

MISSING PAGE

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Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR.

- September 18, Sunday.—Eighteenth Sunday after Pentecost.
 „ 19, Monday.—SS. Januarius and Companions, Martyrs.
 „ 20, Tuesday.—SS. Eustachius and Companions, Martyrs.
 „ 21, Wednesday.—St. Matthew, Apostle and Evangelist. Ember Day. Fast.
 „ 22, Thursday.—St. Thomas of Villanova, Bishop and Confessor.
 „ 23, Friday.—St. Linus, Pope and Martyr.
 „ 24, Saturday.—Blessed Virgin Mary of Mercy. Ember Day. Fast Day. (No abstinence.)

¶
 St. Matthew, Apostle.

Before being called to follow Christ, St. Matthew was a tax-gatherer, and bore the name of Levi. After the Ascension he preached for some time in Judea, and under Divine inspiration wrote his Gospel to convince the Jews that Christ was the long-expected Messiah. St. Matthew afterwards proceeded to the East, where he won the crown of martyrdom.

St. Thomas of Villanova, Confessor.

St. Thomas was born near Villanova, in Spain, A.D. 1488. From his parents he inherited that charitable disposition which was his distinguishing characteristic during the whole course of his life. He was also remarkable for a profound humility, which caused him to shun the admiration of the world, and which his appointment to the Archbishopric of Valentia served only to render more evident. St. Thomas died in 1555.

Our Lady of Mercy.

In the thirteenth century, when the Mediterranean was swept by Moorish pirates, a religious Order was instituted under the patronage of the Blessed Virgin Mary for the purpose of collecting alms for the relief and ransom of Christian captives, of visiting them in their captivity, and restoring them, when possible, to their friends and families. In memory of the institution of this admirable Order and of the tender compassion of the Blessed Virgin, to whom it owed its origin, the Feast of Our Lady of Mercy was instituted.

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GRAINS OF GOLD

QUEEN OF THE APOSTLES.

Dear Mother, whom we oft invoke,
 And Queen of His twelve Fisher-folk,
 We hail thee ever-blessed Maid,
 When in the sunshine of thy May
 White as the lily leaps the spray
 Upon a sea of jade.

The Twelve have power to loose or bind,
 And we believe that we shall find
 Forgiveness through thee, Lady fair;
 Thou art the Paraclete's chaste Bride,—
 Virgin, whose symbol moves the tide,
 Preserves us by thy prayer.

When fall the darkness and the storm,
 Mother, who gave Him human form,
 Our potent Mediator be;
 Grant by the Lights of Pentecost
 That men He sought may not be lost
 To Christ of Galilee.

—HENRY C. McLEAN, in *Ave Maria*.

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REFLECTIONS.

Continency and chastity lie not in mere integrity of the flesh, but in honesty and modesty of dress and apparel.—St. Cyprian.

Obedience is the accomplishment of the commands of God, the key and seal of all religious discipline.—St. Bruno.

It is impurity to behold, to hear, to speak, to smell, or touch any immodest thing in which the heart entertains itself and takes pleasure.—St. Francis of Sales.

I have learned to renounce my own will.—St. Hugh.



The Storyteller

WHEN WE WERE BOYS

(By WILLIAM O'BRIEN.)

CHAPTER XXVIII.—(Continued.)

Miss Westropp was unquestionably responsible for throwing Georgey O'Meagher and the young Guardsman a good deal together; and could not altogether shut her eyes to the result of rides, croquet-matches, and parlor games (Georgey, like the inexperienced, buoyant-hearted country girl she was, once actually proposed bandaging Reggy Neville for blind-man's-buff) in which the great, shy, faithful soldier found himself warming and sparkling in the sunbeams of the young Irish girl's ruisselant wit and artless ways. Miss Westropp was not sure that Reggy Neville was not falling in love with Georgey O'Meagher. She was not even sure that she regretted it. Neville himself was almost the only person who did not suspect his danger. He was a poor hand at psychic analysis; but if he were asked off-hand why he found Glengariff so pleasant he would probably have thought of Harry's otter-hunting as readily as of Georgey O'Meagher's croquet-mallet. Pleasant he unmistakably found it. "What on earth is this the fellows are saying of you, old Reggy?" wrote his friend, Horace Westropp, from Birdcage Walk. "The very least I hear of you is that you have turned Rebel Chief, and are drilling and arming your outlaws by the thousand in the fastnesses of Glengariff. In solemn earnest, dear old man, there are all sorts of stories about the disaffection of the troops of Bantry, and it seems some of the soldiers in their cups have actually named you as designated to head the mutiny. Pray, don't laugh. Also, pray don't send me a second to arrange a duel in your bloodthirsty name. Of course it is all some ridiculous blunder; but I assure you solemnly there has been some portentous communication from the Horse Guards, and you mustn't be thunderstruck if you receive a missive one of these mornings from old Thirlwall cancelling your leave. It would be the best joke of the century, only you are such a muddling old good-natured Don Quixote, one can never be quite sure there may not be some grain of truth in it. For Heaven's sake run across and join me at the Liverpool Cup, and you and I will dress the whole thing into a practical joke that will drive old Thirlwall out of the service."

Reggy did not run over for the Liverpool Cup. He took the affair in deadly earnest, and by the next post addressed to Lord Thirlwall, who was commanding the Life Guards Grey, a communication as stiff as that grumpy veteran's rheumatic knee-joints: to wit: "My Lord,—I am informed that some insulting nonsense as to the object of my visit here has been whispered to you, and that, so far from kicking the person who brought you the report, your lordship is actually about to address a serious communication to me upon the subject. If the report is groundless I have to entreat your lordship's forgiveness. If my information is accurate, I may, perhaps, save you and myself any further annoyance upon the subject by begging you to accept my resignation of a commission in a corps whose commander is capable of such an affront to the honor of one of his officers. I have the honor," etc.

Nor was the young Guardsman's temper mollified by what happened between Mr. Hans Harman and himself in the hunting field a morning or two after. "Will you allow one of the aborigines and an old fellow to make a suggestion to the unsuspecting stranger, Captain Neville?" said the agent, while the dogs were fumbling about the gorse of the cover.

"Willingly; only I warn you I'm the most mulish of men."

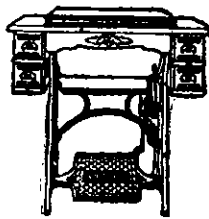
"It is," said Harman, speaking more seriously than usual, "that you will not increase the difficulties of men in our own rank in Ireland by giving to our enemies—low and dangerous enemies—the countenance of a name like yours."

"Oh! I thought you were going to ask me not to give a black bean against your friend Mr. Dargan," said Neville, brusquely.

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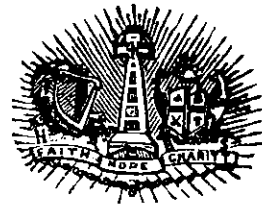
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"Breathes there a man with soul so dead,
Who never to himself has said,
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"Well, we're not running Dargan on the score of his ancestry, of course; but Dargan is a loyal man—Dargan is not under the observation of the police," said the agent in low, significant tones.

"If half they say of him be true, I'd think more of the police if he was."

"Eh?" stammered the agent, growing pale with anger or with doubt or with both.

"I'm not going to discuss Mr. Dargan's virtues," said the Guardsman, haughtily. "But you force me to tell you this much, Mr. Harman—that, so far as experience goes, I am prouder of my own friends in Drumsloughlin than I should be of yours."

There was something about this blunt, downright young Englishman which cowed Hans Harman grievously. "That's right; pitch into us," he said, with an affectation of good-humoured banter. "We're doing England's business, and meet the usual fate of men on foreign service—get criticised and thrown over at home. But it is not for the sake of us poor devils of loyalists alone I spoke to you—it was for your own sake, too, as well. You, I dare say, have not heard how these people abuse your confidence—how were you to know that there is serious disaffection in the Bantry barracks—that drunken soldiers have been actually making free with your name?"

"So this is where the stories that reached the Horse Guards came from!" was the thought that flashed on Neville's angry brain. He looked straight into the agent's eyes, as he said deliberately: "If you can find me anybody making free with my name who is not disposed to shelter himself behind drunken soldiers, I will be thankful to you if you will let me know his address; and, in the meantime, Mr. Harman, being a mere Englishman, I intend to treat all the rest of your reports about Ireland as of equal authority with this," and he jerked his horse's head aside with a gesture of open disgust and contempt. Horace Westropp and the Horse Guards and Mr. Haus Harman had, in fact, all unconsciously conspired to complete the charm which Reggy's residence in the Glen had been weaving around him by such divers aids as grouse moors, other streams, bright eyes, and the indefinable sense of expanding beyond his own stifling shell.

His sisters, it must be admitted, by no means shared his fanaticism. They were growing dreadfully tired of Clanlaurance Castle. They might have made the round of a dozen of the best houses in Britain, while they were incarcerated in this dreary, draughty old barrack of a castle, oscillating uncomfortably between Mabel's little society and a little society in which they were forced to hear Mabel venomously spoken of, and not very much more enamoured of Frank Harman's bows and arrows than of the American Captain's gift of fortune-telling and outlandish metaphors. They were thoroughly good girls—as blooming and natural as if they had not all the effulgence of seven centuries of Winspurleighs to turn their heads on one side of the house, and all Joshua Neville's forges roaring in full blast around them on the other. It was no fault of theirs if they were bred to tastes which did not find satisfaction among the simple scenes and strange people around them. It was only what all girls in all ages would have done in the like circumstances, if they frequently put their heads together at bed-time to moan over an affectionate little note from Lady Asphodel pressing them to be of the party in Primroseshire—if they devoutly recited the litany of all the pleasant people that were staying at Aunt Asphodel's—(I dare say I have mentioned that the Marchioness was a younger sister of Lady Margery)—and if they timidly questioned one another why, if Reggy wanted Mabel, he did not ask her, and get done with it? Besides their pre-occupation about losing the party at the Meads, the girls were also vaguely conscious of apprehensions which they rather looked than spoke on a subject into which Georgey O'Meagher's bright black eyes and saucy curls largely entered. The Neville girls were as kind to Georgey as they were to everybody else; but it is perhaps needless to say that the innocent rompish ways of the Irish rustic beauty did not impress Aunt Asphodel's nieces with the same unmingled delight wherewith they too plainly impressed their brother. The elder girl, especially, noticed so many indescribable nothings that, in urging upon papa the desirability of making a movement towards England

before the Primroseshire party should break up, she thought it her duty delicately to shadow forth her apprehensions of a possible O'Meagher quartering on the Winspurleigh shield.

"Nonesense, my dear child!" exclaimed Joshua Neville, who, if he knew anything, claimed to know men and women. "That's an uncommonly pretty little girl; but the notion of a man with eyes in his head thinking of anybody else in the presence of Mabel!—I say you have no right to think your brother a born idiot, child." And he selfishly stifled discussion as to fitting into Primroseshire, by intimating that Aunt Asphodel always made his head ache, whereas he had never once felt his temples throb in the bracing air of Glengariff. Papa's health and happiness were the last words with Joshua Neville's daughters. Ida and her sisters, like the dear girls that they were, dismissed Primroseshire with a sigh (and possibly with a little cry), and set themselves resolutely to like Lord Clanlaurance's rookery. Wicked, wicked Joshua Neville! and all too-confiding Ida! I do verily believe that what the ironmaster was thinking of above all else was his own delicious readings from the German poets, and his own conviction, rapturously whispered to himself a hundred times a day in the inmost, inmost shrine of his simple, rugged hidden heart, that he would be the happiest ironmaster who ever lit a furnace if he had Mabel Westropp for his daughter-in-law.

And this young lady was all the time an observer how Reggy Neville was beginning to lie in wait for the comings and goings of Miss Georgey, and never once frowned—if she did not actually smile. She found herself degenerating into a shameless match-maker also in the matter of poor Harry's unspoken love. With Harry unrequited love at the Mill meant prolonged visits to Moll Carthy's. Whisky was the only mistress to whom he could declare his passion without the terror of making a speech or getting laughed at. Mabel saw with misery that poor little Katie Rohan's too evident terror of his attentions was driving him more and more to the feet of his more compliant goddess. She courted little Katie so assiduously for Harry's sake that she ended by doating on her for her own sake; for, once the timid shrinking from a great lady evaporated under Mabel's soft sunshiny smiles, Katie put forth all the pure sweetness of her nature as confidently as a violet in a safe woodland nook, and the elder girl wound her arms round her with the fondness of a mother thrilling under the artless caresses of a winsome baby. Katie was a curious study to her. In household matters she left Mabel a thousand miles behind. In the making of a lemon-pudding, or in prescribing for a sore throat, or managing the pillows of a sick bed, she was as practical as a certificated nurse, and as confident of her own strength as a navy. But of the great world beyond the Mill at Greenane, she knew no more than the robin-redbreast knows of the atmosphere of the sun. All she was aware of was that Myles Rohan was the wisest of men, her mother the noblest of women, and Ken the bravest of heroes; and, for the rest, the great universe an enlarged chapel with the gold-fretted firmament for a roof, and the everlasting angels for a choir; with wicked spirits, also, doubtless hovering somewhere in exterior darkness, but kept in subjection by Mother Rosalie's prayers, and fleeing in terror under the all-subduing eye of Father Phil. If it ever occurred to her to think what could be her own part among the rolling world, it was doubtless in the spirit in which the mouse of the fable might have dreamed the night the lion did it the honor of allowing the creature to nibble his high and mighty chains away. Miss Westropp, looking down from the heights of her own wide experience of half a London season and (in very truth) much anxious thought and reading of her own, watched this miracle of simplicity with the protecting tenderness with which a Guardian Angel overshadows a child on its knees at evening prayer. In the beautiful book of Tobias, the Guardian Angel helps the young Tobias to a wife; but when the Guardian Angel commenced to hint never so dimly of Harry as a husband, Katie's little soul shrank and trembled with pain as though it was one of the wicked spirits that had evaded Father Phil's vigilance and was whispering to her.

"Oh, don't! don't! never—never again!" she cried in an agony of tears, and Mabel, who was scarcely less fright-

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ened than Katie herself, took her in her arms, and, though she did not in the least comprehend, assured her never, never, never!—"I thought you knew," she murmured, when at last a reassured smile began to dawn through her blinding tears.—"Knew, dear?" exclaimed Mabel, in bewilderment.—"I mean that I am going to be a nun," she said, in a joyous whisper, such as might ripple from the lips of a West-End beauty confiding to her sister the first news that the young Duke had proposed and been accepted. Then, as if eager to atone for her passing association of Mabel with the spirits of darkness, she murmured: "You won't tell if I show you something, will you?" to which the answer was of the sort which enables young ladies to dispense with speeches in schoolgirl conferences. They were in Katie's own little snowy room with the tender blue forget-me-not papering. She unlocked her work-box, and, after taking out a movable crimson nest of compartments for thimbles, needles, and what not, produced a packet of letters tied with white satin ribbon from the cavity underneath, and proceeded to unfold the love-letters which had been passing between Mother Rosalie and her little pupil ever since Katie had quitted the convent at Clonard. Such a seraphic smile as Katie kissed them with! and how those fading puce pages from poor old Mother Rosalie's cramped knuckles glowed and shone with a light of affection such as never yet beamed on a court of justice out of the correspondence in a breach of promise case! and how Mabel Westropp longed to take off her shoes while treading in that pure virginal shrine where the old nun trembling on the threshold of heaven, and the child who seemed to have but lately left it, whispered to one another the beautiful secrets of their souls. One thing was clear to Mabel. It was all over with unlucky Harry. This child was engaged in a love-match in which the mere thought of poor Harry was grotesque and blasphemous—a love-match as inexorable and as enduring as eternity.

"You understand now!" said Katie, watching with flushing cheek the effect of Mother Rosalie's artless heaven-thoughts.

"Yes, dear," said Miss Westropp, almost in a whisper, with a deep sigh, re-tying the packet with the white satin string; and by an impulse she could not control, she took Katie's hand in her own, and bent down and kissed it, in token that the subject of poor Harry's ill-starred love was over between them for ever.

(To be continued.)

Silence

In silence was the Universe conceived,
In silence doth the heart of man seek out
That other Heart to rest on; Nature's soul
Yearns ceaselessly to give its speechless calm
Unto her restless children as they roam
Far from that central peace which is their home.

Wouldst know thy mother Nature face to face?
Wouldst hear her silent heart-beats? close thine ears
And still thy senses; wouldst thou feel her arms
Enfold thy being? thou must give thyself
In uttermost abandon to her will
That she may teach thee the one truth—be still!

Be still—and from the Silence shall arise
A mem'ry of forgotten mysteries.
A healing peace descending on thy soul
Shall bear it up to regions beyond words
Where thou shalt learn the secrets of the earth,
Of wind and flame, and how the stars have birth.

Then shalt thou know thy heritage of joy;
Borne on the pinions of the Bird of Life,
Tuned to the rhythm of revolving spheres,
Feeling with all that breathes, with all that strives
For union with its prototype above,
The silent comforter whose name is—Love.

—M. FRANCES POLLE, in the *Forum*.

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THE AMERICAN COMMISSION ON CONDITIONS IN IRELAND

INTERIM REPORT

(Continued from last week.)

CHAPTER IV—(Continued.)

Destruction of Property

In examining the evidence relating to crimes committed against life by the Imperial British forces, we have been continually confronted with the question of provocation; but in the destruction of property the question of provocation cannot enter and the prohibitions of law, both domestic and international, are precise. If Great Britain is not at war with Ireland, there is no conceivable condition that would justify the Imperial British forces in destroying the public property of Irish cities and towns or private property of Irish citizens—except after due process of law, or with the consent of the owners and proper provision for damages.

If a state of war does exist in Ireland, the situation as regards wanton destruction of property is unchanged. The Laws of War, as set forth in the Hague Convention of 1907, to which the Government of Great Britain is a signatory, positively forbid the destruction of property, except as necessary and unavoidable consequence of military operations. The prohibitions are particularly explicit as regards private property. Article 23 of the Hague Convention declares:—

In addition to the prohibitions provided by special conventions, it is especially forbidden—

(g) To destroy or seize the enemy's property, unless such destruction or seizure be imperatively demanded by the necessities of war.

Burning of Towns

We have heard testimony of eye-witnesses to the burning of considerable areas of the following Irish cities, towns, and villages: Cork, Balbriggan, Mallow, Galway, Tuam, Feakle, Limerick, Templemore, Ennistymon, Lahinch, and Milltown-Malbay—all except Cork incontestably burned by Imperial British forces. There has also been placed in evidence a document listing all Irish cities, towns, and villages alleged to have been destroyed in part by the Imperial British forces. This list includes towns and cities named above, but, except as to these, there is no testimony of eye-witnesses before us.

Save for the doctrine of "reprisal" which has no sanction either in the laws of civilised nations defining police power or in the code of war of civilised nations, no military necessity has been urged, so far as we have been able to discover, in justification of the burning of any of the Irish towns regarding which we have had evidence. It is difficult to characterise the doctrine of "reprisal" in any other manner except as a relic of barbarism. Yet we have had presented to us evidence that this policy was condoned at Balbriggan, commended at Galway, and planned at Mallow by officers of the Imperial High Command.

Official Sanctions for Destruction of Property

A memorandum submitted to us by counsel for the American Association for the Recognition of the Irish Republic states:

The official sanction for these reprisals is complete, consisting of:

"(1) Typewritten notices signed by Brigadier-General Higginson served on the occupants of the "marked houses." The text of these notices is not available, but their substance is sufficiently indicated by the official statement of the reprisals."

"(2) The official statement published by order of the Brigade-Major at Cork in the Cork papers. This statement is published in the *Cork Weekly Examiner*, January 8, 1921, as follows:

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publication, which was telephoned by the Brigade-Major at Cork:

"As a result of the ambush and attack on the police at Midleton and the Globe House it was decided by the military Governor that certain houses in the vicinity of the outrages were to be destroyed, as the inhabitants were bound to have known of the ambush and attack, and that they neglected to give information either to the military or police authorities.

"The following houses were duly destroyed between 3 p.m. and 6 p.m. on January 1: Mr. John O'Shea's, Midleton; Mr. Paul McCarthy's, do.; Mr. Edward Carey's, do.; Mr. Cotter's, Ballyadam; Mr. Donovan's, do.; Mr. Michael Dorgan's, Knockgriffin; Mr. Ahern, do.

"Previous to the burnings Notice B was served on the persons affected, giving them one hour to clear out valuables, but not furniture. No foodstuffs, corn, or hay were destroyed."

(3) An official communication issued by General Headquarters in Dublin on January 1, 1921, the text of which, as reported by the *Weekly Irish Times*, January 8, 1921 (page 1), is as follows:

The following communication was issued by General Headquarters in Dublin on Sunday evening:

"As a result of an ambush of police on December 29 at Midleton, Co. Cork (a martial law area), in which one policeman was killed and eight wounded, two of whom have since died, the houses of seven inhabitants living in the vicinity, and who were bound to have known of the ambush, were destroyed on Saturday by order of the Military Governor.

"The occupants were given one hour's notice to remove their belongings."

Industrial Destruction

It is worthy of note that while the primary motive for the destruction of lives and towns seems to be to strike terror into the hearts of the civilian population, this motive is mixed with another—to destroy the principal industries, presumably for the purpose of reducing to destitution and starvation the working classes which are mainly Republican in sympathies.

Destruction of Hosiery Factory.—The destruction of the principal hosiery factory at Balbriggan was testified to by Mr. John Derham, a member of the Urban Council of Balbriggan:

"The factory would be about 500 yards from the nearest burned dwelling. There is a railroad embankment passing through the town, about 10ft. to 15ft. high, and it is on the sea side of the embankment that the factory is situated. You cannot see it from the town. It was burned next morning. Totally destroyed; one hundred thousand pounds loss. It is owned in London. The manager is an Englishman. There is nothing in a political line there. Only to leave destitution in the place. One hundred and twenty people worked in the factory and 300 more in their homes."

The burning of this factory would seem to have been a deliberate act, as was the burning at Mallow, where the troops, equipped with gasoline sprays, marched a considerable distance from the main portion of the town in order to burn the condensed milk factory. No military necessity for the destruction either of the Balbriggan hosiery factory or of the Mallow condensed milk factory appears in the evidence.

Burning of Creameries.—In addition to the burning down of factories situated in or contiguous to towns that were burned, the evidence indicates that there has been a persistent and concerted attempt on the part of the Imperial British forces throughout Ireland to destroy her one distinctive industry, the co-operative creamery.

A majority of the witnesses before the Commission presented evidence relative to the destruction of creameries, from which we select a statement sent to us by Mr. George Russell (A.E.), the celebrated writer and one of the leaders of the Irish Co-operative Movement, and quote from it:

"The co-operative movement in Ireland has gained world-wide recognition as one of the sanest and most beneficial of national movements. Its membership included men of all parties and creeds in Ireland, and it is as popular and widely spread in Ulster as in other pro-

vinces. Its constitution and the rules of its societies forbade the discussion of political and sectarian matters. On this basis many thousands of Unionists were able to join with their Nationalist fellow-countrymen in an all-Ireland movement for their mutual benefit. Over 1,000 societies have been created, with an annual turnover now exceeding £11,000,000. The creameries, bacon factories, mills, and agricultural stores created by co-operative societies are a familiar feature in the Irish countryside. Up to the moment of writing, forty-two attacks have been made on co-operative societies by the armed forces of the Crown. In these attacks creameries and mills have been burned to the ground, their machinery wrecked, agricultural stores have also been burned, property looted, employees have been killed, wounded, beaten, threatened, or otherwise ill-treated. Why have these economic organisations been specially attacked? Because they have hundreds of members, and if barracks have been burned or police have been killed or wounded in the lamentable strife now being waged in Ireland, and if the armed forces of the Crown cannot capture those actually guilty of the offences, the policy of reprisals, condoned by the spokesmen of the Government, has led to the wrecking of an enterprise in the neighbourhood, the destruction of which would inflict widespread injury and hurt the interests of the greatest number of people. I say this has been done without regard to the innocence or guilt of the persons whose property is attacked. [In other paragraphs Mr. Russell effectively and completely disposes of the allegation that these creameries or any of them were Republican arsenals.]

Destruction of Crops and Animals.—Ireland is an agricultural country. The destruction of the creameries has crippled, if not ruined, one of the principal Irish industries, forcing farmers to kill or to sell for slaughter or export their milk cattle, under most unfavorable conditions at whatever the market would bring. An equally serious blow has been struck at Irish agriculture by the Imperial British forces through the destruction of crops and the indiscriminate shooting of live stock. Miss Ellen G. Wilkinson, an English woman who made a tour of inspection over a large part of agricultural Ireland on behalf of the Women's International League, testified as follows:

"When I was in West Clare and Limerick there was a wholesale burning of hay ricks. That was extremely important, because on the hay ricks depended the cattle, and hence the creameries. And, of course, in burning the hay ricks you destroyed the very foundations of Irish agricultural prosperity. It was said by the British military authorities that these were reprisals against Sinn Feiners; but that was not so, because in Pallan and Kenry (*sic*) in Kildare, which are Protestant settlements, their ricks were burned, too.

