Graham, Rooney, and Liston. The students of the college assisted at the ceremonies and sang the incidental music. Messrs. Martin Klimeck (Dunedin), Francis Skinner (Tuapeka Mouth), and Michael Shore (Auckland) received the Subdiaconate and Rev. Francis J. Marlow (Dunedin) was raised to the dignity of the priesthood. Father Marlow is a son of Mr. and Mrs. J. J. Marlow, St. Kilda, who have now given to the Church a priest, a Christian Brother, and two nuns. After receiving his early education from the Sisters of Mercy, South Dunedin, and the Christian Brothers, Dunedin, he made his philosophical and theological studies at Mosgiel. Two of his companions at Holy Cross College were ordained during the year, Rev. L. Buxton, of Auckland, and Rev. Edwin Andersen, of Christchurch; whilst two others, Revs. Eugene Carmine and William O'Donnell, of Wellington, will be ordained in Wellington on December 7.

Father Marlow gave Benediction in the evening at St. Patrick's and offered up his First Mass in the convent chapel of the Sisters of Mercy, South Dunedin. His Lordship Bishop Brodie preached the occasional sermon at the evening devotions to a crowded congregation. "Some 50 years ago," his Lordship remarked, "the most powerful politician of the day in N.S. Wales, announced that his new secular Education Act would strike a deadly blow at the Catholic Church in Australasia by closing Catholic schools, and thereby cutting off recruits for the priesthood and the religious life. A man of vision and grim determination, Bishop Moran, answered him in New Zealand by calling on his people and priests to look first and last to the Catholic schools and save the young colonials for the Church. The flourishing state of the Catholic Church

to-day in the Dominion proves the wisdom of Dr. Moran. Then God raised up another Bishop, of saintly life and quiet courage, and inspired him and the other Bishops of N.Z. to gather in the harvest of the Catholic schools by establishing a Provincial Seminary, and thus afford greater facilities than had hitherto obtained for the fostering of vocations to the priesthood, and it is a happy coincidence that the ordinations from Holy Cross College will, year after year down the long days to come, take place about the time of its founder's anniversary." His Lordship then went on to speak in glowing language of the powers and dignity of the Catholic priesthood. In deeply affecting words he reminded his hearers of the love, stronger than death, that has ever bound together the Irish priest and his people, of the missionary spirit of Ireland's sacred ministers that has sent them out to the ends of the earth and that in these latter days has inspired her most brilliant priests to volunteer for the Chinese mission. He paid a touching tribute to the noble Irish priests who had built up the Church in New Zealand. Their dearest wish in heaven, he felt sure, must be to see the descendants of the Irish immigrants embracing in ever increasing numbers the priesthood and the religious life, and he prayed that the young priests of the Dominion would ever follow the noble example left to them.

## CHRISTIAN BROTHERS' NEW RESIDENCE: CARNIVAL NOTES.

A dance will be held in the George Street School-hall, on Monday evening, December 1, to aid in furnishing the North-East Valley stall. On last Saturday a successful and enjoyable "gift" evening was arranged by Mrs. P. Deehan at her residence, Castle Street, Dunedin, in aid of the same object, when a large number of invited guests were entertained by the hostess.

The dance, given by the C.B. "Old Boys" on last Saturday evening, in the Christian Brothers' School assembly hall, proved as successful and enjoyable as the one given on the previous week-end. A similar social is being arranged for next Saturday evening.

Kaikorai representatives on the general committee working in the interests of the Mornington-Kaikorai stall, include Mesdames Winders, Hill, and Bobsien, and Miss Heffernan. The committee will meet on next Tuesday evening (December 2) at the residence of Mrs. P. Carolin, District Road, Mornington, to make final arrangements for the lawn party and jumble sale, to be held on Saturday, December 6, in the church grounds at Mornington.

## HIBERNIAN SOCIETY'S CONCERT.

There was a large audience at His Majesty's Theatre on Monday evening, on the occasion of an enjoyable concert, promoted by the members of the Hibernian Society of Dunedin, to equip their stall. A lengthy, and excellently arranged programme was presented, each number meeting with such acceptance that recalls were general. Songs were contributed by Misses M. Lemon, C. Dillon, and K. Burke, Messrs. H. Poppelwell, H. Moore, and T. J. Hussey. Recitations were given by Miss L. Foster and Mr. S. Osborn. In several humorous items Mr. Percy James proved himself a popular entertainer. Concerted numbers were given by a large party of St. Philomena's College students, in splendid style, the many sweet young voices blending beautifully in the chorus "When Shall the Day Break in Erin," and in the recall item. The correct vocalisation in perfect unison of so great a number certainly reflected much credit on their teachers, the Sisters of Mercy; while the grouping made a pretty stage picture. St. Joseph's Glee Club, conducted by Mr. T. J. Anthony, gave a good rendering of "The Rosary" (Nevin) and "The Gipsies' Chorus" (Balfe). A squad of Christian Brothers' pupils gave a fine exhibition of club-swinging, some of the exercises being very difficult. A vocal duet by Messrs. H. Moore and W. Gemmill, and another by students of St. Dominic's College were pleasing and well-rendered numbers. An instrumental quartet, "Les Huguenots," was artistically played by Messrs. C. Eades, J. Carmody, D. Whelan, and W. Pennicnick, members of the Kaikorai Band, under the conductorship of Mr. H. F. Davie. Miss Clara Hughes played most of the accompaniments in her usual efficient style, and Mr. T. J. Hussey was musical director. The excellent arrangements made by the managing committee were fully appreciated, and tended materially to enhance the pleasure and success of the concert. Among those present at the concert were his Lordship Bishop Brodie, Very Rev. Father Coffey, and Rev. Father Delany.

## CHILDREN OF MARY'S CONCERT, SOUTH DUNEDIN

The South Dunedin Town Hall was crowded on Tuesday evening, the 18th inst., when an enjoyable concert was given to raise funds to equip the Children of Mary's stall at the forthcoming Christian Brothers' carnival. The following contributed to a well-arranged programme:—Misses Neenie Kenny, Ada Sunderland, Marjorie Lemon, Lily Stevens, Victoria Balk, and Ethel Pridham, Messrs. C. Reid, Bert Rawlinson, D. Whelan, and J. Morrison, each number receiving a recall. The accompanists were Mrs. J. Leech, Misses C. Hughes, Pizey, Simpson, and Sunderland. Mr. Hade, who supervised the stage arrangements on behalf of the Children of Mary, thanked those present for their patronage, and at his request a vote of thanks was carried by acclamation to the concert party, who contributed so successfully to the entertainment. He also stated that in the near future Father Silk, to supplement the funds of the stall, would deliver a lecture, illustrating with limelight views, his travels in Ireland and Rome. A dance followed the concert, the proceeds from which defrayed all expenses in connection with the entertainment.

## THE KEY TO THE AMERICAN HEART: IRELAND.

Mr. Shaw Desmond, in the *London Daily Express*, says that Ireland is the key to the American heart, and that he had not met one American who was not in favor of Irish freedom. All the Americans he had met regarded Ireland as what Gladstone once called it, "the ghost of British politics."

"It is a fact that in the American imagination the most important omission at the Peace Conference was the non-recognition of Ireland. It is a fact that de Valera is getting a reception in the States that no crowned head could hope for.

"It is a fact," he adds, "that the masses of Irish-Americans who laid down their lives fighting against Germany are regarded as having given their lives for Ireland. It is a fact that one of the most popular men in the States, the son of a famous father, Colonel Roosevelt, jun., was downed at St. Louis because of his criticism of Sinn Fein banners in the New York St. Patrick's Day parade, which I saw pass my room from noon until 5—row on row of decorated and wounded Irish soldiers in khaki—and all Sinn Feiners. It is a fact that men like the English Chief Secretary for Ireland have incalculably advanced the Sinn Fein propaganda in the States by their special pleading."

"It is a fact the American Senate by 60 to 1 voted that the Sinn Fein leaders should be heard at the Peace Conference.

"This thing cannot longer be postponed. Even from the standard of expediency put forward by Mr. Lloyd George, and which gave so much offence throughout America to friends of England, it must be settled. The Irish press in the States is one of the best organised and most influential, as it is undoubtedly the most eloquent, each day reaching the ear of millions. The Irish vote is, without question, the best organised section of public opinion in the States. There are twenty millions of them to do it.

"If the solution be not found and the Irish ghost laid, this question will remain as the menace eternal to the good understanding of England and America. It will lead in the States to a big increase of Republican Sinn Fein opinion, which is already spreading fast outside Irish-American circles. And it will imperil the whole future of the world by the embitterment of the two Anglo-Saxon peoples."

You must accustom yourself to true views about the Gospel. You must see that, all through, it is a religion of suffering, of mortification, of self-sacrifice, of consuming love, of self-forgetting zeal, of self-crucifying union: in a word, it is the religion of the Cross and Crucified.—Father Faber.

"Our duty," says Newman, "is to follow the Vicar of Christ whither he goeth, and never to desert him, however we may be tried; but to defend him at all hazards and against allcomers as a son would a father, and as a wife a husband, knowing that his cause is the cause of God."

The more we know of history the more we shall be impressed by the extraordinary love and devotion the Catholic Church has ever manifested for that Divine Book, of which God Himself is the Author, and of which His imperishable Church alone is the authoritative custodian and infallible interpreter.

## Napier

(By telegraph, from our own correspondent.)

November 25.

Last Tuesday Father W. Tymons, S.M., celebrated quietly the silver jubilee of his ordination to the priesthood. He was the recipient of many congratulations from old friends in Wanganui, Palmerston North, Thorndon, and elsewhere.

The devotion of the Forty Hours' Adoration commenced last Sunday, the special preacher being Father Fraher, S.M., of Hastings, who preached an impressive sermon on the "Real Presence." The sermon on Monday evening was preached by Father Tymons.

## SIR JOSEPH WARD

(Leader of the Liberal Party)

Is

ADDRESSING MEETINGS IN VARIOUS PARTS OF AWARUA,

At places and times as per announcements in Southland newspapers,

And respectfully solicits the

SUPPORT AND ASSISTANCE OF ALL ELECTORS

Favourable to his Candidature.

He was first elected in 1887, and has represented the same Constituency ever since.

## Mr. E. Kellett

INDEPENDENT LABOR CANDIDATE,

will ADDRESS THE ELECTORS of DUNEDIN NORTH:

MAORI HILL CORONATION HALL, on THURSDAY, 27th November, at 8 o'clock.

ST. LEONARDS, CORONATION HALL, on FRIDAY, 28th November, at 8 o'clock.

J. H. TOLMIE,  
Organising Secretary.

## ELECTORATE OF CHALMERS

Mr. DUNCAN COLQUHOUN, the Liberal Candidate, will ADDRESS THE ELECTORS as under:—

OUTRAM HALL—THURSDAY, 27th November.

OTOKIA—FRIDAY, 28th November.

EAST TAHERI, RICCARTON HALL—SATURDAY, 29th November.

KURI BUSH—MONDAY, 1st December.

BRIGITON HALL—TUESDAY, 2nd December.

PURAKANUI HALL—WEDNESDAY, 3rd December.

SAWYERS BAY HALL—THURSDAY, 4th December.

LOWER HARBOR SCHOOL—FRIDAY, 5th December.

DEBORAH BAY—SATURDAY, 6th December.

MOSGIEL, CORONATION HALL, FRIDAY, 12th December.

PORT CHALMERS, TOWN HALL—MONDAY, 15th December.

All Evening Meetings at 8 p.m.

## For Sale

COLONIAL-GROWN TURNIP SEED

Grown from Sutton's Imported Green Globe Turnip. Government Germination Test, 99 per cent.

BULBING PROPERTIES ALREADY PROVED.

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PRICE: 1/6 per lb (in lots of 10lb and over).

