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# Friends at Court

## GLEANINGS FOR NEXT WEEK'S CALENDAR.

- October 30, Sunday.—Twenty-fourth Sunday after Pentecost.  
 „ 31, Monday.—Vigil of All Saints. Fast Day.  
 November 1, Tuesday.—Feast of All Saints. Holiday of Obligation.  
 „ 2, Wednesday.—Commemoration of All Souls.  
 „ 3, Thursday.—Of the Octave.  
 „ 4, Friday.—St. Charles Borromeo, Bishop and Confessor.  
 „ 5, Saturday.—Of the Octave.

### Commemoration of All Souls.

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

### St. Charles Borromeo, Bishop and Confessor.

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

### GRAINS OF GOLD I HUMBLY PRAY.

Dear God, I have no offering  
 Of frankincense nor myrrh,  
 No ointment rare like Magdalen,  
 With great love did confer.

But I can offer such poor gifts  
 As seemeth best to Thee:  
 Faith, hope, and love, and bright above  
 The star of charity.

Then day by day, I humbly pray,  
 These gifts untarnished be;  
 That faith and hope and love may crown,  
 Immortal charity.

—SUSAN W. CLUNE.

### REFLECTIONS.

There is no so certain evidence of friendship as never to overlook the sins and failings of our brethren.—St. Chrysostom.

Need have we of continual supplication and prayer, that we perish not from the Heavenly Kingdom.—St. Cyprian.

The pursuit and love of virtue begin to make us virtuous, but the pursuit and love of honor make us contemptible and unworthy of blame.—St. Francis de Sales.

Thou art the Life of souls, the Life of lives, having life in Thyself, and never changest, O Life of my soul.—St. Augustine.

# The Storyteller

## WHEN WE WERE BOYS

(By WILLIAM O'BRIEN.)

CHAPTER XXX.—(Continued.)

Lord Drumshaughlin, who was drawn up haughtily before the fire in his dressing-gown, and who had taken up a cigar as if to beguile the time until the agent's impertinences should have been fired off, suddenly started, and flung the cigar under the grate.

"Your lordship will do me the justice of admitting that I have frequently warned you that financial projects of yours were injudicious, improvident, hazardous; but I have never until now felt myself compelled to go further and use the term impossible. I now decisively say—impossible," proceeded the agent, alive to the effect he was producing. "Hugg will do no more, and I am not sure that Hugg and Dargan are not acting in concert. I omit that little thing of my own, which, of course, is of small importance to anybody except a pigmy capitalist like myself; but, putting that aside, it would take a sop of a hundred thousand in round numbers to stuff the mouths of Hugg and Dargan. If anybody can tell me where you're to get such a sum as that in a country about to be delivered of a rebellion—on the security of an estate where rackrenting, I make bold to say, has been developed to the utmost limit of high art, and where the tenants are so expert in the use of firearms—all I can say is I shall be happy to learn the address of so romantic a financier; but I should myself be inclined to inquire for him at the County Lunatic Asylum. No, my lord," he continued, elated with the unexpected ease with which he had cowed his irascible tyrant, and putting the finishing touch to his triumph now by showing that he could be as amiable and resourceful as he was firm, "we cannot afford to demand Dargan's patent of gentility for fear he might play us the ugly trick of producing a parchment deed with your lordship's signature at the bottom of it. These fellows have their own grim sense of humor. No, we must manage Dargan, and thank Providence which has created him with tastes so easily manageable as the taste for a spurious coat of arms. Believe me, nothing is simpler than to keep Dargan on your hands and make him eternally indebted to you. His name is up for the Club at this moment, and there are symptoms of opposition."

"For the Club!" echoed Lord Drumshaughlin.

"For the Club," repeated Harman. "Your lordship's influence would be decisive one way or the other. Dargan may not be the partner you would choose for a rubber of whist; but your lordship won't be there to want partners. Even if you were, you would find Dargan no more in the way than a spittoon, and we should always have his cheque book writing excuses for his presence. Your lordship has already offended the old hidalgos as much by making him a magistrate as you could do by quartering him on them at the Club. Let me only hint that you mean to carry him—that you have made this journey over specially for the purpose—and I hardly know any proposal you could make to Humphrey Dargan, short of putting his mortgage behind the fire, that he would stifle at. The overdue interest he would throw into capital without a second thought—that I'll answer for—and I'm not at all certain that he could not be induced to consolidate the whole of the encumbrance on terms that would enable you to snap your fingers at Hugg and, for that matter, at myself, if my own little debt in the slightest degree embarrasses you. My lord, may I announce to Humphrey Dargan that you have come across to back him up, and not to throw him over?"

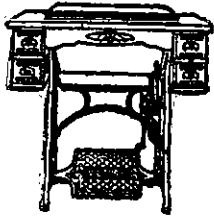
"Harman, you used to be a teetotaler. You do not look as if you had been drinking," said Lord Drumshaughlin, with the unnatural calmness which Hans Harman had mistaken for fear. It was the first time a servant of his had ever braved his wrath, and the first effect of the phenomenon upon him was one of bewilderment, as of a monarch whose footstool had risen up and was flying at his head. He had all his life stunted himself in temper less even than in money; and an arrogant temper is the most

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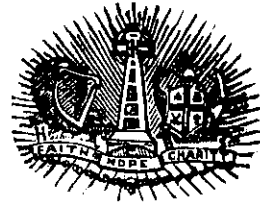
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exacting of all creditors. "Let me understand clearly. Are you my agent for the receipt of rents, or are we partners in some bankrupt swindling concern which can only keep going by my making myself the slave of a village money-lender, and betraying the obligations of rank and honor even more basely than I have mismanaged my property? If that is your view, don't you think it would be a simpler and more straightforward transaction if you proposed that we should chloroform Humphrey Dargan and rob his safe, and destroy the mortgage deed? Or what the devil is your view, if you're not mad yourself, or if you don't want to drive me mad?"

"My view is," said the agent, unflinchingly, "that if your lordship is not able to pay three gales of interest in gold, and if Humphrey Dargan is fool enough to accept them in smiles and handshakes, he ought to get them. And that your lordship may be in possession of my entire view, my view is that, unless you are prepared to pay him in one sort of coin or in the other, Dargan is the sort of man who is less capable of forgiving an injury than of forgiving a debt, and is capable of proceeding to any length when it is a question of satisfying an injury and a debt together."

"Have you anything else to add in the way of insolence?"

"I have nothing to add to the candid expression of opinion to which my duty and your lordship's invitation have driven me except this—that if Humphrey Dargan is rejected at the Club by reason of your lordship turning down your thumbs, he is quite capable of filing a petition for sale of the estate—a petition which I don't see how we are to resist, if, as I suspect, Hugg and he understand one another—and I hope it is not necessary to remind your lordship how many years' purchase an Irish landed property is likely to fetch at this moment in a district which is a Fenian hotbed, and with a drawing of Quish's coffin prefixed to the rental." Whether it was that his vanity and Lord Drumshaughlin's preternatural stillness for the moment deluded so shrewd a man as Hans Harman into the belief that he had conquered; whether he thought he could see his way to new financial combinations founded upon an accommodation between the moneylender and Lord Drumshaughlin; or whether he was of set purpose arousing in the latter a temper which he knew would make an accommodation impossible—it is certain that he spoke with a boldness of glance which astonished Lord Drumshaughlin almost as much as his hardihood of speech.

Lord Drumshaughlin was silent for an instant. Every sentence of the agent's had wounded him as excruciatingly as a heavy boot trampling upon his chalky great-toe; but he felt that the occasion demanded something worthier than one of his ordinary flights of gouty fury. He took two or three strides up and down, as if struggling with the cholera that was rising in him like the reek of a limekiln. All at once he faced the agent, and said: "Harman, you are an old servant, or I dare say you are aware I should have sent you through the window for half the insolence you have just uttered."

"Too old to take your lordship seriously in pleasantries of this sort," said the agent, with a bow.

"Yes, but, by God! not old enough to have learned that I don't pay an agent to beard me in my own house with his two-penny-ha'penny sarcasms," roared Lord Drumshaughlin, boiling over. "Now listen. I have dealt with this fellow for money, as I have dealt with him for groceries, paying him the full market value of his commodities. You tell me that on the strength of that transaction he has a right to wriggle himself into this house as a joint master—to assert a co-partnership with me in my property and rank—to command me body and soul. You tell me that there is no escape from him—that he has me tethered with bonds and parchments from which there is no deliverance. You go further, and suggest that, in order to make better terms for myself with this Caliban in my own ignominious bondage, I should enable him to subject every man of birth and spirit to the same degrading necessity I am under myself of accepting him as an associate and an equal. Now listen—I will be driven out of this house by the sheriff first—I will put a bullet through my head first, if that should be the last luxury I can allow myself. Things have reached a pretty pass when a Westropp of Drumshaughlin is obliged to make it clear that he

does not intend to turn pander to the ambitions of a vile gonbeem-man and his wife. His letter and your own words here to-day warn me that I have fallen to that depth of suspicion. I ask pardon," he said with some dignity, "in so far as any ignorance or folly of mine in money-matters may have encouraged the belief that I had so far forgotten all that makes life endurable to a man of honor; but I trust it will never again be necessary to repeat to Mr. Dargan or to you that the relation between us is one strictly defined by the deed of mortgage, and that that relation leaves me for the present, at all events, the master of my own property and the guardian of my own honor. I will not support him for the Club—do you hear, Harman? I will throw in a black bean myself. I will canvass against him, if it is possible that so scurvy a creature can have the smallest chance of bribing himself into the society of gentlemen. If you are right in supposing that nothing but a sale can deliver me from this man's claws, there can be little regret about parting with a position which I could only hold as Humphrey Dargan's stipendiary and bear-leader. But I have yet to learn that an Irish landed estate has become so out-at-elbows a property that a man with a rental of seven thousand a year has no alternative but to remain all his lifetime the bond-slave of a damned rustic usurer for a debt of fifty-five thousand; and, Harman, if your experience can give me no better suggestion in that direction than one that might have been offered to a disreputable gambler by his disreputable pal, I shall only have to look elsewhere for assistance." And Lord Drumshaughlin bounced out of the room, banging the door with a violence that seemed to make the very walls of the Castle shake with indignation.

Mr. Hans Harman smiled, and proceeded to make a call in connection with the canvass for his nominee. He knew his principal well enough to make sure that, once his explosion of dignity had come off to his satisfaction, Lord Drumshaughlin would either forget the matter wholly, or soar into some other airy scheme of financial castle-building, and ask Humphrey Dargan to dine with him and discuss it. If this should be the issue, the agent saw his way to a further exploitation of the money-lender's vanities and Lord Drumshaughlin's necessities on his own account, without exposing the affairs of the estate to the prying eyes of the Landed Estates-Court. If, on the other hand, Lord Drumshaughlin's pig-headed arrogance should go on gathering to the point of open rupture, he was prepared for that eventuality also. So Frank Harman's pony-chaise continued to circulate from one house of county gentility to another; and various mysterious presents of poultry and preserves (the happy thought of that princess of diplomats, Mrs. Dargan) followed in her wake; and Harman dug every necessitous half-pay officer on the club register under the ribs with confidential geniality; and the general tone of such club conversation as was permitted to interrupt the knocking of billiard-balls and the absorption of whisky-and-water was that, if Lord Drumshaughlin was determined that they should have his company on the Bench whether they liked or no, there could be no great harm in introducing his purse into their society also, as the most tolerable part of him. "He'll do as well as another to lose to me at half-crown whist," grinned old Major Grogan, to whose purple nose the ace and knave were understood to contribute more nourishment than her Majesty's pension list did. "A fellow who knows he has nothing but his purse to pay his way with is no more embarrassing in society than the waiter who moves about with iced champagne," was the judicial verdict of a scorbatic young gentleman who, on the strength of having once dined in a cabinet particulier of the Cafe Royal and finished up after the Allambra in a Leicester Square oyster-room with a cousin in the Guards who was invited to Marlborough House, passed for a man of fashion among the honest, pudding-headed, golden youth of Drumshaughlin—odd-looking, innocent Minotaurs, with the heads of scarlet-checked young bulls and the gaiters of grooms in full-dress.

(To be continued.)

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# THE AMERICAN COMMISSION ON CONDITIONS IN IRELAND

## INTERIM REPORT

(Continued from last week.)

### CHAPTER VII.

#### Political Aspect of the Imperial British Policy in Ireland

British Administration in Ireland.—In spite of this campaign of murder, arson, terror, and destruction, the Imperial British forces would appear to have failed to preserve British rule in Ireland. Mr. J. L. Fawsitt, Consul-General of the Irish Republic to the United States, quoted Earl Grey as saying that British government of any sort in Ireland was "non-existent," and Mr. Paul J. Furnas read the report of a committee from the Society of Friends in England estimating that the Imperial British Government had "ceased to function over at least 80 per cent. of Ireland." Lord Mayor Donal O'Callaghan, of Cork, testified that it has become almost impossible for the British to collect taxes; and the statement of Commissioner Morgan, of Thurles, that British civil authority had lapsed generally was supported by numerous witnesses.

British Courts in Disuse.—It would appear that the British courts are for the most part empty even of judges; 550 magistrates were said to have resigned office. Lord Mayor O'Callaghan reported such resignations in Cork. Mrs. Michael Mohan in Queenstown, and Commissioner Morgan again in Thurles. In Thurles, said Mr. Morgan, the Government courts were practically falling into disuse altogether by reason of the fact that the people were refusing to go into them. The petty court had quit sitting, and the court house had fallen into dilapidation. People "absolutely refused" to obey a summons, and it was increasingly difficult for the Imperial British Government to secure Irish citizens for jury service.

Lord Mayor O'Callaghan read a report, composed by the Republican Municipality of Cork, on acts committed by the Imperial British forces between 10 p.m. and 3 a.m. during one month, the month of November, 1920. The list includes:

"Two hundred and sixty arrests. Upwards of fifty attempted arrests. Four publicly placarded threats to the citizens of Cork. Hundreds of general outrages. Fifteen trains held up. Upwards of 200 curfew arrests. Four Sinn Fein clubs burned to the ground. One million pounds' damage by fire. Seven men shot dead. Upwards of twelve men dangerously wounded by shots. Attempted assassinations of upwards of ten men. Upwards of 500 houses of private citizens forcibly entered and searched. Much indiscriminate shooting."

The primary duty of a Government to its people, the duty of preserving order and guaranteeing to citizens security of life and property, would seem to us not to be fulfilled by the Imperial British Government of to-day in Ireland. We have had no testimony, except a report by Judge Bodkin, which would lead us to the conclusion that British officials in Ireland to-day are serving any function useful to the Irish people. Instead, they seem to us to be engaged in destruction of Irish social and economic life. In other words, the evidence would seem to show that the campaign of the British forces in Ireland so far has failed to re-establish British authority in Ireland.

#### The Irish Republic

The Imperial British forces would seem to us likewise to have failed to destroy the civil administration set up by the Irish Republic. Mr. Denis Morgan, of Thurles, Miss Mary McSweeney, of Cork, Mr. Francis Hackett, of New York, and others gave evidences of the intensity of the British campaign against independent Irish political life. This campaign has been unremitting since the election in December, 1918, which gave popular sanction to the Irish Republic. Ex-Constable Crowley testified that public meetings had been prohibited in his district since March, 1919, and Lord Mayor O'Callaghan submitted proof that every Republican organisation in Cork had been at-

tacked at least once before the great fire in which all of them were burned. In addition, there would appear to have been a continuous war against Republicans in office. We have already discussed the evidence proving that Imperial British forces slew for no discoverable reason other than Republicanism citizens and officials of the Irish Republic. Mr. Morgan's house in Thurles, together with the houses of four other men, was signalled out for attack during the raid by the Imperial British forces upon the town presumably because these five were Republican members of the Council. The Lord Mayors of Cork, MacCurtain, McSweeney, and O'Callaghan, are the most conspicuous instances according to the testimony of men persecuted in public office. Lord Mayor O'Callaghan was witness by his own experience and by that of his Commissioners to the difficulties encountered—such as arrests, threats, shots, and perpetual shadowing by Imperial "police"—while attempting to perform public duties. An affidavit by Seamus MacGearailt, chairman of the Queenstown Urban Council, was placed in evidence showing that he had not been able for six months to approach his own house, much less attend to his official responsibilities. The Imperial British forces would seem to us to be intensively engaged in thwarting the efforts of the duly elected Irish officials to administer the civil government in Ireland.

#### Failure of the Imperial British Policy in Ireland

In spite of these difficulties and with the Imperial British Government ceaselessly attempting to terrorise the people and to paralyse the social and economic life of the country the Irish Republican Government appears, in the light of voluminous and consistent testimony, to be definitely holding its own and establishing its right to be considered the only working government in Ireland outside the region around Belfast. Witnesses to its strength were numerous and unequivocal before the Commission, including among their number impartial observers from the outside as well as partisan observers from within. The Women's International League of England reported through a visiting committee, "although members of the [Republican] Government are proscribed, their courts illegal, and their revenues forfeit, one can truly say that without them Ireland would be given over to sheer anarchy. The Government had the enthusiastic support of the enormous majority of the population. To a degree never witnessed before by any of the women, it is possible to say that Dail Eireann governs with the consent of the people." The English Friends were convinced that "if the English garrison and armed police were to withdraw, the Sinn Fein government could and would run the country, and that at present order and safety are only found in districts from which the English military and police have been withdrawn." One witness, Mr. Clarke, firmly denied that the spirit of the Irish people had been broken by the Imperial British terror. There were practically no informers amongst them, and there was seldom or never any refusal to meet obligations. Lord Mayor O'Callaghan had "never heard of one case where there has been refusal by anybody to pay their rates on the ground that the bodies [urban and county councils] are Republican." A loan floated by Dail Eireann, according to Consul-General Fawsitt, has been over-subscribed by one-half. On the whole, testified Miss Ruth Russell, of Chicago, "I think there is possibly the greatest unanimity there that has ever existed in any country of the world."

Percentage of Allegiance.—Estimates before the Commission of the percentage of Irish population which is favorable to the Republican Government either by act of ballot or in state of mind varied a good deal, but all were high. Mr. Daniel J. Broderick, an American visitor in Ireland, thought that ninety-nine per cent. of the 100,000 people in Cork were for the Republic. Mr. Morgan, of Thurles, said that in the election of January, 1920, about ninety per cent. of the Urban Councils over Ireland as a whole went Republican. Mr. Francis Hackett, citing figures which he considered "absolutely trustworthy and very closely analysed," claimed that the Sinn Fein party secured 71.9 per cent. of the 699 seats in the County Councils. With the seats secured by Labor, which in the main is sympathetic, the total Republican strength was at least eighty per cent. The most conservative estimate of the popular allegiance, eighty per cent., was made by

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the English Friends in their report read by Mr. Furnas. Taking these figures at their lowest, and even discounting them then to allow for enthusiasm and imperfect investigation, the evidence would seem to be almost conclusive that the Irish Republican Government is the one government which is desired by the majority of people of Ireland to-day.

**Composition of the Republican Government.**—Since April, 1919, according to Consul-General Fawsitt, there has been in operation an Irish Republic with a President and with Ministers of State for home affairs, foreign affairs, national defence, finance, local government, industries, labor, agriculture, education, trade and commerce, fisheries, forestry, and information. The Government of the Irish Republic has consuls in the United States, France, Spain, Italy, Belgium, and Denmark who are striving to secure recognition for the Republic and to consolidate its trade relations. Since 1918 the elected national representatives of Ireland have gathered in Dublin, constituting the Congress or Dail Eireann. This comprises seventy-five constituencies, all but thirty-seven of whose representatives have spent terms in jail for their membership. This Congress met openly for twelve months, but now meets secretly, under difficulties imposed by the Imperial British Government in Ireland. Its members and its leaders, according to Mr. Fawsitt, Miss McSweeney, Miss Russell, and other witnesses who know them, are among the most brilliant of the younger men of Ireland, and they are bent upon keeping all young men of Ireland in Ireland by rigidly restricting emigration and by diverting those with political talent from the English civil service into the Irish. The Commission was impressed by the several reports of the composition and functioning of the Irish Republican Congress.

**Economic Programme.**—Its economic programme would appear to be extensive, and to have had effect already upon the industrial organisation of the country. Consul-General Fawsitt was confident that Ireland under Irish management could support 12,000,000 people, or three times its present number. An Economic Commission is studying national conditions, according to Mr. Hackett, and from its recommendations looking toward an intensification of industry are expected. It is apparent that much has been accomplished in establishing healthy co-operative enterprises, including cheese factories, creameries, egg societies, banks, and stores. An important Republican institution already well under way and described by Mr. Fawsitt is the Land Bank, with six branches, which aims, through assisting poor farmers to buy land, at an eventual disintegration and distribution of large rural estates, particularly in the West. Miss Bennett testified to the efficiency of the Land Courts which have arisen from the necessity to reconcile differences between cattle-drivers and the owners of grazing lands. International trade also is being studied with a view to the control of harbors and steamship lines. One line to New York has already been promoted, and the important harbor of Cork is expected by Mr. Fawsitt soon to come under the direct influence of the Republican Government.

**Ideal Government.**—Since 1918, according to Lord Mayor O'Callaghan, local governing bodies in twenty-eight out of the thirty-two Irish counties have become Republican, transferring their allegiance from the English Local Government Board to the Local Government Department of Dail Eireann. These bodies included County Councils, Rural District Councils, Urban Councils. "Then Commissions and Boards of Guardians were moved to make the change," says the writer of a paper read by Miss Townshend, largely because the Local Government Board, taking advantage of the "Malicious Injuries Act," was assessing against the counties the costs of town halls, creameries, private houses, and other property destroyed by the Imperial British forces themselves. Whatever the motive, the transfer seems certainly to have been made, and the new bodies seem certainly to be functioning, though under the handicaps in some localities of persistent British persecution. They have collected £5,000,000 in taxes, testified Mr. Fawsitt, and are taking over and amending the British system of control of roads, lighting, water, sanitation, health, education, and public libraries. Lord Mayor O'Callaghan attested the representative character of the men composing these bodies: in the County Councils there sit holders of large farms, and in the Town Commissions

are to be found university professors and prominent merchants, while there is a liberal proportion of Labor leaders in each. In view of the importance of local government in the administration of any country, the Commission finds significant the testimony of various witnesses to the effect that local governing bodies in Ireland almost universally have Republican majorities.

**Republican Courts.**—One recommendation of the new Republican courts seems to be that they are free from British red tape. They are bent upon performing their duties with despatch and common sense. Despite the fact that they are forced to lead an underground existence, Miss McSweeney testified that ninety-one per cent. of Ireland was making use of these courts, being attracted by their fairness as well as by their expedition. Mr. Broderick in Abbeyfeale, Mr. Morgan in Thurles, the Friends and Lord Mayor O'Callaghan in Cork, and Mrs. Mohan in Queenstown claimed personal contact with them, and reported concerning their success. Mr. Broderick testified that the two cases he investigated in Abbeyfeale had been settled satisfactorily in one week, although they had been hanging fire in the British courts for two years. No lawyers were employed either there or in Queenstown in the court visited by Mrs. Mohan. The English Friends, in the report read by Mr. Furnas, found proceedings in Cork to be "conducted in a quiet and business-like manner." Perhaps the most convincing testimony to the efficiency of the Republican courts presented before the Commission, however, was that of Miss Bennett, which showed Unionists to be resorting to them for justice. It also seems significant that a conservative British firm, the Prudential Insurance Company, of England, "had a case in the Cork District Court not so long ago."