"When we went to Limerick we were taken to Brennan's farm, five miles out of Limerick. It was owned by a widow. Her two sons were heroes in the countryside. One of them, Michael Brennan, is chairman of the Clare County Council. Of course, they are both on the run. And the English officers, rightly or wrongly, put down many of the occurrences in this community to them. So the English officers went to the house, told Mrs. Brennan to get out immediately, and burned the house and the hay."

In another section of the report we have called attention to testimony that soldiers passing through the country in motor lorries have made a practice of shooting at farm animals along the way. And the testimony of John Charles Clark and others shows that considerable numbers of livestock have been destroyed by the burning of barns and cattle sheds.

(To be continued.)

I am now eighty years old, and have known the Truth for thirty years, during which I have chosen the service of my Creator, the Eternal God, thinking nothing of the pleasures of the world.—St. Felicianus.

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The Bohemian Schism

A few weeks ago we had occasion to take note of a letter in the *Times of India*, which gave a very exaggerated account of the Czecho-Slovak Schism (says *The Examiner*, Bombay, for June 18). The cuttings then at hand reduced the story to more moderate dimensions, but last mail brought us more exact and later information which whittles the thing down still further till there is very little indeed left of it.

From the *Catholic Times*, May 7—

The papers both in England and abroad have frequently made mention of the Czecho-Slovak Schism, "the great secession from Rome" and "the terrible disaster to the Catholic Church." The reports vary considerably, and rarely give a full or accurate account of the matter, besides leaving the impression that more satisfaction is found in writing about the "disastrous anti-Catholic movement" than in representing the true state of affairs.

It must be frankly acknowledged that no one knows the exact truth with regard to the number of those who have seceded, since the country is as yet so unsettled, that it is not possible to give quite reliable information.

Some Reliable Figures

Katolicki List, a very well-informed Yugoslav review, in its April number, gives the best available figures concerning the apostates in most Czecho-Slovak dioceses. They are as follows:—

Dioceses	Churches taken from Catholics.	Apostate Priests.	Lai-cized Priests.	Lay Apostates.
Prague	8	29	17	23,000
Leitmeritz	8	10	20	10,000
Konigratz	12	11	31	4,000
Budweis	4	4	30	1,500
Olmütz	4	7	7	10,000
Brunn	0	0	3	100
Pressburg	3?	?	?	?
Total	36	61	118	48,000

These numbers regarding churches and priests may be considered reliable. The number of lay-apostates may doubtless be considerably higher, since these dioceses do not represent the whole country. For example, the Ruthenian Uniates have suffered serious losses and are not even mentioned in the foregoing list.

The Hussite Spirit

But the numbers, though they appear considerable, are not so in reality, if we take all the circumstances into consideration. For anyone acquainted with the country knows that the spirit of the old Hussites, although suppressed by the Austrian police force, did not die out. John Hus, who was condemned by the Church as a heretic, always found a few followers and admirers in that country. These succeeded in representing him as the hero of the nation, condemned not because he was a heretic, but because he was a Czech. However mean and absurd this statement may appear, it is to-day a powerful incentive to oppose the Church. When, after the armistice, the new Czecho-Slovak Republic was formed, these old Hussites, led by some few ambitious apostate priests, commenced a dishonorable propaganda against the Church, as the historical enemy of the nation, with the view of nationalising the Bohemian Church.

The Austrian Regime

It is to be remembered that the Czechs are patriots, and decided enemies of Austria, which unfortunately, under pretence of Catholicity, often limited the rights of the nation. Thus the national reaction was directed principally against the Catholic Church. Characteristic are the words of the memorandum for the union with the Serbian National (Schismatic) Church, signed by the "Central Committee of the Czecho-Slovak Church": "Our nation fell under the influence of Rome, which was ever and everywhere hostile to our national aspirations. It was the great priest and martyr, our master John Hus, of holy memory, who fought for the moral revival of the nation and its separation from Rome."

The Los von Rom Movement

Public opinion was well prepared for the apostasy by the Los von Rom Movement. This Los von Rom Movement was begun and supported chiefly by German Lutherans to pave the way for apostasy on a big scale. It was notoriously unscrupulous in its methods and did not hesitate to make use of lies and violence. Moreover, the Socialistic movement in Bohemia does not fall far short of Bolshevism in the matter of religion. It is not surprising, then, that they had little respect for traditions. It was no uncommon thing for a brass band to play on the occasion of an apostate priest's marriage. The Government did not even attempt to disguise their sympathy with the movement, and treated Catholics in a somewhat unfair manner. This, of course, encouraged the excesses and the lawlessness of the populace, a striking example of which were the iconoclastic outrages.

Catholic Surprise and Resistance

The Catholics were at first not a little surprised at such fanaticism and, of course, were not ready for such a campaign, while the apostates were encouraged and supported by almost all the papers of the country. Thus they succeeded in winning over large numbers, particularly of the uneducated, who did not even know the true nature of the question at issue. But the Catholics soon began to organise themselves with remarkable success. A keen observer of the situation wrote a short time ago in *Zivot*, a Yugoslav review, thus: "Now the Czech Catholics are preparing themselves and waiting for the moment to fight for freedom of religion and the Church. All who remain faithful to Catholic principles form together one united Catholic front. The hardest struggle is the formation of a Catholic press. Yet the new Catholic paper *Lid* reached in a short time a circulation of 30,000. The leaders of the national Church, Zahradnik and Farsky, lose more and more of their adherents, and the circulation of their paper fell from 15,000 to 3000."

The Schism a Failure

"The schismatic movement, as a whole, is a hopeless failure in every way. The Catholics sincerely regret that so many have been misled, and have reason to complain of the fanaticism of the sectarians and the absence of just protection on the part of the Government. Yet the movement, while inflicting no serious wound on the Church, will serve to purify her by removing the lifeless and withered branches. The eleven and a half million Catholics who remain faithful will be the stronger and the better once the immediate troubles are over. The schismatic movement is not likely to have any lasting influence. Dr. Radle, a professor at the University of Prague and a friend of the movement, expressed his disappointment in these words: "A good will is not sufficient for the national Church to overcome Catholicism. There is no need of a clear principle and of a religious programme. For want of such a programme Hussitism succumbed to Catholicism, although it was a stronger movement than that of the new national Church. Catholicism is an idea and a powerful idea, and can only be overthrown by another idea. But where is this new idea in the Czecho-Slovak Church?"

(2) *America*, April 30, provides some further details of the situation as follows:—

"The Czecho-Slovakian National Church has gone the way of all sects and schisms, and is rapidly splitting up into new divisions. A number of the apostates, such as Farsky, are thorough unbelievers, and form one party, while others, with Zahradnik, would create a national Church under the patronage of the State. The Serbian Orthodox Synod, it may be remembered, had been asked to affiliate the new sect to the Serbian Orthodox Church, but in the course of the negotiations the antagonism between the Serbians and Czecho-Slovakians became manifest, the latter refusing to submit to the demands of Orthodoxy, which were against the principles of liberty of conscience and personality." Probably a general congress of parish groups will be convened to decide the future course of what is quite properly called the "Unnational Church," since it certainly does not represent the people of the new Republic who remain overwhelmingly Catholic.

Another sign of disruption is the fact that the apostate priests are more and more losing their ascendancy in



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the movement, the control of which is passing into the hands of total unbelievers. The atheistic teachers, especially, have assumed leadership. The last issue of the *Cesky Zpus*, the *Czech Struggle*, expressly states that religious instruction should be left to lay-teachers, instead of being in the hands of "clergymen who have come from Romish seminaries and are infected with the atmosphere of seminaries."

(3) From *America*, January 29, we derive the following broader view of the whole situation from the pen of E. Christich:—

Catholics, the real brand, are organising with splendid impetus in Czecho-Slovakia. If law-breakers, scandalizers of society, attract undue attention and set the country in a ferment, it means, after all, that they are the exceptions. The mass of the good and loyal people, the normal Christians in the land, should not be overlooked, while we stare at the antics of the apostates. The revival of religious fervor deserves attention and might serve as a beacon to others. A filip has been given perhaps to Catholic youth by the evil in view; for the recrudescence of societies to promote religious interests is quite phenomenal. Students of the higher and middle schools are concentrating and extending their unions. General Communion is more frequent and better attended. The seceders and disturbers stand aghast at revelations of deep, ardent belief, and the determined stand for religious liberty. Angry crowds hinder the distribution of agnostic and anti-Papal leaflets at Catholic meetings, and the pioneers of free-thought who hoped to lead the people in new paths are in many places reduced to combating "the growing dangers of clericalism." "We have gained nothing," they cry, "in chasing the Germans, as long as Czech professors bear the canopy over the head of a Prague Archbishop in an idolatrous procession." In Schonau 10,000 men participated in the Catholic day parade and several meetings were held at the same time. A similar success was achieved in Plau, where Mgr. Kordac, as eloquent as he is energetic, after a moving sermon in church, gave three separate addresses to groups of the crowd outside. His Grace was acclaimed with enthusiasm wherever he passed. His stirring pastoral had laid bare sometime previously the evils of the day: unlawful seizure of churches by the new sects; obstruction to bishops in their duty of confirming the faithful; unscrupulous propaganda by the Y.M.C.A.; anarchy that discredits the new republic; estrangement of the God-fearing Slovaks; corruption of youth by the cinema and shameless books; terrorism by a fanatic anti-religious minority over the truly religious, peace-loving, cultured Czech people.

To the great relief of the law-abiding community the Government has of late withdrawn its support from some turbulent factors it had at first not only countenanced but encouraged. The ring-leaders of the schism, Zahradnik and Farsky, have been dismissed from the high posts they occupied. No Government can long tolerate subversive elements, foes of accepted social codes and traditional moral standards such as the Czech innovators of a "National Church" have proved themselves to be. The revulsion of feeling is strengthened by the acts of the "reformers" who, in their efforts to discredit the clergy faithful to Rome, overleaped the mark. A campaign of calumny against all priests, not sparing, alas! the worthiest among the dead, was supposed to minimise their own shortcomings. "Not we alone," said the apostates, "but many others infringed the canons." And the fact that fallen priests maligned the priesthood, seeking to discredit the order to which they still affect to belong, filled impartial minds with disgust and dismay. These defamers were at one with atheists and blasphemers in attacking the Catholic clergy. Father Toman, in stern, telling words, exposed the disgraceful machination, and vindicated with righteous indignation the memories of exemplary pastors thus basely calumniated. While money is forthcoming, however, to subsidise these wanton attacks they are bound to continue. The fiercest among the various sects into which the original schism is breaking up are financed by the Y.M.C.A. of America, ever intent on abetting rebels against Rome. But American Protestants of all shades of belief are over-running the country. A Methodist who held meetings in a tent was first successful in drawing crowds; for a tent, to the unsophisticated Czechs, meant a

circus. There was a fight for the free seats until the real meaning of the performance became known, when the audience withdrew finding it too tame.

After the magnificent Catholic days of the Czechs the Germans of Czecho-Slovakia organised similar demonstrations of faith. Thousands assembled at Arnau and Mariaschein to testify their allegiance to the Church. Bishop Gross, Senator Ledebour, Professor Mayr-Harting and the Deputy Dr. Feierfeil made notable speeches calling on all true men to work for the unity and solidarity of the Catholic body. Plans were drawn up for combination in sodalities, press activity, and all Catholic enterprise.

Contradiction with a Lesson

Older folk amongst us can remember the time when no one would speak of a clergyman of the Established Church as a "priest" (says the London *Catholic Times*). Most clerics of the Establishment are still content to be legally and formally described as "clerks in Holy Orders," and colloquially as "clergymen" of the Church of England. Many of them repudiate the title of priest. In most places in England to this day if one asks where the priest's house is, one will be promptly directed, not to the Anglican rectory or vicarage, but to the Catholic presbytery. The late Bishop of Carlisle devoted an elaborate article in the *Nineteenth Century* to an attempt to prove that there was not and never had been any priesthood in the Christian Church, and used to warn his ordination candidates that they were to be ordained as "Ministers of the Word" not as sacrificing priests. The late Bishop of Hereford also maintained that "the Kingdom of Christ had no sacerdotal system." The Anglican prelate who succeeded him at Hereford and now occupies the See of Durham is also an anti-Sacerdotalist. But other Anglican Bishops maintain that there is a real priesthood in the Established Church, and the High Church clergy have for some time delighted in styling themselves "priests," and many of them announce the Communion service in their churches as "the Mass," notwithstanding the denunciation of the Mass in the Thirty-Nine Articles as a "blasphemous fable" and a "dangerous deceit." Both parties remain "brethren in the Church of England," and both assert they are teaching its doctrine, and further there seems to be no power in that Church to say which is right and which is wrong, though one party flatly contradicts the other on vital matters of doctrine and practice. Neither party seems to have the least idea of the obvious conclusion from these facts—namely that a Church which allows its prelates and pastors to teach contradictory doctrines cannot be the Church of God, to which its Divine Founder promised the guidance of the Holy Spirit to the end of time.

You have troubles, it may be. So have others. None is free from them; and perhaps it is as well that none should be. They give sinew and tone to life, fortitude and courage to man. That would be a dull sea, and the sailor would never acquire skill, where there was nothing to disturb the surface.

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Current Topics

The "Otago Daily Times"

From the *Otago Daily Times*, edited by Mr. James Hutchison, Managing Director, Sir George Fenwick, we extract the following sample of British gentlemanliness:

"Suppose the Sinn Fein Thugs were recognised as a regular army and their inhuman Thuggeries as acts of war. We shall never say so; but we might leave it open to the murderers themselves to say so, if it is any comfort to them."

Two Laughs

Readers of the Dunedin morning paper found it quite equal to *Comic Cuts* last week. In one place we were told that Mr. Massey had to cut out many purely social functions before leaving London because he was engaged in discussions on international affairs of a most delicate nature! What it is to have a gentleman and a scholar for a Prime Minister. Our William was probably translating into French, German, Italian, and Japanese the remarks of his colleagues.

The second joke was celebrated by a multitudinous smile on the faces of the readers of the *Daily Times* when the editor described the clear, logical, masterly reply of Dail Eireann as "verbiage." Why the smile?

Mr. Holland on Ireland

A large audience assembled in the Art Gallery last week to hear a lecture on Ireland by the Leader of the New Zealand Labor Party. For nearly two hours Mr. Holland held his hearers by the tense interest of an address that will do much to bring home to Dunedites the truth about the case of Ireland. He dwelt on the point that the radical cause of the sufferings of Ireland was economic, and that Irishmen and Laborites ought to make common cause against the common enemy. He traced the policy of economic exploitation down across the centuries to the present day, proving clearly that it is false to say that religion and bigotry are at the root of the Irish question and naming the great non-Catholic leaders of the historic Irish movements for freedom in the past. Needless to say the day-lies did not give Mr. Holland anything like a fair report, and, whether through ignorance or prejudice, they missed the *leit-motif* of the whole lecture. Mr. Holland, in common with many students of Irish history, says that the land was held in common by the ancient Gaelic tribes. In this he differs from Professor MacNeill who, in his latest work, points out what he considers the mistake made by his predecessors on this head.

Republican Discipline

It is amusing nowadays to think of the day-lie tales we used to be told about the Sinn Fein extremists whom de Valera could not control! The whole world has been impressed by the marvellous discipline that enabled the Irish President to keep his pledge concerning the truce. He simply said: "We have agreed upon a truce, keep it honorably." Republican Ireland honored his word and honored herself by the manner in which her army kept the truce, clearly proving that Dail Eireann is a government that can govern. How different it was in Carsonia where the truce was never kept and whither Craig had to invite the army in order to help the Orange Cabinet in the hopeless task of controlling the murderers of Belfast. "Outside the six counties," says *Old Ireland*, "de Valera had but to hold up his little finger and life and property were secure. Inside the six counties the men who lead call, in a panic, on the British forces to save them from themselves. In all seriousness we suggest that they should address that request to the Commander-in-Chief of the I.R.A. He, at any rate, is competent

to do his job." Nothing that occurred for a long time has done so much as the outrages during the truce to expose to the public the true nature of Belfast's objection to Irish freedom. Of course our day-liars are doing their bit by refusing to tell the facts about the Carsonia campaign of murder, but in spite of them murder will out.

The Carsonia Outrage

More than one gentleman has written to the *Otago Daily* to call attention to the fact that the truth is being suppressed concerning the murderous anti-Catholic campaign in Carsonia. That British organ of sweetness and light either refuses to publish or else mutilates the letters, as it has always mutilated letters that called attention to the shameful forgery which the same British organ published. The Carsonia riots were not fortuitous happenings; they were the development of the offensive against the Nationalists of Ulster planned by the British Government when Lloyd George armed the Orange Specials against unarmed Catholics in accordance with his programme to create a civil war in Ireland by provocative action in Ulster. The plot might have succeeded only that the murders and the burnings which the Government condoned attracted the attention of a body of men who do not condone crime. The I.R.A. took a hand in the game and proved to the Orangemen that it was not their idea of fair play to stand by and allow ten men armed by the British Government to kill one Irish Catholic. Since the British gentlemen who edit our day-lies will not tell the truth we must once more try to make up for their shortcomings. By last mail we were fortunate enough to receive by letter the following account of the doings of the Orangemen, supplied by an Ulster Parish Priest. We give his word for it: "The 'B' specials, a class of 'special' Specials in Carsonia were never disarmed by the Government. They were selected by the Orange Lodges. The chief qualification required was that they be notorious for hatred of the Catholics. These men are let loose on a population for whom it is a crime to be armed. Not only are these Specials well armed out of the stock brought into the country from Germany by Carson but they further receive abundant ammunition to distribute to their friends. One night they placed the following notice on every Catholic house in my district:

It is the will of the King that all Papists should leave Ulster by (date).

Last Friday four of them knocked at the door of the curate's residence. They told the housekeeper that they wanted to see Father Donnelly. The servant, a brave girl, kept them talking while the priest escaped by the back door. He dare not sleep in his own house at present, and he is a nervous wreck. He—and even the Bishops—receive threatening letters frequently."

A further proof of the crimes that our British gentlemen try to cloak is had from the following letter of Dr. MacRory, Bishop of Down and Connor:

"To the Editor *Irish Independent*.

"Sir,—I hope it may be possible for you to find space in to-morrow's issue for the enclosed list of dwelling houses which on Sunday, July 10, in one small area lying between Shankill and Falls Road, Belfast, were burned, looted, or had the furniture smashed to fragments. Each house sheltered at least one family—some two or three—and it is noteworthy that neither on the day when these horrors were perpetrated, nor since, has a single dwelling-house of any non-Catholic been interfered with. I refrain from further comment, however tempting.

* JOSEPH MACRORY."

The list follows and we find that 146 homes were wrecked on one Sunday, and that in every case they were homes of Catholic families. That is how the Orangemen have kept the truce. That is the sort of British fair play a minority must expect in Carsonia. That arson proves how futile is Mr. Lloyd George's plea of anxiety for the adequate protection of minorities.

Elliott Scourged Again

The P.P.A. organiser announced that after due study he would reply to the crushing exposure of his ignorance for which the public have to thank Professor Pringle. After a considerable time the promised letter appeared, and afforded us another proof of the inability to go straight that marks the pathway of the P.P.A. In a brief rejoinder, the Professor once more scarifies the rafter whose falsehoods, while good enough for his weak-minded dupes, cannot survive investigation:

To the Editor.

Sir,—Mr. Howard Elliott is quite incorrigible. Inaccuracy like a pale ghost haunts every line he writes. To take some small points first: He says that my letter appeared in your columns on the 18th ult. It really appeared on the 16th ult. He gives the date of the Convention of Berlin as 1883 instead of 1833. Near the end of his letter he says that I stated that I had been in and out of the Temple for 12 years without becoming acquainted with a K.C. I made no such ridiculous assertion. What I said was that for the last 12 years I had been in and out of the Temple in London almost every day and I never heard of Mr. E. P. Hewitt. These are trifling points, but trifles reveal the man. Such sloppy and inaccurate statements (made after nearly three weeks' delay for the express purpose of consulting references) serve to illustrate Mr. Elliott's power of sifting facts and his large capacity for muddled thinking.

But on one point I must congratulate Mr. Elliott. Previously he said that "the Powers combined in what was called the Holy Alliance." Now in the second paragraph of his latest letter, he accepts Mr. Alison Phillips's statement that "The Holy Alliance was not even the semblance of a universal union." (that is, in plain language, is not even the semblance of a League of Nations) "but frankly the league of three monarchies for the defence of autocracy against revolution." He did not remember the first clause in this sentence when he wrote the first paragraph of his letter, and he had quite forgotten it by the time he reached the third and later paragraphs. But it contains the gist of my contention. I recommend Mr. Howard Elliott to adopt M. Clemenceau's plan and repeat to himself, say, for a fortnight every night just before he goes to sleep and every morning immediately he awakens: "The Holy Alliance was not even the semblance of a League of Nations." Then it will be indelibly printed on his memory.

But my difference with Mr. Elliott goes deeper than a criticism of his plausible, historical inaccuracies. Like him, I detest the principles and policies for which the Holy Alliance stood. But, unlike him, I am unwilling to follow the modern supporters of autocracy, among whom in England the *National Review* stands out conspicuously, in condemning the League of Nations. There are, alas, in the modern world insatiable ambitions and sinister diplomatic forces at work, both in Protestant and in Catholic countries. But they are without exception ranged against, and not on the side of, the League of Nations, as any decently informed student of international politics knows full well. Wittlingly or unwittingly (I prefer to think unwittingly) it is of these forces and ambitions that Mr. Elliott is making himself the champion in New Zealand.

In conclusion, I am very glad indeed to accept Mr. Elliott's invitation to "assure the minds of many thousands of people through America and the Empire" that President Wilson's fourteen points were not based on the Pope's pro-German Peace Note. If they had been, I should have said "all honor to the Pope!" But they were not. I cannot ask you, Sir, to give me two or three columns of your valuable space to prove this in detail. But the essential proof is very simple. Let Mr. Elliott and these thousands of people read (1) the Pope's Peace Note of August 1, 1917, (2) President Wilson's reply thereto of August 27, 1917, and (3) President Wilson's fourteen points of January 8, 1918. If they have not the necessary newspaper files beside them, I may refer them to a small book published by

Messrs. George Allen and Unwin (Limited)) called "Peace Proposals and War Aims," which contains these and all the other important diplomatic papers of the war period.—I am, etc.,

W. HENDERSON PRINGLE.

The University of Otago, September 7.

Who Won the War?

There could be no red rag so offensive to a bull as the plain statement of fact that America won the war is to the average Colonial Jingo. He claims that there is no possibility of doubting that England, aided by himself, won it. Looking around at the recent combatants and taking stock of them we find England still dazed and tottering, and to all outward appearances in need of first-aid. France's terror and panic hardly reveal her as a proud conqueror at present. And of course it is the first article of the jingo creed that Germany was beaten—preferably by us. However that may be, it is foolish to think that Germany has fared worse than her alleged conquerors. While Mr. Massey's regime has left New Zealand on the rocks and while under Lloyd George England has become bankrupt Germany is standing up to her work of reconstruction and making good every day. England is of course trading with Germany, as we also would be if we were not governed by luminaries of such high intelligence as Nosworthy, Anderson, Parr, Massey, and Lee. But it is when we consider German trade with the United States that we find what real progress she has made already. The following extract from *The Fortnightly Review* throws no little light on that subject:

"American sales to Germany for the fiscal year ending this month are the largest for any year in the entire history of American trade relations with Germany. Before the World War, Germany was buying about \$300,000,000 of American-made goods every year. The high water mark was reached in 1913, when German purchases in this country reached \$352,000,000. This year our German exports will exceed \$400,000,000. This is a larger volume of export business than we are doing with any other country in the world, with the possible exception of France and England. For the last few weeks, the average has been considerably in excess of one million dollars a day.

"But what about German exports to the U.S.? you will ask. These figures, of course, are hardly so favorable, but they are far from being discouraging. The year immediately preceding the war, Germany shipped \$185,000,000 worth of goods to this country. This year, the total will be more than \$100,000,000. The rapid growth of German exports to the U.S. is shown by the fact, that for last February the total was \$4,952,000, in comparison with \$7,368,000 for March. Everyone must acknowledge that Germany has made a remarkably quick recovery in her commercial relations with the U.S.