Obtainable from the grower—

THOMAS DOWLING,

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## ST. VINCENT DE PAUL SOCIETY, DUNEDIN

(Sale of Work: St. Joseph's Stall.)

RAFFLE OF GOLD WRISTLET WATCH.

WINNING NUMBER, 95.

**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:—£1 1s, Mrs. O'Malley (Lismore, Ranfurly); £1 each, Mr. T. Mullane (Oamaru), Mrs. Howroyd (Parnassus); 10s each, Grateful Catholic (Ikamatua), M. Amnard (Kohuratahi), Mrs. Henly (East Road, Invercargill); 5s each, Client of St. Roch (Waipiata), Mary Ellen Mahoney (13 Holloway Road, Wellington, A Friend (Ross)); 4s, C. Krippner (Te Rore, Waikato).

Donations will be acknowledged each week in the *Tablet*. Yours very gratefully,

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

**THE "ORDO" FOR 1920**

As we are sending by an early mail for the 1920 *Ordo*, we respectfully ask those who may desire copies to notify us without delay. Cash with order.

**"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 NOVEMBER 8 TO 14, 1919.

**AUCKLAND AND HAWKE'S BAY.**

Fr. G. Ohakune, 23/11/20; S. McD., Tainui St., Ohakune, 23/11/20; S. M. G., Convent, Ohakune, 15/11/20; F. McG., Lucerne Rd., Remuera, Auckland, 8/11/20; Mr. D., c/o P. B. Farmers Meat Co., P. B. Waipapa, Gisborne, 30/9/20; D. M., Bush, Waipawa, 30/9/20; D. McB., Mapin, Taumarunui, 15/11/20; M.B., Fenton House, Rotorua, 30/9/20; Miss O.C., Gladstone Rd., Gisborne, 15/10/20; P. J. M., Mahora, Hastings, 30/9/20; Miss McC., Albion Hotel, Gisborne, 23/5/20; W. S. D., c/o J.H.O., Box 71, Gisborne, 8/2/20; Fr. O'M., St. Patrick's Cathedral, Auckland, 30/9/20; P. B., Kings Rd., Makauri, Gisborne, 30/9/20; M. S., Cole St., Dannevirke, 30/10/20; E. McC., Wall St., Hastings, 30/4/21; Fr. D., Thames, 30/10/20; M. C., Otana, Waiuku, 30/10/20; R. W., Kyber Pass Rd., Auckland, 30/12/19; M. L., G., P.O. Box 43, Napier, 30/10/20; W. W., Glenbrook, via Pukekohe, 8/10/20; C. McG., Rangaroa, Taumarunui, 30/12/19; C. G., Hotel, Pukekohe, 15/10/20; Miss M., Kili Kili, Waikato, 30/3/20; R. McC., Gisborne, 15/10/21; Race Course Rd., Waipukurau, 15/9/20; C. N. Ormond, 30/10/21; J. J. R., Taurangomoua, Mata Mata, 23/11/21; J. L. P.O. Aria, 23/10/20; D. L., Reweti, Kaipara Line, 30/9/20; Mrs. S., Cameron St., Ponsonby, Auckland, 30/10/20; L. S., Coromandel, 30/9/20; J. M., Frankton Junction, 30/10/20; E. M., Wiri, Papatoetoe, 8/5/20; J. B. K., Rotorua, 15/4/20; A. D. McG., Karangahake, 30/3/20; N. J. McK., c/o E.H.L., Box 15, Waipawa, 15/5/20; G. G., High St. Nth., Dannevirke, 15/11/20; F. A. P., Pio Pio, Te Kuiti, 30/9/20; B. L., Tennyson St., Napier, 30/9/20; Mrs. A., Park Rd., Napier, 30/9/20; A. W., Station St., Napier, 30/10/20; J. W., O'Neill St., Ponsonby, Auckland, 30/9/20; P. R., Te Rore, Waikato, 30/9/20; F. J. W., Hikumutu, Taumarunui, 8/11/21; Mr. McC., France Rd., Napier, 30/9/20.

**WELLINGTON AND TARANAKI.**

A. E. H., Buckle St., Wgton., 15/4/20; J. B., Robert St., Marton, 30/4/20; T. Q., Alexandra St., Palmerston Nth., 30/9/20; E. R., Grey St., Palmerston Nth., 30/4/20; M. H., St. John's Hill, Wanganui, 30/9/20; Mr. G., Nairn St., Wgton., 23/10/20; T. B., Tonks Grove, Wgton., 30/10/20; R. C., Okirae, Fordell, 30/9/20; Mr. R., Union St., Hawera, 23/11/20; J. M., Orangi, Kaupapa Rd., Wgton., 30/9/20; A. H., Antico St., Melrose, Wgton., 23/11/20; P. J. M., Wakeman St., Pahiatua, 30/10/20; P. G., Terrace St., Palmerston Nth., 30/9/20; O. M., Govt. Buildings, Wgton., 15/10/20; Fr. D., Patca, 30/3/21; W. R., The Farm, Raetihi, 30/10/20; A. O'B., Box 36, Opunake, 30/11/20; R. D., Kakaramae, 30/9/21; E. W. D., Nelson St., Petone, 15/4/20; C. P., Taihape, 30/9/20; Mrs. K., Karori, Wgton., 30/4/20; J. E., Uruti, Waitara, 15/11/21; J. M. C., King Farm, Cunningham, Feilding, 8/4/21; J. D., Tiriraukawa, via Mataroa, 15/4/21; A. B., Windsor Rd., Inglewood, 23/11/20; M. B., Pungarehu, 15/10/20; N. O.K., Tenui, Masterton, 30/10/20; M. L., Crescent Ter., Northlands, Wgton., 8/4/20; Mr. C., Hawker St., Wgton., 23/11/20; J. C. McC., Mataroa, Wgton., 23/11/20; A. J. P., Te Ore Ore, Masterton, 30/9/20; J. McG., Nelson St., Petone, 15/4/20; Mr. D., Goring St., Wgton., 30/4/20; N. L., Lochiel Rd., Khundallah, Wgton., 30/10/20; E. M., Princes St., Hawera, 30/10/20; Fr. L., Inglewood, 8/11/20; E. T. R., Kaitoke, 8/8/20; T. M., G.P.O., Wgton., 30/3/20; J. G. S., Harbor View Rd., Wgton., 15/4/20; P. H., Kimbolton Rd., Feilding, 30/9/21; J. J. G., Nelson St.,

**T. K. SIDNEY**

THE LIBERAL CANDIDATE,

For the Seventh occasion offers his services to the Constituents of DUNEDIN SOUTH.

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(To raise Funds for the Re-erection of the Church.)

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"Blessed is he who understandeth concerning the needy and the poor; the Lord will deliver him in the evil day." (Ps. xl., 2.)

**CANTERBURY AND WEST COAST.**

J. J. H., Darfield, 30/9/20; D. McL., Darfield, 8/8/20; Mrs. D., St. Asaph St., Chch., 15/5/20; Mr. B., Westminster St., St. Albans, Chch., 8/10/20; D. D., Church St., Timaru, 30/3/20; J. McC., Edward St., Waimate, 30/10/20; St. Mary's, Manchester St., Chch., 23/11/20; Q. Bros., Makikihi, 23/11/20; J. D., Police Station, Timaru, 30/9/20; C. O'L., Wairau Val., Blenheim, 30/9/20; J. P., Eifelton, 15/4/21; R. C., Pareora W., 15/11/20; B. W., Selwyn Pl., Nelson, 23/11/20; J. B., Coventry St., Chch., 30/3/20; P. O'B., Leeston, 30/9/20; M. O'R., Albury, 30/9/20; T. K., Barbadoes St., Chch., 23/5/21; Fr. C., Lyttelton, 15/5/21; V. A. B., Mercer and Clothier, Leeston, 30/9/20; M. T., Southbridge, 30/10/20; Nurse McL., Stirling Cottage, Methven, 8/4/20; V. P., Police Station, Pleasant Pt., 15/11/20; J. M., Lincoln Rd., Spreydon, Chch., 15/11/20; Fr. Le P., Fairlie, 30/9/21; G. C., Waimate, 30/3/21; D. L., Waibari, 8/2/20; W. K., Rimu, 8/6/21; Mr. N., Box 1, Chch., 15/11/20; J. J. L., Leeston, 8/10/21; K. S., Box 81, Greymouth, 30/9/20; Fr. R., Presbytery, Ross, 8/4/21; J. S., Park St., Hokitika, 8/11/20; J. G., Beikere, Nelson, 30/9/20; J. G., c/o F. H. B., Kidson Ter., Cashmere Hills, Chch., 23/11/20; D. H., Upper Riccarton, 15/10/20; J. F. G., Percival St., Rangiora, 15/10/20; J. T., Overdale, Rakaia, 23/11/20; J. P. J., Woodville St., St. Albans, Chch., 15/10/20; Mrs. C., Harper St., Upper Riccarton, Chch., 15/11/20; E. P., Kincaid Downs, Hapuku, 30/11/20; J. McG., Cairnbrae, Cant., 30/9/20; M. H., McMurdo St., Tinwald, 30/3/20.

**OTAGO AND SOUTHLAND.**

M. A., Melbourne St., S. Dun., 23/11/20; W. R. M., Aparima Dairy Factory, Riverton, 8/12/20; J. D., P.O., Gimmernburn, 30/10/20; D. Bros., Heriot, 30/9/20; N. B., Onslow House, Bluff, 8/3/20; P. W., Shelland St., Kaikorai, 23/5/20; P. F. S., Cardrona, 30/10/20; E. K., P.O., Bluff, 8/3/20; Mr. O'C., P.O., Mt. Cargill, 30/9/20; P. D., Wedderburn, 30/9/20; W. M. H., Chertlea Park, Balfour, 30/9/20; W. H., Chertlea Park, Balfour, 30/9/20; B. S., West Plains, 30/9/20; R. S., Lewis St., Gladstone, Infill, 30/9/20; P. G., c/o Mr. F., Ophir, 23/11/20; A. C. S., Gimmernburn, 23/5/20; Con. B., Ranfurly, 23/11/20; Mrs. R., Ranfurly, 23/5/20; Miss W., Hotel, Waipara, 30/9/20; T. C., Maori Pt., 30/9/20; P. H., St. Clair, 15/11/19; P. S., West Plains, 15/11/20; J. F., McMaster St., Infill, 15/10/20; G. Bros., Mabel School P.O., Infill, 30/12/20; Mr. T., Scotland St., Dun., 30/9/20; O. D., Pomona Rd., Infill, 8/5/20; Mrs. McM., Falton St., Gladstone, Infill, 30/4/20; J. R., Totaratahi, 15/11/20; Mr. M., Taiari Rd., Kaikorai, 30/9/20; F. G., Reed St., Oamaru, 30/9/20; J. A. McK., Browns, Southland, 15/11/20.

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## COMMONWEALTH NOTES

## NEW SOUTH WALES.

A very big gathering of people responded to the invitation of the Rev. Mother and the Community of the Little Company of Mary to be present at the 30th annual meeting held at Lewisham Hospital on Wednesday, October 29. His Excellency the Governor was present, and Lady Davidson, who had a prior engagement at Ashfield, came on to Lewisham later in the afternoon, and evinced much interest in a tour of inspection. His Grace Archbishop Kelly, with Rev. Mother Xavier, personally welcomed the Governor and conducted him to the platform erected in the big marquee, which was crowded with visitors. On the platform were also his Lordship Bishop Hayden (of Wilcannia-Forbes), the Very Rev. M. J. O'Reilly, Rev. T. Phelan, P.P., Rev. P. J. Murphy, Adm. St. Mary's Cathedral, and a number of leading citizens. His Grace Archbishop Kelly formally welcomed his Excellency the Governor, who said that though it was his first visit, he really knew Lewisham Hospital by heart, because since Lady Davidson's visit there some time ago she literally quoted it right and left, and spoke of it as the best-appointed hospital she had ever seen. He wished to tender his homage right there to the Rev. Mother and the Sisters for their magnificent work. The annual report of Lewisham Hospital showed that the Catholics treated represented a minority.

