

MISSING PAGE

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Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR.

- November 27, Sunday.—First Sunday of Advent.
 „ 28, Monday.—Of the Feria.
 „ 29, Tuesday.—Vigil of St. Andrew, Apostle.
 „ 30, Wednesday.—St. Andrew, Apostle.
 December 1, Thursday.—Of the Feria.
 „ 2, Friday.—St. Bibiana, Virgin and Martyr.
 „ 3, Saturday.—St. Francis Xavier, Confessor.

First Sunday of Advent.

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

St. Andrew, Apostle.

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

◆◆◆◆◆◆◆◆◆◆ GRAINS OF GOLD MOTHER.

My happiness, my love, my all,
 I speak to you, dear heart, I call
 Back visions sweet and blessings' dew,
 Shed by my flow'r of stainless hue.

When sorrow wends its way to me,
 In dreams of happiness I see
 You—bowed in humble prayer,
 That heav'n may drive from me each care.

My heart with true devotion bleeds
 For you, dear heart. Your noble deeds
 Have made me worthy of my name,
 And raised me to the highest fame.

Your pow'ful love, it sanctifies
 My tasks. And then your true blue eyes,
 With that same love still teach me right
 From wrong, and bring me heav'nly light.

O spotless soul, my visions sweet
 Of you bring thoughts I'd love to keep
 Where all the earth could view, for man
 Would change his life and earthly span.

O violet of humility,
 O rose of all eternity,
 No blossom of this mortal earth,
 Can equal thy immortal worth.

My heart's inflamed with thy sweet face,
 And time can never take the place
 I've saved for you, dear heart, for you,
 And ev'ry day makes me think of you.

Wounds and inward grief with years
 Come with many embitter'd fears.
 And then I'm thrilled just through and through,
 Mother dear, at the thought of you.

—TERENCE F. BEEHAN.



The Storyteller

WHEN WE WERE BOYS

(By WILLIAM O'BRIEN.)

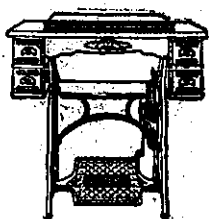
CHAPTER XXXI.—(Continued.)

At this moment, however, he was not trusting to the inhabitants of the cemetery for company. In the richer than Rembrandt glow of a red-hearted fire of turf and pine-logs, a number of young men sat together around two travellers who had just arrived, and who in personal appearance were as distant from one another as the two shores of the Atlantic Ocean. One, who went by the name of Mr. Mahon, was devoured with all his eyes by Ken Rohan, for there sat the poet and principal contributor to the suppressed revolutionary organ. Ken looked at him with a face like a verse of Mr. Browning's "Ah! did you once see Shelley plain?" He might, indeed, have sat for the portrait of a poet, and to a painter of the seventeenth century rather than of the nineteenth. His costume when he entered was an old and still older-fashioned cloth cloak which fell over his broad shoulders in picturesque folds, and a soft felt hat under whose broad shade you saw nothing but two luminous eyes burning in the midst of a gloom of hair. When the Tyrolese hat slid off, all you noticed still was the thick fall of intensely black hair streaked with grey which rolled down in a stately broad cascade almost to the shoulders, and the large lustrous eyes which looked out of their dusky mist of hair glowingly, and yet not as if they were fixed upon any particular thing. (The grey-streaked black locks have since been shorn by a convict's scissors, and while the icy fangs of six winters were fixing and unfixing themselves on the bleak Portland quarries, that far-away dreamy look of Mr. Mahon's was brought back to a blinding world of granite-dressing under the spell of a turnkey's oath and outlass.) The features were white and delicate, as of a man who either thought too much, or ate too little, or both:—a thin, almost transparent nose, with nostrils that were apt to quiver as reeds do in the wind; lips that seemed to quiver also in their narrow region of color within the circumambient waves of grey-black beard and moustache; a white dome of forehead, looking tapering and not very broad, perhaps owing to the masses of shadowy hair that encroached upon it:—altogether a simple, pathetic, beautiful face, such as you could imagine lying extended on a crucifix and smiling. So, at least, Ken Rohan in his enthusiasm thought—for, woe is me! how cruelly our gods sometimes disappoint us in the flesh!—our patriot has a consumptive cough, our beauty a temper, our poet a hump, our saint takes snuff, even our general wears spectacles!—yet here before him was the man whose poems had given Ken Rohan his first glimpse of uncreated light, and he was the best poem of the lot himself. Less youthful and cooler-headed observers would perhaps make a more contracted estimate of Mr. Mahon's poems, as well as of his personal attractions; but it was impossible to know his history of lifelong, passionate clinging to a losing cause without pity for the hapless land and wonder for the strange romantic chances which brought this gentle dreamy creature to be one of the chiefs of a desperate revolutionary enterprise. Judge, then, our young friend's ecstasy when he found that Mr. Mahon had admired his own first wild-bird singing in the proscribed journal; and that his great bright eyes glowed still more brightly when he heard that Ken's was the pen which was glittering and lightening in the new secret revolutionary sheet. Jack Harold's mission to Dublin had borne immediate fruit, and several numbers of the new journal had already been spirited away to Cork in the porter-casks, sending the strangest electric current along the young nerve-centres of the country, and bringing back an even stranger interacting spiritual thrill to the young gentleman who worked the battery. Mr. Mahon patted his head, smiling with ever so sweet a pathos; and the young fellow bent down his head in a state of sacred happiness which reminded him singularly of his Confirmation Day when the consecrating chrism touched his forehead.

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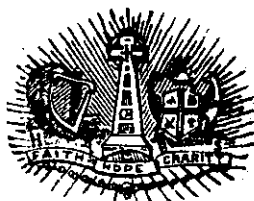
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"Breathes there a man with soul so dead,
Who never to himself has said,
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Mr. Mahon's companion did not at all share Ken Rohan's unalloyed enthusiasm on the subject of the poet. The General, as he was in respectful whispers called, was a somewhat low-sized, compactly-built, middle-aged man, with a strong bronzed face, a quiet manner, and a decisive grey eye—the man of action in every line of his clean-shaven face, and in every stiff, upright hair that resisted to the last the embaldening process which was spreading from the crown of his scalp. Unlike the poet's dreamy vagueness of look as was the dart of his quick eye, his soft, low voice and high-bred repose of manner offered no less striking a contrast to the hearty boisterous tones and fantastic dialect of Captain Mike. It was West Point against the Ninth Massachusetts Volunteers—the cultured, skilled, scientific soldier, and the reckless, rollicking son of the people, who made for the Rappahannock with no other education than a brave heart and a certain knack with his rifle. The one mysterious communion cup which united them all was an indescribable feeling of thumping at the heart and tightness in the throat at mention of the name of Ireland; and the sensation was no less masterful, though he was better able to conceal it, in the cool, almost cynical-looking General, who had never before this morning laid his eyes on the Irish hills, but had heard at his father's knee forty years ago the story of his flight from Tipperary as leader of one of the rustic tithe battles in which the troops had been repulsed with slaughter. His first arrival on the Irish shores was of an uncommon character. For a whole day and a whole night, a stout schooner had been lying off Galley Head, hovering in the track of the American liners, its little row-boat ready in the water, and the men on board eagerly scanning every dark object that broke upon the Western horizon. They were waiting by arrangement for the overdue Guion steamer, and Mr. Mahon in his soft hat and flowing cloak was in nominal command of the crew, though there was the strongest reason to think that his thoughts and his gaze were all the time floating millions of miles in the air. Shortly after daybreak the look-out man distinguished the welcome Guion's red funnels, and the schooner bore up right in her path, while two of the men jumped into the row-boat. Ten minutes afterwards the monster steamship came up ploughing and puffing. The men in the row-boat pulled out into the wash of the steamer just at the point where the stern was passing them. As they did so, they saw a man jump over the railing on the poop, and, after pausing an instant to steady himself, take a tremendous leap into the sea. They could see a few excited figures rush to the railings; but the steamer was already flying far from the spot where the body of the man overboard had been engulfed. The boat-men had a few horrible moments of anxiety, while their eyes searched the boiling white waters, their own boat tossing like a cockle-shell in the waves ground into fury by the ship's paddles. Then they saw a dark object emerge at some little distance, and to their joy saw it was the head and shoulders of a man swimming lustily. Twenty strokes pulled in a delirium of delight, and they had the General in the boat, the coolest person of the three after his adventure. As the Government had taken to swooping upon all Irish-Americans indiscriminately the moment the tender boarded the Atlantic liners at Queenstown, this risky mode of landing had been prearranged with the Dublin Directory, who had despatched Mr. Mahon to carry out their portion of the plan, while the General had seconded his own nerve and strength as a swimmer by an ingenious swimming apparatus, which would have enabled him to live for a considerable time in the water at need—if, for example, the steamer had passed Galley Head in the dark and if there should be any confusion about the colored signals prearranged. When the General got on board the lugger, they found Mr. Mahon lying fast asleep in his flowing cloak, with his jetty, white-streaked locks blowing about his face. The vigils of the long, disconsolate night had been too much for him, and from waking dreams he had glided into sleeping ones of a franker character.

"It did not seem to matter much," said the General afterwards to Captain Mike—"things seemed to go on all the better without him:—but business is business. There was a sharp temptation to begin my acquaintance with Mr. Mahon by shooting him."

"Revolver only loaded with sea-water, I guess!"

"And, besides, it would have been more satisfactory and more just to shoot those who sent him. I don't like it, MacCarthy. I tell you candidly, I don't like it."

"Seems more ornamental in a Poet's Corner than at the angle of a trench, I do concede, General. But Mahon is a noble piece of statuary all the same—would do immortal credit to the artist as a National Statue of a Lost Cause."

"Our business here is not to lose causes but to win them," remarked the General, decisively, biting the end off a cigar. Nor was he much better satisfied to see how many irresponsible looking youths were assembled in the Tower to receive him, as leading personages in the district. "They are fine lads enough," he said to Captain Mike. "They will do capitally after a week or two in the field. But surely you don't expect me to tell my business to all these youngsters. I didn't undertake to come to Ireland to address monster meetings." As a matter of fact, he devoted himself to acquiring information rather than imparting it; cross-examining the young men keenly as to the state of things in their several charges, and confining his explanations of his own apparition to a general intimation that he had come as the harbinger of an American expedition and of an immediate insurrection. Nor were any further particulars demanded, or even desired. Your true Celt never cares to spoil a good mystery by sniffing about for details. The signal for action was enough to set their young hearts chirping more contentedly than if the whole campaign had been figured out to them in maps and statistics. It was not a Celtic generation that lost faith in the Pillar of Fire that went before the hosts of Israel.

"The sooner they go now the better; and let us get to business," whispered the General, as soon as he had learned as much and said as little as he thought judicious. He was a little uneasy at seeing a hot supper and some long-necked bottles introduced into their deliberations.

Captain Mike looked at him half-respectfully, half-reproachfully. "General," he said, "you may clean out this island of the Britishers, and you will—in genuine Sedgwick's New Yorker style—in a word, bully; but I'm derved if you're goin' for to eject Editor Murrin before he's finished his grog. Don't you be too rough on the boys, General, you needn't rar'. It's in their blood—and—darn'd if it ain't in mine, too. Mat Murrin, send on the decanter! A piece of the breast of that goose for the General, Ken, my lad—not forgetting the concealment."

And the General's own grave, close-knit face began to smooth out under the spell of the riant gaiety which breaks from Irish hearts at the approach of danger, as trains of sparks fly from the flintstone with every clash of steel. The boys seemed to be already clustered around their first camp-fire the night before their first battle; and boys with the heady vapors of young enthusiasm in their brain were not likely to remember that the most important part of a battle consists in the surgical operations and the undress burying-work, and the mourning-gowns and streaming eyes and desolate hearts that make the rear-guard. The plates clashed and the wine glugged, and the glasses rang, and the pine-logs sparkled, and the laughter and the wit outsparkled all. Don't tell me that Irish humor departed just as shoes for Irish feet were coming! In a night-mail train coming home from the Mallow Election, I have seen friends Healy and Sexton burst into epusations of wit which lit up the whole one hundred and forty miles of metals, like a fairy torchlight procession. I have seen the dingy Reporters' Room of the *Freeman's Journal* flashing and flashing again with a war of wits that would have made the old rafters of the Mitre Tavern split for joy—wit kindlier, and perhaps not much less keen, than if the tossing curls of the dear old Chief who presided had been the scratchwig of the grim Doctor himself. But who shall repeat the dainty aerial music of such hours? Who shall bring back the foam that mantled for one evanescent moment upon last year's champagne? Nothing in nature, we know, is destroyed. Is it too great a stretch of optimism to believe that, like the subtle essence of Attic souls themselves, the bouquet of their wit and the very foam of their champagne only pass into a higher state—are, so to say, stored up in celestial cellars for eternal consumption on a never-ending Attic Night?

Don't understand me as meaning that the youngsters

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planted on stools, logs, or improvised stone seats around Captain Mike's board pelted one another with witticisms which would have passed muster with a College of Wits, or which would have kept the incomparable Mr. Boswell up half the night posting his journal, if he had happened to be concealed under the table; but understand in the fullest possible sense that they were as merry a crew as ever showered the bright grapeshot of the brain in the face of Death and rioted with the best blood chambered in their bosoms as a preliminary to spilling it in the vanguard of a glorious field. Who was to tell them to-night that the flashing field they dreamed of was to contract into a burglar's cell, and that the only uniform they would ever see bedeck the Irish Rebel Army would be the Convict's Grey?

(To be continued.)

The Story of Ireland

(By A. M. SULLIVAN.)

CHAPTER LXXXIV.—(Continued.)

In three years the movement for national autonomy swelled into a magnitude that startled the world. Never did a nation so strikingly manifest its will. About three million of associates paid yearly towards the repeal association funds. As many more were allied to the cause by sympathy. Meetings to petition against the Union were at several places attended by six hundred thousand persons; by eight hundred thousand at two places; and by nearly a million at one—Tara hill. All these gigantic demonstrations, about forty in number, were held without the slightest accident, or the slightest infringement of the peace. Order, sobriety, respect for the laws, were the watchword of the millions. England was stripped of the slightest chance of deceiving the world as to the nature of her relations with Ireland. The people of Israel, with one voice, besought Pharaoh to let them go free; but the heart of Pharaoh was hard as stone.

O'Connell was not prepared for the obduracy of tyrannic strength which he encountered. So completely was he impressed with the conviction that the ministry must yield to the array of an almost unanimous people, that in 1843 he committed himself to a specific promise and solemn undertaking that "within six months" repeal would be an accomplished fact.

This fatal promise—the gigantic error of his life—suggested to the minister the sure means to effect the overthrow of O'Connell and his movement. To break the spell of his magic influence over the people—to destroy their hitherto unshaken confidence in him—to publicly discredit his most solemn and formal covenant with them—that if they would but keep the peace and obey his instructions, he would as surely as the sun shone on them, obtain repeal within six months—it was now necessary merely to hold out for six or twelve months longer, and by some bold stroke, even at the risk of a civil war, to fall upon O'Connell and his colleagues with all the rigors of the law, and publicly degrade them.

This daring and dangerous scheme Peel carried out. First he garrisoned the country with an overwhelming force, and then, so far from yielding repeal, trampled on the constitution, challenged the people to war, prepared for a massacre at Clontarf—averted only by the utmost exertions of the popular leaders—and, finally, he had O'Connell and his colleagues publicly arraigned, tried, and convicted as conspirators, and dragged to jail as criminals.

O'Connell's promise was defeated. His spell was broken from that hour. All the worse for England.

All the worse for England, as crime is always, even where it wins present advantage, all the worse for those who avail of it. For, what had England done? Here was a man, the corner-stones of whose policy, the first principles of whose public teaching, were—loyalty, firm and fervent, to the throne; respect, strict and scrupulous, for the laws; confidence in the prevalence of reasoning force; reliance, complete and exclusive, upon the efficacy of peaceful, legal, and constitutional action.

Yet this was the man whom England prosecuted as a conspirator! These were the teachings she punished with fine and imprisonment!

The Irish people, through O'Connell, had said to Eng-

land: "Let us reason this question. Let there be an end of resort to force." England answered by a flourish of the mailed hand. She would have no reasoning on the subject. She pointed to her armies and fleets, her arsenals and dockyards, her shotted gun and whetted sabre.

In that hour a silent revolution was wrought in the popular mind of Ireland. Up to that moment a peaceable, an amicable, a friendly settlement of the question between the two countries, was easy enough. But now!

The law lords in the British house of peers, by three votes to two, decided that the conviction of O'Connell and his colleagues was wrongful. Every one knew that. There was what the minister judged to be a "state necessity" for showing that the Government could and would publicly defy and degrade O'Connell by conviction and imprisonment, innocent, or guilty; and as this had been triumphantly accomplished, Peel cared not a jot that the full term of punishment was thus cut short. O'Connell left his prison cell a broken man. Overwhelming demonstrations of unchanged affection and personal attachment poured in upon him from his countrymen. Their faith in his devotion to Ireland was increased a hundred fold, but their faith in the efficacy of his policy, or the surety of his promises was gone.

He himself saw and felt it, and, marking the effect the government course had wrought upon the new generation of Irishmen, he was troubled in soul. England had dared them to grapple with her power. He trembled at thought of what the result might be in years to come. Already the young crop of Irish manhood had become recognisable as a distinct political element—a distinct school of thought and action. At the head of this party blazed a galaxy of genius—Poets, Orators, Scholars, Writers, and Organisers. It was the party of youth with its generous impulses, its roseate hopes, its classic models, its glorious daring, its pure devotion. The old man feared the issue between this hot blood and the cold stern tyranny that had shown its disregard for law and conscience. Age was now heavily upon him, and moreover there were those around him full of jealousy against the young leaders of the Irish Gironde—full of envy of their brilliant genius, their public fame, their popular influence. The gloomiest forebodings arose to the old man's mind, or were sedulously conjured up before it by those who surrounded him.

Soon a darker shade came to deepen the gloom that was settling on the horizon of his future. Famine—terrible and merciless—fell upon the land. Or rather, one crop, out of the many grown on Irish soil—that one on which the masses of the people fed—perished; and it became plain the Government would let the people perish too. In 1846 the long spell of conservative rule came to a close, and the whigs came into office. Place was once more to be had by facile Catholic agitators; and now the Castle backstairs was literally thronged with the old hacks of Irish agitation, filled with a fine glowing indignation against those "purists" of the new school who denied that it was a good thing to have friends in office. Here was a new source of division between the old and new elements in Irish popular politics. O'Connell himself was as far as ever from bending to the acceptance of personal favor from the Government; but some of his near relatives and long-time colleagues or subordinates in agitation, were one by one being "placed" by the Viceroy, amidst fierce invectives from the "Young Ireland" party, as they were called.

