

MISSING PAGE

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Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR.

- March 7, Sunday.—Third Sunday in Lent.
- „ 8, Monday.—St. John of God, Confessor.
- „ 9, Tuesday.—St. Frances of Rome, Widow.
- „ 10, Wednesday.—Feast of the Forty Martyrs.
- „ 11, Thursday.—Of the Feria.
- „ 12, Friday.—St. Gregory the Great, Pope, Confessor, and Doctor.
- „ 13, Saturday.—Of the Feria.

St. Frances of Rome, Widow.

St. Frances, a native of Rome, exhibited from her childhood a remarkable love of solitude and prayer. As she grew up these qualities became more marked, though she never, under pretext of engaging in private devotions, neglected the duties of her state of life, her motto being: "A married woman must, when called upon, quit her devotions to God at the altar to find Him in her household affairs." After the death of her husband, St. Frances entered an Order of nuns which she herself founded. She died in 1440, being then in the 56th year of her age.

Feast of the Forty Martyrs.

The Forty Martyrs were a party of soldiers who suffered a cruel death for their faith, near Sebaste, in Lesser Armenia, victims of the persecution of Licinius, who, after the year 316, persecuted the Christians of the East. The earliest account of their martyrdom is given by St. Basil, Bishop of Caesarea (370-379), in a homily delivered on the Feast of the Holy Martyrs. The feast is consequently more ancient than the episcopate of Basil, whose eulogy on them was pronounced only 50 or 60 years after their martyrdom, which is thus historic beyond a doubt. According to St. Basil, 40 soldiers who had openly confessed themselves Christians were condemned by the prefect to be exposed naked upon a frozen pond near Sebaste on a bitterly cold night, that they might freeze to death. Among the confessors, one yielded and, leaving his companions, sought the warm baths near the lake, which had been prepared for any who might prove inconstant. One of the guards set to keep watch over the martyrs beheld at this moment a supernatural brilliancy overshadowing them, and at once proclaimed himself a Christian, threw off his garments, and placed himself beside the 39 soldiers of Christ. Thus the number of 40 remained complete.

St. Gregory the Great, Pope, Confessor, and Doctor.

St. Gregory was born in Rome about the year 540. In 590 he endeavored in vain to decline the dignity of Supreme Pontiff, to which he was elected on the death of Pelagius II. In the calamities which befell Italy in consequence of the invasion of the Lombards, St. Gregory showed himself a father to all in distress. As Pope, he was incessantly active in promoting the conversion of the heathen, and the welfare of the oppressed people of Italy. He labored for the strict observance of the laws of the Church, for the celebration of religious services in a worthy manner; and, notwithstanding the delicacy of his health and his manifold occupations, he found time to conduct personally the instruction in choral chant, of which he is the author.

GRAINS OF GOLD

BENEDICTION: IN NOMINE CHRISTI.

God's Angel, Time, stoops down and kisses thee;
Then fondly looks into thy tear-dim eyes,
Bidding thee think on God's Eternity,
That waits to give thee many a glad surprise.

Rejoice and smile, the loneliest moments hold
God's Saints and Angels close around thy bed;
So, with this knowledge, pray. Heaven's stairs of gold
Are strewn with mystic Passion-flow'rs blood-red!

Receive the Christ-child's blessing hour by hour!
His Love and Peace of everlasting pow'r
Enwreathes the Cross He sent thee! May the Grace
Of God be with thee, till Christ's Royal Face
To thee appears, and His lips call thee hence
To where all bask in Love's omnipotence!

GEORGE JOSEPH EVATT.

Christchurch.

The Storyteller

WILLY REILLY

AND HIS DEAR COLEEN BAWN.

(A Tale Founded upon Fact)

BY WILLIAM CARLETON.

CHAPTER XV.—(Continued.)

On the next day the squire took a fancy to look at the state of his garden, and, having got his hat and cane, he sallied out to observe how matters were going on, now that Malcolmson had so good an assistant, whom, by the way, he had not yet seen.

"Now, Malcolmson," said he, "as you have found an assistant, I hope you will soon bring my garden into decent trim. What kind of a chap is he, and how did you come by him?"

"Saul, your honor," replied Malcolmson, "he's a devilish clever chiel, and vara weel acquaint wi' our noble profession."

"Confound yourself and your noble profession! I think every Scotch gardener of you believes himself a gentleman, simply because he can nail a few stripes of old blanket against a wall. How did you come by this fellow, I say?"

"Ou, just through Lanigan, the cook, your honor."

"Did Lanigan know him?"

"Hout, no, your honor; it was an act o' charity like."

"Ay, ay, Lanigan's a kind-hearted old fool, and that's just like him; but, in the meantime, let me see this chap."

"There he is, your honor, trimming and taking care o' that bed o' 'Love-lies-bleeding.'"

"Ay, ay, I daresay my daughter set him to that task."

"Na, na, sir. The young lady hasna seen him yet, nor hasna been in the garden for the last week."

"Why, confound it, Malcolmson, that fellow's more like a beggarman than a gardener."

"Saul, but he's a capital hand for a' that. Yer honor's na' to tak' the beuk by the cover. To be sure he's awfully vulgar, but, na faith, he has a richt gude knowledgeable apprehension o' buttaun and gardenin in general."

The squire then approached our under-gardener, and accosted him.

"Well, my good fellow, so you understand gardening?"

"A little, your haner," replied the other, respectfully touching his hat, or caubeen, rather.

"Are you a native of this neighborhood?"

"No, your haner. I'm fwarther up—from Westport, your haner."

"Who were you engaged with last?"

"I wasn't engaged, shir—it was only job-work I was able to do—the health wasn't gud wid me."

"Have you no better clothes than those?"

"You see all that I have on me, shir."

"Well, come, I'll give you the price of a suit rather than see such a scarecrow in my garden."

"I couldn't take it, shir."

"The devil you couldn't! Why not, man?"

"Bekaise, shir, I'm undher pinance."

"Well, why don't you shave?"

"I can't, shir, for de same raison."

"Pooh, pooh! what the devil did you do that they put such a penance on you?"

"Why, I runned away wid a young woman, shir."

"Upon my soul, you're a devilish likely fellow to run away with a young woman, and a capital taste she must have had to go with you; but perhaps you took her away by violence, eh?"

"No shir; she was willin' enough to come; but her father wouldn't consint, and so we made off wid oursel's."

This was a topic upon which the squire, for obvious reasons, did not like to press him. It was, in fact, a sore subject, and accordingly he changed it.

"I suppose you have been about the country a good deal?"

"I have indeed, your haner."

"Did you ever happen to hear of, or to meet with, a person called Reilly?"

"Often, shir; met many of dem."

"Oh, but I mean the scoundrel called Willy Reilly."

"Is dat him dat left de country, shir?"

"Why, how do you know that he has left the country?"

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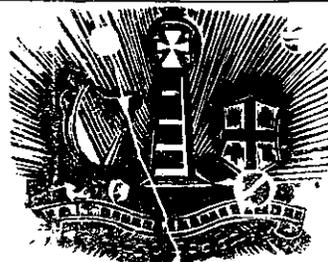


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"Breathes there a man with soul so dead,
Who never to himself has said,
'This is my own, my native land'?"

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"I don't know myself, shir; but dat de people does be sayin' it. Dey say dat himself and wan of our bishops went to France togeder."

"The squire seemed to breathe more freely, as he said, in a low soliloquy, "I'm devilish glad of it; for after all it would go against my heart to hang the fellow. Well," he said aloud, "so he's gone to France."

"So de people does be sayin', shir."

"Well, tell me, do you know a gentleman called Sir Robert Whitecraft?"

"Is dat him, shir, dat keeps de misses privately?"

"How do you know that he keeps misses privately?"

"Flwy, shir, dey say his last one was a Miss Herbert, and dat she had a young one by him, and dat she was an English woman. It isn't ginerally known, I believe, shir, but dey do be sayin' dat she was brought to bed in the cottage of some bad woman named Mary Mahon, dat does be on the lookout to get sweethearts for him."

"There's five thirteens for you, and I wish to God, my good fellow, that you would allow yourself to be put in better feathers."

Oh, I expect my pinnace will be out before a mont, shir, but, until den, I couldn't take any mony."

"Malcomson," said he to the gardener, "I think that fellow's a half-fool. I offered him a crown, and also said I would get him a suit of clothes, and he would not take either; but talked about some silly penance he was undergoing."

"Saul, then, your honor, he may be a fule in ither things, but de'il a one of him's a fule in the seeence o' buttany. As to that penance, it's just some Papistical nonsense he has gotten into his head—de'il hac't mair; but sure they're a' full o' it—a' o' the same graft, an' a bad one, I fear, it is."

"Well, I believe so, Malcomson, I believe so. However, if the unfortunate fool is clever, give him good wages."

"Saul, your honor, I'll do him justice; only I think that, anent that penance he speaks o', the hail Papish population, bad as we think them, are suffering penance enouch, one way or tither. It disna besecm a Protestant—that is, a prelatie government—to persecute any portion o' Christian people, on account of their religion. We have felt and kenned that in Scotland sairly. I am no freend to persecution in any shape. But, as to this chiel, I ken naething about him, but that he is a gude buttanist. Hout, your honor, to be sure I'll gie him a fair wage for his skeel and labor."

Malcomson, who was what we have often met, a pedant gardener, saw, however, that the squire's mind was disturbed. In the short conversation which they had he spoke abruptly, and with a flushed countenance; but he was too shrewd to ask him why he seemed so. It was not, he knew, his business to do so; and as the squire left the garden, to pass into the house, he looked at him, and exclaimed to himself—"my eertie, there's a bee in that man's bannet."

On going to the drawing-room, the squire found Mr. Brown there, and Helen, in tears.

"How," he exclaimed, "what is this? Helen crying! Why, what's the matter, my child? Brown, have you been scolding her, or reading her a homily to teach her repentance? Confound me, but I know it would teach her patience, at all events. What is the matter?"

"My dear Miss Folliard," said the clergyman, "if you will have the goodness to withdraw, I will explain this shocking business to your father."

"Shocking business! Why, in God's name, Brown, what has happened? And why is my daughter in tears, I ask again?"

Helen now left the drawing-room, and Mr. Brown replied:—

"Sir, a circumstance which, for baseness and diabolical iniquity is unparalleled in civilised society; I could not pollute your daughter's ears by reciting it in her presence, and besides she is already aware of it."

"Ay, but what is it? Confound you, don't keep me on tenterhooks."

"I shall not do so long, my dear friend. Who do you imagine your daughter's maid, I mean that female attendant upon your pure-minded and virtuous child, is?"

"Faith, go ask Sir Robert Whitecraft; it was he recommended her; for, on hearing that the maid she had, Ellen Connor, was a Papist, he said he felt uneasy lest she might prevail on my daughter to turn Catholic, and marry Reilly."

"But do you not know who the young woman that is about your daughter's person is? You are, however, a father who loves your child, and I need not ask such a question. Then, sir, I will tell you who she is. Sir, she is one of Sir Robert Whitecraft's cast-off mistresses—a profligate wanton, who has had a child by him."

The fiery old squire had been walking to and fro the room, in a state of considerable agitation before—his mind already charged with the same intelligence, as he had heard it from the gardener (Reilly). He now threw himself into a chair, and putting his hands before his face, muttered out between his fingers: "D—n seize the villain! It is true, then. Well, never mind, I'll demand satisfaction for this insult; I am not too old to pull a trigger, or give a thrust yet; but then the cowardly hypocrite won't fight. When he has a set of military at his back, and a parcel of unarmed peasants before him, or an unfortunate priest or two, why, he's a daredevil. Hector was nothing to him—no, confound me, nor mad Tom Simpson, that wears a sword on each side, and a double case of pistols, to frighten the bailiffs. The d—d scoundrel! To impose on me and insult my child!"

"Mr. Folliard," observed the clergyman, calmly, "I can, indeed, scarcely blame your indignation; it is natural; but, at the same time, it is useless and unavailing. Be cool, and restrain your temper. Of course, you could not think of bestowing your daughter, in marriage, upon this man."

"I tell you what, Brown—I tell you what, my dear friend—let the Devil, Satan, Beelzebub, or whatever you call him from the pulpit—I say, let him come here any time he pleases, in his holiday hoofs and horns, tail and all, and he shall have her sooner than Whitecraft."

Mr. Brown could not help smiling, whilst he said: "Of course, you will instantly dismiss this abandoned creature."

He started up, and exclaimed, "Cog's 'ounds, what am I about?" He instantly rang the bell, and a footman attended. "John, desire that wench, Herbert, to come here."

"Do you mean Miss Herbert, sir?"

"I do—Miss Herbert—egad, you've hit it; be quick, sirrah."

John bowed and withdrew, and in a few minutes Miss Herbert entered.

"Miss Herbert," said the squire, "leave this house as fast as the devil can drive you; and he has driven you to some purpose before now; ay, and I dare say, will again. I say, then, as fast as he can drive you, pack up your luggage, and begone to hell about your business. I'll just give you ten minutes to disappear."

"What's all this about, Master?"

"Master!—why, d—n your brazen impudence, how dare you call me master? Begone, you jade of hell!"

"No more of a jade of hell, sir, than you are; nor I sha'n't begone until I gets a quarter's wages—I tell you that."

"You shall get whatever's coming to you, but not another penny. The house steward will pay you—begone, I say!"

"No, sir, I sha'n't begone till I gets a quarter's salary in full. You broke your agreement with me, wich is wat no man as is a gentleman would do; and you are puttin' me away, too, without no cause."

"Cause, you vagabond! You'll find the cause squalling. I suppose, in Mary Mahon's cottage, somewhere near Sir Robert Whitecraft's; and when you see him tell him I have a crow to pluck with him. Off, I say!"

"O! I suppose you mean the love-child I had by him—ha! ha! is that all? But I never had a hankerin' after a rebel and a Papist, which is far worsor; and I now tell you you're no gentleman, you nasty old Irish squire. You brought me here, and Sir Robert sent me here, to watch your daughter. Now, what kind of a young lady must she be as requires watching? I never was watched; because as how I was well conducted, and nothing could ever be laid to my charge but a love-child."

"By the great Boyne," he exclaimed, running to the window and throwing up the sash—"yes, by the great Boyne, there is Tom Steeple; and if he doesn't bring you and the pump acquainted, I'm rather mistaken. Here, Tom, I have a job for you. Do you wish to earn a bully dinner, my boy?"

Miss Herbert, on hearing Tom's name mentioned, disappeared like lightning and set about packing her things immediately. The steward, by his master's desire, paid her exactly what was due to her, which she received without making a single observation. In truth, she entertained such a terror of Tom Steeple, who had been pointed out to her as a wild Irishman, not long caught in the mountains, that she stole out by the back way, and came, by making a circuit, out upon the road that led to Sir Robert Whitecraft's house, which she passed without entering, but went directly to Mary Mahon's, who had provided a nurse for her illegitimate child in the neighborhood. She had not been there long, when she sent her trusty friend, Mary, to acquaint Sir Robert with what had happened. He, was from home, engaged

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in an expedition of which we feel called upon to give some account to the reader.

At this period, when the persecution ran high against the Catholics, but with peculiar bitterness against their priesthood, it is but justice to a great number of Protestant magistracy and gentry—nay, and many of the nobility besides—to state that their conduct was both liberal and generous to the unfortunate victims of those cruel laws. It is a well-known fact that many Protestant justices of the peace were imprisoned for refusing to execute such oppressive edicts as had gone abroad through the country. Many of them resigned their commissions, and many more were deprived of them. Amongst the latter were several liberal noblemen—Protestants—who had sufficient courage to denounce the spirit in which the country was governed and depopulated at the same time. One of the latter—a nobleman of the highest rank and acquirements, and of the most amiable disposition, a warm friend to civil freedom, and a firm antagonist to persecution and oppression of every hue—this nobleman, we say, married a French lady of rank and fortune, who was a Catholic, and with whom he lived in the tenderest love, and the utmost domestic felicity. The lady, being a Catholic, as we said, brought over with her, from France, a learned, pious, and venerable ecclesiastic, as her domestic chaplain and confessor. This man had been Professor of Divinity for several years in the College of Louvain; but having lost his health, he accepted a small living near the chateau of —, the residence of the Marquis de —, in whose establishment he was domesticated as chaplain. In short, he accompanied Lord — and his lady to Ireland, where he acted in the same capacity, but so far only as the lady was concerned; for, as we have already said, her husband, though a liberal man, was a firm but not a bigoted Protestant. This harmless old man, as was very natural, kept up a correspondence with several Irish and French clergymen, his friends, who, as he had done, held professorships in the same college. Many of the Irish clergymen, knowing the dearth of religious instruction which, in consequence of the severe state of laws then existing in Ireland, were naturally anxious to know the condition of the country, and whether or not any relaxation in their severity had taken place, with a hope that they might be able with safety to return to the mission there, and bestow spiritual aid and consolation to the suffering and necessarily neglected folds of their own persuasion. On this harmless and pious old man the eye of Hennessy rested. In point of fact, he set him for Sir Robert Whitecraft, to whom he represented him as a spy from France, and an active agent of the Catholic priesthood, both there and on the Continent. In fact, an incendiary, who, feeling himself sheltered by the protection of the nobleman in question and his countess, was looked upon as a safe man with whom to hold correspondence. The *Abbé*, as they termed him, was in the habit, by his lordship's desire and that of his lady, of attending the Catholic sick of his large estates, and administering to them religious instruction and the ordinances of their Church, at a time when they could obtain them from no other source. He also acted as their almoner, and distributed relief to the sick, the poor, and the distressed; and thus passed his pious, harmless, and inoffensive, but useful life. Now, all these circumstances were noted by Hennessy, who had been on the lookout to make a present of this good old man to his new patron, Sir Robert. At length, having discovered—by what means it is impossible to conjecture—that the *Abbé* was to go, on the day in question, to relieve a poor sick family, at about a distance of two miles from the Castle —, the intelligence was communicated by Hennessy to Sir Robert, who immediately set out for the place, attended by a party of his myrmidons, conducted to it by the Red Rapparee, who, as we have said, was now one of Whitecraft's band. There is often a stupid infatuation in villainy, which amounts to what they call in Scotland *fey*—that is, when a man goes on doggedly to commit some act of wickedness, or rush upon some impracticable enterprise, the danger and folly of which must be evident to every person but himself, and that it will end in the loss of his life. Sir Robert, however, had run a long and prosperous career of persecution—a career by which he enriched himself by the spoils he had torn, and the property he had wrested, from his victims, generally under the sanction of Government, but very frequently under no sanction but his own. At all events, the party, consisting of about 30 men, remained in a deep and narrow lane, surrounded by high whitethorn hedges, which prevented the horsemen—for they were all dragoons—from being noticed by the country people. Alas for the poor *Abbé*! They had not remained there more than 20 minutes when he was seen approaching them, reading his breviary as he came along. They did not move, however, nor seem to notice him, until he had got into

the midst of them, when they formed a circle round him, and the loud voice of Whitecraft commanded him to stand.

(To be continued.)

THE STORY OF IRELAND

(By A. M. SULLIVAN.)

CHAPTER XLVII.—HOW THE LORD PRESIDENT GATHERED AN ARMY OF FOUR THOUSAND MEN TO CRUSH DOOMED DUNBOY, THE LAST HOPE OF THE NATIONAL CAUSE IN MUNSTER.

Carew set out from Cork on April 20, at the head of his army; on the 30th they reached Dunamark, about a mile north of the town of Bantry, having on the way halted—on the 23rd, at Owneboy, near Kinsale; 24th, at Timoleague; 25th, at Roscarbery; 26th, at Glenharahan, near Castlehaven; 27th, at Baltimore, where they spent two days, Carew visiting Innisherkin; 29th, "on the mountain, at a place called Recareneltaghe, near unto Kilcoa, being a castle wherein the rebel Conoghor, eldest sonne to Sir Finniu O'Drischoll, knight, held a ward."

Carew spent a month in encampment at Dunamark, by the end of which time the fleet arrived at the same place, or in the bay close by, having come round the coast from Cork. Meantime his message for a war-muster against O'Sullivan had spread throughout Munster. On the other hand, such effort as was possible in their hapless plight was made by the few patriot leaders in the province; all perceiving that upon Dunboy now hung the fate of the Irish cause, and seeing clearly enough that if they could not keep off from O'Sullivan the tremendous force ordered against him, it must inevitably overwhelm him. Accordingly, spreading themselves eastward around the base of the Beara promontory, and placing themselves on all the lines leading thereto, they desperately disputed the ground with the concentrating English contingents, beating them back or obstructing them as best they could. Above all, the endeavor was to keep Wilmot's Kerry contingent from coming up. Tyrrell was specially charged to watch Wilmot—to hold him in check at Killarney, and at all hazard and any cost to prevent his junction with Carew at Bantry. Tyrrell posted his force so advantageously in the passes leading southward from Killarney, and held them so firmly, that for weeks Wilmot's most vehement efforts to force or flank them were in vain. At length, by a feat which merits for him, as a military achievement, everlasting praise—a night march over Mangerton mountain—Wilmot evaded Tyrrell; pushed on through a mountain district scarcely passable at this day for horsemen, until he reached Inchigeela; thence he marched through Ceaman-eigh Pass (unaccountably left unguarded), and so onward till he reached Bantry. By this junction Carew's force was raised to nearly 4000 men. While waiting for Wilmot, the daily occupation of the army, according to the Lord President's account, was sheep-stealing and cow-stealing. At Dunamark Carew was joined by the sons of Sir Owen Sullivan, uncle of Donal of Dunboy; and to the information and co-operation given his enemies by these perfidious cousins, Donal most largely owed the fate that subsequently befel him.

On May 14 a council of war was held in the English camp to determine their course to Bearhaven; whereat it was decided to march by the southern shore of the bay, called Muintervaria, to a point nearly opposite Bear Island; from this point, by means of the fleet, to transport the whole army across the bay to Bear Island; and thence across to the mainland close by Dunboy; this course being rendered necessary by the fact that Donal's forces defended the passes of Glengarriffe, through which alone Bearhaven could be reached by land from Bantry. On May 31, accordingly, Carew marched from Dunamark to "Kilnamenghe on the sea side, in Mountervary." The two next following days were occupied in transporting the army to Bear Island, upon which, eventually, the whole force was landed. A short march across the island brought them to its northern shore, in full view of Dunboy, barely a mile distant across the narrow entrance to Bearhaven Harbor.

(To be continued.)

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IRELAND'S RIGHT TO INDEPENDENCE

(By EAMON DE VALERA, in America.)

For over 1000 years Ireland possessed and fully exercised sovereign independence, and was recognised throughout Europe as a distinct sovereign State. The hope of recovering full and permanent sovereignty has always lived in the breasts of the Irish people, and has been the mainspring and the inspiration of their political activities. All liberty-loving nations of the world owe to the Irish the recognition of the independence of Ireland, not only because of the indisputable right of the people of Ireland to govern their own national destinies, but also because that right is denied by England on grounds which are a negation of national liberty everywhere, and entirely subversive of international peace and order.

England being a maritime Power, dependent for safety on her navy, because of the proximity of Ireland deems it a practical necessity to dominate Ireland. Ireland is not as near to England as Belgium, or Holland, or France is to Germany, as Norway is to Sweden, or as Portugal is to Spain. Yet, England resists Ireland's demand for independence on the ground that a free Ireland is incompatible with the security of England, or Great Britain, or of the British Empire. On such a ground the subjugation of any small nation by a neighboring Great Power could be justified. Basing its action on the pattern of England, a State could claim the right to suppress the independence of any nation whose continued liberty that State declared incompatible with its own security.

This very proximity makes independence essential to Ireland, if Irish rights are not to be sacrificed to English interests. Ireland, according to the British Navy League, is merely a naval out-port to be governed for the benefit of its foreign masters. English prosperity being dependent on her maritime commerce, Ireland's national harbors, the best in Europe, are kept empty of mercantile shipping, except such as carries the restricted trade between Ireland and Great Britain. Ireland cannot admit that the interests of one country, be they what they may, shall be allowed to annul the national rights of another country. If England be justified in this respect, there is an end to national rights, and all nations must be prepared either to submit to armed interests or to make war against them.

English rule has never been for the benefit of Ireland, has never been intended for the benefit of Ireland. It has done all in its power to isolate Ireland from Europe and America, to retard her development, and to deprive her of a national civilisation. So far as Ireland is lacking in internal peace, is behind other countries in education and material progress, is limited in her contributions to the common civilisation of mankind, these defects are the visible consequences of English intrusion and domination. The English temper towards the cause of Irish national liberty has produced intolerable results in Ireland. Chief of these results are depopulation, and destruction of industries and commerce; overtaxation; diversion of rents, savings, and surplus incomes from Ireland to England; obstruction of economic development and social improvement; exploitation for the benefit of English capital; fomenting of religious animosities; repression of national culture; keeping Ireland "under the microscope" by a monstrous system of police rule; perversion of justice; subservience as the price of admission to the judiciary; corruption of the jury system; organised espionage, perjury, and provoked crime; and military government.