A very representative audience (says the *Catholic Press*) gathered in O'Brien's Hall, Tumut, on the 2nd ult., to hear Rev. Father Devine's lecture, under the auspices of the Catholic Federation, on "The Child, the School, the Nation." They came expecting to be entertained and enlightened, and their anticipations would seem to have been realised by the event, for, during a speech occupying an hour and a quarter, the lecturer held his audience in close attention. The fact is the best tribute that can be paid to Rev. Father Devine's ability as a public speaker. His subject was difficult—it contained many views new to his audience; it traversed very delicate ground at times; but at no time did he offend the susceptibilities of his hearers. Rev. A. Hay-Holden, Presbyterian minister, after thanking the lecturer by seconding a resolution to that effect, made passing comment on a fact stated in the course of the lecture relating to church attendance of Catholics and Protestants. He then spoke briefly of his personal knowledge of the educational system of Scotland. Each denomination had its school, with its religious teacher. The school day opened with prayer and praise, and not only did the teacher give religious instruction in the school, but was also expected to show a good example on the Sabbath Day by regularly attending church and keeping the Sabbath holy. This was the system in Scotland, and that was the reason why Scotland has always been such a power in the land, and has always played such a part in the world's affairs. The speaker agreed with the lecturer that secular education alone could never make a man, nor yet a true citizen. He was pleased to hear the lecturer (an Australian) refer to the future of the Australian people, and he agreed that they will never become a nation until the child is taught to know and realise that its true life begins in eternity. This can be done only by definite and regular religious instruction in the schools.

## VICTORIA.

The Catholic Young Men's Society, Melbourne, to the number of some 1500, were present on Sunday, November 2, in St. Patrick's Cathedral at the general Communion. Mass was celebrated at 8 a.m. by his Grace Archbishop Mannix, his Grace Archbishop Redwood, S.M., and Co-adjutor-Archbishop Dr. Barry. Dr. Mannix and some of the visiting prelates were present at the Communion breakfast in the Cathedral Hall at 9 a.m. Speeches were delivered by Archbishop Mannix, Archbishop Redwood, Mr. J. Scullin, ex-M.H.R., and others. The toasts honored included "His Holiness the Pope" and "The Hierarchy and Clergy." At 11 a.m. the Bishop of Ballarat (the Right Rev. Dr. Foley) pontificated in the Cathedral. Archbishop Mannix presided and several of the visiting prelates were also in the sanctuary. The choral part of the Mass was of special excellence. At 3 p.m. Dr. Mannix and the visiting prelates attended a sacred concert given by St. Augustine's Band in the Fitzroy Gardens. There was a great gathering, and the prelates were given a most cordial welcome. At 7 p.m. Solemn Vespers were given in the Cathedral, at which Archbishop Mannix presided. The Very Rev. Father W. J. Lockington, S.J., preached. His theme was "Ideals of the Irish People."

[A report of Father Lockington's discourse appears on another page in this issue.—Ed. N.Z.T.]

The Auditorium in Melbourne in which the Irish Race Convention took place is a very spacious building, designed to accommodate a huge audience in its pit, dress circle, and galleries. But if it had been double the size it would not have held one-third of the crowd that gathered before the Convention was opened (says the *Freeman's Journal*). The people overflowed the footpath on to the tramway line, and it took the police all their time to keep the traffic clear. When the doors were opened there was a terrific rush in which would-be spectators and official delegates became almost inextricably intermingled. However, the committee in charge of the arrangements managed to stem the tide, and those who had a right to a seat were not disappointed. The delegates occupied the floor space facing the platform, and the Irish cause in Australia never brought together a finer body of men. The two great balconies were packed almost to suffocation with a privileged audience, amongst which the fair sex was conspicuous. Outside in the street those who had been turned away remained to cheer the distinguished visitors as they arrived. His Grace Dr. Mannix was enthusiastically hailed when he appeared on the scene, and Hon. T. J. Ryan is not likely to soon forget the warmth of his reception. Then as the prelates from the various States made their appearance they were warmly welcomed by those within and without the Auditorium. His Grace the Archbishop of Sydney arrived after the proceedings had commenced, and with him was his Lordship Dr. Dwyer, Bishop of Maitland. Headwinds and a choppy sea had delayed the passage of the Wandilla, on which they travelled, and the boat was only berthing at about the time the Convention met. However, the Archbishop of Melbourne's car was awaiting them, and they were hurried to the historic scene, and took their seats amid a burst of applause. It was a brave sight this platform of which nearly all our great Church dignitaries were gathered together, supported by priests and laymen prominent in our communal life. And as the audience realised what it meant—the powerful unity of the friends of Ireland in Australia on behalf of self-determination—spontaneous cheering broke out, to be renewed enthusiastically when Dr. Mannix arose to deliver his opening address. Thereafter the building almost continuously shook with applause, the various speakers without exception captivating the assemblage. The venerable Archbishop of Wellington, Dr. Redwood, electrified the audience when he spoke, as an Englishman, of Ireland's ill-treatment. Our own Archbishop, addressing himself to the practical side of the self-determination movement, was in magnificent form, and made a great impression on the Melbourneites by his direct and stirring words. The enthusiasm evoked by the sentiments of the various speakers bubbled over again when Dr. Mannix announced that the subscription list had been spontaneously started by handsome donations from Mrs. Ryan, Archbishop Kelly, and Bishop Carroll of Lismore, who had been unable to attend. But it reached its apex when the business was finished, and the gathering rose to sing "God Save Ireland." We have often heard it sung, but never before with such a ring and such an elan.

## QUEENSLAND.

The annual Retreat for the students of St. Leo's University College, Brisbane, was conducted this year by the Very Rev. A. T. Herring, S.M., of Temuka, Christchurch, New Zealand (says the *Catholic Advocate* of November 6). The eloquent Missioner's scholarly addresses were followed with great interest by the students, and the Retreat was brought to a successful conclusion after three days of devotional exercises, by a general Communion of all the students. Father Herring was entertained to dinner in the College by the Rector on Monday evening, when the occasion was taken to present the kindly Missioner with a suitable presentation from the students, and to voice the thanks of all to him for conducting the annual Retreat. Father Herring, in his reply, said he was particularly taken with the *esprit de corps* of the young men in residence at St. Leo's, and he hoped that they would always maintain the grand spirit and fidelity to their College which they now possessed. He thanked the Rev. Rector for inviting him to St. Leo's, and said he deemed it a great privilege to conduct the first Retreat he had ever given to University students. He congratulated the Archbishop on the establishment of the College, and regarded it as the most important project, and, indeed, one of the most successful his Grace had launched since his advent as Archbishop to the archdiocese.

The most unhappy man in the world is he that is not patient in adversity.

Most men owe the richness of their gifts to the difficulties they have overcome.



## IRISH NEWS

## GENERAL.

Mrs. Michael Cudahy, widow of Michael Cudahy, one of the pioneers in the packing industry, who was the last of two American women made Countesses by Papal decree, has died, aged 77 years. She was born in Ireland, and in infancy was taken to Cedarsburg, Wis., U.S.A., where her parents settled. In recognition of the Cudahy family's generosity to the Church, Mrs. Cudahy was given the title of Countess by Pope Benedict XV. in 1917. Countess Leary, of New York, who received her title from Pope Leo XIII., died about a year ago.

In the course of a telling letter from Mr. J. C. O'Donnell in a recent issue of the *Daily News*, the repeal of the Act of Union is urged as the best method of settling the Irish difficulty. Some effective quotations from Unionist writers regarding the Act of Union are introduced. Professor Dicey described it as "a contract hopelessly tainted with fraud and corruption." Lecky, the Unionist historian, referred to the Union as "a great crime" and "a great blunder," saying that it was "carried in opposition to the great preponderance of the unbribed intellects of the land." Gladstone in referring to it said—"I know no blacker or fouler transaction in the history of man." The cogent argument of the letter is capped by recalling the fact that when the Act of Union was passed in 1800 the Orange Lodges in Ireland unanimously expressed "their detestation of a legislative union with Great Britain."

## MONSTROUS ABUSE OF POWER.

We cannot say whether the conjectures in the press that Lord French and Mr. Macpherson will forthwith retire are correct or ill-founded (says the London *Catholic Times* of recent date). We only know that—by authority of the Government, no doubt—more discredit has been brought on this country during their administration than in any similar period within living memory. The appointment of Lord French as Lord Lieutenant was against every canon of democratic government, every prospect of success. Who was responsible for it? The people of Ireland were opposed to it. Of that there could have been no doubt. His cultivation of the good graces of Belfast suggests that the choice must have been made or endorsed by that dispenser of law and order, Sir Edward Carson. Whoever made the selection must have known that Lord French's limitations utterly unfitted him for the office. He was a military man, whose knowledge of Irish affairs and civil administration was slight. His idea of law, of the rights of peoples, was elementary. His remedy for every trouble encountered by Dublin Castle was repression. And now the country has been brought to the brink of revolution and the Catholic clergy have to exercise all their moral force to prevent a rising, it is a monstrous abuse of power that a Government should permit any man to treat a nation as Lord French is treating Ireland. Mr. Macpherson is reported to be ill. Is he sick of the part he has been playing at Dublin Castle? If so, we are not surprised.

## THE SHOOTING OF FRANCIS MURPHY: VERDICT OF MURDER AGAINST THE MILITARY.

On the night of August 13, at Glauin, near Ennistymon, in the Co. Clare, the house of Mr. John Murphy, farmer, was subjected to a fusillade of shots and Francis Murphy, his son, aged 15 years, a Fianna (Sinn Fein) boy scout, was killed. The affair caused a thrill of horror over the whole country, and much sympathy was expressed for the Murphy family. The funeral, which took place during the inquest, was attended by a cortege over a mile in length.

At the inquest, which was held on August 21, the police evidence showed that at least a dozen shots had been fired, two of which passed through the deceased's body. Police-Inspector Meara produced a bullet which he said was a military bullet. He stated the lad's mother told him her son was murdered by the military. There were no empty cases found by the police. Mr. Lynch, K.C., who appeared for the next-of-kin, said the shots were fired apparently from a machine gun which did not drop the cases. Miss Agnes Murphy, sister of deceased, deposed that Francis remained reading at the kitchen fire when the other members of the family went to their bedrooms. She heard three or four shots after midnight and rushed to the kitchen, where she found her brother in a pool of blood. She then shouted for her father. She looked through the window and saw three men going in the direction of Ennis. She believed they were military and told her father so. Patrick Conole, a railway night-watchman, deposed to hearing shots. He saw three men coming towards him from the direction of Murphy's house. They

were soldiers. Police Inspector Meara asked for an adjournment in order that the military might be represented. Mr. Kelly, K.C., opposed. The military knew they would be charged with this murder and had ample time to employ counsel. The inquest could not be legally adjourned. Inspector Meara said that in a few minutes he could bring up the military officer in charge of the district; and this the coroner allowed. Captain Forbes on arriving, on being sworn, stated he knew nothing about military representation. It had nothing to do with him. Mr. Lynch in addressing the court said they charged the military, as part of the army of occupation with the murder of the boy. This murder was one of the pretexts for placing the county under martial law. They had a body of military in the county and they had no military police to keep them in control, or to look after their night expeditions. If the evidence produced against the soldiers was produced against civilians they would be hanged. They lived under a government which was really the Provisional Government of Ulster. But they would flourish when the government went down in obloquy. The government knew well their request for an adjournment could not be entertained legally. It was made for newspaper, for propagandist purposes. The jury should bring in a verdict of wilful murder against the military—in God's name let them do their duty.