**Republican Police.**—Preservation of order in Ireland would seem more complete on the part of Republican than on the part of Imperial forces. "It is generally admitted by moderate people, including many Unionists," reads the report of the English Friends, "that the only protection they enjoy is from the Sinn Fein police. Their meetings are protected from interruption, stolen goods are found and returned, writers of threatening letters are dealt with and stopped, laws controlling the sale of intoxicating drinks are vigorously enforced. All this when it is a penal offence for a Sinn Fein volunteer policeman to act as such." One reason for the superior effectiveness of the Irish Republican police, said Lord Mayor O'Callaghan, was that they were answerable to the local governing bodies, whereas the British police had never been so answerable, but in a definite sense had had the character of foreign, occupying troops. Such, the Lord Mayor was also of opinion, was the difference between the Irish Republican army and the Imperial British army. One, being domestic in its origin, had only order to preserve; the other, being foreign and imperial in its origin, had only respect to command, terror to strike, or revenge to take.

In thus summarising the evidence concerning the Irish Republican Government presented to it with surprising unanimity by Irish, English, and American witnesses the Commission has no wish to extend the bounds set for it by the terms of the understanding on which it was created. In passing we would only note that British bodies which have investigated the situation, such as the Friends Committee, the English Women's International League, and the Imperial British Labor Party, make the end of the "terror" and the withdrawal of British forces the cornerstone of their constructive proposals. On the other hand Irish Republican leaders have repeatedly expressed willingness to come to an understanding with Britain as to foreign affairs which would conserve every reasonable British interest. However, while refraining from recommendations on the political situation, the Commission is constrained as a result of its inquiry to state its solemn conviction that behind the tragedy in Ireland lies the determination of the Imperial British Government to hold Ireland in its grip even at the cost of substituting for the orderly government of the people's choice, fairly established in the face of opposition, a system which can only be called organised anarchy. The answer to this attempt, as events make increasingly plain, is violence and yet more violence. The continuance of such a situation menaces not only the happiness and well-being of Ireland and England, but also of our own land, which is united to both. In the establishment and maintenance of friendship between the



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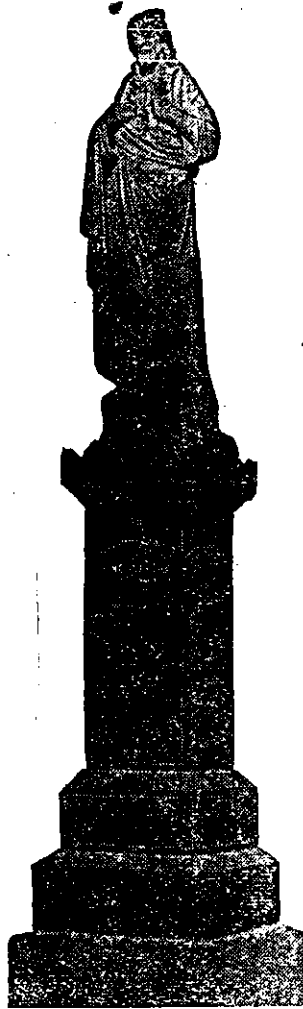
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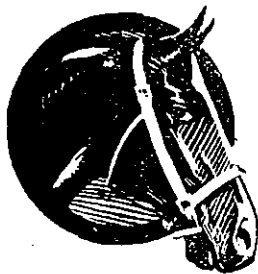
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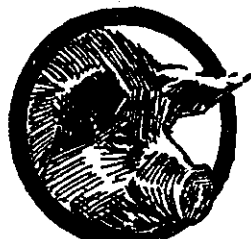
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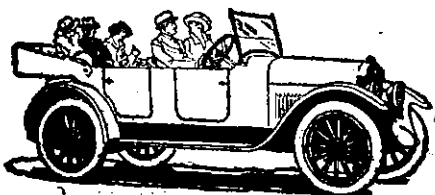
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peoples of our three countries may lie the realisation of the hope of plain people everywhere that international problems shall be solved by orderly and friendly processes in a world of peace.

Note.—The above Interim Report was signed by the whole of the Commission at Washington on March 5, 1921.  
(To be continued.)

## Catholics in Palestine

### UNJUST PRESS CENSORSHIP.

The Patriarch of Jerusalem, Monsignor Barlassina, has published a Pastoral Letter, printed in Italian, French, English, and Arabic, dealing with the recent events in Palestine. After having referred to the Pope's protest in the Consistorial Allocution of June 13, he adds:

"The word of the Pope, Beloved Children in Christ, is clear, explicit, and, as usual, faultlessly precise. Yes! a great change has overtaken Palestine. It cannot escape the notice of the most casual observer. Unbecoming modes of dress, unseemly behaviour, amusements that offend against morals, the absence of restraint in many ways, objectionable cinema films, etc., inevitably tend to efface that noble aspect of morality, modesty, and lovable simplicity which was a notable characteristic both of the Christian and Moslem women of Palestine.

"If they whose duty it is to arrest the continuance of such irregularities seem by their inaction to tolerate them, then it belongs to you, Beloved Children in Christ, and to all other upright persons, to stand firm against the wave of a sensual, sceptic, and disastrous modernism.

"When we see that candid, fair-minded men acknowledge and appreciate the paternal interest of the Pope in the welfare of the poor people of Palestine, not less than his earnest solicitude for the preservation of their inalienable rights, around which is woven a long, edifying history of fervent piety, virtuous life, and forbearance, we are amazed that there should be found malevolent critics who indulge in abusive language against his declarations. As faithful children of the Vicar of Christ, we will not fail to raise Our voice in solemn and emphatic protest, trusting that the English nation, which has the loftiest traditions of liberty and justice, will never allow the religious and civil rights of a whole people to be trampled under foot by the intrigues of the few. Our sorrow is rendered all the more bitter by what seems discrimination as against Catholics. With arbitrary and unaccountable procedure, the censor has refused to allow us to publish the text of the Holy Father's Allocution, which we desired to do, without, however, adding any comment. This attitude on the part of the censorship is all the more inexplicable when it is remembered that other newspapers published the same text of the Pope's Allocution. Furthermore, we have in Our possession unquestionable proof that certain Zionist organs were even permitted to level against the Pope epithets of the most injurious and grossly slanderous character, with a view, doubtless, to lessen his prestige and authority. This is an insult which we Catholics feel deeply and keenly resent, and, as it has been circulated unhindered in the public press of Palestine, we deem it our duty to protest. And you, Beloved Children in Christ, will certainly join in that protest, not, indeed, by unbecoming methods of retaliation, but in a way eminently worthy of the sublime faith you profess, namely, by strengthening your attachment to the Holy See, and intensifying your filial love towards our Holy Father the Pope, to whom we offer the sincere homage of our unconditional submission."

The facts about which the Patriarch complains in this passage of his Pastoral Letter are the following:

While the Catholic periodicals were forbidden to publish even the title "The Pope and Palestine," this was allowed to the Jewish paper *Aarez*, which on June 20 gave quite an arbitrary interpretation of the Pope's words. That same paper on June 28 denied the words of Benedict XV. on the moral state of Palestine. And worse, the *Pin-kay* Jewish paper of Jaffa on June 30 was allowed or authorised to write: "The word Justice has become of common use on the lips of Popes, who use it to hide the shame of their actions, and as an efficacious means of deceiving

the populations. . . The Saints of God preached in the churches, creating a national movement inciting to slaughter and to looting, and conspiring with the devil and with the Pope!"

Now the Patriarch formally declares that no priest has ever preached anything of the kind, either in church or out of church.

## Return of Miss Hughes to Canada

An Ottawa S.D.L. News letter, under date August 8, to the *North-West Review* of Winnipeg, says:—The Self-Determination for Ireland League of Australia, recently organised by Miss Katherine Hughes, is making remarkable strides despite the many obstacles placed in its way by politicians and Imperial propagandists. In the short period of less than five months, 369 branches were established, containing a paid-up membership of 33,900. These figures are taken from the reports of State secretaries submitted on June 14. Since that date the number of branches have been increased to over 400 and the membership to nearly 40,000.

[The figures here given do not include New Zealand. The provincial district of Otago and Southland alone number 40 branches, with a membership of 6000.]

Commenting on the foregoing, Miss Hughes remarked:

"This splendid showing from a brief campaign of 2 to 4 months must necessarily be most gratifying to all Australian friends of liberty, to the Irish nation and their elected leaders, and particularly to all those who worked so devotedly to bring about these results.

As a visitor aware of the world movement in aid of Ireland I must record with admiration that outside of Ireland itself no better record has been made. Canada's first four months have been outstripped, and even the preliminary work in the United States three years ago. The Irish of Australia obviously still maintain their reputation of being "the finest of the race overseas."

## Catholic Congress at Cambridge

### THE CHURCH AND THE BIBLE.

Possibly never in its history has Cambridge witnessed such an important assembly of Catholics as that which opened recently (says the *London Catholic Times*). It was the fifteenth centenary of St. Jerome. For three days great dignitaries of the Catholic Church took part in a Biblical Conference.

Cardinal Bourne, Archbishop of Westminster, was present, as also was Cardinal Gasquet, who is head of the Vulgate Commission, and who has come over specially from Rome to take part in the Congress. In addition, a large number of English bishops were present, and a large gathering of laity.

One interesting feature of the Congress was that the various lectures were open to non-Catholics. Commenting upon this fact in the official handbook of the Congress, the Archbishop of Liverpool (Most Rev. Dr. Keating) refers to the suspicion entertained about Catholic scholars in many quarters, a suspicion which "has led to a systematic and undeserved boycotting of Catholic Biblical literature." He adds that it is hoped the discussions at Congress may do something to remedy the grievance.

On the opening Saturday afternoon there was a ceremonial reception to the two Cardinals at the Church of Our Lady and the English Martyrs by Mgr. Scott, rector, while later in the evening both an academical and civic welcome was given to the Congress in the Guildhall.

The Deputy Vice-Chancellor of the University and the Mayor of Cambridge extended warm greetings to the visitors.

The Mayor remarked that, being a Protestant, he had some diffidence at first, but he felt he was Mayor of the whole borough and should welcome all sects.

Cardinal Bourne, in replying to the welcome, said that while pursuing their own special object they would also be doing something for higher thought, the general good and general well-being of the nation. It was impossible to say how much religious feeling and religious union in



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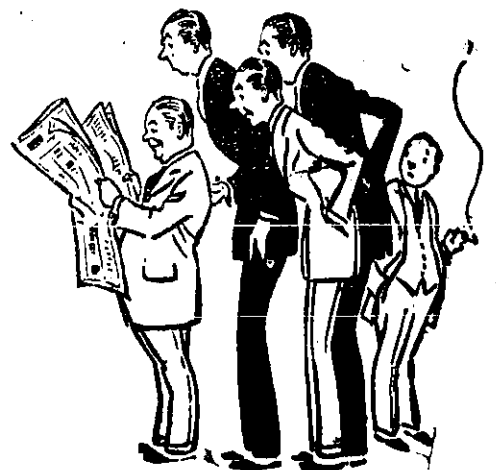
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Great Britain owed to the veneration in which the Bible was held by the English people.

The Archbishop of Liverpool said they were not going to swallow new theories about the Bible without giving the old theories a very much longer and better trial. They did not wish to establish their dogmas by any sophistical reasoning, they believed they could commend them to the mind of all reasonable people by arguments which were beyond dispute.

Pontifical High Mass was sung by the Archbishop of Liverpool in the presence of the Cardinals, Archbishops, and Bishops attending the Congress.

The sermon was preached by the Bishop of Clifton, who said that with Catholics the Bible got its hall-mark from the Church, and not the Church her hall-mark from the Bible. It was the teachings and example of Christ which had created our Western civilisation.

Whatever of sound and good Europe to this day retained in her ethical and social system she owed to the Catholic Church, which all along had been, and still was, the great organ of the community of European civilisation.

A great disruption of the sixteenth century could not obliterate her influence, and even Protestant nations that threw off her yoke had been living ever since on remnants of her teaching and tradition. For Protestantism never creates.

"Can they do so indefinitely, and can we in England do so indefinitely?" asked his Lordship. "We at least are agreed that we cannot. The anchor of sanity has been lost. belief in all revelation is crumbling away under our eyes. foundations of even natural religion are breaking up, by some the first principles of reason itself are questioned or denied, family life is in jeopardy, our social order seems to many to be on the brink of a volcano, four years of slaughter have been followed by three of privation, and we can think of the future with nought but misgiving and apprehension.

"Only a new spirit could save us," his Lordship concluded, "and that could be infused by religion only."

Cardinal Bourne presided over the meeting at which the subject under discussion was the Catholic Church and the Bible.

Dr. R. Downey said the Catholic Church was no archaeological society; she was vitally interested in present-day biblical questions, and met them with all the apparatus of modern scholarship.

Rev. J. P. Arendzen referred to a suggestion which had been made that they should abandon the English version and adopt the revised version made in direct opposition to the Catholic Church. He hoped this would not be carried into effect.

Following on the religious festivities on the Sunday the Congress settled down on Monday to earnest investigation of Biblical topics. A number of interesting lectures were given by scholarly divines of the Catholic Church. There has not been any eagerness on the part of Protestants to accept the invitation offered by the Congress to participate in the debates.

At the close of the lectures, however, Mr. G. G. Coulton, University lecturer in English, said he would reply to Congress through the columns of the press.

The Archbishop of Birmingham, presiding at the Church of Our Lady and the English Martyrs on the Sunday, said the solicitude of the Catholic Church for the honor of God's work had been misinterpreted, and the charge had been brought against her that she was afraid of the pure and unadulterated Word of God, and that she strove to hide it from her adherents.

He hoped Congress would do something to lessen that misapprehension and would teach the people how desirous the Catholic Church was of promoting, fostering, and encouraging an earnest study of the Gospels.

The Bishop of Southwark presided over the first lecture on the Monday morning when Father Hugh Pope, sometime Professor of Sacred Scripture at College Angelico, Rome, dealt with the issue as to whether the Bible is an inspired book.

Father Pope pointed to the extraordinary comprehensiveness of the Bible, which took sixteen hundred years to write. When they realised what a gigantic thing the Bible was they would appreciate what a tremendous statement it was to say: "I believe in the Bible."

It means that they were saying they believed that which men of different nationalities wrote in different periods of the world's history.

"Why do you believe it?" asked Father Pope.

The answer constantly given was, because they believe it was the revealed word of God.

Father Pope said he once caused consternation by saying the Bible was not a revealer. One old gentleman exclaimed: "I always thought you Catholics were the limit, but now I know it."

Father Pope added that the Bible enshrined in writing the few revelations God made to man, and went on to analyse various incidents in the Bible, referring particularly to the story of the tax-gatherer, and the details, given by St. John, of the Last Supper. It necessitated tremendous credulity to believe such narratives, but they did so because they have almost certain proof that these works were inspired, and that the authors were definitely illumined by God as to what they were to write, and their wills were moved to write it.

God could be regarded as the author of the whole, but the individual writers could be regarded as the authors of their own books.

Rev. T. E. Bird, Professor of Holy Scripture at Oscott College, Birmingham, lectured on the "Mosaic Law," and urged that the building of Solomon's Temple could be taken as a recognised landmark in the history of Israel. Nearly the whole manhood of Israel was conscripted to carry out the work, and were drafted in bodies to fell timber, quarry stones, etc. In modern values the building cost over one thousand million pounds to erect, and seven and a half years were devoted to this enterprise before the dedication of this national temple.

He pointed out that without Mosaic Law the institutional religion of the Hebrews was without basis.

Subsequently Father R. A. Knox, of St. Edmund's College, Ware, whose conversion from the Anglican Faith caused a great sensation a few years ago, lectured on the "Organised Church in the New Testament." He contradicted the general impression, which some readers of the New Testament half unconsciously denied, that God did not found a visible Church at all, and that the Church was an invisible company of souls that would ultimately be saved.

The Congress concluded on the Tuesday, when an important discussion took place on the question as to whether the authorised (Protestant) version should be adopted by the Church in place of the Douay. Canon Wm. Barry, D.D., said it was impossible to measure the English nation's suspicion of the Catholic Church in this matter, and if they were to convert England they must do so by means of Holy Scripture. He strongly urged that they should consider the possibility of adopting it, whilst safeguarding the official status and authority of the Latin Vulgate. There was great opposition to the suggestion, and Mgr. Barton Brown, a convert, said the proposal, if adopted, would be a stumbling block to would-be-converts.

## 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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## Current Topics

### Our Danger

Mr. Chesterton, in a recent number of the *New Witness*, refers to the ease with which sane persons may be branded as lunatics in England. That is not where our shoe pinches: the danger in New Zealand is the ease with which stupid persons may be made Cabinet Ministers. Still, when the standard is as low as it is here one must make the best of a bad job. What can be done in a country where people are not afraid to admit that they have read an *Otago Daily Times* editorial about Ireland!

### Sane Women

We read in an American paper a short time ago that the women of Holland have organised a Catholic league to deal with the evil of immodesty in female dress. The league not only binds its members not to wear objectionable costumes but it visits shops and "says things" to dealers who will not help by refusing to expose in their windows garments that do not come up to the standard of decency. Some day or other we may hope for a similar movement here, if the hard times brought upon us by Mr. Massey and his over-salaried men will not make plain dress a matter of necessity rather than of choice even before the remnant of a national conscience awakes. Indeed one is at times forced to think that only urgent need can ever produce the desired effect. Our Placemen have robbed the country of Christian principles and reduced the people to a pagan level. They have brought young New Zealanders to believe in their blood relationship with the ape; and who can blame the cousins of the ape if they ape the ape in more ways than in nakedness?

### The Propagation of Catholic Principles

We realise that the world is out of joint; we also realise that its sad condition is the result of a murderous war made possible by the dominance in most countries of the passions of avarice and hatred—fanned to flame by a prostitute press, such as we have only too many examples of in New Zealand. As lack of Christian principles is responsible for the war, there can be no real reconstruction until we begin to build anew on Christian foundations; and this we can never do until the masses are taught Christianity. It is hopeless to expect that politicians who hold office only for the sake of profit, or that a venal press that has forgotten the meaning of the word truth will do anything to educate or uplift the people. Some other way must be found or else we must only reconcile ourselves to dreering our weird with what patience we can command. One way is to make the most of what means are already available: to support and encourage the Catholic Truth Society; to help our schools and to defend their interests; to support the Catholic newspapers and to get others to support them—these are things we all can do, and all of them count towards the result desired. In America Catholics have summer schools in which lectures on Catholic topics are given by priests and laymen; in England the Catholic Evidence Guild goes into the highways and byways to teach the truth to the people; in Australia a similar movement was begun some years ago. Our enemies spare no expense to provide lecturers to tour the country and tell lies about us. Why should we not also have frequent public lecturers in which the lies might be refuted and the truth set before a deceived and blinded people? It would be well worth while appointing a national Catholic lecturer who would go systematically through New Zealand in order to tell the dupes of the parsons what the Catholic Church really is.

### Faith and Freedom

The Church is entrusted with the task of preserving pure the deposit of revealed truth from generation to generation. Therefore she must speak out in

defence of the truth as often as men, under no matter what guise, attack her and attempt to distort or annihilate truth. "The Church," says the Vatican Council, "having received with her apostolic office to teach, the obligation of preserving the legacy of the faith, has also the God-given right to condemn what is falsely called science, lest any one be cheated by philosophy and vain deceit." In loyalty to her Master the Church is bound to cry out from time to time, warning the scholars and thinkers of the age that their path is leading away from truth and towards error. They will denounce the Church for this; they will call her reactionary and out-of-date, but as she is not a little Protestant conventicle she cannot fawn on new-fangled theories and forget her divine mission; she must cry out *Erratis*—"You have erred—even though you denounce me and crucify me, it is my duty to tell you that you have erred." In truth, the Church does not interfere with science: as the Vatican Council says, it is what is falsely called science that calls for correction from her. When a forger like Haeckel, wanders out of his province and gives false accounts of the origin of man, the Church speaks out—and in time is proved by further enquiries to be right; when one picked out of the gutter by the Church, turns to bite the hand that fed and clad him, and to do so elects to spread among the poor ignorant people false theories of life and conduct, the Church will warn the faithful that the ravings of a MacCabe are not science. One may ask, Why does she not leave science to correct itself, why bother about it at all? Rarely does the Church interfere. As a rule she is called upon to act because scientists go outside their own sphere and deceive people by pretending that science is opposed to truths of vast importance for the order of Christian life. In such cases the Church has absolutely no choice: she is the guardian of truth and she must speak. But is not this restraint and hindrance? It is, but it is the restraint of truth, which every science must submit to. It is the restraint of the lighthouse which warns the mariner that he must not cross a reef; the restraint of the Ten Commandments that preserve life and property and decency; the restraint of the law which keeps motorists from killing people in the streets; the restraint of a guard-rail that keeps people away from a precipice. It is a restraint that is no restraint on the seeker after truth, and only the man who seeks licence rather than truth finds it a restraint. Certainly the man who does not bother about faith at all has a greater apparent freedom than the man who does: for faith is the foundation of the moral law, and the man who knows no moral law does not suffer from the limitations of a decent man. In every civilised State there is restraint for the sake of the greater freedom of all: and the more cultured and educated the State the greater the restraint. A man who knows the laws of good breeding, is more restrained at meals than one who does not know the use of a knife and fork; the boy who is brought up well will feel bound to close a door which he finds closed; the boy brought up badly will never close a door after him. Thus, good manners, good morals, love for truth involve restraint, and no lover of truth and order complains of it. In matter of fact it is only in few cases the Church interferes, and as a rule it is when scientists leave "their last" and intrude on the province of philosophy. Then the Church's action is only the interference of the lighthouse or the warning buoy: it actually makes the way clearer for those who take the warning. For there can be no contradiction between faith and reason, and the apparent conflict is due either to the doctrine being misunderstood and not interpreted in the sense of the Church, or to erroneous opinions that are mistaken for conclusions of reason. (Vatican Council.)