All these troubles seemed to be shaking from its foundations the mind of the old Tribune, who every day sunk more and more into the hands of his personal adherents. He became at length fully persuaded of the necessity of fettering the young party. He framed a test declaration for members of the association, repudiating, disclaiming, denouncing, and abhorring the use of physical force under any possible circumstances or in any age or country. This monstrous absurdity showed that the once glorious intellect of O'Connell was gone. In his constant brooding over the dangers of an insurrection in which the people would be slaughtered like sheep, he struck upon this resort, apparently unable to see that it was opposed to all his own past teaching and practice—nay, opposed to all law, human and divine, that it would conserve and enthrone the most iniquitous tyrannies, and render man the abject slave of power.

The young party offered to take this test as far as

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related to the present or the future of Ireland; but they refused to stigmatise the patriot brave of all history, who had bled and died for liberty. This would not suffice, and the painful fact became clear enough that the monstrous test resolutions were meant to drive them from the association. On the 27th of July, 1846, the Young Ireland leaders, refusing a test which was a treason against truth, justice, and liberty, quitted Conciliation-Hall, and Irish Ireland was rent into bitterly hostile parties.

Not long afterwards the insidious disease, the approach of which was proclaimed clearly enough in O'Connell's recent proceedings—softening of the brain—laid the old chieftain low. He had felt the approach of dissolution, and set out on a pilgrimage that had been his lifelong dream—a visit to Rome. And assuredly a splendid welcome awaited him there; the first Catholic Layman in Europe, the Emancipator of seven millions of Catholics, the most illustrious Christian patriot of his age. But heaven decreed otherwise. A brighter welcome in a better land awaited the toil-worn soldier of faith and fatherland. At Marseilles, on his way to Rome, it became clear that a crisis was at hand; yet he would fain push onward for the Eternal City. In Genoa the Superb he breathed his last; bequeathing, with his dying breath, his body to Ireland, his heart to Rome, his soul to God. All Christendom was plunged into mourning. The world noured its homage of respect above his bier. Ireland, the land for which he had lived and labored, gave him a funeral nobly befitting his title of Uncrowned Monarch. But more honoring than funeral pageant, more worthy of his memory, was the abiding grief that fell upon the people who had loved him with such a deep devotion.

(To be continued.)

Civilisation and the Renaissance

(By JOHN C. REVILLE, S.J., in America.)

The Renaissance is one of the most striking phenomena in the history of civilisation. It is in one sense a great step forward, while in another it marks a decided movement towards a lower ideal than that of the Middle Ages. Its very name is something of a usurpation. It seems to imply that the literature and the arts to which it pretends to have given a new birth had entirely disappeared from the world and that under the wand of its wizards, they had sprung to life again. Nothing could be more untrue. The first stirrings of that revival had long ago been felt. To go no further than Dante, the great Florentine had sounded an unmistakable note, but with no base harmonies mingling in its echoes, of a genuine humanism, yet with St. Thomas, he is essentially the interpreter of the Middle Ages. Even in the Gothic cathedrals, at which the Renaissance was to direct its gibes and sneers as if they were the relics of a barbarous age, the true humanistic note is found, though for the most part subdued and in a minor key, in some of the appealing figures that beam down from the portals and the stained glass of those marvellous monuments of faith and genius.

The Renaissance was bound to come. Every law of civilisation and progress called for it. It is to be regretted that when it came it passed, not entirely but in many of its most striking manifestations, under the hands of men who debased its ideals and turned its waters into channels overgrown with weeds of corruption and death. The movement of the Renaissance, says Godefroid Kurth, in *The Church at the Turning Points of History*, was in keeping with the laws of accelerated motion: it was but the "natural, progressive and uninterrupted development of the society of the Middle Ages unfolding from century to century down to the opening of the present age." The seed was cast in the Middle Ages. The Renaissance gave the perfect flower. The centuries that preceded it had been slowly accumulating intellectual and artistic capital. That capital had come from the Fathers of the early Church, from the cloisters in which solitaries in their eastern lauras, Benedictines and Dominicans in their cells on Alpine heights and in southern vales, had gathered the treasures of the past, from the chairs in which Abelard and Thomas had taught; from the schools in which Bede, Alcuin, and Rhabanus Maurus had labored with cowed monks or purple-clad courtiers. Emperors like Charle-

agne, kings like Alfred and Alphonso the Wise, Popes like Sylvester II., Gregory VII., and Innocent III. had added to the noble deposit their princely gifts; poets like Dante and the troubadours of Provence and the minre-singers of Germany had given of their golden mintage. Every artist, every doctor and singer in the long file of the great men of the past had contributed a mite to the growing pile. At the close of the Middle Ages, about the time of the Fall of Constantinople 1453, or the founding of the Vatican Library by Pope Nicholas V., the world became fully aware of the immense store of resources at its command. It felt its power. It naturally wished to use it. Unfortunately it did not always use it well. While the more prudent members of that admirably equipped civilisation invested wisely, others squandered their resources in the pursuit of false gods, and were lured into dangerous paths of adventure.

In the civilisation of the Middle Ages at its height, the point of view was correct. The angle from which artist and doctor, poor and rich, king and peasant, surveyed the world, led their gaze up the mount of vision to God. A civilisation that bounds its vision with any other concept is doomed to failure. It is not true, as John Addington Symonds would have us believe, that in the Middle Ages man had lived "enveloped in a cowl." It is not true that he had not seen the beauty of the world, as that neo-pagan states in the same place, *Renaissance in Italy*, or had seen it only to cross himself, turn aside and pray. If St. Bernard may not have been thrilled by all the beauties of a Swiss landscape in the easy fashion in which a modern humanist looking for artistic sensation might be, it was because he was intent on great problems too deep for the esthetic distractions of a mere tourist. But the eyes of Francis of Assisi were not closed to the beauty of his lord the Sun and his sister the Moon, to the loveliness of the flowers and the murmurings of the streams in the Umbrian hills. The sermon of the Poverello to the birds and that of his disciple Antony of Padua to the fishes, tell us of the most intimate and tender communings with nature. But fair as was the earth, the virile race of the Middle Ages would not let their gaze be riveted on its beauties to such an extent as to close out the sight of nobler things. The Middle Ages were not flawless. Dark pages are to be found in their annals. Depths of depravity and savagery are occasionally revealed which frighten us. But the compass which guided them was set towards those polar truths without which no civilisation can live. For them the soul was more than the meat, God more than man, eternity was more than time. Hence they ever looked upwards to the mountains from which cometh help, not downwards into the lowlands where shadows flit and pass away. Theirs was a noble view of civilisation. The contributions which they made to it form one of the heir-looms of the race.

The centre of the civilisation during the period of the Middle Ages was God, that of the Renaissance was man. Hence the name frequently applied to the movement which it embodies—"humanism." It pretended to have discovered man, and the world in which he lived. Has not John Addington Symonds said: "The Renaissance was the liberation of the reason from a dungeon, the double discovery of the outer and the inner world"? The dungeon irradiated with the serene light of the Angelic Doctor, in whose darkness Dante glimpsed such splendors, cannot have been so narrow or noisome. As to the discoveries of the outer and the inner world, especially of the latter: those ages which humanists like John Addington Symonds so ridicule, had, in most instances, in some shape or other, found the key to them.

But, in spite of its follies and though it does not by any means measure up to all the claims made for it, the age of the Renaissance is one of the great epochs of history. What is best in it, it owes to the Christian civilisation that preceded it and to the fostering care of the Church. It is impossible not to be thrilled by its accomplishments, though the admiration its triumphs cause is rather dulled when we remember the sorry use to which some of its most accomplished scholars put their gifts. In spite of the disgust with which much of the work of Poggio Bracciolini fills us, we follow his journeyings through the libraries of Europe for the rescue of old manuscripts with something of the romantic interest with which we follow the wake of the Santa Maria of Columbus to the West, or that of Magellan's Victoria in

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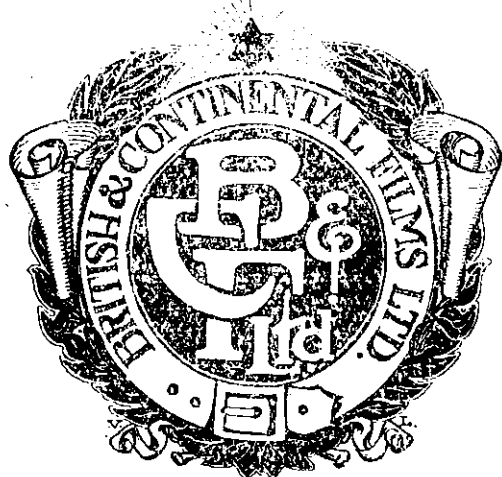
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her journey round the world. For Poggio was discovering untravelled highlands of the ancient world. We greet the rescued treasures of the past, statue and manuscript, with something of the enthusiasm with which Sadolet hailed the finding of the marble masterpieces of ancient Greece and Rome. We know that Leonardo da Vinci, Pinturicchio, Raphael, Michael Angelo added a new lustro to the artistic crown of Italy and that they were greatest when they carved or painted not the gods of Olympus but the Pieta, the Mother of Sorrows and the Babe of Bethlehem, not the nymphs and the goddesses of Pindus but the Lily of Israel, the Virgin-Mother of the World's Redeemer. The age of Bembo and Vida of the classic verse and the Ciceronian phrase, might have been in every sense of the word noble and great. It had great Catholic scholars like Hegius, Wimpeling, More, Rudolph Agricola, Vittorino da Feltre; Popes for leaders like Leo X., Nicholas V., Pius II.; Saints for painters like Fra Angelico, for doctors like Antoninus of Florence, for preachers like Bernardino of Siena. But it had on its muster rolls men of evil influence and evil life such as Valla and Beccadelli, the very titles of whose works brings a blush of shame to the reader; Machiavelli and Aretino, high-priests of the art of deceit and mockery; Filelfo, sneering apostle of infidelity. We need not prolong the roll-call of misguided genius.

If there is an element of beauty and worth in the Renaissance, it is found in its highest expression where the culture, art and literature which it fostered and which it might have lifted to the loftiest heights, are under the control of a genuine Catholic spirit. The Church was not afraid of the movement. She fostered all that was good and uplifting in this efflorescence of genius and talent. But it soon broke from the restraining bonds of religion and morality and, by one of those sudden returns which the history of civilisation presents, veered around to that paganism over which the Middle Ages had so splendidly triumphed.

In the Middle Ages the world had witnessed the triumph of the supernatural. The Renaissance in its worst features, and unfortunately in some of its most influential teachers and leaders, was a return to naturalism and paganism. To many it meant free thought and freer lives, that is, looser living. For the most advanced of its exponents like Marsuppini, Filelfo, revealed religion had seen its day. Man, so taught these ultra-humanists, had no need of a Redeemer and a Saviour, for nature was all sufficient to itself. Hence it was all good, and it was proper to follow its dictates and its passions. There could be no harm in these, for they were part and parcel of man's being and he fulfilled himself and his destiny when he yielded to them. Convenient and flattering theory! Life was before them. Antiquity, the men of Greece and Rome had taught them how to live. They had recounted their experiences in the wonderful literature which then was everywhere coming to life. Why not follow them? In the hands, therefore, of these neo-pagans, pagan art, pagan letters taught the secret of enjoyment. Humanism, not Christianity, was to be their religion. They did not always speak so openly and unreservedly. But that was their theory of life, and the virus with which much of the movement was tainted. If nature was all self-sufficient, authority was useless and a tyranny; mortification of the senses, self-control, chastity, vows, the sacredness of the marriage tie folly and madness. Thus the door was open for the worst excesses of the Reformation. Thus the Renaissance in its most reckless exponents became a Crusade for the restoration of the flesh and paganism. Even in those who did not go the full length of the revolt against Christianity, there was a diminution of faith and reverence. The mind was divided into two compartments, one reserved to art, science, literature, culture, the other to religion. The latter, however, was poorly stocked and seldom used.

It is an historical fact that through her Popes, her artists, her priests and bishops and cardinals, through every agency at her disposal, the Catholic Church took an active part in the Renaissance. Men who, like Manetti, Ambrogio Traversari, Vittorino da Feltre, Lionardo Bruni, Maffeo Vegio, were in life and ideals worthy representatives of the old Faith, were also in the front of the humanistic movement. The reproach has been made against the Church that she favored the movement too much, and that to some extent she allowed paganism to invade the

sanctuary. It cannot be denied that there were scandals in the sanctuary and in the cloister. But they never went by unhidden or uncondemned. Savonarola was not the only one who protested against them. The protest came from Pope and Council and Saint and holy personage in the most authoritative and solemn warnings. But the Church was far too wise to scorn the movement of the Renaissance, for in its substance, though not in the methods or in the persons of many of its protagonists, it was worthy of the support of every lover of civilisation and culture. Had she not supported it, she would have allowed civilisation to leave her behind. She kept abreast of the times. She led the age in what was best and noblest in its endeavors. Some of her rulers and her priests and bishops were led astray by the false light that glimmered before them. But in approving the movement she never by any authoritative enactment of her legislation countenanced its follies. Still less, in upholding humanists and humanism, did she ever betray the faith entrusted to her keeping. In the age that immediately followed she even used the weapons furnished her by the Renaissance to defend her dogmas, and the arts and letters of pagan Greece and Rome proved to be, in the hands of a race of genuinely Catholic humanists, powerful means to bring back other generations to the principles of the Gospel. Petrarch, one of the first in time and in achievement of the great humanists, beguiled for a while by the false glitter of learning, found out at last the truth and echoed in one of his letters the sentiment and the teaching of the Catholic Church when he wrote: "We must first be Christians, then we may be what we will." Too many of the leaders of the Great Revival were humanists, Platonists, or Ciceronians first, and anything but Christians after. Petrarch added that philosophical, poetical, and historical works should be read in such manner that the Gospel should always find an echo in the heart. Poggio, Valla, Aretino, and their followers read such works with pagan hearts dulled to the lessons of the Gospel. Petrarch wrote: "On the Gospel alone as upon the one immovable foundation can human diligence build all true learning." The history of the Renaissance, in the errors and the follies of its protagonists who tried to paganize the movement, shows that Petrarch was not mistaken. In the Middle Ages a favorite text-book in the schools had been the work of Martianus Capella in which were celebrated the nuptials of Mercury with Philology, not an insignificant index that that age held as sacred the bridal of literature and religion. The Renaissance, in its more worldly tendencies, tried to divorce the wedded pair. From that dastardly attempt the world is suffering still.

Music Examinations

At the recent musical examinations held by Mr. Myerscough at Christchurch in connection with Trinity College, London, the following results are recorded in connection with "Villa Maria" Convent (Sisters of Mercy), Riccarton:—Licentiate piano, 1; higher local, 1; senior (honors), 2; intermediate, 1; junior, 1; preparatory (honors) 2, pass 1. Theoretical results—Intermediate (honors) 2, pass 1; junior (honors) 2, pass 2; preparatory (honors) 3, pass 1.

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.

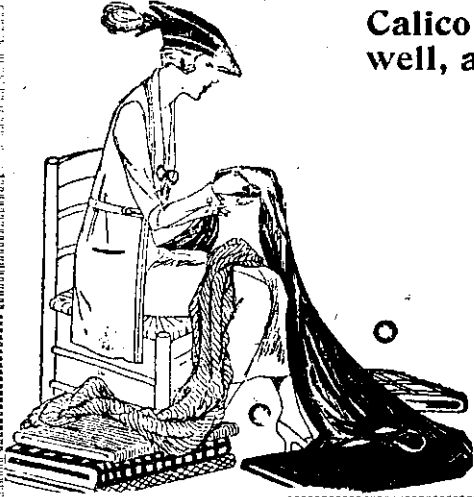
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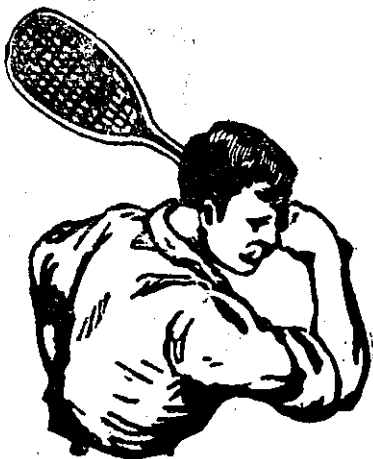
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The Popes and the Jews

News from Poland and Russia, where, it is alleged, a campaign of persecution had been inaugurated against the Jews, show that intolerance is a human propensity that cannot be entirely eradicated (says *Truth*, N.Y.). Various causes may excite this latent propensity and incite it to mob law or mob legislation, contrary to the teaching of religion. The popular prejudice against the Jews in the middle and subsequent ages was not so much against Judaism as against the Jews as a class or as a race with strong characteristics differing from the European peoples among whom they dwelt as strangers. The persecutions of the Jews in the time of the crusaders arose from the common belief that they were giving information to the Turks, with whom Christian Europe was at war. Giving aid and comfort to the enemy is resented by every community, whatever may be its religion. We do not say that the common belief in this case was founded on fact; it is sufficient for our present purpose that such a belief prevailed. It is enough to account for the prejudice, antipathy and intolerance to the Jews of that particular time. At another time they were believed to have introduced leprosy into Europe. But perhaps the greatest cause of anti-Jewish sentiment was their usury, by which they acquired and controlled the currency of nations. It is in view of this that, by the genius of Shakespeare, Shylock became the symbol of the general history of the Jews in Europe.

We have here reasons enough to account for the popular prejudice resulting in persecution of the Jews; it was not a question of conscience, but a case of racial hate.

Such was the attitude of the people toward the Jews, and the cause of it. Now let us consider the attitude of the Popes toward the Jews.