"The government of a people by itself," wrote John Stuart Mill (*Representative Government*, c. xviii.) "has a meaning and a reality; but such a thing as the government of one people by another does not and cannot exist." Consequently, the people of England depute the power they hold over Ireland to a succession of satraps, military and civil, who are quite irresponsible and independent of popular control, English or Irish, and who represent no interest of the Irish people.

Ireland's complete liberation must follow upon the application of America's principles. The rejection of these principles is implied in the refusal to recognise Ireland's right of self-determination. We adhere to the numerous declarations by which America's President has emphasised the persistence of an evident principle running through the whole programme he has outlined. "It is the principle of justice to all peoples and nationalities, and their right to live on equal terms of liberty and safety with one another, whether they be strong or weak. Unless this principle be made its foundation, no part of the structure of international justice can stand."

If England objects to the application of this principle in the settlement of the case of Ireland, England thereby testifies that her international policy is based on her own selfish interests and not on the recognition of

the rights of others; that in her future dealings with other nations she may be expected, when opportunity arises, to make her interests prevail over others' rights; and that she means to rule Ireland for profit to Ireland's detriment, to prevent the establishment of beneficial intercourse between Ireland and other countries, and to possess securely both naval and mercantile domination in all seas, but especially in the north Atlantic.

Through a general election Ireland has already clearly demonstrated her will. The Irish people are thoroughly capable of taking immediate charge of their national and international affairs. They are at least not less capable than any of the peoples endowed with national status since the beginning of the war. By a procedure not less valid than has been held good elsewhere, they have constituted a national government. Ireland's restoration to the society of free nations will be a warrant of the good faith of the new international order and a reassurance to all the smaller nations. It will be an earnest to other peoples if justice to Ireland be not "denied or sold or delayed," that England's naval power is not hostile to the rights and legitimate interests of other countries.

Ireland's voice in the council of the nations will be wholly in favor of peace and justice. Her liberty cannot infringe on that of any other people. She will not make or favor any war of aggression. The prosperity to which she looks forward confidently, fortified by the memory of her unexampled progress during a brief period of legislative but not executive independence (1782-1798), will contribute to the prosperity of all countries in relations with her.

The ambition of Ireland will be to recreate that period of her ancient independence of which she is proudest, when she gave freely of her great treasures to every nation within her reach, and entertained no thought of recompense or of selfish advantage. And in proportion as England gives earnest of disinterestedness and goodwill, in like proportion will Ireland show her readiness to join in making the past pass into history.

THE LANES OF LANDEWEDNACK.

Grey gloom the roofs through the grey smoke swirling;
 Grey looms over a grey slit of sky.
 Groans of the labor of fierce wheels whirling
 Rumble through the window as the hosts go by.
 But the lanes of Landewednack, how they blossom in the
 spring!
 How the young birds chatter and the big birds sing!
 How the branches whisper where the strong trees swing
 In the lanes of Landewednack by the sea.
 Bald lie the streets where a bleak wind blowing
 Drives on the dust in a choking cloud
 Over the Life tides, ebbing and flowing,
 Haunted by cries of the broken and bowed.
 But the lanes of Landewednack they are fresh and fair;
 How the flowers ring carillon on the scented air!
 And my heart goes out in longing for the treasures rare
 In the lanes of Landewednack by the sea.
 Pain printed scars mar the pale sad faces
 Of toil-worn men and women wan with woe,
 Bearing the phantoms of former graces—
 Ghosts of a beauty of long ago.
 But in lanes of Landewednack there's a song bespeaks
 Happiness to whosoever sweet rest seeks,
 For Beauty blossoms roses on the children's cheeks
 In the lanes of Landewednack by the sea.
 —BERNARD MOORE, in the *New Witness*.

Another who knelt at the feet of the Sovereign Pontiff this week (says the Rome correspondent of an exchange under date December 1) is of interest to men of Celtic blood—i.e., the Right Rev. Edward O'Rourke, Bishop of Riga, son of Count O'Rourke and grandson of the famous General O'Rourke, of the Russian Army. The O'Rourkes are one of the old Irish families that stood by King James II., and on the fall of this monarch left home and country, eventually settling in Russia and becoming one of the leading powers there. Bishop O'Rourke preserves a profound love for the land from which his fathers had to fly, a love as deep and as strong as I remember having heard The O'Neil and The O'Donel, the lineal descendants of the Prince of Tyrone and the Prince of Tyrconnel, declare in Madrid some years ago. Dr. O'Rourke was elevated to the Episcopacy last year, and he is only 40. Accompanying him is Canon Stantzin, who under the regime of the Czar fought the good fight for the Faith. The Bishop has been visited by the heads of the Celtic houses in the Eternal City. He leaves for his residence on the Baltic Sea this week.

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CROMWELL'S MASSACRE OF WOMEN AT WEXFORD

In the *Times Literary Supplement* for September 25 last, there appeared a lengthy letter by "Historian," impeaching S. R. Gardiner's "historical method." Incidentally, the writer disproved Gardiner's assertion that the story of Cromwell's butchery of the women at the market cross of Wexford, in 1649, was a "legend" that "first appeared in a volume, published in 1763"—that is, in the third volume of the Abbe Macgeoghehan's *Histoire d'Irlande*. Gardiner's argument was as follows:—"It is to no purpose to say that the story is confirmed by local tradition, unless it can be shown that the tradition existed before the story was in print." And, on the assumption that this argument was well founded and that Gardiner's major premiss, to the effect that the tale was first printed in 1763, was true, the latest historian of Ireland, Mr. Bagwell, in his *Ireland Under the Stuarts and During the Interregnum*, summarily dismisses the story.

It will be of interest, therefore, to all students of Irish history to follow up "Historian's" facts and set them out at length.

Fourteen years after the massacre of Wexford and during the lifetime of many of those who took part in it, James Heath, in 1663, published the "second edition, enlarged" of his *Flagellum; or, the Life and Death, Birth and Burial of Oliver Cromwell*. Such criticisms of Heath as have appeared in modern times have been mainly due to Carlyle. One such criticism is disproved in the current number of the *Nineteenth Century and After*, by the Rev. Canon Douglas Maclaine, entitled *Oliver Cromwell's Wild Oats*. Others (the present writer is aware) will share the same fate. Heath, therefore, is a contemporary whose evidence can be by no means ignored, and on page 88 of his book he tells the story of Cromwell at Wexford:

"Most abominably and barbarously cruel he was in this place [Wexford], for near 200 of the better sort and the beautifullest women of the city having (upon the town being entered) fled to the Crosse, and with the command of their charming eyes and these melting teares prevailed upon the souldiers for quarter, now at his coming hither and after a laughing jeering enquiry what they did there and other mocking insultations, were commanded to be knock'd on the head: which those that promised them life nobly refusing, he commanded another regiment to encompass them and there most horribly massacred them all."

Other editions of Heath's book were published in 1665 and 1672.

In 1682, Thomas May, of Rawmcre, Mid Lavant, Sussex, who afterwards became member of Parliament for Chichester in James II.'s first Parliament, and eventually was knighted by William III., published, anonymously, a small illustrated book, entitled *Arbitrary Government Displayed to the Life*, etc. In this May states that after the taking of Drogheda:

"The next place after Drogheda was Wexford, a considerable town by the sea, South West of Dublin, which was betray'd to him [Cromwell] and where he after a barbarous manner put to the sword two thousand more, and among the rest, two hundred of the chiefest women of the place fled to the market cross for shelter, and there put to the sword by his command, tho' several of his own soldiers who had before given them quarter refused to obey his bloody commands."

The British Museum does not contain a copy of the second edition of this book, but possesses one of the third edition, printed in 1690. This contains some additions, has an altered title, commencing "An Epitomy of English History," etc., and is signed by May.

In 1715 there appeared a third book, whose author has yet to be discovered. This was entitled, *The Rise and Growth of Fanaticism; or, a View of the Principles, Plots, and Pernicious Practices of the Dissenters, for Upwards of 150 Years*. The British Museum contains the first, second, and sixth (undated) copies of this work. On page 33 is the following passage:—

"Before I take a view of their [the Dissenters] plots and practices in the reign of King Charles II., I shall beg leave to mention a notorious and barbarous piece of cruelty, perpetrated by that meek and spotless lamb, Oliver Cromwell. When the usurper entered the town of Wexford, in Ireland, three hundred women of the best rank and fashion fled to the Cross. Oliver, to manifest himself a thorough pac'd bloodhound, encompassed them with his merciless dragoons and, having no regard to their sex or innocency caus'd them all to be butchered, not one being suffer'd to escape. This done, the presumptuous wretch draws up his regiment, and began to pray and

preach, giving thanks, perhaps, for such a glorious and honorable victory."

It is thus clear that the story appeared in print at least twelve times before the Abbe Macgeoghehan set pen to paper. No one ever attempted to deny it.

It would not be right to terminate this discussion of Cromwell's deeds at Wexford without pointing out a serious misrepresentation by S. R. Gardiner of another document. The "surviving inhabitants" of Wexford petitioned Charles II. for relief after the Restoration, and their petition was read in May, 1661. The original petition is at the Record Office (*State Papers, Irish Series*, Car. ii., vol. 307, No. 65), and an inaccurately punctuated version of it was printed in Gale's *Inquiry Into the Ancient Corporate System of Ireland*. S. R. Gardiner cites this petition as follows:—

"After asserting that Cromwell put 'man, woman, and child, to a very few, to the sword,' the petitioners estimate the loss of life of 'the soldiers and inhabitants' at 1500. It is obvious that if this figure is correct, the whole population 'man woman and child' cannot have been killed."

But the inhabitants do not estimate the loss of life of the soldiers, with whom the petition is not concerned. Gardiner has most unjustifiably synecopated his quotation, for the second phrase cited by him runs as follows—the stroke indicating the end of a line:—

"Among the rest the said Governor lost his life and other of the soldiers / and inhabitants to the number of fifteen hundred persons."

On September 6, 1902, the librarian of the Royal Irish Academy endeavored to prove that the tradition of the slaughter of the women at the market cross was without evidence—in fact that it had never existed. "Historian" has now carried the story outside the range of tradition, and has proved that it is a contemporary statement of fact, made as early as 1663. In the correspondence which followed the librarian's letter, his contention was effectually disproved by a reference to "Arbitrary Government," published in 1682. The author of this book has since been proved to have been Sir Thomas May, who (like Heath) was an Englishman and a Protestant, and the first and third editions of May's work will now be found, catalogued under his name, in the British Museum Library.

THE MOTHER'S LAMENT.

My darling, my darling, while silence is on the moor,
And lone in the sunshine I sit by our cabin door,
When evening falls quiet and calm over land and sea,
My darling, my darling, I think of past times and thee!

Here, while on this cold shore I wear out my lonely hours,
My child in the heavens is spreading my bed with flowers;
All weary my bosom is grown of this friendless clime,
But I long not to leave it—for that were a shame and crime.

They bear to the churchyard the youth in their health
away—
I know where a fruit hangs more ripe for the grave than
they;
But I wish not for death, for my spirit is all resigned,
And the hope that stays with me gives peace to my aged
mind.

My darling, my darling, God gave to my feeble age
A prop for my faint heart, a stay in my pilgrimage;
My darling, my darling, God takes back His gift again—
And my heart may be broken, but no'er shall my will
complain.

—GERALD GRIFFIN.

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(Next Evening Post)

HOW A PROTESTANT EDITOR HANDLES A FOOLISH BIGOT.

We have never met, and do not know, the editor of the *Salt Lake Tribune*—but we do know he is a menace to the bigots who are foolish enough to come within reach of his burning pen (says the *Catholic Bulletin*). Under the caption, "Sherman's Tirade," the brilliant Protestant writer said:—

"No American, no matter what his creed or convictions may be, can read the speech of Senator Sherman against the League of Nations, in which he attacks the Catholic Church in her head and members and gives a false statement of her teaching and spirit, without mingled feelings of anger, shame, and pity. The question naturally arises, Is the man a fool, a fakir, or a fanatic, or a dangerous demagogue, with the meanest qualities of all three? Is he simply ignorant and to be pitied, or malicious and to be punished?"

"Whatever may be the explanation, is there place to-day in the United States Senate for such a man? At a time when all the constructive forces of the country should be marshalled for unity and co-operation, such an appeal to blind bigotry is not simply a misfortune, but a crime. He admits that he took counsel and deliberated before committing the folly, and, consequently, is not entitled to the consideration given to one who speaks in anger or under strong provocation. If this is his mature judgment, what is his character? Is he trying to dig up and explode the dynamite of bigotry, which the war and the work of the Catholic Church have buried?"

"The Senator's statements and inferences are not only false, but offensive and dangerous. In the face of facts known to all the world, as well as of the glorious record of Catholics, from Foch down to the private in the ranks—where the Catholic Church gave more than her share of brawn and blood—for a United States Senator to rise in his place in the Senate and maliciously falsify the Church's teachings, impugn the motives of the Holy Father, question the loyalty and patriotism of Catholics, is an insult which every American must resent. The press of the country should denounce the outrage; the State of Illinois should relegate this man to the limbo of dead politicians; his fellow-Senators must resent the disgrace, for Senator Sherman has shown himself to be lacking in the essential qualities of a Senator, of an American and of a gentleman."

Coming from a secular journal, such a defence of the Catholic Church is remarkable; as indicative of the feelings of the great secular press leaders throughout the country it is still more important, pertinent, and commendable. In the face of all this we may well ask with the *Tribune*: "Is there place to-day in the United States Senate for such a bigot as Sherman of Illinois? Should not that State relegate him to the limbo of dead politicians?"

COLONEL ROOSEVELT AND THE JESUITS.

The newspaper *Estrella de Panama* recently published the following reminiscence of the late Colonel Roosevelt:—Catholic Church is remarkable; as indicative of the feelings to Goethals, who was leaving Washington to take charge as engineer-in-chief of the works of the Panama Canal, were the following:—"Colonel, there, at the junction of two continents, there is a hydra (water serpent) with seven heads which is awaiting a new Hercules, and you have to perform greater works than that god of mythology; but precisely at the capital, Panama, there are a great university and a convent which belong to the Jesuits, "those most perfect organisers next to God," as Napoleon said. Now, when you happen to be most disheartened on account of the disorganisation and the rivalries among your subordinates, go and call on one of those two institutions and imitate their system."

Happy, indeed, are they whose intercourse with the world has not changed the tone of their holier feelings or broken those musical chords of the heart the vibrations of which are so melodious, so tender, and so touching in the evening of their lives.

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CHRISTMAS DAY IN THE PHILIPPINES.

The Christmas Day celebrations were ushered in this year as usual with Midnight Masses at all the Catholic churches in Manila (says the *Manila Times* of December 26). At the Malate Church the Midnight Mass was largely attended. The beautiful crib above the high altar, with almost life-size figures, procured a few years ago by Father Brown, was again a feature of the Christmas celebrations. Father O'Donnell, C.S.S.R., sang the Mass at eight o'clock. Father P. M. Lynch, C.S.S.R., sang the Midnight Mass, and after a few short remarks in Spanish preached an English sermon. He said among other things:—

"A Happy Christmas! Throughout the world, on this festal day, every home resounds with the joyous greeting, 'Happy Christmas!' Everywhere the absent are fondly remembered and seem to be present in affectionate thought. Angels are busy in two hemispheres bearing to and fro the heart messages from friends across the seas. Naturally, on this Christmas morn, our thoughts run back along the centuries until they rest in Bethlehem, on the first happy Christmas day. It was a happy Christmas for the bright angels, who left the throne of God to sing the "Gloria in Excelsis," on the Judean hills, and give the message of God's Peace to all men of sincere good will. It was a happy Christmas for the shepherd-watchers of Beth-Saur who received the glad tidings of man's redemption and adored the Divine Infant on the very night of His Nativity. It was a happy Christmas for the little maid, who, as tradition tells us, came with Mary from Nazareth, and ministered to the Virgin Mother in the rock-cave of Bethlehem. It was a happy Christmas for foster-father Joseph, who took the Holy Babe into his arms and gave the Child-Saviour a resting place near his heart. It was a happy Christmas for Mary when, on adoring knees, she gave her God the kiss of welcome into the world, and with mother's love tendered the first earthly homage to the World's Redeemer. It was a happy Christmas for the Infant-King, full of desire to suffer and to die for man, to see His great desire accomplished in His crib and on a bed of straw He began His work of love and mercy and reconciliation. From His manger-throne He blessed the first worshipper of Bethlehem. He blessed with far-reaching blessing the first worshipper in every land, on each succeeding Christmas, he blessed with Divine Blessing, the first worshippers here in Manila and in these favored isles of the Orient. Treasure in your heart this blessing of the Infant Saviour. The blessing of the Infant Jesus be upon you! The blessing of the Infant Jesus be with you in your homes this day. The blessing of the Infant Saviour rest upon your dear ones in the homeland. The choicest blessings of the Infant Jesus, blessings of the Sacred Heart abide with you and keep you ever in His Grace and Love. It will be a happy Christmas if, in the desire to be Christ-like, we resolve to make truth and justice and charity dominant features of our thoughts and activities.

It was God's love for man that saw what it signified accomplished. Love given demands love in return; and no one that knows its meaning can utter that name without the quickening of the heart-pulses, without the straining of the soul to God.

An intolerable heartache that would otherwise wreck reason is softened into Christian resignation by the reflection that God surely gave His most precious gift to her whom He called Mother, and that gift was a diadem of thorns.

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Current Topics

Is it too Late?

Russia beat the Allies out of the country. The campaign of lies has ceased. Reports are leaking through that show that the country is well organised, that family life is stable, that education is fostered, that the Church prefers the Bolsheviks to the Romanoffs, and that the people are behind the Government. Once more a sordid scheme of plutocracy has been exposed, and Lloyd George seems in great haste to make friends with the Russians on whom he let loose a little while ago armed hordes—in proof of his admiration of self-determination! Is it too late?

Germany

What is doing in Germany? Experts sent there to find out have come home baffled. They fail to tell why there was a sudden stoppage of traffic on German railroads recently. Ebert is said to have masked the proceedings behind a proclamation about coal and potatoes, but the French press says the explanation did not square with the facts. The truth seems to be that for some reason the Government wished to prevent travel for some days. Again, large landed proprietors who happen to live in places that *might be useful for military purposes* have been expropriated. There has been evidence that arms are manufactured in secret. Scientific congresses have the appearance of a mobilisation of experts. There is no explanation of all this forthcoming. However, remember that the German people have been maddened by the continual refusal of France to restore to their families thousands of prisoners of war; that there has been great anger over the arbitrary exactions for the Scapa Flow sinking; that the German people have been convinced that the Allies were actuated by vindictive motives and not by justice. Bearing all the foregoing well in mind, weigh the fact that the Allies backed down completely and yielded to Germany on the question of the trial of "war criminals." From meditation on the data given perhaps some light may break in on the mind of an intelligent reader.

Germany and Russia

Berlin is alive with conspirators in touch with Trotsky and Lenin. A strong movement to destroy capitalism is on foot. The example of Russia, which so successfully beat the Allies, has its lessons. It is suspected that the German agitators contemplate spreading the movement into France and other countries. Social revolution is to be preached and organised with a thoroughness far beyond that of the Bolsheviks. The French papers sound the note of warning constantly, but the authorities sleep. Like ostriches they bury their heads and will not see the coming danger. The English press ridicules the idea that there is any real danger at all. Perhaps there is not, but the signs are so obvious that only a fool would neglect them. This much is at any rate certain—and in itself it is serious enough:—Russia is sore and angry over the recent plutocratic campaign of the Allies against her new government; Germany is as bitter as she can well be against France and England. Now if two people have a common grievance against another party it is no remote possibility that they might unite to make the settlement of their case more certain and secure. What does it all mean? What is the import of the unexplained activities of Germany, and of the influence of Lenin and Trotsky in Berlin? What is the meaning of the humiliating backing-down of the "statesmen" who won an election not so long ago largely on the strength of the threats made against German criminals? A back-down as regards Germany; an eager effort at rapprochement with Russia: is it too late? And by the way—would America fight again?

Episcopal Encouragement Again

We have had for some months past a host of cordial and encouraging messages from true Irishmen, at home and abroad, and it has been our good fortune to have received from many bishops and archbishops flattering commendation of the *Tablet*. To all these we express once more our gratitude and humble acknowledgment, and we hope we may be pardoned if we specially refer to a greeting from the Irish Bishop on whose stalwart shoulders fell the mantle of Dr. O'Dwyer, who castigated the butcher Maxwell so thoroughly, and had the courage to stand forth and defend the Sinn Feiners and to testify his satisfaction that in Europe's later hour Erin had sons ready to stand without a murmur in front of a firing party after their apparent failure. The patriotic Bishop of Killaloe is the chief champion of the Sinn Fein cause among Irish Churchmen to-day. He is a theologian of note, and his sturdy advocacy of the followers of de Valera has put to shame more than one petty theologaster in more than one country. We feel that we have some reason to be proud that his Lordship has sent us a message of encouragement and wished us God speed in what little we are doing here for Ireland. For the benefit of the *seonini* and those Irish people who belong to the "British Catholic" Church, we repeat the concluding words of the Bishop's message. We regret that we cannot please them by saying that his opinion was that the *Tablet* is doing great harm, going to the dogs, unworthy to be called a Catholic paper, not "respectable," and the Lord knows what else. But the truth is that to his Lordship it seems that the *Tablet* is on the right lines and that "each week it grows better and better." While we are grateful indeed to the Bishop we are really very sorry that we have to report any commendation so distasteful to our dear *seonin* friends, who from their snug nests cast hypercritical eyes on people who—unlike them—try to do some good in the world.

The Voice of Ireland

An analysis of the election results shows that in the

Province of Leinster

Every constituency except Rathmines declared for an Irish Republic.

Province of Munster

Every constituency except Waterford City declared for the Republic.

Province of Connacht

Every constituency without exception declared for the Republic.

Province of Ulster

Ten constituencies outside Belfast declared for the Republic; four were for Home Rule; and fourteen for Union. In Belfast City six were for Union; two for Labor Unionists; one for Home Rule.

In the Nine Ulster Counties

There was a majority in *Five* for anti-Union policy; a majority in *Four* only for Union. Unionists obtained representation only in Six, while anti-Unionists obtained representation in Eight. Anti-Unionists had the entire representation in Three Counties; Unionists had the entire representation *only in One*.

Outside Antrim and Belfast City there are only Ten Unionist representatives to Fourteen representatives of a Nationalist or anti-Union policy.

In ALL Ireland

Twenty-four Counties returned an entirely Republican representation. Only ONE of THIRTY-TWO Counties returned an entirely Unionist representation.

In twenty-seven Counties the Republicans polled a majority. In only four Counties was there a Unionist majority.

From these figures we see that notwithstanding the unrelenting opposition and the unfair methods of the supporters of the Union, in spite of baton charges

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and wholesale arrests, and actually with the bayonet at their breast, the Irish people exercised the right of self-determination (for which the war was fought!) and declared by an overwhelming majority for an Irish Republic. Taking into account the seats which Sinn Fein won without opposition, over 70 per cent. of the people were for Sinn Fein, and taking in the Home Rulers, who were anti-Unionist, the majority for freedom and self-determination was over 80 per cent.

MUCKPHERSON, LLOYD GEORGE, BONAR LAW, AND THE GALLOPER SAY THAT THE ONLY TROUBLE THEY HAVE IN SETTTLING THE IRISH QUESTION IS THAT THE IRISH PEOPLE CANNOT AGREE. Yet, the English people tolerate such persons in their Government still. England, before the war, was known as *perfidie Albion*. By what name will the world call her now?

Unjust Taxation Again

We have recently had editorials in one of our local dailies on the profits made in Ireland during the war. The same paper has never a word to say about the annual robbery of Ireland by unjust taxation, recognised by a Royal Commission and never remedied. Irish people would be in a bad way indeed if they had made no profits during the past five years, for recent reports show that not only does the unjust taxation continue, but that it is more unjust than ever. The *Catholic Bulletin* quotes from the latest Reports of the Commissioners of Inland Revenue and the Treasury Returns of Irish and British Revenue, the statistics compressed in the following table:—

Revenue Disproportioned to Income.