### False Progress

Progress is the catch-cry and the watchword of politicians. It is a word consecrated by journalists. It is also a stone in the sling of the atheist and the Protestant bigot who go forth to slay the Church of Christ. Onward and upward through the ages the best and noblest men have striven in the wake of the

ideal of true Progress. Goethe made it his motto in the great poem which John Morley made his inspiration:

*Wädel sei der Mensch,  
Hulfreich und gut!  
Denn das allein  
Unterscheidet ihn  
Von allen Wesen,  
Die wir kennen.*

The poetic dream of universal evolution, extending not only to the plant and animal kingdom but even to human thought, ethics, and truth itself, captured the restless world for nearly a century and gave a new meaning to the word Progress. For the dreamers there was no progress without evolution, and the dream became a dogma which was asserted and enforced with a bigotry that outdid the worst that was ever alleged against the Inquisitors of Spain. Evolution meant for people like the forger Haeckel the destruction of Christianity; and thence it was but a little step for the noisy demagogues who acquired their education from bad translations of foreign atheistical works to proclaim that apostasy from the faith was a sign of Progress, that the Church was reactionary and out-of-date, and that it was a monstrous thing to attempt to set bounds by moral or other laws to the activities of the mind or to the desires of the will of that noble creature Man. "Christianity was but a stage in the evolution of thought. We (that is the disciples of the forger and his dupes) are beyond all that now. Wherefore let us throw restraint and religion to the winds and break the Commandments as we will: *Break up those tablets*, said Nietzsche's Zarathustra." Now as the Catholic Church is the pillar and ground of Truth, it could not follow the lead of every forger and of every soap-box orator who thought he had a new revelation to make. The Church had the revelation of an infallible God to guard and it was not going to change its immutable dogmas at the behest of a charlatan who cried aloud in the market-place—even though he cried in the name of Progress. The true meaning of Progress has been changed and a false interpretation given the word. Because the Church would not accept the false she was denounced as the enemy of the true: that sentence sums up the history of the attacks made on Catholics by all the atheists and ranters and bigots of the last hundred years. As St. Augustine says, there is some truth in every error. There is evolution in most things. The boy develops into the man, the seed into the tree, mankind advances in civilisation, the stage-coach is replaced by the express, and the tallow candle by the electric light. Mistakes have made clearer our views on many philosophical topics; many doctrines of faith are better understood and better defined than they were years ago. It is certainly true that there is progress and evolution. But we have no right to conclude that there is evolution in everything and that nothing is fixed and stable. Just as axioms in Geometry are essentially fixed so too there are stable laws in all sciences and immutable truths in moral and dogmatic doctrines. The argument of the moderns against religion is a fair sample of their reasoning powers. It amounts to this: We no longer use tallow candles, we no longer travel long distances in stage-coaches; therefore we cannot believe that Christ became Man or that He founded the Church as the custodian of unchangeable truth. Our political life and our social life have changed; therefore our religion ought to change. We have discovered electricity; therefore we need not believe in God. Divested of all their verbiage the writings and pleadings of the apostles of false progress have no more force than such silly arguments as the foregoing. True progress is only conceivable when the starting point is still kept in view. To say that because we have gone a long way from London there is no London is absurd, but not more absurd than to hold that progress consists in ever abandoning old views and advancing towards new. True evolution is not a continuous remaking, but a continuance in growth, and growth of its nature implies continuity between the plant and the seed, the principles and the conclusions. To quote Goethe again,

the men of the day have read a terrible deal—

*Sie haben schrecklich viel gelesen,—*

but they have thought correspondingly little. It is the little thought that goes with the reading that is really the *schrecklich* thing. In the lines already quoted at the beginning of this article, Goethe describes the ideal man as follows—

Noble let man be,  
Helpful and good!  
Thus, and thus only  
From all below him  
Others can know him

And certainly one would be hard put to it to identify this ideal among the profiteering, sweating, grasping, over-reaching plutocracy, the lying politicians, the loose livers and the materialistic thinkers that are the product of what moderns call Progress. Goethe's lines fit the man who is actuated by Christian principles always, but they certainly do not fit those who have discarded Christian charity, Christian chastity, and Christian justice. The progress of to-day is the kind that has

*Set the maiden fancies wallowing in the troughs of  
Zolaism, leading  
Forward, forward, ay, and downward into the depths of  
the abyss.*

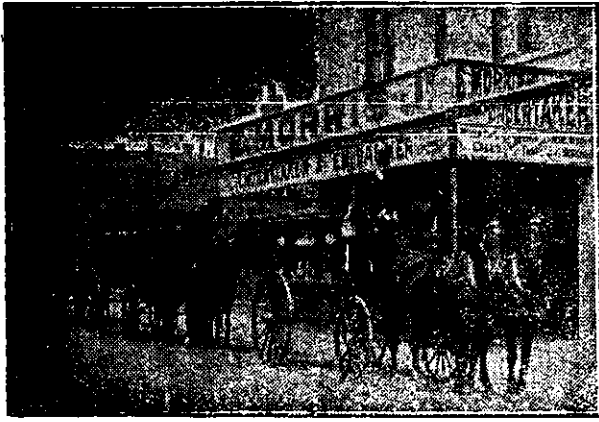
It is not a Progress of which any nation has reason to be proud, this vile fruit of godless schools and godless politics which now hangs rotten on the tree of civilisation and mockery of all the fine promises of all the fine reforms that the war was to inaugurate for us. Progress that means overstepping human reason and overthrowing the barriers of faith and morals the world may boast of; and to her eternal glory be it said that this is precisely the Progress against which the Church has set her face resolutely. While she has always fostered real Progress and true civilisation, she has steadfastly opposed and condemned the denial of the truth, the apostasy from God and the retrogression towards low ideals and low standards of life for which our age is now notorious. No, thank God! the ideas of the period are not those of the Catholic Church. She stands alone in the world to-day for real Progress, for the good, the true, the pure, the just, the sane, the wholesome, and for the supernatural virtues which alone can save the decadent world.

### Ireland and British Diplomacy

Is British diplomacy deteriorating? It would seem so. Mr. Lloyd George has long been held up to admiration as the "brains" of England, and yet the Irish peace negotiations have badly rattled him. George W. Russell (A.E.), an Ulster Protestant, calls attention to Mr. George's warped mentality in an article published in the current issue of *Pearson's Magazine*, as follows: "Mr. Lloyd George at Carnarvon some months ago rested the objections on naval, military, and economic grounds. He drew a vivid picture of Ireland with an army of 500,000 men and a navy which would be a danger to the Empire. He said also if Ireland was free its income tax would be merely nominal, the duties of commodities so low that the Irishmen could get for threepence the tobacco for which Englishmen pay as many shillings; and because of this low taxation manufacturers would move their factories to Ireland, trade would desert Great Britain and come to the Irish State. I am sure there are many people in Great Britain who wish Mr. Lloyd George would perform these, the miracles of finance, he conceives us capable of in Ireland. He desired to mobilise against Ireland the easily aroused feelings of fear and envy, and knew his public would not pause to ask themselves whether a navy, and a higher percentage of our population under arms than any country in Europe, even the most militarist, had ever dreamed of, were compatible with a nominal income tax, low duties on commodities, and great industrial productivity. Perhaps he did not himself know he was talking nonsense. I felt a thrill of dismay reading that speech, for I realised that the same mentality had been arranging the destinies of Europe."

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## Our Justification

We can all rejoice in the refreshing realism with which the *Times* spoke of the projected mission of the Prime Minister to the United States (says the *New Witness* for July 22). The theatrical indignation in the Government press of this country is the best tribute to the truth of the statement. But except for momentary amusement we need none of us dwell on the talk about "withdrawing" or "substantiating" an incredible and unheard-of attack on the honor of the Prime Minister. And the case for the *Times* is far too strong for us to wish to spoil it by exaggeration. It would be a misunderstanding of the danger to suggest that Americans would see anything entirely new or unnatural about Mr. George, as compared with their own professional politics; or that they would be startled by him as by a monster of political depravity. Mr. George is a type with which the Americans are all wearily familiar; a type which they despise, tolerate, watch, suspect, and use. The friends of the Prime Minister might well point out, with eagerness, that he is no worse than half a hundred Tammany bosses or Republican wire-pullers, the ordinary showy parasites and sham demagogues of the decline of representative government. The Americans are so far a genuine and direct democracy. They have no illusions about their official servants. But the point is that they have had illusions about ours. Up to the Marconi case most of them believed, and even after the Marconi case many still manage to believe, that our politics are more decent and dignified than theirs. Whether this is a sheer illusion, or whether it corresponds to some truth in the lingering legend of genuine aristocracy, it is obvious that the impression or illusion is of very great value to the prestige of this country. So long as a large section of a foreign people honestly feels that the English system, whatever its other faults, specialises in some sort of a strange animal called a gentleman, and has certain scruples and points of honor rather peculiar to itself, our credit is greatly strengthened in moral and even in material things. The embassy of Rufus Isaacs shook that impression; the embassy of Lloyd George would destroy it.

But our own relation to this question is much more practical and particular. It illustrates the advantages of having told the whole truth from the beginning, and the disadvantages of only telling half the truth at the end. In recent days we all owe a great deal to the *Times* for having told far more of the truth than any contemporary paper. Lord Northcliffe will have done a great and good work before he dies; and that is something to say of any man in modern journalism; and especially of any man whom there has been, in our view, so much just reason for reprobating in the past. But it is certain that the things which his papers concealed in the past are the very things which they need for their own justification in the present. The *Times* journalist is like a man who cannot prove his case against an enemy, because he has already burned the documents that incriminated him when he was a friend. When the Northcliffe Press was insisting on the Lloyd George Premiership, it was strictly forbidden to insist on the Marconi Scandal. Now it obviously remembers the Marconi Scandal, but it cannot use the one obvious argument against the Lloyd George Premiership. It can hardly affirm in its hour of repentance what it denied in its day of infatuation. We ourselves believe in the courage and sincerity, in this matter, of the present writers on the *Times*; and we do not believe for a moment that they will "withdraw" their new condemnation. But in logic what they ought to withdraw is their old acquittal. If the *Times* had referred half as plainly to the deeds of a Marconi Minister, at the time when he was actually doing them, he probably would not have survived in politics to do any more. But a newspaper never has sufficient continuity to have real memory or real regret. We take it that the present writers would really be glad to review candidly the meaning of the Marconi type of politics, if they could do it without reflection on the past policy of their paper. And this is what makes it relevant here to remember the past policy of our own. If anybody asks us to substantiate such a personal charge against Mr. George, we could do it in the utmost detail. We could do it now because we did

it long ago. We could describe all the strange evolutions of Mr. George's stockbroker, and elucidate the whole mysterious prosecution of the *Matin*. All the facts can be found in our own files; they have never been answered; and they cannot be answered. But if anybody asks the Northcliffe journalists to justify their generalisation, and if the Northcliffe journalists say that such facts are enough to justify it, it will not be altogether unnatural if Mr. George and his friends answer, "Why didn't you say so at the time?"

Thus we come back to our own original position; that there is no substitute for an independent paper; for only an independent paper can be a consistent paper. Only a free press can act on reasons that remain, and not on motives that alter. Any other paper may be right; but it is right by accident. It cannot be trusted to keep itself right, or even to prove itself right. It may pursue a man with hostility, and even with hatred, but we are never sure that it will pursue an argument with logic and sincerity. It will sling mud to-day and whitewash to-morrow; and it is capable of persecution but not of perseverance. For it is not determined by intellectual doctrines which can endure a continuous appeal; it is determined by individual quarrels, friendships, rivalries, alliances and conspiracies in the world of high politics and finance. Now that Lord Northcliffe disbelieves in Mr. George (probably quite sincerely) his journalists can say anything about American missions. When Lord Northcliffe believed in Mr. George (probably quite sincerely) his journalists could say nothing about American Marconis.

This one incident alone would have justified the existence of *The New Witness*. It is the claim of *The New Witness* that it has been called personal for being impartial. In other words, it has been called fanatical for being impartial. Its denunciations do not start suddenly after a quarrel, nor are they liable to end abruptly with a reconciliation. The most inane and incredible things have been said against this paper; it has been supposed to aim solely at the murder of Jews, or solely at the triumph of foreigners; it has been credited with desiring to combine regicide in the state with wife-beating in the home. But nobody was ever able even to suggest that anybody in our group had any private quarrel to make him quarrelsome. Not only had we no individual interest, but we had no individual enmity. It is because we have no axe to grind that we have no hatchet to bury; or have not the smallest intention of burying it. What we thought of Mr. George when the Tories were told to revile him as a ragged demagogue, that we thought of him when the Tories were told to revere him as a heroic patriot; and that we shall still think of him if the Tories are told to revile him again as a compromising coward and peacemonger. For the true law by which he is to be judged lies deeper than all these labels; and in the light of that law his whole course has been as consistent as it has been calamitous. He is one small illustration of the large fact: that our old political aristocracy has become a plutocracy, and is therefore perishing. He never meant anything more than this, in Criccieth or Westminster, in Limehouse or Versailles. He never will mean any more than this, if his millionaire masters make him President of the League of Nations or Emperor of the World State. He will never be anything worse than what we have always known him to be: a small symptom of decay. The historical truth is that up to the Marconi case the critics of our country said, "England does not know"; and after the Marconi case they said, "England does not care." And it is the failure of all our fashionable journalism that it cannot play a consistent part in history; even in the history of ten or twelve consecutive years. Amid this chaos and fluctuation, there are a few papers which test passing events by a sincere and serious view of history. Very few of them exist; and any one of them is in daily danger of ceasing to exist.

Such a crisis may soon recur in our own affairs, in spite of the generosity with which our friends have supported us; and before there is any question of accepting failure, we wish to record once more the essentials of our justification. It can be found symbolically in this single fact: that men admit in practice, long afterwards, what we have stated in principle long before. Another example can be found in the

fact that the Anti-Waste campaign is now attacking the Insurance Act as a barren bureaucratic luxury. It states very forcibly things we stated before the blunder was made; but not the most important things. There will always be people to grumble at officialism; there will always be people who quarrel with Mr. George for all sorts of reasons; but not for the right reason. The point to be decided is this: whether side by side with the papers advocating State Socialism or Guild Socialism, there shall or shall not be another independent paper putting in print what thousands are already putting in words: that our social drift is not towards any kind of Socialism, but to a very corrupt kind of Slavery; or whether that Slavery shall come without a murmur or a sound, amid a universal silence of submission or ignorance or despair.

## Capitalism: Its History, Its Nature, and Its Evils

"The ancient workmen's Guilds were destroyed in the last century, and no other organisation took their place. Public institutions and laws have repudiated the ancient religion. Hence by degrees it has come to pass that workmen have been given over, isolated and defenceless, to the callousness of employers and the greed of unrestrained competition. The evil has been increased by rapacious usury, which, although more than once condemned by the Church, is, nevertheless, under a different form, but with the same guilt, still practised by avaricious and grasping men."

In these words (says *Truth*, N.Y.) Pope Leo XIII. has diagnosed the social ills of the times. In order to perceive the nature of these evils and prescribe the proper remedy, we must examine the historical antecedents and the more recent development of our present capitalistic industrial system.

Time was, in the Middle Ages, when work was the dominant factor and capital had little, or no, chance of accumulating an unearned increment by exploiting work; when there was no irreconcilable breach between employers and employees, but when apprentices and journeymen, who were the employees of those days had the certainty of becoming masters and of reaching economic independence and a state of moderate prosperity.

### The Medieval Guilds

The Craft Guilds, which enjoyed the patronage of the Church, had established an economic policy which manifested an anti-capitalistic tendency. Within the Guild organisation, the economic independence of the workers was assured; the individual was not to sink to the low level of a dependent wage-earner. Human effort was the determining factor; the means of production stood in the service of the workers. Capital had no power to produce an unearned increment. The earnings which the Guild members received was an income derived from personal work. The appropriation of earnings based on work with head and hands was the quintessence of the whole economic policy. Limitation of spheres of work, compulsory Guild membership, prevention of private industrial enterprise, on a large scale, regulation of compensation, and above all negation of the independent productivity of capital, were the characteristic features of a system which proceeded from the principle that economic wealth belonged to those who had worked to produce it.

The Church prohibited usury, that is the taking of interests on loans of money. Work, not the mere possession of money, was regarded as the productive factor. Money was rightly held to be sterile, unfruitful. Money could not beget money. A sum of money demanded in excess of the specific amount lent, was looked upon as the fruit of the borrower's toil, to which the lender had no rightful claim. All those who nevertheless had exacted interest were bound to make restitution.

The Church's prohibition of usury protected the principle of work as the sole productive agency and prevented the ascendancy of industrial capital, that is, money operating in industrial enterprise and appropriating what the work of others had produced. In fact, there was no industrial capital, strictly speaking; the only kind of capital

that existed was loan capital, the application of which for purposes of gain the Church prohibited.

In studying the economic order of the Middle Ages under the Guild system and under the patronage of the Church it is important to bear in mind the following characteristic features: 1. There was no specific labor class for whom laboring for others was the hard and fast condition of life, for the workers—and everyone was a worker—had the opportunity of becoming masters, members of the middle class; 2. The workers owned the instruments of work, the means of production; 3. Economic products went to the workers who had produced them, while money or capital had no productive power and no claim to an unearned increment; 4. Usury, or the taking of interest on loans of money, was forbidden by the Church.

These four points kept in mind will enable us further on to perceive the inherent defects of our present capitalistic system and its injustices.

### The Beginnings of Capitalism

By degrees Europe renounced the spirit of Christianity which had animated the Guilds and the whole mediæval economic order. In the 14th and 15th centuries, capitalism arose sporadically in Italy. The independent Guild workers who owned their own instruments of work, who themselves furnished the whole product and themselves sold it—this class of workman was passing. Others had appeared upon the scene who did not so much contribute their personal efforts as their money. They bought the raw material and the means of production, and hired the workers. It was a period of economic decadence and disintegration. The workers had lost their erstwhile economic independence and instead of working for themselves were forced to work for others at a small wage. Those that possessed money had taken advantage of the workers' distress. Capital was taking the place of work, and the profit that accrued was nothing else than the sum which belonged to the workers as a part of their rightful wages.

It was also during this period that the Church's prohibition of usury was being defied with growing boldness. To make one's money, not one's personal efforts, count, was the new economic policy that was gaining vogue. The discovery of America and the opening of new trade routes gave the money power added advantages.

The Protestant Reformation wrought further havoc. Sovereigns, like Henry VIII. of England, confiscated the property of the Guilds and of the Catholic Church, and parcelled it out among their favorites.

Karl Marx, the founder of scientific Socialism, has shown that the private capital which played the initial role in our present industrial system, was originally obtained by conquest, eviction of serfs, the exploitation of colonies, misuse of public authority, distribution of secularised Church property, etc.

Speaking of conditions in England, Cardinal Bourne has traced the development of capitalism as follows:

"Capitalism began (in England) really with the robbery of Church property in the 16th century, which threw the economic and social advantage into the hands of the landowning and trading classes. The industrial revolution in the 18th century found England already in the hands of the well-to-do classes. Since then the effect of competition uncontrolled by morals has been to segregate more and more the capitalist from the wage-earning classes, and to form the latter into a 'proletariat,' a people owning nothing but their labor-power and tending to shrink more and more from the responsibilities of both ownership and freedom."

### The Money Power's Ascendancy

The French Revolution of 1789, which affected all of Europe, uprooted the strongest institutions and traditions of the past, and bore aloft on its crimson tide the rising trading class, the bourgeoisie. An appeal addressed to the French National Assembly by 18,000 poor people contained this significant caution: "It would be a poor advantage to have overthrown the aristocracy of nobility only to succumb to the aristocracy of money." So it was. The money power had begun to reign.

The application of steam and electricity to transportation and industry and the invention of machinery, became

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new economic factors and admirably served capitalistic purposes. The machinery of industry, the means of production, came into the possession of the money power; the expropriated workers had only their labor power and, owing to economic distress, were forced to work for wages that hardly allowed them to vegetate—let alone, live like human beings.

In 1848, the bourgeoisie, by fomenting a series of revolutions in Europe, gained final economic control and began its untrammelled reign.

It would lead us too far afield to trace in detail the development of capitalism into its modern ramifications, but its distinguishing and abhorrent feature may be stated as follows:—In the present capitalistic economic system, capital, a dead object, is the determining factor, whereas work, the activity of human beings, has been robbed of its fruits. The human factor has been superseded in efficacy by an impersonal thing, and the man of work has been degraded to the status of a commodity. As Bishop von Ketteler once put it: "All things summed up, the workman does not labor for himself but for capital."

## The Course of Empire

(By JOSEPH HUSSLEIN, S.J., in America.)

In the Gallery of Art of the New York Historical Society is a series of five paintings by Thomas Cole depicting "The Course of Empire." On each canvas the same landscape is pictured, though seen from different angles, while the changes wrought by the hand of man pass over the successive scenes. The lesson of the artist is well worth careful study in our day.

Conformably with our popular sociological notion, the first picture bears the legend, "Savage State," though we know historically that no civilisation has ever evolved from savagery unaided, while in countless instances the clear evidence still remains of the descent of savage tribes from higher stages. But overlooking this we come to the picture itself. In the distance is a hill that ends abruptly at the dark waters of a bay which are faintly seen beyond a wild and rocky landscape, with gorges, thickets, and storm-beaten trees. On the crest of the hill an isolated rock is balanced, left there by the erosion of the waters in the earth's prime. The clouds that roll about it, sullen and black as night, are slowly being dispelled by the breaking dawn. Over a brook that whitens into foam a roe is leaping, pursued by a huntsman clad in skins and holding in his outstretched arm a long and sinuous bow. Dimly seen afar, a troop of his fellows dance in the misty light, while on a high plateau a circle of wigwams stands, with a great column of fire and smoke ascending. It is, let us say, the morning sacrifice.

Man is man precisely as now we know him. In his song and dance we behold the beginnings of art. His arrow overtakes the prey and his mind is keen, alert, and resourceful. The morning holocaust was offered to the one true God, and the first art did Him worthy service in song and rhythmic dance. Our economic preconceptions, indeed, make primitive man look to the chase for his sole support. While this is true of the savage fallen from a higher state into the lowest decline, it does not follow that husbandry and the pastoral life were not soon developed by the first human beings, as Scripture, indeed, tells us that they were.

### "The Arcadian State"

"The Arcadian" or "Pastoral State" is the title of the second painting. Ages passed before man had risen to the material comfort portrayed. In the distance is the familiar hill with its mighty boulder. The flocks are grazing on a green slope, and on an upland tract of soil a ploughman traces his furrow, plodding after the laboring kine. Quite to the front of the picture sits a primitive Euclid marking geometric figures with a rod in the soft earth. The rivulet is crossed by a bridge of stone slabs on which a "little boy blue" is drawing with red ochre a human figure, just such as may be seen to-day on the paved sidewalks of Manhattan. Another child is gathering flowers, while the mother stands near, a dignified matronly figure with spindle in hand. Beneath a shady tree a rustic Tityrus is playing on his oaten pipe to the dancing girls. Religion, too, occupies its proper place, for set conspicu-

ously upon an eminence overlooking the little village by the bay, a stately temple rises. Plain shafts support the roof. In its early simplicity was manifest a purer worship than that which existed when all the hills were crowned with temples, and false gods and goddesses were numberless as the vices of the men who conceived them. Thus polytheism was to take the place of the first true monotheistic religion, yet this was never to be wholly lost at any period.

### Consummation of Empire

But a transformation passes over the scene. "The Consummation of Empire" is the new theme. There to the right we recognise the distant hill, with its balanced boulder untouched by the hand of men. Through the landscape flows the broad water of the bay, and on both sides monuments, palaces, temples, and public edifices, Doric, Ionic, Corinthian, crowd upward from the blue waters. Galleys of war throng the harbor and graceful barges spread their silken sails of varied colors, that glow reflected in the tide.

To the left is a massive Doric temple, with its carved pediment. Long colonnades stretch upward to some spacious administrative hall, with its serried columns and its crowning dome. On the opposite shore magnificent palaces rise, with rich statuary, huge vases and luxurious draperies, Tyrean purple flashing against silks of white and gold. Wealth and art have here their home. Lifted aloft on clustered pillars stands a white-robed goddess holding out in her hand a Winged Victory. A wall with stately caryatids leads to a massive bridge over which a triumphal procession moves. On his exalted throne the victor is borne along, proud in imperial scarlet, while below him throng the horsemen and white-vested councillors follow in solemn ranks. Before him rises the triumphal arch; surmounted with glittering armor and arms. Widespread, lavish drapery hangs in gorgeous folds from bridge and monuments. Large in foreground, prodigally designed, a fountain fills its marble basin with the waters of the selfsame spring over which, in that misty morning, far away in the past, the roe had leaped pursued by the eager huntsman clad in the skins of the chase.

Human glory and material development are here at their apogee. Man could do no more than this. Art, architecture, music, sculpture; the fruit of the loom; whatever wealth can purchase and the human mind design in outward magnificence and brilliancy; ease and opulence; culture and luxury; empire and victory—all are combined in one narrow canvas. It is material evolution at its height; and yet it marks a decline, a supreme failure at its height of triumph. In place of a simple and pure religion, with its one true God, there is a decadent polytheism. In place of freedom, contentment, and true happiness that wait on toil and virtue, there are a cringing spirit and a world-dominating ambition. Wealth, vice, and corruption have replaced the pure joys of the domestic hearth. We still continue in our mistaken theories falsely to gauge man by his surroundings. Yet even in early Rome there was more hardy virtue, more genuine liberty, more true manhood and pure womanly virtue, than in the full noon-day of the Empire's glory, when St. Paul could see in it nothing but cruelty, lust, and greed; a gilded sepulchre.