We will begin with Innocent III., who was elected Pope in 1198, 700 years ago. In one of his letters to those who were persecuting the Jews he wrote: "They (the Jews) are the living witnesses of the Christian faith. Christians should not exterminate or oppress them, because they have not lost the knowledge of the law. As in their synagogue they should not go beyond what the law permits, we should not trouble them in the exercise of the privileges accorded to them. Though they chose to persist in the hardness of their hearts rather than to seek to understand the oracles of the prophets and the secrets of the law, and come to a knowledge of Christ, they have, on that account, no less right to our protection. Hence, as they claim our assistance, we comply with their demand and take them under the aegis of our protection, in compliance with the gentle spirit of Christian piety, following the footsteps of our predecessors of happy memory, of Calixtus, of Eugene, of Alexander, of Clement, and of Celestin. We forbid anyone to compel a Jew to be baptised, for he who is forced to it is not considered to have the faith. But if he consents to receive it, no obstacles should be placed in his way. No Christian should use violence toward them, seize their goods, or change their customs with legal process. Let no one trouble them on their festival days, whether by striking them or by casting stones at them, and let no one impose on them on those days the work that they can do at other times. Besides, to oppose ourselves with all our force to the perversity and cupidty of men, we forbid any one to violate their cemeteries or to disinter their bodies for money. Those who disobey these prohibitions will be excommunicated." (History of Innocent III., by Hunter.) "The Jews," says this same historian, "lived in perfect security at Rome. No oppression weighed upon them. Many distinguished themselves by honorable lives, and many occupied official positions. Innocent treated them with kindness. Alexander III. calmed the people exasperated against them and Gregory IX. defended them against the bad treatment of the Crusaders. St. Bernard and the most distinguished prelates of the Church partook of these sentiments, not excepting the Bishops of Spain, who for a long time previously had, with the approbation of the Sovereign Pontiffs, protected the Israelites against kings and peoples."

The Jews themselves have borne witness on this subject. In 1807 the rabbis and delegates from different synagogues were invited by Napoleon to meet in Paris and constitute a great sanhedrim. This was, perhaps, the

first act of toleration and justice of which the Jews were the subject, on the part of a civil government. Through a sentiment of delicacy that did them honor the first use they made of the opportunity afforded them by Napoleon was to solemnly pay the debt of recognition to the only power that had protected them in the previous centuries—the Papacy. We will cite the proceedings of the session held on February 5, 1807, and which are preserved in the Department of Public Worship. The following is the memorable resolution:

"It is in consequence of the sacred principles of morals that in different times the Roman Pontiffs have protected and received into their States the Jews—persecuted and expatriated from different parts of Europe. About the middle of the seventh century St. Gregory defended and protected the Jews in the whole Christian world. In the tenth century the Bishops of Spain opposed with all their power the people who wished to massacre them. The Pontiff Alexander II. wrote to those Bishops a letter full of felicitations on their conduct. St. Bernard, in the twelfth century condemned the fury of the Crusaders. Innocent II. and Alexander III. equally protected them. In the thirteenth century Gregory IX. protected them when, in England, France, and Spain, they were threatened with great misfortune; he forbade, under pain of excommunication, to force their conscience or trouble their festivals. Clement V. did more than protect them—he facilitated for them the means of instruction. Clement VI. gave them asylum at Avignon, when they were persecuted in all the rest of Europe. In the following centuries Nicolas wrote to the Inquisition to prohibit forcing the Jews to embrace Christianity. Clement III. calmed the fears of parents who were alarmed at the fate of their children, who were frequently wrested from the arms of their mothers. It would be easy to cite an infinity of other charitable actions of which the Israelites have been at different epochs the objects on the part of ecclesiastics instructed in the duties of men and those of their religion.

"The people of Israel, always unfortunate, and almost always oppressed, have never had the means or the occasion to manifest their recognition of so many benefits. For eighteen centuries, this great and happy occasion, which we owe to our August Emperor, is the only one that has presented itself to express to the philanthropists of all countries, and, notably, to the ecclesiastics, all the sentiments of gratitude with which our hearts are penetrated towards them and their predecessors.

"The deputies of the Empire of France and of the Kingdom of Italy to the Hebrew Synod decreed the 30th of May last, penetrated with gratitude for the successive benefits of the Christian clergy in past centuries in favor of the Israelites of the different states of Europe, full of thanks for the reception which different Pontiffs and many other ecclesiastics have given at different times to the Israelites of different countries, when barbarism, prejudice and ignorance, united, persecuted, and expelled the Jews from the bosom of society.

"Resolved, That the expression of these sentiments shall be recorded in the proceedings of this day, that it may ever remain an authentic testimony of the gratitude of the Israelites of the Assembly for the benefits which the generations which have preceded have received from the ecclesiastics of the different countries of Europe.

"Resolved that a copy of this resolution be sent to the Minister of Worship."

Now, it appears to us that this testimony of a great Hebrew Synod proves that the Popes were tolerant, and that they used their influence to protect the Jews.

AN APPEAL FROM THE BACKBLOCKS

The WAIATU QUEEN CARNIVAL in aid of the Church to be built at Tuatapere will open on THURSDAY, NOVEMBER 24, when it is hoped his Lordship Dr. Whyte, Bishop of Dunedin, will be present to grace the occasion.

Friends who have promised donations or contributions are requested to forward them before that date to the undersigned—

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Current Topics

A Living Wage

Most reasonable people have come to accept as the minimum of justice for the worker Pope Leo's definition of a minimum wage: that is wages sufficient to afford the worker and his family decent conditions of life. Of course the words "decent conditions" imply not merely what is necessary to keep together soul and body, but also what is necessary to keep the worker and his family in frugal comfort when the clothes' bills and the house bills and the school bills have been paid. The old idea, deeply rooted in Protestant England, was to grind down the laborer and treat him as a slave, often than of less value than a horse or a dog. It took centuries of hard struggles and of determined fighting against tyranny to lift the worker from slavery, and there is danger that after all he is heir to he is now becoming through his own blindness a slave of the Servile State and a chattel of capitalism. The Government is an instrument of capitalism, the press is the voice of capitalism. When the profiteer complains about high wages the politicians back him and the day-lie men denounce the rapacity of the worker. Recently the press held up its hands in horror at the idea that high wages ought to be maintained after the war. They do not manifest much concern regarding the high profits of the profiteer, nor did they lose much energy in lamenting the exploitation of the people by the politicians who were ready to send the last son of the poor to die for them but had no notion of asking for the last *son* of their wealthy patrons. If the price of commodities is high it is not fair to blame it on high wages, for we know that when wages go up one per cent. profits go up ten at the same time. One has only to recollect the rise in the wages of miners and in the cost of coal to the consumer during the war. A press that objects to give a few shillings a week extra to the worker has no objection at all to giving a few thousand pounds to the capitalist at the public expense, and politicians who oppose justice for laborers will have no sort of scruple about condoning terrible waste and even speculation in the public services, especially if the speculators and the wasters know how to give the Masonic grip. Now, in direct opposition to the views of press and politicians, we say that the high wages paid during the war ought to be maintained. The American Catholic Bishops urged that in their programme of social reform two or three years ago, and, apart from the capitalists and their machinery in press and parliament, the world knows the proposal was right and fair. The question is not what the workers can be induced or forced to accept: it is a question of what they ought to get; and the measure of what is due to them is still to be found in Leo's rule, that their wages ought to suffice to keep them in decent and frugal comfort. The worker is a man, not a serf, and unlike a horse, his wants are not supplied when you give him a meal and a roof: he is a man, and therefore has a right to live like a man—as much right as his master and more. What was a living wage in other days is so no longer, and it is useless to say that high wages are the cause of that. The chief causes are high profits, trusts, exploitation of the poor, high taxes, useless and criminal waste of public monies, the public expenditure necessary to pay useless beings like the Nosworthys and the Masseys and the Andersons, and the foolish outlay involved in sending such persons on joy-rides to the Islands or to conferences at which they are as useful as wax-works.

Dress and Morals

Words were originally intended to express ideas: politicians (an ignoble race) appeared and perverted them into disguises for ideas that exist, or more often for empty signs of ideas that do not exist. Much in the same way clothes were invented to keep the body warm and to protect modesty. A degenerate people

have changed all that, and now their purpose is to bring into glaring notice the nakedness of young women. To young girls who imagine that shameless display of their skin is a bait whereby men may be induced to propose we commend a serious meditation on the following words of Father Martin Scott, S.J.:

The purpose of dress is twofold, to protect the body and to ornament it. Some women nowadays pervert the use of dress. It is the nature of woman to be attractive. But her greatest attraction is her modesty. Any woman can attract men by a certain style of dress, or the lack of dress, but it is not the attraction that a proper woman cares for. No man whose love is worth having cares for a woman of that kind. He may use her as a toy, but he will not love her. Some men will take every concession a woman will make; but the more she yields, the less they respect her. They will amuse themselves with her, but they will not marry her, ordinarily.

God put the instinct of attractiveness in women in order to induce honest love and marriage. The way some women dress now induces only dishonorable love. In fact it is wrong to call it a love at all. It is just passion, sex passion, and implies no esteem, no honest purpose, no idea of true affection.

In women the instinct to be attractive is very strong. But whenever that instinct is gratified by a lack of self-respect it acts as a boomerang. Any woman who attracts attention or admiration at the cost of modesty is

COMMITTING MORAL SUICIDE.

She is doing harm to herself and others. Do not think that I speak thus merely because I am a priest. It is not only religious people who lament the indecency of modern dress. Physicians and statesmen and moralists join in the condemnation of the present immodest fashions. They condemn them because of their positive harm.

Dr. Foveau de Courmelles, one of the best known physicians in Europe, declares that some of the worst evils now confronting civilised nations may be laid at the door of the feminine craze for indecent dress. Among other things he says: "Woman's clothing has reduced itself to the most simple expression by its scantiness. She is dressed in these days when she is undressed." What a dreadful indictment by a man of the world!

The unusual always attracts. If a woman concedes more than propriety allows, of course she will attract notice. She may even get a certain sort of admiration, the admiration that spells ruin. Man has a twofold nature, animal and spiritual. An immodestly dressed woman may win the admiration of man's animal nature; but it is only a brutal admiration, not only not worth having, but positively dangerous to both men and women. A decent woman does not want the admiration which comes from sacrificing her modesty. And a decent man does not want to associate honorably with

A WOMAN WHO DISREGARDS MODESTY.

If a woman wins a man by any improper display of her person, she will regret it. Such a man will treat her in accordance with his brutal instincts. A marriage resulting from such admiration will be a matter of lust, and not love. Lust is cruel, and when it is too late the woman will realise it.

If all this is so, you say, why is it that in society there is so much immodesty in dress? And I ask you: Why is it that in society there is so much divorce and separation, and so many charges of cruelty and incompatibility and so many tragedies? Unfortunate marriages are frequently the consequence of merely sensual attraction. Nothing fades so fast as the attraction founded on animal passion. That is one reason why there are so many regrettable marriages now. The scandalous dress of some women exposes them to lustful eyes, generates false love, and lays the foundation for lifelong misery.

It is because the Catholic Church seeks the true welfare of women that it insists so much on modesty in dress. The qualities which in a woman attract the

true love of a man are those not dependent on an unseemly display of her person. And if a woman does not win the true love of a man, she had better a thousand times remain single.

The Importance of Good Schools

In his valuable book, *Collapses in Adult Life*, Father Hull enumerates a list of degeneracies, as lamentable as they are common, which infect the very atmosphere in which we live and have our being, and make for the ruin of many who left school with a good record and a high ideal. These are:

1. Disorderly family life, resulting in a general lowering of the family tone.
2. Quarrelling and ill-temper in the family.
3. Gossiping and scandalmongering.
4. The drink habit and its consequent miseries.
5. Trifling with temptations against the Sixth Commandment.
6. Licentiousness in thought, word, or deed.
7. Loss of integrity in office work, and dishonest scheming.
8. Gradual neglect of prayer, Mass, and the sacraments, with indifference or practical loss of religion.

Such degeneracies are brought about by

1. The inherent proneness of human nature to evil.
2. The lowering tendency of a worldly environment.
3. The contagion of an atmosphere of indifference, and the lack of care for religion and morality. This contagion works
 - (a) through the idea that religion does not matter as long as a man leads a "good life";
 - (b) through the general reception of the principle that strict honesty and truthfulness are obstacles for a man who wants to get on;
 - (c) through the positive evil example of others;
 - (d) through yielding easily to temptations until bad habits are formed.

It is a matter of common experience that against these factors many young people strive in vain to maintain their ideals of virtue and manhood and quickly fall to the level of those who have either lost already or never possessed such ideals. Teachers and parents know too well how often boys and girls leaving school with pure and clean hearts are swept into the maelstrom and lost. As Father Hull says:

"So many children are brought up in our schools with the greatest care: instructed and trained and disciplined for years; and yet when they leave school and begin to face the realities of adult life, we find them turning out a sad disappointment. Pupils who at school were exemplary in discipline, pious in sentiment, and regular and devout in religious exercises, are frequently turning out a failure: some dropping off in their practice, neglecting Mass and the Sacraments and even their Easter duties; others even losing their faith and becoming either indifferents or agnostics or unbelievers."

It is an arduous problem. Environment, the worldly, anti-Catholic atmosphere of the press, of the public, of the greater part of English literature, have all their evil influence; mixed marriages and bad companions are still more demoralising in the effects. But why do so many succumb? No doubt the answer that man is prone to evil and has inherited original sin and its consequences explains a good deal, but it does not explain why so much care and labor should end in so much apparent failure: we should be prepared for a fair percentage of failures as a result of original sin, but we are not prepared for so many falls as we have to admit. Now, mark well the following words of Father Hull:

"We can only explain it by *want of grit, want of backbone, or want of character*. The school education has put no end of religious and moral education into their heads, and been accompanied by no end of pious practices. But somehow or other the teaching has never penetrated into their innermost minds, so as to take permanent hold therein."

So the question comes to this: Are our schools all doing the best they might do to *fortify* the young man or woman, to build up character in such a manner that internal weakness will be largely repaired and external dangers minimised? All who have had any wide experience of teaching and of the tone of different schools ought to recognise that there is a teaching that will do this, and a teaching that will not, just as there are schools that habitually turn out boys and girls who usually make good, and others that turn out too large a proportion of failures. Speaking from a fairly extensive knowledge we venture to say that the Irish Christian Brothers, the Marists, and the Holy Ghost Fathers have a high reputation for the tone and character of their boys, even in past academic years. We merely select these as examples: of others we might well say the same. Nobody can deny, again, that there are also schools that do not turn out boys who stand up to the enemy quite so sturdily, and we have heard that teachers themselves confess as much. What is done in one school ought to be possible in others; and there is no school that can not be vastly improved. So that the way of remedy seems to be reorganisation where necessary, and in other cases further attention and care towards the end of fortifying youth and forming character on hard, wear-and-tear lines. Boys and girls must be educated to realise that their lives ought to be dominated by principles: and true education consists in the grasp of principles by the intellect and the application of them by the will: it comprehends therefore *Knowledge* and *Volition*.

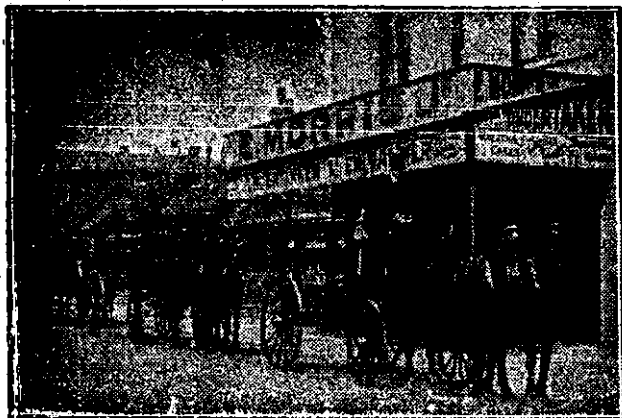
As regards *knowledge*: it is true to say that no Catholic school is fulfilling its mission unless it puts Christian education first and foremost. Better teach children the Christian Doctrine than win prizes and scholarships for secular learning and neglect religious teaching. The teaching of religion ought to be first. It, and it alone, is essential. The Catechism is not enough. Secondary schools ought to provide a course of higher religious instruction such as will give children a logical and co-ordinated knowledge of the truths of their faith. We consider that it would be a disgrace for any secondary Catholic school to send out into a pagan world children who are unable to answer the ordinary objections brought against the Catholic Church, and who are like dumb beasts when asked to give a reason for their belief. Moreover, parents who have the true education of their children at heart ought to compel the teachers to provide such instruction. In every secondary Catholic school some approved manual, such for instance as the course we are following in the *Tablet* at present, ought to be made a class book. We wonder how many Catholic teachers ever read our weekly page of instructions for the children. We wonder how many of them even know as much as this elementary course contains.

The character is not formed on intellect alone. The will must be trained to act promptly on right principles. The authority of law must be established beyond question: a high conception of duty must be engendered at all costs. Not to do what one likes, or to omit doing what one does not like, but to do what is right and to omit what is wrong: in a word to obey God's Law and to do what duty calls upon us to do, must be the constant aim: it ought to come as a matter of course to all: and it will if good habits, or virtues, are formed rightly and solidly. Virtue means established good habits and virtue, and not superficial and emotional piety must be the basis of character. Routine practice of pious exercises, sentimental devotions and ephemeral fervor are useless without the real solid foundation of stern virtue which will go on doing what is right however hard it be and however dreary it may seem. Once teachers get at the knack of grounding children in virtue of this kind, accompanied with proper instruction, the right tone will follow and the school will be fulfilling its duty. And it is true to say that a Catholic school that fails in this respect is not worth supporting.

In proportion as ye have been sparing in your own chastisement, will God spare you.—St. Pacian.

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His Excellency the Apostolic Delegate at Christchurch

AN ENTHUSIASTIC WELCOME

Opening of St. Mary's School :: Numerous Social Functions

The Catholic community of Christchurch (says the Press) gave a warm welcome on Saturday night (the 12th inst.) to his Excellency Archbishop Cattaneo, Apostolic Delegate to Australasia. His Excellency came up from Dunedin by the second express, and was met at Oamaru by his Lordship Bishop Brodie. A committee of the laity, co-operating with the clergy and members of the religious Orders, had arranged for an impressive demonstration of welcome. The members of St. Mary's, St. Patrick's, and the Sacred Heart (Addington) branches of the Hibernian Society attended in regalia, and formed a guard of honor at the railway station. His Excellency was greeted with rousing cheers, and as soon as he was conducted to the waiting motor car (which was draped in white and yellow), the procession, headed by St. Bede's College Cadets in uniform, started off along Moorhouse Avenue to the episcopal residence in Barbadoes Street. The pupils of the several Catholic schools in Christchurch also joined in the procession, and striking effect was lent to the scene by the girls of the high school, wearing white dresses and red sashes, while the Nazareth House girls were in blue dresses and had yellow sashes. The frontage of the Cathedral was decorated with electric lights, and the drive in the Presbytery grounds was similarly decorated, a large archway at the main entrance having a scroll on top with the Gaelic welcome "Cead Mile Failte." After a few minutes' rest his Excellency proceeded to the Cathedral, where he officiated at Pontifical Benediction of the Blessed Sacrament. The large building was packed. As the Pontifical procession went up the nave, the combined choir from the Cathedral, St. Mary's, and Addington sang "Ecce Sacerdos Magnus" (Stadler). During the short ceremony hymns were also sung by the convent girl pupils.