The jury found the following verdict:—"Francis Murphy, of Glauin, Ennistymon, was unlawfully and wilfully murdered at Glauin, on August 14, by a bullet unlawfully and wilfully fired by members of the military unknown to us, into the house of the father, John Murphy, which bullet caused immediate death."

The London press ignored the evidence given at the inquest, but published the verdict, as a peg on which to hang a justification of the military, procured apparently from military sources. America has been supplied with full details of the tragedy and the finding of the jury.

The Dublin *Evening Telegraph* says the facts of the case and the verdict of the jury create a very unpleasant feeling. Crimes like this have been used to blacken the character of the Irish people. It asks if some of the murders which have shocked the country were not really committed by the guardians of the law. The military authorities could not afford to allow the verdict to pass unnoticed.

## AMERICA AND IRELAND.

Rev. R. Roberts, minister of the Church of Pilgrims, and formerly of Crouch End Presbyterian Church, London, writing in the *Daily News*, says anti-British feeling (on the Irish question) "has been growing by leaps and bounds during recent weeks," and as showing how intense it is he mentions that New York is conferring its Freedom (as Chicago has already done) on Mr. de Valera, and that Chicago University is giving him a degree. The Government's Irish policy is, in Mr. Roberts' view, "playing directly into the hands of those who are interested in fomenting anti-British feeling in America. And to those of us who believe that the pacification of the world and the working of a League of Nations depend chiefly on Anglo-American co-operation, the situation seems unspeakably ominous."

Accounts gathered from Irish newspapers indicate to this gentleman, who was a recent visitor to Ireland, that "the military and police operations are conceived and carried out with a singular ineptitude and in a manner calculated to drive the Irish people to exasperation. What they say is that England is making war upon a defenceless people. To say that there is crime in Ireland is no justification for the present policy, for the policy itself invites crime and more crime. It only creates a vicious circle, from which it becomes every day more difficult to escape."

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## POULTRY NOTES

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

### CHICKEN LOSSES AND TROUBLES.

By no stretch of imagination can this season be termed one of the best for chickens. The early season was accompanied with an abundance of wet, and as the conditions improved in this direction we were treated to cold and biting winds. This did not ensure fertility, consequently there have been many poor hatches. We have only had about a couple of weeks of what may be termed good chicken weather this season, and early birds, I think, will be scarcer than usual. It seldom pays the utility man, however, to begin breeding before September—I mean those who are engaged upon the delicate mission of attempting record-breaking in egg production—as this, I think, is the most complicated and intricate labor of all the field of poultry culture, and good weather is absolutely necessary. Early chickens are, of course, wanted for table purposes and for show, but these are problems of quite another class. The fact is too well known that it is foolish to wink at it, and most breeders of bred-to-lay pure strains need hide the question of constitution no longer. The small men in back gardens suffer in like ratio to the big breeders, and it is the small man who can afford to open out a discussion on the subject. At the outset, our pedigree layers of several breeds were introduced from Australia mainly, and it was first thought that the losses in chickens was due to some form of sickness which had followed the importations. It has been discovered both here and in England that the disease confined itself to these pedigree-bred layers, and a reasonable conclusion is that it is wholly and solely a problem of constitution, and not contagion. The wonderful records that have been achieved by both White Leghorns, Black Orpingtons, and White Wyandottes have opened out great possibilities, and have proved what a national asset these heavy layers must eventually prove to be if they can be propagated, surrounded by merely ordinary difficulties. I have personally held diverse opinions upon the matter, and at the present moment my observations have led me to the conviction that this "chicken mortality" is not a disease, but purely a condition resulting from a weakening of the constitution, brought about by a system of breeding which has merely outstretched Nature's more or less elastic rules. It was never intended that fowls should lay 300 eggs in the course of a year; but still, lines of breeding have been employed that have made this result possible. In fact, at the last laying competition at Papanui a White Leghorn pullet laid 317 eggs. Nature said, however, that two clutches, or about 30 eggs, would be ample provision to cover all eventualities, and there is obviously a vast difference between 30 and 300. By proper feeding, the abundance of eggs may be provided for effectually, but the question of rendering each egg reproductive is quite another matter. As I have frequently pointed out, each time an egg is laid it is an effort at reproduction, and in that direction it is a drain upon the birds. The unnatural strain upon the generative organs cannot be provided for by any course of feeding—not to any material degree—and Dame Nature's provision for 30 eggs being spread over 280 to 300 eggs just results in constitutionally fragile produce. To gain these exceptionally high records, and to gain their object as quickly as possible, some breeders have resorted to indiscriminate in-breeding. Pullets have been employed for stock purposes and used with the object of increasing the rate of fecundity, during their first season, when they are at their highest degree of productiveness, and this is, I think, clearly responsible for the lack of stamina in many of the highly-fecund strains of poultry.

#### A Remedy.

A big improvement may quickly be brought about if breeders set about the task with a will. Some breeders

I know aim at procuring a high average of eggs from their birds in their pullet year, and then put them into the breeding pen. As previously stated, this is a mistake, which sooner or later will take its toll in the chickens. None should be set apart for breeding purposes until their second or third season. As a means of discovering their powers of fecundity, pullets should be either trap-nested or single-penned in their first season, and the birds with the best records put on one side for the following season's breeding. The idea is that second or third-season birds' fecundity is not so pronounced, the drain upon the birds is not so severe, while fertilisation being demanded for fewer eggs, the resulting germ is essentially stronger, more hatchable, and consequently decidedly easier to rear. Some individual specimens in some strains are very fruitful in the second year, and in that case I would advise holding such birds over for a third season, since I am satisfied that the maximum of vigor cannot be produced if the bird is producing eggs inordinately. To have any really appreciable effect, and to work a lasting good, the system must be carried out with the support of our large breeders. Fortunately, or perhaps unfortunately, there is always a big demand upon the resources of successful studs, and it is a temptation to use every available bird to meet requirements. While it is not dishonest in a sense, it is against the interests of the industry to spread throughout the country a race of fowls which will be delicate and unprofitable. I have met one or two breeders who are quite alive to the matter, and who are taking sensible measures of prevention in the manner outlined, and there is no doubt they will assuredly reap the reward for any added care and labor it may entail.

### Napier

(From our own correspondent.)

November 17.

The recent bazaar realised £3500 net. The grand finale was the coronation ceremony, held in the Municipal Theatre on Monday, November 10, when Miss Lucy Takarangi, the beautiful Maori queen, was crowned in true native fashion. The ceremonial pageant, comprising the queen in her royal robes, seated upon a beautifully decorated and illuminated throne, surrounded by her maids-in-waiting, dancing girls, native warriors, Boy Scouts, and City Band, presented an effective spectacle. Mr. B. J. Dolan composed and read the "Proclamation" in his usual masterly fashion. Natives from all parts of the district were present, and the Maori haka, poi dances, choruses, and instrumental items delighted the immense audience.

Fathers Doherty and Kelleher, of the archdiocese of Sydney, spent a few days here. At evening devotions on Sunday, 16th inst., Father Kelleher preached a stirring discourse on the Holy Mass.

The devotion of the Forty Hours' Adoration will begin at St. Patrick's Church on Sunday, November 23.

The untimely death of Mr. Martin Murray, J.P., Town Clerk, caused deep and widespread regret.—R.I.P.

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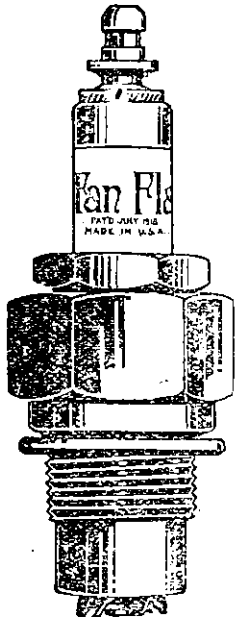
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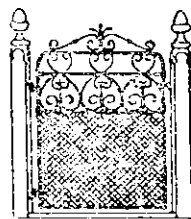
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## AUSTRALASIAN IRISH RACE CONVENTION

### SOCIAL FUNCTIONS.

The first of the social functions in connection with the Convention took place in the Fitzroy Gardens, when fully 10,000 people attended the band recital given by the St. Augustine's Orphanage Band (Geelong) under the baton of the bandmaster, Mr. Percy Jones.

During the afternoon his Grace the Archbishop of Melbourne and several of the visiting prelates were present and received a hearty welcome from the largest gathering perhaps ever witnessed at such a function in Melbourne.

#### Conversazione at Melbourne Town Hall.

On Tuesday evening, November 4, the Melbourne Town Hall was the scene of one of the most brilliant functions ever held in Melbourne. The hall, with its festoons of colored electric lights and national flags, made a most effective background to a really artistic scheme produced by the blending of colors in the costumes worn on the occasion.

The musical programme, which was of the highest order, was as follows:—Organ recital, "Irish Airs," Miss G. S. Anderson; song, "Our Land," Mr. Ambrose McMahon; song, "Perle du Brazil," Miss Eileen Castles; songs (a) "Down Here" (b) "Bells or Shandon"; flute (a) "Dreamy" (b) "Polonaise," Mr. John Amadio; song, "Last Rose of Summer," Miss Eileen Castles; Ariosa Canio, "Pagliacci," Mr. Walter Kirby; this was prefaced by the bugle call, given by Mr. Percy Jones; songs, "O'Donnell Aboo" and "The West's Awake," Mr. Ambrose McMahon; fantasia, "De Concert," Mr. John Amadio. Miss Agnes O'Keefe was at the piano.

Refreshments were served during the evening, and dancing was enjoyed until midnight, Allietti's band supplying the music.

#### Visit to Newman College.

The final syllabus item of the Convention was a crowning success to the brilliant functions arranged for the entertainment of visitors. Leaving the Federation office a party of about 100 visited Newman College on Thursday afternoon, where they were received by the Very Rev. Father Rector, who, in a short address of welcome, said that the institution to which it was his unbounded pleasure to welcome them to was the college which stood as a monument of Catholicity and Catholic generosity. A sum approximating £90,000 had been subscribed by the Catholic people. The wisdom of establishing such a college could not be over-estimated, as its walls and atmosphere were a safeguard to Catholic young men and women during the very perilous period of university studentship. The architecture was unique, and the workmanship unequalled for modern convenience. About 60 students were at present being accommodated, that being the capacity of the college, and in the very near future it would be necessary to carry out extensive additions.

The party was then conducted through the college by Father Ryan. Every turn in long monastic corridors presented a new phase of the equipment, winning words of enthusiasm and praise. The temporary chapel, the refectory with its wonderful dome, the laboratories, lecture halls, and elaborate baths in turn won praise and admiration from the visitors.

Afternoon tea in the corridors was the occasion of an expression of thanks by Mr. Ryan, M.L.C. (Queensland) on behalf of the delegates to Very Rev. Father Rector for his kindness. Mr. Ryan expressed the hope that the college would be effective in stimulating enthusiasm into the Catholic professional life of Melbourne that would assure a continuance in the fine spirit of Catholicity evidenced in Victoria to-day. (Applause.)

On behalf of inter-State delegates Mr. Ryan said he wished to formally express his admiration and gratitude to Mr. Joseph Sheedy for the magnificent services he had rendered the Catholic Church, and also the cause of Ireland. (Loud applause.) After cheers were given for the Rector and Mr. Sheedy, Father Rector briefly thanked the visitors, and in reply to calls for a speech Mr. Sheedy tendered his thanks, adding that whatever worry or work he had in the preparation of the Convention he was more than repaid by the knowledge of its success and the thought that he had been able to do effectively something to help adjust the wrongs of Ireland. (Applause.)

#### Delegates Entertained to Dinner.

On Wednesday evening (5th) the Executive Council of the Australian Catholic Federation entertained a number of the visiting delegates to dinner at the Cafe Francais. The president (Mr. G. W. Vanheems) presided, and a short toast list was honored.