Country.	Total income.	Total tax revenue.	Ratio of rev. to inc.
	£	£	%
1916-17—			
Great Britain ...	1,201,220,295	497,015,000	40.98
Ireland ...	49,696,436	23,766,000	47.83
1917-18—			
Great Britain ...	1,513,746,056	621,804,200	41.00
Ireland ...	53,714,201	26,865,000	50.29
1918-19—			
Great Britain ...	1,567,460,257	788,383,500	50.29
Ireland ...	55,620,314	37,275,000	67.00

Note that the "Total income" means gross income—i.e., the nearest assessment of the national wealth of Great Britain and Ireland respectively that the Government can arrive at. The "Revenue" in the next column is the total tax revenue, not merely income tax, actually collected. The plain meaning of these figures is that the average Briton was left far more on which to live than the average Irishman. Thus in 1918-19 the average Briton parted with a little more than *half* of his annual income, while the average Irishman was robbed of more than *two-thirds* of his. While the average Briton's taxes are raised 10 per cent. between 1916 and 1919, the average Irishman's are raised 19.17 per cent. in the same time. And the income of the Irishman was roughly only one-third of the income of the Briton. Here we have figures prepared by the British Government itself proclaiming aloud to the world what a grand thing British rule is in Ireland. Oh, if only those Irishry had gone to the war to be slaughtered for their kind masters! Oh, if those Irish Bishops had listened to the dear English Catholic Tories, and encouraged their people to submit to the well-thought-out scheme of Conscription for the over-taxed and plundered people! Once again, we have here a practical proof that the Union between Ireland and England, passed by such corruption and trickery that it left a stain on England's honor blacker than ever disgraced any nation, was for one purpose only—the robbery of the weaker country. How long would Australia, or Canada, or South Africa stand that treatment? How long would even poor, spiritless, wowsler-ridden New Zealand stand it? Ireland stands it because she is robbed by aid of an army of occupation for which she has to thank

the Orange and Tory creatures who have so nobly proved by their own conduct how sincere English war aims were from first to last.

From Luther to Lawlessness

"Perhaps," wrote a Catholic author forty years ago, "they who have seen the first hour of the German Empire will see its last. Nothing is strong without God, as the Bismarcks of our age—dwarf Neros, compounded of a Turkish Pasha and a Chinese Mandarin—will find to their cost. The Most High will laugh them to scorn." The writer was a true prophet. The Hohenzollerns built without God, and their labor was in vain. On foundations of falsehood, rapine, injustice, and violence they erected their strength, and it has proved to be but weakness. The very reasons given by the nations that overthrew the Prussians were that Prussia was tyrannical, unprincipled, deceitful—caring for no law human or divine; and even though the nations that made these charges against Prussia may be not much better, yet were they the instruments in the designs of God. As Prussia went, as Rome and Greece went long before her, so every nation that defies God will go one day, soon or late, exactly for the same reasons. For truth, justice, and charity are the only sure foundations for any throne or for any government, and the violation of these virtues always follows the denial of God by the rulers of a people. As thrones divorced from God have fared, so too have fared the people who have rejected Him. Three hundred years ago, Martin Luther and his fellow-"reformers" told the people that men are free and independent in matters of religion. The message has been taken up and repeated by statesmen and politicians. The people have developed the argument and reasoned that if they are not bound to God they are bound to nobody and are free in everything. Hence we have our free-thinkers, our free-lovers, not to say our Freemasons. The logic of the people is right. If it is lawful to rebel against God and religion, which is the sign and proof of man's subjection to God, what right has a puny, mortal king to claim allegiance from any man? If such a government teaches children that God and religion do not matter, are the children wrong if, later, they hold that governments do not matter? The principles of the Reformation, developed logically by philosophers and politicians in England as well as in Germany, have all led inexorably to one conclusion: every man has the right to revolt. The whole trend of modern thought is summed up in that blasphemous stanza of Carducci's:—

*Salute O Satana,
O Rebellione!
O Forza vindice
Della ragione.*

All the seeds of modern anarchy, all the principles of modern unrest are contained in the Protestant doctrine of private judgment. That doctrine was designed to lead men into rebellion against Rome: it led them into rebellion against every law, natural, human, and divine. Tyranny, disorder, bankruptcy of manners and morals are the legitimate offspring of Martin Luther's preaching. Once men were taught to overthrow the authority of God they quickly learnt that they had no reason and no sanction for respect for any other authority. Holding fast to no high principles, the men in high places soon justified the people. When undeserving upstarts and profligates came to hold responsible posts as a matter of course, it was also a matter of course that no man should respect them: and without respect there is no authority. Another fruit of the Reformation was that we find Protestant England fostering and helping rebellion among people in other countries. Portugal, Italy, and any other people that wish to overthrow legitimate authority always find open or secret support among members of the English Cabinet.

Action does not always bring happiness, but there is no happiness without it.—Disraeli.

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SYDNEY'S AFFECTIONATE TRIBUTE TO HER VENERABLE PRELATE.

St. Mary's Cathedral was the scene of a wonderful demonstration on Friday evening last (says the *Catholic Press* of February 19), when a great gathering, representative of the laity of Sydney, assembled to bid farewell to his Grace the Archbishop of Sydney, on the eve of his departure for his *ad limina* visit to Rome. The Cathedral and its grounds were beautifully illuminated for the occasion, and from 7 o'clock till 8 o'clock the Cathedral bells were continuously chimed. Such a huge and enthusiastic crowd has seldom been witnessed before in the historic mother-church of Australia. It was, indeed, a striking and eloquent tribute to the great affection and esteem in which the venerable Archbishop is held by his people. His Grace the Archbishop entered the Cathedral at 8 o'clock, and immediately the great gathering rose, *en masse*. With his Grace on the sanctuary were their Lordships Dr. Shiel (Bishop of Rockhampton), Right Rev. Dr. Heavey (Bishop of Cooktown), Right Rev. Dr. W. Hayden (Bishop of Wilcannia-Forbes), and a large gathering of the clergy.

The Hon. John Lane Mullins, M.L.C., in presenting his Grace with an illuminated address, said that the laity took the occasion of his Grace's departure on a visit to the See of St. Peter to show their affection and regard for him. They were presenting him with a motor car, which would be awaiting him on his return, and with a portrait in oils, by a distinguished artist, which would take its place in the historic gallery of the Sydney archdiocese. This is a fitting tribute to their beloved Archbishop, who to-day celebrates his 70th birthday, and who to-morrow will leave, in discharge of an episcopal duty which takes him to Rome. It is fitting that such a ceremony as this should be held in the Cathedral itself, within the shadow of his Grace's own throne. It is nearly 40 years ago since an address was presented to the illustrious Archbishop Vaughan, on the eve of his departure for Rome. On two subsequent occasions, on the eve of the departure of the great Cardinal for Rome, and on his return, when he brought with him the Cardinal's Hat, St. Mary's was the scene of great demonstrations of affection and esteem on behalf of the Catholic laity. There is another reason why this ceremony should be associated with St. Mary's Cathedral. The extension beyond the limits of the present church is entirely due to the judgment and energy of his Grace. The crypt, which was built during the last couple of years, is an adjunct which was not contemplated in the plans of the distinguished Mr. Wardell, who designed the building.

"We are here to offer our most sincere congratulations to the Archbishop on attaining his 70th birthday, and we further wish him very many happy returns of this present anniversary. On going to Rome, to present his humble duty to the Pope, his Grace will convey our good wishes, and the good wishes of all Australians, to the very worthy prelate, Archbishop Corretti, who rendered signal services to the Church in Australia, and who by his charm of manner endeared himself to all of us, and whose memory

is very fresh in Australia. I have to thank their Lordships for being present to-night, and assisting us in the honor which we pay to his Grace. I have, likewise, to thank the members of the clergy and the distinguished ecclesiastics who, under the guidance of his Grace the Archbishop, may be said to be the men behind the gun who have also done us the honor to be present this evening, and to assist in the ceremony.

The Archbishop's Reply.

His Grace spoke as follows:—I receive your address with consolation and thanksgiving—thanksgiving to God, consolation in my own soul. The gifts mentioned are intensified in their value by the feeling of reverence and affection for your Archbishop. You do not look at the person. You look at my office. You regard the Pope as the successor of St. Peter. You know that SS. Peter and Paul have found their resting-place, as to their mortal remains, which shall yet be glorified in heaven, in the city of Rome. You revere the memories of the saintly Dr. Polding, who reigned over the See of Sydney from 1831 to 1878; Dr. Vaughan, who reigned from the latter year to 1884; and his Eminence Cardinal Moran, who was your pastor for 27 years. When a student, visiting in our evening walks the Basilica of St. Peter, I often heard the name of John Bede, Archbishop of Sydney. Frequently I met Cardinal Moran in Rome. What they did I am going to do. You recognize that this is one of the manifestations of the presence of Christ, Who is the Son of God, in the Catholic Church. Universality must have a centre if it is to be one. It can have universality of compounds, of atoms, but one organisation which fills the world; if it must have a centre—a centre of authority, authority in jurisdiction, authority in teaching, authority in governing. That spirit is in our souls.

"Separated from the Pope, I would be as a branch cut off from a tree. United to the Pope, I and you are branches of the mystic vine of Jesus Christ. That which grow from the mustard seed has become a great tree, and spreads its branches over the universe, so that all nations come and rest in its branches. Just as birds gather around a great tree and find repose in its branches, so we from Sydney and his Lordship from Rockhampton, and his Lordship from Wilcannia-Forbes, and the other Bishops of Australia, like all the other Bishops of the world, the western continent, Europe, Asia, Australasia, and Oceania, the whole world, are doing, and do periodically, what we are doing in this year of grace 1920. And you rejoice. This is the thing to be appreciated.

"Are we less devoted to Australia because of our devotion to Catholicity? No! On the contrary, the love of our heart for everything worthy living on earth, the love of the parent for the child, the love of the child for the parent, the love of the citizen for country is sanctified, is rendered divine by our devotion to Our Lord Jesus Christ, and through the graces which we receive in Holy Church. It is heaven that is our true country. Australia existed before we came. When we are gone, Australia will still go on in her development. God grant it will be a happy development. Then the soul goes to the judgment seat to its reward. We are citizens of this world, and especially of Australia and Sydney. But, above this, we are citizens of heaven. There is a throne and crown prepared for every one of us in heaven, and

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whereas we were all going astray as sheep without a pastor, God Himself, our Creator, came down. He showed the way to heaven by His own living example and teaching. We dared die for Australia, and we honored God by it, and we died as Christians. Thousands and thousands of our boys have so died, and so sanctified themselves. We will yet meet them in their heavenly glory.

"But are we not separated from our fellow-citizens? Put away absurdity. I am speaking to the press now, and I would speak to every soul in Sydney. Put away the absurdity that anyone who loves our Lord Jesus Christ, Who died for mankind, can even think unfavorably of his fellow-men, much less judge and condemn them. Christ says that you must believe, and you must be baptised. We must preach His doctrine, but we do not apply the judgment. We believe in the sincerity of all, and in civic matters we have the right hand of friendship and co-operation for our fellow-citizens in every good work. I would protest before God that there is not a living soul in Sydney, no matter what religious denomination he may profess, let it be the old Jewish religion, or some modern development of the religious revolt of the 16th century, in whom I do not have an interest. I have an interest in them all because of my priesthood, because I am the servant of Jesus Christ for the salvation of souls and the happiness and peace of every soul in this world. God forbid that a thought of judgment or condemning anyone would be in my mind and heart.

"Will these absurdities ever be repudiated? Yes, in many individuals, but they will still hold root, and people born outside the Catholic Church will be reared up in an atmosphere of distrust and fear concerning us. So unreasonable is this spirit of mistrust and fear that when people are converted to Catholicism and look back at their opinions of the Catholic religion, previous to their conversion, they shudder. In the words of Cardinal Newman himself, he shuddered when he looked back at his non-Catholic days at the condition in which he was then living. They penalise the Catholic parents. In many establishments Catholics are ostracised and put down. So was our Lord. By these trials we make ourselves more sure of heaven. We are separated from the world. Our ambition is not wealth and worldly or animal pleasure. Our ambition is love of God and the kingdom of heaven, and during this life, fidelity to Jesus Christ, obedience and love for our Holy Mother the Church.

"Now, see how false the world is. If I, as Bishop, bless the conscripts and recruits, and visit Liverpool Camp, and encourage the men to train themselves in the use of arms, and be strong men in defence of the liberties of their country, they say, 'Oh, yes; that is right,' and I am congratulated. If I say that if Germany was wrong in persecuting Belgium and trampling on the Belgians' rights, the English Government is wrong in trampling on Irish liberties and Irish rights, what will they say to me then? 'No priest in politics; keep to the sanctuary.' I might leave the sanctuary and I would be invited to go to Martin Place on the platform. I can hardly conceive the possibility of standing for conscription. The law of conscription is a just law when brought in justly. But in a country that is free, that is doing its duty amply by voluntary effort, who would preach conscription? If you did you would be in big letters in the daily press, and for the time being Cabinet Ministers and others would call you public benefactors. I am doing them greater service when I tell them the truth. Before God, mankind is equal; nations are equal. Force can never be sanctioned as right, and when force keeps right down it is iniquitous, and when that force pretends to stand for liberty elsewhere it is hypocritical. It is not excusable. And I say that not as a politician, but as one who believes in the Ten Commandments of God, who believes in justice and duty, and who believes in national peace. Peace has no other foundation but justice and liberty under the law of God.

"I am now 70 years of age," continued his Grace. "Twelve years ago I went to Rome, representing the Cardinal, and as it was just as easy to go round the world as go to Rome and back again, I went right round. Someone told me the other day I had death in my face for three or four years. If I go to Ireland it will not be for making speeches. I will visit the graves of my father and mother. I will go to stroll along the old shady walks I knew in old days. The hands of the Bishops in Ireland are full now. They are crying out that the military regime should be put an end to as soon as possible.

"The soldiers are quartered there. They have all the appliances of war there. We hear in the papers just what suits the other side. The Irish Bishops speak out sometimes. Let us pray that the voice of the Irish Bishops

will be heard, especially by the Government, and that when I go home I may have a real Irish Parliament to go to in College Green. What is to hinder it? If New South Wales has its Parliament in Macquarie Street, why should not Ireland have its own Parliament? She goes back for centuries and centuries, and the English used to go to school in Ireland.

"May God keep you all safely and happily. Do not have any mixed marriages while I am away. If a good Catholic young man cannot suit himself among our good Catholic girls with a partner for life, let him say to his intended, 'first learn what Catholics believe. If you do not believe, then pray to God for faith,' and then he will convert this person, and there will be no mixed marriage. Let Catholic parents do the same."

In conclusion, his Grace imparted his blessing to the congregation, which then dispersed.

After the ceremony in the Cathedral, his Grace moved about the throng in the grounds adjoining the presbytery, meeting and personally receiving the salutations of his devoted people.



HIS GRACE ARCHBISHOP KELLY.

On Saturday afternoon, a large gathering of the clergy and laity assembled on the P. and O. Company's wharf, Circular Quay, to bid their last farewells to Archbishop Kelly, who left by the Indarra at 4 o'clock that day. His Grace, in company with their Lordships Drs. Heavey and Shiel, and Mgr. Coonan, leaned over the railings of the vessel and smilingly acknowledged the enthusiastic cheers of the people. At last the gangways were withdrawn, the huge liner slowly and majestically moved into midstream, and when last seen his Grace was waving his final adieux to the cheering throng on the wharf.

ARTICLE TEN.

Section ten of the League of Nations Covenant, the particular target of attack for those who are pleading the cause of Ireland, continues to be the main obstacle in the way of an agreement (says an American exchange). Outside of the reference to the Shantung agreement, the other reservations in the so-called Lodge resolution of ratification might be adjusted to the satisfaction of both sides, but neither has shown any signs of yielding on Section ten. The President, according to all accounts, regards it as essential, especially the phrase guaranteeing the territorial integrity of member nations. The Senate regards it as unacceptable. From this it may be assumed that the Irish question is of a momentous character in more ways than one. It has become the centre of the fight over the League of Nations, upon which the peace of the world, according to the League adherents, in large measure depends.

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MAYNOOTH AND THE NEW IRELAND

THE IRISH MISSION TO CHINA.

(By EAMON DUFFY, in the *New York Freeman*.)

The spirit kindled at Maynooth by O'Growney did not die there while it spread around the island. It had the qualities of mercy, for it blessed the institution that gave it birth and gave it to Ireland, and it blessed the country that received it.

I have said that the first and greatest achievement of O'Growney was that he turned the best brains of the country back upon its past history. Whatever be the success of the propaganda for the revival of the language as a spoken tongue, this first achievement has produced a movement whose fruits will remain. It has brought into being a new Ireland.

In no corner of the island has the flame of this new spirit raised by O'Growney burned more brightly and more steadily than in his Alma Mater! It could not be otherwise when we reflect that it was guarded and nourished there by the cream of the young manhood of Ireland. They took up the initiative of O'Growney enthusiastically. New classes were formed for the study of the language, new associations to keep the flame burning, new methods in Irish History studies. They, too, had turned their minds back on the glories of ancient Ireland.

In doing so they could not but be struck in a special manner by the golden period of Irish history when she sent her missionaries for the space of three centuries and more in a continuous stream over Great Britain and the Continent of Europe. A review for the encouragement of these studies and for the diffusion of their fruits was started within the college by the students themselves, and it is suggestive that it is named in honor of Ireland's two greatest missionaries and scholars—SS. Columbcille and Columbanus—the two Columbas. *The Columban Review* is the worthy organ of this student spirit at Maynooth, and thoroughly representative of the new movement.

The young men who were students from 1895 to 1910 are now mature men, zealous priests, on the mission, or professors in their Alma Mater and other colleges. From this body has the idea of the Maynooth Mission to China come. Students of the past, they could not forget or banish the present and future. These studies were not those of the recluse merely; they resolved to do something that would make the Ireland of the past live again; and, being priests, their choice lay but in one direction.

So has the Maynooth Mission been born. Maynooth is a great institution; a professorship there is an honorable position and obtained only after rigorous and competitive examinations. Ireland is now an interesting country. It holds many allurements for the young man of education, for the next score years are bound to be one of the most interesting and fascinating periods in Irish history. It is to be the climax of centuries of agitation and national striving. But down steps one of the most brilliant of Maynooth's professors from his chair in the great institution, turns his back on all these legitimate allurements, and calls for recruits for a mission to China.

Immediately he is joined by eight others like himself. They make an appeal for financial help to the people of Ireland, and, in the first nine months, Ireland, poor, impoverished, martial-lawed Ireland, responds by a contribution of over £30,000—\$150,000.00!!! And yet we are to be told that this nation is not fitted to stand on her own feet and to take her place among the nations of the earth in doing her own work and fulfilling her own special mission for the benefit of all.

This ideal of Ireland's mission as a nation was in the minds of the men who created the Irish Revival. Indeed, since they based their ideals of Irish nationality on Ireland's past history as a distinct nation, they could have formed no other concept of her future mission, if she were to remain the same nation and faithful to her past. Eoin McNeil, lately released from prison, may be taken as a fair and distinguished representative of the school of Irish thought and striving from which the Irish Revival sprang. He was one of the pioneers of the movement, later the founder of the Irish Volunteers, and now president of the Gaelic League.

But he had, as a young man still in his teens, already turned his mind to the study of Ireland's past history, her language and her literature, several years before the Gaelic League was founded. In the *Irish Ecclesiastical Record* for December, 1891, he had an article on the subject, "Why and How the Irish Language Is To Be Preserved," in which occurs the following passage:—

"The destiny of Ireland in the future, as in the past, seems to be that of a teaching nation. As the overflow of population carried other races over the globe, so the overflow of national mental and moral advance has sent, and we believe will again send, a stream of teachers and preachers from Ireland across the seas. But to ensure that result among many desirable results, it will clearly be necessary to preserve the national character from any considerable fusion of admixture with the character of another less mentally active, less self-sacrificing, and less morally zealous race."

The *Dublin Leader*, after quoting this passage, remarks that in the light of the Maynooth Mission it reads to-day like a prophecy. Be it noted that it was written by a young man just out of his teens, and a month or two after the death of Parnell when the country was seething with controversy between two political factions. Be it noted also that to ensure Ireland's moral and spiritual mission in the future this young man claimed it to be absolutely essential that she be not "fused" with another nation, that the "national character must be preserved distinct," and that the only secure means to ensure this result is to turn on the past and make it live again in the organic development of the future. Such was the ideal of the Irish Revival; and it will be seen at once that it was absolutely irreconcilable with the ideal of Ireland's future set out week by week by T. P. O'Connor in *Reynolds's Newspaper*.

His ideal was that a future Ireland would send Socialists to the British Parliament to help setting up there "in fusion" with the "British Democracy," the ideal state which would be realised in Germany by Bebel and in France by Jaurez. Such was the forecast of T. P. in *Reynolds's* after returning from a convention in Belfast—at a time when Bebel and Jaurez were the most rapidly anti-Christian exponents of Continental Socialism. The two ideals here noted were mutually exclusive; they begot two tendencies, as we shall see, in Irish politics, which were bound, sooner or later, to come to grips for the possession of Ireland's soul. It is no longer doubtful which is going to have it.

The *Dublin Leader* is not the official organ of any league or association connected with the Revival, but it may be said to be the best known and most widely circulated of all the papers that work for an Irish Ireland. It is a secular, not a religious, paper, and its editor is a layman. But it candidly recognises the Maynooth Mission both as an outgrowth of the Irish Ireland movement and as a great impetus to its success. It has accordingly given great prominence to the Mission in its columns. The following is an interesting item from a recent issue:—

"The proposition that the Maynooth Mission to China is a part of the Irish Ireland movement may seem at the first mention of it a somewhat far-fetched one, but a convincing case can be made out for it all the same. Of nine priests connected with it at present five are fluent Irish speakers, and the others have at least a book knowledge of Irish. Since the beginning of the year some of them have made their appeals in Irish in Irish-speaking districts; two of the priests have been professors of Irish in their diocesan colleges. From a national viewpoint the Mission helps to place Ireland before the world. It has already done so in Rome and in America, where the Bishops take a considerable interest in it. The Director of the Propaganda of the Faith in America writes:— 'Cardinal O'Connell looks with the greatest favor on this new movement of Irish priests, for we are convinced that the spirit of St. Patrick still lives in his sons.'"

In another passage the *Leader* wrote:— "It is at least significant that the new movement should spring up in Maynooth, where the Irish Revival has been so strong and so pure since the days of O'Growney, and it is significant too that the priests connected with the movement have been prominent in the Gaelic Revival either on its intellectual, athletic, or industrial side both within Maynooth and outside it."

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But a more authoritative statement of the nature of the Maynooth Mission, and of the spirit from which it has sprung, can be quoted from one of the young priests who has already volunteered for service in its ranks. At the annual national pilgrimage to Croagh Patrick on July 29 of last year two sermons were preached, one in Irish and one in English. The English sermon was delivered by Rev. E. J. McCarthy, A.M., B.D., of the Maynooth Mission to China.

"Ireland has always been a religious nation, a Christ like nation," said he; "she has had a religious and intellectual culture to impart. Europe is her debtor at one period; America, Africa, Australia at another; and let us pray that before another century one other great nation in the East will owe its religion, its culture, and its civilisation to Ireland."

Dealing with Ireland's peculiar mission in the world as a special nation, Father McCarthy had this to say:—

"The highest expression of nationhood is the nation's ability to do a nation's work. That work is both spiritual and material. The spiritual and intellectual life of Ireland is fresh and strong and growing in strength. Ireland to-day is as capable of doing the spiritual and religious work of a nation as ever she was, and every nation should aim at doing at least what it can do. More than that, the spiritual work of Ireland seems to be pre-eminently her national work. We look back with pride to one period of our country's history—to the period when she stood peerless—a nation with a forceful culture that impressed itself on the surrounding nations with which she came into contact. Ireland was known to the world as the Island of Saints and Scholars; and that name, mind you, was not given her by her own people, but by the strangers who flocked to her shores to bring away with them from her monasteries and schools the religious and intellectual culture she had to impart. For centuries the last remnants of the civilisation of Christian Europe was preserved only in the monasteries of Ireland."

Speaking in particular of the Mission to China, as it will be a new manifestation of Ireland's mission and special place among the nations of the earth, Father McCarthy said:—

"That Ireland's mission is not ended is, I think, clearly proved by the unexpected revival of the old missionary spirit in our day. Asia has been the only continent to which so far the influence of Ireland has not penetrated. But this century will, let us hope, see that, too, accomplished. The Irish Church is, as you know, at the present time preparing to send a national Mission to the Far East. It will be the first time in history that an organised national mission is sent from Ireland to convert the heathen. In former times missionaries went as individual preachers, and we know what success attended their efforts. Surely there are bright hopes for the movement that is at present being organised, a movement that has the unanimous support of the Bishops of Ireland, and which the priests and people through the country have already helped with magnificent generosity. On October 29, just nine months ago to-day, the first appeal was made on behalf of the new movement; you yourselves are the judges of the extraordinary success with which God has blessed it since. The Irish people never took the view that the world's work must come before that of Christ, and please God never will. They are not the people to tell Almighty God to wait while Mammon rules the world. How characteristic of the spiritually-minded people that, while other nations are struggling for commerce, conquest, and world-power, Ireland thinks of God and conquests for Him, and for His kingdom that is not of this world."