"German is making a like progress in rehabilitating her merchant marine. The past month saw several new ships make their maiden trip to South America. At Hamburg the tonnage is already about two-thirds of the tonnage for 1913. This does not look like a decrepit attempt to take a share of the world's carrying trade. And despite all handicaps, the Germans continue to astound the world with their ingenuity. During the war they overcame the shortage of fuel by using the fuel composed of one-third coal oil and two-thirds coal, but how they managed to utilise it, no one knows.

"In five years, it is predicted, Germany will have a new merchant marine of economical, cargo-carrying fleets, while other nations will be loaded down with expensive ocean-going junk. Their one handicap is a shortage of lubricating oil and that they are about to overcome by means of a synthetic oil lately discovered. But Germany is not out of the race by a great deal. Despite the injustice of the Treaty of Versailles, her people have taken heart and will give an example to the rest of the world of how a nation can 'come back' with the greatest possible odds against it."

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The Late Archbishop of Dublin

1841

By Michael Curran, Irish College,
Rome, in the 'Dublin Review'

1921

Early on April 9, amid national grief, died William Joseph Walsh, Archbishop of Dublin, in his eighty-first year. On the 14th all Ireland came to lay him to rest after a half-century's service to God and to two generations of his people in the last home of her great dead—with the defender of Tone; under the shadow of the monument of the Liberator; among the graves of the leaders who had spent themselves for the Motherland.

He had known them all, save one. As a child he had received the blessing of O'Connell. His boyish heart had been with the Young Irelanders and to his old age he never forgot their ideals. The Fenian movement saw him a seminarist, and though he could by no means see eye to eye with its chiefs, he did not share Cardinal Cullen's hostility. The leaders of the subsequent movement had the support of his strenuous manhood. When the Home Rule movement failed, its successor found him to the end ready to give more than a sympathetic trial, to pay tribute to the sacrifice of its martyrs, and to give the benefit of his counsel and experience.

Doubtless, some of the returning mourners recalled the demonstration when the Archbishop arrived from Rome to take possession of his See; a welcome unseen before, unequalled since, which expressed the release of a people from the net flung round them by the Whig remnants of the Pale ascendancy against which Archbishop Croke had been gallantly struggling and their awakening from a nightmare of thirty-six years. His predecessor, Cardinal MacCabe, a truly apostolic priest and efficient Vicar-General, was not fitted, as he sadly confessed himself, for the See of Dublin in troubled days, and Cardinal Cullen never intended him as his assistant, much less as his successor. He honestly aimed at doing what he thought Cullen would have done. On the other hand, his successor, an intimate of Cullen, always maintained that if MacCabe only thought and acted for himself he would have acted rightly, but the unfortunate outcome of his good intention was that he did what Cullen would never have done.

Without his predecessor's ability or personality and knowing nothing of politics, he reverted to Troy and Murray's servile attitude of dependence on the state, instead of continuing Cullen's independence. Cullen's role has never been justly appreciated and his policy has been misrepresented. He was a lonely and austere figure with the reformer's task laid on his shoulders. His personality was in strong contrast with Croke's and MacHale's. Absent thirty years from Ireland, he worked with no time-spirit as ally, and his isolation grew marked as the democratic tides, from which he was always averse, mounted and swung past him. Many Irish politicians, like the Greeks, are men of letters as well, and they have perpetuated in the people's mind his frigidity towards them. To-day's generation of Irishmen is better fitted to consider and judge his record in church organisation, in education, and his steady repudiation of government interference. They will regard that isolation not without respect. Cullen was an ultramontane Sinn Feiner. He concentrated on Catholic and native effort. Dr. Walsh was convinced that had Cullen lived, he would have been with the Home Rulers. His sympathies were with the poor. Writing to Lord Shrewsbury, Clarendon, the Lord-Lieutenant, found "rank communism" in his synodical address, "in which he did not stop at condemning the (Queen's) Colleges, but sought to set class against class and to represent every poor man as a martyr and every rich man as a tyrant." But he was no democrat. He put his faith neither in English princes nor in the people. His early Roman experience determined his political vision: a nationalist was a Garibaldi, a democrat, a carbonaro. But he had also watched the English Government subsidise revolt abroad and seen

Lord John Russell give recognition to rebels in the Southern States and to Catholics in Poland while attacking both the Church and liberty in Ireland. Educated in Rome in a triumphant atmosphere, he brooked no taunt of Catholic inferiority. As Apostolic Delegate, he restored the Catholic Church in Ireland in all its integrity to its rightful position as the Church of a Nation. At Thurles he heralded a new ecclesiastical era and restored Catholic worship and discipline to its normal state. Cutting himself off from all state and social entanglements, he repudiated the Queen's Colleges countenanced by his predecessors, and opened a Catholic University. He measured the ascendancy with steady eyes and noted face of brass and feet of clay. He fiercely and successfully assailed the Protestant Establishment and endeavoured to overthrow or radically alter the national educational system. On the land question he was thoroughly sound, and Dr. Walsh was fond of pointing out how the resolutions of the Irish bishops under Cullen's chairmanship, first decried as extravagant, were one by one adopted by English statesmen.

But there was little of Cullen's intransigence in MacCabe, and less of his pertinacious attack. MacCabe was, unfortunately, under the influence of that Whig society which colored and crippled the Catholic movement from emancipation days. His advisers were laymen like the O'Hagans, ecclesiastics like Dean Neville and his own reactionary Vicars General. Playing on his devotion to Cullen, they advised him to "do what Cardinal Cullen would have done." But Croke and Walsh, not MacCabe, were the true exponents of Cullen's later policy, and MacCabe's perversion of it wrought dissension among the bishops, confusion in Rome, and at the time of his death a crisis among the people which verged on schism.

The storm over the succession is now well known. The popular President of Maynooth, the tenant's champion, was elected Vicar Capitular by the Chapter by 12 out of 20 votes, and *dignissimus* on the terna by 46 parish priests out of 63. The Irish bishops in Rome made every effort to secure Walsh's appointment, as did Manning and Vaughan in England. As time ran by without appointment, popular anxiety became tense and indignant when it was learned that the English Government, Irish Whigs and English Catholics were seeking the appointment of Dr. Moran or Dr. Donnelly. Mr. Leslie's biography of Manning publishes all that seems available to expose the Government intrigue, and it remains to elucidate the Archbishop's own attitude and a little known intrigue of an earlier date, throwing new light on Cullen's relations with MacCabe.

The English Government, or at least Spencer and Granville, set to work before MacCabe's death. In June, 1883, his health had compelled him to ask confidentially for a helper.

Propaganda proposed a coadjutor with the right of succession. The Cardinal demurred; such an appointment would involve an election and already, said the Cardinal, names were freely mentioned, "holy and learned, but simply out of harmony with my views and opinions . . . and in a contingency which may arise, I would ask the Holy See to retire and prepare myself for death, which cannot be far from me." Why, asked the Cardinal, could not his Holiness do for him what he had done for Cardinal Cullen? Then for the first time he learned from Dr. Kirby the circumstances of his own appointment—that Cullen, who was in delicate health on the Alban Hills, had never asked for him (or for any assistant) and had neither been consulted or informed of the matter which was arranged by Propaganda. Cullen, who entertained quite other intentions, found himself faced with a *fait accompli* which he accepted in silent displeasure. MacCabe frankly

confessed (August, 1883) that this was a revelation and that he would never have accepted the office, owing to his great unfitness, except that he thought it was Cullen's express wish. However, he continued to press for an assistant, with the approval of the Chapter. Propaganda finally gave way and gave him his own choice, Dr. Donnelly, who was consecrated in November, 1883, with the title of Bishop of Canea.

This appointment coincided with the wishes of the Government's advisers, till they became uneasy and Mr. George Errington, the Government's agent in Curia, who enjoyed as well the confidence of MacCabe, set about procuring the permanent appointment of Dr. Donnelly. Errington induced Abbot Smith, an Irish Benedictine in Rome, to write (January, 1885) to the Cardinal that he ought to have Dr. Donnelly appointed coadjutor with the right of succession, that this would be very pleasing to Mr. Errington and would strengthen his hands generally in Rome, and that he (Smith) had reason to know that the arrangements would be sanctioned by the Holy See. On this the Cardinal called three of his Vicars (Lee, Kennedy, and the late Dean Walsh) and consulted them. They advised him not to make such an application, whereupon the Cardinal wrote so to Smith, but that he would write for Cardinal Simeoni's opinion. That ended the little ruse. Smith at once wired or wrote to MacCabe praying him not to do so as the proposal was a quite unofficial suggestion of his own aided by Errington.

The war of succession took a new phase when *United Ireland* published (May 15, 1885) Errington's note to Granville, recovered from Errington's blotting-pad with sufficient accuracy to defy denial. Errington's pressure was already overdone and the painful tension was ended on June 23, 1885. Leo XIII., doubtless alarmed at the ferment which had spread to the Irish in Great Britain and the United States, had taken the matter out of the hands of Propaganda whose officials were very exposed to British influences. "I stood out strong against them," he proudly told Dr. Walsh on his arrival in Rome.

A letter to Manning expresses Dr. Walsh's view of the situation *sedes vacante* (June 9, 1885). "One thing only is clear; my Presidentship is necessarily at an end; the office is not one that could be held even for a day by anyone on whose career an adverse judgment had been pronounced by the Holy See. Personally, I exult at the prospect of getting back to my theological work." He wrote in the same strain to others, but when vindication came with his appointment he was free to explain his feelings more fully. Many of the Irish bishops were of the opinion that they should have some recognised person in Rome to give trustworthy information and to correct mis-statements, if necessary in public. He believed, if he were in such a position, he could do more good than in any diocesan bishopric. He asked the Holy See to consider his suggestion. This is the simple explanation of his letter to Sir Charles Dilke (*Life*, Vol. II., p. 156). Only a non-Catholic like Dilke could think he was aspiring to become "Papal Nuncio." He realised he had shortcomings for the pastoral office—he had no missionary experience and his natural bent was elsewhere. For this reason he had declined the See of Melbourne and now (July 6, 1885) wrote to Cardinal Simeoni explaining his unfitness for the new position. The Holy See thought otherwise, though when he went to Rome he had not yet accepted the nomination. There he was consecrated Archbishop of Dublin on August 2, 1885, by Cardinal Moran in the church attached to the Irish College, wherein is enshrined the heart of O'Connell, who had blessed him 40 years before.

William Walsh was born in Dublin on January 30, 1841, at 11 Essex Quay, and was the only child of his parents Ralph and Mary Walsh, both of Kerry. There is some reason to believe that not so long ago the family name was known in Irish as Bharain and was incorrectly anglicised as Walsh instead of Warren. His father, a successful watchmaker, was an active figure in parish and ward. He was a devoted admirer of O'Connell and early interested his young son in parochial and political affairs. Indeed, there is still preserved the repeal card enrolling him in his organisation when he was but nine months old! A few years later saw him Sunday after Sunday marshalling the parishioners of SS. Michael and John's to sign their names to O'Connell's innumerable petitions and re-

solutions, and, at a later stage, he became one of the ring-leaders of a boys' Young Ireland "club" parading in military array about the neighboring Castle. A not unfriendly policeman ended for ever his military ardor when he was haled before his mother for defying the Castle sentries. Meanwhile, as his Mass server he had won the friendship of Father C. P. Meehan, who lent him books and excited his interest in the Irish Academy antiquities as well as in the literature of Young Ireland. He attended the school of a Mr. Fitzpatrick in Ship Street and in 1856 went to St. Laurence O'Toole's (now the Municipal Art Gallery), then directed by the Quinns of Australian fame. There he first attracted the attention of Cardinal Cullen on prize days by his successes and musical talents. In his quality of sacristan and ceremonialist at the Catholic University Mass he made the acquaintance of Newman, and he used to recall how on his first St. Patrick's Day he innocently laid out green vestments for the great Rector. He had no taste for sports, but under Levi, of the old Theatre Royal, his piano teacher, he directed the choir, and as prefect he would lead the boys, among them Sir William Butler, to the Three Rock Mountain or wind up a long walk at Bray with the stirring chorus of rebel songs. Like Newman, he was a violinist.

Although he had not finished his course at the University, Cardinal Cullen wished him to go to Rome, but the boy's parents pleaded that he should be allowed to remain near them and so he entered the logic class in Maynooth in September, 1858. The Archbishop himself, on a visit to the Irish College in 1905, said that it was a great regret and loss to him that he had not gone to Rome.

He was ordained after his Dunboyne course in 1866, and was appointed professor of theology in the following year. In June, 1878, he became Vice-President and Acting-President on the disablement of Dr. Russell, whom he succeeded in June, 1880. His evidence on the Canon Law at the O'Keefe v. McDonald case (Wicklow Summer Assizes, 1875) spread his reputation and drew praise from bench and bar. The same year he acted as a secretary to the first synod of Maynooth, which accepted without change his draft of more than one chapter of its decrees. In 1880 he published *Tractatus de Actibus Humanis*, and in 1884 Louvain included him an honorary graduate on the occasion of its jubilee. His collegiate administration earned for him the confidence and admiration of the bishops, regardless of party. In December, 1884, Dr. Croke proposed through Kirby that Dr. Walsh should accompany the bishops summoned to Rome to assist at their meetings and help to present their views to Propaganda. Dr. Leahy of Dromore, himself a theologian of repute, wrote that he was the only person whose opinion he would take since the death of Cardinal Cullen. We remember that Dr. Murray used to say that the only theologians among the Irish bishops were Cardinal Cullen and Dr. Leahy of Dromore. It is no wonder, then, that the bishops were unanimous in desiring his succession to Dublin, and that they assured both Manning and Kirby, and doubtless Propaganda, that the one man to unite their divided episcopate was Dr. Walsh.

It is not easy nowadays to appreciate the influence of Dr. Walsh in the critical epoch of Irish affairs coinciding with the early years of his episcopate. Among the bishops his influence was predominant, and in their Standing Committee it was supreme. The Primate's illness left him Acting-Chairman of their meetings, and within a few months his tact and statesmanship had united an episcopate hitherto divided behind Croke and MacCabe on the Irish party's policy. Matters were entrusted largely to his guidance and he became the spokesman of the Irish bishops. He rectified and supplemented Cullen's policy by a democratic sympathy as strong as Croke's, but controlled by his own unflinching tact and moderation. Croke could answer Kirby's paternal and restraining counsels: "Dr. Walsh is the man in the gap. I am as quiet as a lamb."

While counselling moderation and condemning with the leaders the excesses in certain districts, he threw all his influence and that of the Church into the political movement and warmly defended its leaders. One may look in vain for his or Croke's name in some of the histories of the Parnell movement, but few will deny that without their support the movement would ever have secured the

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EXPERT TRADESMEN. OUR SPECIALTY: RAZOR SETTING ——— OPPOSITE ARCADE

invaluable support of the parochial clergy, and that its success might have been long postponed.

For years his reputation as an educationist had been established. He kept himself well in touch with the latest methods of instruction in special subjects and with such systems as those devised for the blind and deaf and dumb. He joined the Senate of the Royal University in April, 1883, but resigned with Cardinal MacCabe when the Senate rejected an important motion proposed by the Cardinal on behalf of the Irish bishops. As Commissioner of Primary (1895-1901) and Intermediate (1892-1909) education he was prominent in promoting many educational reforms, though towards the end he confessed inability to follow what was to be gained by all the theories of the later experts. His organisation of the Catholic headmasters in 1878 to participate in the Intermediate system had far-reaching effects. Many doubted the capacity of the unendowed Catholic schools to compete with the established Protestant endowed schools. Dr. Walsh had no such doubts, and with Father Delany, S.J.'s report of Tullabeg's success at London University, he was able to encourage the timid. The Conference not only drew up recommendations that were virtually adopted by the Board, but had the satisfaction of witnessing the competitive success of the Catholic schools. A real revolution was thus effected in the public estimate of the relative standard of Catholic and non-Catholic schools, and it paved the way for the settlement of the University question. Although never an admirer of the intermediate system with its written examinations, its former absence of inspection, and its failure to ensure the real work of education, he recognised that the Intermediate Act was the first impartial legislation between denominational schools.

The position of Catholics in Primary and University education was very different. Both systems were based and worked on principles repudiated by the Church; their governing bodies were nominated to secure a non-Catholic majority, or at any rate an even balance, while in the distribution of state aid, large sections of Catholics were wholly or partially unable to benefit. To do away with these inequalities the new Archbishop set out to do battle. His exposition of Catholic educational grievances in his *Statement of the Chief Grievances of Irish Catholics in the Matter of Education* (1890), and *The Irish University Question* (1897) form a valuable history of the educational struggle of the previous sixty years. His chief attacks on the National Board were directed against the Model Schools, the disabilities of the Training Colleges, and the restrictions on religious education. To secure the recognition of the denominational system he joined the National Board in February, 1895. Within two months he had, with the help of Lord Justice Fitzgibbon, obtained a majority of twelve against four in its favor and a breakdown of the Board's non-possimus attitude towards schools like those of the Christian Brothers. It was a wonderful victory indeed, but when a two-thirds majority of the Board, representing about 90 per cent. of the Irish people, demanded the reform, Mr. Morley, the Chief Secretary of a Home-Rule Government, refused it. Mr. Balfour, his successor in the denominational Conservative Government, persisted in the same disregard. Dr. Walsh never forgave Morley for his weakness and this desertion of political principles. His efforts, however, for the Denominational Training Colleges met with complete success. Especially notable was the repayment by the Government of the building grants, in which Dr. Walsh had the collaboration of Mr. Sexton in Parliament.

The crowning achievement of his life was the National University, making, as it did, the concession of something like equality to Catholics in university education. While still President of Maynooth, he exposed, chiefly by questions addressed by Mr. Sexton in Parliament, the inefficiency of the Queen's Colleges and their waste of public money. Every misrepresentation he ruthlessly followed up and exposed, until the Government's only escape from humiliating exposure was the grant of a Commission of Inquiry which fully established the President's accusations. As Archbishop he brought forward and galvanised the Catholic claim in regard to university education. Of the solutions put forward by the bishops, since 1871—an exclusively Catholic university, or a Catholic college or colleges in a common university—he strongly supported

the establishment of a Catholic college in the University of Dublin on the same footing as Trinity College. This was the solution proposed by Mr. Bryce in 1907, and withdrawn in favor of the present National University scheme of 1908, through the opposition of Trinity College and other vested interests. While throughout he had the wholehearted support of the Irish episcopate, especially of Dr. Healy and Dr. O'Dwyer, and among the Irish Party of Mr. Dillon, the final victory of this long, and at times apparently hopeless, struggle was due to Dr. Walsh. When the first meeting of the Senate took place on December 17, 1908, he was as a matter of course elected first Chancellor.

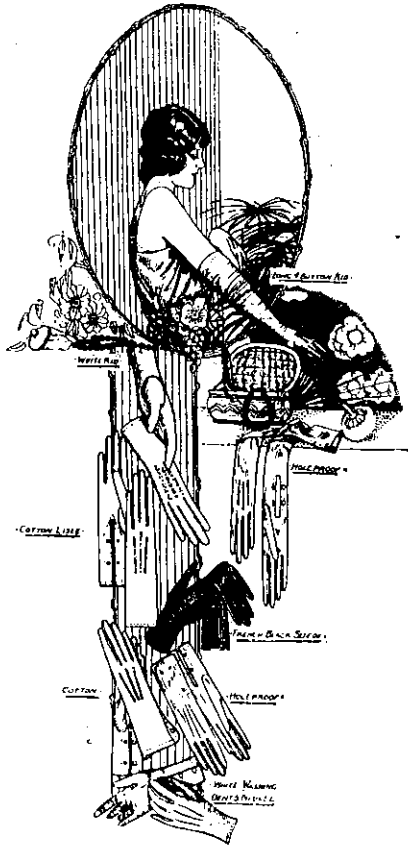
Education was essentially his sphere, but it was the land question that first made him known at every hearth-side in Ireland. It was the stand he induced the trustees of Maynooth College to make against the Leinster Lease in 1879 and his evidence at the Bessborough Commission (November, 1880) that exposed how Acts of Parliament passed for the benefit of the tenant could be legally nullified by the landlord. His evidence on this occasion is a masterly marshalling of facts, and the ensuing controversy with the landlord's agent remains one of his most able and crushing *tours de force*. The effect of the Maynooth protest became evident in the new Land Act on which he wrote his popular *Plain Exposition*. His grasp of the intricacies of the complex question, his irrefutable exposition of documentary facts, the authority of his name, were of invaluable assistance to the Irish Parliamentary Party. But most of all his sympathy as Archbishop with the poor and oppressed and evicted, his defence of their honesty against landlord and alien calumnies, made him a national idol.

Consulted by Lord Carnarvon at the time of the Ashbourne Act he suggested the system of decennial reductions of the annuity which formed a popular feature of that Act. He lost no opportunity of reconciling the respective interests of landlord and tenant. In August, 1887, he suggested a Round Table Conference of accredited representatives of the landlords and tenants to devise an equitable and final settlement of the Land Question. But he was sixteen years before his time and the landlord body rejected the proposal. In 1902, when the landlords were in a more reasonable frame of mind, he once again brought forward his proposal, though the Conference which led to the Act of 1903 was not realised until a virtual invitation had come from Mr. George Wyndham. Writing of this Conference Davitt says (*Fall of Feudalism in Ireland*, p. 205): "The origin of this conference is, to some extent, a matter of doubt. The Catholic Archbishop of Dublin, Dr. Walsh, a lifelong friend of land reform, proposed a gathering of this kind earlier in the year 1902. Mr. T. M. Healy also advocated a similar meeting." So did Mr. Talbot-Crosbie, and others before the late Captain Shawe Taylor entered on the scene. The success of the Conference was a tribute to Dr. Walsh's foresight.

His defect was aloofness. His accurate mind made him prefer to treat business on paper rather than by mouth. The dread of entanglement and of loss of time contributed to make him shun society and discourage visitors. One of the reasons that led to his leaving Cardinal MacCabe's residence was its position in a crowded thoroughfare. But no man who so grudged inroads on his time hesitated less to sacrifice himself for the common good. His civic sense was only second to his ecclesiastical. The Dublin Trades Council has rightly acknowledged his services to labor in trade disputes. Public bodies found him a diligent worker and perfect chairman. Democratic in the best sense of the word, he believed in the capacity of popularly elected bodies and had faith in the ultimate judgement of the people. He knew they might go astray for a time, but that it was impossible to deceive them for ever. What he did dread was the machine in politics operating through the bogus convention. He favored proportional representation and the Swiss referendum. Despite his retired life he knew the people better than most politicians and kept closely in touch with public opinion. To the end he kept the promise he made on his home-coming, to keep himself clear of every sinister influence counter to the interests of his country and people. He truckled to no prejudice and sought no distinction from alliances with personages hostile to Ireland. He used to call at the Lodge to write his name

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COSTUMES A SPECIALITY

in the new Lord-Lieutenant's visitors' book, but otherwise he never went there save when his advice was sought or to beg the reprieve of Ireland's young martyrs. He never broke bread there. Other reasons made him avoid Dublin society, for which at any time he had little inclination. His mind was as modern as it was progressive. He approached every problem in the light of general principles. A problem or its solution never antagonised him because it was new. Novelty or antiquity were equally beside the point when he came to its consideration. He was conservative only when he dealt with Church policy and more particularly with Church devotions. He was a trade-unionist when trade-unionists were regarded as socialists; he received and did honor to Sinn Feiners. The same modern mind which made him light his house in 1890 by electricity and settle the question of clerical cycling by cycling himself, made him the first to advocate the association of Maynooth with the University. He favored woman-suffrage and the admission of women to the University and professions; he gave great liberty of action to his clergy and encouraged Sunday amusements provided they did not clash with the hours of public devotion. Religious rancour was abhorrent to him and he wanted no Catholic ascendancy.

The positive cast of his mind was more marked than its modernity. His favorite studies were legal and the Courts provided him with material of unflinching interest. He always dealt with particular and concrete issues. He avoided pinning himself to precedents. He was scrupulously accurate. He was the terror of his printers and the Post Office, knowing their processes and regulations.

His memory was amazing and he characteristically systematised it by studying the Loiset and Leibnitz systems. He completely overwhelmed Dr. Salmon the old Provost of Trinity College, Dublin, by correctly writing out the value of the Greek "pi" to 128 places. He was not free from the defects of such minds. He was utterly devoid of sentiment, though he respected it and knew its value. While he had good taste he was not richly æsthetic. He had interest in archæology but little in art. He preferred history to imaginative literature, and philology to language. Though well read in English literature he wrote like a legal draftsman. Time after time he took views opposed to the general opinion. He was much criticised for his attitude towards the Irish Parliamentary Party, for his condemnation of the Catholic Association, for his attitude towards the great Dublin Strike, especially when he sent £100 for the children of the strikers (October, 1913), yet public opinion in the long run came round to his opinion and acknowledged he was right. Because he scrutinised details very closely, and early detected the small beginnings of great evils, people thought he took strong action on too light provocation.