### Destruction

And now, as we would expect, comes "Destruction." A gloomy pall overspreads the sky. Faintly through the darkness, as of a world crumbling to ruin, can be seen the distant hill with its solitary, isolated boulder. Red flames are bursting forth in a mighty conflagration from the palaces to our right. The pall of cloud is a pall of smoke from the city doomed to destruction. Men and women, clamoring and falling beneath the swords of a barbarian soldiery fill the foreground of the scene, where the splashing fountain is clogged with the bodies of the dead and dying. Dense multitudes, with agonised faces, are rushing to the water's side, where the massive bridge has been broken away and a meagre structure spans the stream, over which the struggling masses pour falling precipitously into the engulfing waters. The black waves are faintly lit by the ghastly conflagrations of the sinking ships filled with despairing fugitives. Loot, murder, butchery; death and horror everywhere; while blazing firebrands are carried through the streets.

By the fountain-side a gigantic warrior-figure had been

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Ginghams, all new designs. Small Checks for the children and novelty Checks for dress wear. 27 inches wide— $1/8$   $1/11\frac{1}{2}$ , to  $2/9$  yard.

Ginghams. Special overcheck effects, beautiful designs and shadings, in double-width makes; 38 inches wide— $1/11\frac{1}{2}$ ,  $2/6$ ,  $2/11$ ,  $3/3$  yard. "Royal" Gingham, the best of its kind. Novelty Checks and new designs. Select now, as this line is sure to clear quickly; 38 inches wide— $3/6$  yard.

### CREPES.

Jap. Crepe. Always in demand. A full range of shades to choose from in this hard wearing cloth; 30 inches wide— $1/8$  yard.

English Crepe, in a nice fine make, just opened. Can be supplied in the following: White, Sky, Saxe, Salmon, V. Rose, Champagne, Putty, Mid Green, Light Grey, and Navy; 32 inches wide— $2/11\frac{1}{2}$  yard.

English Crepe. A mid weight quality, in all smart Stripe effects. A real good line for general use; 26 inches wide— $1/3\frac{1}{2}$  yard.

### ZEPHYRS.

Challenge Zephyr. A lovely cloth in shades of Sky, Nattier, Light Green, Pink, Vieux Rose, Helio., Light and Dark Browns, Navy and Black; 31 inches wide— $2/9$  yard.

Cambries. Best quality English material and free from dressing. Neat Spot, Stripe, and Sprig designs; 31 inches wide— $1/6\frac{1}{2}$  yard; 17/11 dozen.

Zephyr Shirting. Exceptional value. A hard-wearing, good washing cloth in a wide range of neat shirting Stripes; 32 inches wide— $1/6\frac{1}{2}$  yard; 17/11 dozen.

### VOILES.

"Crepo" Voile. A dainty material, really a Crepe-finished Voile, slightly heavier than Georgette. A full range of new season's shadings; 40 inches wide— $3/6$  yard.

Cotton Georgette. One of the most attractive fabrics for the coming season. A dainty line in the following shades: White, Ivory, Lemon, Sky, Salmon, Helio., Oyster, Nil, Saxe, Brick, Navy, and Black; 40 inches wide— $5/9$ .

White Voile. Exceptional values are offering in this serviceable material. All fine weaves and all double-width; 40 inches wide— $1/6\frac{1}{2}$ ,  $1/11\frac{1}{2}$ ,  $2/3$ ,  $2/6$ ,  $2/11$ ,  $3/3$ ,  $3/6$ ,  $3/11$  yard.

Plain Voiles. A special offer. A nice new line in the following shades: Cream, Light Lemon, Champagne, Salmon, Rose, Nattier, Helio., Reseda, and Navy; 40 inches wide— $2/6$  yard.

Novelty Voiles. Beautiful French goods, in all new designs and lovely shadings. Exceedingly smart goods; 40 inches wide— $5/6$  yard.

Floral Voiles. Wonderful effects for sunny summer. A great range of designs to choose from, in both Light and Dark effects; 40 inches wide— $2/11$ ,  $3/11$ ,  $4/11$  yard.

Bordered Voiles. Select one now as they are sure to sell out rapidly. These goods are simply beautiful. The prettiest we have ever had; 40 inches wide— $4/11$  yard.

Orangandie Muslin. A beautiful transparent make. For a long time unprocurable. Just to hand this week. In the following shades: White, Light Pink, Sky, Champagne, Salmon, Mastic, and Saxe; 47 inches wide— $2/11$  yard.

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erected, dominating all the scene. With shield advanced, body tensely stretching forward, and the unvanquished sword in his sinewy right hand, it was the true embodiment of the nation's ideals of force and might. By these, and by the skill and craft of statesmanship had the great empire been created. Written over all was the motto of the modern superman, the same in business as in politics and war: "Let him take who can." But now the sword-hand of that soldier-image was broken at the wrist; the head, with cold, relentless, and imperious eyes, lay shattered on the pavement; and the edge of the protecting shield was broken by the missiles of a crushing defeat. Human power, glory, art, and riches had over-reached themselves. A purely materialistic development, losing sight of the things of the spirit, defying the restraints of religion, creating its own gods after the conceits of its own heart: Mars, Mammon, Venus, had produced the authentic superman, the apex, as we are proudly told in our own material days, of materialistic evolution. But the day of vengeance was not far off, as it must come to every nation that sinks to this decline, no matter what may be its material triumphs in war, in commerce, or in art.

### Desolation

And then, last scene of all "Desolation." A solitude far other than that of primal wildernesses, the solitude of Babylon, and Nineveh and Tyre. The moon is silently looking down, half veiled in clouds. Its light falls on the jutting hill with its lone boulder, still resting firmly balanced as when man first looked on it. Masses of carved stones show where the proud palaces had once stood and the white city lay sunk in luxury, vice, and greed, and in all that this same pagan materialism has taught anew in our day, as if it were some unheard of acquisition, that is proudly coned in schools and universities, practised in high places and made the common argument among the masses. It matters not whether we call it by the name of Dagon or Astarte worship, a monist creed or a humanitarian cult, eugenism or birth-control, a proletarian dictatorship or an orgy of profiteering. It is always the same dull thing, under different names, and adapted to different times, which the Scripture calls "the world," that world for which Christ said that he would not pray, the world of the three concupiscences, which must first be idolised, under the title of some godhead or some science, that it can thus be suitably dignified before it is proposed for our worship.

But the pride of "the world" passes while the Word of God remains. Merely an arch is left as we turn to our picture, to show where stood the massive bridge across which poured the mighty pageant in the day of triumph when all ambitions had been achieved. Stray pillars, here and there, stand out from the bare landscape and white stones project from the brown earth. In a broken basin the fountain gurgles, as it flowed of old at the dawn of human life, and close before us, in desolate magnificence, a solitary column stands, last mournful token of the vanished splendors. On its broken capital a black heron broods over her nest of straws, while amid the fragments at its base wild shrubs and ferns are growing, and the venturesome ivy climbs up to the broken acanthus leaves that crowned it in the day of glory that has passed away.

And what of the descendants of those men and women who had once populated this solitude, of the few who in that night of horrors sought safety in the hills or were dragged away into barbarian slavery? Who knows but some archeologist may discover them in our day and class them with the "primitives," the supposed original undeveloped savages.

### Redemptorist Order in New Zealand

The following appointments among the Missioners of the Redemptorist Order in New Zealand have recently been made:—Very Rev. Father Whelan has been re-appointed Rector of St. Gerard's. The other members of the community are: Rev. Father Thomas Walsh, Rev. Father Campbell, Rev. Father Mitchell, Rev. Father Duffy. Fathers Mangan and Hannigan leave for Australia; the former is transferred to Ballarat and the latter to Waratah.

## Diocesan News

### ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

October 21.

On Thursday evening last the first of a series of monthly reunions of members of the Catholic Ladies' Club was held at the clubrooms, Willis Street, and proved most successful. An interesting lecture on "Microbes" was given by Dr. Roche Kelly, who was cordially thanked by the president at the conclusion of his address. An enjoyable programme was contributed to by the Misses K. Jansen, Doherty, Corby, Redican, and Flan. It is intended to continue these re-unions on the second Thursday of each month.

On last Sunday the members of the local branch of the Hibernian Society attended in large numbers at their quarterly Communion at the 7.30 o'clock Mass, celebrated by Rev. Father MacDermott at St. Joseph's Church, Buckle Street. After Mass the Communion breakfast was held at the Marble Bar, Manners Street, the members headed by their Pipe band marching thereto. Bro. J. F. Taylor presided, and apologies for unavoidable absence were received from his Grace Archbishop O'Shea and the Rev. Father Mahony, S.M. The usual loyal toasts were duly honored. Advantage was taken of the occasion to mark the forty-seventh anniversary of St. Patrick's branch, by making a presentation of a secretary's collar and framed emblem certificate to Bro. P. D. Hoskins, who has occupied the position of secretary for the past thirteen years. The presentation was made by Bro. Taylor, who eulogised Bro. Hoskins' services in the cause of Hibernianism. Bro. J. J. L. Bourke also spoke in complimentary terms regarding the services rendered by the secretary, and expressed the hope that Bro. Hoskins would long be spared to continue to occupy the office which he had so ably filled during the past thirteen years. Bro. Hoskins suitably replied. His only regret (he said) was that he was not able to bestow more time on the work of the Society. He detailed the work of the members in promoting St. Patrick's Day and Boxing Day celebrations for the benefit of Catholic Primary Education, and as a result of their efforts the Education Fund now stood with the handsome sum of over £10,000. During his period of secretaryship the branch had paid out in sick benefits £3840, in medical benefits £3466, and £1090 in death benefits, which showed that the branch is doing good work in the city. Cheers were given for Bro. Hoskins and the proceedings terminated with the singing of "Faith of Our Fathers."

Misses Theo and Lesley Halpin, daughters of Major Halpin, were successful at the recent musical examinations conducted by the Trinity College of Music with the result that they have attained both the A.T.C.L. and L.T.C.L. degrees. They were also successful in the singing and violin examinations. Both are pupils of the Sacred Heart Convent, Lower Hutt, conducted by the Sisters of the Missions.

A very promising young lady and an exemplary Catholic, in the person of Miss Elsie Strickland, passed away last week at her mother's residence, Newtown, after a long illness patiently borne. The deceased was a member of the Sodality of Children of Mary, and a member of the University Registrar's clerical staff. The sympathy of a wide circle of friends is extended to Mrs. Strickland and her family in their sad bereavement.—R.I.P.

Much sympathy is felt for Mr. Dibley and family, Island Bay, in the loss they have sustained through the death of Mrs. Dibley.—R.I.P.

Another very successful function to provide funds for Rev. Mother Aubert's charitable activities took place at His Majesty's Theatre last Wednesday afternoon. The large theatre was crowded, and as a result a handsome sum was raised. Miss M. Gleeson was secretary, and Miss Mary Butler organised the entertainment, whilst the Fuller Proprietary provided the theatre free of charge.

Rev. Father Gondringer, S.M., of St. Patrick's College, will leave New Zealand early in December on a visit to his relatives in Europe. Father Gondringer has been 19 years in New Zealand, of which three were spent as a

student in Meeanee and 16 as a teacher in St. Patrick's College. Leaving Sydney on December the 17th., he will break his journey at Port Said in order to visit the Holy Land. After staying six months in Luxembourg, he will visit Ireland and then return to New Zealand, via the United States. Father Gondringer's home in Luxembourg is about three hours by rail from the battlefields of the Western Front, to which he hopes to pay more than one visit, as he has received many requests from the relatives of fallen New Zealanders to visit the graves of their dear ones, and bring back some slight token or souvenir. As far as is humanly possible he undertakes to render a similar service to others who may care to take advantage of the offer. The S.S. Omar, by which Father Gondringer will travel from Sydney, left England on October 16, carrying, among other passengers, the Very Rev. Dean Holley, S.M. (provincial), and the Very Rev. Dean Regnault, S.M., of St. Mary's, Christchurch.

At the Trinity College Music examination held by Mr. Myerscough on Wednesday and Thursday, 35 pupils of the Sacred Heart College, Lower Hutt, presented themselves for examination in the several branches, and a pass was obtained in each instance, honors being secured in no less than 17. The examiner stated that he was delighted with the work of the candidates and complimented the College on the excellence of its music teachers. The record is looked upon as being a fine one, and the results of the examinations are most gratifying to the college authorities and the candidates.

The many friends throughout New Zealand of the Rev. Father Smyth, S.M., of the Sacred Heart Basilica, Thorndon, will regret to hear of the death of his father, Mr. John Smyth, of Co. Limerick, Ireland, news of which he received by cable last Saturday. Father Smyth is the only member of the family in New Zealand. Solemn Requiem Mass was offered at the Sacred Heart Basilica last Wednesday morning for the repose of the soul of deceased, in the presence of a large congregation. Rev. Father Moloney, S.M., was celebrant; Rev. Father Fay, S.M., deacon; Rev. Father McDonnell, S.M., sub-deacon; and Rev. Father Smyth, S.M., master of ceremonies. The clergy were represented by the following: Ven. Archdeacon Devoy, S.M., Rev. Fathers Mahony, S.M., Hannigan, O.S.S.R., Connolly, Cullen, Quealy, Gondringer, S.M., Quinn, S.M., Riordan, Sweeney, Griffin, and Buckley. The various religious Orders and schools were also well represented. St. Patrick's College Choir under the conductorship of Rev. Father Ryan, with Rev. Father Schaeffer at the organ, rendered the incidental music, after which the "Dead March" from "Saul" was played on the organ by Father Schaeffer.—R.I.P.

### DIocese OF AUCLAND

(From our own correspondent.)

October 21.

Rev. Father Golden's name was omitted from the list of Clergy who were present at the Requiem Mass in the Sacred Heart Church for the repose of the soul of the late Father Carran. He was also present in St. Mary's Convent at the recent jubilee celebrations in connection with the Sisters of Mercy, when he read and presented an "Ode" composed by himself and beautifully illuminated by Mrs. Madden, of Otahuhu, to Rev. Mother Josephine.

A Solemn Requiem Mass was celebrated at the Sacred Heart Church, on Wednesday, October 12, for the repose of the soul of Miss Muriel F. McGarry, youngest daughter of Mrs. Catherine and the late Mr. Henry McGarry, Ardmore Road, Herne Bay. Right Rev. Mgr. Ormond was celebrant; Fathers Finn and O'Connor, deacon and sub-deacon respectively; and Very Rev. Chancellor Holbrook, master of ceremonies. There were also present Fathers Brennan, Kelly, Brady, and Moore, as well as the Rev. Mother and a number of Sisters of Mercy; Sister Euphrasia and Sister Xavier, of St. Mary's, being the aunt and sister of deceased. The Children of Mary, of which sodality deceased had been a member, carried the remains from the church to the hearse and also to the graveside. Deceased was very popular, as was evidenced from the number who attended the Requiem and at the interment in the Otahuhu cemetery.—R.I.P.

Mr. Leo Whittaker, the well known Auckland musician and former conductor of St. Patrick's Cathedral Choir, is now settled in London for some time. He intends studying the latest methods in pianoforte and singing, and to be in London for the musical season—1921-22. He hopes to visit Scotland, France, and Belgium before his return to New Zealand. Mr. Whittaker has already made short excursions out of London, notably to Cranleigh, amid delightful Surrey scenery, where he had the pleasure of meeting Messrs. Lawson Wood, and Longhurst.

An excellent musical entertainment was given by the pupils of St. Mary's Convent High School, Ponsonby, in the Town Hall Concert-Chamber, on Wednesday, October 19, before a large audience. A large and well-trained orchestra, consisting of violins, 'cellos, and pianos opened the programme with "Erin" and "The War Dance of the Priests." Two choruses, "Venetian Gondoliers," and "Erin, the Tear," were sung with fine effect, and the senior pupils also gave two part songs, "In the Dell and the Dingle," and "Good-night." Miss Dalice Brady sang "Kathleen Mavourneen." Two Chopin piano solos were played by Miss N. Trembath, "Polonaise" in C minor, and Miss D. Ryan, "Etude." A piano duet was contributed by Misses D. Ryan and Sheelah Kelly, and piano quartets were played by Misses Cook, Lang, Bew, and French, who gave "Tancredi," and Misses Kendall (2), Atkinson, and Kessing, who played "Valse Brillante." The entertainment concluded with a well-acted and staged operetta, "The Enchanted Palace." The costumes and scenery in this piece were very pretty, and made an effective display. The characters in "The Enchanted Palace" were taken by Misses Y. McVeagh, F. Maskell, R. Nicholas, A. Ibbotson, D. Brady, D. Johnson, G. Simmonds, M. Moynihan, M. Adye, P. Snelgar, P. Flynn, P. Noon, and H. Stansfield. Misses S. Kelly and N. Gaw were the accompanists.

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### DIocese OF CHRISTCHURCH

(From our own correspondent.)

October 18.

At the Sacred Heart Church, Addington, on a recent Sunday, members (in regalia) of the local branch of the Hibernian Society, in observing their first general Communion, approached the Holy Table to the number of about 30. Rev. Father Eccleton, Marist Missioner, who celebrated Mass on the occasion gave an appropriate address, in the course of which he expressed the hope that every Catholic man in the parish would join the Society.

A fairly large number of members of the Christchurch Celtic Club attended a special meeting last week, to say farewell to Mrs. J. Smyth, a prominent and valued member of the Club, prior to her departure for Westland. The president (Mr. H. Nevin) voiced the regret of the members at the loss to the club occasioned by Mrs. Smyth's severance from it, and asked her acceptance of a small present as a mark of their esteem accompanied by their sincere good wishes. Several other members eulogised the departing guest for the services she had rendered the club. Mrs. Smyth expressed her thanks for the gift and appreciation of the kindness which prompted its presentation.

At the fortnightly meeting of the Christchurch Celtic Club, held in the Hibernian Hall, Mr. K. Nevin presided over a good attendance. The evening's programme was a debate on the subject, "Is country life preferable to town life?" Mr. J. Ormandy led in the affirmative and was supported by Messrs. Stanley, Congreve, and T. Twomey, while the Messrs J. Flannelly, Cecil McGrade, and V. Twomey took the negative. After an interesting debate the decision was given in favor of the affirmative side on the casting vote of the chairman. Eleven new members were added to the club's roll. A motion of condolence with Mrs. McDonnell on the death of her son-in-law, Mr. Casey, was passed.

The mission now in progress at the Cathedral is proving most successful, appreciation of the efforts of the Marist Missioners being shown by the very large numbers of the parishioners who attend the various exercises. The congregations at the early Masses afford striking evidence of the spiritual results of the mission, while the seating accommodation of the Cathedral is taxed to its utmost each evening. The devotions on Tuesday evening were in

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honor of Our Blessed Lady, and were most impressive. An altar in honor of the Blessed Virgin, and tastefully decorated, was erected in the sanctuary, and Father O'Leary preached a fine discourse on the attributes of and devotion to the Mother of God. The statue of Our Lady was borne in procession round the Cathedral by the Children of Mary, followed by the altar boys, clergy, his Lordship the Bishop, and both branches of the Hibernian Society. During the procession the recitation of the Rosary and the singing of hymns alternated, after which Father McCarthy consecrated the parish to the Blessed Virgin. Solemn Benediction of the Blessed Sacrament was given by his Lordship the Bishop assisted by Fathers Gallagher, Skinner, and T. Hanrahan, Adm.



### Temuka

(From our own correspondent.)

October 21.

The usual monthly meeting of the parish committee of the Catholic Federation, was held on Sunday evening, Very Rev. Dr. Kennedy, S.M., presiding. The secretary reported on the last quarter's activity in the enrolment of members, which showed a satisfactory result. It was decided that a special meeting of the committee be held at an early date to ascertain the names of those who have not as yet joined the Federation, and a canvass will then be undertaken. Correspondence was received from the diocesan secretary relative to the scholarship fund. As socials have been held throughout the winter for parish funds and others are to eventuate in the near future in aid of local objects, it was considered impossible at this juncture to assist the fund in the direction indicated. The sympathy of the committee was, however, shown by £3 being voted to assist the fund. It was further decided that an evening be set apart to discuss a local scholarship and to endeavor to find the necessary ways and means of carrying this object into effect.

On Monday evening a meeting of supporters of the proposed Catholic Tennis Club was held in the hall, and very largely attended. It was unanimously decided that a club be formed to be known as St. Joseph's Tennis Club. The membership fee was fixed at 12s 6d, and 7s 6d for ladies. Very Rev. Dr. Kennedy, S.M., was elected president, and Miss E. Coughlan secretary and treasurer. A committee of six members was also elected. It was decided to proceed with the preparation of two chip courts which will suffice for this season. The club opens with a membership of 33, but it is anticipated that this total will be soon more than doubled. Great credit is due to the Very Rev. president for his enthusiasm on behalf of and assistance towards the club.

Wet weather did not prevent a large number attending the social on Tuesday evening. Though the attendance was not so large as usual, the gathering was in every way a great success.

The first meeting of the recently formed men's club was held on Wednesday evening. Arrangements were made for another meeting to be held a fortnight hence, when a set of rules will be drawn up. Various other matters opened up a brisk discussion.

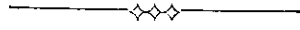
A short time ago Very Rev. Dr. Kennedy, S.M., appealed for a new set of Stations of the Cross for St. Joseph's Church. It speaks well for the generosity of the parishioners when it was found that more were offered than required. Dr. Kennedy has also in hand the providing of a crib for St. Joseph's Church, and has already received offers of statues.



### The Late Mr. M. Segrief, Wellington

There passed away last week, at the age of 88 years, one of Wellington's early settlers, and most respected citizens, in the person of Mr. M. Segrief. Deceased was born in Co. Dublin, Ireland. In 1861 he came out to the Victorian goldfields, which he left shortly afterwards for the Otago diggings, whence he came to Wellington in 1864, residing here ever since. To the Catholic Church he was a tower of strength. The late Mr. Segrief, who was prede-

ceased by his wife and two children, Mrs. F. Gormley and Miss E. Segrief, leaves to mourn him six children—Sister M. Barbara (Sisters of Mercy, Kilbirnie), Rev. Father T. B. Segrief, S.M., of St. Patrick's College, a chaplain known to thousands of New Zealand soldiers, Mrs. J. Gamble, Mrs. E. Leydon (Palmerston North), Mrs. R. Segrief-Grant, and Mrs. L. Logan.—R.I.P.



### IRISH RELIEF FUND

In the absence of the Editor of the *Tablet* (Rev. Dr. Kelly), who notified several weeks ago the closing of the list, Very Rev. Father Coffey, Adm., St. Joseph's Cathedral, Dunedin, acknowledges receipt of the sum shown in the appended list of subscribers in the parish of Waihi, and has kindly consented to forward the amount to his Eminence Cardinal Logue, Archbishop of Armagh:—

The following letter covering the amount sent was received from Rev. Father O'Hara:—

The Presbytery, Waihi.

Please receive £53 16s on behalf of Irish Relief Fund collected in the parish of Waihi, Auckland, during the last few months; sorry we could not send it sooner, and that the amount is not much larger.

Yours faithfully,

J. P. O'HARA.

October 12, 1921.