Though short speeches were the order of the evening, many interesting points dealing with the aims and objects of the Federation were touched upon by the various speakers, who one and all expressed a sincere hope that by the contemplated establishment of the organisation in Queensland and West Australia in the near future a chain of Federations from one end of Australasia to the other would be an accomplished fact. The inter-State delegates paid a special tribute to the Victorian general secretary (Mr. J. H. Kennedy) and his staff for the many acts of kindness extended to the visitors during their stay in Melbourne.

During the evening a number of vocal and elocutionary items were contributed by Messrs. Ambrose McMahon, Gerald Fitzmaurice, and the Rev. Father Tighe.

### MARIST BROTHERS' SCHOOL, AUCKLAND.

A banquet was tendered to the A and B teams of the Vermont Street School and to the fifth grade M.B.O.B. last Saturday night week (writes a correspondent). There were over 60 boys and quite a representative gathering of friends and supporters, including representatives of the Auckland Rugby Union, the public school teachers, and Ponsonby, Bayfield, and Newton East Schools. Rev. Brother Calixtus, who presided, welcomed the visitors, and thanked all for the interest shown in the boys. He particularly thanked the Rugby Union and referees for the kindness, help, and courtesy shown to the Schools' Union during this year. Auckland had (he said) a Rugby Union of which it ought to be proud. Mr. Wetherill, president of the Referees' Association, congratulated the boys on their win. They were noted as boys who played the game for the game's sake, and their conduct was always above reproach. Mr. Webster (Rugby Union) advised the boys to stick to the amateur game, and to play for the Old Boys of their own school. Mr. Hayson, secretary of the Primary Schools' Rugby Union, complimented the team not only on its skill on the field, but also on its conduct. The Vermont Street boys amongst the representatives were always splendidly behaved. Mr. D. Flynn said he was naturally proud that his son was captain of such a team. He had seen the boys in two or three games, and was much struck by the business-like way they went at their work. Mr. Gourley (who had with Mr. O'Brien seen all the matches), Mr. O'Brien, Mr. Roylance, and Mr. Grevatt, sen., also spoke in complimentary terms of the season's play. Mr. M. O'Connor, on behalf of the M.B.O.B., urged the lads to play Rugby and not to divide forces. Brother Calixtus thanked the speakers for their kind words. The team had done well. Only one of last year's A team was playing in the team this year. They had played 12 matches and lost none, scoring 247 points to 21. This was the third successive year they had won the A grade. They played the pick of six schools in the North Auckland district, and won by 14 points to nil. The team also supplied the two five-eighths of this year's representative team, admittedly the best team that had ever represented Auckland schools. There was no seven-a-side this year, but Mr. Donald had very kindly donated 17 handsome medals to the team. The gold medal for the best player was awarded to W. Flynn, and another to L. Brown for his splendid all-round work. R. Borehan won the medal for the best forward. The school for the third year in succession are holders of the D.C.L. Cup, and are to get a set of caps from the Rugby Union. The B team did well, coming third in the C grade. The fifth grade, composed mainly of last year's champions, won the grade, and are to get caps from the Rugby Union. The function ended with cheers for the school, the Rugby Union, and all supporters, especially Messrs. D. Flynn and Gourley, who collected to send the boys for a trip, and Mr. Donald, who donated the medals, and the ladies who so kindly helped.

The annual road race of the Vermont Street boys was run last week. There was a record entry. The senior was won by A. McMahon from scratch. The junior was won by W. Moore. Peter McMahon fastest time in the junior.

Eternity is crying out to you louder and louder as you near its brink. Rise, be going. Count your resources; learn what you are not fit for, and give up wishing for it; learn what you can do, and do it with the energy of a man.

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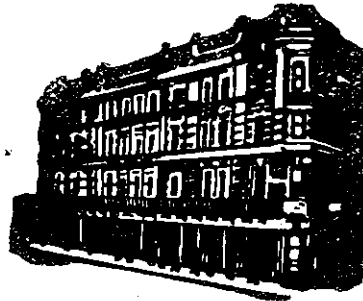
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## OBITUARY

## MR. ALBERT SEDGWICK, JOHNSONVILLE.

The death occurred on the 13th inst at Johnsonville, Wellington, of Mr. Albert Sedgwick, after a brief illness. The deceased, who was 70 years of age, was a native of Borough Bridge, Yorkshire, England, being the youngest son of the late Dr. Rodger Sedgwick, of that town. The late Mr. late Mr. Sedgwick arrived in Nelson in the early sixties, subsequently settling at Kaikoura, and later at Johnsonville, where he lived for 20 years. He leaves a wife, two sons, six daughters, and 14 grandchildren to mourn their loss. The deceased was a convert to the Church. The interment took place at Karori Cemetery on Saturday week last, the Very Rev. Dean Lane, of Lower Hutt, officiating at the church and the graveside.—R.I.P.

## MR. MARTIN MURRAY, J.P., NAPIER.

Napier lost another of its most esteemed citizens and its popular public officers in the person of Mr. Martin Murray, Town Clerk, who died at his residence after a short but painful illness (says the *Daily Telegraph* of recent date). The news of Mr. Murray's death caused a feeling of the most profound sorrow to be experienced by the community. The late Mr. Murray was born at Thames, Auckland, in January, 1870, and was educated at the Woodville public school. He first engaged in farming pursuits near Woodville, and during his residence in that district took a great interest in sport, and also in musical circles. He was a prominent footballer, and also for a time conductor of the Woodville Band. In 1898 he was appointed road overseer to the Waipawa County Council, and three years later became clerk to that body, and also acted as district agent for the Public Trust Department at Waipawa. He was for several years chairman of the Library Committee, a member of other local bodies, and one of the founders of the Waipawa Bowling Club. In September, 1910, he was appointed Assistant Town Clerk at Napier, and in 1911 received the appointment of Town Clerk, a position which he held up to the time of his death. An urbane and courteous official, untiring in the discharge of his duties, the late Mr. Murray was widely known, and was held in the highest esteem by all who knew him. He took an active part in organising various patriotic, relief, and other movements to promote the welfare of the community, and for three years acted as secretary for the local patriotic funds, as well as to the Citizens' Relief Committee, the Peace Celebration Committee, and other local organisations. His devotion to his public duties and to public service entailed an amount of work, the strain of which could scarcely have been other than severely felt, and no doubt he was hoping and anticipating that the termination of the war would have lessened the pressure and given an opportunity to recuperate. In the social as well as the public life of the community he will be much missed. He was a keen and enthusiastic bowler, and was a member of the Napier and Bluff Hill Bowling Clubs, and he was also deeply interested in musical matters. Expressions of deep regret at the death of so capable and courteous a public official were made in the local churches, and resolutions of sympathy with the sorrowing relatives were passed, the congregations standing. At St. Patrick's Church at the morning Mass the "Dead March" from "Saul" was played on the organ, the congregation remaining standing. The late Mr. Murray, who was only 49 years of age at the time of his death, leaves a widow and family of three sons and two daughters, who will have the sincere sympathy of a very large circle of friends throughout Hawke's Bay with them in their bereavement. The funeral took place in the Napier Cemetery. The cortege was a long and impressive one, and most representative. Every section of the business community was represented, in addition to the Mayor, past and present members of the Borough Council, members of every local body and social institution, tramway and other municipal employees, and a host of personal friends. The Hibernians, in full regalia, preceded the hearse, and, in accordance with custom, filled in the grave. The large attendance of mourners was a mark of the deep respect and liking in which the late Mr. Murray was held.—R.I.P.

[A CARD.]

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## ST. JOSEPH'S CONVENT SCHOOL, ARROWTOWN.

An interesting little ceremony took place at St. Joseph's Convent School, Arrowtown, recently, when a flag which had been carried right through the great war was presented to the school (says the *Lake County Press*). The first four young men who enlisted from Arrowtown—the late Trooper James Wilcox, Sergeant Mat. Elliott, Troopers A. C. L. Baker and William Reid—left by the Cromwell coach on August 17, 1914. The driver on that occasion was the late John Smith, who went a year later, and who made the supreme sacrifice at Messines in June, 1917. The late Mr. Smith presented the flag to Trooper Archie Baker, and it was carried by Baker through his four and a-half years' service. When Trooper Baker returned to Arrowtown some months ago he decided to have the flag framed and presented to the school he had attended when a boy. The Sisters and pupils of St. Joseph's assembled in the schoolhouse on Saturday morning, when the presentation of the flag was made by the Mayor (Mr. John Reid). There were also present the Mayoress, Trooper Baker, and several friends.

In presenting the flag, the Mayor said he had been invited by Mr. Archie Baker to present to the school the flag which had been given to Mr. Baker by his comrade, the late John Smith. Now that Mr. Baker was home again, he thought the flag might be an acceptable memento from him to the school where he had been taught as a boy, and he asked the teachers to accept it in trust for the school, and that it be allowed to be placed in the schoolroom. The Mayor said he had much pleasure in presenting to the school, on Mr. Baker's behalf, the flag, which would not only serve as a remembrance of the great war lately concluded, but it would also remind the children of the present and future that the old boys of the school did not forget the place where they received their early training.

Mr. Baker (who is a non-Catholic, and who motored a distance of 63 miles to make his gift) expressed his pleasure in handing over the flag to his old school. He said that, although he had not been able to plant it in Berlin, the flag had been taken into Germany.

On the call of the Mayor, three hearty cheers were given by the children for Mr. Baker.

Mr. T. J. Cotter returned thanks on behalf of the Sisters. He said the latter appreciated very much the kind thought which prompted Mr. Baker to think of his old school. Mr. Cotter remarked that not many would have the forethought to do as Mr. Baker had done. They would have been more inclined to give the flag to a bigger centre. He had no doubt that the flag would be greatly prized by the present and future pupils.

The children then sang a verse of the National Anthem, after which a vote of thanks was accorded the Mayor and Mayoress for their attendance.

The flag is neatly framed in oak, and the following inscription is attached: "This flag was presented to A. C. L. Baker by John Smith on the 13th August, 1914, and was carried by Baker through the following engagements:— 1915, Egypt, Gallipoli; 1916, Armentieres, Somme operations, La Basse Ville, Fleurbaix; 1917, Ploegsteert Wood, Messines, Warenton, Passchendaele; 1918, Colencamps, stopped Huns 5th April, Ronnuigol Wood, Purseux, Aumont, Bapaume, Havricourt Wood, Cambrai, Hindenburg Line, Crovecoeur, Lesdain, Le Quesnoy, advance through Belgium and Germany with the British Army of Occupation."

Who does not love a tranquil heart, a sweet-tempered, balanced life? It does not matter whether it rains or shines, or what misfortunes come to those possessing these blessings, for they are always sweet, serene, and calm. That exquisite pose of character which we call serenity is the last lesson of culture: it is the flowering of life, the fruitage of the soul. It is as precious as wisdom, more to be desired than gold—yea, than even the fine gold.

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## "IDEALS OF THE IRISH PEOPLE"

### DISCOURSE AT ST. PATRICK'S CATHEDRAL, MELBOURNE.

The 22nd anniversary of the consecration of St. Patrick's Cathedral, which synchronised with the holding of the Irish Race Convention, was celebrated on Sunday, November 2. At 11 o'clock his Grace the Archbishop of Melbourne, accompanied by the visiting prelates, passed in procession from the Palace to the Cathedral.

In the course of an eloquent and powerful sermon, dealing with "Irish Ideals," the Very Rev. W. J. Lockington, S.J., from the text: "I shall write My law in their hearts; I shall be their God and they will be My people" (Jer. 31-33) delivered the following discourse:—

The highest ideal to which man may aspire is the perfect performance of duty. This includes his duty to God and his duty to humanity, and presupposes a thorough knowledge of his destiny.