Born in another age he would have ruled as one of the Church's statesman-prelates, but in the Ireland of the Nineteenth Century his abilities, when deliberately set aside by Leo XIII, were doomed largely to inaction. His very moderation was perhaps a bar to his greatness. He had the courage without the recklessness of Croke. One cannot imagine him defying tyranny like Dr. O'Dwyer or imperialism like Dr. Mannix. He was the soul of constitutionalism. Only those who knew him could appreciate the extreme reluctance with which, when faced with the supremacy of the Ulster Volunteers and later of military dictatorship, he abandoned faith in the omnipotence of constitutional action.

Like those of the political leaders, his earlier political hopes were not realised. He was deeply saddened by the Parnell split. The deterioration of the national spirit, which he frequently lamented between 1905 and 1914, caused his withdrawal from public affairs, but he always gave substantial help to the new movement in which he recognised the resurrection of the nation's soul. He has left behind him a diocese which probably exceeds any other in the world in the number of its daily communicants and in the frequentation of daily Mass. What greater tribute can a bishop desire than the love of his poor and the gratitude of the Irish Martyrs?

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Diocesan News

ARCHDIOCESE OF WELLINGTON

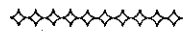
(From our own correspondent.)

September 9.

A very successful "afternoon" was held at the Convent of Mercy, Green Street, Newtown, last Saturday, in aid of the Convent Bazaar Fund.

The ladies' branch of the Hibernian Society held a social last Monday. There was a large attendance of members representative of the city branches, and a most enjoyable evening was spent.

The parishioners of Kilbirnie are at present actively engaged in the promotion of social functions to aid in financing a bazaar on a large scale, which it is proposed to hold in a few months to provide funds for parochial development. Although the parish of Kilbirnie is a new one, it is fairly extensive, and embraces Seatoun, Haitaitai, Lyall's Bay, Miramar, and Kilbirnie itself. All these localities have separate committees at work, and consequently a friendly rivalry exists regarding results. Among the number of successful events recently held was the children's party the other Saturday, promoted by the Haitaitai committee, and upon whom it reflected the greatest credit. Rev. Fathers Connolly (parish priest), and Griffin, in their able direction of and assistance towards the various activities are most helpful to the parishioners.



THE SISTERS OF COMPASSION.

A full and most enthusiastic meeting of friends and sympathisers with the Sisters of Compassion and their charitable work in this city was held at the Town Hall last Tuesday afternoon. The meeting was convened by Mr. J. J. McGrath for the purpose of assisting financially the Rev. Mother Aubert and her noble community of Sisters in the great work they are doing for the cause of humanity in New Zealand. The meeting was thoroughly representative of all classes and all creeds, and it was decided to have a series of entertainments, collections, etc., in aid of the Sisters of Compassion. Mr. J. J. McGrath presided, and explained the purposes of the meeting. From his own personal knowledge, he said, in common with the gathering present, he felt that the noble work that was being done by the Home at Island Bay and Buckle Street was one of the most worthy of present-day objectives of Christian charity. Rev. Mother Aubert and the Sisters of Compassion looked for no earthly reward for their labors on behalf of the poor and afflicted, but worked for them, irrespective of their age, malady, race or creed. The city would be ungrateful indeed if all sections did not respond to the call for funds to continue the work. Mr. McGrath outlined projected systems for raising funds. The permission of the City Corporation had been granted to the holding of a street collection on Friday next. Mr. Walter Fuller had generously promised the proceeds of a matinee at His Majesty's Theatre. Several generous ladies had undertaken to give "at homes," organise entertainments and socials, and to assist generally in a practical manner towards the object of raising funds to guarantee the continuance of the work of charity at the Home. At the instance of the chairman, the whole meeting resolved itself into a general committee, and pledged itself to make the campaign a success. Sir John Luke, Mr. T. J. Gill, M.A., Mr. Edwin Arnold, J.P., Mr. W. Perry (president R.S.A.), and others spoke in appreciation of the work of the Sisters of Compassion, and in support of the present effort to assist them.

Lady Luke undertook to preside over the ladies' committee, and to assist the movement to the utmost of her ability. She spoke, she said, from personal acquaintance with Mother Aubert's good work, and had reason many times to be grateful for her co-operation. The children of the poor were her sacred trust. She remembered occasions when it had been impossible to accommodate children in other homes in the city, but Mother Aubert had always proffered help. She urged the gathering to strain every effort to make the campaign for funds a prosperous business.

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Sub-committees were set up as follow:—Wellington North, convener, Mr. M. J. Crombie; Wellington Central, Mr. B. J. Doherty; Wellington East, Mr. D. R. Lawlor; Wellington South, Mr. H. O'Malley; Suburbs of Wellington and Island Bay, Colonel Hughes and Mr. Charles Odlin; Lower Hutt and Petone, Mr. J. J. Bourke; Johnsonville, Mr. F. T. O'Neill; Brooklyn, Mr. Dan Bourke. Mrs. Gleeson and Mr. T. H. Gill were appointed joint honorary secretaries. Mrs. O. Ellis was appointed treasurer. Apologies for absence and promises of financial help were received from Archbishop O'Shea, Mrs. Macarthy Reid, Miss Doris Guise, and others. Most of the prominent workers of the women's charitable movements in the city were in the gathering, and the sum of £20 3s was handed in in cash. On the motion of Sir John Luke, Mr. J. J. McGrath was appointed chairman of the general committee. An executive was elected, to consist of the president and the chairman of the ladies' and gentlemen's committees.

At the conclusion of the meeting, Mother Aubert expressed her gratitude and the thanks of the Sisters of her community for the splendid response by the people of Wellington. "Our work is God's work," she said, "Myself and three Sisters commenced in Wellington with half a crown, and our position to-day is the tangible result of the generosity of the citizens of this great country. We should have been able to do nothing without the financial help we have received from the people of New Zealand. Our work is to help the sick and needy. We get much more credit than we deserve. Such a gathering of ladies and gentlemen fills us with gratitude. I trust we will never cease to carry on our work."

After the general meeting, the ladies met under the presidency of Lady Luke. The following undertook to give afternoons in aid of the cause:—Mesdames Ellis, Putnam, Bourke, Pearce, Clayton, Young, and Miss Butler. Miss Doris Guise, Mrs. Bolton, and Mrs. Connop promised to organise dance recitals and entertainments. Mrs. J. J. McGrath, Mrs. Dalton, Mrs. R. Dwyer, Mrs. Beauchamp, and the Misses Whelan promised to give a dance. A giant jumble sale was arranged to be held during November.

A central office at 10, Woodward Street, was placed at the disposal of the general committee by the president (Mr. McGrath). Persons desirous of giving financial donations to the funds are requested to forward them to Mr. J. J. McGrath, Box 757, G.P.O., Wellington, or to the treasurer (Mrs. Ellis), or any member of the committee. All donations will be acknowledged in the Press.

DIocese OF AUCKLAND

(From our own correspondent.)

September 9.

The cafe chantant in aid of the building fund of All Souls' Church, Devonport, was opened in the Town Hall Concert Chamber, on Tuesday, September 6, by Right Rev. Dr. Liston Coadjutor-Bishop. The hall was very prettily decorated, and many attractive articles were displayed for sale. An enjoyable musical programme was given during the afternoon and evening, dancing adding to the enjoyment of the entertainment. As a result of the effort the building fund will benefit by a substantial amount.

In connection with the above building fund, "The Jolly Jingles," a combination of Auckland amateurs, will give two concerts in the Town Hall Concert Chamber on Monday and Tuesday, September 13 and 14. The programme will contain items of a varied nature, including excerpts from operas and novel specialty turns.

Right Rev. Mgr. Hackett's lecture on "The Wit, Humor and Repartee of Ireland," was thoroughly enjoyed by the crowded audience which attended the Epsom Library Hall on Tuesday, September 6. Many gems of Irish songs were, delightfully rendered.

Rev. Father Bradley was farewelled by the Auckland Catholic Teachers' Institute last Wednesday, and presented with a set of razors and brushes. Rev. Brother Benignus in making the presentation, referred to Father Bradley's interest in the teachers and in the schools, and hoped that he would be completely restored to health by the time he returned.

Interest in basket-ball is still very keen judging by the enthusiasm displayed by the Grey Lynn and Otahuhu Convent teams in their recent contest for the Father Carran Banner. The game was very even and was played

in excellent spirit. Otahuhu showed much better team work, and won by 14 to 10.

Rev. Father Bradley received a presentation from the priests of the diocese, in St. Patrick's, on Wednesday, September 7. Right Rev. Dr. Cleary presided over a large gathering of priests and made the presentation. Hearty wishes were expressed to Father Bradley for a safe journey and return to health and strength. On Thursday evening the people of St. Patrick's assembled to bid farewell to Father Bradley, upwards of 150 were present, including friends from Ponsonby, Remuera, and St. Benedict's. A wallet of notes (amounting to £80) as a farewell present, was made on behalf of subscribers by Mr. M. J. Sheahan. Mr. Dan Flynn also spoke. Rev. Father Brennan, Adm., on behalf of the parishioners, wished Father Bradley an enjoyable trip. Misses McKie, Smith, and McKean, and Messrs. Moodabee and McGreal contributed musical and orationary items. A very happy evening concluded with "God Save Ireland," sung by all present.

Rev. Father O'Flynn paid a short visit to the city and was jubilant over the opening of the new school at Te Kuiti. Right Rev. Dr. Cleary, performed the opening ceremony on Sunday, September 4. The Catholics of Te Kuiti and King Country are doing great work in the cause of our Holy Faith.

On Sunday, August 28, his Lordship Dr. Liston opened the devotion of the Forty Hours Adoration in the Sacred Heart College chapel. *Missa Cantata* was sung at seven o'clock by his Lordship. The College choir rendered Dumont's "Royal Mass" in a devotional manner. In the forenoon his Lordship delivered a very practical address to the assembled students, his subject being the object of the Forty Hours devotion. At 3 p.m. Rev. Father Doyle, of Remuera, preached on devotion to the Holy Eucharist. In the evening Rev. Father O'Connor, of Ponsonby, addressed the students on the love of Christ as portrayed in the Holy Eucharist, *Missa Pro Pace* was celebrated by Rev. Father Finn on Monday at 6.30 a.m., and on Tuesday the devotions were brought to a close by *Missa Cantata* followed by the usual ceremonies, Rev. Father Finn (College chaplain), officiating. The devotion exhibited by the students throughout the time of Exposition was most edifying; large numbers approaching the Holy Table.

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Te Kuiti

(From our own correspondent.)

September 9.

At the invitation of the local branch of the Self-Determination for Ireland League, Mr. Hall-Skelton visited Te Kuiti recently, and delivered a splendid address on "The Irish Question from a Protestant point of view." In introducing the speaker, Mr. Dwyer, who presided, made pointed reference to the long-standing grievances of the Irish Nation. Mr. Skelton, whose address to the large audience occupied three hours in delivery, treated his subject in a masterly manner, winning converts to the cause he so eloquently advocated. A regrettable feature of the meeting was the absence of the Mayor; his refusal to preside not being overlooked by Mr. Skelton in his introductory remarks. No less reprehensible was the action of the local paper in giving its readers but a meagre report of the meeting, a proceeding in marked contrast to the liberal space devoted to Mr. Skelton's addresses in other centres by the local papers.

A very successful Catholic social was held in the Municipal Hall, on the 7th inst. The energetic secretary of the social committee (Miss Gavin) reports that as a result, the Church funds will benefit to the extent of £10.

His Lordship Right Rev. Dr. Cleary, Bishop of Auckland, officiated on Sunday, September 4, at the solemn blessing and opening of the new Catholic school. There was a numerous gathering including many prominent townspeople. In a brief reference to the undertaking to provide school accommodation for the children of the parish, then happily accomplished, Rev. Father O'Flynn said the building had cost £1250, and would accommodate about 60 children in each of the two rooms. After his Lordship Bishop Cleary had addressed the assemblage, a collection was made in aid of the Building Fund, a substantial sum being realised. All present were then invited to inspect

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the school. The Sisters of St. Joseph commenced teaching in the new convent school on Monday, the 5th inst. At present 70 pupils have been enrolled. The school affords accommodation for 120 children.

DIocese OF CHRISTCHURCH

(From our own correspondent.)

September 11.

A very suitable property adjoining the Church of Our Lady "Star of the Sea," Sumner, has been acquired, and will be immediately fitted up as a presbytery. Very Rev. Dean Bowers (diocesan secretary) will take up his residence there, the seaside borough still remaining attached to the Cathedral parish.

At the Cathedral on Sunday, the Vigil of the Feast of the Holy Name of Mary, special devotions were held in honor of the Blessed Virgin. At all the Masses special discourses on the feast were given, and in the evening Rev. Dr. McEvoy, of Lismore, N.S. Wales, preached to a crowded congregation. After the sermon the statue of Our Lady was borne in procession round the Cathedral by the Children of Mary in regalia.

St. Mary's Choir held a social in the Art Gallery on Wednesday last, at which there was a numerous attendance. Euchre and other pastimes were enjoyed, and an excellent band supplied music, which enhanced the pleasure of the occasion. Messrs. F. Bown, B. Riordan, and J. Ford were M's.C. Miss Enright and the ladies' committee deserve to be congratulated on the success of their efforts.

There was a large attendance at the ordinary meeting of the Christchurch Celtic Club, held in the Hibernian Hall on Tuesday evening last, Mr. H. Nevin presiding. A motion of condolence with the relatives of the late Mr. Geo. O'Sullivan, who as vice-president of the club had always shown himself active in its interests, was carried. A musical programme, arranged by Mrs. Baxter, provided an enjoyable evening.

The fortnightly meeting of St. Patrick's branch of the H.A.C.B. Society was held on last Monday evening at the Hibernian Hall, Bro. H. Upjohn, B.P., presiding. There was a good attendance of members and a full roll of office-bearers. A motion of condolence with the relatives of the late Bro. G. O'Sullivan was carried, the regalia of the members being draped out of respect to his memory. Sick allowance (£11 10s) and accounts (£30 0s 6d) were passed for payment. It was decided to accept the invitation of the New Headford branch to play a return card match on Thursday, September 29. Bro. Grimes submitted the quarterly report of the U.F.S. Dispensary, which showed a marked increase in its operations.

The ordinary meeting of St. Mary's branch of the H.A.C.B. Society was held at Ozanam Lodge on August 29, Bro. Anderson, B.P., presiding. Bro. Grimes (District Deputy) on behalf of the District presented a framed photograph of the delegates to the triennial movable meeting, for which he was heartily thanked by the president. A motion of condolence with the widow and relatives of the late Mr. Cuthbert Harper—a life honorary member of the branch—was passed. Sick allowance (£6) was passed for payment. The secretary read a letter received from Dean Regnault, S.M., giving an entertaining and descriptive account of his recent travels.

The annual meeting of the Shamrock "forty-five" and euchre club was recently held in the Hibernian Hall, Mr. J. Flannelly, presiding. The committee reported excellent progress together with a successful year. After some alterations to the rules had been adopted the following office-bearers for the ensuing year were elected:—Chairman, Mr. J. Anderson; secretary, Mr. J. Flannelly; treasurer, Mr. J. Falconer; committee, Messrs. S. Christopher, P. Pearce, H. McDonnell, and J. Duggan. Mr. Anderson has promised a gold medal for the most points scored at "forty-fives" during the coming year.

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Oamaru

(From our own correspondent.)

September 11.

Messrs. Howard Rooney and Eugene Curran, who have recently undergone operations at Nurse Hall's private hos-

pital, are, we are pleased to hear, making satisfactory progress towards recovery.

St. Joseph's School was examined by Inspector Bossonce on Thursday last, and the number of proficiency certificates gained was very gratifying.

During the month there will be Mass at the following country stations:—On the 18th, at Ngapara, Windsor, Georgetown; and on the 25th, at Kurow, Duntroon, and Richmond.

Answers to Correspondents

"SYMPATHISER" (Takaka)—We regret that the only copy of the American Report that reached us is the one we are at present using in the *Tablet*.

TO VARIOUS CORRESPONDENTS.—Next week we will publish the final list of subscriptions for the Relief Fund. After that no more will be received as the Editor will be absent and cannot attend to them. Send what you can get direct to Cardinal Logue, Armagh.

INQUIRER.—We are not aware that Sir Edward Carson married a Catholic. His wife cannot be the person you inquire about since no such person exists.

N.M.—The Irish people did not recognise the Union by their presence in Westminster for over a hundred years, as our local day-lie asserts. For many decades after the Union no Catholic was permitted to become a Member of Parliament, and when O'Connell was returned his presence was a protest against the Union.

H.McM.—Catholics oppose Bible reading in schools because the Protestant version used in public schools is a faulty translation and it leaves out a number of books, also because of the danger of permitting men and women of no fixed religious views to comment on the text.

BOOK NOTICES

The Christ the Son of God, by the Abbe Constant Fouard, with an introduction by Cardinal Manning. Longmans, Green and Co., London. Paper 2s 6d, cloth 3s 6d net.

We are pleased to announce another cheap edition of this classical work on the life and teaching of Christ. It is, as Cardinal Manning says: "A singularly able and excellent work that can need no commendation."

The Heart of the School, by Eustace Boylan. Lincan, Melbourne.

The Heart of the School is a good Australian, Catholic school story. That it is already in its second edition is proof of its interest. It is entertaining from cover to cover and the author knows the hearts of his boys thoroughly. His descriptions of life in a great Catholic school and his vivid pictures of hard fights on the football and cricket field will appeal not only to schoolboys but to their elders. It is a sound, wholesome book, full of incident and enlivened by many a humorous page. The illustrations are well done and the rhymes are the true stuff.

WEDDING BELLS

O'CONNOR—OXTON.

The wedding was recently solemnised at St. Benedict's Church, Auckland, by Rev. Father O'Malley, of Mr. John O'Connor (youngest son of Mrs. Williams, Ponsonby, and of the late John O'Connor, Liverpool, England), and Miss Nellie Oxtan, second daughter of Mr. and Mrs. J. Oxtan. The bride, who was given away by her father, was attired in a dress of white crepe-de-Chine, hand-embroidered veil, and wreath of orange blossoms, and carried a pretty bouquet of white flowers. She was attended by her sister (Miss Nora Oxtan) as bridesmaid, who wore a dress of pink crepe-de-Chine and black hat. Mr. James O'Connor was groomsman. Mr. H. Hiscocks, at the organ, rendered appropriate music. After the ceremony a reception was held and the customary toasts honored.

"Ireland": A Sovereign State

(By REV. ANTHONY LOWE, in *Young Ireland*.)

"If Ireland is a sovereign state she has a right to use physical force, but if Ireland is not a sovereign state the physical force policy is unlawful."

These words are from the Lenten Pastoral of the Bishop of Cork.

As an Englishman I say that Ireland is a sovereign state. There are several factors and vital characteristics that go to make a nation. A nation is an organism, and not an organisation; a moral entity; a racial unit.

Switzerland is not really a sovereign state in the strict sense of the word, as she is a mere agglomeration of various nations; a federation of cosmopolitan people. Ireland is a sovereign state. She has its essential qualities, its basis, and fundamental elements. She has racial unity, a common country with its clear cut out geographical boundaries. She has a distinct language. She has a common religion, she has unbroken national traditions, a national spirit, national sentiments, as vital forces that have moulded her life, spirit, policy, character, and intellect; she has social and economic independence (as far as it is possible for nations to-day); she had for centuries political independence, and possesses it now, if not actually, at least potentially; she has that identity, continuity, and perpetuity of national life, spirit, and vital will power to be a nation. Ireland, then, is a sovereign state from every point of view. From the year A.D. 9, when Brimthán I. died, till the year 1198, when King Ruari died, Ireland was a Monarchy, and, as such, was necessarily a sovereign state. When Ireland acknowledged five men as Lords or Kings of Ireland, she still remained a sovereign state, for those people reigned by the will of the Irish people. The people, the language, the traditions, the religion, the spirit and will of the people never ceased. England did not cease to be a sovereign state when William of Orange became King of England. Ireland does not cease to be a sovereign state because of economic, political, social, and financial fluctuations. These things happen to every nation, and that does not make them less a nation. I am not speaking of empires. No change in forms of government can disrupt this sovereignty. External accidental changes in a life's nation do not destroy that vital factor, those fundamental elements that make a nation a nation. The indestructible will, the deathless spirit, the ceaseless traditions, the undying language, religion, the geographical insularity live on for ever. For over a thousand years the City of Tara was the seat of the monarchs of all Ireland, and although the monarchy has ceased, the sovereign state and indestructible will of the Irish nation remains immortal and indivisible. An organism has one principle of life: a heart, memory, will and understanding; Ireland, as a racial unit, is a living organic whole; she has a heart, the centre of her national sentiments; a memory that goes back to the twilight of civilisation; a will the unchangeable seat of authority and sovereign power; an intellect that guides and enlightens her life. A nation is a sovereign state not by the will of other nations, but by its own inherent rights. A nation does not cease to be a sovereign state merely because other nations do not recognise her as such. No amount of foreign servitude, of external alien pressure, can destroy this inalienable national right. Ireland's claim to be a sovereign independent state is no new claim: it is a sovereign right, deep rooted in the past centuries, and based upon her racial unity; it is no fungoid growth, but indigenous to the soil. Long ages of English autocracy, of overwhelming brute force, of barbarian warring; of scarlet militarism, cannot destroy this just and inalienable right. That claim does not rest on Might, it is based on Right. Ireland has always lawfully possessed that right, although she has not always been able to exercise it. Brutal oppression from without does not destroy that indestructible principle from within. Ireland's soul and destiny is in her own hands; that guardianship she has never renounced or forfeited. You do not forfeit a just claim merely because someone stronger than you robs you of its exercise or title. Because Ireland, for long ages, has not been able to exercise that right, she does not thereby relinquish or renounce

that right; because England has for centuries rendered that right and just claim and possession of Ireland nugatory and inoperative, the right of Ireland to act as a sovereign state does not cease to exist. It seems as if his Lordship was upholding Might against Right. Because Ireland is not strong enough physically to exercise it against overpowering Might, therefore, argues Dr. Cohalan, "Ireland is not a sovereign state, and the physical force policy is unlawful." Such a doctrine is immoral and untrue. The right of a small nation is as sacred as the right of a large nation. Right is dependent on Right, and not on Might. Ireland is more of a sovereign state than Belgium, with its admixture of languages and people; more of a sovereign state than the heterogenous Balkans. Cardinal Mercier would never have been so temerarious or cowardly as to have said, when Belgium became the vassal of Germany during the great war, that Belgium was no longer a sovereign state. The truth is more of a king when on the scaffold than on a throne. Right is still Right when crucified. Ireland for past centuries up to the present time has been, and is, a sovereign state, and, as such, has a right to use physical force against her despoilers and invaders. Has Ireland ever ceased to be a nation? No. Has Ireland ceased to claim her right to sovereignty? No. Has Ireland ever forfeited or renounced her supreme right? No. Because a nation that was once a Monarchy chooses a Republican form of government, she does not thereby claim a new right, or reject her old rights. This has happened in Russia, Portugal, Germany, and Austria. His Lordship argues because the present form of government might be overturned at the next elections, and because the present form of government is not permanent or stable as regards the uncertain future, therefore it has no right to enforce the present form of government on the people. It is the people who have chosen the present form of government, and their will is the ultimate basis of all lawful authority. Supposing, even at the next election, Ireland voted Unionist (they would not contradict her past so amazingly), even she would not be relinquishing her supreme authority, but only using her legitimate authority, according to the will of the people, in the way they think best. The rights of the people, the will of the people are permanent in their essence; no surrender of sovereign rights takes place when the people choose another form of government; the form of government is an accidental change. The freedom to change their form of government is an inherent right that time and tyranny cannot destroy. Whether Ireland votes Republican, Monarchy, or Unionist, she still remains a sovereign state. His Lordship seems to think that because the present form of government may not be stable or permanent, therefore its authority is null and void; whatever government could stand the test of stability or permanency? Dr. Cohalan indulges in probabilities and hypotheses to uphold British rule in Ireland. The unity of Ireland is not endangered by Ireland, but by England. England has ever sought to break up the solidarity of the nation; aye, England has sought to decimate and wipe out the Irish nation through her tyranny, artificial starvation, and emigration. England's red reign of terrorism in Ireland is the ghastliest barbarism that civilisation has ever seen. When recruiting was going on in Ireland during the great war, they were promised self-determination, and now they are demanding it; they have got militarism instead. In fighting for self-determination (it is no privilege, it is Ireland's right) Ireland is guided by no erroneous principles that contravene ethics. If it is lawful (and it is not lawful) for England to use brute physical force in Ireland, it is, then, entirely lawful for Ireland to do the same. The sovereign will of the people, the unanimous voice of the people, is the only basis of all true authority. So Ireland's upbroken continuity of authority, of will, of right, and of justice have kept her for nearly 2000 years a sovereign state. Ireland has never sold her birthright. England's authority in Ireland is a violent usurpation; it is like a dishonored cheque, worthless and false. Ireland, in her incomparable battle for freedom, is the glory and envy of the world; with that glorious fight she has lost nearly all, save her honor, soul, and God.