Collected by Mr. Keane.—M. J. Keane, £1; E. Duffy, £1; McMahon, £1; M. McLughlan, £1; J. O'Dwyer, £1; P. Henry, £1; J. Sullivan, £1; M. Goonan, £1; T. Smith, 10s; total, £8 10s. Collected by Mr. E. Duffy.—D. McGlenon, £1; M. Dolan, £1 1s; P. D. Sullivan, £1; F. McCormack, £1; E. McCormack, 10s; W. Cochran, £1; H. Murray, £1; Petersen, 10s; M. Rohan, 5s; Mrs. E. Duffy, 5s; Mrs. J. McMahon, 5s; M. Furey, 10s; J. D. Regan, 5s; W. Regan, 2s 6d; G. Gill, 2s 6d; D. Ritchie, 2s 6d; M. Reilly, 2s 6d; total, £9 1s. Collected by Mr. H. Fagan.—H. Fagan, £1; A. Parker, £1; Hossick, 10s; "Sinn Feiner," 10s; E. J. Furey, 5s; O'Neil, 2s 6d; J. Bincham, 5s; Shanley, 2s 6d; H. Wroe, 2s 6d; total, £3 17s 6d. Collected by Mr. P. O'Shea.—Steve Sullivan, £2; P. J. O'Shea, £1; Ted Meagher, 5s; J. Dobson, £1; B. O'Connell, £1; A. Friend, 10s; E. O'Shea, 10s; J. Meagher, 10s; L. J. Carroll, 10s; M. Burke, 10s; Tom Dalton, 10s; D. J. Hennessy, 10s; F. Donovan, 10s; Friend, 5s; B. Graham, 5s; M. T. Pipe, 5s; H. Murphy, 5s; A. E. Ritchie, 5s; B. Bellamy, 5s; James Brown, 5s; Haden, 5s; Mrs. Maher, M. Mooney, E. Mooney, K. Bidois, C. Ryan, F. Grohenski (2s 6d each); P. Mullins, E. Bright, Thos. Turny, Mrs. Jennings (2s each); A. Friend, 1s; total, £12 9s. Collected by Mr. Peter Crosby.—Rev. Father O'Hara, £1 1s; John Wall, £1; P. Crosby, £1; William Dormer, £1; John D. Hayes, £1; Mr. Franklin, £1; Dan Fahey, £1; John Hammill, £1; Des Ryan, £1; John Hackett, £1; Pat Conelly, £1; Mick Handley, £1; Sam. Shandley, 10s 6d; Tom Crane, 10s; Tom Donovan, 10s; W. McGinnness, 10s; Joe Burgess, 10s; Geo. Smith, £1; Mr. Costello, £1; Jas. Donovan, 5s; Sam Hannah, 5s; Nicholas Toomey, 5s; Mr. McGrath, 2s 6d; Ted Martin, 2s 6d; Thomas Fallon, £1; E. Davis, 2s; Geo. Wurm, 10s; Duffy, 5s; missing name, 10s. Total—£19 18s 6. Grand total—£53 16s.

Contributions from the parish of Riverton:—

Writing under date October 23 to Very Rev. Father Coffey, Rev. Father Buckley (pastor of Riverton) states:—Only to-day have I received the final returns of my collection for the Relief of Distress in Ireland and the Self-Determination League. The total for these two objects is £144 10s 6d, distributed over the parish as follows: Otautau, £38 13s; Flints Bush, £16 19s; Riverton, £19 2s 6d; To Wae Wae, £36 11s; Orepuki, £20 5s; Port Craig, £13; total, £144 10s 6d.

I enclose you a cheque for £82 5s 3d, of which £72 5s 3d is for the Irish Distress Fund; the other £10 for the Self-Determination League. Kindly forward to the authorities in Ireland our cheque and deduct expenses.

Yours sincerely,

D. P. BUCKLEY.

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# Selected Poetry

## Far Away from Ireland

Though I'm far and very far away from Ireland,  
There's a knot of purple thistles on a cliff above the sea,  
Like a silver censer flaming between the sky and me,  
The blood-red bells of fuchsias swing around a cabin door,  
Where the yellow sunlight showers down to flood the earthen floor,

Far away, and very far away, in Ireland.

Though I'm far and very far away from Ireland,  
There's a grey rock 'mid the heather where the bees hum  
all the day,

Adown its mossy shoulder trails a crimson briar spray,  
Like a craobh of ancient Ogham locked beneath Time's  
magic key,

But the beauty of its message is as clear as dawn to me  
Far away, and very far away in Ireland.

Though I'm far and very far away from Ireland  
There's a turf-cart standing idle in a quiet village street,  
The hens roosting on its axle in the shadow from the heat,  
There's a barefoot boy beside it looking out towards the  
sea,

And the birds have far more trouble for the morrow's morn  
than he,

Far away, and very far away, in Ireland.

Thought I'm far and very far away from Ireland  
If the black hand of misfortune had gripped my joyous  
heart,

If the red blisters of disgrace had made my pale cheeks  
smart,

I'd little heed the trouble or the pain that lay on me,  
If climbing on a white road between golden whins I'd be  
Far away, and very far away, in Ireland.

—CATHAL O'BYRNE, in the *Irish World*.

## A Ballad of Spring's Unrest

Up in the woodland where Spring  
Comes as a laggard, the breeze  
Whispers the pines that the King,  
Fallen, has yielded the keys  
'To his White Palace and flees  
Northward o'er mountain and dale.  
Speed then the hour that frees!  
Ho, for the pack and the trail!

Northward my fancy takes wing,  
Restless am I, ill at ease.  
Pleasures the city can bring  
Lose now their power to please.  
Barren, all barren, are these,  
Town life's a tedious tale;  
That cup is drained to the lees—  
Ho, for the pack and the trail!

Ho, for the morning I sling  
Pack at my back, and with knees  
Brushing a thoroughfare, fling  
Into the green mysteries:  
One with the birds and the bees,  
One with the squirrel and quail,  
Night, and the stream's melodies—  
Ho, for the pack and the trail!

### L'ENVOI

Pictures and music and teas,  
Theatres—books even—stale.  
Ho, for the smell of the trees!  
Ho, for the pack and the trail!

—"B.L.T.," in *A Line o' Verse or Two*.

## The Hunted

There is no rest for them, even in Death:  
As life had barred them from lair to lair,  
Still with unquiet eyes and furtive breath,  
They haunt the secret by-ways of the air.  
They know Earth's outer regions like a street,  
And on pale ships that make no port of call,  
They pass in silence when they chance to meet,  
Saying no names, telling no tales at all.

Yet, on November nights of wind and storm,  
Shivered and driven from their ghastly shores,  
They peer in lighted windows glowing warm,  
And thrill again at dear, remembered doors—  
But they are wary listeners in the night:  
Speak but a name, and they are off in flight.

—DAVID MORTON, in *Current Opinion*.

## Nos Immortales

Perhaps we go with the wind and cloud and sun,  
Into the free companionship of air;  
Perhaps with sunsets when the day is done,  
All's one to me—I do not greatly care;  
So long as there are brown hills—and a tree  
Like a mad prophet in a land of dearth—  
And I can lie and hear eternally  
The vast monotonous breathing of the earth.

I have known hours, slow and golden-glowing,  
Lovely with laughter and suffused with light,  
O Lord, in such a time appoint my going,  
When the hands clench, and the cold face grows white,  
And the sparks die within the feeble brain,  
Spilling its star-dust back to dust again.

—STEPHEN VINCENT BENET, in the *Literary Digest*.

## Theocritus

Not of war nor of tears did he build his song,  
For the hills and the fields and the shepherd throng  
Are caught in his delicate net of words,  
With the dread wood-nymphs and the gray seabirds.  
"Daphnis," he sang. "Daphnis is dying now.  
Ye violets bear thorns, ye cattle bow  
Your heads and weep for Daphnis." And he sang  
Of Polyphemus till the meadows rang.  
Of Echines he sang; then bowed his head  
And sang of Amaryllis loved, yet dead.  
Then in a gladdened tone he told the tales  
Of goatherds' loves in still Sicilian vales.  
There the cicada with a noisy note  
Chirped in the pine-tree while the poet wrote.  
Within his verse he caught the hum of bees  
That haunt the flowers underneath the trees.

—MARY LAPSLEY CAUGHEY, in the *North American Review*.

## Nausikaa

You will never be old!  
The days and the years go by,  
And centuries have rolled  
Over the Phaeacian sky.

But you are a girl and run,  
Fresh bathed and warm and sweet,  
After the flying ball,  
On little, sandaled feet.

And with The Wanderer  
We stand for audience,  
Pleased with your gaiety,  
Charmed by your innocence.

The women we forget  
Age and die quietly,  
But you are a maiden yet,  
Playing beside the sea.

—LOUISE DRISCOLL, in *Contemporary Verse*.



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## FEATURES OF THIS WEEK'S ISSUE

Leader—Modern Lawlessness, p. 25. Notes—Sermons that Bore; Benson's Historical Novels; Benson's Priests; John Bannister Tabb, p. 26. Topics—Our Danger; Same Women; The Propagation of Catholic Principles; Faith and Freedom; False Progress, pp. 14-15. The American Commission on Conditions in Ireland, p. 7. Catholics in Palestine, p. 11. Catholic Congress at Cambridge, p. 11. Our Justification, p. 17. Capitalism: Its History, Doctrine, and its Evils, p. 18. The Course of Empire, p. 19. The Disarmament Conference, p. 37. Exposure of Anti-Irish Propaganda, p. 37.

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

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

Die 4 Aprilis, 1900. LEO XIII., P.M.  
TRANSLATION.—Fortified by the Apostolic Blessing, let the Directors and Writers of the New Zealand Tablet continue to promote the cause of Religion, and Justice by the ways of Truth and Peace.

April 4, 1900.

LEO XIII., Pope.



THURSDAY, OCTOBER 27, 1921.

## MODERN LAWLESSNESS



MOST thinking people must have been struck by the prevailing lack of order and principle in current thought to-day. Reasoning from first principles has become a lost art, and one has but to scan the newspapers to be convinced of the confusion of mind and the disorder of ideas that are common in society. The apprehension of law is almost totally effaced

and opportunism and expediency are the guiding motives of the classes as well as of the masses. It has long been a reproach of English schools of thought that Utilitarianism was their highest and noblest criterion, and it is apparent to-day that this taint has infected Anglo-Saxons as a whole. Anglo-Saxon ethics are purely and frankly Utilitarian; Anglo-Saxon politics are directed by sheer selfishness; even Anglican bishops are not free from the stain, as might be seen in the recent debate on a Bill for making Divorce easier. The ideal of law as a function of reason is gone, and the result is that debasement of the British Empire which enables it to endure the scorn of all who hate hypocrisy and lying and perfidy.

In politics particularly the plague is rife. The late Lord Salisbury once said that in English politics nobody acts on principles or reasons by them. What M. Leroy once said concerning French politicians is even truer about our own: "Contemporary politicians of all classes, from municipal councillors to Ministers, taken on the whole, and with few exceptions, are the vilest and the narrowest of sycophants and courtiers that humanity has ever known; their sole end basely to flatter and develop all popular prejudices, which for the rest they but vaguely share, never having consecrated one minute of their lives to reflection and observation." Principles, and tenets do not matter; the only thing that does matter to politicians is office and how to retain it. People have now forgotten that politics used formerly to be a branch of ethics, and that moral right and moral wrong, and not mere expediency, are the objects of the whole science of ethics; and if the

public have become so ignorant we think the politicians have become even more so, for as far as their actions are concerned they afford no evidence that most of them understand that there are any such things as Right and Wrong at all. Yet, it ought to be elementary in politics that the welfare of the State is based on deep underlying moral principles; and it is a clear sign of the universal decadence and ignorance of the Empire that our politicians are persons who fail to grasp the truth that the natural rights and duties of men are the necessary postulates of politics as far as it is a science. There is a system of rights and obligations founded on the natural law; and as the natural law is fixed and fundamental there is consequently an absolute order of right transcending and harmonising all private rights. There is an ultimate foundation for all human justice, conformity with which is the true criterion of conduct. That criterion is the moral and rational validity of positive law. It binds the conscience of the individual and also the conscience of the State, for says Green acutely: "The value of the institutions of civil life lies in their operation as giving reality to the capacities of will and reason," the possession of which, "is the condition of a moral life." The old Romans said that justice is the foundation of the State—*justitia fundamentum regni*;—and it is only when that rock is destroyed and men begin to build on other foundations, such as selfishness and greed, that politics become rotten and States totter towards ruin.

So far as we have gone, an educated, thinking pagan might go, guided only by the light of human reason. But we are not pagans, and at any rate those among us who are have the benefit of the centuries of Christian teaching for their guide. Our knowledge of justice is widened and illuminated in the light of the Gospels and we know that for Right and Wrong we have an eternal sanction of which pagans did not dream, except in a few instances. We know that the natural law has its ultimate sanction from the Creator and we believe that the Creator will also be our Judge. To a pagan philosopher it was a shameful and degrading thing to put self-interest or any other interest before justice; but to us it means worse; for it is trafficking with eternal interests for the sake of those that pass like shadows. And if the ancient thinkers who went groping and halting towards the truth, would in the naked light of reason arise and condemn our lawless politicians of to-day, what shall we say of the condemnation they deserve in the light of Christianity? Magistrates from the Bench warn us that the godless schools are eating the Dominion up with corruption; our politicians reply that because a large number of noisy people want godless schools they shall have them, even if the Dominion does go to hell for it. Placemen, backed by a servile press, protect miscreants who have battered on the blood of the poor. Deceivers of the people in high places persuade men to die for a lie. An English Chancellor, not long ago notorious for his attacks on the Commonwealth, now openly declares that the law of England is more up-to-date than the law of God. This is what we have come to; to this our politicians have brought us. And talk about reformation and reconstruction is idle and futile as long as the people allow themselves to be bought and sold by men who are lawless men in that they are without principle.

## Sacred Heart Girls' College, Christchurch

The following pupils of the Sacred Heart Girls' College, Ferry Road, Christchurch, were successful in passing Pitman's shorthand examinations held recently at the above centre:—Pitman's shorthand theoretical examination: Kathleen Mahoney (1st), Ena Gillespie, (2nd), Eileen Gartly (3rd), Doris Blyth, Rita Corbett, Violet Cotter, Nina Field, Kathleen Leahy, Sara McCartin, Madge O'Malley, Rima Pope, Olive Price, Melba Tulloch. Pitman's shorthand elementary examination: Margaret Fahey, Ena Jackson, Grace Smith.

## NOTES

### Sermons that Bore

Few preachers will admit that their own sermons bore but few will deny that there are sermons that bore. If we ask why sermons are sometimes soporific we may find an answer in certain remarks made by a New York Presbyterian minister who says:

"The great curse of the country to-day is uninformed preachers. People hear things in Church that they know already, and they are bored with the same minister and practically the same congregation forty Sundays in the year. It is necessary for the preacher to be informative and interesting. Many ministers and many pastors preach from hand to mouth and do not know on Monday what they are going to say the following Sunday. The weakest point is that preachers do not go deep enough."

To put it more briefly, if preachers thought that nothing was good enough, instead of thinking that anything was good enough for their congregation, results would be different, and slumberers less. Perhaps the remark of another critic is worth meditation: "Ministers generally preach too long. A mediocre sermon is bad enough if it is short; it is insufferable if it is too long." And may we be permitted to add that a badly prepared sermon is always too long by its own length. *Dabitur vobis* was said to the Apostles but not to modern preachers.

### Benson's Historical Novels

In a note on Father Benson's novels the *Bombay Examiner* pays the following tribute to the historical fiction of this illustrious convert:

"These historical novels are quite equal to Walter Scott's novels in historical presentment as well as literary quality. A thread of Catholic principle runs throughout them. But the books are neither disguised theological essays, nor disguised sermons. Besides the historical realisation they afford of the period covered, their ethical effect is to enlighten the reader about the Church and the Catholic religion, and to cause Catholics to be proud of their faith and to feel stimulated to living up to it. Moreover, the books are convincing. There is no special pleading, no artificial or one-sided picturing. The Catholics are not all paragons of perfection, nor are the Protestants all monsters of obliquity. Realism or human nature as it is and not idealistic portraits faked for edification is a characteristic. Interest begins with the first page and is sustained throughout. There is all the sensationalism of plot and problem, everything which entertains and refreshes, informs and elevates at the same time."

### Benson's Priests

Many readers have been not a little displeased by Benson's caricatures of his fellow-priests. It has been said, perhaps not without reason, that the son of the Archbishop of Canterbury was somewhat of a snob and that in his superior culture he was inclined to look down on priests who had not such an expensive education as his father gave him, while they probably were, in view of their calling, really more soundly instructed in the things that matter. The *Examiner* is inclined to be more charitable than Father Benson deserves in this connection:

"Sometimes he seems almost to wish to say nasty things; makes priests look rather squalid or ridiculous; even puts a tinge of repulsiveness into Catholic enthusiasms and devotions. One sometimes feels inclined to be disedified and resentful on this account. And yet there is no malice in it; and, I believe, a hidden good purpose. He has seen such things in real life, and feels that they might be usefully corrected; and so he slyly pokes fun at them, in hope that where the cap fits the right person will wear it."

We hardly think that apology clears Benson from all guilt in the matter. A reader's impression is rather that the priests he caricatures are regarded by him as types.

### John Bannister Tabb

A poet too little known is the American priest, Father John Bannister Tabb, who has given us in two little volumes verses of wonderful quality and refinement. For more than thirty years Father Tabb taught English at St. Charles College, Ellicott. At the age of nineteen he saw service in the Confederate navy during the American Civil War. When peace came he taught for a while in an Anglican school, which he soon left in order to become a Catholic. As far back as 1884 he was ordained by Cardinal Gibbons, who remained his friend until death separated them for a brief span. His life as a priest was spent as a teacher, and toward the end he lost his sight. He was a shy, retiring man, brimful of quiet humor and fun. Once, during the years of his blindness, Bishop Curtis asked him if he had any wish that the Bishop might present to the Cardinal. "Yes," he said, "ask him to give me a *see*." On another occasion when compelled to refuse an invitation from Monsignor Mackin to attend the laying of a corner-stone for St. Paul's Church in Washington, he sent the following reply:

St. Peter is the corner-stone;  
And if you build on Paul,  
I greatly fear ere many a year  
Your church is doomed to fall.  
So pray excuse if I refuse  
To heed your invitation,  
Or have no heart to take a part  
In such a Mackin-ation.

On another occasion it fell to him to invite Cardinal Gibbons and Bishop Foley to the college, and the invitation ran thus:

Dear Cardinal Gibbons:  
With all your red ribbons,  
Pray, lend us the light of your face;  
And bring with you holy  
John Michigan Foley  
"Who hopes some day to be in your place."

He had the gift of satire, like most men endowed with a sense of humor, and the American policy towards the Philippines was hit off neatly in the following quatrain:

We have come to give you Liberty  
To do what'er we choose,  
Or clean extermination,  
If you venture to refuse.

His poems are as a rule short lyrics, showing a deep understanding of humanity and a love of nature. Like Francis Thompson he loved writing verses for children, and he had a marvellous facility in rhyme. He was a true priest, and he retained the heart of a little child to the end, so that when darkness came upon him during the last two years of his life he never lost the inner light that enabled him to walk cheerfully through a world that he saw no more.

### SELF-DETERMINATION FOR IRELAND LEAGUE

A meeting of the local committee of the above league was held on the 19th inst., at the Hibernian Hall, Christchurch, for the election of office-bearers for the forthcoming year, and resulted as follows:—President, Mr. T. Cahill, Christchurch; vice-presidents, Mr. P. Ryan, Lincoln; Mr. J. Connolly, Rakaia; secretary, Mr. R. Kelleher, jun., Christchurch; treasurer, Mr. T. Cahill, Christchurch; committee—Messrs. J. McAnulty, Methven; B. McKenna, New Brighton; M. Grimes, Christchurch; W. Holley, Halswell; C. Barnett, Christchurch North; J. H. Gallagher, Rangiora. All the above were elected by acclamation, and after the business was transacted a vote of thanks was passed to the chairman.

## DIocese OF DUNEDIN

Another of the series of socials in aid of the piano fund in connection with the Sacred Heart School, North-east Valley, will be held on Monday evening next, the 31st inst.

The members of the St. Vincent de Paul Society, with a view to affording all the relief possible during the present distress brought about by unemployment, appeal to all who can assist, either by cash donations or supplying food (gifts of farm produce being especially welcome) to forward contributions as early as possible. The need for rendering assistance is just now acute, and members of the society will be in attendance at their rooms, St. Joseph's Hall, Rattray Street, every afternoon from 2 till 4 o'clock to receive whatever help is forthcoming, and to distribute relief in the most necessitous cases.

The committee appointed to arrange a suitable reception to the Apostolic Delegate (the Most Rev. Archbishop Cattaneo) on his visit to Dunedin early next month, met at St. Joseph's Hall after devotions on last Sunday evening. Very Rev. Father Coffey, Adm., presided, and gave more definite information regarding the matter in hand. The committee will meet again on next Sunday to give a detailed report of the preparations made, and attend to final requirements.

On Monday (Labor Day) members of St. Joseph's Cathedral Choir and friends, numbering about 200, held their annual picnic at Waitati. Included in the party were Very Rev. Father Coffey, Adm., Rev. Fathers Delany and Marlow, Rev. Brother Bowler, members of St. Patrick's Basilica Choir, South Dunedin, the altar boys of the Cathedral, St. Patrick's, North-east Valley, and other suburban churches. With pleasant weather prevailing, a variety of games and other congenial pastimes were indulged in, and a very enjoyable outing resulted. Before leaving Waitati, Mr. M. Coughlan thanked Father Coffey on behalf of the choirs and boys, for his great kindness in providing such a splendid outing. Cheers were given, and appreciation of Father Coffey's kindness shown in a rapt manner.



### St. Vincent De Paul's Orphanage

#### HELP FOR THE SISTERS OF MERCY.

Upwards of 100 friends of the Sisters of Mercy and sympathisers in the splendid work they are doing for the orphan children of Otago at St. Vincent's, South Dunedin, assembled at the Orphanage on last Sunday afternoon. Those present represented all parts of the city and suburbs. Very Rev. Father Coffey, Adm., presided, Rev. Father Delany also being present. Addressing the gathering, Father Coffey said the immediate requirement of the Sisters was increased accommodation for children bereft of their parents and otherwise unsupported who were continually seeking admission to the Orphanage. Although, owing to lack of room, it hurt the Sisters and hurt them keenly, often in circumstances sad and painful to refuse admission, they had unfortunately no alternative. At the present time the Sisters were caring for more than 140 children at St. Vincent's (for girls) and at St. Joseph's (for boys) at Waverley. Not since about 25 years ago when the present building was erected has any appeal been made for extensions. It is well understood that the Orphanage is a diocesan institution, and the means for its erection were contributed by the people of the diocese as a whole. Father Coffey severely criticised the parsimony of the Government in its grants to charitable institutions such as St. Vincent's. Officialdom appears to have set its face against the Orphanages and practically penalised the religious bodies which established and maintained them. He commented on the miserly 7s per week (1s per day) allowed orphanages for the up-keep of each child, while the State granted 15s or 17s per week, plus two suits of clothing to each child boarded out in private (good, bad, or indifferent) homes, and repeated when a child is removed from one home to another. Besides this the department supported an army of inspectors and other officials to see that done which the orphanages did without remuneration and did it infinitely better. Another point was this, perhaps the worst feature of the whole objectionable business: guardians and others concerned in

cases of destitute or neglected children were ordered by the courts to pay maintenance to upwards of £1 per week for the support of such children; of this amount 7s actually went towards the upkeep of such child if placed in an orphanage, but what became of the balance? If this amount is collected in support of a child then obviously the child should get the full benefit of it. When Catholic children are placed out in private families a supposed condition is that they be placed with Catholic people so that their faith may be safeguarded. In reality, however, this is often exactly what is not done, and he (the speaker) has had instances brought under his notice where the lot of Catholic children placed under the control of Protestants was anything but happy so far as religious matters are concerned. It is high time that the inequalities and injustices he had enumerated were removed, and public opinion aroused to a sense of duty hitherto neglected. Father Coffey, in the name of the Sisters who had accomplished wonders in the face of ever-present difficulties, sincerely thanked those who had assembled that afternoon in such numbers—the best gathering of the kind he had yet seen in connection with church work—to help them in their great undertaking. It could be taken as an indication, at least, that all present were desirous of doing something to alleviate the difficulties under which the Sisters were laboring, and help them to ensure that every Catholic child seeking a home with them should find accommodation. In answer to Mr. J. B. Callan, Father Coffey said that approximately a sum of £7000 was required to enable the necessary extension of the buildings being carried out. Several speakers offered suggestions regarding ways and means. "That a united effort be made to raise the amount needed" was the substance of a motion proposed by Mrs. Douglas, seconded by Mrs. Baker and carried. Eventually a motion to the effect that a monster fair be held in support of the object named was adopted by a majority of those present. With this object in view a committee consisting of the following was appointed to carry out details and supervise the undertaking:—Messrs. T. J. Hussey, W. Easton, A. Tarleton, D. A. O'Connell, W. Carr, J. J. Marlow, M. McAllen, and the lady stallholders, with power to add. Mr. M. J. Hade was elected secretary, and Mr. J. Dunn assistant secretary. Father Coffey suggested that local sub-committees representative of the various districts and organisations which had promised to provide and conduct stalls should be formed in each individual connection, and this was agreed to. It is understood that an art union will form part of the general scheme for raising the amount required to establish a building fund. The committee is to meet on next Monday evening at the Orphanage, by which time it is hoped to be in a position to announce the districts and organisations prepared to conduct stalls, and the names of the various stallholders.