They who recognise by the light of faith the sovereignty of God in all things will recognise the sovereignty of God in the daily and hourly details of their own personal life and in the change of their lot.—Cardinal Manning.

It is not, after all, a smattering of chemistry or an acquaintance with the habits of bees which will carry our children through life; but the capacity for doing what they do not want to do, if it be a thing which needs to be done.—Agnes Repplier.

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Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

February 28.

Rev. Brother Dionysius, of the Marist Brothers', Thorndou, has been transferred to Napier.

The members of the Hibernian Society will hold their annual general Communion at St. Mary's, Boulcott St., on Sunday, March 14. The annual breakfast will take place at the Marble Bar, Manners Street.

The Marist Brothers' Old Boys' Association will hold a meeting on Thursday, March 11, for the purpose of making the necessary arrangements for entering teams for the Association Football Championships. Arrangements have already been made for the Rugby competitions, and it is hoped to be able to enter a senior team for the latter.

There was a good attendance at the meeting convened by the Marist Brothers' Old Boys' Association for the purpose of discussing ways and means for acquiring a hall for the purposes of the various Catholic societies of Wellington. Mr. L. Sievers was voted to the chair, and after the object of the meeting had been explained a deputation of four was selected to confer with the Hibernian Hall committee, which is also considering the matter.

St. Patrick's Day Celebration Committee met last Wednesday, when the arrangements reached another stage. Mr. J. McGowan presided, and there were also present Very Rev. Dean McKenna, Rev. Fathers Smyth and Bowe. An endeavor is being made to secure entries for the tug-of-war, and wood-chopping and wood-sawing competitions, which it is hoped will be successful. A first-class athletic programme has been arranged, and the committee is confident that it will be the means of attracting the best competitors. A good programme of national dancing has also been arranged. The procession promises to equal if not excel those of previous years. The concert will also be up to the usual high standard which St. Patrick's Night concerts have attained in this city. Besides local talent, the committee has secured the services of Messrs. Fred G. Bourke, the Auckland baritone, and Mr. Watters, Oamaru.

DIOCESE OF AUCKLAND

(From our own correspondent.)

February 27.

Rev. Father Brady, of Gisborne, is on a visit to Auckland. Very Rev. Dean McGuinness, of Te Aroha, and Rev. Father O'Hara are visiting Gisborne.

The anniversary Mass for the late lamented Bishop Lenihan, who died February 22, 1910, was celebrated at the Cathedral on Tuesday last. Rev. Father Forde, Adm., was celebrant, Father Bradley deacon, Father Hunt subdeacon, and Father O'Malley master of ceremonies. There were also present in the sanctuary Very Rev. Chancellor Holbrook, Rev. Fathers Colgan, Brady, J. Murphy, and O'Doherty. Representatives of the various religious Orders and numbers of the laity from the different parishes attended. The St. Cecilia Choir and children from St. Patrick's Convent School, assisted by Rev. Father Byrne, beautifully rendered the music of the Mass.

The Rev. Brother Denis, Provincial of the Order of Marist Brothers in New Zealand, left by the Moana on the 25th inst., to attend the conference of the Order in Turin.

We are sorry to learn that the Rev. Brother Benignus, Director of the Sacred Heart College, Richmond Rd, Ponsonby, is ill in the Mater Hospital, but hope that he will soon be able to resume duties.

Great preparations are being made for the massed display in the Domain on Wednesday, March 17. A Celtic cross is to be formed of thousands of children, and "Erin" will be designed across it.

The number of entries for the basket ball competition for the Father Carran banner and ex-pupils (girls) competitions predict very keen, interesting games.

Master Desmond O'Brien, of the Marist Brothers' School, Vermont Street, has been awarded the Sacred Heart College Day Scholarship. This is the fifth scholarship won at Vermont Street School in 1919.

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A record number—130—of pupils were present on the opening day of the scholastic year at Sacred Heart College, Ponsonby.

The 34th annual meeting of the Hibernian Society (New Zealand district) was held in the Hibernian Hall last Wednesday, 25th inst. Mr. Daniel McCarten, D.P., presided, and there was a good attendance of district officers and delegates. There was direct representation from Wellington, Christchurch, Oamaru, Wanganui, Westport, Otahuhu, and Onehunga. The balance sheet showed that funds generally were in a satisfactory condition. The funeral fund amounted to £14,617, an increase of £353 for the half-year, and death benefits paid during the period totalled £450. The supplementary sick fund had increased by £296, the sick fund for district members by £134, the investment fund for branches by £416, and the guarantee fund by £32. Many matters of importance were discussed.

The moonlight excursion, which has been twice postponed on account of very wet weather, has been definitely fixed for Wednesday, March 17. The proceeds are for the Confraternity Stall in connection with St. Patrick's Cathedral Bazaar.

DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

March 1.

A general meeting of the Christchurch Celtic Club was held on Wednesday, February 25, when a considerable amount of business that had accumulated during the club's summer recess, was disposed of. It was decided to resume the fortnightly social evenings, the first of which will be held on Wednesday, March 10, when an attractive programme of music, song, and story will be presented to members and friends.

Rev. Father Quealy, P.P., Petone, was the guest of his Lordship the Bishop during the week.

Rev. Mother St. Aidan, who has been associated with the Sisters of the Good Shepherd at Mt. Magdala since their foundation there and who for the past ten years has filled nobly the position of Mother Superior, has been recalled to Abbotsford, Melbourne. Her return to New Zealand is most unlikely. Mother St. Aidan, during her work of over 30 years at Mt. Magdala, has been brought into touch with many phases of Catholic work, and endeared herself to all classes of the community. Her popularity in the institution as well as out of it has been gained by devoted work most unassumingly carried out, and she will take away with her the warmest wishes of the general public of Christchurch.

Bros. S. Kingan and J. Ormandy were recently appointed vice-presidents of St. Mary's branch of St. Vincent de Paul Society, and Rev. Father Roche succeeds Father Seymour as spiritual director.

Very Rev. Dean Hyland, Rangiora, is leaving for a trip to the Old Country via America. He expects to depart by the Tofua early this month.

After Vespers on Sunday evening, the members of the Cathedral Choir assembled in the library to bid farewell to Mr. J. R. Hayward, prior to his departure for England. Very Rev. Dr. Kennedy, Adm., presided, and after eulogising the work and devoted services of Mr. Hayward in the choir presented him with a wallet. Mr. A. Bunz supplemented the remarks of the Very Rev. Administrator. Mr. Hayward in responding thanked the choir members for their kind mark of appreciation. Mr. Hayward's connection with the choir extends over a period of 27 years, his entry being when the choir was under the conductorship of Mr. H. H. Loughnan. Reference was also made to Rev. Father Andersen, who on that Sunday morning sang his first Mass in the Cathedral, he also being an old choir member.

The committee promoting the St. Patrick's Night Concert in aid of Nazareth House has succeeded in obtaining the Theatre Royal for the occasion. Excellent talent has been secured, and the Christchurch Tramway Band, as a mark of gratitude to his Lordship the Bishop for his generous support, has offered its services for the occasion.

St. Patrick's Athletic Association, which is promoting a sports' meeting to be held at Lancaster Park on April 20, in celebration of Ireland's national festival, met in the Hibernian Hall on Tuesday evening, February 24. Mr. Geo. Ryan presided in the absence of the chairman (Mr. T. P. O'Rourke). Lengthy correspondence from all parts of the Dominion soliciting information was read by the secretary (Mr. J. S. Tulloch). A letter deserving of special mention was received from Mr. Connolly, of Geraldine, and introducing Mr. J. Kennedy, president

of the N.Z. Athletic and Cycling Union. Mr. Kennedy strongly advocated an exchange of competitors between the Geraldine and Christchurch meetings. As an outcome the secretary was deputed to represent the association at the Geraldine meeting, to be held on St. Patrick's Day. Mr. D. G. Sullivan, M.P., wrote tendering his sympathy and practical support. Amongst others acting similarly were Rev. Father Long, Dr. Morkane, Messrs. F. D. Kesteven, W. E. Simes, J. S. Barrett, W. Hayward, M. O'Reilly, and J. Connolly. A cup valued at £5, to be competed for in the primary schools' relay race, was generously donated by Mr. J. Bryan. An enthusiastic sportsman in the person of Mr. S. C. Nash, formerly of South Canterbury, was introduced to the meeting by the secretary. His experience in the conduct of sports meetings proved of great value, and Mr. Nash is in hopes that besides the best of New Zealand athletes there is also a likelihood of a couple of Australian champions taking part in the sports. Mr. Nash is presenting a gold medal. The excellent work being performed by the secretary was most freely and favorably commented upon. Regret was expressed at the indisposition of Mr. B. J. McKenna, who was unable to be present at the meeting, and who has been working very keenly in the interests of the meeting. As Mr. McKenna would be unable to attend the meeting of the North Canterbury Centre as delegate, Mr. S. C. Nash was appointed in his place.

Timaru

(From our own correspondent.)

March 1.

Father Quealy, of Petone, has been spending a couple of weeks in Timaru.

Prior to his departure for Christchurch, where he has taken up duties at St. Bede's College, Father Bartley was entertained by the members of the Celtic Cricket Club and Celtic Football Club, in both of which he has always taken a very real interest. The evening took the form of a smoke concert, and some very enjoyable musical items were given. On behalf of the combined clubs Mr. M. Hyland presented Father Bartley with a case of pipes, in recognition of the interest and support he had always accorded the clubs. The opportunity was also taken of making Father Bartley the subject of a presentation by the local branch of the Catholic Federation. Mr. J. Leigh (secretary), in making the presentation, referred to the excellent work done for this organisation by Father Bartley, and to the largely increased membership of the Timaru branch, which had, to a great extent, been brought about by his efforts.

On Wednesday evening last, the parishioners of the Sacred Heart Church assembled in large numbers in the Catholic Hall to welcome Rev. Fathers Hurley and Barra, successors to Very Rev. Dean Tubman and Father Bartley. Dr. J. R. Loughnan presided, and a very pleasant social evening was spent. Following the chairman's address of welcome, Fathers Hurley and Barra expressed their very cordial appreciation of the kindly thought that had prompted the reception, and their pleasure at being given the opportunity of becoming acquainted with such a number of their congregation. Supper was provided by the ladies of the parish, and a musical programme arranged by Mrs. N. D. Mangos was given, those contributing being Mesdames Lynch and Clemens, Misses Murphy (3), and Messrs. A. Clemens and T. O'Connor.

E. O'CONNOR

THE CATHOLIC BOOK DEPOT, CHRISTCHURCH

	s. d.
The Next Time (Walsh)	7 0
The Pivo of Trumps (Fitzgerald, O.F.M.) ...	6 6
Old Celtic Romances (Joyce)	5 6
Rambles in Eirinn (Bullfin)	7 0
Ireland's Ancient Schools and Scholars (Healy) ...	11 6
The Coming of Cuculain (O'Grady)	6 0
Triumph and Passing of Cuculain (O'Grady) ...	6 0
In the Gates of the North (O'Grady)	6 0
The Irish Labor Movement (Ryan)	6 0
The Golden Barque (S. O'Kelly)	4 6
Literature in Ireland (MacDonagh)	8 6
Poems and Parodies (Kettle)	3 6
Poems (MacDonagh)	7 6
Simple Lessons in Irish (O'Growney) Five parts	
each	1 0
Faith of Our Fathers and Question Box ...	doz. 18 0
Charcoal, Incense, Floats, Candles (Mass, Benediction, Triple, Paschal, Shrine, etc.)	

OBITUARY

MR. DANIEL McKENZIE, GLENORCHY.

One of the oldest residents of the Wakatipu district in the person of Mr. Daniel McKenzie, Glenorchy, passed away at the Lake County Hospital on Saturday, February 28 (says the *Wakatipu Mail*). Deceased, who was 83 years of age, had enjoyed perfect health practically all his life until about five months ago, when he was attacked by an illness to which he speedily succumbed. The late Mr. McKenzie was a native of Creif, Perthshire, Scotland. When he reached manhood he decided to embark for the colonies, and, taking passage in the barque Geelong, he arrived in New Zealand about the year 1861 or 1862. He first turned his attention to farming in Dunedin, but after a few years he went over to Hokitika and joined the staff of the *Hokitika Times* newspaper, he having served his apprenticeship in a printing and stationery business in Scotland. In 1868 Mr. McKenzie married Miss Margaret McKenna at Hokitika. After a time the young couple went to Jacksons Bay, where Mr. McKenzie undertook school teaching for two years. At this time certain interest was centred in Martins Bay, so deceased decided to go there and take up land with the object of cattle-raising. As showing that there was a fair amount of settlement at the Coast in those days, there was a monthly steamer to Martins Bay and also an overland mail to and from Queenstown via the Greenstone, which gave the residents a fortnightly service. The latter had of course to be "swagged," as there was no track then. Mr. McKenzie used to make periodical visits to the Head of Lake Wakatipu in connection with his trading, and his long residence of 27 years at the Bay made him very familiar with that big tract of country which lies between Wakatipu and the West Coast. About 17 years ago Mr. McKenzie and his wife took up their residence at Glenorchy, where they had lived in retirement ever since. Two years ago the old couple celebrated their golden wedding, both being then hale and hearty. The late Mr. McKenzie was a sterling pioneer settler. In his day he experienced many of the vicissitudes of life in the stirring times of the early colonisation of New Zealand, but, as with so many of his fellow-pioneers, these hardships but served to develop his grit and strengthen his character. He was possessed of a gentle, placid disposition and kindly nature, was hospitable and open-handed, and at all times proved himself a faithful friend. Deceased is survived by his wife and a family of five—three sons, Messrs. D. J. McKenzie (Glenorchy), Malcolm and Hugh McKenzie (Martins Bay), and two daughters, Mrs. Joseph Cuitance (Okura, South Westland) and Mrs. Peter Mackenzie (Queenstown). There are also 12 grandchildren and eight great-grandchildren. The widow and family have the sympathy of the people of Wakatipu in their bereavement. The funeral took place from St. Joseph's Church to the Queenstown Cemetery. The Rev. Father Woods was the officiating priest at the interment.—R.I.P.

There is a trite saying that much of the language used is for the concealment of thought. Rather let us believe that in much of the language we hear there is not even the comforting suspicion that there may be a thought in hiding.

At this critical time devotion to Our Lord in the Blessed Sacrament will fill the void created in the hearts of men by war and suffering. It will interpret the true principles of life, and detach men's souls from the things of earth and centre them on their one true home which is in Heaven.

MRS. ROLLESTON

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Highest Diploma U.S.A. for the Permanent Removal of Superfluous Hair by Electrolysis. New American method. Spacious private rooms for the following:—Hair Treatments by Violet Ray, Vibro and Electrical Massage, Shampooing, Hair Tinting and Henna Staining, Clipping and Singeing and Hairdressing. Special courses for Falling Hair, Dandruff, or Premature Greyness, One Guinea. Special courses of Face Massage and Complexion Treatment, One Guinea. A large stock of Switches, Transformations, and Exclusive Fancy Combs just from New York.

256 Lambton Quay, Wellington; and Dominion Buildings, Cathedral Square, Christchurch.

PEOPLE WE HEAR ABOUT

Robert E. Ford, 54 years old, the eldest son of the late Patrick Ford, the founder of the *Irish World*, died December 31 of apoplexy. He was a member of the executive board of the Friends of Irish Freedom.

The death of Cardinal Cos y Macho, Archbishop of Valladolid, is announced in a telegram from Madrid. He was born at Teran, diocese of Santander, in 1838, and studied at Salamanca. He was appointed, in 1886, Bishop of Mandoffido, and in 1889 was nominated to an Episcopal See in Cuba. This he left in 1892 to succeed Cardinal Sancha y Herras in the See of Madrid. In 1902 he was appointed to Valladolid. He was created a Cardinal in 1911.

Mr. Clement Shorter, editor of the *London Sphere*, writing to the *London Times*, states:—"I have always maintained—and I write with some personal knowledge—that Mr. de Valera and Mr. Arthur Griffith have the most constructive brains and the clearest gifts of statesmanship of any of the politicians who have intervened on behalf of Ireland for a century. Neither believes in force as a remedy. It is time that Sinn Fein as a bogey was abandoned by our newspapers, and Sinn Fein as an accepted political creed was acknowledged."

Just over seven years ago Bishop Shiel was consecrated in St. Patrick's College, Maynooth, by the Most Rev. Dr. Mannix, as Bishop of Rockhampton. When the vacancy occurred in the Rockhampton episcopate, all eyes turned to Dr. Shiel, who was at the other end of the world, down in a Dublin hospital with typhoid. His appointment sent a happy thrill through every Catholic heart in every parish in the extensive diocese of Rockhampton; his arrival was hailed with great delight, and his enthronement at St. Joseph's Cathedral was a most auspicious occasion. Now, after a very fruitful episcopate, Bishop Shiel leaves on his first visit to Rome as Bishop. It is, of course, his Lordship's intention to also visit Ireland, the land of his birth, and, particularly, to meet his dear old mother, who is naturally and very deservedly so overwhelmingly proud of her noble son.

Official announcement has just been received of the appointment of the Rev. Father Alban Goodier, S.J., to the See of Bombay, in succession to the late Archbishop Jurgens, who died in September, 1916. Born in 1869, the new prelate was educated at Stonyhurst College. He entered the Society of Jesus, and after passing through the usual course of studies he was ordained in September, 1903. For some years he was engaged as professor at Mauresa House, Rockhampton, during which period he became well known to the general public as writer, preacher and director of souls. On the outbreak of war in 1914, Father Goodier was sent, at only a few days' notice, to take charge of St. Xavier's College, Bombay, which for many years had been conducted by Jesuits of the German Province. Owing to the impending repatriation of these Fathers, Father Goodier found himself with a sadly depleted staff. But in spite of this, and in spite of the difficulties arising from war conditions and from his want of experience of the country, he succeeded not only in keeping up the high reputation of the college, but also to raising it to a level of efficiency never before reached in its history. The University of Bombay was not slow in recognising the outstanding merits of the new Principal, both as lecturer and organiser. He was made successively a Fellow, a member of the Syndicate, an M.A. Examiner in English, and sole director of the Examination of the Joint Board. He was chosen by the then Governor, Lord Willingdon, as one of the three representatives of Government on this Joint Board, which virtually controls the High School education of the Presidency. Later he was appointed a Justice of the Peace of Bombay, being the first Catholic priest to hold this position. During his tenure of office as Principal, Father Goodier threw himself with characteristic energy and public spirit into various movements towards intellectual and social progress, such as the Higher Education of Women, the Indian Catholic Medical Mission, the Spread of Catholic Literature, etc. As a speaker and as a writer he possesses a remarkable power of clear and fluent exposition which greatly enhances his intellectual gifts and scholarly attainments. He founded "The Catholic Library," about 1913; for some time past he has been editor of the *Bombay Messenger of the Sacred Heart*; he is a frequent contributor to Catholic magazines and reviews, and his devotional books—*The Meaning of Life*, *The Price of Peace*, *A Crown of Sorrows*, *The School of Love*, and others—have obtained a deservedly wide popularity.

CHRISTCHURCH ST. PATRICK'S ATHLETIC
SPORTS ASSOCIATION

FIRST ANNUAL

SPORTS MEETING

LANCASTER PARK.

SATURDAY, APRIL 10, 1920.

PROGRAMME OF EVENTS.

Section A—RUNNING—Amateur Events.

	Trophies			Entry	Fee
	1st	2nd	3rd		
1. 100 Yards Amateur Flat Handicap	£3	£2	£1	1/6	
2. 220 Yards Amateur Flat Handicap	£3	£2	£1	1/6	
3. 880 Yards Amateur Flat Handicap	£3	£2	£1	1/6	
4. 100 Yards Primary Schools' Race (Flat). Limited to 2 representatives from any one School. To be run in School's Colors ...	£2	£1	10/-	Free	
5. 880 Yards Primary Schools' Relay Race. Limited to 2 teams from any one School. To be run in School's Colors. Four boys in each team ...					per team Cup & Medals 5/-
6. 880 Yards Football Clubs' Relay Race. Limited to 1 team from each Club. Four men in each team, in Football Uniform. Football to be carried full distance ...					per team Cup & Medals 5/-

SHAMROCK Cup, valued at £15 15/-, for Competitor gaining Most Points in Amateur Races 1, 2, and 3, in Section A. To be won twice in succession or three times at intervals.

Section B—RUNNING—Cash Events.

	Entry			Fee
	1st	2nd	3rd	
7. 100 Yards Maiden Flat Handicap	£3	£2	£1	1/6
8. 120 Yards Hurdles ...	£5	£2	£1	2/6
9. 180 Yards St. Patrick's Sheffield Handicap. (Four Prizes) ...	£36	£10	£4	£2 18/-
10. 220 Yards Flat Handicap ...	£5	£3	£1	2/6
11. 440 Yards Flat Handicap ...	£7	£3	£1	3/6
12. 880 Yards Flat Handicap ...	£10	£4	£2	5/-
13. One Mile Flat Handicap ...	£13	£5	£2	6/6

Section C—CYCLING—Cash Events.

	Entry			Fee
	1st	2nd	3rd	
14. One Mile Handicap ...	£5	£3	£1	2/6
15. One-and-a-half Mile Handicap ...	£6	£3	£1	3/-
16. St. Patrick's Wheel Race (3 miles)	£15	£5	£2	7/6

Section D—JUMPING.

	Entry			Fee
	1st	2nd	3rd	
17. High Jump ...	£3	£2	£1	1/-
18. Long Jump ...	£3	£2	£1	1/-
19. Hop, Step, and Jump ...	£3	£2	£1	1/-

Section E—FIELD EVENTS.

	Entry			Fee
	1st	2nd	3rd	
20. Putting the Shot ...	£3	£2	£1	1/-
21. Tossing the Caber ...	£3	£2	£1	1/-
22. Wrestling (Cumberland)—Open ...	£5	£2	£1	2/6

Section F—PIPING AND DANCING EVENTS.

(Judge: A. W. McPherson, Esq.)

	Entry			Fee
	1st	2nd	3rd	
23. Bagpipe Music (Strathspeys and Reels) ...	£3	£2	1/6	
24. Bagpipe Music (Marches and Quicksteps) ...	£3	£2	1/6	
25. Highland Fling (Boys and Girls under 16 years) ...	£1	10/-	10/-	6d
26. Highland Fling (Boys and Girls over 16 years) ...	£2	15/-	1/-	
27. Irish Jig (Boys and Girls under 16 years) ...	£1	10/-	10/-	6d
28. Irish Jig (Boys and Girls over 16 years) ...	£2	15/-	1/-	
29. Sword Dance (Boys and Girls under 18 years) ...	£2	15/-	1/-	
30. Sean Triubhas (Boys and Girls under 16 years) ...	£1	10/-	10/-	6d
31. Sean Triubhas (Boys and Girls over 16 years) ...	£2	15/-	1/-	
32. Highland Reel (Boys and Girls under 18 years) ...	£2	£1	1/-	

RULES AND REGULATIONS.

Rules and Conditions will appear in the Association's Official Programmes.

All Professional Events under the N.Z. Athletic and Cycling Union's Rules.

All Amateur Events under the Amateur Athletic Association's Rules.

All Entries for these Events must be made on the respective Unions' Forms, which can be procured from the various Centres, or from the Secretary.

ENTRIES (accompanied by Entry Fees) CLOSE on MONDAY, March 29, 1920.

Committee reserves the right to re-handicap after publication of handicaps.

Committee reserves the right to withdraw any event or reduce prizes if insufficient entries.

Committee reserves the right to postpone Sports if weather unsuitable.

Running in heats at discretion of Committee. More than two heats—first and second run in final. Two heats only—first, second, and third run in final.

Hon. Sec.: J. S. TULLOCH, 140 Lichfield St., Christchurch. (Telephone 820.)

Assistant Hon. Secs.: M. Grimes and M. Mannix.

J. M. J.

SACRED HEART COLLEGE

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The great object of the Brothers is to give their pupils a sound Religious Education, and so to enable them to discharge the duties of their after-life with honor to religion, benefit to the State, and credit to themselves.

Students are prepared for the Intermediate, Junior, and Senior Public Service, Pharmacy Board, Matriculation, Solicitors' General Knowledge, Medical and Engineering Preliminary, Military Scholarship, University Entrance Scholarship, and Music Examinations.

Special attention is given to Experimental Science and to Practical Agriculture.

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For further particulars apply to the

BROTHER DIRECTOR.

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the dissemination of Catholic Truth and the defence of Holy Church, 296 penny pamphlets on most interesting and instructive subjects have already been issued. An Australian Catholic Prayer Book has been compiled, and can now be procured in boards, 6d in popular size; leather (with Epistles and Gospels of Sundays and Feasts), 1/6; and beautifully bound in morocco, 3/6. Subscription, 5/- per annum, entitling all to the penny publications issued during the year. Life members, £3 3/-.

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WELLINGTON

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A. G. NEILL.