His Lordship Bishop Brodie, in a few words, extended a welcome on behalf of the citizens of Christchurch and the Catholic community of the Christchurch parishes and the diocese to his Excellency, who came as the representative of his Holiness the Pope. He was gratified at the deep feeling of the people, as shown by the warm demonstration that night.

The Most Rev. Archbishop Cattaneo said he could not express in a few words how great his joy was to receive such a fine welcome. It showed a deep sentiment, and how great was the faith in the hearts of the Catholics of Christchurch.

Sunday's Celebrations

The 8.15 Mass at the Cathedral on Sunday was celebrated by Archbishop Cattaneo. An exceedingly large number received Holy Communion at the hands of the representative of the Supremo Pontiff.

Pontifical High Mass was celebrated at 11 o'clock, when there was a large congregation. The combined choir sang Gounod's No. 3 Mass. His Lordship Bishop Brodie was celebrant; Very Rev. Father Graham, S.M., assistant priest; deacon, Rev. Father O'Hare; subdeacon, Rev. Father Burger; master of ceremonies, Rev. Dr. Kennedy; assistant master of ceremonies, Rev. Father Gallagher; deacons at the throne, Dean Bowers and Rev. Dr. Farrelly. The sermon was preached by the Rev. Dr. Kennedy.

In the afternoon his Excellency blessed and opened

St. Mary's Memorial School

On arrival at St. Mary's Presbytery, his Excellency, who was accompanied by his Lordship Bishop Brodie and other members of the clergy, was met by the Rev. Father Kerley, acting parish priest, the members of the H.A.C.B. Society forming a guard of honor. A procession was then formed. His Excellency proceeded through the church grounds to the new school, where he conducted the cere-

mony of blessing it. Subsequently the building was declared open, and a number of speeches made from a platform erected at the rear of the church. Rev. Father Kerley, in extending a welcome to his Excellency on behalf of the clergy and laity, stated that the honor of his visit was deeply appreciated. He regretted that the Very Rev. Dean Regnault, parish priest, was unavoidably absent from such an important function. He was at present on the water. It would give him the greatest pleasure when he learned that his Excellency had opened the school. The memorial had been erected to the soldiers of the parish who had fallen in the war. It would be quite large enough to hold all the children at present in the parish, and if necessary the school could be added to later. His Excellency was the direct representative of his Holiness the Pope, who was thus showing his interest in the educational movement. The great attendance was a compliment to his Excellency, because, although the function of opening the school was one of importance, the speaker had little doubt that had his Excellency not been with them, the attendance would have been much less. In conclusion, he again extended a welcome to his Excellency. (Applause.)

Rev. Father H. Seymour said that it was just two years since the first meeting was called to consider tenders for the new school. The tenders ranged from £365 5s to £8193, and were subject to reservations regarding rises in material and wages. Acceptance of a tender meant the obligation to pay what was asked; hence it was decided to do the work by day labor. When the work was commenced, the building was so precarious an undertaking that it was only the urgent need of accommodation that prevented a delay until more favorable times. From the beginning difficulties were met with and contingencies which the tenderers were careful to insure themselves against had to be faced. The price of wages and materials increased, and in this respect there had been practically nothing in the way of a pleasant surprise at any time during the progress of the work. During the past four and a half years, by means of various entertainments, the sum of £8681 6s 5d had been collected, but with the expenditure that had taken place there was a debit balance to-day of about £3000. The honors board to be set up would contain some 300 names. He hoped that the parishioners would give the panels for the names, also a piano for the use of the hall. He wished to thank his Excellency Archbishop Cattaneo for his attendance, also his Lordship Bishop Brodie, Catholic and non-Catholic visitors, the committee (especially Mr. Prendergast). He drew attention to the success of scholars attending the school at recent examinations. The loyalty of the Catholics of St. Mary's parish was proved by the number of names on the honors board. The men whose names would adorn the board fought for freedom and that would always be insisted on by the Church, especially when the powers that be threatened to infringe on the right of the Church to give education to its children. "The building," concluded Father Seymour, "is a monument to our men who fought. It is a monument to our parishioners, and if I am proud of it to-day it is because it is a fitting monument to the faith, the zeal, and the devotion of the loyal parishioners of St. Mary's."

At Opening of St. Mary's School

His Lordship Bishop Brodie said:—In my few words to-day I must speak of the absence of one who is very deeply interested in the opening of these schools, the Very Rev. Dean Regnault; his parting message to me was to try and arrange this opening function. He has not the privilege of being with us, but when he learns by cable or letter that his Excellency has blessed and

opened these schools his joy will be very great. The members of the local Education Department, especially Inspector Brock, have been most helpful in their suggestions for the arrangement of the building and have been in a large measure responsible for the thorough up-to-dateness of the design. I am very interested to learn that only £3000 is owing, and although, as his Excellency remarked, this is not a large sum when we see the work which has been done, yet we have to take into consideration that we have no financial aid from the Government. I may inform his Excellency that it was customary for the Government to help all schools in some measure, and even a small measure was appreciated, but in 1887 there was passed an Education Act which withdrew all help from denominational schools. Were it not for our Catholic faith we could close our schools, and parents could send their children to the State schools where they have to pay nothing for them. But remember there is a principle at stake: we believe, and base our belief on centuries of experience, that if you divorce religion from education you are weakening faith and destroying religion. To de-

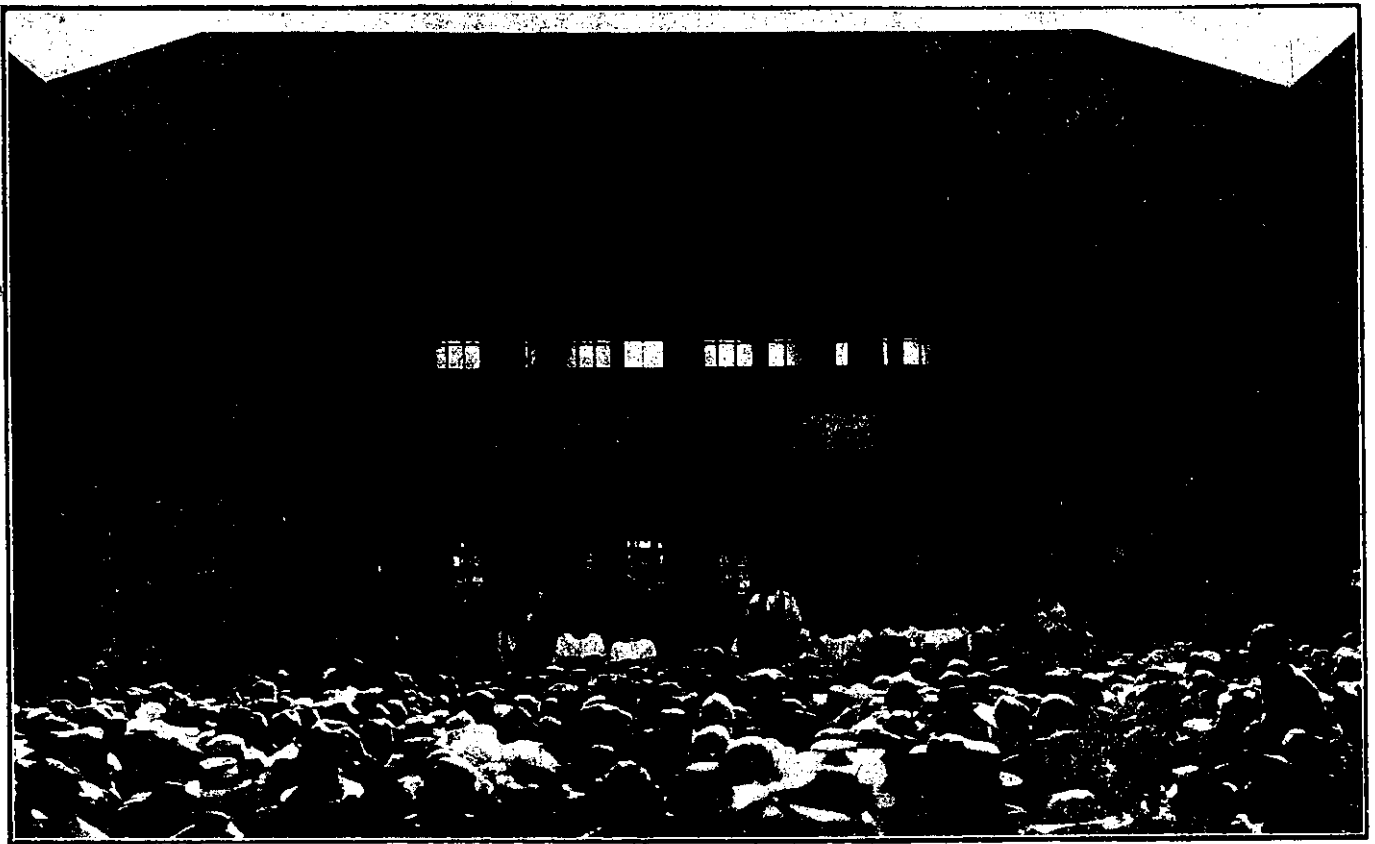
velop the mind on right lines it is essential that religion be taught in the schools, therefore it is our aim to have a Catholic school in each parish. What has been done during the past six years in the cause of Catholic education alone speaks for the generosity and strong faith of our people; the sum of over £60,000 has been spent in the work. I will just detail items so that your Excellency may see what has been spent. The following list will show what is being done:—Woolston new school (building and equipment), £950; Villa Maria, convent and novitiate for Sisters of Mercy (cost of land and building), £7000; St. Bede's College (purchase of land and erection of building), £22,000; St. Mary's Convent and High School (cost of building and equipment), £13,000; Cathedral parish schools (land and building), £7500; St. Mary's parish school, £7100; Addington new school (building and equipment), £1100; Addington, purchase of land and building for convent, £1700; Papanui new school (work in hand), £800. Total, £62,150. This does not include work in adjacent parishes, which during the next four years will keep up

to an average expenditure of over £10,000 per annum. I must confess that it is a big outlay, but the generosity and earnest faith of the Catholic people of the diocese will continue as in the past.

I am deeply grateful to your Excellency for your presence and for your words of encouragement; I congratulate the priests and people of this parish in having a school which will be a fitting monument of their interest in the cause of Catholic education and to those sons and brothers who fell during the late war. I have been delighted to be present and to have the honor of assisting in the opening and blessing of these schools to-day.

His Excellency said:—I am very glad and my heart is always full of joy when I am asked to bless and take part in opening buildings for education and religion. I have seen large crowds here yesterday and this morning and especially now. I am very honored by your enthusiasm and the large numbers show that it is deepness and earnestness of faith and deep religious sentiments and not only something of to-day. So it is I am very glad to

St. Mary's Memorial School, Christchurch



His Excellency the Apostolic Delegate Addressing the Assemblage at the Opening Ceremony

be here and to know that you have provided for the education of the children of this parish by such a magnificent building, and I have a great sentiment of admiration for what you have done. Father Kerley says that it is due to the presence of the Delegate that you are here in such large numbers but I think it is that you take such an interest in everything, and I think I pay you no compliment more than you deserve when I say that you are anxious to give to liquidate the debt. Father Seymour says this is a big debt, but I am accustomed to £8000, £20,000, and even £25,000. I note you are well off in New Zealand: you have no droughts, no floods, and especially in this province of Canterbury you are very rich. I have seen how prosperous is the country, and so I suppose it will not be difficult to pay the debt.

About £120 was collected on the ground.

At the conclusion of the ceremony his Excellency officiated at Pontifical Benediction of the Blessed Sacrament at St. Mary's Church and afterwards imparted the Papal Blessing.

Sunday Evening Devotions

The Cathedral was packed in the evening, when addresses were presented to his Excellency from the clergy and the laity. This ceremony took place after the recitation of the Holy Rosary.

His Lordship Bishop Brodie said:—This evening we have gathered to offer to his Excellency the Apostolic Delegate an expression of our love and loyalty to the Holy See. The clergy will read an address and extend their deep feelings of loyalty and the laity will also express sentiments of devoted attachment.

Your Excellency, it is my duty as Bishop of the diocese to assure you of the love and loyalty and attachment to the Holy See. I would be unworthy of the high office the Holy See has conferred upon me if I were not animated with these sentiments.

I would like your Excellency to understand that the diocese confided to my care is only a small one comprising a population of approximately 30,000; in the diocese there are 21 districts, the number of churches being 63; number of priests, secular 22, regular 28; religious, Brothers 11, nuns 296; boarding and high schools, 29; Home of Good Shepherd, 1; orphanages, 3. It is comparatively a small diocese, but great works have been done and I can speak of these works without any self-praise. This magnificent Cathedral is the legacy of the enthusiasm of the life of the late revered Bishop, Dr. Grimes, and the very stones of this building speak of his zeal and the generosity of a devoted and loyal people.

I would like to take this opportunity of thanking your Excellency for your graciousness in paying us this visit and especially for the honor you are conferring upon the religious of this city and to assure your Excellency of their deep feeling of gratitude. Words cannot express to you our appreciation of the honor we enjoy. The religious give their lives to God and often under many disappointments and great hardships work for the cause of religion, seeking no reward; but they have a reward in receiving a personal visit from a representative of the Holy See. Were it not for the work done by our Brothers and nuns our children would not be instructed in their holy religion.

I would ask you to convey to the Holy See my deepest sentiments of loyalty and love and I assure your Excellency that the words used in the addresses of both clergy and laity are not empty sounding words but used to convey sentiments of heartfelt love to the Holy See and also personal gratitude to yourself who represent the Sovereign Pontiff in the Holy City of Rome.

Address from Clergy

The addresses, which were printed on parchment, were handsomely bound. Very Rev. Dean O'Donnell, Ashburton, and Very Rev. Father Graham, S.M., St. Bede's College, presented the address from the clergy. The address read as follows:—

Your Excellency,—This is but the second occasion in the history of New Zealand that an opportunity has arisen of welcoming to it a direct representative of the august Head of the Church. Your Excellency's predecessor, the first Apostolic Delegate to Australasia, did this diocese the honor of conferring Episcopal consecration on the present Bishop. As the clergy then sincerely and heartily bid him welcome, so the Bishop and clergy now greet your Excellency with the heartiest "Cead Mile Failte." We have been, and are, deeply grateful to his Holiness for having established the office of Apostolic Delegate in Australasia, thus in some sense abolishing the distance which physically separated us from the centre of unity. Though so separated we dare hope that our sentiments of reverence, obedience, and love towards the Vicar of Christ were and are no less deep and lasting than those of the inhabitants of the older European Catholic lands. We have sympathised with the griefs of the Father of Christendom sorrowing over the destruction of so many hundreds of thousands of the flock, as well as of so many ancient monuments of Catholic faith and piety in the late disastrous world war; at the same time we rejoice in those events which are calculated to bring pleasure and joy to the paternal heart of the Pope, not the least amongst which are the restoration of normal relations

between the Holy See and the eldest daughter of the Church—Catholic France, and especially the movement in favor of an equitable adjustment of the matters so long at issue between the Holy Father and the Government of his own beloved Italy. May we ask your Excellency to convey these our sentiments of veneration and love to our Most Holy Father. We trust that your stay in our midst will be a happy one, and that your taking counsel with the Hierarchy of New Zealand will be productive of an increased vitality in our holy religion in this new land. Conversant as your Excellency is with the great educational and charitable institutions which the piety of Catholics has during the ages reared in the old Catholic lands, we hope that the institutions of a similar nature which we are laboriously striving to bring into being here, may merit some notice and commendation from your Excellency. Whatever success may have been achieved in this direction is due under God to the self-sacrificing devotion of our zealous nuns and Brothers whose work we hope your Excellency may have opportunity for observing during your visit. Being almost entirely Irish either by birth or descent, we would dearly love to bespeak your Excellency's prayers for our dear native land in the crisis through which she is now passing. Once again, we bid your Excellency a heartfelt welcome to this diocese of Christchurch, and hoping that your Excellency's visit will be productive of pleasure to yourself and of benefit to the cause of Holy Church here, we beg your blessing upon ourselves and upon the flocks committed to our charge.

Address from Laity

Mr. H. H. Loughnan and Sir George Clifford presented the address from the laity. Representatives of different Catholic societies also occupied a place in the sanctuary during the reading and presentation. The address read as follows:—

Your Excellency,—We are deputed by the laity of the Diocese of Christchurch to offer you, on their behalf, a most cordial welcome on the occasion of your first visit to this diocese. We account it a privilege to be numbered amongst those whose spiritual welfare has been entrusted to your special charge. In your capacity of Apostolic Delegate we recognise in your person an embodiment of the paternal solicitude of the Vicar of Christ on earth, the universal shepherd, for every part, however small, however remote, of the flock committed to St. Peter and his successors by Our Divine Lord and Master. To that paternal solicitude we look, and never look in vain, for guidance and encouragement in the never-ending struggle against the paganising tendencies of the age in which we live. In our own days, even in this young country, we witness a recrudescence of these tendencies, taking the form, on the one hand, of a Godless and secular system of education, calculated to withdraw the rising generation from this saving influence of religion, and, on the other hand, of renewed and undisguised attacks on the sanctity of marriage and the Christian family ideal. For more than a generation the Catholics of New Zealand under the valiant leadership of the Catholic hierarchy, have provided and maintained, not without sacrifice, schools where our Catholic children are educated, not in secular knowledge only, but above and beyond all else, in the knowledge and love of God and His Church, and the exercise of Christian virtue. Nor has the Catholic Church failed at any time to make vigorous protest against a lamentable form of legislation which has given, and more recently, enlarged the fatal facilities of divorce. In these fundamental matters we find subject for congratulation that the Catholic Church is not left altogether alone in the struggle, and that our separated brethren have, in many places, shouldered their responsibilities and ranged themselves on the side of Christianity. Whilst evil influences are still at work, and the struggle goes on, the visit of your Excellency affords another proof that the vigilance of the universal Shepherd is not relaxed, and the flock is secure within the fold. We are buoyed up with the sure and certain hope, whatever storms now or hereafter may assail the Church, that, as with St. Peter's barque on the sea of Galilee, so with us, there will be "a great calm"—at the bidding of Him who said to us as well as His apostle, "My grace is sufficient for thee."

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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.

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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— $1/3\frac{3}{4}$ yard.

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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.

Cambrics. 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.

"Crepe" 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.

Orangandio 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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COSTUMES A SPECIALITY.