But it is human to go astray, and the history of nations is largely a history of deserted and buried ideals. The pursuit of high ideals fructifies in noble thoughts and deeds; the abandonment of them means a falling to a lower plane.

The tale of the centuries proves this, and shows that a nation cannot rise to greatness from the grave of buried ideals. The march of man across Time is strewn with the bones of dead and forgotten nations which fell from grandeur to annihilation because, relinquishing ideals that would have led them to the Footstool of the Creator, they turned and followed those that did not rise above the earth. Their history shows that a nation that barter its soul for material ideals is a nation that is doomed.

The march of nations is not a slow struggle upwards from barbarism to high ideals, as some would have us believe, but, too often, is a blinded descent from honor and greatness to barbarism, because of lost ideals. It is not evolution from the mythical "heavens" upwards, but a succession of degrading fallings from the high estate in which man was placed by God. With feet clogged by the clay of earth and eyes blinded by the mists of earth, nations have blundered aimlessly down to nothingness.

As the student of the history of mankind stands amazed at the almost cyclic regularity of the recurrence of these falls, he cannot but be struck by one notable and almost unique exception to what seems a universal law. That exception is Ireland. As he unrolls the pages of the centuries—pages that tell of the passing of empires and the shattering of civilisations, of the discovery of new worlds, of new languages, of new beliefs, of dark epochs when the tide of Ignorance flowed full and fast and barbarism threatened to rule supreme—he sees that Ireland has ever held a level course, unmoved and confident in every crisis. While others fall in helpless ruin, he sees that nation for one thousand four hundred years steadily progressing and never declining.

Persecution struck long and hard at her in an endeavor to compel Ireland to surrender her ideals, but in vain. We have seen in her martyrdom how for ages wave after wave of oppression rolled across her path, but did not stay her. Poverty and pestilence dogged her steps, and almost annihilated her children, but she steadily pushed beyond them. The natural effect of grinding poverty is to degrade and brutalise, and of persistent pain is to weaken, and to this end they were ruthlessly used against her by her enemies. Grinding poverty and persistent pain were hers for centuries, and they but uplifted and strengthened her; for the spiritual strength that is hers because of her fidelity to her ideals lifts her above Time and its circumstances and anchors her to Eternity. Through all oppression the soul of Ireland looked upwards unmoved, her honor untarnished, and her heart ever faithful.

The preacher showed that Ireland succeeded because of her fidelity to the ideal set before her by St. Patrick—ideals given form by the Catholic faith. He paid a glowing tribute to the priests of Ireland. "Ireland," he said, "is securely anchored to the Sacred Heart of Jesus and to Mary, and he to whom, after God, she is indebted for this is the foremost of her heroes—he whom in loving reverence her children have named 'Sagart a Run.'"

Sagart! name of reverence, recognising and realising fully the majesty of the divine power that he holds.

A Run! name of love, telling of the outpouring of an affection without equal on earth.

Sagart a Run! He has ever been the faithful guardian of the people, the good shepherd ceaselessly watching in selfish devotion over the flock.

When Ireland had to choose between the torture and death of Calvary and the soft ease of earth, led by her priest sons, she fearlessly set her feet upon the Way of the Cross.

It was death for a priest to be found in Ireland, and death for a father to send his son out of Ireland to be trained as a priest. Yet no sooner did one fall than another sprang to take his place. For in an unending stream boys from Irish homes stole to the Continent, and, with hearts aflame with love, followed an ideal that touches the highest point of heroism that men may reach—close imitation of the Hero of Heroes, Our Saviour Jesus Christ. Scarce was the Oil of Anointing dry upon their hands than they hurried back to their stricken brethren, ready—aye, willing—to die for God and Ireland. Every glen and hill has its priest's cave, and too often, alas! its priest's tree, speaking eloquently of the long line of heroes who guarded Ireland's soul.

They lit the Lamp of Faith and kept it burning, and no matter what clouds rolled between Ireland and the Sun of Justice and Mercy, the Light of Faith ever shone through the darkness, and the nation stood steady against all assaults.

Though the Finn-foya, the sweet-toned Mass bell, lay silent and broken the voice of the Sagart rang like a clarion across the desolate land, and filled Irish hearts with faith and courage that rose triumphant over torture, starvation, and death. In a thousand disguises he faced death daily, as he succored his helpless flock. To harbor him was death, but the cabin of the poorest was ever a sanctuary for him and Christ, Whom he carried—a sanctuary that neither menaces nor gold could violate.

They had no bread and were starving; he fed them with Living Bread from Heaven.

They were friendless and outcast; he gave them Home and Christ.

Shelterless in the rain and storm they lay dying; he enwrapped them in his mighty love and comforted them.

Through the smoke of the burnings, past the hungry galleys, under the cloud of the pestilence, braving death at every move, the Sagart crept to them.

"Ah! thank God, Sagart, you have come," feebly whispered the piteously tremulous lips, with a sigh of content, and at his coming Death lost its terror; the trembling soul, steeled, leaped with confidence to the Sacred Heart of Christ, sure of a welcome. At the sound of his voice the grey mists of Death were banished and changed into the golden glory of the Home-going. As the outcast looked again upon his loved form, agony left the dying eyes, and they were filled with the radiance of victory.

Father Lockington then traced the effects of the following of their ideals by the Irish people upon the civilisation of nations. He said: "Her history is one of triumph and undying nationhood. She has never ceased to be a nation, and a nation that has come thundering down the centuries, ever faithful to the ideals set before her, and fearlessly following the footsteps of God. Irish faith is the salt that gives savor and health to the spiritual life of the English-speaking world, and there is no force on earth can stay the forward march of this nation, divinely strong in its constant fidelity to God."

In the course of a fine oration, the preacher apostrophised Ireland, congratulating her on the near approach of the dawn of freedom and liberty, after a long night of trials and persecutions.

### MUSIC EXAMINATIONS.

The following numbers of candidates, presented by the Sisters of Mercy, Wellington, were successful in the recent examinations in connection with the Associated Boards of the Royal Academy of Music and Royal College of Music, London:—Licentiate examinations, L.A.B. diploma:—Singing, four; advanced grade, honors: singing, one; advanced grade, pass, two; singing, two; intermediate grade, singing, three; higher school, pass, four; singing, four; lower school, pass, nine; elementary, pass, five; primary, pass, eight; violin, one; theory (intermediate), harmony, four (lower) one; school examinations, division 1, eight; division 2, one. Trinity College, London, L.T.C.L. diploma, two; A.T.C.L. diploma, one; senior honors, four; intermediate, one; art of teaching, two.

The true grandeur of humanity is in the moral elevation, sustained, enlightened, and decorated by the intellect of man.—Charles Sumner.

### THE MOST OBSTINATE

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

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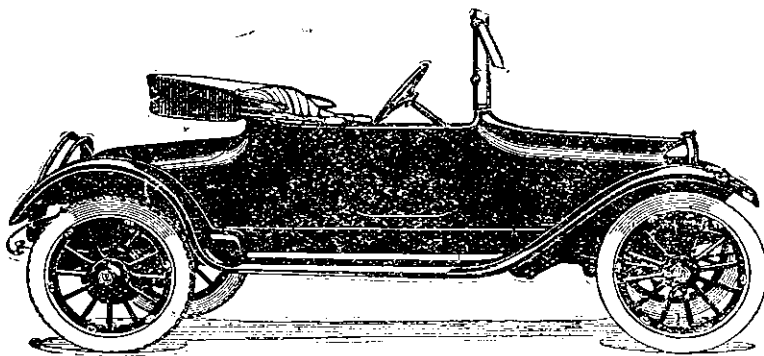
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**DOMESTIC**

(BY MAUREEN.)

**Banana Russe.**

Take two large cups of milk, four eggs, half a cup of sugar, four bananas, a little gelatine, vanilla essence. Bring the milk to boiling-point, add the eggs (well beaten) and the sugar; take the mixture off the fire before it boils. Dissolve the gelatine (half a small packet) and add. Cut the bananas into long slices and line sides of a mould with them. When the custard is fairly cool add a few drops of vanilla essence and pour into the prepared mould. Serve when firm and cold.

**Cheese Pudding.**

One egg slightly beaten, two cups of milk, salt and pepper, one cup and a-half of soft breadcrumbs or four thin slices of stale bread slightly buttered, one-fourth to one-half cup of finely-grated cheese. Combine the egg, the milk, the salt, and the pepper. Soak the crumbs or the buttered bread in this mixture. Line the bottom of a greased baking-dish with the crumbs or the soaked bread, sprinkle the cheese on the bread, and cover the top with more crumbs or another slice of bread. Add the remaining milk. Bake the pudding in a slow oven until it thickens like custard.

**A Nice Steamed Pudding.**

One cup of treacle, one cup of suet, three cups of flour, one cup of sour milk, one teaspoon soda, one teaspoon ginger, two teaspoons cream of tartar, one cup each of currants and raisins. Steam for two hours.

**Beef Loaf.**

Take 3 1/2 lb of veal or beef (minced very fine and uncooked), four large biscuits (crushed very fine), one egg, one cup of milk, butter the size of an egg, one tablespoon of salt, one of pepper. Mix in the shape of a loaf, and bake in a slow oven for 2 1/2 hours, basting often. To be eaten cold. Very nice for tea or lunch.

**Treacle Squares.**

For the pastry: 6oz of flour, 6oz of fine oatmeal, 2oz of cornflour or potato flour, 4oz of dripping, one teaspoon of baking powder, half a teaspoon of salt, cold water. Well mix all the dry ingredients. Rub in the shredded

dripping lightly. Mix to a stiff paste with cold water. Roll out about one-eighth of an inch thick, and line greased baking tins or plates with it. Prick over, and bake for 10 minutes. Then quickly spread with a thick layer of treacle or syrup warmed and mixed to a thick mass with stale breadcrumbs. Add a dust of mixed powdered spice (sold as pudding spice) and a dash of lemon or lime juice. Bake again till the pastry is well browned. Cut into squares and serve hot or cold. These are very popular. Another variety can be made by using warmed jam as a filling—no stones—mixed stiffly with stale crumbs or chopped nuts or grated coconut. The object of warming the syrup or jam and stiffening it up with crumbs is that it goes farther, and there is no waste caused by the syrup trickling out or making the pastry sodden.

**Mince-meat.**

Take 1lb of raisins (weighed when picked and stoned), 1lb of currants, 1 1/2 lb of sugar, three large apples, six lemons, 2oz of candied citron, 2oz of candied orange, one teaspoon of mace, one teaspoon of cinnamon, one saltspoon of cayenne, almond essence, two tablespoons of marmalade, 1/2 lb of sultanas, and 1/2 lb of suet. Chop the suet very finely. Wash raisins, currants, and sultanas, also pick all stalks off. Pare apples and chop up in small pieces, or put through the mincer. Grate off the rind of lemons and squeeze out the juice, carefully avoiding all pips. Cut up citron and candied orange peel in very thin slices. Mix all ingredients well together, press into jars, cover closely, and keep in a cool, dry place for at least a fortnight before using.

**Household Hints.**

A squeaking hinge may be made to work quietly by rubbing it with the tip of an ordinary blacklead pencil, holding the pencil, of course, sideways, so that the tip does not break.

Before fastening the chopper to the table, place a piece of sandpaper, large enough to go under both clamps, rough side up, on the table; screw the chopper up tight, and you will not be bothered with clamps working loose.

When a wicker chair requires cleaning, dust it well and wash in tepid soapsuds. Mix together equal parts of turpentine and sweet oil, and a few drops of methylated spirit. When the chair is quite dry, rub with a cloth moistened with the polish.



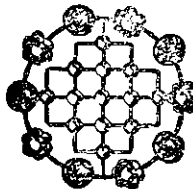
No 1038—15ct. Gold Brooch, new design, set with 3 Aquamarines, 42/-.