### Death of Very Rev. D. B. Falvey O.P.

A cable message was received this week from Australia announcing the death of Very Rev. Father D. B. Falvey, O.P., of North Adelaide, South Australia. The late Father Falvey visited New Zealand in 1919, and conducted the annual spiritual Retreat for the Dominican Nuns at St. Dominic's Priory during the Christmas vacation of that year. The deceased priest was formerly Prior of the Dominican Order in Australia, and was acting-Prior during the present year. He was a very highly cultured ecclesiastic and had filled prominent positions in his Order before coming to Australia. His Lordship Bishop Whyte cabled his sympathy with the Dominican Nuns of the diocese of Dunedin on the loss of so distinguished a member of the Dominican Order.—R.I.P.



### NOTICE

Owing to extra pressure on our space, the usual "Tablet Subscriptions" are unavoidably held over till next week.—Manager N.Z.T.



Many things appear to us to be misfortune; but if we know the reason why God permits them we should clearly see that they are graces.—St. Alphonsus.

## 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.*

### MARRIAGE

**THOMPSON—HAYES.**—On Tuesday, October 11, at St. Mary's Church, Wanganui, by the Rev. Father McGrath, James, eldest son of Mr. Harry Thompson, Christchurch, to Kitty, youngest daughter of Mr. and Mrs. William Hayes, of Ardgowan, Oamaru.

### DEATHS

**McGARRY.**—Of your charity pray for the repose of the soul of Muriel Florence, dearly loved youngest daughter of Catherine and the late Henry McGarry, and sister of Mrs. Fred Green, who died at her mother's residence, 77 Ardmore Road, Herne Bay, on October 10, 1921; aged 19 years.—Requiescat in pace.

**TIERNEY.**—Of your charity pray for the repose of the soul of Martin Tierney, dearly beloved husband of Margaret Tierney, who died at Palmerston North on October 13, 1921.—On his soul, Sweet Jesus, have mercy.

**RYAN.**—Of your charity pray for the repose of the soul of Mary Ellen Ryan, dearly beloved wife of James Joseph Ryan, who died at her residence, 220 Oxford Street, South Dunedin, on October 21, 1921; aged 27 years.—Sacred Heart of Jesus, have mercy on her soul.

### IN MEMORIAM

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

**BROWN.**—Of your charity pray for the repose of the soul of our dearly loved eldest son, Michael Leonard, who died from wounds received in France on October 24, 1916.—On his soul, sweet Jesus, have mercy.

**STUART.**—Of your charity pray for the repose of the soul of Patrick Stuart, who died at Katanning, West Australia, on October 24, 1914.—R.I.P.

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

**MANSFIELD.**—Of your charity pray for the repose of the soul of Margaret Mansfield, who died at Oamaru on September 16, 1921; also John Mansfield, who died at Oamaru on October 22, 1919.—R.I.P.

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The ART UNION in aid of the fund for rebuilding the Catholic Church which was destroyed by fire at Martinborough, will be DRAWN on NOVEMBER 10. Butts of Art Union ticket books must be returned to the undersigned not later than NOVEMBER 7.

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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, Marton to New Plymouth; 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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## Commonwealth Notes

### NEW SOUTH WALES.

Rev. Dr. Kaldewey, who was a professor at St. Patrick's College, Manly, for five years, and was afterwards secretary to the Apostolic Delegation in India, has been raised to the dignity of a Domestic Prelate, and appointed by Propaganda Secretary to the Inter-Nuncio in Holland. He has left India for Rome to take up his new duties.

The executive of the Irish Self-Determination League have selected the Very Rev. Dr. M. J. O'Reilly, C.M., Rector of St. John's College, Sydney University, to represent New South Wales at the great Irish Race Convention to be held in Dublin on January 21 of next year. Dr. O'Reilly will leave Sydney for Ireland by the R.M.S. Orvieto on the 12th of next month. There will be representatives at the Convention from every State in America, every province of Canada, every State in South Africa, and, we hope, every State in Australia, and New Zealand. The friends of Ireland will gladly subscribe the necessary funds to pay the delegates' expenses.

The triennial congress of the Society of St. Vincent de Paul, to be opened by his Grace the Archbishop of Sydney on Monday evening next (says the *Catholic Press*, for October 13), will probably be one of the most important events ever held in Sydney. Delegates are coming from Melbourne, Brisbane, Adelaide, Perth, Hobart, Auckland, Wellington, Bendigo, Rockhampton, and many of the towns of our own State. It is expected that the interstate delegates will number 120, for most of whom accommodation is being provided by the Sydney brothers in their own homes. Papers will be read on subjects concerning a very wide range of charitable and social activities, and the discussions following the readings will be of very great interest. The various sessions will be held in the Chapter Hall, St. John's College, the Repertory Theatre, and the Southern Cross Hall. The social events will include visits to St. Patrick's College, Manly, on Tuesday, and to Westmead Home on Thursday. The congress will be brought to a grand and solemn close in St. Vincent's Church, Ashfield, on Sunday night, the 23rd inst., when his Excellency the Apostolic Delegate will preside, and officiate at Pontifical Benediction of the Blessed Sacrament. His Grace the Archbishop of Adelaide will deliver the special address.

When speaking in the Federal Parliament on the motion moved by the Prime Minister to the effect that the House should record its sincere regret at the death of the late member for West Sydney (the Hon. T. J. Ryan), Mr. Frank Brennan, the member for Batman, said: I desire to have the sad honor of associating my name with the motion now before the House. Our words, said in sorrow, can add but little to the reputation of the man who has gone. If so, there is consolation in the thought that words spoken of him in anger and in the spirit of malevolence took little from his reputation and less from his real worth while he still lived. Born of the soil of Australia, and fostered in her spirit, he chose deliberately the way in which he could best serve her, and having chosen clearly, he must have foreseen as clearly the guerdon of his labors. He came to this Parliament—it was natural; it was in a certain sense inevitable that he should come here—from a position of leadership to a position of substantial leadership here. Yet he did not seek to lead men. Rather did men seek to follow him. He came, not to serve ambition, for he had already won greater eminence. He came not to serve self-interest, for he had put behind him ease, honors, and emoluments. Greathearted son of the unconquerable race which bred him, he came through shot and shell and fiery fusillade and poisoned air to serve in just measure all but himself. And now he is dead, and none may speak ill of him. He is gone, leaving those who were, and were worthy to be, within the inner circle of his high endeavor immeasurably poorer, and us the inheritors of his memory, and the sharers of his tradition, immeasurably rich. Perhaps, when fierce antagonisms have been resolved by death, and personal interests as fully served as may be, the living seek to come to terms with an accusing conscience which verily makes cowards of us all.

### VICTORIA.

Speaking at Coburg recently, Archbishop Mannix said the representatives of the Irish people are going into the international conference on the 11th of this month perfectly free and untrammelled. They are going into the conference "with the respective positions of Ireland and of England stated and understood." Mr. Lloyd George has abandoned his preposterous demand that President de Valera should surrender the whole basis of Ireland's demand before entering the conference. That is so much gained, and my hope is that Mr. Lloyd George will meet his match in this conference, as he has already met him in the field. Enemies had said hard things of the Irish Republican Army. But Ireland is proud of her men—the men who risked their lives to save her life and her honor. Probably no war had ever been fought in which there were not regrettable and indefensible incidents. But, he would say that he knew no people who had been forced to defend themselves against ruthless aggression and had come through the ordeal with cleaner hands than the Irish people.



### QUEENSLAND.

St. Stephen's was crowded on the occasion of the Solemn Pontifical High Mass in thanksgiving of the sacerdotal silver jubilee of Grace the Archbishop, Most Rev. Dr. Duhig. In the sanctuary were visiting prelates and clergy from all over the archdiocese. So great was the attendance of the clergy that seats had to be placed outside the altar rails. Right Rev. Dr. O'Dwyer, Bishop of Wagga Wagga, was the celebrant. Among the distinguished visitors were the Most Rev. Archbishop Redwood (New Zealand), Right Rev. Dr. Carroll (Lismore), Right Rev. Dr. Shiel (Rockhampton), and the Right Rev. Dr. O'Connor (Armidale). In the congregation were Mrs. F. Cullen and Miss Duhig (sisters of the Archbishop). The jubilee discourse was delivered by the Very Rev. Dr. M. J. O'Reilly, C.M., Rector of St. John's College, Sydney. The Exhibition Hall was crowded when the presentation of addresses from the clergy and laity to his Grace were made. The Lieutenant-Governor (Hon. William Lennon) presided. The following cable was received from his Holiness the Pope by Dr. Duhig:—

"On the happy occurrence of the 25th anniversary of your priesthood, the August Pontiff, with the most fervent wishes for a further long period of fruitful pastoral ministry, imparts to you the Apostolic Benediction as a token of paternal affection and a pledge of heavenly reward.

(Signed) CARDINAL GASPARRI,  
Secretary of State.

The clergy's presentation to his Grace was a handsome gold chalice, magnificently designed and executed by a Brisbane firm, and an address. The laity also presented an address. During his reply Dr. Duhig made an appeal on behalf of the widows and orphans of the victims of the Mt. Mulligan disaster. A sum of £70 was raised. At the luncheon given to his Grace by the priests a sum of £100 was readily subscribed. These two sums have been sent to relieve the distressed widows and orphans. Archbishop Duhig has administered for the past five years the archdiocese of Brisbane, which is six times as large as Ireland. Nine years ago, when he came to Brisbane as Coadjutor-Archbishop, the archdiocese had 56 priests; to-day it has double that number. "Besides the students we have in the Ecclesiastical Colleges of the Old World (says the Archbishop), we are easily first of all the dioceses of Australia in the numbers we have at Manly and Springwood Colleges in New South Wales. The vocations to the priesthood here in the archdiocese have been so numerous as to give us an assurance that we shall never want for priests. That, I think, is the best proof that the faith has taken deep root in the soil of Queensland." Continuing his review of a decade's progress his Grace remarked: "Ten years ago we had in the archdiocese of Brisbane 91 churches and 47 schools. To-day we found 143 churches and 70 schools. In the same period we have more than doubled the number of children attending our schools which, at present, is nearly 15,000. Working in these schools and in our Catholic institutions are 520 nuns and about 50 Christian Brothers.

## Our Sports Summary

### PATEA.

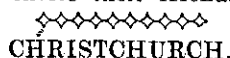
The seven-a-side football tournament for schools in the Patea district took place at the local Domain the other Saturday, when after a keenly contested series of games, the Patea Convent team proved the winners. The winners, a strong and fast team, thoroughly deserved their victory, though several of the Patea teams, particularly Patea B, are to be heartily congratulated on the plucky fights they put up. The winners at the conclusion of the tournament were presented with the Duffy Shield by Mr. Strouts, president of the local football club. In addition each member of the winning team will receive a medal from the Patea and District Public Schools' Association. Messrs. Frank McKenna, Cunningham, and Perkinson fulfilled the duties of referees during the afternoon.

The team consisted of E. Bourko (captain), H. Smith (vice-captain), A. Boyle, C. Neilson, E. Neilson, R. Watson, J. Bourke. On the day of the tournament, just as the games were to begin, exception was taken to H. Smith's place in the team, as he held a proficiency certificate. Though there was nothing in the rules of the association to debar him, he withdrew, his place being filled at the last moment by Bernard Brady. Mr. G. Perkinson and Mr. F. McKenna have taken a great interest in the team. Mr. Perkinson coaches the boys in his spare time.



### AUCKLAND.

The annual general meeting of the Ponsonby Catholic Tennis Club was held on October 2. The secretary's report stated that the club had made good progress during the past year. Membership was increasing, but there was still room for male players. Two courts were in good order, and one had recently been top-dressed by club labor. The club had played seven matches, winning five, and had also taken part in the Catholic Tennis Club's tourney, but were unfortunate in losing the services of their best members on the second day of the play. The treasurer's report showed that although expenses for the past year on the new courts had been heavy, the sum of £40 was being carried forward, and this showed how well the club was progressing. Several speakers spoke feelingly of the death of Father Carran, late president of the club, and a resolution of sympathy with his relatives was passed. The executive for the ensuing year comprise Messrs. F. Lowry (secretary), J. Shanaghan (chairman of committee and captain), Misses R. McGee (treasurer), K. Jones, P. Furey, and L. Bryant, and Messrs. Woodley, Redmond, and Rowe. New members were welcomed. It was decided to hold the opening day on Saturday, October 22, and members were asked to invite their friends.



### CHRISTCHURCH.

Following is the annual report of the St. Patrick's Sports Association, read at the annual meeting of the association on Tuesday Evening, October 25:—

Your committee has pleasure in presenting the annual report and balance sheet for the season 1920-21. The object of the association in the uplifting and revival of athletics was fully justified by the splendid sports meetings of March 18, 1920, and again of March 19, 1921. Without doubt, the latter meeting was one of the best ever held in the Dominion. Competitors and spectators came from all over the country and were amply rewarded. Although the meetings did not show a large credit balance, the activities of the association, which is not out for monetary gain but purely for the benefit of sport, were well justified. The thanks of the association are due to Messrs. G. Ryan and J. Close for placing the sum of £200 to our credit in order to meet current expenses. We are still in that enviable position in not having to call upon the £1000 which is behind the Association. We also wish to thank the number of gentlemen who accepted office of vice-presidents. The membership of the association has greatly increased and we are hoping that next season will see a still further increase, as the association is open to all. Messrs. Hayward Bros. and Co. presented a handsome cup valued at 20 guineas (Clincher Cup) and two gold medals for the three mile cycling race. Mr. E. Sheedy

also presented a silver cup, valued at 15 guineas, for secondary schools' relay race. Darfield branch of the Hibernian Society and New Headford branch of the H.A.C.B. Society also presented valuable cups for the winner of the Sheffield Handicap and most points in professional events respectively. We also retain the Mayor-ess, Shamrock, and Byron Cups. We wish to thank the above donors and also those who donated medals and trophies. Winners of cups:—Shamrock Cup—Mr. J. M. P. Carrick; Darfield Hibernian Cup—Messrs. C. V. Hack and W. L. Henry (tied); Mayoress Challenge Cup—Canterbury College; Clincher Cup—Mr. P. O'Shea; Sheedy Cup—St. Bede's College; Bryan Cup—Marist Brothers' School. We wish to congratulate these winners, and trust that they will be competing at our next sports. The secondary and primary schools' events failed to draw sufficient entries; this is to be deplored, as it is to these competitors we look for our future champions. The success of the meeting was largely due to the splendid assistance given by officials and members of kindred bodies to whom we wish to place on record our hearty appreciation. A smoke concert was held in the Hibernian Hall, when a large attendance of members, officials, and competitors were present. His Lordship Bishop Brodie presented the prizes and congratulated the competitors and officials on the great success of the meeting. A lengthy toast list was gone through, and the evening will long be remembered by those present. During the year a deputation from boxing instructors and competitors waited on the committee and asked them to take up the promotion of boxing tourneys. After a long discussion at a general meeting of members, at which the Mayor, Dr. H. T. J. Thacker, M.P., and other prominent citizens were present, it was unanimously decided to get in touch with the proper authorities in an endeavor to do so. Unfortunately these authorities did not altogether welcome us, but we hope to have something definite to place before you at the annual meeting. Several generous offers of trophies have already been received. The prospects for the coming season are of the brightest. Mr. J. Hamlet has offered a valuable cup and Mr. W. C. Flewellyn has offered a medal for the one-mile amateur. Mr. H. B. Gormley has also offered a gold medal. We have been allotted the following N.Z. Professional Championship events:—Cycling—Half-mile and two-miles; running—100 yards, 440 yards, and one-mile; field events—long jump, high jump, hop, step, and jump, tossing the caber, putting the shot, and throwing the hammer. These alone should make the coming meeting a successful one. Our thanks are due to the Canterbury Centre of the N.Z. Athletic and Cycling Union, and to their secretary, Mr. P. Lucas, for their assistance and efforts on our behalf and sport generally. We wish also to thank Mr. C. E. Hassall, of Timaru, for his ever ready help. This report would be incomplete without expressing our gratitude to the press and their sporting writers. Without doubt their assistance went a long way to make the association's meeting a success.—B. J. McKenna, president; J. M. Coffey, secretary.

On Thursday week last the Marist School was visited by Mr. Wilson, chairman of the C.R.F.U., and Messrs. Maxwell and Menzies, representatives of the Primary Schools' Association, for the presentation of the senior football shield. Rev. Brother Justin welcomed the visitors and after introducing them to the pupils, eulogised the Rugby officials for the splendid way they fostered football among schoolboys, and their control of the games. Mr. Wilson, in presenting the shield, congratulated the team on its success, and complimented the boys on their play during the season. He said it was an unique record for the school to have secured the shield six times out of a possible seven. Mr. Menzies then presented the medals to the winning seven-a-side teams as follows:—Under 12: J. Pearce, A. O'Connor, M. George, K. Armstrong, N. Stokes, G. Williams, and J. Greenlees; under 13: V. Mannix, R. Sutherland, R. Noonan, A. Campbell, C. Hobbs, I. Scully, B. Turner; under 14: J. Mannix, W. Sweeney, J. Morrissey, V. McTigue, B. Mora, J. O'Connor, H. Pearce; open grade: J. Wilson, P. Burns, W. McCambridge, E. Carney, D. Galvin, F. Rose, W. O'Loughlin. In the seven-a-side tournament, which was held a couple of months ago, close on a thousand boys took part, and the Marist boys, to have secured four championships out of six, have made a record of which they may be justly proud.

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## Faith of Our Fathers

[A WEEKLY INSTRUCTION FOR YOUNG AND OLD.]

### THE INCARNATION.—(Continued.)

Fourth Article: The Worship due to Jesus Christ.

21. Jesus Christ, being at once the great King and benefactor of the human race, has a right to our homage and our gratitude. Man is bound to worship Him as much on account of His Person as His benefits.

22. (1) On account of His Person, we owe Him the supreme worship of *latria* or adoration, as He is true God and the Second Person of the Blessed Trinity.

This adoration must be given to everything belonging to Him, because all in Him is divine and adorable. We must, therefore, not only adore His divinity, but His humanity also. His flesh, because it is the Flesh of a God; His Blood, because it is the Blood of a God; His Heart, because it is the Heart of a God. A child honors his father's person in this manner when he kisses his hand, because it is the hand of his father.

23. (2) On account of His benefits the human race owes eternal gratitude the Jesus Christ. We show this gratitude (1) by honoring with a special worship the blessed Wounds and the Sacred Heart of our Saviour; (2) by celebrating His glorious titles, which form a compendium of His greatness and His benefits. In worshipping the Wounds of Jesus Christ we adore His divine members, wounded for our salvation; in worshipping His Sacred Heart we adore that divine Heart wounded by the spear, and still more so by His love for us. This act of adoration contains at the same time an act of gratitude: by the special worship rendered to the Wounds of our Lord and to His Sacred Heart, we intend to thank Him for all the benefits which they represent.

24. As the names and titles of our Saviour bring to mind the greatness and the mysteries of His Person, whether it be the sublime function He fulfilled, or His works and benefits, they comprise all the glory of Jesus Christ; and to recognise and celebrate these titles is to glorify and render Him thanks. The principal of these are:

(1) Names which relate to His person and His nature—He is called God, Son of God, Son of Man, Man-God, Emmanuel, or God with us.

(2) Names which relate to His properties.—Our Saviour is called Lamb, because of His gentleness; Lion, because of His strength; Star, because of His light; Flower, because of His beauty; Branch and Root, because of His vital influence; Mountain, because of His elevation; Stone or Rock, because of His firmness; Door, because He opens Heaven; Way, because He leads to Heaven; light, on account of His doctrine; Vine, because of His far-spreading and His fruitfulness; Spouse, on account of His love for the Church.

(3) Names which relate to His office and His supreme functions.—From this point of view the Man-God is called Messiah or Christ, Jesus, Mediator, Priest, Prophet, King, Saviour, Doctor and Master, Pontiff, Angel, Apostle, Lawgiver, Pastor, Supreme and Sovereign Lord, Judge of the living and the dead, Head of the Church, of angels, and of men.

This last title indicates that the Man-God is the head of the universal society formed by all reasonable creatures—angels and men, the only exception being the reprobate. These latter are totally separated from Him, though under the dominion of His justice and His power.

Jesus Christ is the head of creatures, as a king is the head of his people and a father of his family. He governs and influences them, as the head governs and influences the body and all its members. This intimate and vivifying influence consists especially in grace, of which Jesus Christ is the author and source: divine grace is diffused through Him into His mystical members, like sap in the vine, like life in an animated body. This divine influence of grace will form the subject of the following chapter.

Fifth Article: Effects produced by Jesus Christ on Man.

25. The mystery of The Incarnation has produced on man two great effects—an effect of glory and an effect of felicity.

The Son of God, by becoming the Son of Man and a member of the great human family, has raised man, His brother, to the highest degree of glory and happiness, to

the glory and happiness of the children of God. The Man-God is the glory and happiness of man.

(1) Glory of man.—By appearing in the world Christ, like a divine star, has illuminated the whole of the human race, and has communicated to it the splendor of His divinity. "The Son of God," say the Fathers, "became man, that man might become God"; that is to say, that man might participate in the sanctity and glory of God.

This glory belongs to the human race in general, and to each one of us in particular.

26. (1) It is the glory of the human race to have produced Christ, and to possess Him. When a member of a family especially distinguishes himself his glory is reflected upon his brethren, and the house that has produced a hero is rendered for ever illustrious by the name and deeds of this member. Now the great human family has produced a divine member; it counts a God among its children; we count a God among our brethren—namely, Christ—born like us of the race of Adam; truly our brother, our flesh and blood, but at the same time the only Son of God. Oh, what a parentage! What a brotherhood! What a glory for man!

The splendor of this glory is reflected on the very earth itself, the dwelling-place of man here below. If an obscure hamlet becomes famous by being the birthplace of a great man, how great must have been the glory shed over our earth, on which Christ was born! The earth has produced not a great man, but a Man-God; and this divine fruit constitutes its greatest glory. *Terra dedit fructum suum*. The earth has been sanctified and glorified by the dwelling thereon of the Man-God, and the traces of His divine footsteps.