MARRIAGES

- PEDERSON—DOBBYN.**—On January 7, 1920, at St. Columbkille's Church, Woodville, by Very Rev. Dean J. McKenna, Herbert, second son of Mr. and Mrs. Pederson, Piri Piri, Dannevirke, to Alice, third daughter of Mr. and Mrs. L. J. Dobbyn, Masterton Road, Woodville.
- SULLIVAN—HULME.**—On February 7, 1920, at St. Mary's Church, Hamilton, Waikato, by Rev. Father F. Buckley, J. J. Sullivan, Auckland, to Nora, youngest daughter of Mr. and Mrs. G. F. Hulme, Hamilton.

DEATHS

- BURKE.**—Of your charity pray for the repose of the soul of Margaret Gertrude, youngest daughter of J. F. and the late Mary Burke, and niece of Mrs. J. Gebbie, who died at 33 Helensburgh Road, Wakari, on February 26, 1920; aged 25 years.—Sacred Heart of Jesus, have mercy on her soul.
- GILLIGAN.**—Of your charity pray for the repose of the soul of Leo Howard (late of N.Z. Expeditionary Forces), dearly beloved son of Mr. and Mrs. P. S. Gilligan, Patea, Taranaki, who died at Gisborne on February 13, 1920.—On his soul, sweet Jesus, have mercy.
- McKENZIE.**—Of your charity pray for the repose of the soul of Daniel McKenzie, beloved husband of Margaret McKenzie (late of Glenorchy and Martin's Bay), native of Creiff, Perthshire, Scotland, who died at Frankton on February 14, 1920; aged 83 years.—R.I.P.
- WATERS.**—Of your charity pray for the repose of the soul of Ann Bridget, dearly loved wife of Alfred F. Waters, and daughter of the late J. W. M. Cox and Mrs. Cox, who died at Hawarden on January 5, 1920.—R.I.P.
- WRIGHT.**—Of your charity pray for the repose of the soul of Catherine, dearly beloved wife of Denis Wright, who died at her residence, Aln Street, Oamaru, on February 18, 1920; aged 68 years.—R.I.P.

IN MEMORIAM

- BUTLER.**—Of your charity pray for the repose of the soul of William Butler, who died at Timaru on February 25, 1919.—On his soul, sweet Jesus, have mercy. Inserted by his loving wife and family.
- McCABE.**—Of your charity pray for the repose of the soul of Julia McCabe, who died at Timaru on March 3, 1916.—On her soul, sweet Jesus, have mercy.

WANTEDS

- WANTED experienced FEEDER (or partly experienced) for PRINTING DEPARTMENT; permanent; good wages. Apply—Tablet Office, Octagon, Dunedin.
- WANTED SMART BOY OR GIRL for PRINTING DEPARTMENT. Apply immediately Tablet Office.
- WANTED about middle April by young married couple POSITION ON FARM with Catholic farmer, Timaru District; man any capacity, wife cook if necessary; man willing to start on trial now. Particulars to "E.," c/o Tablet Office.
- WANTED capable HOUSEKEEPER for country; no outside duties; good wages to suitable person. For particulars apply—"FARMER," c/o Gore Post Office.
- WANTED CATHOLIC ENCYCLOPEDIA. State style and price. Box 43, Clyde, Otago Central.
- WANTED.—Young lady with Public School experience desires position as GOVERNESS in superior home. Reply, with particulars, to—"EDNA," c/o Tablet Office.
- WANTED.—Would the senders of money orders—13/- from Pahiataua (December 18, 1918), and 13/- from Blenheim (June, 1919) kindly send names. These amounts have been previously advertised without result.

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.*

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

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

General advertising rates on application to the office.

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THE RECTOR.

FEATURES OF THIS WEEK'S ISSUE

Leader—Father Hecker, p. 25. Notes—Protestant Literature; Protestant Poetry, pp. 16-17. Topics—Is It Too Late? Germany: Germany and Russia; Episcopal Encouragement Again; The Voice of Ireland; Unjust Taxation: From Luther to Lawlessness, pp. 14-15. Ireland's Right to Independence (by Eamon de Valera), p. 9. Cromwell's Massacre of Women at Wexford, p. 11. Archbishop Kelly Farewelled, p. 17. Maynooth and the New Ireland, p. 19.

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

Pergant Directores et Scriptorum New Zealand Tablet, Apostolica Benedictione confortati, Religionis et Justitiam 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, MARCH 4, 1920.

FATHER HECKER



THE American *Catholic World* fitly begins the year with a review of the life and work of its illustrious founder, the centenary of whose birth occurred on December 18, 1919. Father Hecker was a real modern apostle, full of faith and love and inspired with the zeal of a St. Paul. Indeed, he was the man in modern times who walked closest in the footsteps of the Apostle of the Gentiles, and when he founded a society to make the Gospel known on earth he gave it the name of the Paulist Fathers. Father Hecker was a man of no half-measures; he was consumed with love for the truth; he was an aggressive apostle who wanted all men to realise the beauty and the saving beneficence of the Church. "Christ asked for all, and asked for it as His right," was his motto, as his aim was to win all for Christ. He looked forth with keen vision on the hungry modern world, having no food, incapable of feeding itself or others, drifting from high standards and from pure ideals, beaten hither and thither

by every wind of passion, and hopelessly facing tragic misery and failure. Helpless, hopeless humanity appealed to him. He felt that only the restoration of religion, of the interior life of the individual, of prayer and union with the Holy Spirit, of interior peace and fortitude, could heal the sorrows of mankind and restore to order the welter of the world. He was a leader of his age. The lesson he preached and taught was that men must come back to God, live in His presence, seeking his guidance and grace by constant and abiding prayer.

*

In 1865, with seven priests, he set himself the gigantic task of converting America. One of them died almost immediately, and in a letter Father Hecker wrote at the time is revealed the fearless soul of the man who knew he could do all things in the strength given by God to His apostles: "We are only six. Two of these quite broken down. A fine set of fellows we are to set afoot the conversion of the country. Don't be alarmed. We have now taken root in eternity." He believed in the perfection of exterior work, but he also believed that labor not inspired and fired by interior perfection and constant prayer would be fruitless. He saw what an army the Church would have if only individual Catholic men and women would become not only faithful children, but faithful missionaries of Christ, illustrating, explaining both by example and by word, in their lives and in their speech, the doctrines of the Church and the right social and ethical principles of questions of the day. He labored and toiled for a well-informed laity, and for an effective Catholic press. He would have the laity vigilant, tireless, and aggressive workers for the cause of Christ in the world. This earnest convert never tired of telling Catholics that the Church is the guide given us by God and that it is there we must go for the solution of all problems. What men the age wants if we are to win back the world, Father Hecker tells us in the following words of solemn importance: "The age is superficial: it needs the gift of *wisdom*, which enables the soul to contemplate truth in its ultimate causes. The age is materialistic: it needs the gift of *intelligence*, by the light of which the intellect penetrates into the essence of things. The age is captivated by a false and one-sided science: it needs the gift of *science*, by the light of which is seen each order of truth in its true relation to other orders and in a divine unity. The age is in disorder and is ignorant of the way to true progress: it needs the gift of *counsel*, which teaches how to choose the proper means to attain an object. The age is impious: it needs the gift of *piety*, which leads the soul to look up to God as the Heavenly Father, and to adore Him with feelings of filial affection and love. The age is sensual and effeminate: it needs the gift of *fortitude*, which imparts to the will the strength to endure the greatest burdens, and to prosecute the greatest enterprises with ease and heroism. The age has lost and almost forgotten God: it needs the gift of *fear* to bring the soul again to God, and make it feel conscious of its responsibilities and destiny. Men endowed with these gifts are the men for whom, if it but knew, the age calls. Men whose minds are enlightened and whose wills are strengthened by an increased action of the Holy Spirit. Men whose souls are actuated by the gifts of the Holy Spirit. Men whose countenances are lit up with a heavenly joy, who breathe an inward peace, and act with a holy liberty and a resistless energy. One such soul does more to advance the kingdom of God than tens of thousands without these gifts. These are the men and this is the way, if the age could be only made to see it and believe it, to universal restoration, universal reconciliation, and universal progress, as far as such boons are attainable." Father Hecker realised that in the world there are two great forces arrayed against each other: the Church which stands for justice, truth, order, and morality; and the revolutionary spirit—the logical off-

spring of Protestantism—which makes for godlessness, disorder, and ruin. "Only the universal principles of reason and revelation grasped and welded by such an organic world power as the Catholic Church can guide aright the tumultuous masses of mankind when the transition from one phase of civilisation to another has begun." He saw clearly the need for religious education. He felt that secular schools were sowing the seeds of personal irresponsibility, of ignorance of the moral law, of forgetfulness of God. He condemned vehemently the upholders of the secular system which was sapping in the souls of the youth of America the foundations of religion and driving them into infidelity. Mindful of the work of women in the past, he emphasised their wonderful power for good in the present age. He would have them become active apostles, ready and willing to bear the message of Catholic truth and Catholic love and to extend the kingdom of God on earth. No man knew better what a power for good is mother, sister, wife, or friend, and how love for a good woman can influence men when perhaps nothing else can.

*

Father Hecker is dead and gone to his reward. His spiritual children carry on nobly and fruitfully the work to which he called them. In the pulpit and in the press, the Paulist Fathers are doing real apostolic work for the kingdom of God to-day, following faithfully in the footsteps of their great founder, and teaching men and women to find in the Church the secret of peace and strength, through prayer and union with the Holy Spirit of God. He is long dead, but his message remains. May the burning words of this zealous convert lead our readers to see the Church as he saw it, to love it as he did, and to find in it all the happiness that he found. May they lead us all to cultivate within ourselves the gifts of the Holy Spirit which can reform the world—Wisdom, Understanding, Fortitude, Knowledge, Piety, and the Fear of the Lord, in which are the true remedies for all the social and national evils of humanity to-day.

NOTES

Protestant Literature

We are not going to deal here with that filth and scurrility which in New Zealand has come to be known as "Protestant Literature." Our remarks concern the laughable efforts at fiction made by Protestant authors who try to portray with some show of truth the Catholic Church. The books that these people write are in matter of fact humorous books. Possibly those for whom they were written see no fun in them, but for the most ignorant Catholic reader who is foolish enough to go through them they abound in ridiculous absurdities. Once in a while it is good to have a laugh: Horace told us so long ago, and even St. Thomas Aquinas agrees with him. *Faute de mieux*, let us enjoy those dear simpletons who write from abysmal depths of ignorance concerning us.

"The Bonfire"

The other day we picked up a book called *The Bonfire*. The picture of a stern, Torquemada-looking Jesuit on the wrapper urged us to look through it. It was a treat. It tried to describe life in a Jesuit college—from a quasi-sympathetic point of view too. But ignorance shrieked aloud from every page, and a more grotesque book could hardly be written. We mention a few examples. Describing a Benediction Service, we get: "The priest followed with slow, majestic steps. He was arrayed in a silken *chausable*, which shone like purple or gold in the light, while jewels sewn on it glittered like little eyes. His large square-toed boots showed now and then beneath the *white lace* which adorned the hem of his *cassock*."

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We say no more than that we offer in all seriousness a large leather medal to the first reader who will run down for us a priest who gives Benediction in a chausible, or wears lace on his soutane. Again, a Jesuit is giving the boys a lecture on the Blessed Ashes used at the beginning of Lent:—

"I daresay you wonder where we get the ashes from. Well, we get them by poking the *refectory fire*. Then we put a *little oil* with them and bless them."

Second prize for that! If he had only told us whether he used castor oil or cod-liver we would have given him first.

Once upon a time a lady asked Dr. Johnson's opinion on a poem. He handed it back silently. "I have more irons in the fire, Doctor," she said. "Pat that there too, madam," replied the scholar. Like to like: the fire for the *Bonfire* too.

Protestant Poetry

After that sample of Protestant prose, let us have a verse or two for a change. The Jesuits again, by all means! Here they are, as described by a wonderful poet named William Marshall:—

In pulpit and pew, and at barrack and bar,
And in cabin and in court,
And in senate and shop, and on staircase and road,
And on ocean and in port.

The Jesuits long had in every guise
Through the country been going about,
To crumble the oneness of Protestants
In order to put them to rout.

The Dominicans get a turn too, from a poet named Guinness (not the good man who makes good Stout, of course):—

He was enrobed as a Dominican,
In yellow-white:—

[Excuse the interruption, but he must have forgotten to have a clean habit on for the reception of the Guinness man.]

In yellow-white, a proud and portly man;
His head was cowed, upon his breast he bore
A golden cross: his ruddy visage wore
An angry aspect: furrowed was his brow,
And firm his mouth: I think I see him now!

Here is how Cardinal Vaughan was put in his place by a lineal descendant of Shakespere, or, perhaps, the man on whom Milton's cloak fell:—

Heed not the glamor of a Cardinal -
Roman ecclesiastic—that is all.
Our bishops Protestant throughout the land
Above all Papal functionaries stand.

[Let us give the poet a breather here to remark that as a rule they stand in the shoes of the old Catholics whom the royal Head of the Church of Martin plundered so piously.]

The President of the Wesleyan Conference
More honor merits tho' of less pretence:
The Chairman of the Congregational Band
Is higher than a Cardinal in this land.
A Moderator Presbyterian
O'ertops all agents of the Vatican.
That Cardinals are so pampered in high places
Is one of our incongruous disgraces.

While our readers are thinking on other "incongruous disgraces," such as the selection of Anglican bishops by that holy Welsh Baptist, David Lloyd George, another bard comes forward with a new song on the awful Romish practice of the LIME-PIT. (P.P. ASSES, please copy for future use.)

No father and no mother knows
The DEPTH of our distress;
You saw our *basement* builded with
Its coffin-like recess;
You KNOW there comes no funeral
Without the convent gate;
You THINK there may be PITS and LIME
Where INFANTS LIE IN STATE!!

Let us remark that the poet who wrote that magnificent Protestant poem was a general in the English army. He was a credit to his country! With reference to this gem, James Britten, K.S.G., is uncharitable enough to say: "Whether or no infants lie in state," it is evident that some Protestant poets lie in state." It is of course obvious to all our readers from the foregoing that the Reformation which produced such talented and scholarly writers in prose and verse had very special blessings from Providence on its beginning and its end. Talk of Dante, of Ariosto, of Dryden, or of Chaucer compared with those glorious Protestant authors! You will, at any rate, know now where certain editors go for their style.

DIOCESE OF DUNEDIN

Holy Cross College, Mosgiel, re-opened on Monday for the present scholastic year, with a record number of students. All the schools of St. Joseph's Cathedral parish also re-opened at the beginning of the week.

Arrangements are being made for the annual Irish concert to be held on Wednesday night, March 17 (St. Patrick's Day), in honor of the national festival of Ireland. The services of foremost vocalists (including professionals) are promised, and an attractive programme is in course of preparation.

The annual meeting of the St. Patrick's Basilica Choir was attended by a good number of members, the Rev. Father Delany presiding. The annual report shows that interest in the choir work is still maintained, and the musical part of the divine services, efficiently rendered. The election of officers resulted in the appointment of the Rev. Father Delany (president), Mr. J. Swanson (conductor), Mr. W. L. McEvoy (secretary and treasurer), and Miss B. Meade (organist); committee—Mrs. M. Davis, Misses A. Atwill, A. Clancy, M. Nelson, Messrs. A. Ahearn and A. Heffernan. Votes of thanks were passed to those who had at various times assisted the choir.

The queen carnival in aid of the Christian Brothers' new residence building fund was brought to a successful conclusion on last Saturday night, when His Majesty's Theatre and annexes were crowded to excess. Although the final figures are not available, the financial result of the carnival has exceeded all anticipations. In the queen of the carnival contest Miss E. Hart (Old Boys' stall) secured first place, closely followed by Miss Brenda Marlow (Hibernian candidate) for second place, and by Miss M. Brennan (refreshment stall) third. The other candidates were placed in the following order of priority: Miss M. Noonan (Children of Mary, South Dunedin), Miss L. Bunbury (North-East Valley), Miss L. Harris (Children of Mary, Dunedin), Miss M. Coughlan (St. Joseph's Ladies' Club), and Miss C. McKenzie (Mornington-Kaikorai). The coronation ceremony in connection with the queen carnival will take place on Friday and Saturday evenings, April 9 and 10, and the drawing of the art union, definitely, on the Saturday night.

The title of Duke, the highest order of the British peerage, was first introduced in 1337, and the Black Prince, the son of Edward III. of England, was the first Duke, under the title of the Duke of Cornwall.

The very fine programme of the athletic sports meeting to be held on April 20 at Victory Park, Christchurch, appears in the advertising columns of this week's issue of the *Tablet*. The promoters of this national sports gathering deserve the highest commendation for their spirited enterprise, and as the event is in celebration of Ireland's national festival, it is ardently hoped the gathering will receive such generous support as will ensure it proving an outstanding success, and thus encourage the praiseworthy effort that is being made to have the St. Patrick's Day sports a feature of each succeeding year's celebration in Christchurch.

CHRISTCHURCH CATHOLIC CLUB

(From our own correspondent.)

The new rooms secured by the Christchurch Catholic Club, in Victoria Chambers, Victoria Square, were formally opened on Wednesday evening, February 25. The club's energetic president (Mr. J. R. Hayward) conducted the evening's proceedings, and there were present his Lordship Dr. Brodie, Very Rev. Dr. Kennedy, Adm., Rev. Brother Phelan, and about 50 members, amongst them such staunch supporters of the club as Messrs. J. Dickson, E. L. McKeon, G. Dobbs, E. Cordery, W. Hayward, and the club secretary (Mr. D. Dugay). The clubrooms, though not spacious, are very neat and well furnished, and with the good piano and billiard table should appeal to members as a place for evening resort. The president read an apology from Sir George Clifford, who was unable to attend, but forwarded a donation of £5. The balance sheet for the year ended August 31, 1919, was submitted, discussed, and adopted. This showed receipts to have been (including balance forward), £107 10s 6d; expenditure, £94 18s 10d; credit balance, £12 11s 8d; excess of assets over liabilities, £101 14s 11d. His Lordship the Bishop, who was received with applause, said that to be present that evening and witness renewed interest in the Catholic Club was to him a source of very great pleasure. He wished to impress on members the need for all of them to be enthusiastic in the club's welfare, so that the great benefits to be derived should be fully enjoyed. Referring to the honors gained by the club in debating and literary work, the Bishop said he wanted to see these successes repeated in the near future. In order to show his own practical interest, he would make his year's donation £10 and guarantee another £20 if needed. Speaking of tennis Bishop Brodie said that a new court was about to be laid in the Cathedral grounds, so that the club could count on having two courts at its disposal, and therefore cater for a greater number of players than heretofore. His Lordship concluded by wishing the session just opened every success and the club every prosperity. Mr. E. L. McKeon, on behalf of the executive and members, expressed hearty appreciation of the presence of his Lordship Dr. Brodie that evening. Since his advent to the diocese his Lordship had shown a lively interest in the club's welfare. He trusted that members would so rally round the club that there would be no necessity for availing of Bishop Brodie's guarantee offer. Mr. McKeon then spoke of the departure of Mr. J. R. Hayward to the Old Country. Mr. Hayward's work as president of the club could never be excelled, and the executive felt it incumbent to give him some small token of its appreciation. He trusted that Mr. Hayward's trip would be enjoyable and profitable, and in asking him to accept a fine set of gold studs wished him a safe return. Mr. Hayward, who was taken by surprise, said he felt it difficult to express his feelings. He had been given credit for his interest in the club. If he had been active in this respect it had been firstly because he was a Catholic—proud of his religion—and secondly because he realised the necessity for young men as Catholics to meet and hold intercourse in a place with a Catholic atmosphere. His ideals regarding the proper constitution and far-reaching claims of the club were not yet realised, but he trusted that some day they would be. Mr. Hayward thanked the executive for their handsome gift, which he valued especially for the spirit of good feeling that accompanied it. Concluding, Mr. Hayward announced to members that Mr. Dickson had generously placed at the disposal of the club for social functions the top floor of Carlton Cafe. The offer was enthusiastically received. Very Rev. Dr. Kennedy moved a hearty vote of thanks to the retiring officers—Messrs. J. R. Hayward and W. Harrington. Mr. E. L. McKeon donated £5 towards the expenses of the coming session. The following are the officers for the ensuing year:—Patrons, His Lordship the Bishop and Sir George Clifford; president, Mr. P. J. Amodeo; hon. vice-presidents, Drs. Morkane, O'Brien, Ardagh, Messrs. C. Ward, B. P. Darby, P. Burke, E. L. McKeon, Dr. Hight, J. S. Barrett, C. S. Harper, H. H. Lombman, A. J. Mallev, M. O'Reilly; active vice-presidents, E. L. McKeon, W. Dobbs, P. McNamara; committee, Messrs. P. Nelson, C. Barnett, J. Flannelly, B. Riordan, and F. Healy. Cheers for his Lordship the Bishop and the retiring president concluded the proceedings.

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MILTON CATHOLIC SCHOOL PICNIC.

The pupils of St. Joseph's Convent School, Milton, were treated to their annual picnic by the congregation on Saturday, February 29. The outing was at Taieri Mouth, and the weather being favorable there was a full muster of school children as well as about 80 adults. The train and boat facilities allowed the 170 picnickers to spend a fairly full day, and thoroughly enjoyable time in the trip on Mr. J. Knarston's motor launches from Titri down the picturesque reaches of the Taieri. The train and boat fares for the children were paid for out of the picnic fund, which previously had been liberally subscribed to by members of the congregation, and there was a sufficient amount also available to allow of the committee dispensing fruit and cordials on a liberal scale. Pleasure was added to the trips up and down the river by vocal items, and choruses rendered by the children added zest to the holiday spirit prevailing. On the launches arriving at Taieri Mouth landing shortly before 11 a.m., the committee had a welcome surprise in finding that Mr. Knarston had the coppers boiling and a sufficient supply of firewood on hand. There were keen appetites after the morning's trip, and the first tea, followed by an interval of games on the beach, another call was made to the boilers and baskets, then competitions for children and adults were held on the beach, cash prizes being given. There were good entries in all events, and several adults made their maiden performances on the running track. After the last cups of tea had been served round, the picnic party gathered at the landing, and before setting off on the return journey hearty cheers were given for Mr. Knarston and Mrs. Sinclair, in appreciation of their assistance and kindnesses. The committee, which comprised Rev. Father Howard, Mesdames J. Plover, J. Powley, J. Coleman, H. Stewart, C. Martin, Miss Grealish, Miss Dowdall, Messrs. J. Fox, R. Grealish, J. Powley, F. Dolan, P. Curran, E. Fahey, and W. Kirby, deserve to be commended on the excellent manner in which they carried out all arrangements, not a hitch or accident occurring all day.

MGR. ROBERT HUGH BENSON'S LOVE FOR IRELAND.

The late Right Rev. Mgr. Robert Hugh Benson's warmly-expressed love for the Irish was such as would indicate that this convert son of an Anglican Archbishop of Canterbury must almost have wished that he had been born in Erin.

The faithful and loving Catholic novelist saw in the mighty faith and sufferings of the Irish a section of the kingdom of God upon earth which sent him almost into raptures. Indeed, an Irishman might almost regret that he did not write an Irish novel or two, though that, perhaps, was beyond what he felt to be his province, if he ever thought of it.

In his life of the Monsignor, Father Martindale mentions a visit which the novelist paid to Killarney House in 1904, at the invitation of the late Countess of Kenmare. From it he wrote an enthusiastic letter which included the following passages:—

"The whole place breathes faith.

"I went round to see some poor people this morning with Lady Castlerosse, and saw such amazing things—people in the most hopeless habitations, cobbled stones on the floor, real saints lying on the beds, with all their supernatural friends' portraits on the shelf—crucifix, Our Lady, St. Patrick, and so on. One woman was dying of cancer, heaving. Another dying of some other awful thing—calling everyone 'darling,' myself included, and absolutely serene with happiness. They don't mind death or pain at all. It is as natural to suffer and die as to live, and has the advantage of being supernatural too. I wish I had the thousandth part of their chance of heaven. They seem like the real Royal Family of heaven."

Again, in another connection, he showed that he was most at home in Ireland:—

"Don't mind what they say," he wrote. "Go to Ireland and see for yourself. It does me more good than any country in the world. The air throbs with grace and faith. That's why the Briton doesn't like it. The rest is LIES. Don't bother at all about it."

And, says Father Martindale, "the essentially Irish spirit was to him like oxygen for the soul."

Our Lord has for us a love so unsearchable, so tender, that He wishes us to share in all He does. The Creator of the universe awaits the prayer of a poor soul to save a multitude of other souls, ransomed, like her, at the price of His Blood.—The Little Flower.

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IRISH NEWS

THE VICTIM OF THE FRENCH OUTRAGE.