The Apostolic Delegate's Reply

His Excellency said:—I wish to say that I am deeply touched with your expressions of love and loyalty. This beautiful Cathedral is a witness of your faith and loyalty and I would have to be the most eloquent speaker to express in words my sentiments of joy in being with you this evening. You will understand that I am unable to adequately express my feelings and the joy of my heart. I knew and was quite convinced of your sincerity by your enthusiastic welcome which you extended to me last evening, and again this morning when at the altar rails such a great number of you crowded to receive the Bread of Life.

The priests in their address say that they realise that the greatest portion of the merit of the work in the diocese and in the Cathedral here is due to the Brothers and nuns who are laboring in the schools, and I would not certainly be a man to diminish their merit. I have seen the great work that the Brothers and nuns are doing in the cause of Catholic education, but I think that they would agree with me that a great portion of the merit for this work is due to the clergy for their example, patience, zeal, and encouragement.

As to the sentiments which have been expressed by the representatives of the laity, well I was quite sure of the fidelity and love of the laity, but I now have proof from their presence in such large numbers and I will present to the Supreme Pontiff their expressions of loyalty. Before coming to New Zealand I knew of the difficulties which you encountered in your enterprises for your religion. I was present this afternoon and witnessed a demonstration of your active faith; it always gives me great pleasure to bless and open schools for the school is even more important than a Cathedral, for if we have no schools a Cathedral like this one of yours would be empty; your schools are the evidence of your faith and of your love of your religion. I would like to remain here longer so as to make a personal acquaintance with you and take part in your good works.

Your Bishop expressed plainly, in a few words, all about his diocese. This diocese is only thirty years old, but during that time you have done great work, and I think that if we compare the work that has been done in ten centuries in Europe with the work that you have done in thirty years in this diocese the proportion would be extraordinarily in your favor. You have done marvels, and I have travelled throughout all the dioceses of Australia.

You ask me to convey to his Holiness your sentiments. You perhaps know that I am visiting the Holy See at the beginning of next year. I hope to be there by Easter and certainly you may be sure that I will not forget to speak about you and your work; the great vision of this magnificent Cathedral full of a loyal and faithful people will never be effaced from my mind, and when kneeling at the feet of the Supreme Pontiff I will speak of the joy which has been mine to-day.

His Excellency afterwards officiated at Pontifical Benediction of the Blessed Sacrament. The combined choirs and the pupils of the several schools provided the music for Sunday's ceremonies. Only three rehearsals had been held, but an excellent effect was achieved, especially in the "Te Deum," which was sung alternately by the adult choirs and the boys and girls. Miss M. O'Connor conducted the choir, and Miss K. O'Connor was organist. At the entry to the Cathedral "Ecce Sacerdos Magnus" (Stadler) was sung, and after Archbishop Cattaneo had replied on receiving the address of welcome, all voices joined in singing the "Hymn to the Pope" and the "Ave Verum" (Gounod).

Visit to Mount Magdala and St. Bede's College

His Excellency, Archbishop Cattaneo, the Apostolic Delegate, on Monday, the 14th inst., paid visits to Mount Magdala in the morning and in the afternoon to St. Bede's College, Papanui.

At seven o'clock he celebrated Holy Mass in the beautiful chapel of the Good Shepherd, and during the morning was welcomed at a very pleasant entertainment. An address of welcome was presented to him, and in reply his Excellency expressed his surprise at the completeness of the equipment of the convent of the Good Shepherd for the happiness of those entrusted to the care of the Sisters. He spoke words of encouragement and consolation that should prove a very great help to those who were privileged to be present. Later in the morning he visited the orphanage at Mount Magdala, where another pleasing programme was presented. The healthy appearance and the happiness of the little ones gave ample evidence of the kind care of the Sisters. The buildings and grounds at Mount Magdala were decorated for the occasion. The visit was a most pleasurable and interesting one.

The afternoon was devoted to St. Bede's College. His Excellency was welcomed with great enthusiasm by the Rector, Very Rev. Father Graham and the staff of the college, also by the students who showed their pleasure by hearty and enthusiastic cheers of greeting. The following address was presented to his Excellency:—

Address to his Excellency the Most Reverend Bartholomew Cattaneo, D.D., LL.D., Archbishop of Palmyra, Delegate Apostolic to Australasia, from the students of St. Bede's College, Christchurch.

May it please your Excellency,—Welcome! welcome, a thousand times! Vice-Gerent of the Vice-Gerent of Jesus Christ! We thank you for the honor you have paid to St. Bede's College, and pray you to accept this expression of our gratitude. We also ask, your Excellency, that you will accept the humble tribute of our loyalty to our Most Holy Lord Benedict XV. *Quem Deus incolumem preseruet.*

We hail you to-day as the Viceroy of our spiritual overlord, and to you we pay the homage and fealty, for you speak in the name of the Holy Father, and the Holy Father speaks in the name of Christ.

St. Bede's is a young school in a young land—set in one of the furthest islets, "by the long wash of Australasian seas," it is perhaps, geographically speaking, further from the Eternal City, the centre of Christendom, than any other college in the world—but small, young, and lifting its voice from afar, our school vies with the greatest, oldest and nearest of the Catholic seats of learning in loyalty and attachment to the Holy See.

Not only as Catholic subjects do we render homage to the Vicar of Christ—as Catholic students we acclaim the representative of power that has ever been the world's greatest patron of learning. It was the encouragement and benison of the Holy See that studded Europe with Christian schools all through the centuries. Two hundred universities were endowed by the Popes from the 11th to the 14th century. Let the scoffing sciolist call those ages dark. In those ages there flourished a civilisation more scholarly, more refined than any the world has known. From the poorest hamlet of Europe, the poorest scholar could come, confident that in the reigning Pontiff, he could find a sure, generous patron. With the aristocracy of wealth there grew an aristocracy of intellect. In the Middle Ages, more than in any other age, was each succeeding generation led, not by the oligarchs of finance, but by the brilliant thinkers who came often from poverty and feudal serfdom through the Church-endowed schools. Let the ignorant then sneer at the Middle Ages—but he who reads history aright knows that the 13th ranks as the greatest of the centuries, and the measure of its greatness was the measure of the patronage of the Popes to learning.

These thoughts fill our hearts to-day. Our pulses quicken with pride as we welcome the representative of the Holy Father to our school. We lay at your feet the homage which we owe to Our Most Holy Lord the Pope—that homage we owe as Catholic subjects—but our welcome has the thrill that comes with gratitude, the gratitude we feel as Catholic students.

The Holy Father has given you a signal proof of his confidence in accrediting you to speak and act in his name. He who speaks to us in the name of Peter speaks to us in the name of Jesus Christ. This great honor has the Holy See paid to you, and the desire of all our school to-day is to answer aright the question, "How shall he be honored whom the King hath a mind to honor?"

With loyal and grateful affection we subscribe ourselves your obedient servants in Christ,—Patrick Cronin (head prefect), Daniel Milligan, Fergus O'Meeghan, John Murphy, Joseph O'Shaughnessy, Gordon Daly, Edward Considine (prefects).

His Excellency acknowledged the address in a very happy reply; he complimented the Rector and staff on the signal progress which the college had already made since the erection of the new building. He was deeply pleased to hear that in the second year of its career the only fault with the college was that more accommodation would have to be immediately provided for the many applications that were being made for admission to the college; he looked forward to the day when the students would go forth into the world actuated by the high ideals of their college days and would exercise a beneficent influence in their various spheres of life.

His Excellency was accompanied by Bishop Brodie and also by a number of the priests of the Christchurch diocese.

Visit to St. Mary's Convent Schools

His Excellency, Archbishop Cattaneo, the Apostolic Delegate, spent a busy day on Tuesday.

In the morning his Excellency said Mass for the community in St. Mary's Convent chapel. Later, accompanied by his Lordship Bishop Brodie, with city and visiting clergy, his Excellency visited St. Mary's High and secondary schools, the grounds of which were gaily beflagged in his honor. His Excellency received an enthusiastic welcome from the pupils on whose behalf an address of welcome was presented to him by Miss M. McManaway. A short concert was given, and his Excellency addressed the pupils, who were, in response to his Excellency's request, granted a holiday. His Excellency then visited the primary school opened on the previous Sunday. He lunched with the community of St. Mary's. The afternoon was spent privately, and in the evening, his Excellency attended the *conversazione* in his honor in the Art Gallery.

Conversazione in Art Gallery

Outstanding features of the *conversazione* at the Art Gallery on Tuesday night in honor of his Excellency Archbishop Cattaneo, the Apostolic Delegate, were the enthusiasm and loyalty manifested by clergy and laity, and the warmth and cordiality with which these feelings were reciprocated by his Excellency. The inadequacy of the whole of the accommodation available at the Art Gallery to provide for all who would have liked to have attended was also noticeable, and was the subject of passing comment by his Lordship Bishop Brodie. The permanent gallery had been artistically decorated with hanging baskets of flowers, white and yellow ribbons stretched across the room added to the general pleasing effect. A temporary stage was provided, and during the earlier part of the evening a programme of vocal and instrumental items was most pleasingly rendered.

On his Excellency's arrival he was received at the Durham street entrance by members of the committee, and with enthusiastic cheering by the assembled gathering. His Excellency, accompanied by Bishop Brodie and members of the clergy, reached the permanent gallery through a lane lined by members of the H.A.C.B. Society. At the conclusion of the concert programme speeches of welcome were given.

Bishop Brodie's Address

Bishop Brodie, who was received with hearty applause, said that the fine gathering that evening tempted him to plunge a little into civic politics. "I think if some of our City Fathers were here to-night," his Lordship continued, "some of them would avail themselves of the opportunity of speaking on behalf of a Town Hall. I would like you to understand that I don't enter into these matters, but I think we would be more comfortable and his Excellency would have a better opportunity of meeting the people

if the hall were larger." The size of the audience, his Lordship went on to say, was proof of the enthusiasm with which they desired to greet his Excellency. (Applause.) They had seen various sorts of arms during the past few days; amongst them those of his Excellency, bearing the Latin motto, which, interpreted, was, "Neither captured nor vanquished." He was inclined to think that the people of Christchurch had been both captured and vanquished by the kindness, graciousness, and condescension of their illustrious visitor. (Applause.) His Excellency had spent most of his time in Christchurch visiting religious communities and the various institutions of the Church, and his Lordship had been touched by his Excellency's great kindness, and by the encouragement he had given them in their work; this would continue till eighteen minutes past five on Friday evening, and it was a full programme, and one readily entered into by his Excellency. Another coat of arms bore upon it two keys—keys that were the symbol of power, the power of the Holy See, the powers given to the Vicar of Christ by our Divine Saviour. These were not only spiritual powers, powers before which they bent in loyal adoration, but they were powers which moved their hearts, and touched them deeply, and made them generously respond to any appeal on behalf of the Holy See. His Excellency could go away from Christchurch deeply convinced that these keys had unlocked the depth of love, of sympathy, and affection in their hearts, that bound them to the Church of Peter and to Benedict XV., who was so well represented by his Excellency the Apostolic Delegate. His Excellency's presence that evening was another proof of his condescension; on behalf of the priests, of the religious communities, and the people of the diocese of Christchurch, he assured his Excellency of their deepest gratitude for his visit, and that he would leave behind memories of kindness, of condescension, and of favors bestowed. Their prayers would go with his Excellency and for the success of the important work of his delegation. (Applause.)

Sir George Clifford's Speech

Sir George Clifford, who was received with applause, said that it fell to his lot, on behalf of the laity of the diocese, to welcome his Excellency. So many addresses had been received by his Excellency that it was difficult for the speaker to introduce any variety or raise any new points, and the reason was that in all their minds and hearts there was but one thought, and that was of loyalty to the Holy See, and of joy that its representative was in their midst. What more could they say than the simple expression of that idea? There was joy when they knew of his Excellency's proposed visit: to that was now superadded his Excellency's presence, his kindness, and all the sympathy he had shown in all their works—not only in their religious works but also in their occupations and, as he himself could testify, in their pastimes, and in all the pursuits in which they were engaged. His Excellency's arrival in their midst was an epoch in the history of the Dominion. France had been called "the elder daughter of the Church"; he thought that the Catholic community in these islands was, perhaps, the youngest daughter of the Church. A hundred years ago, in those troublous times that followed the French Revolution, when the Napoleonic wars were disturbing Europe, when the Pontiff of those days was troubled by many things not unsimilar to those at present troubling the world, it was probable that the name of New Zealand was very little known in Rome. (Laughter.) Sir George then sketched the arrival in the Dominion of the French missionaries, whose heroic efforts were still remembered by many of the older settlers, and referred to the hardships they endured in carrying the consolations of religion to those dwelling in a land of unbridged rivers, a land without railways, and in some places without coaches, and spoke of the difficulties of communication with the outside world: with that state of things he contrasted those now existing. Continuing, Sir George said that his Excellency, on his return to Rome would be able to lay before the Holy Father the expressions of heartfelt loyalty, and of the absolute devotion which those in New Zealand had towards the faith of which his Holiness is the guardian: whether Saxon, or Norman, or Dane; whether English, Irish, or Scotch, all possessed heartfelt loyalty to the Church, and were prepared to suffer for that Church

should Providence call upon them to do so. (Applause.) He did not say that in this happy land they had no difficulties. They had educational difficulties, which had been, no doubt, explained to his Excellency. They had recently passed laws in respect of divorce that cut at the root of family life—but they did not affect Catholics because they were above such follies and injustice of law. A Marriage Act had been recently passed which was so unjust and teemed with such absurdities that it was bound to be inoperative from the very force of its own folly. He would not enlarge on these matters, because they had free exercise of their religion in New Zealand, and had every reason otherwise to be grateful to the laws of the country they inhabited. Sir George concluded by expressing the hope that his Excellency would convey to his Holiness the expressions of loyalty he had used on behalf of the laity. (Applause.)

Greetings from the H.A.C.B. Society

Mr. T. P. O'Rourke welcomed his Excellency on behalf of the H.A.C.B. Society. He said that he had been called upon, at a few minutes' notice, to take the place of another to extend to his Excellency a very hearty welcome—a right royal welcome. No matter how long they lived, not one of them would forget his Excellency's visit: they would never forget him in their prayers, and they hoped his Excellency would do the same for them.

His Excellency's Response

Archbishop Cattaneo received an ovation on reaching the platform. He made an exceedingly happily expressed speech, which was marked by much humor and many warm and kindly expressions. His Excellency said that the Bishop told him that it was his turn to speak, and with the obedience he had shown during the time he had been with them, he came on the platform to say a word or two. "Of course, you know me already," said his Excellency, "and the difficulty I have in expressing myself; but still, I suppose you know the warmth of my feelings—feelings that I would like to be able to express if I had the power to express what is in my heart." (Applause.) His Excellency then expressed his appreciation of the compliment paid by Bishop Brodie to him as the representative of the Supreme Pontiff. As to the motto: "Neither captured nor vanquished," he would put it "Captured and vanquished"—(laughter)—by the great demonstrations they had given to the representative of his Holiness. The past three days had passed like lightning, and he was so pleased with the reception given him and with the beauty of their city that not only would he like to revisit Christchurch, but he would like to have his residence as Apostolic Delegate in Christchurch. (Continued applause.) His Excellency understood that Christchurch was called "the City of the Plains": he might, however, call it "the bicycle city." (Laughter.) It was especially the city of exquisite kindness shown to everyone. Sir George Clifford's sentiments were responded to by everyone in the gathering, and reflected those held by the Catholics in Christchurch. They were sentiments that made a great impression upon him, and certainly he would repeat them with due impressiveness to the Supreme Pontiff when he had the honor of kneeling at his throne. His Excellency then referred to Mr. O'Rourke's speech, and said that he had heard many speeches and addresses and compliments, but Mr. O'Rourke's speech was a record! (Laughter.) Two minutes was all in which he had to prepare, yet he had spoken with great dignity and force, and had said more in a few words than some said in two or three hours. Concluding, his Excellency said that he would be glad to shake hands with all in the room. The Bishop said that it was his duty to do so, but he would do it because it would be a very great pleasure to him. (Applause.)

After the gathering had partaken of light refreshments, his Excellency carried into effect the concluding statement in his speech.

Visits to Various Institutions

His Excellency Archbishop Cattaneo, Apostolic Delegate, continued on Wednesday his visits to the Catholic institutions. He celebrated Mass at the Convent of the

Sisters of the Missions, Barbadoes Street. This convent is the Provincial house of the Institute of Notre Dame des Missions, and has a large community numbering about 70 and, in addition, there are about 70 boarders from different parts of the South Island. At half-past ten his Excellency visited the Sacred Heart Girls' College and was greeted with a very pleasing programme of choice elocutionary, vocal, and instrumental items.

The next visit was to the Marist Brothers' School adjoining the Cathedral. Some 250 boys are on the roll of this school, and their programme was a very attractive one, the most pleasing item being a welcome song which had been used in the college to which Archbishop Cattaneo had been formerly attached as Rector; to hear this again some 12,000 miles from his former home was a special joy and pleasure.

Leaving the Brothers' School his Excellency visited the Cathedral Girls' Parochial School. This school is now conducted in those up-to-date buildings recently erected; the school rooms are large, well ventilated and thoroughly modern in every detail. There is a large assembly hall suitable for school entertainments and the children were arrayed to advantage in this room. The entertainment here provided was of a very high standard and thoroughly enjoyed.

In the afternoon a visit was paid to Nazareth House and here a pleasant surprise awaited his Excellency, showing to him the fine institution devoted to the work of caring for orphan girls and also the home attached for aged and infirm men and women. The children presented a very healthy appearance as they lined the avenue when his Excellency arrived; their appropriate words of welcome seemed to be quite in keeping with their healthy surroundings and the evidence of great care bestowed upon them. His Excellency was not satisfied with merely listening to the concert programme; he spoke very appropriate words to the children and then made a thorough inspection of the Home, addressing words of kindness to the inmates. He complimented the Sisters on the evident success which is crowning their work and thanked them for their lives of zeal and devotion to the noble cause of charity.

His Excellency proceeded later to St. Joseph's Home, Middleton, and was very pleased with the fine expanse of land which the Sisters have secured to enable them to have full facilities for having the boys trained in the various branches of farming and agriculture. The orphan boys here were not to be outdone by the girls of Nazareth House, for they likewise had a very pleasing little entertainment which brought to a close the day's round of visits which his Excellency had paid.

Visit to Lewisham Hospital and Villa Maria Convent

On Thursday (writes our own correspondent) his Excellency visited Lewisham Hospital. He made a thorough inspection of the institution, expressed his surprise at the magnitude of the work accomplished, and upon which he congratulated the Nursing Sisters and staff. His Excellency celebrated the seven o'clock Mass in the Cathedral on Friday, and later visited the Convent of Mercy, "Villa Maria," Riccarton. Archbishop Cattaneo was entertained by the pupils and received an address of welcome.