The earth, therefore, and human nature shine in the sight of God the Father with all the splendor of His only Son. This only Son, the object of His divine complacency, has united Himself to the human family by the most intimate union: as the Scripture expresses it, He has espoused human nature. For this reason the Heavenly Father no longer looks upon our earth and our race except as in their union with His Son. In His sight the earth is the cherished abode of His Son; and He regards mankind as a multitude of brethren united to their elder Brother, who is no other than that beloved Son in whom He is well pleased: *Ut sit ipse primogenitus in multis fratribus* (Rom. viii. 29).

### Oamaru

(From our own correspondent.)

October 17.

The devotions of the Forty Hours' Adoration which commenced here on Friday morning, concluded on Sunday evening with the usual procession of the Blessed Sacrament, in which the Children of Mary, Hibernians, and school children took part. Although the weather was very inclement throughout, large numbers attended the devotions, and the general Communion on Sunday was one of the largest seen in the parish. The altar, as usual, was tastefully decorated and illuminated. On Friday evening Rev. Father Herring, S.M., of Waimate preached the occasional sermon.

Another well known parishioner in the person of Mr. Eugene Counihan, passed away on Saturday after a brief illness. Sympathy is also extended to the relatives of Mrs. Swan and Mrs. O'Brien, who died recently.—R.I.P.

A sale of work is being promoted to provide funds for painting the convent school buildings.

## St. Patrick's Church, Raetihi

### Ireland's Crisis

Ireland's delegates in London to decide Ireland's future. Who with Irish blood and faith is not in breathless anxiety? Who does not hope that Ireland's rights will be fully recognised, and who does not fondly hope and pray that Ireland's women (the bravest of the brave) who stood on Ireland's Calvary, will witness the glory of Ireland's resurrection?

Send an offering to-day to Ireland's Patron, St. Patrick. Ask him to intercede in this crisis and secure freedom for Ireland. Send an offering for St. Patrick's Church, Raetihi.

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## IRISH NEWS

### A MOTOR BUS RIDE WITH TWO "BLACK-AND-TANS."

On Saturday afternoon, June 11, 1921 (writes a correspondent to a friend in New Zealand), I travelled by motor bus from Inchicore to Clondalkin in the Co. of Dublin. Traveling in the bus there were several women and young girls in their teens, a few men, two half-drunken "Black-and-Tans," and myself. During the half-hour journey the "Black-and-Tans" sang two of the most filthy, vile songs, that I have ever heard in my life. The songs were about immorality, and the language the worst and the most disgusting that could come out of the mouth of man. My blood boiled, and I felt sick at heart, and for the first time in my life I felt helpless. I knew well that if I checked or remonstrated with them I should be shot. They also made immoral suggestions, but no one in the bus spoke to them. Innocent Irishwomen and young girls were compelled to listen to their filthy, disgusting language, and immoral suggestions, or get out of the bus. Such are the privileges and conduct of the "Black-and-Tans" in Ireland.

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### THE PEACE NEGOTIATIONS.

An American exchange says:—

We would warn our readers against crediting the scare-head news from Dublin and London concerning the peace negotiations. If hostilities are to be renewed in Ireland, it will not be in the very near future. The following Irish opinion seems reasonable:—"Political leaders have a knack, all their own, of throwing out smoke screens to camouflage the purpose they want to achieve, and words by them should not be weighed for the common meaning they possess, but their actions and motives may well be considered."

It is not surprising that Lloyd George and Lord Curzon should state that England has gone the limit in concessions to Ireland, nor is it surprising that a bluff is being made in the matter of filling Ireland with British troops. It would never do for the Coalitionists to submit too tamely to the Sinn Feiners. Meanwhile we are assured from Ireland that de Valera and Craig are getting around to a point of agreement on a common Irish political pedestal, and that the people of all Ireland will be asked to ratify the agreement. When so much is accomplished it won't be so difficult as it would now appear to arrange the rest with England. All this will take time, and we should not let the newspapers unduly excite us. England is no more anxious for another "Black-and-Tan" campaign than Ireland is.

The political trickery of Lloyd George has been evidenced in his correspondence with President de Valera, especially in his last letter. De Valera wrote to Lloyd George that in regard to the question of Ireland's liability to shoulder part of England's war debt, he was willing to have it submitted to arbitration, suggesting that the President of the United States appoint one of the arbitrators. In the same letter he wrote anent the Ulster problem: "We cannot admit the right of the British Government to mutilate our country either in its own interest or at the call of any section of our population. We do not contemplate the use of force. If your government stands aside, we can effect a complete reconciliation."

In the course of his reply, Lloyd George made the astounding statement: "We cannot agree to refer the question of your relations with Northern Ireland to foreign arbitration."

This was irrelevant and evidently evasive, as the Irish President had not made any such suggestion.

In reference to this the *Freeman*, New York, very pertinently says: "Mr. Lloyd George is no doubt a very busy man, but really, if peace with Ireland is worth any consideration at all, is it not worth the avoidance of such breaks as this, which, besides doing Mr. de Valera an injustice, is calculated to create misunderstanding and resentment on the part of Ulster, and thus to prolong differ-

ences which Mr. Lloyd George must wish to see composed, if his desire for peace be sincere?"

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### "ROBERT EMMET'S CRIME." A LETTER FROM A MUTINEER IN THE CONNAUGHT RANGERS.

The following letter is from one of the Connaught Rangers who just 12 months ago laid down their arms in India as a protest against the British terror in Ireland. It is permeated with that intense love of the motherland which is felt by Irishmen in all parts of the world, and which sustains the Irish nation in the desperate struggle of to-day. In George Russell's words—"If there was not an incorruptible atom of nationality in the Irishman he would never have suffered and sacrificed for so many centuries." The name of James Daly, who died as a "true Irishman, every inch of him," is added to the roll of honor (says an exchange).

"At Sea on Board s.s. Huntspill,

February 3, 1921.

"Dear Sir.—I expect you will be surprised when you get this letter, but as a countryman of mine I take the liberty of writing to you without any offence. I am one of the 350 men of the Connaught Rangers who laid down arms at Jallundur, India, on June 28, 1920, as a protest against the way the Government was treating Ireland. Out of the 350 who laid down arms, the authorities picked 62 men whom they thought were ringleaders, and had them tried by mock court-martial. The remaining 288 men returned back to soldiering. They tried to get us to surrender. They used every means in their power, so at last they told us it looked terribly bad in the eyes of the natives of India; so they tried force. The South Wales Borderers used both bayonet and ball ammunition, but it was no use. We meant death before surrender. So they tried 62 of us, and sentenced us to sentences ranging from death to 12 months' imprisonment. Out of the 62 14 were condemned to death, simply because they loved Ireland, the land of our birth. Out of the 14 men condemned to death 13 got reprieved, and the one—James Daly, from Tyrells Pass—paid the extreme penalty with his life, simply because he was a true Irishman. By Jove, he was an Irishman, every inch of him. The morning of November 2, 1920, when he walked out to die, the doctor wanted him to take morphia. Daly's own words: I will take nothing of the sort; let me stand up and fall like a brave Irishman. The bandage fell from his eyes, and he asked permission to leave it off. He was told orders were orders, so the priest advised him to let the murderers put it on again. I cooked his food up to the night before he died, and his favorite saying was, "Revenge for Balbriggan." The colonel that carried out the execution said he was the bravest man he ever met.

"They are taking us to some English prison to do our sentence, which is from 20 years down to two. I, myself, got five years' penal servitude, but they remitted two years.

"Sir, I hope you will let all the boys that love Ireland know that I am with them in their fight. If ever God spares me to get free, I will open the eyes of the world, as regards what I and my comrades have suffered; but it is all for Erin.

"I will conclude, hoping sir, to be classed as an Irishman.

"JOSEPH WALSH,

"Connaught Rangers."

God Save Ireland.

P.S. "What the authorities can't make out is this: While all the trouble was on, not one man was guilty of looting. Thank God, that can't be thrown in our faces.

"I would be very thankful to you if you would be so kind as to put this letter in the hands of our M.P. for King's Co. as he might be able to do something for us. It is disgraceful if we men, whose ages are from 18 years to 38 years, have to answer our names on a ticket-of-leave, that is, of course, if we do our time. It will be the cause of disgracing 62 gallant Irishmen who are put down as convicts. But I hope to God that our fellow-countrymen do not look on us like that. It is not for murder, nor robbery. It is for Robert Emmet's crime—love of our native country. God help our noble cause.

"J. WALSH."

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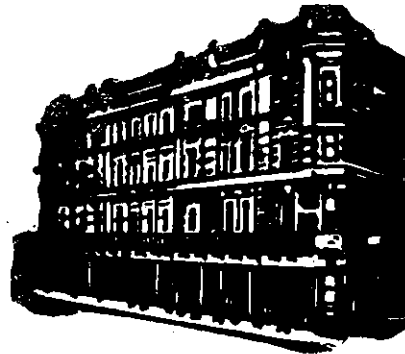
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## The Disarmament Conference

At last the true status, financial and otherwise, of modern nations is penetrating the exceedingly dense and stupid politicians of the world (says the *Fortnightly Review*, N.Y.). History has some illuminating examples of kings and queens who were far out of step with the people they supposedly ruled, and tradition has it that Marie Antoinette during the crisis of the pre-Revolution days, asked her Minister, who reported that the people were clamoring for bread, why they did not eat cake. Whether true or not, this story represents the popular view of the royal understanding of the people's condition. And yet it is hard to believe that modern politicians ever had an equal in their misjudgments of popular endurance. We have daily evidence all about us that the modern Minister, Premier, King, or President is wholly out of touch with the true conditions.

It is not a little surprising, then, that our own President Harding has called for November 11 a Conference on Disarmament, to be attended by the five Great Powers of the modern world. Great Britain, France, Italy, Japan, and the United States are to be represented at this conclave designed to bring forth a plan which will somehow do away with the foolish race in armaments and even perhaps lead to a sane proposal regarding the Far Eastern question, which is destined to play so important a part in the future of the Western world.

Much has been made of this move on the part of Mr. Harding, who is evidently assaying a new role. The question that immediately presents itself to a much disillusioned world is the efficacy of the proposed Conference. "Will it bring forth results?" is the question on every lip.

It is almost impossible to believe that the present disillusioned generation places the slightest confidence in the proposed Conference. How could it be otherwise, if we but consider that the men who are to represent these nations at the Conference have isolated, or helped keep in a state of isolation, the greater portion of Europe and Western Asia. Is it possible that the thieves who waylaid and looted a powerful people like the Germans and who are starving the Russians, can agree among themselves that they will lay aside their weapons and cease further deprivations? In other words, will those who are by tradition, education, and experience militaristically inclined, agree to disarm?

Perhaps the most striking confirmation of the attitude of those who are pessimistic about the result lies in the fact that the industrial nations of the present day, operating under the capitalistic regime, are continually at war. Strangely enough people do not seem to consider it in this light, and yet it is a fact which continually stares us in the face. Modern economic warfare has its fatalities as great as, and perhaps even greater than, modern battlefields. Why the widespread unemployment throughout America and Europe if not, in great part at least, owing to our present scheme of international trade, which has been seriously tampered with by the bungling politicians at Versailles and subsequently in their respective home offices? As long as economic warfare is essentially inherent in modern trade, so long will it be necessary for governments to keep their peoples in arms.

Disarmament means more than a gathering of politicians and the passing of some well-worded resolutions. It means, in the first place, the education of the masses to the point of their attaining an entirely different world-view. After all, the calibre of the political leaders is indicative of the intellectual and moral calibre of the people whom they represent. Disarmament means, secondly, a Christian attitude of mutual justice and charity among nations, such as the Holy Father has been pleading for of late. Disarmament means, thirdly, the throwing off of the yoke of international Capitalism with its economic wars, tariff barriers, "foreign interests," over-production, new markets, and unbridled competition.

If our readers wish to believe, after a careful consideration of the above points, that the proposed conference will bring results sufficient to justify the fares of the visiting delegates, they will be doing so at their own risk. For our part, we can see nothing but a better acquaintance among thieves.

## Exposure of Anti-Irish Propaganda

IMMORAL CLERGYMAN SUBSIDISED: PATRIOTIC CHIEF CLERGYMAN IMPRISONED.

David Duncan Irvine, pastor of the First Methodist Episcopal Church, Morris Park, was denied citizenship of the U.S.A., at Long Island City, on the grounds of shocking immorality. This clergyman, who was formerly in Bangor, has been 13 years in U.S.A., where he devoted all his energies to anti-Catholic and anti-Irish propaganda work. He was the official manager of the Coote anti-Irish tour, and in that capacity got a great deal of prominence. Coote is now a member of the mock parliament in Belfast.

In a letter to the *Irish News*, the Rev. Dr. J. A. H. Irwin, Dunore, Killead, and Muckamore, commenting on the "admirable exposure" of the ex-Rev. Irvine, says:

"This was the worthy gentleman who published all sorts of inaccurate cablegrams about me in America. Whenever I went he pursued me with telegrams, which sometimes the press refused to publish, in which case they were circulated in pamphlet form. He was one of the leading spirits in bringing the Coote mission to America and their chief sponsor and organiser when there."

Mentioning that the ex-Rev. Irvine founded the Society for Promoting Good Relations between Great Britain and Ireland (this is apparently the National Patriotic Alliance), Dr. Irwin says this society was "primarily to perpetuate the salary of the Rev. D. D. Irvine and to dupe politically old women on both sides of the Atlantic, as he had already duped morally young ones in his various charges. He seemed to have an unlimited amount of funds, for he spent almost as much in cablegrams and telegrams and printing in regard to me as would have paid my fare across the Atlantic."

"Further, Irvine states that he boasted of being in communication with the leaders of our Church, and published cablegrams in regard to me purporting to come from them, and I regret to say that many members of my own congregation were misled by his brazen-faced audacity. . . . It was this sort of thing that made our Church stink in the nostrils of all right-thinking Americans of all denominations—an influence that I tried in my own humble way, and with the time and health at my disposal, to counteract, for which I have been persecuted beyond description ever since."

Meanwhile the Cooties in Ireland have been trying to ruin Dr. Irwin and to drive him out of his ministry. The charge levelled against him is the frivolous one "of having associated with Mr. de Valera while in America." It is perfectly true that he did so, and it is equally true that Mr. Coote associated with the Rev. David Duncan Irvine. The choice lies between the ministers. Meanwhile it is remarkable that all the members of the congregation of Killead, including those who were hostile, were heartily and unanimously of the opinion that Dr. Irwin had discharged his ministerial duties with great faithfulness and marked ability.

Killead parish has indeed become famous. It is stated to be one of the oldest, if not the oldest, Presbyterian congregations in Ireland, dating since 1660. Four ministers of the congregation have suffered imprisonment at the hands of the English Government. One of these was arrested and imprisoned as a "seditious person" in 1798. Dr. Irwin was recently the victim of a plot. He was arrested and sentenced by court-martial to two years' imprisonment after the finding in his house of a farmer's gun for which there was no ammunition, and a revolver in useless condition, with ammunition which would not fit it. He was, however, released after three weeks. Such is the persecution of the worthy minister, beloved of his congregation, long an object of calumny, but now vindicated in a remarkable manner. "Blessed are they who suffer for justice' sake." Their reward will be great. Ireland is fortunate in the character of those who sustain her cause, and among those who have suffered and been vindicated, the name of Dr. J. A. H. Irwin will be held in high esteem and affection in Killead and far beyond it, in Ireland and America.

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We have just opened a fine selection of the above instruments of genuine Bohemian makes. The value is remarkably good, and the prices very moderate. ¶ Accordeons. No. 1021. A fine instrument, in ebonised case, 3 sets of reeds, 3 stops, 10 mother o' pearl keys; bellows corners metal-bound. Possesses a full, rich, low tone. Price, £3 10s 6d. No. 1038. A similar instrument to above, but not quite so good in quality. Price, £2 18s. Something New in Mouth Organs! The "Invicta." Double reeds, nickel case, 5s 6d. The "Astrophon." 20 double reeds, nickel case, 6s. The "Concert-Harmonica." Doublesided, beautiful tone, nickel case, 7s 6d. Each Harmonica is supplied in a neat box. : : :

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## Catholic World

### AN AMERICAN MARTYROLOGY.

Father Hollweck, of St. Louis, U.S.A., has compiled an American martyrology which sets forth the priests and lay persons who have shed their blood for the faith in the territory now forming the United States. The martyrs number one hundred and eight persons, some of whom were Indians. In the list appear sixty-eight Franciscans, twenty-four Jesuits, five Recollects, two Dominicans, and six secular priests. The States furnishing the greatest number of martyrs are those which formerly belonged to Spain, California, Arizona, New Mexico, Florida, Louisiana. Not less than thirty-four persons met their death in New Mexico. The first martyr was a Franciscan, Father Juna de Paditta, put to death by the Indians in 1544. The Cause of several of the American martyrs is being examined in Rome.

### MR. WILSON AND THE POPE.

A telegram from Washington, U.S.A., says: When President Wilson sent his reply to Pope Benedict's Peace Note of August 1, 1917, in which he declined the discussion proposed by his Holiness, he stopped an important statement by the Vatican favoring disarmament.

This has been made public (says the *London Catholic Times*) by the National Catholic Welfare Union now, and Monsignor Pucci, who discloses the Vatican's views, said: "the opinion of the Holy See to-day is the same as it was in 1917. Disarmament is the most advisable condition for the peace of nations, but it is feared that disarmament will never be arrived at without the abolition of conscription, which has so often been termed 'the tax of blood.'"

### BOGUS OATH DENOUNCED.

Opposition to religious prejudice was voiced at the Knights of Columbus' annual convention (says the *Catholic Columbian*, of Columbus, Ohio, U.S.A.) by Supreme Knight James A. Flaherty.

Mr. Flaherty denounced what he termed "professional purveyors of prejudice," whom he charged with seeking to divide American citizens into classes and to create suspicion and distrust. Mr. Flaherty's address drew attention to the widespread circulation of an oath attributed to the fourth degree members of the Knights of Columbus, which was characterised as a "vile invention." This bogus oath," he declared, "is impossible and ridiculous on its face, but it is now being circulated by millions of copies through the country, bearing the imprint of the Congressional Record because, by accident, it appeared as an exhibit in the proceedings of Congress. For the first time in the history of the Knights of Columbus, at this convention, we take occasion to ask Press and public to make known as widely as possible the real obligation taken by all Knights of Columbus: 'I swear to support the Constitution of the United States. I pledge myself, as a citizen and Knight of Columbus, to enlighten myself fully on my duties as a citizen and conscientiously to perform such duties entirely in the interest of my country and regardless of personal consequences.'"

### CHURCH AND STATE IN AUSTRIA.

The little State that bears the historic name of Austria—a mere fragment of the old Austrian Empire—fell under the control of a Liberal and Socialist group on the collapse of the Hapsburg rule (says the *London Catholic Times*). The close association of the Church with the old monarchy made it all but inevitable that the new Government should be thus constituted. But there was loss as well as gain in the protection of the Imperial House for the Church, as so often happens with Royal and Imperial protectors, from Constantine downwards to our own day, for State tutelage is only too likely to mean a loss of freedom. The new

Government is now proposing such anti-Catholic measures as secular education, suppression of the Catholic schools, civil marriage and the separation of the Church and State under conditions that will still give the State a power of dangerous interference. Further the proposed separation would impoverish the Church and all Catholic works by widespread confiscations, on the plea of the resumption of State property; this too at a time when the Catholics of Austria are already embarrassed by the losses resulting from the war. Happily the situation is far from hopeless. The mere menace of a persecuting *Kulturkampf* has rallied the Catholics of the country to a defence movement, the working organisation of which is provided by the *Volksbund* ("People's League") formed under the leadership of the Cardinal Archbishop of Vienna. The *Volksbund* disowns all political or party objects and is primarily a league for the defence and promotion of Catholic education. The Catholics of Austria may have a trying time, but if they hold together it will mean new freedom and a widespread initiative, with a resulting Catholic revival like that which followed the Bismarckian persecution in Germany.

### BACK TO THE CHURCH: THE MOVEMENT IN SCANDINAVIA.

Monsignor Diepen, Bishop of Boile-Duc, who was appointed by Pope Benedict last summer to visit Denmark, Norway, Sweden, and Finland, has founded the St. Emmerich Society at The Hague to promote the return of the northern countries to the Church. Several thousand members, some of whom have made generous contributions to carry on the Catholic movement in Scandinavia, already have been enrolled.

The return of the faith to Sweden and other parts of Scandinavia is the constant prayer of the Brigidine communities throughout the world. The Brigidine foundation in Rome was established by Mother Elizabeth Hasselquist, with the approval of the Holy See, for this special purpose:

Mother Elizabeth secured permission for the foundation of the ancient Order in Rome about 10 years ago, with the hope that before her death she might see restored to her native land the ancient monastery of Vadstena, founded by St. Bridget in 1346, the religious of which were dispersed under Gustavus Vasa. This monastery was the centre and stronghold of the Catholic Faith in Sweden in the Middle Ages; but since the Vasa persecutions, the law forbids the maintenance of convents or monasteries, although a few missionary Order priests living as seculars, two native clergymen; and some French nuns are laboring among the Swedish Catholics, who number a little over 2000.

The few Catholics live under dire disabilities. By a royal edict of 1910, their names are to be entered in the Lutheran Church books by the Lutheran pastors of the State Church, and to these pastors Catholics must apply for marriage certificates. As late as 1858, six women were expelled from the country for returning to the Catholic Faith.

Stockholm, the capital of Sweden, has about 1800 Catholics and two churches: St. Eugenia's, built in 1837; and St. Eric's built in 1892. From the Reformation to the decree of Gustavus III. in 1871, Catholic worship had been forbidden altogether, and Mass could be said only in the private chapels of foreign ambassadors. Lutherans were forbidden to attend these ceremonies under severe penalties. Both Catholic churches of Stockholm now have Catholic schools attached, and there is a higher school for girls under the care of the French Sisters of St. Joseph.

For 25 years the Carlyle Junr. has been the popular Farmer's Wool Press, and to-day is second to none! It is handy, rapid, durable, makes a clean, good-looking bale, can be supplied either as lift up or turn over, and sells at a moderate price, on terms if required.

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It provides more nourishment for the grey matter of the Brain

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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—

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I have spoken—V., AUCKLAND.

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**Domestic** By Maureen

**A MACARONI SALAD.**

Boil 3oz macaroni, and cut into short lengths; mix with 2 tablespoonsful of mayonnaise and pile in the centre of a salad bowl, or any other dish selected. Arrange round this a border of lettuce—pulled into small pieces; then around that slices of tomato; the next ring, slices of cold boiled potatoes (new); 3 hard-boiled eggs cut into quarters and arranged round the outside; sprinkle with parsley.

**BEET SALAD.**

There is no prettier and more generally acceptable salad than slices of the little new beets on lettuce leaves, with oil and vinegar or a French dressing. If the beets are large, chop them, mix with some butter, and pack into cups to cool. When cold invert on lettuce leaves and serve with a French dressing. A cold beet may be cut to resemble a many-petaled rose or peony and served as a salad. The beet makes an ideal garnish for many cooked salads.

**BROWN POTATO SOUP.**

Heat 1 tablespoonful of butter and brown carefully in it 3 tablespoonsful of sifted flour. Then add 1½ quarts of cold water, a good teaspoonful of salt, and 2 medium-sized potatoes peeled and sliced thin. Cook until the potatoes are thoroughly done. The whole process will take three-quarters of an hour. It is a nice task to brown the flour evenly and sufficiently, but not difficult if a thick-bottomed frying-pan is used and the flour stirred constantly. Adding cold water to the flour and butter ensures lack of lumps in the soup. Neither this nor any brown gravy need be lumpy if made with a cold liquid. This is an inexpensive soup, pleasantly thick.