The funeral of Martin Savage, who was killed during the alleged attack on Lord French, took place on December 23. The body was handed over to the relatives on the previous evening, and lay in a luggage van overnight. Notwithstanding the inclemency of the weather, a body of 40 young men was present at Broadstone Station on the morning of the funeral when the train steamed out to the west. They stood at attention in military formation, and smartly dropped their caps as the train moved away. A strong body of police was also present. The mourners and a large crowd of people met the train at Collooney, from which place the coffin, draped in a Sinn Fein flag, was borne on the shoulders of mourners to Ballisodare, two miles away. A company of soldiers, fully equipped and with fixed bayonets, together with a squad of policemen, occupied the graveside, but no unseemly incident occurred. The Rev. Father M. Doyle read the prayers at the graveside, and after the interment two wreaths were placed on the grave. One was "From Dublin in loving memory" and the other from "The Sligo Republicans."

IRISH MUNICIPAL ELECTIONS.

Although, owing to the system of proportional representation it was impossible for any party to sweep the polls at the Irish municipal elections held a few weeks ago, Sinn Fein gained a substantial victory at the expense of the Unionists and Nationalists. The Belfast results were a terrific shock to the Carsonites, who lost 16 seats. Labor also did well throughout Ireland. Sinn Fein and Labor now hold about 950 municipal seats out of a total of 1865. Sinn Fein gained majorities in Dublin, Cork, Limerick, and other towns in the South and West. The Labor Party, which is favorable to Sinn Fein, gained the next largest representation. The Unionists, Reformers, Nationalists, and Independents combined have substantial representation, though they are in the minority. Sinn Fein has 41 out of 80 seats in the Dublin Corporation, as compared with seven seats which it had previously, while the Nationalists have nine, as compared with the previous total of 51. In Ulster the Unionist majorities have been substantially reduced. The Unionists have now 36 seats in Belfast out of a total of 60, as compared with 52 held by them previously.

ADMISSIONS OF FAILURE.

When Lord French told his English audience at Wallacey that "the Sinn Fein Government possesses a great secret army, called Irish Volunteers, with which systematic intimidation of the population is going on," it probably did not occur to him that he made two important admissions. What he said was tantamount to this (writes Mr. P. J. Boylan in the *Brooklyn Tablet*):—"There are two governments in Ireland—an Irish government and a British government. As the head of the latter, despite the large army at my command, the military police, the magistrates, and the gaolers, I am a dismal failure. It is true, as Arthur Griffith states in other words, that I have garrisoned Ireland from end to end with a large army; that I have filled the gaols with Irishmen and Irish women without trial, or after trial with court-martial on such charges as singing a patriotic song or declaring that Ireland should be free; that I have had the homes of the Irish people raided night after night; that I have had men and women dragged out of bed to prison, many of them to die there; that I have had Irish children kidnapped, Irish public meetings suppressed, the Irish press gagged, and the duly elected representatives of the Irish people decreed 'a dangerous association.' Yet, I assure you, I am powerless against Sinn Fein. Why is Sinn Fein so powerful? Because it is not a mere organisation, as you good English folk may think, but a nation, with its own government, its own army, its own political and commercial plans and its own notions of what is democracy and what autocracy. The Irish were always a strange people, but the Irish of to-day—the Irish I have striven in vain to subdue—are the strangest people that ever dwelt within the four seas of Ireland."

A FRENCH COMMENT.

Under a three-column satirical cartoon, *Le Charivari*, the oldest and most famous weekly pictorial journal in France, published in a recent issue an article criticising England for her treatment of Ireland. "While with deep devotion," says the writer, "we shed our tears for the small oppressed nationalities, while we create an imaginary Czecho-Slovakia, a Jugo-Slavia which has never existed, a Hedjaz of phantasy, we receive almost with a smile of derision the cries of a nation which even now counts

4,700,000 inhabitants on its own soil; and almost 20,000,000 of its children emigrated to America. The persecution which Ireland is passing through at the moment makes the question one for immediate consideration. . . . The English are our allies," the article concludes. "They stood loyally by us up to the end, but since the peace their old egoism has again got the upper hand, and they wish to make the world believe that the victory is purely an Anglo-Saxon one." Commenting on the above, the *Irish Weekly* (Belfast) says:—"The writer in *Le Charivari* confounded the Irish in America and their descendants with emigrants from Ireland. The actual number of the latter has never been ascertained, and never can be estimated now, as English 'statistics' are wholly unreliable; but they cannot have been less than 7,500,000 within 70 years."

MALIGNING THE IRISH PEOPLE.

Every week now for many weeks past fetches us conflicting accounts of outrage and tragedy in Ireland (says an exchange). Many of them are obviously staged for propaganda purposes, and with the foul object of blackening the character of the Irish people. It's an infamous system to adopt. No Government professing itself Christian should countenance such despicable tactics. Lying and slander are bad weapons in war. No respectable opponent descends to the level of the very commonplace shopkeeper who endeavors to advance his interests by slandering and vilifying his competitor. And that's what the British Publicity Department and its Louis Traceys are doing under the seal of Government authority in Ireland to-day. "Fling mud enough, some of it is bound to stick," was the dictum of an old-time Anglican controversialist. It seems to be the policy of the British Publicity Department in relation to the Irish people. Its hacks are doing their worst to hold their jobs and to earn their tainted wages. It's dirty business—it's even worse than a hangman's job or the wretched occupation of a flagellator. Poor paltry devils! They are the real fomenters of disorder in Ireland. So long as they ply their ignominious trade there will be trouble there. The law of retaliation will be put into practice against them in another way. When Dublin Castle administration follows the lines of Trotsky and Lenin and their comrade Bolsheviks, what else may be expected from a spirited people but retaliation? The law of retaliation is no new law, as Lord French must know; it is much older than Dublin Castle and anterior to Magna Charta, which is now being choked to death in Ireland by the blundering minions of Winston Churchill and the irresponsibility of Irish government. Isn't it a part of the cult of war; isn't it human nature? Hit and you must expect to be hit, unless your hit one is a poltroon—well, whoever else may be amongst the poltroons, the world knows the Irish are not.

DE VALERA AND FRENCH.

Asked (says an exchange) if he would condemn the attempt to shoot Lord French, Mr. de Valera replied:—"The rigid censorship placed on the news coming from Ireland relating to the incident, and the obvious contradictions in detail of such news as has come through, make me certain that whatever the incident was it was very different from what these reports make it out to be. Dispatches from London are necessarily second-hand, and simply reflect what the British Government wants the British people and the world to believe. For all we know this may have been an affair specially staged by the Government itself. Recently a little Irish Republican Boy Scout was brutally murdered in Clare, as a coroner's jury found, by the British forces of occupation there, but the original dispatches of the news made it appear that he was shot, not by the British, but by the Irish."

As to the report that Archbishop Walsh had denounced the attack and that Cardinal Logue had sent congratulations to Lord French, Mr. de Valera said:—"I do not know whether there really has been such a denunciation, nor whether such congratulations were sent, but this I know, that the Government can be trusted to see to it now, as always, that they are used to the full, not in the spirit of Archbishop Walsh and Cardinal Logue, but to the detriment of Ireland's just cause. The British Government, with its so-called governors, that know no moral restraints themselves aside from baton and bayonet and bastille, that carelessly shoot down and brutally bomb unarmed crowds of men and women in Ireland, Egypt, and India, for the crime of meeting to demonstrate that they want to be free; these men never hesitate to shelter themselves behind the moral barriers. They never fail to use the Bible as a useful adjunct to the sword, when they believe it will help them to maintain their infamous tyranny."

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COMMONWEALTH NOTES

VICTORIA.

Speaking at the Kensington Town Hall on Saturday afternoon, February 7, his Grace the Archbishop, Most Rev. Dr. Mannix, made a very important statement with regard to the participation of Catholics in the forthcoming St. Patrick's Day demonstration and procession. His Grace, who was accorded a great reception, said:—

There is nothing else that I wish to say now except that I hope I shall see you all at the St. Patrick's Day procession. We are not going to give offence to any reasonable person. We don't own the streets nor the city of Melbourne, but we intend to have our procession just as it has been held any time for the last 50 years. My advice to those taking part in the procession, or looking on, would be to do nothing on that occasion which could reasonably offend anybody. When we are fairly treated, we meet people half-way. I hope that when the procession is over even those who are now opposed to it will see that they were mistaken, and that there was no cause for alarm. Of course, there are people who will take offence whatever you do. They are offended already. For the greatest offence of all to them is the procession itself. You cannot hope to satisfy these people. It has not been the custom, I understand, to introduce the flags of any nation into the St. Patrick's Day procession in the past. There is no reason for doing so on this occasion. The significance of the demonstration would be unmistakable in any case. It is hearts that matter, not flags. And our hearts are in the right place.

Some people think that Catholics should go quietly into the polling booths and vote for the Labor Party without saying anything about it (remarked his Grace Archbishop Mannix in the course of an address recently, at the Kensington (Melbourne) Town Hall. I do not share that view, and my advice to Catholics would be, though they may lose some present advantage, not to lose their self-respect, at all events. They have no more reason to be ashamed of being Catholics than they have of being democrats. Those who are ashamed or afraid of association with Catholics are not democrats at all, but sectarians of a poor type. I have learned, since I have been in Australia, that if a seat in Parliament or a public position is vacant, although a Catholic may be easily the best man, there is a tendency for some people to say, "We must run a non-Catholic." It does not matter whether he goes to church or not; as long as he is not a Catholic, he will get certain Protestant support which no Catholic could hope to get. Surely such an attitude is very unfair, and very undemocratic. A man's religion should be no bar to his entrance into public life. If he is a man who stands out on his own merits for a public position, he should get it, no matter what religion he belongs to. The sooner Catholics face this unfair and hostile attitude the better. If we do not face it squarely and openly, we will never get rid of it. I do not say this with any desire to injure the Labor Party; quite the reverse. I simply wish to emphasise the obvious fact that the Labor Party must rid itself of sectarianism, if indeed it be infected with sectarianism. The Labor Party does not belong to non-Catholics any more than it belongs to Catholics. It belongs to all equally. I do not hide my views, nor often change them. What needs to be said I say, even though it may hurt somebody. One may perhaps seem to lose at the time by open diplomacy, but one retains one's self-respect, and in the end one will gain, because the truth must prevail. If what one hears be true, the profiteers have only to get a certain type of parson going, and, with the help of a section of narrow-minded sectarians, the parsons can bar the progress of democracy. I know not if that be true. If it be true, the sooner a change comes the better.

QUEENSLAND.

The last day and the last Sunday of February, which this year will be the 29th, will be a very important day in Warwick (says *Catholic Advocate*, Feb. 12). On that day the foundation stone of the new St. Mary's stone church, to cost over £37,000, will be laid by Archbishop Mannix. Most elaborate preparations are being made for this important event. Ten special excursion trains will run to Warwick that day from Wallangarra, Goondiwindi, Kilarney, Goomberra, Maryvale, Millneran, Toowoomba, Dalby, Crow's Nest, and Haden. As all these trains are expected to be packed, the ladies of the parish are making elaborate preparations for supplying luncheon to the thousands who will be present. Archbishop Mannix is to arrive in Warwick by the Sydney express at noon on Saturday, February 28, and the reception he will get from the Catholics of the town and district is expected to surpass anything ever seen in Warwick. For a radius

of over 100 miles from Warwick the chief topic of conversation is Archbishop Mannix's visit to Warwick. Numbers of visitors are also going all the way from Brisbane to see and hear Archbishop Mannix, the fearless champion of the liberty of Ireland and the saviour of the manhood of Australia. His Grace the Archbishop of Brisbane will be in Warwick to meet and welcome the distinguished visitor.

WEST AUSTRALIA.

The great event of 1920 for the Catholics of the archdiocese is the coming visit of his Excellency the Apostolic Delegate (says a Catholic contemporary). We understand his Excellency will arrive at Kalgoorlie on Saturday morning, April 18. After visiting Perth, his Excellency intends to visit New Norcia, Geraldton, and the Vicariate Apostolic of Kimberley. We feel sure that his Excellency will be received by the Catholics of the West with the warm enthusiasm and loyalty which are due to his exalted position as direct representative of the Holy Father and to his own gracious personality.

AN ANGLICAN VICAR ON CATHOLIC SCHOOLS.

The *Natal Mercury*, in reporting the proceedings of the (Anglican) Natal Diocesan Synod, records a remarkable tribute to Catholicism paid by the vicar of St. Peter's, Maritzburg. In speaking of religious instruction in schools the latter referred to the action of Catholics, who, instead of expecting aid from the Government, built their own schools. "In consequence," he said, "there are hundreds of our children who are getting, not religious instruction, but religious atmosphere in Catholic schools. The Catholics do not build their schools simply for secular education, and somehow there are numbers of parents who send their boys and girls to these schools in preference to Government schools, because in the atmosphere of a definitely religious school there is something that makes for strength of morals and manners." Later on, in regard to the teaching vocation, the speaker remarked:—"There is something wonderful in the Catholic Church that brings out the desire to serve God as a teacher. If we in the English Church had one-tenth of the zeal that the Catholics have we should have one teaching Order." Perhaps the secret of that something wonderful lies in having something wonderful to teach? We hope that the generous words of the Anglican vicar will serve to remind Catholics of the debt owing to our devoted teachers, and also to the courage of our priests, who have kept their schools going in the teeth of overwhelming difficulties.

Wanganui

(From our own correspondent.)

February 26.

We are in the thick of the usual "Leuten festivities"—races, trots, and circus, with this year a wood-chopping contest and boxing tournament thrown in. The town is more than full, accommodation being almost unobtainable.

The schools have all re-opened and are in full swing, everyone having settled down in about five minutes, much the better for an extra long holiday.

Rev. Brother Egbert, late of Wellington and Napier, and Brother Walter, are sharing up between them the boys' school.

We had a big "fresh" in the river last week: it really caused no damage and brought down acres of good firewood. Coming along just a day or two before the regatta, the driftwood made the river look rather as if small craft navigation would be a matter of impossibility. The Wairere coming down stream got into difficulties and a bunch of snags, and seemed as if she was likely to stay there till the next flood washed her off. However, the Waimarie came to her assistance and everything ended happily.

Miss Frances O'Neill, just back from an extended trip, is ill in hospital. Miss O'Neill is improving, however, and everyone wishes her a speedy recovery.

We have a short rest from bazaars, but are starting again with preparations for a big social on St. Patrick's Night. This is to be something really big, the proceeds to be divided up among all the stalls.

Rev. Father Gondringer (Wellington) and Rev. Dr. Martin (Greenmeadows) have been spending a short holiday in Wanganui.

Other passing visitors were Rev. Dr. Kelly (Dunedin) travelling up to Auckland, and Father McManus (Palmerston North).

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WEDDING BELLS

SULLIVAN—HULME.

A quiet but interesting wedding was solemnised by Very Rev. Father Buckley at the Catholic Church, Hamilton, on February 7, when Mr. J. J. Sullivan, solicitor, of Auckland, was united in the bonds of Holy Matrimony to Miss Nora Hulme, well known in musical circles, and youngest daughter of Mr and Mrs. G. F. Hulme, Hamilton. The bride, who was given away by her father, looked charming in a costume of cream panne velvet, relieved with pale pink silk taffeta, with cream and pink hat to match, and carried a mother-of-pearl prayer-book. She was attended by her sister (Miss Duleic Hulme), who was prettily gowned in pale blue crepe de Chine and carried a shower-bouquet. The bridegroom was attended by Mr. B. P. Cahill, solicitor, Auckland. After the wedding breakfast, which was partaken of at the residence of the bride's parents, the newly-wedded couple left for their honeymoon, the bride wearing a travelling dress of grey crepe de Chine with toque to match.

PEDERSON—DOBRYN.

A quiet wedding was solemnised at St. Columbkille's Church, Woodville, on January 7, by the Very Rev. Dean McKenna, who also celebrated a Nuptial Mass, the contracting parties being Mr. Herbert Pederson, second son of Mr. and Mrs. Pederson, Piri Piri, Dannevirke (and late N.Z.E.F.), and Alice Dobryn, third daughter of Mr. and Mrs. L. J. Dobryn, Masterton Road, Woodville. The bride, who was given away by her father, looked very charming in a light navy cloth costume, trimmed with braid, and a black leghorn hat. She was attended by her sister, Rita, who wore a pink crepe de Chine frock and a grey fagel hat. Mr. J. Murphy was best man. After the ceremony the relatives and friends were entertained to breakfast at the residence of the bride's parents, and later the newly-wedded couple left by motor for the north.

CANADA'S TURN TO HELP IRELAND.

In discussing the recent convention of the Irish race in Australia, the Canadian *Freeman*, of Kingston, Ontario, asks:—'Why is Canada's voice silent? Pause awhile and reflect that we sent half a million of our sons across the seas to fight for the principles for which Ireland is doing battle to-day. Our sons donned the khaki not for Empire, but for freedom. Our representatives sat in the Peace Conference and by their very presence assumed responsibility for the settlement that was made at Versailles. We are a member of the League of Nations. By our participation in the war and in the making of peace we have bridged the seas that separate us from the Old World and its problems, and never again can we argue that such problems are no concern of ours. If we are sincere in our adhesion to the League of Nations' theory, we cannot logically maintain that our remoteness from the seat of trouble absolves us from responsibility for its settlement. . . . Britain's Irish policy is a blow at Freedom everywhere. An international wrong committed with impunity is a menace to every nation. Hence the Irish Question is a Canadian question, and the voice of Canada should be raised on behalf of Ireland. Irish-Canadians should sound the first note of protest. America and Australia have spoken. Now it is Canada's turn. The time has come to put into practice within our own Empire those principles of self-determination which our countrymen fought to uphold in regard to Serbia, Poland, and other places in Europe,' says the *Daily Herald* of London, England. Surely, all liberty-loving Canadians are agreed as to this? Why not, then, an Irish Race Convention in Canada as the first step towards making the Dominion's sympathy vocal?'

Speaking at the National Liberal Club, London, a few weeks ago, Lord Haldane said:—'Ireland is the blackest spot in the Empire, and we should do well if we could obliterate that black spot; but it must be in the spirit of Gladstone and Campbell-Bannerman.'

No man walks into hell alone, nor into heaven either; deserters or pilgrims go in company, whither they have a mind to go. Such is the force of example, conscious or unconscious, good or bad.—Madame Cecilia.

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THE COLLEGE OF CARDINALS.

The long-prophesied secret consistory was held on December 15, in the course of which (says an exchange) the following were created Cardinals:—Mgr. Camassci, ex-Patriarch of Jerusalem; Mgr. Sili, Chamberlain of the Church; Mgr. Valfre di Bonzo, formerly Papal Nuncio in Vienna; Mgr. Kakowski, Archbishop of Warsaw; Mgr. Dalbor, Archbishop of Posen; and Mgr. Soldevila y Romero, Archbishop of Saragossa. The conferring of the Red Hat on Mgr. Bertram, Archbishop of Breslau, who was received *in pectore* in the 1916 consistory, was also announced. Four of those "tipped" were not given the Red Hat.

There are at present 58 Cardinals; the additions above bring the number up to 65, and the proportion of Italian to foreign will be 33 to 32. There is always the question of the two reserved *in pectore* by his Holiness, both of whom are thought to be foreign. But if a consistory is held in April, it is expected to add Italian Curia Cardinals, and the proportion will be roughly the same. Mgr. Soldevila y Romero is 76 years old, has been Bishop since 1889, and Archbishop of Saragossa since 1901. His elevation brings the number of Spanish Cardinals to six. Mgr. Valfre di Bonzo is 66; he has been Bishop of Conco, of Como, and of Verceili, and was appointed Nuncio to Vienna in September, 1916, presenting his Credential Letters in February of the following year.

The titular church assigned to Cardinal Bertram, Bishop of Breslau, i.e., St. Agnese Outside the City Walls, was that held by the late Cardinal Hornig, Bishop Veszprim. Owing to being promoted to the purple at the consistory of 1916 without this name being proclaimed by the Pope, Cardinal Bertram takes precedence of the new Cardinals. Cardinal Camassci receives the "title" of St. Maria in Araceli, which crowns the Capitol Hill. The "title" of St. Cecilia, on which the late Cardinal Rampolla spent a princely fortune, is assigned to Cardinal Sili, and that of St. Maria in Minerva, which the late Cardinal Farley held, to Cardinal Valfre di Bonzo. The "title" of Cardinal Kakowski, Archbishop of Warsaw, was held by the late Augustinian, Cardinal Martinelli. St. John at the Latin Gate, which has been assigned as the titular church of Cardinal Dalbor, Archbishop of Gnesen-Posen, was that from which Cardinal von Hartmann, Archbishop of Cologne, whose death took place quite recently, took his title in the Sacred College.

The nomination of Mgr. Dalbor, Archbishop of Posen, to be a member of the College of Cardinals, recalls to the *Times* Rome correspondent the fact that for a period of eight years this See was vacant owing to a difference of opinion between Germany and the Vatican. Germany, who had the right of nomination, was determined to appoint a German Bishop, but the Holy See declined to ratify the German nomination on the ground that a diocese so predominantly Polish ought to have a Polish Bishop. The deadlock continued till June, 1915, when Germany gave in, and nominated Mgr. Dalbor, Auxiliary Bishop of Posen, to the long-vacant See. The object was, of course, double: to placate the Poles and to please the Holy See.

Gisborne

(From our own correspondent.)

February 15.

It was announced by Father Lane, on his return from Auckland, that his Lordship the Bishop, the Right Rev. Dr. Chary, would make an episcopal visitation of Gisborne early in April, and administer the Sacrament of Confirmation.

Father Finn, who has just recovered from a severe illness, has been on a visit to Ormond.

Very Rev. Dean McGinniss, of Te Aroha, celebrated both Masses at St. Mary's Church last Sunday, and at the devotions in the evening preached an impressive sermon appropriate of the Lenten season. The devotions included the Stations of the Cross and Benediction of the Blessed Sacrament given by Father Lane. On the same occasion Mr. Charles Smythe, a noted Australian bass vocalist, gave a fine rendering of the "Pro Peccatis" from Rossini's "Stabat Mater."

The Russian Empire embraces one-sixth of the land surface of the world. It is more than 50 times larger than Japan, and has a total area of 8,650,000 square miles. Half of Europe and the whole of Northern Asia are included within its boundaries.

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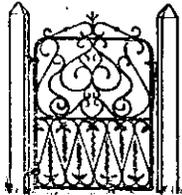
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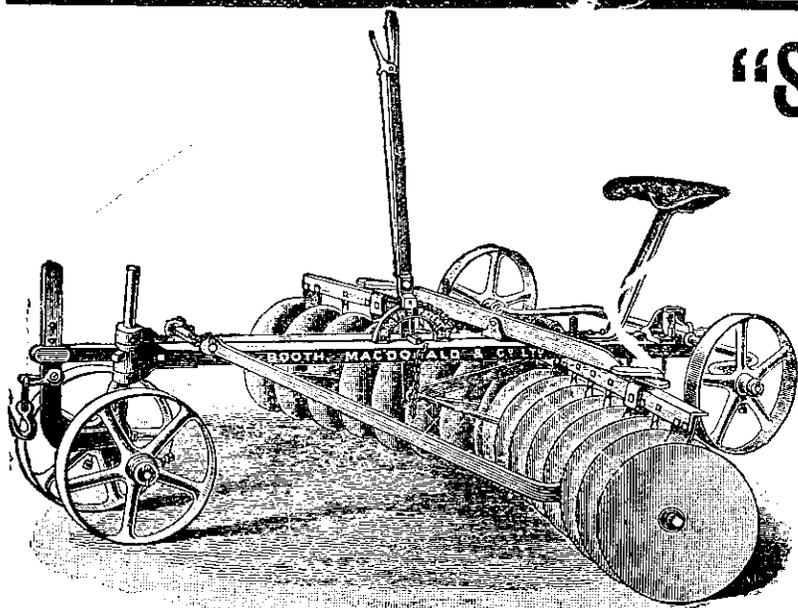
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THE CATHOLIC WORLD

GENERAL.

The Presentation Nuns of Madras, India, who are working in conjunction with the Mill Hill Fathers on that mission, have opened a novitiate at Etonfield, Woolton Road, Wavertree, Liverpool. On the feast of the Presentation, November 21, the convent was formally opened, when Holy Mass was celebrated in it for the first time. Eight postulants form a nucleus of the new community. This new novitiate supplies a long-felt want, as hitherto aspirants to the ranks of the Presentation Order in India have had to spend the time of probation in Madras. Now, however, they will be trained in Liverpool.