Beware, do not give way to your sorrow.—St. Benedict.

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FEATURES OF THIS WEEK'S ISSUE

Leader—Masseydom and Chaos, p. 25. Notes—Classical Standards; St. Augustine; Irish Books, pp. 26-27. Topics—The *Otago Daily Times*; The Carsonia Outrage; Elliott Scourged Again; Who Won the War? pp. 14-15. The American Report, p. 7. The Bohemian Schism, p. 11. Archbishop Walsh, p. 17. "Ireland": A Sovereign State, p. 24.

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

Pergant Directores et Scriptores New Zealand Tablet, Apostolica Benedictione confortati, Religionis et Justitiae causam promovere per vias Veritatis et Pacis.

Die 4 Aprilis, 1900. LEO XIII., P.M.

TRANSLATION.—Fortified by the Apostolic Blessing, let the Directors and Writers of the New Zealand Tablet continue to promote the cause of Religion and Justice by the ways of Truth and Peace.

April 4, 1900. LEO XIII., Pope.



THURSDAY, SEPTEMBER 15, 1921.

MASSEYDOM AND CHAOS



THE Roman Empire went down to ruin while the people clamored for feasting and frolic, the popular cry, *Panem et circenses*, drowning the crash of the falling commonwealth. History repeats itself to-day. While from the watch-towers a few voices here and there sound warning notes, the mass of the people, led by their corrupt political leaders, disregarding every serious consideration and blind in their pursuit of pleasure, imitate in more ways than one the Gadarene swine that rushed headlong to destruction. Behold how England at the present time impresses a Canadian visitor:

"We are no Puritans, but the Byzantine levity that we see all round us here, in the theatres, in the streets, in the mad frenzy over prize-fights and cricket-matches, tennis championships, and golf championships, racing, and all the things that do not matter, while your house is burning over your ears and your trade is paralysed, and twenty per cent. of your people are workless and being kept quiet by doles, and your finance has collapsed—all this leaves us dumb and amazed. Are we mad or are you?"

New Zealand is like England in other ways than in that its people cannot take a beating whether from the Springboks or from the Brothers' Boys. In sad truth, it is a little England; and in its own little way may be applied to the Dominion what the outspoken Canadian said of the decadent island in the northern seas which all true jingoes hail as their motherland.

Look at our newspapers. With much reason (and much to our shame) be it said that the press is the mirror of the public mind. Think of that and dwell on the meaning of the long report cabled out for Colonial consumption concerning the arrival in London of a posturing humorist named Charlie Chaplin. Surely it is as fitting as it is significant that side by side with the prominence and publicity given to the funny man of picture-land we have columns of piffle about the sayings and doings of a person called William Massey, an Orangeman who was elected Prime Minister of New Zealand on a minority vote and largely through the tactics of a horsewhipped parson. It is lamentable that it should even be thought possible that news of the Bedlamites who thronged London's streets to honor

Charlie Chaplin could be of public interest in New Zealand; but it is equally lamentable that public money should be spent in cabling to us accounts of the movements of a Prime Minister whose record is such that if our people had a little saving common sense he and his fellows in the "muddlement" would be brought to a strict account for their hopeless and brazen bungling. Up to the time when Mr. Massey left this country for his latest tour at public expense he used to denounce every person who pointed out that the Government was misleading the people and had brought New Zealand into serious financial danger. But as soon as Mr. Massey and his coterie of place-hunting politicians had secured higher salaries they too discovered what a short time before it was almost treason for others to see, and the well-paid placemen set about what they called economising. They did not suffer, but some returned soldiers and several employes did; and it was all in the cause of that great financial stringency which Mr. Massey had so shortly before told us, with his usual bluster, was only a delusion in the minds of a few pessimists. If Lloyd George has brought England to the brink of ruin, our Orangeman has done the same for New Zealand. We have our army of unemployed and our politicians helpless in the face of the problem before them. We have the cry of companies all over the Dominion calling for loans and for more loans to enable them to keep above water. We have the farmers facing grimly a future of low prices, murderous freights, crushing taxes, and high cost of living. We have our out-of-date and dilapidated railways run at a loss of some £4000 a day. We have the best ships in the Union Company's fleet laid aside for want of work with no immediate prospect of employment. We have our trains cut down, and our steamer service far behind what it was forty years ago. And, needless to say, we have all the waste and all the extravagance that are to be expected when incompetent Ministers are at the head of public affairs.

If, as we said before, the press is the mirror of the people, what hope is there of a public content to be entertained by accounts of the doings of Charlie Chaplin and Mr. Massey? And, if a country gets the government it deserves, what hope is there of New Zealand while it accepts as a matter of course the administration of its affairs by a Prime Minister and a Cabinet without intelligence, without principle, without a single one of the qualities which men, to whom is entrusted the task of steering the Ship of State through turbulent seas and amid dangerous channels, ought to possess? Of old the men who ruined Rome gave the people their *Panem et circenses*, and the Roman eagles fell into the dust; to-day the people of New Zealand get Charlie Chaplin and Mr. Massey and never pause to think what it means.

IRELAND

There has been no important change in the Irish situation since last week beyond the fact that a conference is likely to take place between the Irish leaders and the representatives of the English Government. While the personnel of the English deputies is not a matter for congratulation, the fact that the New Zealand day-lies, so hostile to Ireland and so unfair towards a people fighting for freedom, are reflecting the anxiety of the English Government for a settlement is noteworthy. Even judging from the unreliable cables sent hither by British propaganda agents, it would seem that de Valera and his friends have less fear of facing another fight than England has. Sinn Fein has been for some time past quietly confident of winning, and that confidence is based on the determination of a whole nation, as well as on the nation's glorious record during the two years that were filled with Greenwood's vain boasting that his "Black-and-Tans" were cowering the Irish patriots. We do not delude ourselves with undue hopes as to the result of the conference. We know that England never yet

yielded anything that she was not compelled to yield, and we know that Lloyd George has not exactly a reputation for honor and good faith. We know also that de Valera will not be deceived by the Welshman as Wilson was, and we can trust him never to leave the Catholics of Ulster in the power of the Orange mob that celebrated the twelfth of July this year by burning or looting 146 Catholic homes in the city of Belfast. We call the attention of our readers to the significant fact that our New Zealand day-lies steadily persist in cloaking the hideous crimes of the people whom Lloyd George allowed to arm themselves for the extermination of Catholics.

NOTES

Classical Standards

Cicero, Caesar, Nepos, Virgil have been handed down to us as models of what Latin ought to be. We have accepted them tamely, and set them up as standards by which we judge others. What is not in accordance with their canons we condemn; if a modern writer of Latin writes as they wrote we praise his style; we reject as decadent the Latin of vigorous and gifted writers of a later age because their language is not that of the Augustan age. One wonders how far we are right. Leo the Great is esteemed highly because he has somewhat of the quality of Caesar; Jerome and Augustine and Gregory are dismissed because they differ from the rigid standard. Is it not possible that the difference may be due to excellence? It is like heresy to say so, but we are not so sure that it is not the case. Take the English language: Dryden, Addison, the translators of the Bible are classics, and as such are studied by those who take English literature seriously to-day. Judged by them George Moore, Pearse, Wilde, Dunsany, Morley are short of the standard; but are the latter really inferior as writers of English prose? Has there been no development? Is the English language to-day the same language that it was centuries ago? If we regard the question from a common-sense point of view and leave out of consideration preconceived notions of questionable value, most people, apart from schoolmasters, would probably have the courage to assert that the prose of the best moderns is better than that of the ancients. Apropos of this topic, here is an appreciation of St. Augustine's *Confessions*, by Mr. Vincent O'Sullivan, in the *New Witness*.

St. Augustine's "Confessions"

"Such was the temperament needed to produce a book so ardent and sensational, so vivid and original, as the *Confessions*. Augustine had no model; his book was a new thing. How hard it was to do is shown by the fact that though many others have tried to do the like it has never been equalled. Nearly two thousand years old, it is as fresh as if it were published yesterday. Possibly his very reluctance to give details aided him in the choice of details. Although he makes no attempt to put himself in a good light, we end by loving the gracious youth, pensive, or at times unruly, and also the harried and driven man, with his tortures, mental and physical, as we do not love at all Cellini or Rousseau, not to mention all the modern people who have written their memoirs. Some of the things he writes, such as the squabble between Monica and the maid-servant, have that homely and attaching realism we associate with Fielding and Goldsmith and Sterne. Augustine had only his own genius to prompt him to write those things, for he could not think the harsh theologians of his time would relish them.

"The style of the book is a marvel. In another book of his Augustine gives some indications as to style. Poets, he says, introduce barbarisms and solecisms to give their writing more flavor. A piece absolutely perfect is tiring by its very perfection. Never was anything less true than the assertion that the style

of the *Confessions* is unstudied. On the contrary, he listened to himself writing, as much as Flaubert, or Pater, or, to come nearer the style of his own book, the author of *Religio Medici*. There is the beautiful passage on 'The Queen of Colors, the Light,' where the words seem like a soft and gently dancing light. Again: *Nisi quia fuderam in harenam animam meam*—'I had spilt my soul on the sand.' What a picture is there! But it is hardly possible to open the *Confessions* without coming on a striking phrase, while the phrases, deliberately constructed with a view to assonance, are as numerous as the chapters. The form of the book, a continuous address to God, is the hardest a man could pitch upon, and it is from the rhetorical devices needed to bring anecdotes of everyday life into the current of so mighty a soliloquy that arises now and then a superficial air of insincerity. It would, indeed, be a shame if Augustine the metaphysician and theologian were used to blot out Augustine the artist."

Irish Books

A reader asks us to suggest a list of Irish books such as might be useful for those interested in parochial libraries. Parochial libraries are of course most desirable, and our personal opinion is that the priest who does not try to keep one going ought to be starved out. In such libraries works that Catholic readers might refer to for an account of their faith, of the Church, of its history and development, and for replies to the charges made against religion by heretics and infidels ought to hold first place. There ought to be a department for history, another for science, one for poetry, and one for fiction. Now Irish books might come in under several of the foregoing heads, but as we take it that our opinion is asked concerning works of fiction we will confine ourselves to them, and to such as are likely to appeal to the general reader. For Irish historical novels we recommend the works of Mrs. Sadlier, Mrs. Pender, William O'Brien, Standish O'Grady, Samuel Lover, Charles Lever, and James Murphy. For general fiction we might name Carleton, Maria Edgeworth, Rosa Mulholland, Gerald Griffin, Canon Sheehan, and McDonnell Bodkin. For humor and sport readers can rely on George Birmingham, Dorothea Conyers, Somerville and Ross, Seamus MacManus, and Father Fitzgerald. Almost without exception the works of all these writers are clean, wholesome, and inoffensive, and may be read by young and old. Those who love a good hunting novel will find Dorothea Conyers satisfying. We could name a dozen of her stories that we have read with delight, and with the appreciation that a youthful training in the vicissitudes of the great Irish sport alone can give. *Peter's Pedigree*, *Aunt Jane and Uncle James*, *The Thorn Bit*, and, above all, *The Strayings of Sandy* are as near as possible to being IT. The sporting novels of Somerville and Ross may be even better from a purely literary point of view but they are marred by snobbishness and by needless offences to Nationalist feeling. Of George Birmingham (who is a Church of Ireland rector) be it said to his credit that bigotry is foreign to his soul, and we remember with gratitude how he once stood up in an Ulster Assembly or Synod and contradicted those who were telling lies about their Catholic neighbors. *Spanish Gold*, *The Major's Niece*, *The Island Mystery*, and *Doctor Whitty* are all good, and you ought to see a doctor at once if they fail to make you laugh. It is hardly worth while dwelling on the subject of Irish books of purely literary merit. Readers who can appreciate such will not need to be told where to find them. But if a charitable librarian wants to be advised in order to procure them for others, we should say that George Moore is unquestionably literary and questionably moral: some would say the man is an ass. Katharine Tynan tells us she is *distinguishé*: we have never discovered it yet. Father Sheehan made a hit with *My New Curate* and then fell away gradually. William O'Brien's novels are very good from all points of view. Many think Carleton's *Fradorougha* is the best Irish novel. A recent novel by Daniel Corkery—*The Threshold of Quiet*—has won wide recognition. Aodh de Blacam's *Holy Romans* is a notable

work. Yeats stands alone among modern poets. John Synge's *Plays* are masterpieces, though you will not always like them. And Padraic Pearse had a vision and a power over words that are unlike anything else we know of on earth. We end this note with a warning against buying the works of one Conal O'Riordan, a person living in London and trying to paint Irish characters with a brush that he has dipped in the filth of Zola.

DIocese OF DUNEDIN

His Lordship Bishop Whyte returned to Dunedin on Wednesday from an episcopal visitation to the Gore parish.

Mr. Peter Gilfedder, son of Judge M. Gilfedder, was admitted to the Bar at the last sitting of the Supreme Court at Invercargill. Mr. Gilfedder received his early education from the Marist Brothers.

A "500" and euchre tournament formed the special feature of a successful social gathering at St. Joseph's Hall on last Monday evening. There was a good attendance, and the object—the providing of funds for the improvement of the Kaikorai church and school grounds—should materially benefit as a result of the function.

Irish Relief Fund

Per Mrs. T. J. Bourke, Kilbirnie, £642; per Mrs. J. J. Bourke, Lower Hutt, £76; Invercargill, £90 10s, subscribed by the following:—Very Rev. Dean Burke, £5; Mrs. O'Brien, £5; John Hughes, Gladstone, £5; F. L., £2; M. Casey, £2; P. Winders, £2; James Sheehan, £2; F. G. O'Beirne, £2 2s; "Anonymous," £2 2s; James Collins, £1; Harry Mannix, £1; J. Kilkelly, £1; A. Mahoney, £1; P. Collins, Criterion Hotel, £1; J. Stanton, £1 1s; Miss C. Hanuon, £1; Martin O'Brien, £1; John Maher, McQuarrie Street, £1; Mrs. Timpany, £1; Mrs. McIntyre, £1; W. J. McMullen, £1; W. Forde, £1; Pat Brogan, £1 1s; Mrs. J. Sheehan, £1; M. Hishon, £1; M. Woods, £1 2s; Pat Condon, £1 1s; Ed. Sheehan, £1; M. Millar, £1; Rev. Father Ardagh, £1; Thos. Cahill, £1; M. Henley, £1; Brother Anselm, £1 1s; Pat Mangan, £1; B. Hines, £1; Miss Scully, Mill Road, £1; P. Forde, £1 1s; P. Prendergast, £1; Martin Stanton, £1 1s; Wm. Hishon, jun., 15s; Jim Hannon, 10s; Mrs. Coakley, 10s; Mrs. Ashley, 10s; Miss J. Stanton, Kew, 10s; D. Ferry, 10s; Geo. Martin, 10s; T. W. O'Connor, 10s; W. Stapleton, 10s; Herb Grace, 10s; T. Traynor, 10s; Miss McAnelly, 10s; Miss Millar, 10s; P. Stanton, 10s; Brian Ferry, 10s; Mrs. B. Ferry, 10s; Mr. Bowers, 10s; Peter Kelly, 10s; Mrs. Scully, Mill Road, 10s; T. McMenamin, 10s; Miss N. Maher, 10s; G. Groves, 10s; J. Stapleton, 10s; Mr. W. King, 10s; W. J. O'Brien, 10s; Mrs. McFarlane, 10s; Cleave McCarthy, 10s; Miss O'Malley, 10s; R. Sweetman, 10s; Mrs. Bragg, 10s; "Friend," 10s; J. Collins, jun., 10s; Mr. Logue, 10s; Mrs. W. Taylor, East Road, 10s; B. Ferry, 10s; S.F.F., 10s; Mrs. Barrett, 10s; Jas. McMullen, 10s; Miss Archer, 10s; Mrs. J. Burke, 10s; "Anonymous," 6s; Mrs. Mitchell, 5s; J. Leonard, 5s; Joe Pascoe, 5s; Mr. Carey, 5s; Mick Sheehan, 5s; Miss A. Thomson, 5s; Phil Walsh, 5s; Mr. W. Hishon, sen., 5s; Mrs. W. Hishon, 5s; Mrs. P. Condon, 5s; Miss K. Condon, 5s; Mrs. Sheehan, Eye Street, 5s; Mr. Carroll, 5s; Gus Kelly, 5s; L. White, 5s; D. Corcoran, 5s; Joe Cunningham, 5s; P. Kimble, 5s; Mrs. Stott, 5s; T. Pound, 5s; J. Farry, 5s; J. O'Connor, 5s; P. O'Halloran, 5s; Mrs. P. O'Halloran, 5s; Mrs. Smith, 5s; Jas. Robinson, 5s; Mrs. Morton, 5s; M. Slattery, 5s; Tom Scully, 5s; J. Ferry, 5s; Wm. Murphy, 5s; Mrs. Burgoyne, 5s; Miss Hurley, 5s; Mrs. Rooney, 5s; J. O'Neill, 5s; Frank Forde, 5s; Mrs. E. Sheehan, 5s; Miss Timoney, 5s. Smaller amounts have been contributed by the following: T. Moloney, F. McGrath, Mr. Devaney, Mr. Brown, D. Mahoney, M. Mannix, W. Shepherd, Mrs. Deegan, "Friend," M. Forde, "Friend," Mr. Duffy, Mrs. Curry, Mrs. McGrath, Miss Forde, Mrs. Down, M. Reidy, Mrs. Tangney, Mrs. O'Neill, Miss R. Rabbette, Mrs. Duthie, and Mrs. Woodcock. (The above is in addition to money previously sent.)

Wellington additional list.—Mr. J. D. Kelleher, £5 5s;

Mr. J. Kelleher, £1; Mr. N. O'Neill, £1; Miss Ryan, £1; Mrs. Howard, £2; Mrs. O. V. Ellis, £12; Mr. R. F. Griffin, £1; Mr. J. G. Connor, £1; Mrs. Gerald Griffin, £1; Mrs. E. Burke, £1 1s; Mrs. Beauchamp, £5; * Mrs. McGuire, £5 5s;*

Mrs. T. J. Bourke, Hon. Sec.
115 Hamilton Rd., Wellington.

General.—"Tipperary," £1; Denis Fogarty, £1; E. Reichel, £1; Con O'Hanlon, £1; A. O'Reilly, £1; D. F. Hughes, £1; Pat Walsh, £1; P.S.F., £1; Mrs. McWilliams, £1; Denis Hanrahan, £1; John Boyle, £1; "Sympathiser," 5s; "Lazy Bones," 10s; J. Loughnane, £2 2s; Priest and People, Dargaville, £5 5s; Mrs. Nolan, Granity, 10s; J. P. Linchan, Te Awamutu, £3 10s; "Sympathiser," Takaka, £5 5s; Michael Franklin, Hawera, £5; McEllaery MacMahon, £2; H. Daly, Knapdale, 10s.

Rev. Father Seward, of Akaroa, desires us to note that the result of the collections made by the local branches of the Self-Determination for Ireland League, and forwarded to the Christchurch treasurer of the League, were—Akaroa branch, £8; Little River branch, £13.

Total received by <i>N.Z. Tablet</i> up to date ...	£1859 13 6
Sent otherwise from Timaru, St. Andrews, Waikivi, Riverton, Auckland, Akaroa ...	330 0 0

£2189 13 6

N.B.—We will publish in our next issue any subscriptions that may come in this week. After that the Editor will receive no more.—Ed. *N.Z. Tablet*.

* These two donations were among the first received, but by mistake were omitted from 1st list sent to *Tablet*. The hon. sec. keenly regrets this mistake, and she would be thankful to hear from any donors whose donations may have been incorrectly acknowledged or omitted.

Obituary

MRS. CATHERINE KEARY, AUCKLAND.

Fortified by the sacred rites of Holy Church, there passed away on the 1st inst., at her residence, Hutchinson's Avenue, Grey Lynn, Auckland, at the age of 80 years, Mrs. Catherine Keary, relict of the late Timothy Keary (writes a correspondent). The late Mrs. Keary was born in Melbourne, Victoria, and after her marriage, with her husband came over to New Zealand. Settling on the goldfields of Coromandel. After 47 years' residence there she came to Auckland three years ago, and, until her death resided at Grey Lynn. She was always a most devout and practical Catholic, and ever eager to distribute Catholic literature (especially the *N.Z. Tablet*) among the Catholic population. A son and daughter and numerous relatives are left to mourn their loss.—R.I.P.

Rangiora

Amongst those who left New Zealand with the 27th Contingent for the great war (writes a correspondent) was Edward Fitzgibbon, son of Mr. and Mrs. Martin Fitzgibbon, of Rangiora (late of Loburn, North Canterbury). Prior to his departure, he left an injunction to his people that if he did not return, a suitable memorial of him should be placed in the Loburn church. Edward Fitzgibbon fell in the great battle which was fought on April 8, 1918. His wishes were fully carried out, and a magnificent chalice, the work of Bertolli Bros., of Rome (artists of repute), suitably inscribed and beautifully ornamented with rubies, medallions and chaste filigree work, was presented by the Fitzgibbon family. This was the occasion of an impressive ceremony at St. Brigid's Church, Loburn, on Sunday, August 28. An appropriate discourse was delivered by the Very Rev. Dean Hyland, in the presence of a large congregation.

They who die rich in character leave a great deal that was not here when they came; they have something to take with them as well.

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.

DEATHS

BLOGG.—Of your charity pray for the repose of the soul of Frederick Blogg, beloved husband of Catherine Blogg, who died at Christchurch on August 19, 1921.—R.I.P.

COLLINS.—Of your charity pray for the repose of the soul of John, beloved husband of Mary Collins (late of Gisborne and Auckland), who died at Christchurch on August 23, 1921.—R.I.P.

CORNISH.—Of your charity pray for the repose of the soul of Elizabeth Cornish, who died at Halfway Bush on September 12, 1921; aged 68 years.—R.I.P.

KEARY.—Of your charity pray for the repose of the soul of Catherine, widow of Timothy Keary, of Coromandel, who died at her residence, Hutchinson's Avenue, New Lynn, on September 1, 1921; aged 80 years.—R.I.P.

KIELY.—Of your charity pray for the repose of the soul of James, beloved husband of Catherine Kiely, who died at Waimate on August 31, 1921; aged 66 years.—R.I.P.

RABBITT.—Of your charity pray for the repose of the soul of Norah, dearly beloved third daughter of Patrick and Norah Rabbit, of Wairuna, who died on August 12, 1921; aged 21 years.—May her soul rest in peace.

RYAN.—Of your charity pray for the repose of the soul of Ellen, dearly beloved wife of Richard Ryan (late of Parish of Annacarty, Co. Tipperary, Ireland), who died (suddenly) at her residence, 306 Ettrick Street, Invercargill, on September 6, 1921; aged 73 years.—R.I.P.

IN MEMORIAM

BEGBIE.—Of your charity pray for the repose of the soul of James Begbie, who died at Dunedin on August 28, 1919.—R.I.P.

BRENNAN.—Of your charity pray for the repose of the soul of Michael Joseph, dearly beloved husband of Kate A. Brennan, who died at Opunake on September 12, 1920.—Compassionate Heart of Jesus, grant him eternal rest.

DALY.—Of your charity pray for the repose of the soul of Mary Daly, who died at Mosgiel on September 13, 1914.—On her soul, sweet Jesus, have mercy.

FITZGERALD.—Of your charity pray for the repose of the soul of Private Thos. B. Fitzgerald, who was killed in action at Havencourt Wood on September 12, 1918.—On his soul, sweet Jesus, have mercy.—Inserted by his loving mother, brothers, and sisters.

FOLEY.—Of your charity pray for the repose of the soul of Maurice Christopher, dearly beloved second son of John and Nora Foley, Waihao Downs, who died on September 4, 1920.—On his soul, sweet Jesus, have mercy.

HEALY.—Of your charity pray for the repose of the soul of John Healy, who died on September 13, 1917. (Interred in Arras Cemetery.)—On his soul, sweet Jesus, have mercy.—Inserted by Mary Paul and family.

KRUSE.—Of your charity pray for the repose of the soul of Flora Bertille, beloved daughter of Mr. and Mrs. C. Kruse, Wanganui, who died on September 7, 1918.—O Sacred Heart of Jesus, have mercy on her soul.