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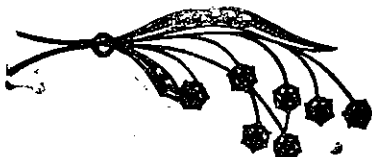
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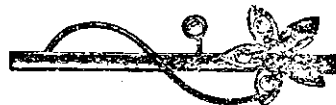
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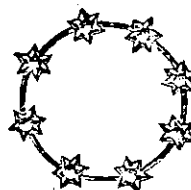
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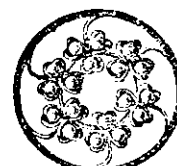
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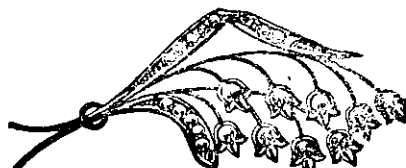
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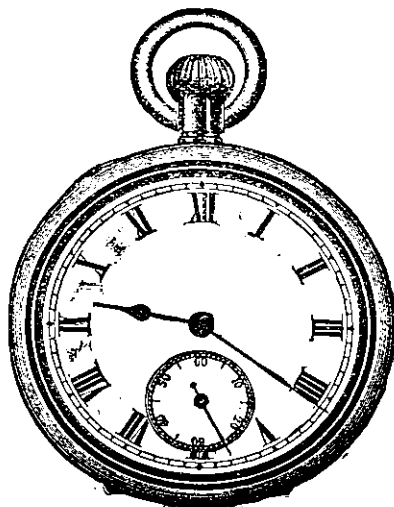
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## ON THE LAND

## MARKET REPORTS.

At Burnside last week 181 head of fat cattle were yarded. The quality was much better than in the previous week, a number of pens consisting of extra prime bullocks. Competition was fairly keen throughout, but at a lower rate of value, prices taken all through the sale being back 20s to 30s per head. Extra prime bullocks to £38 10s, prime £29 to £32, medium £24 to £27 10s, lighter sorts £16 to £19 10s, extra prime heifers to £23 5s, prime £18 to £19 10s, medium £14 to £16 10s, light and aged £10 10s to £13 10s. Fat sheep: A much larger yarding came forward, 1850 being penned. The quality of the whole yarding was better than has been the case for some time, a large number of the pens comprising really prime wethers and ewes. Owing to the butchers getting supplies of frozen meat out of the works, the above number was in excess of requirements, and a very considerable drop took place. Prime sheep were back 4s per head, and lighter sorts 2s, and in many cases this drop was exceeded. Extra prime wethers to 63s 9d, prime 55s to 58s, medium 45s to 50s, lighter sorts 32s to 38s, extra prime ewes to 59s 6d, prime 47s 6d to 53s, medium 38s to 43s, light 34s to 37s 6d. There was a fair sprinkling of shorn sheep of very good quality, best wethers bringing up to 45s, and others 34s to 38s. Spring lambs: Another good yarding, 74 coming under the hammer. The quality was much better than has been the case for some time. Competition was keen from start to finish, and the previous week's rates were fully maintained. Extra prime lambs to 36s 6d, prime 31s to 33s, medium 27s to 29s 6d, light 24s upwards. Pigs: The largest entry of pigs for months was penned. There was a good attendance of butchers and bacon-curers, who bid very keenly for every lot. The prices realised were slightly above those of the previous week. The number of stores offered was not sufficient to supply the demand, and the prices paid were the highest of the season.

There was a big yarding of all classes at Addington last week, and prices were down for practically all stock. The entry of fat cattle was about double the ordinary supply, and the drop was from £3 to £4 per head. Fat sheep were down from 3s to 8s per head, the market being very erratic. The decreased demand by butchers is due to the growing use of frozen mutton, and the late high prices are not likely to recur. There was an entry of 288 fat lambs, as compared with 603 at the previous sale. The demand remained firm. Best prime lambs 39s, prime 36s 6d, medium 30s, light 25s 7d. Fat sheep: Eight races were penned—about sufficient under ordinary circumstances for the week's requirements. Extra prime wethers to 62s 3d, prime 51s to 58s 3d, medium 42s 6d to 50s, lighter 27s to 38s 6d, extra prime ewes 58s, prime 46s to 54s, medium 39s 6d to 43s 9d, lighter 26s to 36s 3d, prime hoggets 41s, lighter 34s 6d, ewe hoggets 22s to 37s, mixed-sex hoggets 26s 5d to 37s, wether hoggets 29s to 38s. There was a yarding of 525 fat cattle. Extra prime steers to £39, prime £17 to £30, ordinary £8 to £16 10s, prime heifers £13 to £19 15s, ordinary £8 2s 6d to £12, prime cows £12 to £19 10s, ordinary £8 to £11 10s. Fat pigs: There was an exceptionally keen demand. Extra heavy baconers £8 10s, others £5 10s to £7 15s (equal to 1½d per lb), heavy porkers 90s to 100s, others 85s (equal to 10½d per lb), choppers £6 to £10. Good veal calves were in very small supply. Runners up to £8, good vealers £5 2s 6d, fair £2 12s, small and inferior 5s to 10s.

Donald Reid and Co. report as follows:—The fortnightly sales of rabbitskins, etc., were held on Monday, November 17, when medium catalogues were submitted to the usual attendance of buyers. All catalogues were quitted at increased prices, the sale being the best held this season. Quotations: Runners and suckers 16d, racks 43d, autumn 91d to 103½d, incomings 126d, second bucks 150d, second does 215d to 221d, first bucks 146d to 172d, first does 22½d to 24½d, first winter blacks 180d to 184d, second winter blacks 110d, fawn 97d, outgoing 135d to 157d, spring 55d to 65d, summer 32d to 40d, first broken 62d to 69d, hareskins 42d, horsehair 21d, catskins 6d.

## TO CURE RABBITSKINS.

Rabbitskins are valuable. The following is a suitable process (which we extract from the *N.Z. Farmer*) for the curing of rabbitskins:—Mix bran and soft water sufficient to cover the skins. Immerse them and keep them covered for 24 hours; then remove, wash, clean, and carefully scrape off all flesh. Then take a gallon of hot water and dissolve in this 1½ lb alum and ¼ lb salt; cool so that the hand may be put in; immerse the skins for 24 hours; dry partially by rubbing. After this, immerse for 24 hours in oatmeal and warm water; partially dry in the shade, and finally rub until entirely dry. This leaves the skin like white leather and fit for use.

## SEPARATOR SUGGESTIONS.

Study the manufacturer's suggestions carefully. Place the separator on a base that does not shake or give, and in a location as free from dust as possible. Level the machine across the middle of the bowl frame. Wipe the oil from the tin parts of a new machine, and wash with a strong solution of alkaline washing powder.

Use kerosene to clean the bearings, and use the oil recommended by the manufacturer. Do not use a vegetable oil, such as castor oil, as it gums up the bearings. Start the machine slowly, taking at least three minutes to bring it up to full speed.

Fill the bowl with warm water as it is put in motion. This prevents the cream sticking to the sides of the bowl. When at full speed, open the milk supply to its full capacity, and see that the motion of the machine does not cause this to become partly closed.

Put an even pressure on the crank handle at all points in its course. Avoid heavy push or pull with no power applied when the crank is at the bottom or top of its circle. Keep sufficient milk in the supply can to give the machine its full feed at all times.

If speed slackens materially while adding milk to the supply can, the valve should be closed. If the cream thickens, so as to clog or partly clog the outlets, the bowl should be flushed with warm water.

When separating is finished, immediately flush the bowl with enough warm water to remove all cream. Skim-milk may be used, though not quite so satisfactorily.

Allow the machine to stop of its own accord. Do not apply a brake of any kind unless it is provided by the manufacturer.

Wash the machine after each time it is used; rinse first with cold or lukewarm water; cleanse thoroughly with a brush or warm water in which an alkaline washing powder has been dissolved; rinse and scald with boiling water; do not wipe, but shake and allow to dry of its own heat.

## RENOVATING AN OLD ORCHARD.

There are a good many old orchards in various parts of the country—very likely some at least of our readers know where a few are to be found—but either by reason of inferior varieties, or else through neglect, old age, starvation, or disease, are practically unprofitable (says a writer in a contemporary). In some years they may afford a decent crop and "pay" fairly well, but, taking one year with another, they scarcely pay for the ground they occupy, and much less yield any profit. This is not right. Good fruit nearly always sells readily, and realises fair to good prices, but it must be good. The orchard, if well managed, ought to be one of the most profitable enclosures on the farm—far more remunerative than any cereal or regular farm crop, but the trees must be of the best varieties, be properly planted and pruned, "fed," etc., when necessary, and the fruit be carefully gathered, graded, and marketed at the right time.

Now, the question—and one that is often asked—is, which is the best way to transform such an orchard as I have already described from an unprofitable to a profitable "item." Well, this depends chiefly upon circumstances, like so many other things, the chief points to be considered being the age and condition of the trees as regards vigor, healthiness, etc., and also the varieties of which they consist.

The best method of going to work is really a matter of judgment. If too old, or "worn out," diseased, or neglected beyond a certain point, it will be practically useless to "tinker" with the trees, or attempt to renovate them in any way, and far better to grub up the lot, and replant the ground with young, vigorous, and healthy stock. But in such cases it is far better, if possible, to plant any young trees on a totally different plot of land—on entirely fresh soil—cropping the old orchard with something quite different, or laying it down to grass for a few years.

Where trees are healthy and vigorous, however, and not too old, but of inferior varieties, it is very easy to effect the transformation, and in a very short time, too, by heading them back and grafting the stumps with scions of choice kinds, this being done in the early spring.

## THE MOST OBSTINATE

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

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NEW AUSTRALIAN PUBLICATIONS:  
Australia's Blind Ambassador. By Marcus E. Foley. 2/2.  
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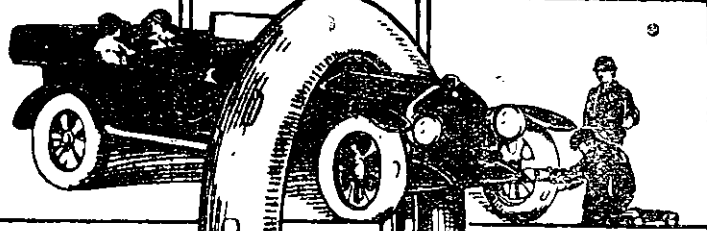
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## The Family Circle

### CHILD AND MOTHER.

O Mother-my-love, if you'll give me your hand  
And go where I ask you to wander,  
I will lead you away to a beautiful land—  
The Dreamland that's waiting out yonder.  
We'll walk in a sweet-posie garden out there,  
Where moonlight and starlight are streaming,  
And the flowers and birds are filling the air  
With fragrance and music of dreaming.  
There'll be no little tired-out boy to undress,  
No questions or cares to perplex you;  
There'll be no little bruises or bumps to caress,  
Nor patching of stockings to vex you.  
For I'll rock you away on a silver-dew stream,  
And sing you asleep when you're weary,  
And no one shall know of our beautiful dream  
But you and your own little dearie.  
And when I am tired I'll nestle my head  
In the bosom that's soothed me so often,  
And the wide-awake stars shall sing in my stead  
A song which our dreaming shall soften.  
So, Mother-my-love, let me take your dear hand,  
And away through the starlight we'll wander—  
Away through the mist to the beautiful land—  
The Dreamland that's waiting out yonder!

—EUGENE FIELD.