The following message from New York appears in a recent issue of the *Syracuse Catholic Sun*:—Archbishop de Berghes et de Rache, Metropolitan of the Old Catholic (Jansenist) Church of America, the highest dignitary of that religious sect in the western hemisphere, has submitted to the authority of the Pope. The formal reception of the Archbishop into the Church is being arranged. The ecclesiastical authorities are awaiting a definite ruling from Pope Benedict regarding Archbishop de Rache's exact status in the Church, though official notice of the acceptance of his submission has been received here through Cardinal Merry del Val. The submission of Archbishop de Berghes et de Rache is of historic importance in religious annals. Never before in the progress of the Catholic Church in America has so distinguished and so powerful a prelate of another organisation placed himself under the jurisdiction of the Vatican and its representatives here. Archbishop de Berghes et de Rache is the acknowledged head of a group of congregations claiming to number about 120,000 persons scattered through the United States and Canada. He exercises power over two bishops, about 50 priests, 50 churches, and considerable church property. Congregations of the "Old Catholic" Church are situated in New Jersey, Massachusetts, Illinois, Michigan, Pennsylvania, the Dakotas, and other States. Most of the communicants are of foreign birth or parentage. Archbishop de Berghes et de Rache stated that he would advise all members of his former Church to follow his example in submitting to Papal authority. The American branch of the Jansenist Church is the most populous and powerful unit of the creed in the world now. For decades there has been a steady drift of its membership back to Rome in all other countries, so that to-day its total strength is little, if any, more than 250,000 souls. The Archbishop and Metropolitan, who has just submitted to Rome, was a clergyman of the Church of England in Great Britain. Speaking to a journalist of his submission, he said:—"My life has been a succession of steps upward. I was reared as a child in the Protestant Low Church of England. At Cambridge I became High Church, and was interested in what was called the Anglo-Catholic clique. My mother, hearing of it, had me transferred to the faculty of Protestant theology in the University of Paris. This was frankly Calvinistic. Later I entered the Anglican Church, receiving Holy Orders. But the question of the validity of the Orders and authority concerned me. Partly for that reason I joined the Old Catholic Church."

THE STARVING CHILDREN OF EUROPE: HIS HOLINESS THE POPE'S PLEA FOR HELP.

The following Eucylical Letter has been addressed by the Holy Father to the members of the Catholic Hierarchy throughout the world:—

Venerable Brethren, Health and the Apostolic Blessing.

Paternal feeling long since led Us to conclude from indications and to hope that with the ending of the frightful war and the awakening of the spirit of Christian charity the territories, especially those in the centre of Europe, which had been ruined by want and famine, would gradually be brought to a better state by the efforts and zeal of all good people. But the result has not been quite in accordance with Our expectations, for from everywhere is brought to Us the information that the crowded populations to whom We have seen almost the whole from a want of food and clothing almost greater than can be imagined. Meanwhile the bodily health of the weak declines and is destroyed, especially in the case of children, by whose grievous misfortune We are the more touched inasmuch as they are not only ignorant of and have had nothing to do with the internecine struggle by which We have seen almost the whole world ensanguined, but in the future will be the parents of new families who will show at their birth the weakness of their stock.

But We are somewhat relieved from these anxieties and troubles when We learn that well-intentioned people have formed societies for the purpose of preserving the

lives of the young. As was fitting, Venerable Brethren, We did not hesitate to approve of this excellent project and support it with Our authority, for it was in conformity with the foremost duty of kindness which we owe to that tender age which is most dear to Christ our Redeemer and has little power to bear and resist suffering. This is what We previously wanted done in a similar case, for you will remember that on a former occasion We did what We could to see that help was given to the children of the Belgians, almost utterly exhausted through hunger and want, and publicly appealed for them to the charity of Catholics, to whose general liberality it is, in a large measure, due that the needs of so many innocent children were provided for, their safety secured, their lives preserved; for when We exhorted the Archbishops and Bishops of the United States of America to take up this noble work Our request met at once with a generous response from most of them. We recall the great success then attained not so much to praise men whose names are deservedly to be set down in the records of Christian charity as to impel all the Bishops of the world by Our voice and authority to strive most earnestly, in so far as they can influence their own people, to give effect to Our intention in this matter.

Therefore on the approach of the feast of the Nativity of Our Lord Jesus Christ Our thoughts turn spontaneously to the distressed children of Europe, particularly Central Europe, who are suffering keenly from the want of the necessaries of life, and We feel all the greater concern for these helpless little ones because they bring before Us very distinctly the image of the Divine Child enduring for the love of men winter's cold and the lack of all things in the cave at Bethlehem. On this occasion nothing assuredly is more fitting than that We should implore for the innocent children the charity and mercy of the faithful and also the kindness of all who hope for the salvation of the human race.

Accordingly We enjoin, Venerable Brethren, that to give effect to the proposal of which We have spoken, public prayers having been announced for the 28th of December, the Feast of the Holy Innocents, you shall see a collection is taken from the faithful. And in order that in this admirable rivalry in well-doing the interests of the children may be the more suitably attended to, in addition to the financial contribution an appeal is also to be made for foodstuffs, medicines, clothes, and underwear, which the people of those regions need more than any other kind of help. It is scarcely necessary to say how the offerings are to be divided and despatched to their destination; this task can be entrusted to the societies which, as We have stated, have been established for the purpose, or performed in any other way that may seem best.

We trust that the exhortations which We have delivered as a duty of the office of universal fatherhood divinely committed to Us, will, though they concern Catholics above all, be received in a kindly spirit by all who have a feeling of humanity.

And in order that We may set others an example, although an abundance of resources and assistance is sought for from Us by people of all countries continually, We have decided to give, in accordance with Our means, for the succor of the children in question the sum of one hundred thousand Italian lire.

Meanwhile, as an augury of success and a proof of Our paternal good will, We lovingly in the Lord impart the Apostolic Blessing to you, Venerable Brethren, and to all your clergy and people.

Given at St. Peter's, Rome, on the 24th November 1919, the sixth year of Our Pontificate.

BENEDICT XV., POPE.

The Labor victories in the London Council elections brought success to many Irish candidates who stood as Labor nominees. In Battersea no fewer than five Irishmen—Messrs. MacDonnell, Archer, Hendrick, Moore, and O'Brien—were returned on the Labor ticket. The Irish in Battersea are a strong force, a recent mayor of the borough having been Councillor Brogan, a prominent and popular London Irishman who was at one time a member of the Home Government Branch, Glasgow.

Patron Saint of Airmen.—In selecting St. Michael as their patron saint, Catholic airmen were particularly happy in their choice when their Guild was inaugurated. Now the first stained glass window in honor of St. Michael has been erected in the Church of St. James, London, in which an aeroplane is depicted, with the inscription, "Defende nos in proelio." Surely this must be the first time that an aeroplane is to be seen in a Catholic church! In future it may prove to be an interesting memento of the world war and the part which the Air Service played therein.

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GARDENING NOTES

(By MR. J. JOYCE, Landscape Gardener, Christchurch.)

WORK FOR THE MONTH OF MARCH.

The Kitchen Garden.—With the advent of autumn and cooler weather, the planting in large quantities of green vegetables such as broccoli, savoy, and kale should be proceeded with. All old leaves and heads of spent cabbages require to be cleared away, leaving, however, the stumps, which will provide acceptable tender shoots later on when green vegetables are scarce. Encourage the growth of celery by an occasional watering, and when sufficiently advanced for moulding this should be attended to when the soil is dry. Care must be exercised during the moulding process to see that soil does not get into the heart of the plant; the best plan being to hold the plant in one hand and draw the soil around with the other, after which, with the spade, the earthing up to the desired height may be done. After a few additional weeks' growth, the same process may be repeated until the stalks are sufficiently blanched. Leeks also require to be planted in trenches, and moulded up. Ripe onions now may be harvested, pulling and leaving them on the ground until properly dried, and then stored away in a dry airy shed. Early seed potatoes should now be carefully selected and stored until wanted for planting; they should also be looked over now and again to see that they are properly conditioned. Keep the soil well stirred amongst growing crops to keep down weeds and allow the passage of air, which is an essential for sturdy and rapid growth.

The Flower Garden.—With the lawns carefully attended to by regular mowing, rolling, and watering, they should now be looking at their best. Pick off all spent flowers and thus prevent seeding; by so doing the blooming is prolonged. Put in geranium cuttings now, as they will strike freely and be well advanced by the winter; an occasional sprinkling of water and the placing of the boxes containing the cuttings in a sunny situation will be of considerable benefit to the plants. Stake and tie up dahlias and chrysanthemums, and gather all seeds required for next season's operations. Sow any hardy seeds which will withstand the winter, and thus ensure an early display. Bulbs may now be planted in well-prepared soil; a sprinkling of bonedust will prove beneficial if the soil is lacking in the necessary richness. Bulbs which have been allowed to remain in the ground should have the soil forked over them, with a little fertiliser worked in at the same time.

The Fruit Garden.—The gathering and marketing or storing of fruit is the principal work just now in the fruit gardens; but where possible it is desirable to cultivate the ground and free it from weeds. All useless spray of pear and apple trees should be pruned away and destroyed.

The misery of man proceeds, not from any single crush of overwhelming evil, but from small vexations continually repeated.

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SONG OF AN EXILE.

[Subsequent to the Rebellion of 1798, James Orr, the Bard of Ballycarry, was proscribed by the minions of Government. For a short period he skulked from covert to covert; but, conscious of his own innocence, at last surrendered himself. He was for a considerable time doomed to pine in captivity; but his enemies, unable to prove any overt act of treason against him, which would have furnished a sufficient pretext for sacrificing his life, granted him the *favor* (for such it was then considered) of *transporting himself to America*. On his outward passage, he composed the following verses, on the Banks of Newfoundland.]

In Ireland 'tis evening—from toil my friends lie all,
And weary walk home o'er the dew-spangled lea;
The shepherd in love tunes his grief-soothing viol,
Or visits the maid that his partner will be;
The blithe milkmaid trips to the herd that stands lowing;
The west richly smiles, and the landscape is glowing;
The sad-sounding curfew, and torrent fast-flowing,
Are heard by my fancy, though far, far at sea!

What has my eye seen since I left the green valleys,
But ships as remote as the prospect could be?
Unwieldy, huge monsters, as ugly as malice,
And floats of some wreck, which with sorrow I see?
What's seen but the fowl, that its lonely flight urges,
The lightning, that darts through the sky-meeting surges,
And the sad-scowling sky, that with bitter rain scourges
This cheek care sits drooping on, far, far at sea?

How hideous the hold is!—Here, children are screaming—
There, dames faint through thirst, with their babes on
their knee!
Here, down every hatch the big breakers are streaming,
And there, with a crash, half the fixtures break free!
Some court, some contend, some sit dull stories telling;
The mate's mad and drunk, and the tars tasked and yelling;
What sickness and sorrow pervade my rude dwelling!—
A huge, floating lazaret, far, far at sea!

How changed all may be when I seek the sweet village:
A hedge-row may bloom where its street used to be;
The floors of my friends may be tortured by tillage,
And the upstart be served by the fallen grandee;
The axe may have humbled the grove that I haunted,
And shades be my shield that as yet are unplanted,
Nor one comrade live who repined when he wanted
The sociable sufferer that's far, far at sea!

In Ireland 'tis night—on the flowers of my setting
A parent may kneel, fondly praying for me;—
The village is smokeless—the red moon is getting
That hill for a throne which I hope yet to see.
If innocence thrive, many more have to grieve for;
Success, slow but sure, I'll contentedly live for;
Yes, Sylvia, we'll meet, and your sigh cease to heave for
The swain your fine image haunts, far, far at sea!

—JAMES ORR.

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At present there is a great demand for old postage stamps, and a good deal of money can be derived from these small bits of waste paper. In several countries charitable persons deal with this business and send the money either directly or indirectly to good works; orphanages, asylums, or to the missionaries in foreign countries. To collect stamps is to promote *God's Glory*, if done with a right intention. Stamps will be gratefully received by Rev. Charles Schoonjans, S.J., Collège Saint-Servais, Liège (Belgium), who will also care that senders are recommended in the Holy Sacrifices and prayers specially said for their intention every month.—[Advt.]

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N.Z. CATHOLIC FEDERATION

CHRISTCHURCH DIOCESAN COUNCIL HALF-YEARLY MEETING.

The half-yearly meeting of the Christchurch Diocesan Council of the Catholic Federation was opened at the Catholic Hall, Temuka, on Tuesday evening, January 27, and concluded on the following morning. The president, Very Rev. J. A. Kennedy, D.D., presided, and the various parish committees were represented by the following delegates: Cathedral (Christchurch), Very Rev. Dr. Kennedy and Mr. J. R. Hayward; Ashburton, Very Rev. J. J. Dean O'Donnell, V.G., and Mr. M. Burgess; Fairlie, Rev. A. Galerne, S.M., and Mr. D. England; Lincoln, Rev. D. Lean; Little River, Miss M. C. Cassidy; Morven, Messrs. J. Tanguay, P. Hanley, and P. Cooney; Makikihi, Messrs. N. Geany and M. Earl; Rangiora, Mrs. Blake and Mr. J. Catherwood; St. Mary's (Christchurch North), Very Rev. P. Dean Regnault, S.M., Miss M. M. Callaghan, and Mr. Kelly; St. Andrews, Mr. J. O'Connor; Temuka, Revs. E. Kerley, S.M., and R. Hoare, S.M., Messrs. T. Knight and P. Hally; Timaru, Messrs. J. O'Brien and M. Hyland; Waimate, Rev. W. Peoples, S.M., Messrs. M. Lyons and M. Leonard; executive officials, Mr. W. Hayward (treasurer) and Mr. F. J. Doolan (diocesan secretary). Apologies for absence were received from his Lordship the Bishop, Very Rev. Dean Hyland, Rev. Fathers Aubry, S.M., and Creed, and Mr. T. Cahill. A number of visitors also attended the meeting. In welcoming the delegates the Very Rev. president expressed satisfaction at the excellent attendance. Referring to the business transacted during the past half-year, he thanked those forming the executive for their assistance in promoting the interests of the Federation, which was never in a better position than at present. Mr. T. Knight (secretary of the local committee) was appointed minute secretary for the meeting. The secretary read the executive's report, which dealt with the extension of the Federation in several parishes, increase of membership, parochial visits, Dominion Council meeting, Federation scholarships, Irish Race Convention, etc., and concluded with the following appreciative reference to the *N.Z. Tablet*:—"We desire to express to the management of the *Tablet* our appreciation of the excellent manner in which Federation affairs have been dealt with in the columns of that paper, and also our thanks for the very liberal space allotted to our reports of executive and other meetings." An animated discussion ensued on the conditions of the scholarships, and on the small number of parishes visited. Satisfactory explanations were made on these points by the chairman. Many of the delegates expressed warm approval of the success of the scholarship scheme generally, and of the recent examinations. The examiners' reports were read, and their work highly commended. The treasurer presented a statement of accounts, which showed a record balance to credit. A substantial sum was also shown to have been invested in a satisfactory manner. The membership enrolments showed an increase of 2000 as against the corresponding period of the previous year. This splendid record had been mainly the means whereby the fine surplus was produced, and had also created the keen competition throughout the diocese in the provision of funds for the furtherance of the scholarships movement. After an adjournment for refreshments, provided by the ladies of the parish, reports from parish committees were read. Most of these showed increased membership—several as high as 100 per cent.: St. Mary's, Christchurch, was shown to be the strongest, numerically, with Waimate and Timaru in the order named. The diocesan secretary, in moving the adoption of the reports, paid a tribute to the excellent work of the various parish officials, and their much-valued co-operation with the executive. To this (he said) could mainly be attributed the splendid results shown not alone in the general activities of the Federation, but especially in matters of secondary education. Several other speakers endorsed the secretary's remarks.

A remit suggesting an alteration in the election of parish committees was discussed at length, and it was finally decided that the present rule should not be interfered with. Before resuming business next morning a special Mass was celebrated by the Very Rev. Dean Regnault, S.M., in the presence of the delegates, and a large number of parishioners, and the Very Rev. Dr. Kennedy addressed the congregation on the work of the Federation.

A remit from St. Mary's Committee dealing with the question of establishing a boys' hostel in Christchurch or the providing of accommodation in private homes, was considered. A lengthy discussion ensued, all agreeing as to the necessity of such an undertaking. The question was ultimately left to the executive to report on at the

next meeting. A further remit from the same committee was also very favorably criticised, and referred to the executive for consideration.

Very Rev. Dean Regnault, in an interesting speech, put forward several suggestions in the interests of the Catholic body throughout the Dominion, and moved that these matters be referred to the Dominion Executive for their consideration. Several speakers warmly supported the mover, and the council's representative was instructed to bring these matters up at the next meeting.

Votes of thanks were accorded to the Very Rev. chairman, to Father Kerley for the excellent provision made for the meeting, and to Mr. Knight for valued services, and a very successful conference terminated. In the afternoon the visitors were the guests of the local committee to a motor tour of the Geraldine, Waituki, and Pleasant Point districts.

ROME IN 1920.

The year 1920 will be the year par excellence for world-wide gatherings in Rome. "All roads lead to Rome." First, Gaels from the four winds under the banner of the Cardinal Primate of All Ireland are expected to attend the Beatification of Oliver Plunket, one of his Eminence's predecessors in the historic See of Armagh. Some day next spring the venerable successor of St. Patrick will see his life-long work realised to the fullest. Then Cardinal Logue no one has done so much and made so many sacrifices in the cause of the martyred Archbishop of Armagh. Secondly, December 8, 1920, will see the celebration of the 50th year of the definition of the Dogma of Papal Infallibility. This was defined by Pius IX. on December 8, 1870. More Bishops were present at this, the Vatican Council, than in any other of its many predecessors. At the first Council of Nice there were 318 Bishops. At the first Council of Constantinople, 150; at the second, 165; at the third, 170. And so on with all the other Oecumenical Councils down to the Council of Trent, at which gathered 200 Bishops. At the Vatican Council of 1870 no fewer than 533 Bishops assisted. And at Turin on August 15, 1920, anniversary of the birth of Don Bosco, a monument to the venerable founder of the Salesians will be unveiled. Delegates from Salesian houses in India, Patagonia, Australia, China, Africa, America, as well as from every part of Europe, will come to Turin for the occasion to honor "the friend of the poor boy."

VALEDICTORY TO FATHER CAHILL, WAIPAWA.

At the conclusion of Mass at St. Patrick's Church on Sunday (says the *Waipawa Mail* of February 24), Mr. Lee, on behalf of the congregation, wished the Rev. Father T. J. Cahill, who leaves Waipawa on Saturday next to visit his mother in Ireland, a pleasant journey and safe return. He assured Father Cahill that during the time he had been in Waipawa he had endeared himself to his people, who would be glad to welcome him back after a well-earned holiday in the land of his birth. He then asked Father Cahill to accept a cheque from the congregation as a small token of their regard for him, and said they trusted he would find his mother in good health and that she would be spared to him for many years to come. Father Cahill, in thanking the people for their gift, said he was somewhat overwhelmed, as he had not expected anything of the kind, especially as he had only been in Waipawa for a short while. He was, however, grateful for the kindly spirit which prompted the gift, and thanked them for the good wishes expressed on their behalf by Mr. Lee. He then said he was going to return their gift to them, and he would ask them to spend the money in erecting a concrete fence in front of the church as the church peace memorial. The general public will join with members of the Catholic Church in their good wishes. During the time he has been stationed in Waipawa Father Cahill has shown a practical interest in the place, as evidenced by the work which he put into the laying down of the pathway connecting High and Waverley streets, a work which is much appreciated by the large number of townspeople who make use of it. He has also effected very considerable improvements in the surroundings of the Catholic Church, in the planting of hedges and shrubs, which when well grown will add to the beauty of the place. Father Cahill leaves Wellington on the Ruapehu.

When I see the night aglow with stars, I say—Praise be to God. God was thinking of our pleasure when He decked the skies in gold and the earth in the colors of the opal.—Columba O'Donnell.

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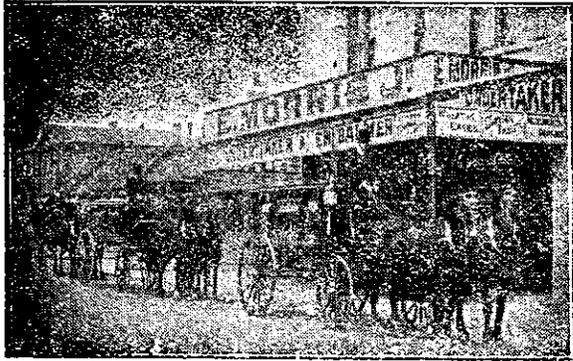
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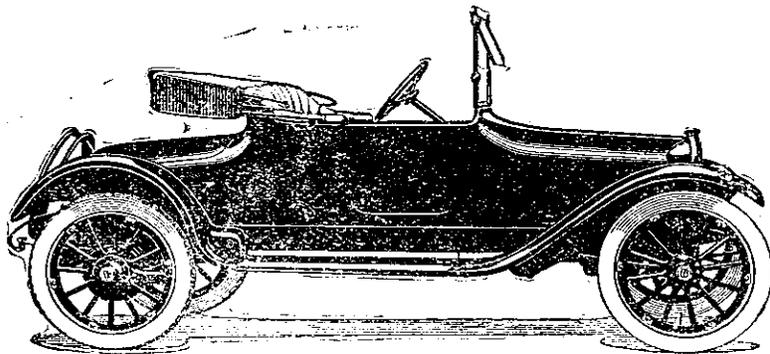
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FOR HIGH-CLASS TAILORING. 'Phone No. 786.

DOMESTIC

(By MAUREEN.)

Cold Meat Relish.

Take any cold meat, cut into small bits, and put a layer in a baking dish, then add a layer of sliced onions, one of tomatoes, more meat, onions, and tomatoes. Fill dish in order given, season with salt and pepper, moisten with gravy or stock. Make a crust for top and bake one hour. First half-hour cover with a plate, then uncover to make a rich brown.

Peach Tart.

Remove skins from peaches by allowing them to stand in hot water a minute, and then plunge into cold water. Cut into eighths and cook until soft, but not broken, with just enough water to keep from burning. Sweeten to taste and cool. When ready to serve, put peaches into a pastry foundation, already baked, cover with whipped cream flavored to taste.

Sweet Biscuits.

To make this favorite, rub into 1½ lb of fine flour 4oz of butter and 4oz of castor sugar. Mix with two eggs well beaten, and as much milk as will bring to a stiff paste. Knead it well, and roll several times. Cut it into fancy shapes, very thin; prick and bake in a hot oven for 10 minutes.

Vegetarian "Potted Meat."

Three small tomatoes, one onion, one egg, 4oz brown breadcrumbs, 2oz grated cheese, 2oz butter. Chop the onion very small, skin the tomatoes and reduce to pulp, melt the butter in a saucepan, add the tomatoes, onion, and cheese, and lastly the egg well beaten. Stir well, but do not let it boil, then pour the contents of the pan over the breadcrumbs, add pepper and salt to taste, and serve between pieces of bread.

A Nice Salad.

Equal quantities of French beans and tomatoes. Cook the beans until tender, and cut the tomatoes in slices. Lay them in a glass dish, sprinkle with salt and pepper, add a little salad oil, when thoroughly mixed finish up with lemon juice. No vinegar is needed in this recipe.

Cream of Vegetable Soup.

Chop fine one onion, two carrots, two small turnips, a little white celery. Fry them in butter, then add salt, pepper, and a quart of broth from boiled meat. (Hot water flavored with bovril will do.) Let cook one hour, adding more water as necessary. Serve with buttered bread dice browned in the oven on top.

Cream Soups.

Make a thin white sauce with one tablespoon of butter, one tablespoon of flour, one cup of milk, salt and pepper. To this add one cup of vegetable pulp previously prepared. Carrots, peas, lentils, sweet corn, or any other vegetables preferred should be boiled till soft, and then passed through a sieve and added to the sauce. When thoroughly mixed and heated, serve.

Tapioca Custard.

One tablespoon of tapioca, ½-pint of milk, two eggs, ½-inch of cinnamon stick. Wash tapioca and soak for two hours in a cup of water. Boil the milk with the cinnamon stick, and pour it over the tapioca. Put it all back in a saucepan over the fire, and cook gently till clear. Separate the whites from the yolks of the eggs and beat each well. Let the tapioca cool slightly, then add the yolks and sugar, cook without boiling, then add the whites, beaten to a stiff froth. Serve at once.

Household Hints.

Egg-shells crushed and put in glass bottles with warm water will clean and polish them beautifully.

Keep a lump of soda always in one corner of the sink. It will dissolve gradually and trickle down with the drippings, keeping both the sink itself and the waste pipe always fresh and sweet.

Stews, soups, and boiled meats should never have salt added to them until after they are cooked. If put on at first it toughens the fibre of the meat, and takes out the juices.

It is sometimes difficult to tell whether a boiled pudding is done or not. Watch the pudding cloth, and as soon as it begins to get wrinkled you may be quite sure that your pudding is ready to be removed from the pot.

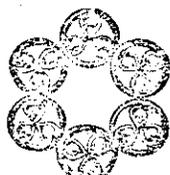
Turnips, carrots, beet, and parsnips all contain sugar, which is the principal food they provide, but if they are boiled most of this sugar is lost. The only way to prevent such loss is to steam them.