Departure for Wellington

At the railway station in the evening quite a large number of people assembled to bid farewell to the Apostolic Delegate. The school children formed a guard of honor for his Excellency, who was accompanied by his Lordship the Bishop and representatives of the diocesan clergy. On the platform might be seen parents, in a spirit of faith, bringing forward their children to be blessed by the representative of the Sovereign Pontiff. "Faith of Our Fathers" was enthusiastically sung by priests and people. His Excellency was a passenger for the north by the Mararoa.

On page 10 will be found an advertisement of the Christchurch Tramway Board offering 6½ per cent. for an £85,600 Loan, repayable October, 1934. The security is claimed to be of the best.

W. Butcher

Desires to announce that he has purchased the Coal, Wood, & General Carrying Business of MR. J. FITZPATRICK. He hopes by strict attention to your requirements to merit a share of your support. All classes of coal stocked. Prompt delivery. Phone 3110.

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Selected Poetry

Old King Cole

(After W. B. Yeats)

Of an old King in a story
From the gray sea-folk I have heard,
Whose heart was no more broken
Than the wings of a bird.

As soon as the moon was silver
And the thin stars began,
He took his pipe and his tankard,
Like an old peasant man.

And three tall shadows were with him
And came at his command;
And played before him forever
The fiddles of fairy-land.

And he died in the young summer
Of the world's desire;
Before our hearts were broken
Like sticks in a fire.

—G. K. CHESTERTON, in the *New Witness*.

Hymn to the Stars

Ay! there ye shine, and there have shone,
In one eternal "hour of prime";
Each rolling, burning, alone,
Through boundless space and countless time.
Ay! there ye shine, the golden dews
That pave the realms where seraphs trod;
There through that echoing vault diffuse
The song of choral worlds to God.

Ye visible spirits! bright as erst
Young Eden's birthright saw ye shine
On all her flowers and fountain first,
Ye sparkle from the land divine;
Yes! bright as then ye smiled to catch
The music of a sphere so fair,
To hold your high, immortal watch,
And gird your God's pavilion there.

Gold frets to dust; yet there ye are:
Time rots the diamond; there ye roll
In primal light, as if each star
Enshrined an everlasting soul.
And do they not? since yon bright throngs
One all-enlightening Spirit owns,
Praised here by pure sidereal tongues,
Eternal, glorious, blest, and lone.

Could man but see what ye have seen,
Unfold awhile the shrouded past,
From all that is, to what has been:
The glance how rich, the range how vast;
The birth of time; the rise, the fall
Of empires; myriads, ages flown;
Thrones, cities, tongues, arts, worships; all
The things whose echoes are not gone.

Ye saw red Zoroaster send
His soul into your mystic reign;
Ye saw the adoring Sabian band,
The living hills his mighty fane;
Beneath his blue and beaming sky,
He worshipped at your lofty shrine,
And deemed he saw, with gifted eye,
The Godhead, in his works divine.

And there ye shine, as if to mock
The children of an earthly sire;
The storm, the bolt, the earthquake's shock,
The red volcano's cat'ract fire.
Drought, famine, plague, and blood, and flame,
All nature's ills, and life's worst woes,

Are naught to you: ye smile the same,
And scorn alike their dawn and close.

Ay! there ye roll, emblems sublime
Of Him whose spirit o'er us moves,
Beyond the clouds of grief and crime,
Still shining on the world He loves.
Nor is one scene to mortals giv'n,
That more divides the soul and sod,
Than yon proud heraldry of heaven,
You burning blazonry of God?

—JOHN GREENLEAF WHITTIER, in *The Independent*.
(Previously published anonymously in the *Boston Daily Post* in 1831.)

Sundown

When my sun of life is low,
When the dewy shadows creep,
Say for me before I go,
"Now I lay me down to sleep."

I am at the journey's end,
I have sown and I must reap;
There are no more ways to mend—
Now I lay me down to sleep.

Nothing more to doubt or dare,
Nothing more to give or keep;
Say for me the children's prayer,
"Now I lay me down to sleep."

Who has learned along the way—
Primrose path or stony steep—
More of wisdom than to say,
"Now I lay me down to sleep."

What have you more wise to tell
When the shadows round me creep. . .
All is over, all is well. . .
Now I lay me down to sleep.

—B.L.T., in the *Literary Digest*.

An Exile's Wondering

Oh, I wonder, now it's springtime back in Ireland,
If buds are opening wide their dew-wet eyes,
If nature's choirs are chanting in the briarland,
If God's own smile is gladdening the skies,
If streams are gliding still through ferny shadows,
Or prattling o'er the rocks they fleck with foam,
If mists are lifting white above the meadows,
As on that morn I turned my feet to roam,
And waved farewell to dew-wet, smiling Ireland,
And kissed good-bye to all I loved at home.

I wonder if the fairies still in Ireland
Are making tiny shoes for tiny men,
The while the wailing wind across the mireland
Is answering the branches in the glen.
Or if the gull and crow and wren and sparrow
Still crowd behind the plough that turns the loam,
Or if, when dust-clouds drift behind the harrow,
The farmer hums that old-time, school-book poem
I learned and loved and sang 'way back in Ireland,
I loved and sang when I was still at home.

And I wonder what they're doing now in Ireland,
The boys I knew when life was tinged with gold.
Whatever it be—I know to faith and sireland
They're standing true as did the men of old.
And when the flag of freedom they've unfurled
(That stirs each freeman's heart 'neath heaven's dome)
Shall as a nation's emblem, round the world,
Be proudly hailed, then o'er the rolling foam
I'll fly back to the hills that call from Ireland,
Back to the hearts that love me still at home.

—JAMES CALLAN (Chicago), in the *Dublin Weekly Independent*.



Palmerston's Fashion Centre

Comparison is the true test of the Superiority,
Quality, Style, and Value of the new "Rosco"
Merchandise for the coming season. All goods
priced at to-day's lowest market quotations.

Drapery Clothing Footwear Furnishings



FEATURES OF THIS WEEK'S ISSUE

Leader—Authority and Private Judgment, p. 25. Notes—Proper Names; Demeter and Persephone; The Welcome; The Seasons, p. 26. Topics—A Living Wage; Dress and Morals; The Importance of Good Schools, pp. 14-15. Civilisation and the Renaissance, p. 9. The Popes and the Jews, p. 13. The Apostolic Delegate at Christchurch, p. 17.

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, NOVEMBER 24, 1921.

AUTHORITY AND PRIVATE JUDGMENT



CATHOLICS differ from Protestants not only as to what they believe but also as to why they believe. Catholics believe in the authority of the Church, which they recognise as the "Pillar and the Ground of Truth"; Protestants have at best vague notions about the authority of their Churches and only condescend to accept certain doctrines, which vary according to the sect to which they belong.

(a) High-Church people believe in doctrines taught in different parts and at certain epochs of what they term "Catholic Christendom."

(b) Low Churchmen hold doctrines which they think are found in the Bible.

(c) Broad Churchmen reject doctrines which they cannot reconcile with what they imagine to be right reason.

The Catholic position is that Christ came to teach the Truth, that His revelation is a definite body of doctrines, a deposit, given to His Church to maintain, proclaim, and teach. Christ made belief of the truth essential for salvation. The deposit of doctrines in which all must believe is the Faith which can never be changed, and can never be lost. He left the Holy Spirit with His Church to safeguard the purity and integrity of the deposit of His teaching; and the Church can no more err than He Himself. In the sense that it is a theological virtue faith is the assent of the mind, illumined by God's grace, to what God has revealed. We assent, not because of anything we imagine, or because our reason makes certain truths plain to us, but because we know that Christ is with His Church and that He speaks to us by its authority. In a word that is the essential difference between the Catholic and the Protestant attitude towards religion.

*

The Anglican, or High Church, position is essentially Protestant. The Church of England claims no infallibility for its formularies, and has no fixed interpretation for them. For an interpretation it must go to the State Courts, which many Anglicans refuse to recognise. The ultimate authority on which its formularies are based is Parliament, and we doubt if there is even one Anglican who would claim for David Lloyd George that he is an instrument of the Divine teaching. There is no union in the Anglican Church.

Bishops cannot agree: what one holds as essential another looks on as heresy. The Church denounces the Mass and calls the doctrines of Purgatory and Invocation of Saints abuses, but many of the best of her ministers cling steadfastly to what the Church condemns. So it is obvious that nothing more than individual judgment determines what a man may hold as an orthodox member of the Anglican body. In a word Anglicans are Protestants, just as much as the members of the low or broad Churches; and not what Christ actually did teach but what they think He taught or ought to have taught is their creed. All the confusion and evasiveness of Anglicanism is due to this. Without authority and without faith they are like ships without helms, manned by uncertain and unskilled mariners from whom the sun is hidden. Confusion in faith leads to confusion in other matters. Private judgment gave to the State the right to set asunder those whom God had joined. Divorce, so prolific in unhappiness and domestic disorder, has become a scandal wherever Protestantism prevails. The rejection of the Sacrament of Matrimony has led to the undermining of the sanctity of home-life. The open contradiction between teachers has convinced the people that they have no guides and left them to follow their own judgment, wholly uninfluenced by the salutary teachings of Christ. The people are more logical than their preachers and divines; and if the logic of the people had led them into sin and laxity of morals is the blame not the teachers'? If religion is an uncertain thing surely it cannot be divine; and if Christ left it vague and changeable did He expect men to bother about it? Private judgment can find but one logical answer; that answer is the one found to-day in most Protestant communities, where the grass grows on the pathway, and the people—at least in large numbers—have as little regard for the sanction of the moral law as a horse or a dog.

*

Protestantism means private judgment. Private judgment means setting individual reason above the authority of Christ who said "He that will not hear the Church, let him be to thee as the heathen and the publican." In the Catholic Church alone is there respect for authority; and for that reason, in the Catholic Church alone is there true religion to-day. Founded on the rock, the Church has been true to her mission of teaching all men everything that Christ commanded. She guards the Law of God; she reminds her children, from the cradle to the grave, that observance of the Ten Commandments leads to eternal life, and that violation of them leads to everlasting death. She has been faithful and she has kept the purifying flame of religion burning in the midst of a perverse world. The Protestant Churches have set themselves to pull down where she has built. They have tried to undermine the authority of Christ, and in the case of their own people they have succeeded only too well. They have taken away authority and they have made an idol of free-thinking. And their free-thinkers have followed their masters and spread the spirit of revolt against human authority as well as divine, against human law as well as against God's.

LIMITATION OF ARMAMENTS

A modern Government is confronted with two imperative demands if the country is progressive (says the London *Catholic Times* editorially). The one is for retrenchment in expenditure. The other is for increased expenditure on genuine public services. There is but one way of meeting them, and that is to lift the burden of armaments off the shoulders of the workers. It is necessary that every friend of peace should help to mobilise public opinion so that the utmost pressure may be put on the representatives of the various countries attending the Washington Conference to influence them to achieve this result. It is a small achievement that is sought, but it is worth something to gain a material lightening of a burden that has become intolerable. We have won but recently a great war. What have we to show for all the sacrifices? A few miserable profiteers on the one hand, and, on the other, an impoverished nation not a whit more secure than it was in 1914 before the outbreak of the war. Perhaps the world will yet hearken to the words of our Holy Father.

NOTES

Proper Names

One of the signs of the low standard of education provided by the State Schools of New Zealand is the absence of general culture revealed by the crass ignorance prevailing concerning the pronunciation of names which ought to be familiar to every person who pretends to the thinnest veneer of general knowledge. Listen on a racecourse, or in a train, to the conversation about horses. Many horses' names are taken from standard works of literature and from classical mythology. And to hear how our people call them is appalling as a revelation of our national ignorance. Michaela (properly Micaela) ought to be pronounced as it ought to be spelled, but it is generally called something like "mishayla." Chimaera, which is of course a Greek word and ought to be pronounced Keemayra, is in New Zealand Greek "shimmerer"! The common French word Lingerie is usually called linger-ee. Once we heard the name of a great English sire mentioned as Kissero, in proof of our familiarity with so common a name as that of the great Roman orator. Instances of a similar kind might be multiplied without end. Let us conclude the note by mentioning that some time ago a New Zealand Minister of Education gave a lecture during which he spoke brazenly and unabashed of what he called hyperbowl! After that what could one expect?

Demeter and Persephone

Talking about Greek names and mythology reminds one of the beautiful legend of Demeter and Persephone, recollection of which is appropriate in this season of springtime. Persephone, the daughter of Demeter and Jove, was seized by Pluto among the flowering meadows along the banks of the bright streams of the plains of Enna. Despite her frantic cries Pluto carried her to Hades with him, the waters of Lake Cyane parting to allow his chariot to pass. Demeter mourned the loss of her daughter, and in the Earth-Mother's wailing we have the sorrow of winter:

My quick tears killed the flower, my ravings hushed
The bird, and lost in utter grief I failed
To send my life thro' olive-yard and vine,
And golden grain, my gist to helpless man.
Rain-rotten died the wheat, the barley-spears
Were hollow-husked, the leaf fell, and the sun,
Pale at my grief drew down before his time.

At last Demeter finds out that her daughter has been carried off by Pluto and obtains from Jove permission for Persephone to return to her for "nine white moons of each whole year."

The Welcome

Demeter prepares to welcome her child from the Under World. Once more she sends life into the dormant seeds and buds, and the whole earth is stirring at the approach of Persephone.

Faint as a climate-changing bird that flies
All night across the darkness, and at dawn
Falls on the threshold of her native land,
And can no more, thou camest. O my child,
Led upwards by the god of ghosts and dreams,
Who laid thee at Eleusis, dazed and dumb
With passing thro' at once from state to state. . . .
So in this pleasant vale we stand again,
The field of Enna, now once more ablaze
With flowers that brighten as thy footstep falls. . . .
For see, thy foot has touched it; all the space
Of blank earth-baldness clothes itself afresh,
And breaks into the crocus-purple hour
That saw thee vanish.

The Seasons

Through this lovely ancient legend runs the cycle of the seasons. In the Earth-Mother's welcome to Persephone we have the coming of spring with its flowers and its zephyrs, renewing the face of the earth and banishing darkness from water, wood, and valley. Persephone comes with spring, and lo! the winter has passed and

"The winds are sleeping,
And through a thin-wove veil of silver-grey
The sun is like a timid lover peeping.
Where hope in her own garden stands and sings,
And gazing upwards hears the skylark chiming
Wild responses to her song—"

The death-sleep is over and the earth awakes trembling;
the "wanton lapwing gets himself another crest; a
brighter crimson burns upon the robin's breast; a
brighter iris glows upon the burnished dove; the ash-
buds are black and bursting; the catkins sway from
the branches; and every copse becomes a mist of tender
green. Later, all the flowers and leaves are in full
bloom, and the warm sun shines high in the heavens,
and the nights are like velvet:

"'Tis time to sing! of youth
Pluming the woods, and the first rose appears,
And summer from the chambers of the south
Is coming up to wipe away all tears!"

The gardens are ablaze with color, and the wild flowers,
so fair and so fragrant, spread their beautiful carpet
under the white feet of Persephone. The moons wane
and the summer passes. The trees are touched with
that ineffable beauty that precedes decay; golden and
rosy, the fruit that bends the boughs gleams amid the
leaves; and the waving tresses of the cornfields fall
before the reapers. The wonderful autumn sunsets
burnish the woods which are now clothed in royal
purple and gold. A little while the loveliest season
of all the year lingers. It is drenched with sadness
for the time is at hand when the Earth-Mother must
lose her daughter again. The moons wane. Per-
sephone goes to the Under World. There is a flutter-
ing of falling leaves; the woods begin to look cold and
bare. Pathos is in the landscape everywhere:

Tears, idle tears, I know not what they mean,
Tears from the depth of some divine despair
Rise in the heart and gather to the eyes,
In looking on the happy autumn fields,
And thinking of the days that are no more.

Sadly autumn dies, and winter comes again. There
are watery sunsets and angry skies. The winds lose
their softness and grow shrill and sharp:

Through the gaunt woods the winds are shrilling cold,
Down from the rifled wrack the sunbeam pours.

The nights grow long and cold. Frost appears and
binds the earth in its cruel embrace. There are occa-
sional clear, starry nights, and storms pass to leave
short radiant days and silver nights. Now and then
leaden clouds throng on the horizon, and like muffled
bells the snow-flakes come trembling down, covering
the earth with a pure mantle and making all things
beautiful and spotless for a little while. There is
rain and wind, and in the wailing gales we hear the
Earth-Mother moaning in the dark nights:

"Where is my loved one? Wherefor do ye wail?"
And out from all the night an answer shrilled,
"We know not, and we know not why we wail."

The winter moons are long; but all things pass. The
death of the year will be followed by rebirth, and
Persephone will come with joy once more in the spring
days. Thus, through this tender legend of maternal
love, is traced the allegory of the changing seasons.

DIocese of Dunedin

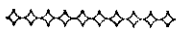
A social will be held on next Monday evening in the Sacred Heart Schoolroom, North-east Valley, in aid of the piano fund.

His Lordship Bishop Whyte will officiate at an ordination ceremony at St. Joseph's Cathedral on Sunday, December 4, when the Order of Priesthood will be conferred on three students of Holy Cross College, Mosgiel.

Tuesday last, being the third anniversary of the death of Dr. Verdon, second Bishop of the diocese of Dunedin, Pontifical Requiem Mass for the repose of his soul was celebrated at 7 a.m. at St. Joseph's Cathedral. His Lordship Bishop Whyte was celebrant; Very Rev. Father Coffey, Adm., assistant priest; Rev. Father Delany, deacon; Rev. Father Kaveny, subdeacon; and Rev. Father Marlow, master of ceremonies. The music of the Mass was sung by the Dominican Nuns' Choir.

A garden fete with the object of augmenting the funds of the Christian Brothers' Old Boys' Stall in connection with the St. Vincent de Paul Orphanage fair, will be held on Saturday afternoon next in the beautiful grounds of Mr. S. Solomon, K.C., at Bellknowes, generously placed at the disposal of the committee for the occasion. Apart from the lovely gardens, which will well repay a visit, numerous attractions will be provided, and housewives enabled to replenish the family larder from an abundance of produce and provisions generally, which will be on sale at moderate prices. Extra cable cars will run from Rattray Street to Michie Street. All competitions will be drawn at 5.30 in the evening on the grounds.