### ALABASTER BOXES.

Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words, while their ears can hear them, and while their hearts can be thrilled and made happier by them; the kind things you mean to say when they are gone, say before they go. The flowers you mean to send for their coffin, send to brighten and sweeten their homes before they leave them. If my friends have alabaster boxes laid away, full of fragrant perfumes of sympathy and affection, which they intend to break over my dead body, I would rather they would bring them out in my weary and troubled hours, and open them, that I may be refreshed and cheered by them while I need them. I would rather have a plain coffin without a flower, a funeral without a eulogy, than a life without the sweetness of love and sympathy. Let us learn to anoint our friends beforehand for their burial. Post-mortem kindness does not cheer the burdened spirit. Flowers on the coffin cast no fragrance backward over the weary way.

### THE FIRST NOVENA.

The first Novena of which we have any knowledge is recorded in the Acts of the Apostles. It was made by the Blessed Virgin, the Apostles and the Disciples of Our Lord, the holy women and faithful followers of Christ who saw Him ascend into Heaven. This Novena was made during those days between the Ascension and the Descent of the Holy Ghost.

The Novena in preparation for the Feast of Pentecost, which has the solemn approbation of Holy Mother Church, begins on the day following the Feast of the Ascension. By rescript given at Gaeta on January 5, 1849, the Sovereign Pontiff Pius IX. granted to all the faithful who devoutly and with contrite heart shall make this Novena in honor of the Holy Ghost, an Indulgence of three hundred days on each day of the Novena and a Plenary Indulgence either during the course of the Novena or upon one of the eight days immediately following it. The condition of Confession and Communion, with prayers for the Church and for the Sovereign Pontiff, are attached to this Novena. The days of Novena are days of prayer, during which we should strive to come into closer union with God through His Holy Spirit. We may call to mind the words of St. Bernard, who enjoins us to pray "that the days of Pentecost may be accomplished in us, the days of pardon, of joy, and true jubilee; and may the Divine Spirit find us established by our corporal presence, also by the union of our hearts, all together in steady perseverance."

Surrounded by dangers to our Faith, the allurements of a world that is sinking into paganism, we need the light of the Holy Spirit.

### THE SECRET OF HAPPINESS.

It is the desire of the Master that those who follow Him should "rejoice with those who do rejoice and weep with those who weep." We should live in sympathy with those whose lives touch ours. The well-balanced life is responsive to human joys. Jesus would have His followers happy, for only thus can they realise the highest possi-

bilities of their physical and intellectual powers, only thus can they radiate happiness. However, it is essential that the happiness of the Christian should be sought and enjoyed in wholesome ways that leave no one harmed thereby. Especially should our sympathies in practical ways go forth to the weak and erring, to the unfortunate, to the sick and sorrowing.

### MOTHER.

She was a pure, true woman, all unversed  
In arts save those that gave her grace and skill  
Her duties to perform. From day to day  
Her tasks seemed fitted to her willing hands.  
To little cares that vex the common mind  
She gave less thought than to the greater ills  
That all must bear; yea, even lent her aid  
To lessen and uplift another's load.  
She gave few precepts for the childish mind  
To fret against. Example won its way  
Where these had failed. And if perchance there came  
Days when the burden seemed too hard to bear,  
Her children never thought the placid smile  
Covered a wound that time alone could heal.  
The influence she left unmeasured lies  
Within the hearts and lives that bless her name.  
Can such a mother live and leave no mark  
Upon generations yet to be?  
Aye, is not hers a legacy more rich  
Than vast estates, learning, and matchless skill?  
Could aught of these her place of influence fill?

—HELEN M. RICHARDSON, in *The American Messenger*.

### AN OUTDOOR OR INDOOR GAME.

Grown-ups as well as children enjoy this game. The questions are all to be answered by one, two, or three letters. Of course, the leader will keep the key herself, just writing the questions for her friends.

Name a creeping plant?—I V.

What is jealousy?—N V.

Name a beverage?—T.

Name a common bird?—J.

Name a composition?—S A.

Name a mournful poem?—L E G.

Name a kind of pepper?—K N.

Name a common summer dress?—P K.

Name a county in England?—S X.

Name one of the human organs?—I.

What is it to surpass others?—X L.

Name the condition of winter pavements?—I C.

Name too much of something?—X S.

The award goes to the player who hands in the largest number of correct answers first. When the questions are set, a time limit should be given for replies to be written.

### THE HAT TRICK.

Flushed and breathless, the bloom of sport upon his cheek, the panting, bald-pated, twenty-stoner picked up the bowler he had been chasing down the street, and then leant up again a lamp-post to gain breath.

It had been a desperate chase, but, thank goodness, he had his hat at last! Phew!

Another, also breathing heavily, came pounding up, and snatched the headgear out of his hand.

"Much obliged!" gasped the new-comer.

"For what?"

"This is my hat."

"Your hat?" gasped the twenty-stoner. "Then where is mine?"

"Behind you," replied the other, "at the end of a string."

And then, for the first time, the twenty-stoner remembered the hat-guard his winsome wife had made him wear.

### A QUESTION OF TIME.

Mr. Brownson, the grocer, had a passion for learning, and had earned a great reputation throughout the village for encyclopaedic knowledge.

When, therefore, Mrs. Jenkins's cook floundered into his shop one morning, athirst for information, the worthy grocer was only too ready to oblige.

"Me and my missus," panted the cook, "ave been 'aving an argument what I thought you might settle. 'Ow long's the dodo been extinct?"

Mr. Brownson retreated to his back parlor, consulted his monumental reference books, and presently returned with the information that, so far as he could tell, the bird had been extinct about 200 years.

"Ah!" said the cook, suddenly producing some eggs from her basket, "I thought by the scent of 'em it was about that time, but my missus put it down at three

'undred years. Anyway," she added, depositing the eggs on the counter, "you've made a mistake. We ordered 'en's eggs, not dodo's!"

#### A LITTLE BALLAST AFT.

With many a hitch of his trousers and pulls at his forelock in respectful salute to justice, Jack Collins, able seaman, was navigated up to the court-room railing by a policeman on a charge of cruelty to animals.

"He had a paving-stone tied to the tail of the horse he was riding, your worship," said the officer who had arrested him.

"What was that for?" asked the magistrate.

"Well, admiral, that wasn't no cruelty to animals, as this officer says, at all," blurted Jack. "I hired that lony craft outside for a short cruise ashore. Soon after getting under way I found the bloomin' old packet wouldn't steer a little bit. She was all down by the head, and tacked about the street when the wind was fair astern. Try as I would, I couldn't get steady steerage way on her, and she drifted to windward just as often as she did to leeward. Then, thinks I, she's too light by the stern, as her heels were constantly liftin' and racing just for all the world like our propellers on the ship when she tosses on a big sea. 'She wants more weight aft,' says an old shipmate of mine that I met, and then I just got him to help me come to an anchor while I shipped a little ballast aft. That's all, your worship. All shipshape and aboveboard, and no reason in the world why this blue and brassbound corvette here should have overhauled me at all."

"Dismissed," said the justice, after Jack had agreed to jettison the ballast and take the "craft" home in "tow," which meant lead the ancient steed back to the stable.

#### SMILE RAISERS.

Little Billy entered a confectioner's shop and said: "Please, mum, how much are them buns?"

"Well, my little man, I'll give you six for fivepence."

"Six for five," said little Billy: "that's five for four, four for three, three for two, two for one, and one for—nothing. Please, mum, one's all I want."

For many hours he had sat by the river with most elaborate apparatus trying to catch something. Then a small boy came along with a worm tied on to a bit of string swinging from a walking-stick, and in five minutes caught a big fish.

"What sort of fish is it?" asked the boy's mother when he brought it home with pride.

"I don't know, mother," he replied, "but a gentleman sitting near when I caught it said it was the blooming limit."

Old Giles was taking out an insurance policy on his life, and he and his wife were puzzling over the forms that had arrived for him to sign.

"Yer see this?" said Giles. "It says: 'Age of father if living.' I suppose I must fill it in."

The form was at last filled, and a few days later Giles received a visit from the agent.

"What do you mean by your form?" said the agent. "You state your father's age as one hundred and ten. That is ridiculous."

"No, it ain't," replied Giles; "your form says 'if living,' and that's the age he'd be if he was alive now."

A college professor who was always ready for a joke was asked by a student one day if he would like a good recipe for catching rabbits.

"Why, yes," replied the professor. "What is it?"

"Well," said the student, "you crouch down behind a thick stone wall and make a noise like a turnip."

"That may be," said the professor, with a twinkle in his eye, "but a better way than that would be for you to go and sit quietly in a bed of cabbage heads and look natural."

"When I was once in danger of being killed by a lion," said an old African explorer, "I tried sitting down and staring at him, as I had no weapons."

"How did it work?" asked his companion.

"Perfectly; the lion didn't even offer to touch me."

"Strange! How do you account for it?"

"Well, sometimes I've thought it was because I sat on the branch of a tall tree."

#### PILES

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## SCIENCE SIFTINGS

(By "VOLT.")

### Butterflies as Ocean Flyers.

The most wonderful of ocean flyers are the butterflies which cross the ocean in the spring. Naturalists tell us that one of the most amazing sights in the world is to see millions of these delicate creatures, like a cloud of tiny pieces of paper, flying across the Channel, from the Continent to English shores, when the wind is favorable. Their stamina and endurance are extraordinary, and although some fall exhausted into the sea, the bulk make a successful crossing. The butterfly army of invasion generally includes many beautiful specimens, and as an illustration of their powers of endurance it might be mentioned many butterflies have descended to rest on vessels 200 miles at sea. The farthest authenticated distance at which a moth has been captured at sea was recorded by a well-known scientist eight years ago, who took specimens of a certain large moth 1200 miles from the nearest possible land.

### Talking Along a Beam of Light.

Among the latest scientific marvels of the world must be placed the searchlight telephone, an apparatus which enables one to speak along a beam of light, using it as a substitute for the telephone wire. Either natural or artificial light can be used, and clear and distinct messages can be transmitted up to a distance of eight miles in sunlight, and half a mile in artificial. The secret of the invention lies in the transmitter, which, when words are spoken into it, causes the intensity of the light to fluctuate, these fluctuations being reproduced in a telephone at the receiving end, which is so tuned that it varies according to the light falling upon it, and so conveys the message. One great advantage of this wonderful invention is that, unlike wireless messages, which are distributed broadcast, the searchlight 'phone can only be tapped by an interception of the beam of light. As the inventor, Dr. A. O. Rankine, of University College, London, points out, the invention would prove highly useful, for instance, in the case of ships coming to anchor outside a port, and anxious to get into communication with the shore authorities immediately. As a rule the laying of telegraphic or telephonic cables from the shore has resulted in much delay. But this invention would enable a ship to start verbal communication immediately with the shore, simply by focusing the sun's rays or using the searchlight. Nothing but the destruction, or partial destruction, of the beam of light would stop the conversation. Secret verbal communications with aircraft would not be impossible, so long as the connection was maintained with the beam of light; while the invention would entirely displace the use of the heliograph and other devices for signalling in Morse code.

### An Automatic Lightship.

The efficient lighting of the waterways so that they can be safely navigated at night is an all-important matter. It is effected by the ordinary stationary lighthouse on shore, and also by manned lightships and various kinds of automatic light-buoys. The latest of these latter is an ingenious automatic lightship, requiring no attention whatever when once set in motion, built by a British firm. It is a very ingeniously-constructed vessel, and the very latest of its kind. In its two steel tanks sufficient gas can be stored to supply the vessel for several months. Experiments have shown that the light may be depended upon to burn continuously for months at a time without any attention whatever. The approximate duration of the light can always be pre-determined, and there is no danger whatever of the light being extinguished either by wind or spray. The light is visible at a distance of eight to 12 miles. The lightship also boasts of a bell, which is made to ring automatically by means of a highly-ingenuous device which utilizes the gas as it passes from the tanks to the lantern to actuate the bell clapper. The light is not interfered with in the slightest degree by the operation of the bell-striking device. It is only set in motion, however, in very foggy weather, when the light cannot be distinguished at any great distance.

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