O'BRIEN.—Of your charity pray for the repose of the soul of Terence O'Brien, who died at Cromwell on September 14, 1920.—May his soul rest in peace.

O'HAGAN.—Of your charity pray for the repose of the soul of Peter O'Hagan, of Pukeratu, who died at Gore on September 16, 1916.—O Sacred Heart of Jesus, have mercy on his soul.—Inserted by his loving sister (M.E.F.)

WANTED

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HAWERA PARISH CHURCH

Dean Power returns heartfelt thanks to all who have subscribed towards a new sanctuary and altar for the Hawera Parish Church. Subscriptions he may receive from his well-to-do friends outside the parish will also be gratefully published in the *Tablet*.

Second list (containing the names of those who have given from £10 down to £5):—

Mr. Searle, £9; Mrs. Malone, £7; Mr. Cullinan, £7; Mrs. Palmer, £6; Mrs. Dolan, £6; Mr. Lowrey, £6; Mr. Donnelly, £6; Mr. Fennell, £6; Mr. Hogan, £6; Mr. Keegan, £6; Mr. Dunlop, £6; Mr. Crimp, £5; Mr. Rauch, £5; Mr. J. W. Goodwin, £5; Mr. J. Joyce, £5; Mr. Leydon, £5; Mr. Shanahan, £5; Mr. McHardy, £5; Mr. J. McPhillips, £5; Mr. R. Morrissey, £5; Mrs. Gray, £5; Mrs. Kneebone, £5; Mrs. Riddiford, £5; Egmont Racing Club, £5; Mr. O'Dea, £25; Mr. Lynskey, £10.

AN APPEAL

TO IRISH FAITH AND LOVE OF ST. PATRICK, RAETIHI

In the raging bush fire that swept this district in 1918 our little church (St. Patrick's) at Raetihi was burnt to the ground. We are now making an attempt to raise funds to replace that little church in a permanent material which will withstand the brunt of future fires as the Irish Faith has withstood the brunt of the fires of persecution. To us, who have the Faith from Ireland, the name of Patrick is sweet music to our ears. Here is a practical way to show our gratitude for our Irish Faith and our love for St. Patrick, by helping to raise a church worthy of our Faith and of our glorious Saint at Raetihi.

Send a brick (5/-) to-day for St. Patrick's Church, Raetihi. All donations acknowledged in the *Tablet*.

The following additional donations are acknowledged:

Mrs. Crosbie, Brydone, 10s; Mrs. Heath, Wyndham, 10s; Mrs. Coleman, Wyndham, 10s; Miss Foster, Wyndham, 10s; A Friend, Wyndham, 5s; P. O'Reilly, Mataroa, £1; previously acknowledged, £52 2s; total to date (9/9/21), £55 7s.

Address for donations—

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OUR REPRESENTATIVES' MOVEMENTS.

We wish to notify our northern readers that our three representatives have commenced a special visit to the North Island. Mr. T. J. Sheahan is in Taranaki; Mr. E. Hanrahan, Wellington to Napier; and Mr. J. M. Houlahan, Auckland City and surroundings. A visit to other parts of the Island will follow.

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"TABLET" SUBSCRIPTIONS

Subscription: 20/- per annum; 10/- per half-year (paid in advance, no booking.)

We beg to acknowledge subscriptions from the following, and recommend subscribers to cut this out for reference.
 PERIOD FROM SEPTEMBER 5 TO 10, 1921.

AUCKLAND AND HAWKE'S BAY.

J. F. R., Wenlock St., Waibi, 30/3/22; Rev. Dr. C., Auck., 30/9/22; B. C., Queen's Av., Mt. Eden, 30/9/22; Sergt. O'H., Police Stn., Napier, 30/9/22; J. J. K., Harding Rd., Port Ahuriri, 30/3/22; E. T. H., Awapuni St., Gisborne, 15/2/22; M. M., Eureka, Waikato, 30/9/22; J. R. M., Tolago Bay, 8/9/22; J. C., Purikanapa P.B., Gisborne, 30/3/22; Fr. D., Taumarunui, 23/3/22; J. D., Dock St., Dundee, 8/3/22; D. M., Te Kawhata, 23/10/22; Mrs. K., George St., Rocky Nook, Mt. Eden, 30/9/22; W. O'R., Waipiro Bay, G.S., 30/9/22; F. McL., Ngatapa, Waitomo Caves, 30/9/22; A. C., Howick, Auck., 30/7/22; Mrs. L., c/o R.F., Queen St., Onehunga, 8/3/22; Capt. P., Box 531, Auck., 30/9/22; J. P. L., Hilldon, Te Awamutu, 30/9/22; A. O'R., Elizabeth St., Edendale, Auck., 8/7/22; T. F., Courthouse, Napier, 30/3/22; T. C., Gladstone St., Auck., 30/9/22.

WELLINGTON AND TARANAKI.

M. E., Tasman St., Wgton., 30/9/22; E. B., Mental Hospital, Porirua, 30/9/22; C. McC., The School, Matapu, 30/9/22; J. J. McG., Ellice St., Wgton., 28/2/22; Mr. McG., Buller St., Wgton., 15/2/22; O. K., Derwent St., Island Bay, Wgton., 8/3/22; Mrs. J., Princes St., Oriental Bay, 30/3/22; E. H., Bristol St., Lr. Hutt, 30/3/22; J. F., Rawhitiroa, Eltham, 15/11/22; T. H., Arthur St., Pahiatua, 23/9/23; J. G., Gillespie's Line, Palm. Nth., 15/1/22; M. McG., Mein St., Wgton., 8/3/22; J. S., City Hotel, Wgton., 30/9/22; J. B., Club Hotel, Pahiatua, 8/9/22; K. R., Sutherland Rd., Wgton., 8/8/22; M. N., Ohakune, 30/9/22; J. D., Patea, 30/9/22; H. M. J., cr. Owen St. & Gonville Av., Gonville, Wgton., 23/12/21; J. H., Hunterville, 30/9/22; D. C., Hunterville, 8/9/22; J. B., Wharehaua, Stratford, 15/6/22; T. M., Rly. Stn., Palm. Nth., 8/3/22; T. H., Tobacconist, Otaki, 8/3/22; J. McG., Railway Hotel, Otaki, 8/9/22; Mrs. F., Otaki Hotel, Otaki, 8/9/22; Fr. M., Presbytery, Otaki, 23/1/24; T. J. W., Central Hotel, Otaki, 23/2/22; S. S., Wairangi Rd., Otaki, 8/3/22; A. P., Weraroa Rd., Levin, 8/3/22; W. R., Tiro Tiro Rd., Levin, 15/4/22; F. McD., Heatherlea, Levin, 15/4/22; Fr. M., Stratford, 23/10/22; F. C., Victoria St., Masterton, 30/9/22; P. J. McA., Marini Rd., Kelburn, 23/7/22; Mrs. M., Macdonald Cres., Wgton., 8/9/22; J. D., Nelson St., Wang., 30/3/22; P. W., Opuia Rd., Opuake, 8/9/22; Miss B., Ghuznee St., Wgton., 30/8/22; W. W., Torv St., Wgton., 8/9/22; D. H., Rawhitiroa, Eltham, 15/10/23; E. P., Police Stn., Whangamomona, 8/3/22; P. K., Tasman St., Wgton., 30/9/22; J. F., Nolan Rd., Hawera, 8/9/22; W. J. D., Mary St., Wgton., 23/9/22; M. A., The Grange, Pahautani, 30/9/22; Mrs. P., P.O., Waverley, 30/9/22; G. G., Solicitor, New Plym., 8/9/22; A. W., Northland Rd., Northlands, Wgton., 8/3/22; T. W., Skeat Rd., Kapuni, 15/11/23.

CANTERBURY AND WEST COAST.

J. S., Milton St., Sydenham, 30/9/22; Miss R., Club, Latimer Sq., Chch., 8/3/22; M. F., Bishop St., Chch., 15/2/22; J. McC., Sec. Water Supply, West Oxford,

30/9/22; J. B., Ma Waro, Timaru, 30/9/22; T. Q., Atua-hua, Cant., 30/9/22; P. F., Little River, 30/9/22; St. O's Club, Box 156, Greymouth, 30/9/22; E. H., Wai-iti, Nelson, 15/3/22; D. O'L., P.O., Blenheim, 15/3/22; J. M., Epworth, Temuka, 30/3/22; G. C., Waimate, 30/3/22; F. N., Pleasant Point, 30/9/22; Miss H., Havelock, Blenheim, 30/9/22; E. B., Oakley Farm, Orari, 30/9/22; N. O'T., Papanui Rd., Chch., 15/9/22; J. D., Tai Tapu, 8/9/22; Mrs. B., Alexandra St., Chch., 23/1/22; Miss R., Peterborough St., Chch., 23/6/22; Mrs. F., Manchester St., Chch., 15/7/22; T.T., Excelsior Hotel, Chch., 30/6/23; J. C. G., Neville St., Spreydon, 8/8/22; Mrs. N., Aikman's Rd., Merivale, 23/8/22; Mr. M., Ruskin St., Sydenham, 30/8/22; T. G., Margaret St., Riccarton, 8/1/22; E. S., Marlborough St., Riccarton, 23/7/22; C. T., Slater St., St. Albans, 8/3/22; J. O'D., Barbour St., Linwood, 8/3/22; R. M., Poulson St., Addington, 8/3/22; F. L. McG., Bealey Av., Chch., 8/3/22; W. J. S., Armagh St., Linwood, 8/3/22; P. McN., Suffolk St., Linwood, 8/3/22; J. T. M., Charles St., Linwood, 8/3/22; W. N., Talfourd St., Sydenham, 8/12/21; C. B., Malcolm Av., Beckenham, 8/9/22; R. J. K., Temuka, 30/6/22; W. K., Fairton, Canterbury, 30/9/22; Mrs. B., Madras St., Chch., 30/9/22; H. C., Bushy Park, Springfield, 30/9/22; J. B., Tasman St., Nelson, 8/3/22; J. C., Fairlie, 30/9/22; Mrs. McK., Murray St., Greymouth, 30/3/22; Miss T., Russell St., Westport, 30/9/22; L. Bros., Wakanui, Ashburton, 30/9/22; Mr. O., Halswell, 30/9/22; T. B., Beggs Rd., Papanui, 30/9/22; L. S., Weheka, 30/9/22; J. McC., Colombo St., Sydenham, 8/10/22; J. J. M., Bootmaker, Greymouth, 15/8/22; J. McG., Spring Creek Farm, West Oxford, 8/9/22; Dr. H., Temuka, 15/3/22; C. L., St. Andrews, 30/9/22; Rev. M., Convent of Mercy, Reefton, 30/9/22; J. M., Heaton St., Timaru, 30/9/22; J. H., Totara Flat, 30/9/22.

OTAGO AND SOUTHLAND.

D. L., Nith St., Ingill, 8/3/22; P. K., Charlton Rd., Gore, 15/6/21; Mrs. O'B., Mosgiel, 30/9/22; P. J. B., Gladstone Rd., N.E. Valley, 30/9/22; Mrs. M., Young St., St. Kilda, 30/9/22; F.M. & Co., King St., Dun., 30/3/22; D. J. D., Woodlands, 30/9/22; M. M., Lowe St., Avenal, Ingill, 30/9/22; T. C., Ardwick St., Gore, 23/8/22; R.G., Lewisville, Milton, 30/9/22; R. McQ., Handover St., Dun., 30/3/22; J. C., Lime Kiln, Milburn, 30/9/22; J. O'B., Bigger St., Ingill, 30/9/22; D. C., Hotel, Waikaka, 30/9/22; G. B., Goodall St., Caversham, 15/12/21; Fr. W., Queenstown, 15/9/22; T. F., Whitehaven St., Lawrence, 30/9/22; Miss B., Main Av., St. Kilda, 8/12/21; T. N., Oamaru, 30/9/22; Miss Q., Reid Rd., Sth. Dun., 15/1/22; Mrs. S., Grant St., Dun., 30/9/22; G. S. O'N., Patearoa, 30/9/22; J. J. O'S., Ingill, 30/9/22; Mrs. N., Anderson's Bay Rd., Dun., 8/3/22; M. L., Up. MacLaggan St., Dun., 30/3/22; Mr. R., Morrison St., Caversham, 30/3/22; M. D., P.O., Limehills, 8/2/22; D. B. F., Bourke St., Ingill, 30/3/22; J. M., Reid St., Oamaru, 30/9/22; J. B., Eskvale St., Musselburgh, 15/3/22; P. C., snr., Hilderthorpe, 30/12/21; Mrs. C., St. Bathans, 8/2/23; Mrs. O'C., Orepuki, 23/3/22.

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Commonwealth Notes

NEW SOUTH WALES.

In the *Sydney Morning Herald* of recent date a correspondent ("J.B.") writes:—"The Rev. A. J. Waldock, a Baptist, is reported to have said: 'It must be apparent to any observant man travelling through this State that the cause of true religion is in sorry plight, and the Churches are faced with some grave problems. It is not overstating the case to say that in the life of this country the Church simply does not count. It is not hostility and antagonism that confronts us: it is a cold and blank indifference. The great mass of the people are not interested enough in religion or Churches to even argue about it.' Judge Rogers, Chairman of the Education Commission held in Melbourne in 1884, was a true prophet when he said: 'The weight of the evidence taken before the Commission certainly tended to establish the probability of the following result, namely, the production in a few years of a population wholly wanting in the distinctive moral and religious character which belongs to a Christian people.' Another judge, Judge Docker, addressing a jury at Orange (N.S.W.), on July 5, 1887, said: 'We have in the colony a system of what is known as secular education. Whether it be right or wrong it is not for me to say, but corruption of morals must be guarded against where such a system of education exists.' 'The State schools are producing criminals' is the pronouncement of Judge Forbes. Sir Julian Salomons said: 'Education without religion is like putting a sword into the hands of a savage.' Dr. Moorhouse, whilom Anglican Bishop of Melbourne, said: 'When I see the fresh young creatures swarming out of the doors of the public schools, a dull, heavy pain settles over my heart which I can hardly master. I see them launched upon the downhill road of selfishness and misery and I cannot stop them; I cannot persuade their parents that they are passing them through the fire to the Moloch of immorality.' The Catholic bishops of America say: 'The experience of every day shows more and more plainly what serious evils and great dangers are entailed upon Catholic youth by their frequentation of public schools.' The Catholic bishops of Australia say: 'Parents shall make it their business, so far as it is possible, to have their children frequent Catholic schools, whether primary, intermediate, or university. We know by sad experience how easily the precious gift of faith, which we all carry in frail vessels, may be lost for ever.' His Holiness Pope Pius IX. said: 'The young are exposed to the greatest perils whenever in the schools education is not closely united with religious teaching.' God Himself says: 'He that loveth danger shall perish in it.' The essential element of education—its pith and marrow—is the religious element. By excluding it from the schoolroom the State has committed a crying injustice to the rising generation. Catholic education supplies good children to families, and forms those who are fitted to be the heads of households. It gives protectors to religion and saints to Heaven. The public schools are robbing Catholics of millions of money. They are robbing non-Catholics of virtue and its rewards. The Catholic schools and the Catholic Church are the one hope of Australia."

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VICTORIA.

Speaking at the Gaelic League concert, held at Melbourne on August 23, his Grace the Archbishop of Wellington (the Most Rev. Dr. Redwood) said he was always at home in an Irish assembly. He deeply sympathised with Ireland's struggle for liberty and independence. It was the dream of his life to see the day when Ireland would be in a position to work out her own destiny. For the past 48 years he had spoken in favor of Ireland's aspirations, and his only regret was that during the years he spent in Ireland he had never acquired the Irish language. He had greatly enjoyed the concert, and he desired to congratulate all the performers. Concluding a stirring address, his Grace Archbishop Mannix paid a pleasing tribute to Archbishop Redwood: "I congratulate everybody (he said) who has had anything to do with this entertainment. I am particularly grateful to the Archbishop of Wellington, not merely for giving his patronage to the entertainment, but also for the kind and noble words he

has spoken. He can always be relied upon to say the right thing at an Irish meeting like this. Ireland is weak and needs help and sympathy from outside, and the Archbishop of Wellington, an Englishman, has always been deeply sympathetic with Ireland's aspirations. Over and over again he has shown his ready sympathy with suffering Ireland. I desire to thank him for all the kindness he has shown to me during his visit here, and I hope it will not be long before he will be back with us again. In Melbourne the Archbishop of Wellington can always rely on receiving a warm welcome." (Applause.) Cheers were given for his Grace at the conclusion of his address. At the close the gathering sang "God Save Ireland."

At the opening of a new presbytery at Brighton on Sunday, August 28, his Grace Archbishop Mannix, in the course of his occasional address, said:—They were grateful to the revered and venerable Archbishop of Wellington for his presence that day. When coming over to Brighton, Dr. Redwood had said that in New Zealand they never had these functions at the opening of presbyteries. They did the work quietly. He supposed they must have plenty of money in New Zealand. (Laughter.) They were glad to have the Archbishop of Wellington with them that day. (Applause.) He believed that he had been a Bishop longer than anyone living. They could see what the English constitution was capable of. (Laughter.) Dr. Redwood's English constitution and the climate of New Zealand had enabled him to outlive every bishop consecrated at the same time or before himself. They were glad he was there, not merely because he was a great Archbishop and a distinguished Churchman, but because he was an Englishman who had always shown sympathy towards the sufferings of Ireland. He was one of those honest Englishmen who was prepared to do justice to Ireland, who was prepared to see nations live and let live, and who believed that little nations have rights the same as big nations, and that little nations often have larger contributions to make to civilisation than the bloated, boastful, big nations. Referring to the present situation in Ireland, Archbishop Mannix said the negotiations were still going on, and he was still praying for their success. He still hoped for their success, but even if they did not succeed, Ireland's future was safe. Ireland would never go back to the old conditions, and even if Ireland had nobody to sympathise with her, Irishmen would still continue to struggle. There was talk of conscription in England, to send more troops to Ireland. Even if enough troops and machine-guns were sent over and if England apparently succeeded on the surface, would that settle the Irish question? Would Ireland be contented? No, it would not be long before there was another contest equally bitter and equally disgraceful. Ireland had gone through these tragedies in almost every generation. Even if force were to succeed with the same measure of success as on former occasions, the Irish question would be just where it was before. Ireland would wait her opportunity; she would be biding her time and gathering her strength so that when the opportunity came again Ireland would take it again. It was of no use trying to patch up peace. Most Rev. Dr. Redwood, Archbishop of Wellington, said he was very happy to assist at such an interesting ceremony that afternoon. He was an Englishman, and he felt indignation, sorrow, and shame at England's conduct. He felt like a good son who saw his father in bad company and committing some atrocious crime. He believed that Ireland's day was coming, that the night would soon pass away. All he wanted England to do was to let Ireland alone. In that he was a rank Sinn Feiner. (Applause.) If Ireland had the right of self-determination, and was free to choose the Government she wanted, he was certain that excellent conditions would prevail, and peace and prosperity would come to both countries. (Applause.)

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

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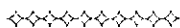
Our Sports Summary

DUNEDIN.

St. Patrick's Harriers ran on Saturday under Captain Morris and J. T. McDonnell as deputy. The trail led along the Main Road till the Mount Cargill School was reached, returning via the Great North Road, finishing with a fast sprint. Advantage was taken of an opportunity of congratulating R. Monaghan, the winner of the Port Road Race. E. McIlroy, another member of the Harriers, finished fifth, and wins the medal for the first novice home.

The final for the 3rd grade Soccer championship was played on Culling Park last Saturday, when Christian Brothers defeated Southern A by 4 goals to nil; the "greens" thus, for the third year in succession, winning the cup. The "greens" first score came after about 15 minutes' play, a good kick by Baker being carried on by Donnelly, who made no mistake with his shot. A few minutes later, from a scramble in front of the goal, Reddington (right inside) put through a beautiful low one—2 nil. The second half was full of incident; the "greens," by good combination added two more goals to their credit (W. Reddington and Laffey being the scorers). Worthy of mention was the excellent defence of the Christian Brothers' full-backs—Burrell and C. Reddington.

On Saturday next at the Oval, the annual match—Christian Brothers' past players v. the present players is to take place. This game is being looked forward to with a good deal of interest, and is to be preceded by a match between the 4th grade team and the School A team.



OAMARU.

On Saturday last (writes our own correspondent) a team from the Marists' football club, Waimate, journeyed to Oamaru to try conclusions with the Oamaru Celtics. The game resulted in a win for the home team, but we understand the Waimate Marists are a recently formed team, and on their showing in Oamaru, good things should be heard of them later. The visitors were entertained by the local team at a smoke concert in the evening. The Celtics are holding their second annual social in the Lyric Hall next Wednesday, and it promises to be as successful as last year's.



INVERCARGILL.

The members of the Marist Brothers' Old Boys' football club held a very enjoyable euchre-social in the Victoria Hall on Wednesday evening week (writes our own correspondent). The function was a success in every way, and was a fitting termination to the club's first season. There was a large attendance, and amongst those present were Rev. Father Ardagh, and Rev. Brothers Anselm and Anastasius. The arrangements were well carried out by a capable committee, with Mr. J. McMullan as secretary.

The annual meeting of St. Mary's Tennis club will be held at an early date. It is anticipated that renewed interest will be taken in this branch of summer sport, and a successful season is looked forward to.

At a recent cricket carnival held here, there was a "queen competition," which occasioned considerable interest, and Miss Nisbet, the commercial travellers' representative, headed the list.

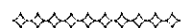


AUCKLAND.

At the invitation of the Waikato Rugby Union, the Sacred Heart College, Auckland, senior football team journeyed to Hamilton where they played the local High School as a curtain-raiser to the Springbooks versus Waikato match. The boys were evenly matched so that a grimly-fought contest was the outcome. The spectators, who were loud in their praises, were treated to a splendid exhibition of Rugby played as an open game. The passing of both teams was praiseworthy, while the tackling was hard. A more thrilling quarter than the last, as each team strove

for the winning points, could not be desired. Two tries (one of which was converted) were scored by each team, so that evens was a fitting finish to a sterling game. R. O'Connor, playing as second five-eighths, scored both tries for the College, one being converted by Lanigan. The visitors were delighted to meet so many of the old boys of the College wearing the colors of their *Alma Mater* and to hear them cheering their old team to victory.

The Auckland Primary Schools' seven-a-side contest attracted a record number of entries. The boys of the Brothers' school in Vermont Street won two out of the three grades—14 medals and the Pascoe Cup. The finals were played before the big crowd at Eden Park. Vermont's open team played Remuera. The game was a good one, Vermont winning by 8 to 5. The "A" team against Newton East played brilliant football, quite bewildering their opponents by their accurate passing and splendid combination. Vermont won by 8 to 3.



CHRISTCHURCH.

As a curtain-raiser to the New South Wales versus New Zealand Rugby match at Lancaster Park, Marists' 3rd grade played Riccarton (A) in the presence of a very large crowd of spectators. The Riccarton team had a decided advantage in weight, but what the "greens" lacked in this respect they made up for in their excellent play. The first spell ended with Marists (who played against the light wind and with the sun in their eyes) 3 points, Riccarton 3 points—a try to a penalty goal. In the second half the "greens" opened the game up and put on another seven points, Riccarton scoring six. The final was Marists 13, Riccarton (two penalty goals) 6. Tries were scored for Marists by W. McCormack, J. Goodman, and W. Britten-den, two of which were converted by C. Batchelor. The play was of a high order, a special feature being the fine centering and cross-kicking of the Marists backs. The victory gives Marists pride of place in the third grade competition. The boys wore a black band on their arms out of respect for the memory of Mr. W. Hoban, a vice-president of the Association, and Mr. G. W. O'Sullivan, both of whom died during the week.



St. Joseph's Home for the Poor, Auckland

VISIT OF THE ST. VINCENT DE PAUL SOCIETY.

(From our own correspondent.)

On a recent Sunday afternoon the members of the St. Vincent de Paul Society Conferences of Auckland and the suburban districts, assembled for their annual visit at the Home of the Little Sisters of the Poor. The body of the church was filled by the members in attendance, while the inmates occupied seats conveniently adjacent. Led by the chaplain (Rev. Father Golden), the Holy Rosary was recited, followed by the Litany of the Blessed Virgin, offered by the members of the society. A short discourse by the chaplain touched on the life and labors of St. Vincent de Paul, the Apostle of Charity. The society represented by those present was engaged in the same charitable work, feeding and clothing the poor and bringing back to the fold many a stray sinner. On behalf of the good Sisters and their inmates and on his own behalf he heartily thanked the visitors for the great favor of their presence and their inspiring example; and he begged God's choicest blessing on themselves and the noble work they were doing in the Church.