About 40 ladies of the congregation of St. Francis Xavier's Church, Mornington, assembled in the local Catholic school last week, and, under the direction of Mrs. M. A. Jackson, president of St. Joseph's Cathedral Conference of the St. Vincent de Paul Society, formed themselves into a conference of the society for their own district. Mrs. J. O'Neill was appointed president; Mrs. Sheridan, vice-president; Miss Harbour, treasurer; Miss M. O'Farrell, secretary; Mrs. Condon, wardrobe-keeper; and Mrs. Leonard, assistant wardrobe-keeper. All present then formed themselves into a committee to assist in conducting a stall, combining with the ladies of the Sacred Heart Church congregation, North-east Valley, in connection with the St. Vincent de Paul Orphanage, South Dunedin. Mrs. W. Easton, Mrs. P. Wilson, and Miss Harbour were elected heads of the stall for the Mornington section.



HIS LORDSHIP BISHOP WHYTE AT MOSGIEL

His Lordship Dr. Whyte, Bishop of Dunedin, made his first episcopal visitation of the parish of Mosgiel on Sunday last. At the local Church of the Immaculate Conception, in the afternoon, his Lordship administered the Sacrament of Confirmation to 59 candidates. There was a large congregation, and the Bishop addressed both children and adults. He afterwards officiated at Pontifical Benediction of the Blessed Sacrament. On Monday afternoon his Lordship visited St. Mary's School, where he was entertained by the pupils with a musical and elocutionary programme and presented with an address. In the evening the parishioners entertained his Lordship at a *conversazione* held in the Oddfellows' Hall, Rev. Father Collins (pastor of the district) presiding. Very Rev. Father Coffey, Adm., the Rector (Rev. Father Morkane), and professors of Holy Cross College were among those present. A musical programme was contributed to by Mrs. W. Hawke, Mrs. A. F. Quelch, Miss F. Gardiner, and Miss Agnes Fitzpatrick, Rev. Father Collins, and Messrs. F. A. Cheyne and J. P. Walls. The accompaniments were played by Mrs. Quelch and the Misses Walls and Downes. Mr. A. F. Quelch recounted the history of the parish of Mosgiel and outlying districts over the long period of half a century. He expressed the congregation's wishes in that Bishop Whyte would have a long, happy, and prosperous career in the diocese of Dunedin. Mr. Walls read and presented an address on behalf of the parishioners.

Dr. Whyte acknowledged the welcome, and in the course of his speech complimented the parishioners on the

progress made, especially that of recent years. He referred to the entertainment given that afternoon by the school children, and congratulated all concerned on the success achieved. The parish was fortunate in having the Sisters of Mercy in their midst, who could bring the pupils to such a perfect state of efficiency as had been exhibited.

The ladies provided supper, and before taking leave Dr. Whyte was introduced to all present. He was cheered as he left the hall.



ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

November 18.

The children of the Island Bay Primary School were given a picnic at Happy Valley by the Ven. Archdeacon Devoy last Wednesday.

The Boxing Day picnic committee met last Thursday. Mr. J. J. L. Burke presided, and the utmost enthusiasm was displayed by those present. The picnic will be held at the Seatoun Park, and the proceeds will be devoted to the Catholic Education Fund. The following office-bearers were appointed:—Chairman and treasurer, Mr. J. J. L. Burke; joint hon. secretaries, Messrs. P. D. Hoskins and A. B. Boake; refreshment booth, Mesdames Burke and Keogh; children's refreshments, Misses Craig and McCarthy; committee (refreshments), Mesdames Taylor and Holmes. The clergy were represented by Very Rev. Dean McKenna, Rev. Fathers Smyth, Cullen, and Mahoney.

The Catholic Education Board met last Wednesday, Mr. J. J. L. Burke presiding. Those present were the Very Rev. Dean McKenna, Rev. Fathers Smyth, Mahony, and Cullen, Messrs. Doherty, Hoskins, Boake, Tiller, McPhee, and Reeves. Accounts to the value of £268 were passed for payment. Rev. Father Smyth reported that he had reduced the mortgage on the boys' school by £200, thus reducing the liability of the Board for interest to the extent of £10 per annum.

Mr. A. Kelly (a well-known member of the local branch of the Hibernian Society) and Mrs. Kelly gave a very pleasant "evening" at St. Anne's Hall on the occasion of the coming of age of their only daughter (Miss Mary Kelly). There was a large attendance of friends, and the debutante was the recipient of many gifts in honor of the event.

Two very successful euchre parties in aid of St. Anne's parish school prize fund have been held and proved most enjoyable.

An interesting and very creditable dance recital was given at the Concert Chamber by the pupils of Miss Kathleen O'Brien, one of our Catholic young lady teachers. The attendance was very large, and much appreciation was shown. A large number of dances, solos, and combined numbers, were given, and Miss O'Brien showed much ambition in some of the numbers selected. The pupils acquitted themselves most creditably and reflected the greatest credit on their teacher.

At the usual fortnightly meeting of the executive of the Marist Brothers' Old Boys' Association further correspondence was received from the Old Boys' Association of Invercargill re the proposed formation of an annual Rugby tournament between all the old boys' associations of the Dominion. The Invercargill association suggested that to add more zest to the tournament a challenge cup should be procured. The secretary (Mr. F. J. O'Driscoll) reported that he had circularised the various Marist Brothers' old boys' associations, but had as yet received no replies. It was decided that the secretary should once again write to the clubs concerned to obtain their cooperation in this matter.



HELD OVER

Owing to the extreme pressure on our space this week, we are obliged to hold over a considerable amount of diocesan news and other matter.

Fresh Fish Daily!
Oysters and Poultry

(late Deep Sea Fish Co.)

D. Hay, ST. ANDREW ST.,
DUNEDIN

MARRIAGE SILVER WEDDING.

BURKE—McGUIRE.—On October 21, 1896, at St. Mary of the Angels' Church, Boulcott Street, Wellington, by the Rev. Father Devoy, S.M., William Gilbert, eldest son of the late Colman Burke (Brewer), Burke's, West Harbor, Dunedin, to Catherine, eldest daughter of John McGuire, District Road, "Barfield," Mornington, Dunedin. Present address, 243 Kenmure Road, "Barrfield," Mornington.

DEATHS

DUNFORD.—Of your charity pray for the repose of the soul of Susan Dunford, beloved wife of William Dunford, who died at her residence, Arawa Street, Bayfield, Anderson's Bay, on November 13, 1921; aged 68 years.—On her soul, sweet Jesus, have mercy.

KEARNEY.—Of your charity pray for the repose of the soul of Mary, beloved wife of John Kearney, "Springfield," Ranfurly, who died at Naseby Hospital on November 12, 1921.—Sacred Heart of Jesus, have mercy on her soul.

LAMB.—Of your charity pray for the repose of the soul of Jane Lamb, who died at Waikaka on November 15, 1921. (Sister of the Right Rev. Mgr. Mackay, Oamaru, and mother of James Lamb, Roxburgh; John Lamb, Gore; Mrs. D. Corcoran, Waikaka; and Jessie Lamb, Gore.)—Sacred Heart of Jesus, have mercy on her.

WEIGHT.—Of your charity pray for the repose of the soul of Mary, the beloved wife of Edward Francis Weight, who died at her residence, 15 Alpha Street, Wellington, on November 5, 1921; aged 68 years.—R.I.P.

IN MEMORIAM

BARRY.—Of your charity pray for the repose of the soul of Edward John, beloved husband of Eileen Barry, who died at Ohakune on November 22, 1918.—Compassionate Heart of Jesus, grant him eternal rest.—Inserted by his loving wife.

DOWLING.—Of your charity pray for the repose of the soul of Thomas Dowling, who died at his residence, Seaward Downs, November 26, 1919; also of Katie Dowling, who died at Riversdale, November 8, 1919.—Sacred Heart of Jesus, have mercy on them.

HEALY.—Of your charity pray for the repose of the soul of Private Bernard D. Healy, who died at Groopers Bush on November 27, 1918.—On his soul, sweet Jesus, have mercy.—Inserted by his loving father and mother.

KENNEDY.—Of your charity pray for the repose of the soul of Patrick Kennedy, sen., dearly loved husband of Elizabeth Kennedy, who died at St. Albans on November 20, 1918.—On his soul, sweet Jesus, have mercy.—Inserted by his wife and family.

LOUGHNANE.—Of your charity pray for the repose of the soul of Mary, dearly beloved wife of Jeremiah Loughnane, who died at Makohine on November 20, 1914.—Sacred Heart of Jesus, have mercy on her soul.

MADDOCK.—Of your charity pray for the repose of the soul of Richard Maddock, who died on November 17, 1918; aged 75 years.—On his soul, sweet Jesus, have mercy.

MURPHY.—Of your charity pray for the repose of the soul of Hannah, the dearly beloved daughter of Margaret and the late Denis Murphv, of Fairlie, who died at Timaru on November 23, 1918.—On his soul, sweet Jesus, have mercy.

PRENDEVILLE.—Of your charity pray for the repose of the soul of Michael, dearly loved husband of Minnie Prendeville, who died on November 16, 1916; also of her son, James Prendeville, who died at Drummond on November 23, 1918.—Sacred Heart of Jesus, have mercy on their souls.

RUMBLE.—Of your charity pray for the repose of the soul of my dear daughter and our sister, who died at Christchurch on November 20, 1918.—Sacred Heart of Jesus, have mercy on her soul.—Inserted by mother, brothers, and sisters.

WALSH.—Of your charity pray for the repose of the soul of Thomas Edmund, fifth beloved son of Mary and the late Stephen Walsh, Ohakune, who died at Whakatane on November 23, 1918.—Sacred Heart of Jesus, have mercy on his soul.—Inserted by his mother, sisters, and brothers.

WANTEDS

Homely Catholic working girl wishes to **SHARE ROOM** with other girl; South or Central preferred. Address—"Urgent," *Tablet* Office.

WANTED.—A **COOK** for a presbytery, South Island. Apply to "Presbytery," *Tablet* Office.

WANTED.—Young lady, educated, thoroughly domesticated, requires position as **COMPANION-HELP**; country preferred. Apply—"Companion," *Tablet* Office.

WANTED.—**HOUSEKEEPER** for farmer; bachelor; returned soldier; North Island; good Catholic home; no objection child. Apply (stating wages) to—"Farmer," *Tablet* Office.

WANTED.—A **HOUSEKEEPER** for Catholic presbytery, North Island; only one priest; light work. Apply for address to—"Easy," *Tablet* Office.

CONVENT OF THE SACRED HEART, TIMARU

A **SPIRITUAL RETREAT FOR LADIES** will begin on the evening of **MONDAY, JANUARY 2, 1922**, and end on the morning of **SATURDAY, JANUARY 7.**

The Retreat will be preached by Very Rev. Albert Power, S.J.

For further particulars and terms intending retreatants should apply promptly to Rev. Mother Prioress.

SISTERS OF THE MISSION CONVENT, KAIKOURA

The drawing of the **KAIKOURA ART UNION** has been postponed from December 8 to **TUESDAY, DECEMBER 20.**

All holders of books are requested to send their subscriptions and butts of tickets on or before December 15 to
CONVENT, KAIKOURA.

THE CATHOLIC GIRLS' HOSTEL, CHRISTCHURCH

now have several vacancies for young lady boarders. Applications should be made at once to The Matron, 245 Cashel Street, Christchurch.

OUR FRIENDS

Will kindly remember that the day fixed for
OUR GARDEN PARTY

In aid of the
CONVENT BUILDING FUND

is
SATURDAY, NOVEMBER 26.

DOMINICAN NUNS,

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Notice

This issue of the *Tablet* contains the notice of the Spiritual Retreat for ladies to be given at Timaru by the Rev. Albert Power, S.J., Rector of Newman College, Melbourne University. It is to be hoped that there will be no falling off in the number of retreatants resulting from the fact that no special invitations are being sent out.

“TABLET” SUBSCRIPTIONS

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

We beg to acknowledge subscriptions from the following, and recommend subscribers to cut this out for reference

PERIOD FROM NOVEMBER 5 TO 11, 1921.

OTAGO AND SOUTHLAND.

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Pages Road, Timaru, 15/11/22; M. B., Mcmurdo St., Tinwald, 30/3/22; J. L., Geraldine, 15/10/22; E. T., Charles St., Timaru, 15/4/22; J. S., Lyalldale, St. Andrews, 8/11/22; M. H., Parsonage Road, Waimate, 15/11/22; J. C., Karamea, 15/6/22.

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Sincerely in Christ,
(Rev.) HENRY WESTROPP, S.J.

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The *Tablet* makes a specialty of In Memoriam Cards, including pictures of "Mater Dolorosa" "Ecce Homo," etc. (with space for name of deceased, date of death, indulgenced prayers, etc.). These are thin cards, very suitable for prayer books. Samples and prices will be forwarded on application to the Manager.

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Commonwealth Notes

NEW SOUTH WALES.

The Right Rev. Dr. Dwyer, Bishop of Wagga Wagga, received a splendid welcome from the crowded audience which assembled in St. Patrick's Hall, Goulburn, on Monday evening, 1st inst., to present him with a testimonial. When his Lordship entered the hall the lady members of the choir led a thundering chorus in "Faith of Our Fathers." Bishop Gallagher, who presided, said that on that day he completed the 52nd year of his ordination as a priest of the diocese of Goulburn. In no other way could the anniversary be more fittingly celebrated than in giving effect to the object that had brought them together. Dr. Dwyer, his Lordship continued, might be looked on as a child of the diocese. He had received his secondary education at St. Patrick's College, and since his ordination for the diocese at Rome in 1894 he had been a tower of strength in almost every form of work that could fall to the lot of a priest in a young country like Australia—as professor in the college, as inspector of schools, as Administrator at Albury, as parish priest at Temora, as educationist, as lecturer, and as liturgist. "But," added the speaker, "the most beneficent work he has yet accomplished is the work which, however disagreeable to himself, he has done for us in connection with the now famous Liguori case." (Applause.) As a result of that case, the voice of calumny and of malignant anti-Catholic bigotry, had, the speaker hoped, been silenced for a generation at least. The sinless, unselfish, laborious lives of the consecrated Sisters had been placed in the clearest light. Some proof or evidence of the higher life which the Sisters led should perhaps be furnished to the outer world from time to time for its enlightenment, and for its own good. The Liguori case had afforded a good opportunity of furnishing that evidence, and his Lordship the Bishop of Wagga Wagga had been the principal actor in that drama. They were assembled on that occasion to honor him, and to thank him for the great work he had done. (Applause.) The Very Rev. Father W. F. Cahill regretted having to apologise for the absence of several of the priests, who were unable to attend through parochial duties. He appreciated Bishop Dwyer's admirable defence in the Liguori action, and thought that it was most fitting for them to gather together to honor his Lordship, who was at one time a priest of the diocese of Goulburn. The total amount raised to the testimonial was £1455 9s 3d, and never before had Goulburn diocesan Catholics subscribed to a fund so freely and so spontaneously. In thanking them for their kind gift, the Bishop of Wagga Wagga said that he did not like the limelight in which the metropolitan press had placed him during the proceedings in the Liguori case. The Sydney daily papers were the most contemptible organs of public opinion which ever existed. He would like to see a fair-minded Catholic or Protestant paper start in Sydney. He was most grateful to them for their magnificent reception and gift. He was pleased that the campaign of calumny against the Church had failed most miserably. As an instrument to damage the Catholic Church, its enemies had used a young lady who was ignorant of what she was doing, and who was held a captive in a prison of calumny and lies. The Bishop had not the slightest antipathy towards ex-Sister Liguori—in fact, he sympathised with her. It was a scandalous thing that this young innocent lady could be held in captivity by a body of persons whom he called the "League of Liars." The meeting concluded by the audience rising and singing "Advance, Australia Fair," with marked enthusiasm, after which cheers were given for Bishops Dwyer and Gallagher and the Sisters.

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VICTORIA.

On his way home from Sydney (says the *Catholic Press* for November 10), Archbishop Mannix presided over a packed audience at the Albury Christian Brothers' College concert in the Mechanics' Theatre. Long before the hour fixed for starting, there was not a vacant seat left, and many who had neglected to book were left lamenting. His Grace, when he ascended the platform to distribute the awards to the prizewinners at the recent college sports, was accompanied by the Right Rev. Dr. Dwyer (Bishop of Wagga Wagga), Right Rev. Dr. McCarthy (Bishop of

Sandhurst), and Rev. Brother Doyle (principal of the college). Referring to Ireland, Dr. Mannix said the Australian press had been telling them that the Irish representatives and the Irish people had climbed down—that President de Valera had hauled down his flag. The representatives of the Irish people had not hauled down their flag. Why should they when victory was within their grasp? It was said some time ago that they had climbed down from the highest rung of the ladder; but, strange to say, after a few weeks it was suddenly found that they had not climbed down, and were still on the highest rung. During the last 12 or 18 months or more it was said that bands of assassins and murderers were over-running Ireland. He claimed to be as well informed as to what was happening in Ireland as the Australian press, and when people asked him—and many did ask him—about these assassins and murderers, he told them that there were no assassins and murderers there unless they had been imported. Whoever had climbed down, it was not President de Valera or the Irish people. If any one had climbed down it was those who, after saying that they would never touch those so-called assassins and murderers with a wet finger, then met them in conference. Australia and the other Dominions were free to vote themselves out of the British Empire if they so desired. English Cabinet Ministers told them that Ireland had never been in the British Empire, and she claimed to be free to choose whether she would or would not come into it. Ireland did not seek to tell the Australian people what sort of government they should have. The Australians decided that for themselves, and the Irish people claimed the same right. If England relied on brute force to keep the Dominions within the Empire, then she would fall, as other and greater empires had fallen.

The lawns at the Presentation Convent, Windsor, were the scene of much money-making on Saturday afternoon, October 29, when a garden fete in aid of the convent was opened by the Most Rev. Archbishop Mannix. His Grace, who was accorded a warm welcome, was escorted by the Irish pipers. A guard of honor formed of members of the H.A.C.B.S. received his Grace at the entrance, and students of the convent formed a guard extending from the gate to the effectively decorated platform which had been specially erected for the occasion. The Archbishop, who was cordially received, said that he was glad of the opportunity of helping the Sisters. They were burdened with heavy financial responsibilities, and he was confident that they could count on the generosity of the St. Kilda people to help them. In Sydney recently and on his journey back to Melbourne he had seen wonderful evidences of the progress of Catholicity in this country. The centenary of the Sydney Cathedral had just been celebrated. It was a Cathedral worthy of the ancient capital of Australia, and it was a proof of the marvellous generosity of the people. The Church of Christ was built on the Rock of Peter, and the splendid Catholic schools of Australia were the cause of the rapid growth of the Church in this land. Nowhere not even in Ireland—was the system of the Australian Catholic schools surpassed. (Applause.) The Sisters and the Brothers and the lay teachers were the ones to whom, under God, Catholicity owed its marvellous progress in the Commonwealth of Australia. There was much talk of bringing immigrant children to this country. Before doing that the Government should provide for the little orphans already here. There was no need to bring children from the other side of the world to populate Australia. If Australian men and women did their duty and obeyed the laws of God and nature, Australia would be populated soon enough. In conclusion, his Grace congratulated the Sisters on their successful work for education, and he congratulated Father Lynch on having such excellent teachers in his parish. He hoped that the fete would meet with the highest measure of success. (Applause.)