**INEXPENSIVE QUICK MAYONNAISE.**

One-fourth teaspoonful of salt, one-half teaspoonful of mustard dissolved in one teaspoonful of cold water, a pinch of pepper freshly ground, one teaspoonful of vinegar, one egg yolk, one-half cupful of oil, and finally one or two tablespoonsful of lemon juice. The more tart the dressing is the better some people like it, and more lemon juice is needed by far than with fine-flavored olive oil. The lemon juice also whitens the dressing as well as gives it a better taste.

Use a deep soup plate and a small metal whisk. The rotary beater is not as good as the whisk for quick work, because it takes both hands to manage it for one thing. Put into the plate all ingredients except the oil and lemon juice, and stir all together vigorously with the whisk.

Then holding the half-cup of oil in the left hand, drop it in drop by drop at first, whisking constantly, and then let it run a fine stream right in the middle of the path of the whisk, which should move straight back and forth across the plate. This operation can be completed in four or five minutes.

**ECONOMY GINGER CAKE.**

Take 3 cupsful flour, 1 cupful water, 1 cupful raisins, 1 level teaspoonful ground ginger, ½ level teaspoonful ground cinnamon, ½ level teaspoonful ground cloves, 1½ level teaspoonsful soda, ½ level teaspoonful salt, 2 table-spoonsful sugar, 1 tablespoonful dripping or margarine, and ½ cupful treacle. Put all ingredients except flour and soda into a pan, and boil for a few minutes. Let this mixture cool until lukewarm; add the soda, and mix thoroughly. Stir the flour into the mixture, slowly, adding more water if required, to make a thick batter. Have ready a greased and floured tin (the tin should be three-quarters full), and bake in a slow oven for one hour, or a little longer if necessary.

**LET IN THE SUNSHINE.**

It always distresses me as I move about the world (says a writer in a contemporary) to see the way that people draw down their window blinds directly the lovely sun approaches their windows and threatens to fade their beautiful curtains! How few people appreciate the hygienic powers of sunlight and shut it out to preserve their furniture at the risk of courting unhealthy homes. It has been proved again and again that people, as surely as plants, cannot be well and thriving without sunlight and fresh air. What a mistake, too, to persistently draw down the blinds in a sick-room! A good nurse will always admit the sunshine into her patient's room as long as it does not annoy him in any way.

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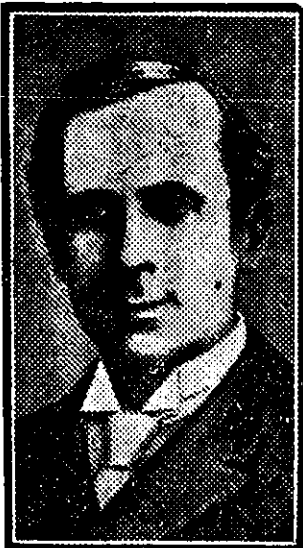
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Address \_\_\_\_\_

My trouble is \_\_\_\_\_

3

### Position of Catholics in England

For the first time since the outbreak of the war (says the *North-West Review* London correspondent, writing under date August 6) the Superior Council of England of the Society of St. Vincent de Paul has held its annual conference in the diocese of Southwark, when Sir John Knill presided, supported by Cardinal Bourne and the Bishop of Southwark.

The conference lasted two days, and on the second day, which was Sunday, all the members attended Mass at St. George's Cathedral, Southwark.

A point of interest raised during the discussions was that Catholics should offer themselves in larger numbers for election on public bodies. Bishop Amigo said that in South London there are at least three Catholic mayors, and that there are Catholics on every borough council and board of guardians. The Bishop added that when attending a civic function in the Guildhall of the City of London recently, he met three aldermen of the city who were Catholics, and whose homes were in the Southwark diocese.

In Birmingham the Vincentians have also held their annual meeting, when the members were introduced to the new Archbishop. The Council reported a considerable increase of membership, and stated that they began the present quarter with a balance of funds in hand, instead of a deficit.

The new Archbishop of Liverpool was present at the half-yearly meeting of the Liverpool Vincentians, when a strong plea was put forward for increasing Catholic work among seamen, a work that seems to be languishing at present for lack of proper support.

Salford and Manchester Vincentians have also held their annual meeting. This is a great stronghold of Catholicism, and accordingly the attendance of members at the conference was very considerable.

### Reviving Irish Industrial Art

Rev. P. Conefrey, C.C., Killoe, Co. Longford, has attracted a great deal of attention by his successful revival of home industries among the Catholic poor of his parish. He has reintroduced the almost lost arts—lost in southern Ireland—of scutching, hackling, and spinning of flax, the spinning, reeling, and knitting of wool, the wheel-making, doll-making, and other industries. He has exhibited this work and the actual operations at the Royal Dublin Society's Horse Show in Dublin, and at other shows. Some of the workers were as young as six years and as old as eighty years.

In connection with this exhibition he brought from the countryside and villages the local pipers, fiddlers, dancers, and reproduced the ancient Gaelic music, song, and dance.

Father Conefrey has just purchased the Donegal homespun loom on which the FitzAlan cloth was woven, and brought to Co. Longford the operator of the loom to teach his parishioners the lost art of weaving.

### College Wireless Will Help Farmers

Daily market reports will be sent out by the radio department of St. Louis (U.S.A.) University as a result of requests from hundreds of small communities that have had the benefit of the daily weather reports sent out by the University wireless. The success of the weather report service since its establishment a few months ago has been complete. The market reports will include the essential features of the daily bulletins issued by the various sections of the Bureau of Markets of the Department of Agriculture comprising live stock, grain, and provision information.

If we were but to stop for a moment each day to consider how barren and bleak this world would be without the Blessed Sacrament, we would understand how to thank Him with brimming hearts for remaining with us in this miracle of His love.

# ON THE LAND

## MARKET REPORTS.

At Burnside last week there was a full yarding of 257 head of fat cattle, including a good proportion of prime quality. The supply was in excess of requirements, and the sale opened at a decline of from 30s to 40s per head on the previous sale's rates, this basis being maintained throughout. Quotations: Extra prime bullocks to £17 2s 6d, prime £13 to £15, medium £10 to £12 10s, light £7 to £9, prime cows £7 to £10, medium £5 10s to £6 10s, light and unfinished £4 to £5. Fat Sheep.—1744 head were yarded. This was the smallest yarding for some weeks, and at the commencement of the sale prices for prime heavy wethers were 2s and light wethers 1s above the preceding week's rates. As the sale progressed prime heavy sheep showed a further advance, but these prices were not maintained, and the sale finished very little better than the previous one. Quotations: Prime heavy wethers 23s to 27s, extra to 30s, prime wethers 20s to 22s, medium 17s to 19s, light and unfinished 15s to 16s 6d, prime ewes 18s to 20s 6d, medium 16s to 17s, light 13s to 15s. Spring Lambs.—A total of 63 head was offered. These were of a mixed quality. On account of the larger supply prices were somewhat easier. The yarding was disposed of at values ranging from 16s 6d to 32s per head. Pigs.—A medium yarding, all classes being represented. There was a fair demand for porkers and baconers at the preceding week's rates. Small pigs and slips were keenly competed for, and sold at relatively higher values than the rates ruling for fats. Best baconers realised from 8d to 8½d per lb, and best porkers from 8½d to 9d per lb.

At Addington market last week there were average yardings of all classes of stock except beef, which had an over-supply. Spring lambs.—Only 185 were penned, compared with 300 on the previous week. The entry was composed mostly of well-grown stock, and sold up to 34s. Practically all brought from 25s to 30s. Fat Sheep.—A slightly larger yarding than the preceding week's. The demand was firm throughout, a slight advance taking place. Extra prime wethers brought 28s 6d to 31s, prime 24s to 28s, medium 20s 6d to 23s 9d, light and unfinished 17s 3d to 20s, extra prime ewes to 25s 4d, prime 19s 9d to 24s, medium 17s 6d to 19s 6d, light and unfinished 15s 9d to 17s 3d, prime hoggets 19s to 22s 6d, ordinary 12s 6d to 18s 9d. Fat Cattle.—An over-supply, comprising 320 head. Prices further eased by about 20s to 25s per head. Prime beef was selling at about 34s to 36s per cwt. Prime steers £13 5s to £16 15s, medium £10 to £13, light and unfinished £6 10s to £9 17s 6d, extra prime heifers £13 5s to £14, prime £8 15s to £11 7s 6d, light and unfinished £7 2s 6d to £8 12s 6d, extra prime cows £13 7s 6d, prime £7 15s to £9 15s, ordinary £5 to £7 10s. Vealers.—Runners to £4 15s, good vealers £3 5s to £3 17s 6d, medium £2 to £3, small calves 5s to £1 10s. Fat Pigs.—A fair demand. Choppers £3 to £5, light baconers £4 5s to £4 15s, heavy £5 to £5 15s—average price per lb 7½d, light porkers £2 15s to £3 10s, heavy £3 15s to £4—average price per lb 9½d to 10d.

Messrs. Donald Reid and Co. report as follows on the fortnightly sale of rabbitskins, etc., held on last Monday: Medium-sized catalogues were disposed of at fairly satisfactory prices. Early and incoming sorts were much easier, winters were practically unchanged, super does being the only class to show any improvement. Quotations: Runners and suckers 1½d to 3d; racks—light 8d to 13½d, prime 14½d to 16½d, summers 6d to 13½d; autumns—early 27½d to 36d, late 28½d to 41½d, incoming 44½d to 46d; early winters—bucks 44d to 48½d, does 42d to 48½d; winter bucks—first 59½d to 69d, super 69d to 76d; winter does—first 68d to 85½d, super 86d to 95½d, spotted winters 32½d to 41½d, springs 16½d to 24½d; blacks—second winters 47d to 72d, first winters to 97d; milky 6d to 14½d; hareskins 9d to 21½d; horsehair 15½d to 17d.

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## PHOSPHATIC MANURES: THE VALUE OF SOLUBILITY.

It would be considered stupid to invest money with no promise of interest and the possibility of loss. This is

really the risk taken when insoluble phosphatic fertilisers are applied to unsuitable soils. Before the war the two main phosphatic manures were superphosphate and basic slag—the former containing its phosphate of lime entirely soluble in water, and the latter in varying degrees of solubility in weak citric acid, but insoluble in water.

Owing to the exigencies of the war and the great shortage of phosphate, the Ministry of Agriculture authorised the discontinuance of the citric solubility guarantee, formerly given to buyers of basic slag. The immediate result of this order was to place on the market a large quantity of low-grade slag, and even with regard to the higher grades the percentage of solubility is now not a matter of guarantee. Opinions differ as to whether the citric soluble standard for judging the value of phosphatic manures, especially slag and raw mineral phosphate, is reliable, but such a standard did certainly "separate the wool from the yarn."

In order to appreciate the respective values of soluble and insoluble phosphate as plant food, two established facts should be remembered. First, that phosphates rendered soluble in water are quickly distributed in the soil amongst the roots of the plant, and, secondly, that plant food derived from the soil is absorbed by the plant through the minute attachments of the feeding rootlets. There can be no doubt, therefore, that superphosphate, by reason of its solubility in water, is quickly available, and may be expected to benefit the crop to which it is applied, and give a quick return. It is quite different with regard to phosphate which is not soluble in water. If water does not dissolve the phosphate, then obviously the process is slower, and depends on the degree of acidity or "sourness" of the soil.

The standard by which a weak solution of citric acid is used as the method of determining the amount of phosphate likely to be available in acid soils is most useful, even if not exactly accurate. Phosphate of lime, which can only be guaranteed as "insoluble," may ultimately become available as plant food in very acid soils, but a profitable return, even under suitable conditions, can only be a matter of doubtful experiment, and is not a commercial proposition.

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## LINSEED.

Linseed is a crop that cannot fail to make the strongest appeal to the progressive farmer; it has to be recognised that the demands of those times no longer permit the pastures of the country to remain the sole resource of the live stock of the Dominion (says a writer in the *Auckland Star*). The land prices have increased, possibly inordinately; these lands must be made use of to their utmost limit. The value of the live stock of the farm has kept pace with that of the land. There is with us the imperative call to maintain that stock in the highest efficiency; the means of securing that efficiency is correct feeding. Those who have the best interests of the men on the land at heart have unfortunately to admit that the sole reliance on the pasture fails to supply the greater demand that is now placed upon our live stock, and this very specially applies to milking cattle. The cow is selected and bred for greater production. We cannot, however, claim that the feeding of the animal has been in even reasonable proportion to the larger demand that is now made upon its bodily resources. Let us accept the position; the more productive cattle have to be nourished more generously. This means the use of concentrates, and the chief of all concentrates is undoubtedly, linseed oil cake. That such a system of feeding must come is undoubted. We can grow the linseed. It is for those all-sufficient reasons that this crop must assuredly take an important place on the farms of the Dominion. We have now the use of the oil cake very obviously before us. There is an assured market for the oil in New Zealand and in oversea countries. With this we have established the oil and cake mills of the New Zealand Cattle, Cake and Oil Company, at Auckland, already in work, where every pound of linseed that is produced will be purchased. Let our farmers support those mills with a greater acreage in linseed. The area in this crop last year was 5,046 acres, and of these acres, 5,011 were in Canterbury.



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# The Family Circle

## "THEN YOU'RE A MAN."

If you have a chance to say a kindly word,  
 And you say it,  
 If you can do a kindly deed,  
 And you do it,  
 If you can smile when others frown  
 Or help your brother when he's down:  
 If you can face misfortune with a grin  
 And still fight on until you win—  
 Then you're a man.

If you can bear another's burden,  
 And you bear it,  
 If you can learn of some soul's sorrow,  
 And you share it:  
 If you've wealth and gladly give,  
 That the poor may have more joy to live;  
 But if no money you can spare  
 And give your service everywhere,  
 Then you're a man.

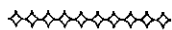
If you have the courage of your convictions,  
 And your opinions find expression;  
 If despite men's persecution,  
 You stand firm for truth with sweet aggression,  
 If you scorn to tell a lie,  
 And every evil thing decry;  
 If you give your heart and soul,  
 And count in life your highest goal  
 Is to be a friend to one and all—  
 Then you're a man.

—FRED CLOSE, in the *Canadian Veteran*.



## SPIRIT OF THE PHARISEE.

To say that no true follower of Christ ought to be as the rest of men seems to partake of the spirit of the Pharisee. But it is true—that is to say, we are bound, as Christians, to be different from the world. What the Pharisee did was to boast of this. We should never boast; on the contrary, we should be humbly conscious that we fall far short of what our duty is. But if there is anything certain and clear in the New Testament, it is the distinction drawn by Our Blessed Saviour between His followers and what He calls "the world."—Bishop Hedley.



## ALL SOULS' DAY.

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

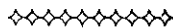
It is to be hoped that our Catholic people will avail themselves of this privilege of gaining many plenary indulgences this year, especially for the thousands of Catholic soldiers who have already been hurried into eternity with little time for prayer or penance, during the war.



## BENEDICT XV. AND THE FINE ARTS.

Pope Benedict, since his accession to the Papal throne, has not only come to be recognised as one of the foremost statesmen of the world, but through many distinctive activities has gained celebrity as a patron of the arts and sciences (says the *Irish Catholic*). His Holiness' interest in archaeology was manifested in his purchase of extensive strips of ground in two parts of the Roman catacombs, which will be restored, thanks to a donation from the Vatican, under the direction of Professor Marruchi. Also under the direction of the Pontiff Cardinal Gasquet has undertaken to secure the return to the Vatican Library of many important documents which were long ago taken away. Through a favorable exchange with the Italian archives, invaluable ancient manuscripts have already returned. The Holy Father also has inspired the Vatican galleries to undertake reproductions of the hitherto unpublished maps painted towards the end of the sixteenth century, by St. Damasus, and has ordered the Vatican astronomers to continue the work on the preparation of photographic maps of the heavens to be published in the fifth volume of the astrographic catalogue.

But perhaps the most interesting artistic or scientific work sponsored by this many-sided Pontiff is the revival of the ancient industry of tapestry-making, for many centuries a pride of the Vatican and which was under the patronage of successive Pontiffs for centuries, but which gradually fell into neglect until, under Pius X., it was almost forgotten. The present Pontiff had been on the throne only a short time when he set about to re-open the Pontifical school and factory of tapestries, placing the old Papal mint at its disposal. Under the guidance of the late Professor Gentili and the supervision of Monsignor Tedeschini, girls were taught the art of embroidering tapestries, one of the first elaborate sets designed being for the Sistine Chapel. The new pupils learn on small canvasses and the more expert are already doing elaborate work, some of them now being busy on a reproduction of the Madonna del Crivelli, which hangs in the Vatican picture gallery.



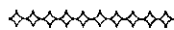
## THE FLOWER OF HOPE.

There's a beautiful flower that springs in each heart—  
 In the soul's virgin soil the roots make their start;  
 It's the sweetest to raise, the hardest to kill,  
 Since the Planter who loves it waters it still.

Through the bright beaming eyes of children at play  
 Bursting flowerets of Hope are flung on life's way,  
 From those dear freshling hearts and pattering feet,  
 Where the tendrils find clasp and early buds meet.

Out of gloom or despair the wonderful flower,  
 In her rising and beauty, throws out a power  
 That dispels with one breath of fragrance divine,  
 Every thought which bodes sadness or evil design.

—FLORENCE MARION L. HUNTER.



## WHEN HARD THINGS ARE TO BE DONE.

When a hard thing is to be done the natural inclination of most of us is to allow ourselves to think on the effort necessary to do it, instead of going ahead and doing it.

And here we make one of the most common mistakes in our lives.

When one is confronted by a severe task of duty which seems almost beyond one's powers, it is fatal to pause to consider its difficulties.

Never mind how hard it may seem, nothing can be tolerated in the mind except the consideration of ways of accomplishing it.

The secret of accomplishment lies in the answer of the youth who was asked if he thought he would get the rabbit for which he was energetically searching: "Get him? Why, man, I've got to get him; the minister's coming to dinner and there ain't no meat in the house!"

It is a wise economy in daily life to train the mind to take the attitude of determination in the beginning; to be deaf to the self which insists upon dwelling upon difficulties, and at once to bring into action the self that is determined to succeed.

Most persons have had the experience of looking back over an accomplished task with amused surprise at the exaggerated idea they entertained of it beforehand. Do the thing first and consider its difficulty afterward.



#### THE WAY HOME.

He was going home, and it was growing dark. His road from the station was a lonely one, and he was getting along as fast as he could when he suddenly suspected that a man behind was following him purposely. The faster he went the faster the man followed until they came to a churchyard.

"Now," he said to himself, "I'll find out if he's after me," and he entered the churchyard. The man followed him. Vague visions of revolvers and loaded clubs grew upon him. He dodged round a grave and his pursuer dodged after him. He made a detour of a family vault. Still the man was after him. At last he turned and faced the fellow.

"What do you want? What are you following me for?"

"Well, sir, it's like this. I'm going up to Mr. Fitzbrown's house with a parcel, and the porter at the station told me if I followed you I should find the place, as you live next door. Do you always go home like this?"



#### SMILE RAISERS.

A famous explorer was being pestered by the foolish questions of the lady at his side.

"How will you know," she said, "when you have crossed the North Pole?"

"That will be easy to tell," he answered; "the north wind will become a south one."



Husband (looking up from the newspaper he has been reading): "I see Thompson's shirt store has been burned out."

Wife (slightly deaf): "Whose?"

Husband: "Thompson's shirt store."

Wife: "Dear me, who tore it?"



Questioning a class, an inspector asked: "If you were to say to me, 'You was here yesterday,' would that be right?"

"No, sir!" was the reply.

"And why not?"

"Please, sir, because you wasn't."



A country clergyman, being anxious to raise some money for the purpose of restoring an arch in his church, commissioned the local sign-writer to paint an appropriate notice.

The next day he was horrified to observe in the porch, emblazoned in brightest red, the following: "Contributions for the Arch Fiend earnestly solicited."



"Well, what do you think of my acting?" asked an amateur player of a truthful but diplomatic member of the audience.

"I can say this," replied the spectator, frankly, "I have a friend who I am confident would have given £500 to have heard you."

"Who is he?" asked the embryo tragedian, highly pleased.

"Well, you wouldn't know him. But he's as deaf as a post."

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## SCIENCE SIFTINGS

By "VOLT"

#### WHEN WE FEEL HOT.

A certain amount of heat is essential to the carrying on of the usual functions of the body (says a medical contributor to *Tit-Bits*, London). These can be performed efficiently only within a narrow range of temperature. Hence the danger to life, in many diseases, if the temperature rises above 104 or 105 degrees. A fall of temperature 10 to 12 degrees below normal is not nearly so dangerous.

When we are in good health our bodily heat remains at a level—98.9—despite the efforts of a grilling sun, or a temperature below freezing-point. Thus it comes about that a man who lives in Lapland is no colder inside than a man who lives in Madras.

How does this happen? On a boiling hot day you feel unbearably warm, and in an icy blizzard you seem to shiver in the very marrow of your bones. But the application of the impartial thermometer would tell you that the temperature of your blood remained unchanged in either case, and that your feelings gave you a totally unreliable impression of the true state of affairs.

To parody Hamlet, "you're neither hot nor cold, but thinking makes you so." You feel hopelessly hot or intolerably cold as the case may be, but the thermometer, which, like Salem Scudder's camera, "cannot lie," speaks the scientific truth. The mercury has not budged by a fraction of a degree, up or down, in either case. It is something of a miracle that occurs.

One of the many wonders of our bodies is the nervous mechanism that regulates the bodily temperature as surely as we regulate our own baths by turning on and off the hot or cold taps, or opening the waste-pipe, as circumstances require. This indispensable apparatus is situated in the brain, and operates largely without our control or knowledge. For short we can call it the heat centre.

Our ordinary bodily heat is derived from the action of our muscles and the working of our glands. The friction of the blood on the walls of our arteries as it is pumped along by the heart is turned into heat. In the same way the movements of organs causing friction produce heat. The body also derives heat from hot food or drink, and by its being conducted or radiated from the surrounding atmosphere. Hence the body derives from one source or another a very large supply of heat, and if this were not removed from the body in some way, the mean temperature of the body would rise to such a degree that life could no longer be carried on.

It is in these circumstances that the heat regulating centre gets to work. It works off the excess heat in various ways. Thus, when we are too hot, perspiration is poured out to such an extent that much of the surplus heat is expended in converting the sweat into vapor. Much of it also is thrown off into the surrounding atmosphere if its temperature is below that of the body. Heat is lost also, in some circumstances, by taking cold food or drink. The evaporation of water through the lungs (actually visible in winter only) also gets rid of a good deal of heat. The heat centre regulates and controls to a nicety all these operations.

On the other hand, when in very cold weather it is necessary to generate sufficient heat to replace what is lost, the heat centre adopts different tactics. The shivering we experience when too cold is an attempt on the part of the heat centre to produce involuntary muscular contractions in order to increase heat production. But besides this visibly mechanical effect, the effect of cold, when not too extreme, is to cause an increase in all the vital processes of tissue change, so increasing the production of heat, and to put a keen edge on the appetite, so that the intake of heat-producing food, and the capacity to digest and absorb it, are greatly increased.

It is this that enables the Eskimo to keep his blood and bones comfortably warm amid the rigors of his Polar fastnesses. In a word, the human heat centre is a model combination of the intelligence and executive departments of the body always working harmoniously together.

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