Benediction of the Blessed Sacrament followed immediately, and the visitors formed an efficient choir for the impressive ceremony. This annual pilgrimage is greatly appreciated by the whole House, as it brings a very striking variety on the usual routine. Moreover, the visitors go around the whole building, having a kind and thoughtful word for all. The sick receive much and deserved attention, and express their gratitude for many acts and words of kindness and charity.

The interesting proceedings of this delightful Sunday closed with a cheerful and chatty entertainment by the good Sisters. May all who were present witness another such day. It will be memorable at the Little Sisters of the Poor.

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III. Mystery of Original Sin.

22. We could not, without revelation, know the fact of sin hidden in our nature; nor can we even, knowing it, clearly understand it.

That Adam, the chief of the human race, should have rendered all that race of which he was the originator and representative, guilty and miserable, is a mystery which our reason must accept on the word of God, but which cannot be explained. It cannot be rejected as impossible, nor can anything unjust or contrary to the divine perfections be found in it.

In order to elucidate this doctrine the following parable is sometimes used as an example: A man was raised by his king from the lowest grade of society to the highest rank and nobility. Immense riches and the greatest dignities were also conferred upon him; and, moreover, all these benefits were hereditary and were to be transmitted to his children. But he committed a crime; he was guilty of high treason against his benefactor, and rendered himself deserving of the most severe punishment. Degraded, despoiled of all his goods, and sold as a slave, he died, and left his children overwhelmed with disgrace, and inheritors of his misery and his slavery. The miserable inheritance of these children is a representation of original sin in the descendants of Adam.

The children of Adam, it may be urged, are not only unfortunate, but they are also guilty. How can they be guilty of a sin which they have never committed? From amongst many explanations given by theologians, which are more or less calculated to throw some light on this mystery, we select the following:*

The Council of Trent has defined that the sin of Adam is transmitted to his descendants by the propagation of life. In order to understand this definition a distinction must be observed between that which theologians call actual sin and habitual sin. Actual sin consists in the act by which man transgresses the commandments of God; habitual sin is the state of him who has violated the divine law. Man, in committing mortal sin, loses sanctifying grace, which is the life of the soul; and thus deprived of life his soul is in a state of death and of sin, which continues until he has recovered sanctifying grace.

So when the Church teaches that the sin of Adam is transmitted to us, she does not mean that the act by which Adam disobeyed God becomes the act of all men; the actual sin belongs to Adam alone, and is not communicated to his children. It is only the habitual sin, or the deprivation of original justice, which we inherit with our nature.

By reason of Adam's sin we are all born deprived of original justice; and this privation, so far as it is produced in us by Adam's fault, constitutes original sin, which is a real stain on the soul, and a sin in all the rigorous theological meaning of the word, though it is not a personal actual sin. Hence we are born guilty of a sin which personally we have not committed.

It may be urged, "Why did God make our fall dependent only on Adam, ordaining that sanctifying grace should be ours only on condition that Adam remained faithful to Him?" We reply that it was just that the happiness of the creature should depend on his fidelity to his Creator. Finally, if the question is pursued to the utmost, and a full explanation of God's actions insisted on, we must remember that human reason cannot account for them. They are a mystery, a divine secret, and, as we said in speaking of the Blessed Trinity, we must simply believe; and submitting our feeble understanding to the teaching of Faith, say, "My God, I believe the doctrine of original sin, because Thou hast revealed it, and Thy word is infallible; and in this Faith I will live and die."

Fourth Article: The Immaculate Conception.

23. Original sin, as we have shown, is contracted in our birth. The children of Adam, in the first moments of their existence, are like stars whose light is extinguished

*This explanation, like others of the same kind, is only a system of explanation, a theological opinion, and by no means a certain doctrine.

—they are enveloped in the darkness of sin. In uniting itself with the body, so as to constitute human nature, the soul becomes stained with sin, like a precious pearl that has fallen in the mire. Every descendant of guilty man by generation contracts original sin. All his posterity appears in the eye of God marked with a sign of the devil, like a cursed race, and, according to St. Augustine's expression, like a mass of damnation.

There is one admirable exception, one child of light amongst all the children of death, one lily amongst the thorns—the Holy and Immaculate Virgin Mary, the Mother of God. She alone was born in grace; she alone was conceived without the stain of original sin. By an exceptional privilege, called the Immaculate Conception, she was preserved from the universal taint, through the merits of the Redeemer whose Mother she was destined to be.

24. God, who, in His impenetrable designs, had allowed the fall of man, deigned in His mercy to give him a Redeemer, who should deliver him from the slavery of the devil and reinstate him in all his primitive rights.

This Redeemer was promised on the very day of the sin. The Scripture says that God descended into Paradise to impose on man the penalty of death, with which He had threatened him in case of his disobedience. But there was one more guilty even than fallen man—it was the devil, hidden under the form of a serpent. God cursed him, and said, "I will put enmity between thee and the woman, between thy seed and her seed, and she shall crush thy head." This woman, who, by her seed—that is to say, by her Son—should crush the head and demolish the empire of the devil, was the Virgin Mary. The enmity, the war, between her and the serpent, who, far from overcoming her, is himself utterly vanquished and crushed by her heel, is her triumph over sin, her glorious Immaculate Conception. The same privilege is indicated in the words of God, who, by the mouth of Gabriel, addresses Mary with the title, "Full of Grace": words which would fall short of the truth if Mary had been deprived of grace during a single instant of her existence; if she, the true star of the morning, had not from the beginning shone with an ever pure and brilliant light.

In preserving the Blessed Virgin Mary from original sin, God, in His mercy, prepared the way for the redemption of man, for the coming of the Messiah.

Wanderer

I have come home again to meadow-land and orchard,
And the dear, cool fingers of home wind fast about my own,
While broken words of love are sounding at my shoulder
Saying—You were away, and everything was lone

The hills you knew, and meadow-land, and house were empty,
The cherries blossomed and the petals fell unseen,
The dark fruit rounded, ripened, and was gathered,
And oh, how empty was the place where you had been!

Sometimes the dogs would come, whining softly for you,
Asking for a romp across the windy fields once more,
Wondering what kept you so, worried and bewildered,
Waiting for your eager step, your whistle at the door

—Yes, I am home again, the chimney smoke is rising
Straight against the sunset, and lo, a window gleams;
But there's no voice at my shoulder, no clasp of dear cool fingers,
Only the quiet frost and the dim-eyed sorrow of dreams.

—BERNARD RAYMUND, in the *New Republic*.

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AN APPEAL FROM THE BACKBLOCKS

At Tuatapere—a bush township in Southland—Mass is celebrated in the most westerly part of New Zealand. The few scattered Catholics are making a bold endeavor to raise funds for a much-needed church but realise their difficulties without assistance from outside. They therefore appeal to the generously disposed readers of the *Tablet* to help them in their enterprise.

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IRISH NEWS

SHOCKING TREATMENT OF IRISH: VICTIM'S SWORN STATEMENT.

On May 3 John Sullivan, an untried prisoner of Kill, Co. Kildare, died in Ballykinlar Camp. In a statement sworn on March 23 Sullivan described the conditions under which he was imprisoned at Naas, Co. Kildare, before his transfer to Ballykinlar:

" . . . I was then put into the cell. The cell was filthy. There was another prisoner, Patrick Dominic, with me, and there was only space for one to lie down. We had no covering and each of us had to lie down in turn on the concrete floor. The floor was wet and filthy. There was no latrine, and the cell had been used previously as a latrine. Any time we knocked to get out to relieve nature we were told if we made a noise we would get a bullet. They gave us nothing to eat."

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WIDOW'S SON SHOT DEAD: ANOTHER "REFUSAL TO HALT."

Up to last week-end (May 21) 85 persons had been killed in Ireland by forces of the invader for "failing to halt" or "attempting to escape."

The latest victim is John Sheahan of Colee, Listowel, shot dead a short distance from his own home.

It is alleged he failed to halt when called upon. The body was brought to the station in a lorry, and was subsequently handed to his friends for burial.

Deceased, who is the son of a widow, was, it is said, proceeding to the residence of his uncle when he met his death.

Greenwood, with all his customary brazen effrontery, says the Crown forces are not deserving of censure when they fire upon "persons found in suspicious circumstances who refuse to halt."

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"PLEASURE" AS IT IS SEEN IN YAHOO LAND: "LADIES" AND OTHERS.

The rejoicings over the Belfast elections took shape in open insult to Catholics. "Half-respectables, in some cases, dressed up as nuns and priests, and paraded the thoroughfares for hours. Others constructed effigies of noted Catholic and non-Catholic leaders, and burned them in bonfires.

At Sandy Row, a bier for Sinn Fein was covered with the Tricolor, and the letters "L.H.S." were printed on this, in mockery of Catholic observances. Four lighted candles were placed at the four corners, and all this contrivance was borne through the streets by four "ladies" dressed in boys' clothes.

All that the Orange press had to say of this ribaldry was that the merriment and gaiety consequent on the successful elections showed itself in "divers pleasant ways."

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WORST EDUCATED CITY IN THE WORLD: HOW BELFAST COUNCILLORS HELP THE RIOTS.

Speaking in Stevenson Square, Manchester, England, on Sunday, May 29, at a meeting called by the Independent Labor Party to help the Belfast expelled workers., Mrs. Anna E. Robinson had some interesting accounts to give of the capital of the pogroms.

Belfast, she said, was the worst-educated city in the world. Every day of the week thousands of young children are to be seen idling in the streets, the majority of whom were Protestants. The children, therefore, grew up in ignorance, and very many of them never learned to either read or write. In fact, thousands of these people were the most ignorant citizens in any part of the British Empire. One way to teach the uneducated was by means of pictures, and this was done very much in Belfast.

In all parts of the city there were pictures on the walls and gable-ends representing King William crossing the Boyne on a white horse. This was always held out to the Belfast worker as the one great event in the history of the world, and his ignorant bigotry thus kept alive.

WHAT IRELAND SEEKS.

In a letter from Ireland, where, on behalf of the United Cable Service (Australasia) he has talked with Mr. de Valera, Mr. C. O'Sullivan, an Australian journalist, says:—

I drew attention to Mr. Lloyd George's recent speech at Portmadoc. On this Mr. de Valera said:—"The British Premier's admission that two-thirds of the Irish people desired an independent republic ought to end finally the pretence that the republic was demanded only by a handful of violent extremists. Ireland has never voluntarily, by the will of its people, become a partner in either the so-called United Kingdom or in the British Empire. The only union between Britain and Ireland has been that of the grappling hook. If Mr. Lloyd George wants a parallel from American history for our fight for the republic, he will find it, not in the civil war, but in the War of Independence following 1776."

When I asked why Ireland would not accept a status like that of the British overseas Dominions, Mr. de Valera replied:—"No such status has ever been offered to Ireland, and until it becomes possible to translate Ireland to the antipodes, or to another hemisphere, no such status is realisable."

What solution do you propose?

"A neutral Irish state," said Mr. de Valera, "whose inviolability would be guaranteed by, say, the United States and the States of the British Empire, and any others that could be secured as signatories. A free Ireland would never allow its territories or its harbors to be made the base of an attack upon England by an outside power."

"Do you hope for anything from the Imperial Conference?"

"Only this, the English Government is waging a cruel and unjust war upon our people, not in her own name alone, but in that of the whole British Empire. I cannot believe that the peoples of Australia, Canada, New Zealand, and South Africa, who had themselves to fight for the freedom they now enjoy, and who would fight to the last against any attempt on the part of Britain to circumscribe it, would willingly join in the suppression of liberty here. The Conference gives an opportunity for repudiating any share in the British Government's barbarous warfare upon us."

"Do you expect to achieve your aim?"

"Yes. With the will to endure all things rather than abandon their ideal, the Irish people are unconquerable."

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CROWN COLONY GOVERNMENT.

The Southern Unionists elected to the Irish Senate of the South have no idea of helping Mr. George if the present negotiations fail. The London Press Association states that the following memorial has been sent to Mr. Lloyd George by the Senators of the Parliament of Southern Ireland:—

"We, the undersigned, having been elected to serve in the Senate of Southern Ireland, desire to place it on record that in accepting such appointment we do so with the intention of exercising the fullest freedom of action as to the powers to be hereafter granted to the Parliament and Government of Southern Ireland.

"We are of opinion that the powers given under the present Act are insufficient to enable the Government of Southern Ireland to be carried on with any prospect of success, and, having regard to the speech of the Lord Lieutenant at Belfast on June 7, we urge that the earliest possible steps should be taken to recast the Act.

"We desire, further, to make it clear that we are ready to act in a Second Chamber with a Lower House, sitting constitutionally, as representing a majority of the electors, but we are not prepared to exercise functions in connection with any body nominated by the Lord Lieutenant to replace an elected Lower House."

The statement is signed by Lords Desart, De Freyne, Donoughmore, and Dunraven; Sir Wm. Goulding, Lords Granard, Holmpatrick, Inchiquin; Mr. W. McMurrough Kavanagh, Lord Kenmare, Sir Bryan Mahon, Lords Mayo, Midleton, Cranmore, and Browne, Powerscourt, Rathdonnell, Sligo, Sir Thos. Stafford, and Lord Wicklow.

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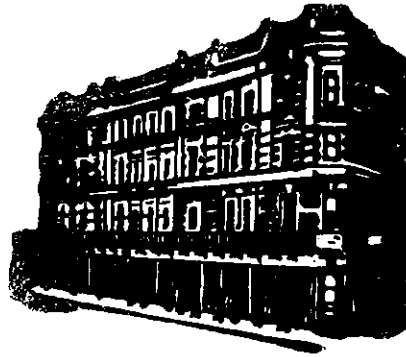
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NOTES ON HEALTH

The question of Health is one Nobody can afford to neglect, yet many people will risk their Health by buying inferior food when they can get the very best at the same price. More particularly does this apply to Bread.

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

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THE LATEST MODELS ALWAYS IN STOCK.———COMPARE OUR PRICES

Institute of Notre Dame des Missions

Diamond Jubilee Celebrations at Nelson

The Sisters of the Mission in Nelson, in common with the communities throughout the Dominion and elsewhere, have recently been celebrating their Diamond Jubilee (writes an esteemed correspondent). This year was also celebrated the Golden Jubilee of the arrival of the Sisters in Nelson—the third House founded in the Dominion.

The parishioners knew nothing of the Golden Jubilee celebrated on February 9 last, until the day before, and thus had no opportunity of honoring the occasion. On the occasion of the Diamond Jubilee, however, they had a few more days notice, and became enthusiastic about the matter, presenting an address (which later is to be illuminated), and also the promise of a handsome gift in cash later on. It was a real red-letter day for the Catholics and Sisters in Nelson, when the parishioners met them and made the presentation. There was marked evidence of the high esteem of the work of the Sisters amongst Catholics and non-Catholics, and the hope was expressed that this appreciation will be shown in a tangible manner.

Fifty Years' Noble Labor in Nelson Parish

A unique event in the history of the Nelson Province at present being celebrated is the Diamond Jubilee of the foundation of the Order of Our Lady of the Missions (says the *Evening Mail*, Nelson, for August 16). They came to Nelson on February 9, 1871, at the repeated requests of the Ven. Archpriest Garin, S.M., to whom so many of our oldest and most respected citizens of all denominations owe their education groundings.

On August 15, 1861, at Lyons, France, the Order of Our Lady of the Missions was founded, and the canonical erection of the novitiate took place on the following Christmas Day, when Rev. Father Yardin, S.M., well-known in New Zealand, blessed the oratory in which he celebrated his three Holy Masses. The Superior-General of the Marist Fathers also celebrated Holy Masses on the same day.

At present there are 21 convents in the Dominion with over 260 Sisters. The Order also has convents in Europe (the Mother-House being situated in Deal, England), Canada, India, and Australia.

The work of this Order is world-wide, but amongst the various labors are included education of the highest principles and importance and the noble work amongst the orphans and homeless children in the Dominion has always been carried out so quietly that very few outside are aware of the magnitude of this section of their work. The Sisters at present are catering for about 100 in Nelson alone, and the happiness and brightness of the children is most marked, and to further gladden the hearts of these unfortunate little mites, members of the local sodality of the Children of Mary, for the last few days have carried on a series of entertainments, etc., for the children's special benefit. On Saturday afternoon the Sacred Heart High School boarders entertained the old pupils. They had a basket-ball match, which was won by the boarders, and afterwards had tea in the schoolroom, and in the evening there was a most enjoyable concert. On Sunday afternoon the Children of Mary held a re-union in the convent, of the old girls and lady friends of the parish, who were treated to afternoon tea on the lawn, and the opportunity was availed of to make a suitable presentation to the Reverend Mother.

Monday afternoon was set aside for the orphans' entertainment in St. Mary's Hall, which included a sumptuous tea and a Christmas tree, which were greatly enjoyed by the children, and followed by a torchlight procession in honor of Our Lady by the various sodalities round the convent grounds to the grotto, and Benediction of the Most Blessed Sacrament was then given in the chapel.

The convent grounds were brilliantly illuminated for the occasion, and the arrangements reflected great credit on those responsible.

This morning Solemn High Mass was sung in the convent chapel. In the afternoon an address was presented to the Rev. Mother and community, and arrangements are being made to hand the Sisters a practical gift in the very near future as public appreciation of the noble work of the Sisters for the last 50 years in Nelson.

The Sisters have received many congratulations on attaining their Jubilee in Nelson.

Religious Celebrations and Presentation of Addresses

At the solemn High Mass, Rev. Father O'Sullivan, S.M., was celebrant, Rev. Fathers O'Reilly, S.M., and Heffernan, S.M. (Blenheim), deacon and sub-deacon respectively, and Father D. Campbell, S.M., master of ceremonies.

At the afternoon function, which was held in the schoolroom, Mr. L. Frank, on behalf of the parishioners, congratulated the Sisters and called on Mr. McBride to read the following address:—

Dear Revd. Mother and Sisters,—We, representing the Catholics of the parish of Nelson, come to-day to offer you our heartiest congratulations on the attainment of the Diamond Jubilee of the Foundation of the Order of the Sisters of the Missions. Here in our parish, was established one of the first branches of the Order in New Zealand, and it was our privilege only a few months ago to celebrate the Golden Jubilee of your arrival amongst us, and that celebration was for us, an occasion of thanksgiving and joy. It is to the wisdom and foresight of our late revered pastor, Archpriest Garin, S.M., that we owe the privilege of your advent to Nelson. A man of truly apostolic spirit, no one better knew the importance of Catholic education, no man labored more entirely for its efficiency in his parish, and we are reminded that he himself was the teacher of the school before the arrival of your Sisters. And what a contrast between then and now! The first primary school in care of the nuns opened on February 9, 1871, with only a few pupils, and to-day we see reared on the site of that humble beginning, magnificent buildings erected at great cost; and hardly capable of accommodating the pupils who flock in larger numbers every year to its halls. You have kept pace with the times in matters of education, and we venture to say that few convents, if any, in New Zealand can show better results at the public examinations, and the success of your pupils in the music examinations are well known. But there is one work which you have undertaken, essentially the work of our Holy Church and that is the care of the orphans. It is in that noble work of yours, where shines the spirit of the Divine Saviour in His love for the little ones.

Your works have borne abundant fruits throughout the Dominion; your example has given an impetus to religion, the Order has spread, so that you have now many Houses in the three dioceses of Wellington, Christchurch, and Auckland, and we are proud to see so many of our colonial girls embracing the religious state and becoming members of your Order.

It is our prayer that God may continue to bless your good work in our midst, and in all your Houses in New Zealand, and we ask you to remember us in your prayers.

Signed by parishioners of Nelson.

Rev. Father O'Sullivan thanked the people on behalf of the Sisters, and expressed his pleasure at being present on such a great occasion.

Refreshments were then partaken of and an entertainment given by past and present pupils of the convent schools.

Would we abide eternally, we must do the will of God, Who is eternal.—St. Cyprian.

THE MOST OBSTINATE

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

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2/6—PER BOTTLE—2/6

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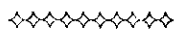
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Catholic World

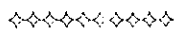
THE POPE AND OCEANIA.

A Rome message (says the *Irish Catholic* for July 23) states that the Pope on Sunday received in private audience Right Rev. Felix Blanc, Vicar-Apostolic of Central Oceania. His Holiness took a great interest in the report on these distant islands and their inhabitants, and made inquiries about their native population.



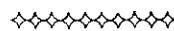
THE MARIST ORDER IN JAPAN.

A writer in *La Croix* recalls the fact that some months ago the French Academy gave its highest award to the Congregation of the Marists for the valued educational work accomplished by its members in Japan. The college of the "Star of the Morning" has more than one thousand students, the college of the "Star of the Sea" has six hundred, and the college of St. Joseph has three hundred pupils. The teaching of the Marists is so much appreciated by the Japanese Government that it has conferred several Chairs in its University on the Marists. Two members of the Order teach the French language and also literature at the Imperial University at Tokio, the capital of Japan. All the young men entering the diplomatic career study under their direction. A large number of Marists' pupils hold high positions in Japan. Some were present at the Peace Conference.



GROWTH OF CATHOLIC SCHOOLS IN FRANCE.

It is an almost incredible paradox (writes a correspondent in Paris to an exchange) that, in spite of all the dislocation caused by the war, and the number of casualties among the French school teachers, and in spite of the enormous rise in the cost of education, the number of pupils in the Catholic schools, which are conducted without any subvention from the State, has increased substantially since before the war. In 1914 the estimated number of boys and girls receiving their education in the "free" Catholic primary schools was roughly nine hundred thousand. An investigation which has been just completed shows that in only 75 of the 96 French dioceses the total is now not less than 960,000, and that there are now 12,000 of these schools, and 29,000 schoolmasters and mistresses in these dioceses alone. This progress is all the more marvellous in view of all the difficulties in obtaining financial support on a larger scale than was formerly needed, especially since the old French aristocratic families, which have always been the most generous benefactors of the free schools, have nearly all been seriously impoverished by the war. It would have been as much as could be reasonably expected if the number of schools and pupils had remained stationary: it has actually increased, to such an extent that in 75 of the "free" dioceses of France, alone the total is greater than the total for the whole country before the war. Moreover, the inquiry shows that in some dioceses these voluntary Catholic schools already comprise more than half the total number of children in their districts.



THE RIGHTS OF PARENTS IN EDUCATION: THE CATHOLIC POSITION IN ENGLAND DEFINED.

At a recent meeting of the Executive Committee of the Catholic Education Council, the speech delivered by the Archbishop of Canterbury on May 24, at the annual meeting of the National Society was very carefully considered, and it was unanimously resolved, with the approval of the Hierarchy of England and Wales, to again re-state the Catholic position with regard to education, as expressed in the following resolutions originally passed in 1906, and reaffirmed in 1919, viz:—

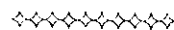
(a) That no settlement of the education question can be accepted by Catholics which takes away from Catholic parents the right (1) to have for their children Catholic schools, in which the teachers shall be Catholics, and shall

give definite religious instruction under Catholic control during school hours, (2) to have new Catholic schools recognised and maintained and enlargement of existing schools sanctioned, where the needs of the Catholic population so demand.

(b) That no settlement can be accepted which does not safeguard the Catholic character of Catholic schools, either by retaining the existing proportion and powers of the foundation managers, or by some equally effectual means.

(c) That no settlement can be accepted which does not provide for the continuance and maintenance of the existing Catholic training colleges and Catholic pupil teacher centres, and which does not grant facilities for extending the means of giving Catholic training to Catholic teachers.

(d) That any proposal to lease, rent, or assign Catholic schools to the local education authority cannot be viewed but with grave anxiety, and that any such proposal which conflicts with their Catholic character must be rejected.



ANCIENT CORNWALL.

Members of the Royal Cornwall Polytechnic Society motored through the beautiful woods in the Vale of Lanherne on Tuesday, July 5, and paid a visit at Lanherne Convent. The chaplain, Rev. J. Shryane, showed the visitors the chapel, and other parts of the convent such as are open to visitors. The Lanherne Carmelite Convent is the old manor house of the Arundells, which has always remained in Catholic hands. There is a well-attested tradition that even through the most perilous periods of the Reformation a priest, sometimes several, were to be found at Lanherne, and that the Blessed Sacrament has always been kept there without a break through all the years of religious disaster.

Lanherne is the oldest mission in Cornwall, having preserved unbroken its connection with pre-Reformation times. The manor house was handed over to the Carmelite Nuns in 1794, when they were driven from Antwerp by the Revolution. Its original owners, the Arundells, suffered much for the Faith. Amidst the changes and disasters of the Reformation they were the foremost champions of the ancient Faith of England. In the reign of Edward VI. Humphrey Arundell died gloriously for his Faith. His son, Sir John Arundell, was

CAST INTO PRISON.

for his Faith by Queen Elizabeth, and the next heir, for the same holy cause, suffered the forfeiture of two-thirds of his estates and of all his goods, and saved the remnants of his possessions only by paying a fine of £3000 and an annual fine of £240 for non-attendance at the Established Church. Lanherne is a hallowed spot in Catholic history.