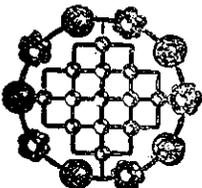
No. 1023—15ct. Gold Brooch, new design, set with 3 Aquamarines, 22/-.



No. 1020—The latest in Circle Brooches, 9ct. Gold, set with 24 Pearls, 35/-.



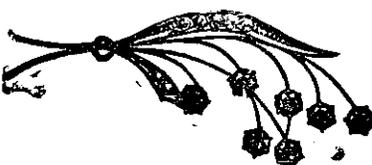
No. 1014—Dainty 9ct. Gold Brooch, set with 18 Pearls, 35/-.



No. 1059—Choice 15ct. Gold Brooch, set with fine Pearls and Peridots or Garnets, 38/-.



No. 1018—Fashionable Circle Brooch, 9ct. Gold, set with 13 Pearls, 40/-.



No. 1017—Choice 9ct. Gold "Lily of the Valley" Brooch, set with Pearls and Garnets, 35/-.

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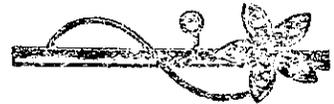
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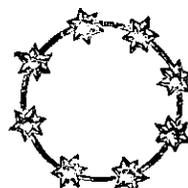
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C7154—Solid Gold Bird Brooch, beautifully made and set with 50 fine Pearls, 70/-.



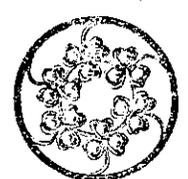
C 1253—9ct. Gold Brooch, set with 6 Pearls and 1 Garnet, 25/-.



No. 1074—9ct. Gold Circle Brooch, set with 8 Pearls, 22/8.



No. 1918—Dainty Circle Brooch, 9ct. Gold, set with 20 Pearls, 39/-.



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No. 1905—Dainty New Design 9ct. Gold Brooch, set with Aquamarine, 21/-.



No. 1021—The Favourite "Lily of the Valley" Brooch, 9ct. Gold, set with Pearls, 40/-.

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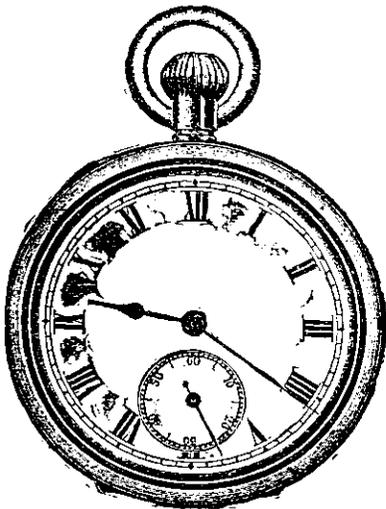
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Students 12 years of age and upwards will be admitted.

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

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

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

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

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

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

The Course of Studies is arranged to enable Students who enter the College to prepare for Matriculation and the various Examinations for Degrees at the University. For further particulars apply to THE RECTOR.

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ON THE LAND

MARKET REPORTS.

At the Burnside sales last week there were large yardings in all departments, with the exception of pigs. Prime quality animals realised good values, and inferior quality were easier in prices. Pigs were very dear, and owing to the short supplies extreme rates were realised. Fat cattle: 308 yarded—the largest and best yarding of cattle forward for many months. Prices opened at a reduction of about 15s per head on the previous sale, and gradually dropped until at the end of the sale good cattle were selling at fully 30s per head under the preceding week's rates. Extra prime bullocks sold at from £20 to £25, prime from £18 to £20, medium £15 10s to £18, lighter from £11 10s to £14, unfinished from £9, extra prime heifers from £15 to £17 10s, prime £13 to £15, medium £10 10s to £12, light and unfinished from £8. Fat sheep: 3129 penned—the largest yarding at Burnside for a long period. There was a fair demand for prime sheep, but at reduced prices. Prime heavy sheep were easier by about 2s 6d, and lighter sheep from 2s to 4s per head. Extra prime wethers sold from 43s to 48s 9d, prime from 37s 6d to 42s, medium from 34s to 37s 6d, lighter from 28s to 34s, unfinished from 24s, extra heavy ewes made up to 48s, prime 35s to 40s 6d, medium 27s 6d to 33s, lighter 20s to 25s. Lambs: 1569 penned—a large yarding, and freezing buyers were handicapped by a temporary block in the works caused by an over-supply. Prices were considerably easier, and second quality lambs were hard to sell. Extra prime lambs sold up to 35s, prime from 26s 6d to 32s, medium from 23s to 26s, light and unfinished from 18s to 22s. Pigs: A small yarding. Competition was very keen, and prices for prime pigs were 15s per head higher, best baconers 1s 0½d to 1s 1½d per lb, best porkers 1s 1½d to 1s 3d per lb.

At the Addington stock market last week there was an average yarding of fat sheep, a larger one of fat cattle, and a much smaller one of fat lambs. Prices for fat sheep more than recovered the previous week's drop, whilst fat lambs sold at recent rates. Beef was easier. Store sheep were forward in large numbers, comprising the biggest yarding of the season, including a considerable number of Marlborough sheep, which did not meet with the vendors' ideas of values. Lambs comprised a smaller proportion of the entry than usual. The sale throughout, in spite of the large yarding, was equal to that of the preceding week. The rain was a factor in keeping values up. Forward lambs 22s to 24s 7d, ordinary 18s to 21s 9d, low-conditioned 14s to 17s 9d, good four and six-tooth ewes 30s to 36s 1d, good two-tooth 29s to 32s, two, four, six, and eight-tooth ewes 23s 6d to 27s 1d, aged forward ewes 19s 6d to 25s 6d, good four, six, and eight-tooth wethers 28s to 30s 3d, ordinary 23s 6d to 27s 6d, inferior 17s 6d to 22s 6d. Fat lambs: 4870 were yarded, compared with 7800 on the previous week. The entry included several pens of exceptionally prime lambs, which sold at 42s and 40s for small lots. The market was firm, and recent rates were realised throughout for the whole yarding. Extra prime lambs to 42s 1d, prime lambs 29s 6d to 34s 11d, medium lambs 29s 6d to 34s 11d, medium 25s to 28s 10d, lighter 21s to 24s 10d. Fat cattle: A larger yarding than usual and a weaker sale. Freezing buyers were not buying so strongly as in the sheep section. Extra prime steers to £26 10s, prime £21 15s to £25 5s, medium £15 2s 6d to £20, lighter steers £12 2s 6d to £14 2s 6d, prime heifers £14 2s 6d to £16 5s, lighter £9 to £13 2s 6d, prime cows £13 10s to £17 5s, light and inferior cows £8 7s 6d to £12 15s. Vealers: An average yarding, with a good demand. Runners to £8, medium to £6, good vealers £3 12s 6d to £4 12s 6d, small 9s to 30s. Pigs: A fair entry, with a moderate demand. Extra heavy baconers to £9 6s, ordinary £6 to £7—average price per lb 1½d to 1¼d, heavy porkers £5 to £5 15s, ordinary £4 to £4 15s—average price per lb 1s 1d to 1s 1½d, choppers £7 to £10.

Messrs. Donald Reid and Co. report as follows regarding last week's sale of rabbitskins, etc., Small catalogues were submitted by the various selling agents. At the commencement of the sale prices were considerably easier, owing to the unfavorable reports from America, but as the sale progressed the market improved. On an average summers, racks, and small can be quoted at from 3d to 6d per lb below last sales' rates, while winters, of which there were very few offered, were back from 15 per cent. to 25 per cent. Quotations: Spring does 113d to 120d, summers 60d to 76½d, prime racks 71d to 88d, light racks 62d to 78½d, runners and suckers 35d to 54d, milky 40d to 46d, horsehair 20d to 24½d.

"CHARTLEA" LAND SALE.

The Gore Town Hall was crowded on Saturday afternoon, February 21, fully 500 farmers being present, when

Messrs. Wright, Stephenson, and Co., Ltd., offered the Chartlea Estate for sale. This is situated near Balfour, and is the property of the late Mr. W. M. Hailes. The estate was subdivided into 16 farms, ranging from 220 to 1572 acres. Mr. P. C. Gray read the conditions of sale, and briefly described the special features of each lot, and the estate as a whole. Mr. R. W. Mitchell was auctioneer, and the following sales were effected. Price per acre is in parentheses:—

Lot I.—243ac. 1r. 26p., Cody Bros. (£14 5s); lot II.—236ac. 0r. 37p., Mr. Varcoe (£13 10s); lot III.—393ac. 2r. 12p., Jos. Brown (£11); lot IV.—365ac. 2r. 9p., Hailes Bros. (£11); lot V.—532ac. 2r. 24 p. Hailes Bros. (£14 5s); lot VI.—321ac. 1r. 5p., Mr. McTaggart (£16 2s 6d); lot VII.—447ac. 2r. 28p., passed in; lot VIII.—225ac. 2r. 4p., Mr. Muir (£11 12s 6d); lot IX.—219ac. 2r. 27p., Mr. Muir (£11 12s 6d); lot X.—219ac. 3r. 36p.; Mr. McLean (£11 15s); lot XI.—507ac. 3r. 27p., passed in; lot XII.—907ac. 2r. 20p., James Thomson (£5 5s); lot XIII.—636ac. 2r. 14p., passed in, but subsequently sold to James Thomson (£5 15s); lot XIV.—507ac. 0r. 37p., passed in; lot XV.—1221 ac. 0r. 17p., passed in, but subsequently sold to James Olive (£7 1s); lot XVI.—Homestead Block—1571ac. 3r. 18p., passed in.

A NEW WHEAT.

A report from Wellington, New South Wales (says the *Melbourne Catholic Advocate*), states that Mr. Salter, of Westover, has, for a number of years, been experimenting as a hobby with the crossing of various wheats, and now, after five years of careful work and attention, has produced a new wheat, which he has termed "Westover." His object has been to originate a standard wheat, with good straw and a good square ear of grain. He states (remarks *Dalgety's Review*) that we have cattle carrying beef from tail to head, and he wants a wheat that will carry grain from "stem to tip," without the "rats' tail." Each year Westover is crossed with other varieties, and he is now getting the hardening process, for he has got the perfect ear of grain, plump and fat from bottom to tip, without any appearance of the "rats' tail." Westover is not yet a distinct type of its own, but Mr. Salter expects it to be before long. In his experimental plots he has all the varieties known to the millers and wheat-growers, including Australian, American, Indian, and Egyptian types. This is the first year the Indian wheat has been grown, but Mr. Salter is using some of the varieties to pollinate for hardening purposes. Mr. Salter selects good, healthy plants, and may inoculate each strain with a different variety, using only the lower part of the ear for the purpose. After pollination has taken place, he binds up the lower portion of the ear for about a week, and then each ear is labelled with the variety with which it is inoculated. He has about 150 rows of wheat all labelled and ticketed off, and of this number 95 have been pollinated this season. The plots have not been irrigated, but are on dry soil, thus making the conditions practically similar to the open field.

IRELAND.

'Twas a dream of a God,
And the mould of His hand,
That you shook 'neath His stroke,
That you trembled and broke
To this beautiful land.

Here He loosed from His hand
A brown tumult of wings,
Till the wind on the sea
Bore the strange melody
Of an island that sings.

He made you all fair,
You in purple and gold,
You in silver and green
Till no eye that has seen
Without love can behold.

I have left you behind
In the path of the past
With the white breath of flowers,
With the best of God's hours,
I have left you at last.

—DORA SIGERSON SHORTER.

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

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Corinna, Fortnightly.

WESTPORT and GREYMOUTH—
A Steamer at Regular Intervals.
(Cargo only.)

RAROTONGA, SUVA, SAMOA, and FRIENDLY ISLANDS—
Full Particulars on application.

TO ALL AMERICAN PORTS and BRITISH ISLES—
Steamers at Regular Intervals.

Full Particulars on application.

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HAVE YOUR SIGHT TESTED

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Can you find out the cause? Can you take it to pieces and assemble the parts correctly? Can you do your own repairs? As yourself these questions. OUR CORRESPONDENCE COURSE OF MOTOR MECHANICS

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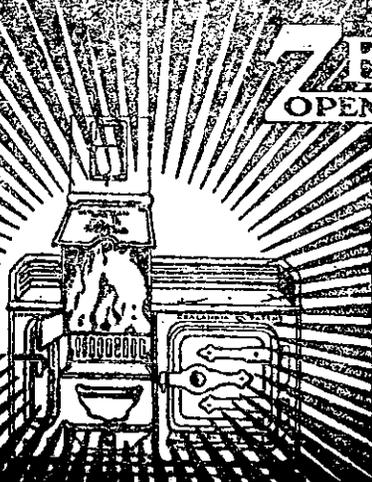
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M O T H E R.

When a fellow has a mother
He's a mighty lucky man;
For he'll never have another,
Though he reach life's longest span.

She's the one thing in creation
That your money cannot buy,
She's beyond all calculation—
Doesn't matter how you try.

You may talk about the others
Who are near and dear and true,
But no cousins, aunts, or brothers
Can approach her love for you.

When you think of all the fellows
Who of mother-love are shorn,
Then your spirit melts and mellow,
And with sympathy you're torn.

For mother'll go through anguish
For her each and every son;
And, though old, she'll never languish
Till her holy work is done.

Should the hand of Fate deprive me
Of this closest, kindest friend,
Others never could revive me,
Nor my broken heart could mend.

So I pray that God may leave her,
Through the long, eventful years,
Free from trouble that would grieve her,
And from aught that causes tears.

—Chester Pierce Munroe.

THE MASS VESTMENTS.

Benziger's Magazine, in answer to a correspondent, explains the vestments worn by the priest at Holy Mass as follows:—

At Mass the priest wears an amice, alb, cincture, maniple, stole, and chasuble. The amice is an oblong piece of linen worn by the priest around the neck, but first placed upon the head by the priest while vesting. It symbolises the linen scarf placed over Our Lord's eyes. The alb is the long white linen garment. It symbolises the white placed by Herod upon Christ in the spirit of mockery. The cincture or girdle worn around the waist symbolises continence and purity. The maniple is the small vestment worn on the left arm. It is an outgrowth of the linen handkerchief formerly worn on the arm, and is a symbol of weeping and sorrow. It also designates good works. The stole is the vestment worn around the neck, and is made of the same material as the maniple and chasuble. It symbolises the yoke of Christ, and is a distinctive mark of sacerdotal administrations. The chasuble is the large vestment worn over the others. Formerly the chasuble completely enveloped the priest. This was gradually transformed. To-day we have vestments of Gothic, Roman, and Gallic design. It is a symbol of divine charity. This is one reason why the chasuble is made of costly material. We might add that the vestments are white, symbolical of innocence; red, of martyrdom; purple, of penance; green, of hope; black, of mourning.

IMPROPER FASHIONS.

"The Catholic Church," says Father Bernard Vaughan in an interview with the *Catholic Times*, "is tolerant of Parisian fashion, because, as a rule, what is in fashion one month is out of it the next. Either nobody or everybody is wearing it. There must, however, be an exception to every rule, and it would seem that the fashions that have invaded society to-day have come, like some other evil habits I could mention, to make a long stay. When I ask myself what is inspiring this tendency to nudity in women's modern costumes, my answer is it cannot be a rightful desire to promote the health of our debutantes, because to-day's want of clothes is savagely exposing them to consumption and its kindred ailments, not by hundreds, but by thousands. So I am assured by competent authority. Our girls, who ought to live to a ripe old age, droop, drop, and die like flowers unfed by warmth and sunshine. Improperly fed and immodestly dressed, they defy all the laws of hygiene, and down they go.

"Nor can the object in prevailing fashions be a love of the true and the beautiful, for never did fashions so

grievously militate against the canons of good taste and the laws of symmetry. To-day's fashions are bizarre, distorted, and ridiculous. I cannot but arrive at the conclusion that they are designed and cut not to drape the human form and keep it warm, beautiful, and comfortable, but with the set purpose of awakening in man unholy desires, and perhaps of fanning into fever flame those already enkindled. How such conduct can be defended it is impossible for me as a Christian man to conjecture. Personally, I feel quite sure that studied immodesty on the part of girls defeats its own ends. A decent man who intends to marry a girl and make her the queen of his heart and the mistress of his home is not going to choose for his partner 'till death do them part' a girl who has so little self-respect that she does not even know how to clothe herself in decency. He may toy with her, but his wife she never will be.

"My experience goes to prove that really happy and fruitful marriages are made between those who have esteem and reverence each for each, with the result that when the fires of passion burn out there yet remains a reverential love which age will not kill or quench. We are all too heavily handicapped in the race of life to run vice against virtue. Vice is a weed to be tossed on the dung-hill; love is the bloom worn next to the heart. My advice to girls is this: Dress to keep dry, warm, and comfortable, and prove to the other sex that you have a self-knowledge, a self-reverence, and a self-control which forbid you to offend God by defying the laws which He has set up for your protection, your welfare, and your happiness here and hereafter.

AT THE FALL OF THE LEAF.

At the fall of the leaf, when brown Autumn's dark mantle
Is spreading its shadows o'er leaves sore and dry,
The roses are dead, and the birds with their chantle
Are winging them southward to a balmy sky;
Then memories awake of the lov'd ones departed,
Who passed their good lives in a term all too brief,
And our heart's silent echo a prayer quick has started
For our Dear Ones who went—At the fall of the Leaf.

The world whirls round us and tries to decoy us
From Virtue's straight pathways, and snare our weak feet,

Whilst trials and troubles are sent to annoy us,
As passeth our life-spell in moments too fleet:
But our eyes wander upward to friends now departed,
Whose death filled our souls with a life-lasting grief;
And we pray them to hear us—those dear noble-hearted,
May their souls be at rest—At the fall of the Leaf!
—Alfred Greaven, U.C.

A LAST RESORT.

The curate prided himself on his oratorical powers. He was describing the downward path of the sinner, and used the metaphor of a ship drifting and going to pieces on the rocks. A sailor in the audience was deeply interested.

"The waves dash over her!" bellowed the curate. "Her sails are split! Her yards are gone! Her masts are shivered! Her helm is useless! She is driving ashore! There seems no hope! Can nothing be done to save her?"

The sailor rose in his seat, his eyes wide with excitement.

"Let go the anchor, ye lubber!" he shouted.

MAKING ROOM.

After years of patient strap-hanging he had ceased to complain, and had resigned himself to the inevitable. He did not expect a seat in exchange for his fare as he journeyed home from the city.

However, one evening he felt bound mildly to expostulate with the individual who was sitting in the seat below the strap to which he was pathetically clinging.

"Excuse me, sir," he said in a gentle voice, "but would you be so kind as to move your portmanteau from the gangway? I can scarcely find room to stand."

"Move my portmanteau!" said the other with a gasp.

"What on earth do you mean, sir? Those are my feet."

"Is that so?" was the reply. "Then perhaps you would be kind enough to pile them one above the other?"

A DARK SECRET.

Binderbury had purchased a good-looking mare, only to discover after driving the animal for a week that it was nearly blind.

Shortly afterwards he managed to dispose of it, as the defect did not detract from its personal appearance or lessen its speed. The following day, however, the new owner called to see him.

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"I say," he said, "do you know that the mare you sold me is stone-blind?"

"It know it," answered her former owner, airily.

"Well, you didn't say anything to me about it," replied the other, his face flushing angrily.

"Oh," was the response, "the man who sold her to me didn't tell me about it, and I thought perhaps he didn't want it known."

AFRAID TO MOVE.

Robinson was fascinated by the demeanor of the man sitting opposite him. Never a movement did he make; he sat there motionless, while the train roared along the metals, his elbows pressed tightly to his sides, his hands stretched out in front of him.

"Poor fellow! He must be paralysed," thought Robinson. And, on the strength of this, being a sympathetic fellow, he was only too glad, as the train neared their destination, to concede to the stranger's request that he should take his hat from the rack and place it on his head.

A minute later the collector came for tickets. Again Robinson's services were requisitioned, this time to remove the stranger's ticket from his pocket. Robinson did so; but restrain his curiosity longer he could not.

"How did you become paralysed?" he asked, in his most gentle voice.

"Paralysed?" gasped the stranger. "I'm not paralysed. My wife's sent me up to town to fetch a piece of glass, and"—motioning to his hands—"this is the width."

WILLIE'S WORLDLY WISDOM.

When little Willie's mother opened the door to the vicar her face beamed with joy and welcome, in spite of the fact that it was washing day.

"This is a real pleasure, sir," she began. "I've been wanting to thank you for the good you've done our Willie by your evening classes. Home's as different again since he attended the plumbing and gasfitting class!"

"This is indeed gratifying—very!" said the vicar. "Now, what improvement have you noticed in little Willie of late?"

"Well, he's arranged our penny-in-the-slot gas-meter so that we get our gas for nothing. You see, he's moved it from the scullery to outside the front door, sir."

"But you still have to put your pennies in the slot, my good woman!"

"Ah, but you see, sir, before he put the meter in the road, our Willie wrote 'Chocolate' over the slot!"

SMILE RAISERS.

Lady: "What caused you to become a tramp?"

Ragged Robert: "The family physician, mum. He advised me to take long walks after meals, and I've been walking after them ever since."

Mr. Smith, out walking with his small son Bobby, met Mr. Brown, a fellow-architect. They strolled along together. To keep their minds in working trim, the two men patronisingly picked out the good and bad qualities of the new buildings they passed.

Presently Bobby spied a spotted dog.

"Look, father," he said, scornfully. "look at that dog. I don't like it. There's too much work on it!"

Jones: "By Jove, Hobson, you do look smart! That coat must have cost you a tenner."

Hobson: "Not at all. Only five bob down, and five bob every time the tailor sees me first."

Joe: "What's the difference between Capital and Labor?"

Moe: "It's this way. You lend me £100. That's the capital."

Joe: "Yes."

Moe: "You try to get it back. That's labor."

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SCIENCE SIFTINGS

(By "VOLTA.")

Rare Tropical Woods.

The woodlands of temperate climes yield of course the bulk of the world's lumber, but comparatively few treasures; but those of the tropics are filled with rare cabinet woods, spice woods, dye woods, and many with medicinal virtues. Their name is legion. Some are of vital importance, too, in the industries, such as the rubber and gutta-percha trees. The forest resources of the Philippines are only slightly explored, but they are known to contain vast stores of wood products representing incalculable wealth. They were practically untouched during the Spanish regime, and fortunately for the future of the islands, they have been wisely administered since the American occupation.

Origin of the Gas Jet.

A woman's thimble is said to have been the means of suggesting the first gas burner. William Murdock, the inventor, first burned the gas simply as a flame from the end of a pipe. One day in an emergency he wished to stop the illumination. Hurriedly looking around for something, Murdock seized his wife's thimble and thrust it over the light, which was immediately extinguished. There was a strong odor of gas, however, and the experimenter applied a light to the thimble, discovering that it was full of holes, through which tiny jets of flame appeared. The importance of the result was that the illumination from those two or three tiny jets was much brighter than had been given by the great flare from the end of the pipe. Acting on the principle which this chance discovery revealed, he constructed what was known as the Cockspur burner.

Why Men Become Bald.

Each time a man lifts his hat his head experiences a sudden change of temperature, and it is this constant heating and cooling of his head, according to a recent medical writer, which causes the hair to drop out in the long run. It is very seldom that soldiers go bald early, for they do not raise their hats, but salute. Women, too, never go bald so soon as men; that is because their hats are retained on their heads when they are out of doors, and are only taken off when indoors. Another reason why men go bald is said to be because they so often wear their hair clipped close.

Swimming Powers of Animals.

Have you ever noticed a gull dropping on to the sea—how it spreads its wings high so that the feathers shall not be wetted? If a gull's wing-feathers get wet it cannot rise until they dry. Throw a mouse into the water. It can swim a little, but as soon as its fur is soaked down it goes, and drowns. So, too, in the case of a rabbit. As soon as its fur is wet, it is done for. A mole can swim like anything, but a monkey is very helpless in the water. Almost all land birds drown very rapidly, if unlucky enough to fall into the water. They strike out with their legs, move round and round in a circle, but cannot get off the water. Lions and tigers are very good swimmers, and do not share the common cats' hatred for the water. But of all the cat tribe the South American jaguar is the finest performer in the water. It seems often to plunge in for mere joy of a swim. A rabbit, as we have said, drowns as soon as its fur is soaked through, yet curiously enough its near relative, the hare, swims quite well, and will often cross a river when hunted. Bears are good swimmers, even those that usually live far from large sheets of water, and the common rat is no mean performer. One of the best of animal swimmers is the horse. Horses have been known to swim a river nearly a mile wide simply to get back to their old stables. Deer, too, can all swim well. There are cases of caribou having swum across lakes 10 miles wide when escaping from forest fires.

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