The visitors then went on to Rialton, where they viewed the so-called priory, which was once a grange of the monks of St. Petrock's Priory, Bodmin, Cornwall, who held the manor at the time of the Domesday Survey in 1087. There were Augustinian Canons at Bodmin in the old days, and by a happy coincidence St. Mary's Priory, Bodmin, is to-day peopled by Augustinian Canons of the Lateran. The names of the old Augustinian Priors from the beginning of the twelfth century are known until the 27th February, 1538, when Thomas Wandsworth, the last Prior, and eight Canons Regular, were obliged to surrender the Priory with its one hundred and ten acres of "de-mayne lands" which afterwards were sold to the Prideaux family, while their beautiful church, the largest in Cornwall, was given over to the vicars of

THE NEW STATE ESTABLISHED RELIGION.

For three hundred years there was no Catholic church in Bodmin. An opening was made in 1846. In 1881 Dom Felix Menchini, C.R.L., an exile from France, from which his community had been forcibly expelled by the law of M. Constans, took up his abode in Bodmin. With him was Rev. Gilbert Higgins, C.R.L., now titular Prior of Bridlington. So for nearly half a century the Canons Regular have been settled at Bodmin, which is the mother house of all their English foundations. The site of the present Priory occupies about four acres. It is a fine building of three storeys, with guest-room community-room, refectory, on the ground floor, and rooms for the Fathers and a chapel upstairs. There is accommodation for twenty-five members of the Order of Canons Regular of the Lateran. The present Prior is Very Rev. G. MacGregor, D.D., whose parents resided for many years at Exeter.

Domestic

By Maureen

FAIRY BUNS.

Ingredients: Seven ounces of flour, 4 ounces of butter, 4 ounces of sugar, 2 ounces of currants, 2 eggs, 1 teaspoonful of baking powder. Cream the butter and sugar, add the eggs, one at a time, and beat well, then the currants and flour and baking powder. Beat for a few minutes; put into well-greased tins, and bake in a moderate oven.

BANANA TRIFLE.

Well cover the bottom of a glass dish with thin slices of bread and butter; then cut three or four bananas into round slices and place these on the top of the bread and butter; make a pint of custard, and pour over. Beat half a pint of cream to a stiff froth, and pour over the trifle when cold. Decorate with almonds. Small sponge cakes may be used in place of the bread and butter if desired.

SCRAP-BREAD PUDDING.

Ingredients: One pound of scraps of bread, 4 ounces of flour, 4 ounces of brown sugar, 3 ounces of currants, 3 ounces of chopped suet, a pinch of salt, 1 teaspoonful of baking powder. Soak the bread in milk and water, squeeze thoroughly, and beat up with a fork; then add the flour, suet, sugar, and currants, and lastly the baking powder. Cover with a greased paper and steam two hours.

SODA CAKE.

Required: One pound of flour, 3 ounces of sugar, 5 ounces of margarine or butter, $\frac{1}{2}$ a pound of currants, a little candied peel, 4 ounces of sultanas, 2 teaspoonsful of carbonate of soda, a pinch of salt, a little milk. Mix together the flour, sugar, and salt, rub in the fat, and add the fruit. Beat the eggs and pour into the centre; form into a nice batter with milk. Now place the soda in a cup, pour in a small tablespoonful of boiling water, and while fizzing stir into the mixture. Put into two well-greased cake tins, and bake two hours. When done, the cakes will be a rich brown color, and will taste as well as if they contained five or six eggs.

REAL YORKSHIRE PUDDING.

Ingredients: Four ounces of flour, 1 tablespoonful of water, 1 large egg, $\frac{1}{2}$ pint of milk, $\frac{1}{4}$ teaspoonful of salt. Put the flour and salt in a basin, break in the egg, stir gradually a little of the milk until it forms a stiff batter; now beat well, then stir in remainder of milk and water. Let it stand for at least half an hour (longer if possible). Pour some dripping from the joint into the Yorkshire pudding tin, and place the tin on the shelf at the bottom of the oven; when the fat is hot stir the batter round,

and pour it into the tin. It should be about a quarter of an inch in depth. Bake 12 minutes in a hot oven, then slip the carving knife under the pudding and turn over; cook for five minutes longer. Cut into squares and serve as soon as possible with some hot gravy. It is usually served before the meat and vegetables.

APPLE PASTY.

Ingredients: 1 $\frac{1}{2}$ lb of dough pastry, a little milk or water, 8 or 9 large baking apples, sugar. Divide the dough pastry into two portions (two-thirds and one-third). Peel, core, and slice the apples. Roll the larger portion of pastry out on a floured board to a square of about 12 inches, lift carefully on to a greased baking sheet; if there are any broken places cover with a little more paste. Brush round with a little milk or water, next spread quickly with the prepared apples, leaving the moistened border intact, now sprinkle liberally with sugar (three or four handfuls). Roll out remainder of the pastry very thinly, place on the top of the apples, etc., press the edges together and fold over for about a quarter of an inch, prick the top lightly with a fork in several places, bake in a quick oven for half an hour. Sift a little fine sugar over the pasty, cut into squares, and serve hot or cold.

HOUSEHOLD HINTS.

When making a steamed pudding, put a piece of well-greased paper over the top before tying on the cloth. This will prevent the cloths from becoming greasy, and they are no trouble to wash.

Worn emery paper should never be thrown away. Instead, place the used paper in a warm oven for a few minutes, and much of its former rough surface will be restored.

To avoid chapped hands, dust them over with oatmeal every time you wash. Imperfect drying is the most frequent cause of chaps.

For cracked lips borax and honey is a splendid remedy. Take half a teaspoonful of finely-powdered borax and mix it with a tablespoonful of honey.

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TO MY PEOPLE

(Lead, Kindly Light)

Doubtless you are aware England is now in the throes of her free trade policy—i.e., the open door. Prior to the war she was the receptacle for our enemies' goods and undesirables, thus allowing the latter to creep into every crevice of the Empire, to England's peril.

To remove past anomalies "Champion" suggests reasonable protection and a closed door to our enemies, which would enable England to be a much larger manufacturer, with better working conditions and wages for her workers, who have so nobly responded to the Empire's call.

Meantime—

Fortify on "CHAMPION" Muscle and
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I have spoken—V., AUCKLAND.

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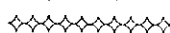
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'PHONE 3874.

ON THE LAND

MARKET REPORTS.

At Burnside last week the yarding consisted of 200 head of good quality fat cattle, prices being on a par with the previous week's rates. Prime heavy bullocks made from £18 to £20 5s, extra to £22 15s, prime £15 10s to £17 17s 6d, medium from £12, prime heifers and cows £12 5s to £14, medium £10 to £11 10s, light from £8 10s. Fat Sheep.—2450 were yarded, the quality being fair. The market opened at an advance of 1s to 1s 6d above the preceding week's rates, but towards the middle of the sale prices receded to about those rates. Prime heavy wethers made 26s to 28s 6d, extra to 30s 9d, prime 22s 6d to 25s, medium 17s 9d to 20s 6d, light 15s 6d, prime ewes 17s 3d to 19s 6d, medium 15s 9d to 16 3d. Pigs.—A medium yarding, all classes being represented. The demand was good, and small pigs sold exceptionally well. Large pigs realised values on a par with the previous week's rates. Best baconers realised from 8½d to 9d per lb, and best porkers from 9d to 9½d per lb.

At Addington market last week there was a large attendance. The yarding of fat sheep and cattle were high. Store sheep were yarded in small numbers, but in other sections the penning was about average. Fat Sheep.—About 12 full races were forward, mostly wethers. The quality generally was good, with some really prime stuff. Bidding opened at slightly lower rates than the previous week's, and all round there was an easing in values, of about 1s per head. Four freezing buyers operated. Extra prime wethers made from 23s 6d to 28s 6d, prime 18s 9d to 20s 9d, medium 15s 9d to 18s, light and unfinished 14s to 15s 3d, prime ewes 13s to 14s 9d, light and unfinished 10s 9d to 12s 9d, prime hoggets 14s 9d to 20s 1d, ordinary 9s 6d to 15s 6d. Fat Cattle.—The quality all round was above the average. The sale opened moderately well, but eased as it progressed. Prices receded 30s to 40s per head. Quotations:—Extra prime bullocks, up to £24 15s, prime £15 to £18 17s 6d, medium £10 10s to £14 10s, light and unfinished £6 to £10, extra prime heifers, up to £14 5s, prime £9 15s to £10 10s, ordinary £5 to £9, prime cows £9 to £12 15s, ordinary £5 15s to £8 10s. Vealers.—Runners, up to £7, good vealers £3 10s to £5, medium £2 10s to £3 5s, small to £2 5s. Fat Pigs.—Choppers £5 to £8 5s, light baconers £4 15s to £5 10s, heavy £6 to £7, extra heavy £7 12s 6d to £8 (average price per lb., 9d to 9½d), light porkers £2 18s to £3 10s, heavy £3 15s to £4 12s (average price per lb, 10½d).



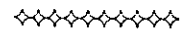
THE OUTLAWED KEA: RAPIDLY BECOMING EXTINCT.

Many years ago there was considerable controversy among runholders in the high sheep country in the South Island as to whether the kea was a carnivorous bird, for this species of the hawk tribe was reputed to have a liking for live mutton (says the *Farmer's Union Advocate*). Eventually the weight of evidence was held to be against the kea, and he was proclaimed an outlaw. The Government placed a price on the bird's head, 1s bounty being paid out of the Exchequer for the beaks of the marauder. Since then sporadic warfare has been waged against keas throughout Canterbury and Otago, but the birds are hard to kill and cartridges are high priced.

In October of last year, however, the Government decided to pay a bounty of 5s to any person producing the beak of a kea. The mortality amongst the birds immediately increased out of all proportion to the previous year's killings. In point of fact since last October the Government has paid out approximately £900 in bounty on 3500 beaks, and the tally is fast mounting up. In the year 1919-20, when the bounty of 1s obtained, only £46 was paid out for the destruction of the feathered pest.

Obviously all the high-country musterers needed to persuade them to undertake the wholesale slaughter of the birds was sufficient monetary inducement. By shooting a couple of keas each day in the week, station hands can earn a good wage, as in addition to the Government bounty of 5s some county councils pay a further sum—in some cases 2s 6d—for each beak turned in.

If the present rate of destruction continues, the kea should before long be numbered in the category of the dodo and the moa.



THE RETENTION OF SOIL MOISTURE.

Hoing is generally employed as a means of destroying weeds and, incidentally, of breaking up the soil and exposing it to the beneficent influences of the atmosphere; but under certain conditions it may fulfil a still more important office—viz., that of retaining moisture through the instrumentality of the superficial dust mulch which the work creates (writes "Talycafn" in the *Agricultural Gazette*). Under almost any condition of drought there is sufficient moisture in the depths of the soil to support vegetable life. This moisture is ever working upwards to the surface by capillary action, to be evaporated into the atmosphere when coming under the influence of the sun and wind. It follows, therefore, that if we can prevent it from being dissipated in the manner stated, crops will be able to carry on during rainless periods for a much longer period than would otherwise be possible. It matters little what the tool employed consists of in working the top soil to a fine tilth, the hoe, harrow or hand cultivator all doing the work equally well in their respective spheres. The object is to form in dry weather a layer of fine, dusty soil, which shall so "blanket" the ground that the ascending moisture cannot escape before the roots of the crop can absorb it. The principle is one that has been adopted with signal success in many of the "dry belts" of America, fine crops of wheat, fruit, and other things being grown in almost rainless deserts.

During the recent drought I came across a useful object lesson illustrating the effect of the dust mulch in the conservation of moisture. An orchard had been planted in extremely sandy soil whose texture was such that it was liable to dry out very quickly in summer. The land was arable and stocked rather thickly with poultry—so thickly, in fact, that the whole of the surface was reduced to dust. By appearance, one would have said that the bone-dry soil, gleaming white in the burning sun, would be unable to sustain anything less fitted for such conditions than a cactus. But the fruit trees were the picture of health, and they carried a bountiful crop. No watering had ever been carried out, but the poultry had done the harrowing or its equivalent, and one had only to remove a few inches of that dusty surface to find moisture, and so discover the explanation and realise the effects of one of the great principles of practical agriculture.

Some soils will naturally yield more freely to the effect of this summer hoeing than others. But there are few so unkindly that they will not respond if tackled at the right time and worked often enough. The roller, will of course, help the harrow where it is possible to use it at this season, as in arable orchards; but the great thing is to persist in the work, whether there are weeds to kill or not. If a cloud of dust follows the teams so much the better—it is a sure indication that the work is having the desired effect.

Where hand labor is employed for the hoeing of field and garden crops, such as roots and potatoes, the hand cultivator mentioned is a much better tool to use than the hoe. This weapon will not be of much use for the destruction of weeds, once these are past the seedling stage; but on fairly clean land it will do the job with less labor, in half the time, and with greater satisfaction than a hoe of any sort. As to harrows the average zigzag pattern generally in use is quite unnecessarily heavy for the work in question, and too long in the spikes.

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The Family Circle

A YOUNG MOUSE'S FOOLISHNESS.

In a crack near the cupboard, with dainties provided,
A certain young mouse, with her mother, resided;
So securely they lived in that snug, quiet spot,
Any mouse in the land might have envied their lot.

But one day the young mouse, who was given to roam,
Having made an excursion some way from her home,
On a sudden returned with such joy in her eyes
That her grave, sedate parent expressed some surprise.

"Oh, mother," said she, "the good folks of this house,
I'm convinced, have not any ill-will to a mouse;
And those tales can't be true that you always are telling,
They have been at such pains to construct us a dwelling.

"The floor is of wood and the walls are of wire,
Exactly the size that one's comforts require;
And I'm sure that we there should have nothing to fear
If ten cats with their kittens at once should appear.

"And then they have made such nice holes in the wall,
One could slip in and out with no trouble at all;
But forcing oneself through such crannies as these
Always gives one's poor ribs a terrible squeeze.

"But the best of all is, they've provided us well
With a large piece of cheese of most exquisite smell;
'Twas so nice I had in my head to go through,
When I thought it my duty to come and fetch you."

"Ah, child," said the mother, "believe, I entreat,
Both the cage and the cheese are a terrible cheat;
Do not think all that trouble they take for our good;
They would catch us and kill us all there if they could.



THE NUNS' SECRET.

The other day the Sisters of a prominent educational institution in this State (says the *Catholic Bulletin* of St. Paul, Minnesota) sent to this paper a little note requesting publication of the fact that through prayers to the Sacred Heart, Our Lady and St. Joseph, they had been blessed with a much-coveted favor. It was all so simple, that the casual reader probably glanced at the item and promptly forgot it. And yet, in those few lines was contained the grand secret of the phenomenal success of our Catholic nuns in their ever-widening beneficial work. They pray for success.

It is often a cause for wonderment among Catholics as well as those outside the Church how the nuns, usually beginning with little or nothing, are able in a few years to erect vast structures on the choicest sites and to draw about them the marks of material, intellectual, and spiritual success. Cut off, as they are, from the world, they yet seem to display an uncanny keenness in selecting the very best means to their proposed ends. Surely they are not possessed of worldly wisdom in an unusual degree; their lives are dedicated to heavenly contemplation, with material occupation as a mere medium of action; nevertheless, shrewd business men often are astonished at the wonderful results attained by these humble, simple women whose lives are wholly wrapt in God. Again, the whole secret is prayer. These pious followers of the Crucified rely much more upon the efficacy of prayer to God and His Saints than they do upon any human abilities they may possess. They work for God, and they place their cause in His hands. Accordingly the Lord provides means and instruments for the carrying out of His work.

Is not this an object lesson to Catholics in general? Devout prayer has accomplished more, far more, than all the wisdom and power and cleverness of men. The Catholic laity who are distinguished for their attachment to this divine method can also vouch for its genuine value.

A DEBATED QUESTION.

Your duty to your parents, or your duty to yourself. Which is the greater debt? That is a question that comes to so many young girls, and it is one of the hardest and most painful in the world to decide.

Mother has given you all her tenderness and care since before you were born. Hardly a day has passed that she has not made some sacrifice for you. Father has worked unceasingly to give you comforts and pleasures. It does look now as though it were your turn to devote yourself to them.

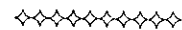
And yet . . . you have your own life to live, your own future to build. Surely your parents worked out their destinies in their own way when they were young. What shall you do?

Probably there is no question that is harder to help another to decide than one like this. You can't generalise. Each case must be decided by itself, and the basis of decision rests on all sorts of intangible things, such as character and temperament. Not all of the logic in the world can help much in these matters. The best that can be done is to view the problem in its general aspects, and from that broader vision comes back with fresher mind and clearer eyes to the intricacies of one's own phase of it.

On the one side is the idea of duty, and the ideal of sacrifice; on the other, one's chosen way—the thing that means life. No wonder that deciding brings sleepless nights and wan days.

There are some who plan their life's course and follow it ruthlessly without regard to others. But these are not the great spirits. It is not likely that the success so won brings happiness. It would be too hard and cold a thing for that. And besides, these usually build on the sacrifices of others.

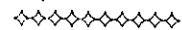
There is a point we must not lose sight of in trying to get at the heart of this perplexing matter. Sacrifice just for its own sake is worth less than nothing. It is only a beautiful thing when it is far-seeing and generous. Blind unselfishness can be one of the most destructive qualities in the world—destructive of the character of others and of one's own humanity. Unquestionably one has a right to one's own life. For what else was the gift of life in the first place? Our lives, and the way of them, are important to ourselves. They must be, or they could never be important to others.



PAYING HER WAY.

What has my darling been doing to-day
To pay for her washing and mending?
How can she manage to keep out of debt
For so much caressing and tending?
How can I wait till the years shall have flown,
And the hands have grown larger and stronger?
Who will be able the interest to pay,
If the debt runs many years longer?

Dear little feet! How they fly to my side!
White arms my neck are caressing;
Sweetest of kisses are laid on my cheek,
Fair head my shoulder is pressing.
Nothing at all from my darling is due—
From evil may angels defend her,
The debt is discharged as fast as 'tis made,
For love is a legal tender.



TOM WAS PUZZLED.

An expedition was sent to one of the Southern States of America to observe the recent eclipse of the sun.

The day before the event one of its members said to an old darky belonging to the house where he was staying: "Tom, if you will watch your chickens to-morrow morning you'll find that they'll all go to roost at eleven o'clock."

Tom was sceptical, but, sure enough, at the time predicted the sky darkened and the chickens retired to roost. The Negro, amazed beyond measure, sought out the scientist.

"Perfessor," he asked, "how long ago did you know dem chickens would go to roost?"

"About a year ago," he replied with a smile.

"Well, if dat don't beat all! Why, perfessor, a year ago dem chickens wa'n't even hatched!"

S. F. Aburn

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ANOTHER CROP OF HOWLERS.

The following answers to questions put during a recent examination are vouched for by a member of the State Education Department of New York:—

"The chamer is valuable for its feathers; the whale for its kerosene oil."

"There were no Christians among the early Gauls; they were mostly lawyers."

"Climate is caused by the emotion of the earth around the sun."

"A circle is a round, straight line with a hole in the middle."

"When Cicero delivered the oration he was a prefix."

"Sixty-gallons make one hedgehog."

"The stomach is just south of the ribs."

"The rosetta stone was a missionary to Turkey."

"The Government of England is a limited mockery."

"The chief ports of the U.S. are oysters, fishes, clams, and lobsters."

"Georgia was founded by people who had been executed."

"A mountain pass is a pass given by the railroads to its employees so that they can spend their vacation in the mountains."

"A mountain range is a large cook stove."

"The qualifications of a voter at a school meeting are that he must be the father of a child for eight weeks."

"Gravitation is that if there were none we should fly away."

"The stomach forms a part of the Adam's apple."

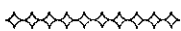
"A permanent set of teeth consists of eight canine, eight cuspids, two molars, and eight cuspidors."

"Typhoid fever can be prevented by fascination."

"Weapons of the Indians—bow, arrow, tomahawk, and warwhoop."

The following essay on a cow was written by a small boy in school:—

"A cow is an animal with four legs on the under side. The tail is no longer than the legs, but is not used to stand on. The cow kills flies with her tail. A cow has big ears that wiggle on hinges, so does her tail. A cow is bigger than a calf, but not as big as an elephant. She is made small so as she can go in a barn when no one is looking. Some cows are black and some can hook. A dog got hooked. She tossed the dog that worried the cat that caught the rat that lived in the house that Jack built. Black cows give white milk; so do other cows. Milkmen sell milk to buy little girls' dresses, which they put wear in and chalk. Cows chew cuds, and each cow furnishes her own chew. That is all there is about cows."



SMILE RAISERS.

"What's the hardest thing about roller-skating when you're learning?" asked a hesitating young man of a rink instructor.

"The floor," answered the attendant.

"Please don't bother to see me to the door," pleaded the departing visitor.

"Really, it's no bother at all," the hostess assured her. "It's a pleasure."

Lady (to gardener): "Have you had your dinner, John?"

Gardener: "Not yet, ma'am. Hi must 'eat the greenhouse first."

"Dad, what are ancestors?"

"Well, my son, I'm one of yours. Your grandpa is another."

"Oh! Then why is it people brag about them?"

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SCIENCE SIFTINGS

By "VOLT"

CENTENARY OF A GREAT DISCOVERY.

A centenary took place last February of one of the greatest discoveries by French scientists just one hundred years ago, when Andre Marie Ampere formulated the fundamental idea of the electric dynamo which has proved of such utility to the world. It is in America, in a town of New Jersey, called Ampere, that this celebration took place, because this locality owes its prosperity to Andre Ampere's discoveries. There is an old picture in existence which represents Ampere, with a piece of chalk in his hand, running after a carriage on the back of which he had begun to work out a problem while it was at rest. Andre Ampere was a good Catholic as well as a clever man.

NEW USE FOR WINDMILLS: GENERATION OF ELECTRICITY.

Many attempts have been made to solve the problem of efficiently utilising the winds as a means of generating electricity. The difficulties arise from the extreme variations in the force of the wind and from the liability, even in windy regions, to periods of calm during which no power at all can be obtained. These conditions suggest that wind power should be used only as an auxiliary to some other source of energy, such as the burning of coal or oil. Now that fuel of all sorts has multiplied in price, there is all the more reason for considering the possibility of turning the wind to account. Hitherto the usual plan has been to use a large slow-speed windmill to drive a dynamo at a high speed through gearing—a rather wasteful arrangement. During the war, however, there was in Great Britain a remarkable development in the design and construction of small high-speed dynamos on aeroplanes. These dynamos were direct-coupled to propellers, or rather "impellers," driven by the wind created by the aeroplane in flight. A British firm has devised a scheme for fitting three or more of these wind-dynamos on the swivelling top of a vertical pole; with a vane to keep them in position against the wind. Each equipment gives 60 watts, and the arrangement forms a cheap and efficient auxiliary to the ordinary country-house lighting installation. The energy produced is, of course, stored in accumulators in the usual way. The operation of the plant is entirely automatic, and it is so light and simple that it presents no obstacles in erection and maintenance.

COLORS OF BIRDS.

At the scientific meeting of the English Zoological Society, Mr. A. Mallock, F.R.S. F.Z.S., described the results of his investigations into the causes of the colors of birds. It has long been known that the visible colors of feathers were due either to the presence of pigments or to what is known as "interference," the result of a kind of structure like that of the surface of a pearl which reflects light in different ways, breaking it up into a shifting sheen of color. Mr. Mallock carried the analysis a stage further. He explained that if any object appears colored in white light, the matter of which it is composed must exercise some selective action on the composite light which falls on it, absorbing or transmitting certain colors and reflecting or scattering the remainder. In colors due to pigment the selection depends on the molecular structure of the matter. In the case of interference colors it depends on the gross structure of the matter. In any particular case it is not easy to distinguish, but there is a general test. If the color alters when subjected to pressure, it is a case of interference, because no ordinary form of pressure can reach molecules. The greater part of the colors of feathers is due to pigments, of the nature of which little is known. Only one, the red pigment of the feathers of turaco, is known to be soluble, and it is an odd fact that the solvent is slightly alkaline in water, such as rain water. The most brilliant coloring of birds is due to interference, and is produced by some structure of the feather where the spacing of the parts is a multiple of half the wave lengths of the light they reflect. Notable cases are humming-birds, sun-birds, birds of paradise, and ducks. In these the colors disappear on pressure, and the color-producing substance is in a very thin layer overlaying an intensely black substratum.