SPECIAL NOTICE TO CONVENTS AND SCHOOLS

We have made special arrangements to execute all printing orders for school break-up concerts, etc., and Christmas printing. Send along all orders as soon as possible to the MANAGER, who will give his personal attention to your requirements.

Our Sports Summary

AUCKLAND.

Quite a harvest of victories was gathered in on Saturday, the 12th inst., by the Sacred Heart College cricket teams. In the secondary schools' competition Sacred Heart College secured two wins against Technical College. The junior team by making 71 in answer to "Tech's" 42, and by disposing of Technical for 15 in the second innings, secured a three-point win. For Sacred Heart College, Vangioni (22), and White (20) did best with the bat; Levin (9 for 20), Vangioni (5 for 17), and Cuming (2 for 6) did best with the ball. The senior team defeated Technical in the first innings by 6 runs—Technical 52, Sacred Heart College 58—Kalaugher 16, R. O'Connor 19. Bowling for Sacred Heart College Kalaugher got 6 wickets for 24, and J. McMahon 4 for 12. Playing in the Saturday afternoon second grade, the college senior team defeated University by 6 wickets and 13 runs. R. O'Connor (19 and 11) was most consistent in batting. Bowling: E. Reid (10 for 16), Kalaugher (5 for 14), and C. O'Regan (3 for 19). Scores: University 20 and 62; Sacred Heart College 48 and 4 for 47. The second grade college team had a great triumph over Y.M.C.A., securing a three-point win. Y.M.C.A. were disposed of for 65. Bowling for college, Vangioni got 4 for 11, Levin 3 for 22, and T. Cuming 3 for 29. Sacred Heart College took control of the Y.M.C.A. bowling and rattled up 251 towards which Levin contributed 98, Vangioni 44, Dudley 19, Cuming 16, White and Redfern 14 each. Thus to-date Sacred Heart College has won all its matches—seven.

CHRISTCHURCH.

The athletic sports in connection with St. Bede's College were held on Wednesday, the 16th inst., at the college grounds. The day was a great success, in spite of the fact that a stiff north-wester blew in the morning and a cold sou'-wester in the afternoon. Luckily, no rain fell until the last race had been run off. The strong wind which blew against the competitors did not allow fast times, but there were some very good performances. The senior championship was won by S. O'Connor, and the junior championship by J. O'Grady. Among the large number of visitors were the Most Rev. Archbishop Cattaneo, Apostolic Delegate, and Bishop Brodie, who were given a very enthusiastic reception by the boys. The results were as follows:—Mile Championship, senior—P. Dickel 1, S. O'Connor 2, J. McKay 3. Mile Championship, junior—L. McCartin 1, W. Gaudin 2, J. O'Grady 3. 880yds Senior Championship—P. Dickel 1, S. O'Connor 2, J. McKay 3. 880yds Junior Championship—L. McCartin 1, J. O'Grady 2, W. Gaudin 3. Throwing Cricket Ball—H. Mackle 1, R. Dunphy 2, H. Geaney 3; distance, 87yds 2ft 10in. 440yds Senior Championship—O'Connor 1, P. Dickel 2, C. Hayward 3. 440yds Junior Championship—H. Lee 1, J. O'Grady 2, L. McCartin 3. Hop, step, and jump, Senior Championship—S. O'Connor 1, J. McKay 2, Dickel 3; distance, 36ft 6½ in. Hop, step, and jump, Junior Championship—J. O'Grady 1, L. McCartin 2, H. Lee 3; distance, 35ft 9in. 100yds Grand Handicap—First heat: C. O'Connor (4yds) 1, C. Hayward (scr.) 2; time 11 3-5th sec. Second heat: S. O'Connor (scr) 1, J. Leigh 12sec. Final: Leigh 1, S. O'Connor 2, Considine 3; time (7yds) 1, J. Murphy (2yds) 2; time 11 4-5th sec. Fourth heat: J. Prendergast (7yds) 1, P. Keenan (9yds) 2; time 12sec. Final: Leigh 1, S. O'Connor 2, Considine 3; time 12 2-5sec. 100yds Junior Handicap—First heat: H. Lee (scr) 1, J. O'Grady (2yds) 2; time 12sec. Second heat: J. Marriott (7yds) 1, J. Fitzharris (scr) 2; time 12 3-5th sec. Third heat: J. Prendergast (5yds) 1, P. Keenan (3yds) 2; time 12sec. Final: Lee 1, O'Grady 2, Prendergast 3; time 12 4-5th sec. Long Jump, Senior Championship—S. O'Connor 1, C. Hayward 2, J. McKay 3; distance 16ft 5½in. Long Jump, Senior Handicap—S. O'Connor (scr) 1, C. Hayward (scr) 2, T. Mullan (15in) 3; distance 16ft 5½in. Long Jump, Junior Championship—J. O'Grady 1, W. Gaudin 2, J. Galletley 3; distance 16ft 5in; Long Jump,

Junior Handicap—J. Fitzharris (scr) 1, C. McVeigh (6in) 2, L. McCartin (scr) 3; distance 16ft 1in. 220yds Senior Championship—C. Hayward 1, S. O'Connor 2, J. McKay 3; time 26sec. 220yds Junior Championship—S. O'Grady 1, H. Lee 2, W. Gaudin 3; time 27 3-5th sec. 100yds, under 14—R. Cook (40yds) 1, K. Power (30yds) 2, J. Brosnahan (20yds) 3; time 10 1-5th sec. 220yds Grand Handicap (open)—First heat: M. O'Malley (8yds) 1, J. Prendergast (12yds) 2, J. Murphy (5yds) 3; time 26sec. Second heat: C. O'Connor (5yds) 1, C. Evans (13yds) 2; time 26 2-5th sec. Third heat: J. Payne (3yds) 1, J. Leigh (10yds) 2, T. Gaffery (12yds) 3; time 25 3-5th sec. Final: O'Connor 1, Leigh 2, Payne 3; time 27 3-5th sec. Drop-kicking Competition—C. Kingan (36ft) 1, R. Dunphy (20ft) 2, F. Hailes (12ft) 3; distance 52yds. 100yds Junior Championship—H. Lee 1, J. O'Grady 2, W. Gaudin 3; time 12sec. 100yds Senior Championship—S. O'Connor 1, C. Hayward 2, J. McKay 3; time 11 4-5sec. Hop, Step, and Jump, Junior Handicap—H. Lee (scr) 1, L. McCartin (12in) 2, J. Fitzharris (9in) 3; distance 33ft 2½in. Hop, step, and jump, Senior Handicap—F. Hailes (20in) 1, C. O'Connor (12in) 2, R. Lattimore (12in) 3; distance 35ft 1in. 220yds Junior Handicap—First heat: H. Lee (scr) 1, J. O'Grady (2yds) 2, T. Gaffery (3yds) 3; time 28 1-5th sec. Second heat: J. Prendergast (8yds) 1, J. Mahoney (8yds) 2, J. Thyne (6yds) 3; time 29 2-5th sec. Final: Lee 1, Prendergast 2, Thyne 3; time 28 2-5th sec. 220yds, under 14—H. Lee (scr) 1, N. O'Neill (35yds) 2, C. Malfroy (25yds) 3; time 28sec. 880yds, open—R. O'Malley (75yds) 1, C. Dolan (30yds) 2, J. Marriott (120yds) 3; time 2min 13-3 5th sec. 75yds, under 14—J. Murphy (30yds) 1, R. Cooke (25yds) 2, W. O'Neill (15yds) 3; time 8 3-5th sec. Potato Race—First heat: F. Hailes 1, C. Dolan 2. Second heat: C. McVeigh 1, L. Armstrong 2. Third heat: B. Mackle 1, B. Upjohn 2. Fourth heat: R. Lattimore 1, T. Gaffery 2. Half-mile Walk—L. McCartin (25yds) 1, J. Galletly (35yds) 2, R. Cook (200yds) 3; time 4min 12sec. Junior High Jump—J. Thyne (4in) 1, J. O'Grady (2in) 2; height 4ft 10½in. C. Dolan (3in) made the best jump with 4ft 9in. 440yds Junior Handicap—R. O'Malley (13yds) 1, J. Mahoney (30yds) 2, G. d'Auvergne (20yds) 3; no time taken. Old Boys' Race—D. Morgan 1, J. Kingan 2. Mile (open)—C. Dolan (50yds) 1, T. Mullan (90yds) 2, J. Payne (scr) 3; time 5min 13sec. Sack Race—Final: J. Galletly 1, B. Mackle 2. 440yds Grand Handicap—T. Mullan (40yds) 1, P. Dickel (8yds) 2, J. McKay 3; time 61sec. Relay Race—Christchurch 1, Waimate 2, Country 3. The senior high jump was not held owing to the shortness of time.

INVERCARGILL.

The 1921-22 cricket season in Invercargill opened on Saturday in beautiful weather (writes our own correspondent, under date November 21). The Marist Old Boys' first grade team met the Invercargill team, the strongest combination in the competition. The I.C.C. batting first, opened rather disastrously, having three wickets down for 13. Thereafter the batting improved, and it was late in the day before the last wicket fell for the respectable total of 155 runs. The Marist Old Boys' faced about half a dozen overs before time, and lost a good wicket early. Total for one wicket—3 runs. The match will be continued next Saturday. The second grade played High School and lost by over an innings. The third grade won from Union in a two-innings game by 15 runs. For Marist, Hallamore was the destructive agent, taking 12 wickets for 21. The total scores were Marist 100, Union 85.

TIMARU.

A number of the Marist Brothers' pupils,—as follows, were successful at the primary schools' sports, held here last Saturday:—100yds (open) senior, Fitzgerald, Brown, and Mason, beat all-comers; 100yds (open) junior, Whitehead obtained 3rd place; 880yds (open), Fitzgerald was 2nd; Sack Race, under 13—Crowley 1st, Whitehead 3rd; Sack Race, under 11—Roper 2nd; Potato Race, under 13—Henry 3rd; Potato Race, under 11—Ryan 3rd; Hop, Step, and Jump (open)—Sullivan 3rd; 200yds Relay Race, under 9—Marist 3rd; 200yds Relay Race, under 11—Marist 1st; 440yds Relay Race, under 13—Marist 2nd; 440yds Relay Race (open)—Marist 1st.

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Third Article: Sanctifying Grace.

10. The doctrine concerning sanctifying grace may be reduced to four questions—(1) What is sanctifying grace? (2) What are its effects? (3) How may it be acquired or lost? (4) By what signs can its presence be recognised in the soul?

(1) Definition.—Sanctifying grace is a supernatural gift which, dwelling in our souls, renders us just, holy, agreeable to God, and capable of meriting eternal life. This divine gift is a quality, an abiding influence divinely diffused in the soul, united to it and inherent to it as life is to the body that it animates. This grace renders man just and holy in the eyes of God, as his corporal life constitutes him a living being in the eyes of man.

Sanctifying grace, commonly designated in Scripture by the word life, is in reality the supernatural life of the soul; a real life like that of the body, but invisible and latent like the life hidden in a seed. It is also called light, seed, pledge, seal, or mark of the Holy Spirit, unction, fountain, charity.

Sanctifying grace is called charity, because it is inseparable from charity, as the sun is from its own light.

Other virtues besides charity always accompany sanctifying grace; for, together with it, the three theological virtues, the cardinal and other moral virtues, as well as the gifts of the Holy Ghost, are all diffused in the soul.

(2) Effects of sanctifying grace.—(1) It makes us innocent by effacing sin from our souls. Grace casts out sin, as light dispels darkness, as a resurrection to life chases away death. (2) It renders us just, holy, and the friends of God. The soul adorned by grace is beloved by God with an ineffable love; the Blessed Trinity takes possession of it and dwells therein. (3) It makes us partakers of the divine nature, and as like unto God as the creature can be to the Creator here below. (4) It enables us to bring forth the works of heaven, works that merit eternal life. (5) It makes us become children of God by adoption, heirs of God and co-heirs with Jesus Christ.

(3) Sanctifying grace may be acquired, (1) by baptism and the other Sacraments received with due dispositions; (2) by an act of perfect charity.

It is lost by mortal sin. That grave violation of the law of God which we call mortal sin is like a deep wound that destroys the life of grace in the soul, and makes it appear in the eyes of God like a hideous corpse impressed with the likeness of the devil.

It is preserved by the faithful observance of the law of God, by the avoidance of mortal sin.

It is augmented and increased by prayer, the Sacraments, and all good works. It is capable of continual increase during this life: "The path of the just, as a shining light, goeth forwards, and increaseth even to perfect day" (Prov. iv. 18).

(4) By what signs can its presence be recognised in the soul?—Sanctifying grace, being an entirely spiritual and invisible gift, a divine treasure concealed in man as in a vessel of clay, is not made evidently manifest, as life is in a living body, or as light in crystal. At the same time, however, there are signs by which we may have a moral assurance of being in the grace of God, namely:

(1) If we love to think of God. "Where thy treasure is, there is thy heart also" (St. Matt. vi. 21).

(2) If we have a love for the word of God, for His worship, and for holy things. "He that is of God heareth the words of God" (John viii. 47).

(3) If we are faithful in observing the commandments of God. "He that hath My commandments and keepeth them, he it is that loveth Me" (John xiv. 21).

(4) If we have a sincere love for our neighbor, and practise the works of mercy towards the poor. "By this shall all men know that you are My disciples, if you have love one for another" (John xiii. 35).

(5) If we have zeal for souls, and an esteem and appreciation of spiritual and imperishable things, and if we love whatever relates to God and to eternal things, and if we love whatever relates to God and to eternal life. "If you be risen with Christ, seek the things that are above, not the things that are upon the earth" (Coloss. iii. 1, 2).

(6) If we venerate the Church and her ministers in the spirit of faith and love "I am the Good Shepherd; and I know Mine, and Mine know Me" (John x. 14).

(7) Lastly, if we have within ourselves the testimony of a good conscience. "If our heart do not reprehend us, we have confidence towards God" (1 John iii. 21).

"For the Spirit Himself giveth testimony to our spirit, that we are the sons of God" (Rom. viii. 16).

The Pope's Appeal for Russia

The Press of all colors has saluted with expressions of admiration and consent the noble action of Benedict XV. in favor of the Russian people decimated by famine and disease (says the London *Catholic Times*, for August 27). The favorable impression produced on the public by the letter of the Holy Father has had the same effect in diplomatic and political circles. Several Ministers and Ambassadors have been trying to outdo one another in praise of the Pontifical initiative. All the diplomats accredited to the Holy See have had from the Cardinal Secretary of State official communication of the Papal document and have been invited to transmit it to their respective Governments. The Pontifical representatives abroad have also been informed and have been asked to bring it to the notice of their respective Governments to which they are accredited. The Apostolic Nuncio at Paris, Mgr. Cerretti, has communicated it not only to the French Government, but also to the Supreme Interallied Council, which, by a happy coincidence, was assembled these days in Paris. As the letter of Benedict XV. must not be considered a pure and simple diplomatic document, but a universal invitation in a work of most noble charity, so his participation will not be restricted solely to the Governments with which the Holy See maintains formal diplomatic relations, but will be extended to all, and especially to those who are in a condition to be able to co-operate more easily in the initiative promoted by the Pope. These communications will be made by means of the Apostolic Delegates where they exist, or through other channels. Meanwhile, the representatives of the Holy See have received instructions to put themselves in relation with the various committees which have been formed in various centres to bring help to the Russian people. At the Vatican arrive every day numerous letters and telegrams applauding the Pope's action, often accompanied by offers of collaboration. The International Red Cross of Geneva has asked the Holy See to join in a reunion of the representatives of the committees of the Red Cross. The Holy Father has willingly accepted the invitation and has appointed as his representative Mgr. Maglione, Apostolic Nuncio in Switzerland.

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IRISH NEWS

Weekly Review of Events in Ireland (September 4 to September 10)

The following is a brief review of the events in Ireland from Sunday, 4th September, to Saturday midnight, September 10, 1921:—

The period under review was marked by political events, many of them of considerable importance including the publication of further correspondence relating to the Peace Negotiations and also statements by prominent members of the Dail Cabinet.

Statements by Mr. Michael Collins and President de Valera

In a speech on the occasion of his first public visit to his constituents in Co. Armagh, on Sunday, September 4, Mr. Michael Collins, Minister of Finance, exposed the fallacies used by England to divide Ireland and showed that historically and economically Ulster was an integral part of the Nation.

Interviewed by Press representatives at Armagh before the meeting Mr. Collins stated that the acceptance by Britain of the principle of government by consent of the governed would mean a "speedy peace" between the two countries.

President de Valera interviewed at the Dublin Mansion House, on September 6, said that a peace obtained by threats of force was no peace and that no Irishman would feel bound by it. It was to the mutual interest of Britain and Ireland that a real natural union of the two countries should be founded. This union could have been established long ago were it not for the machinations of British politicians who interposed artificial barriers to further their own ends.

The Reply to Mr. Lloyd George's Letter of August 26

The reply of President de Valera and the Dail Cabinet to the British Premier's letter of August 26, which was delivered to the latter at Gairloch, Inverness, on September 1, was published in the Press of September 5. The President stated that the British proposals of July 20 had been irrevocably rejected by Dail Eireann and added that the statement that these proposals conformed to the principle of government by consent of the governed was false. The proposals would have the effect of dividing Ireland into "two artificial states, each destructive of the other's influence in any common Council, and both subject to the military, naval and economic control of the British Government."

President de Valera declared that for the future all threats of force, covert or open, would have to be abandoned if the negotiations were to continue. Force had for 750 years failed to solve the Irish question. It would not solve it now. The plenipotentiaries would have to meet untrammelled by any conditions save the facts themselves. Differences must be reconciled by principle and not by appeals to force.

The British Cabinet Suggests a Conference

On Wednesday, September 7, the British Cabinet met at Inverness to consider this letter. General Maccready and General Tudor were also present. The decision of the Cabinet was embodied in a note which was handed to Commandant Barton at 4 p.m. on the same day and was published in the Press of September 9. In it the British Premier claimed that the principle of government by consent of the governed was the foundation of the British Constitution, but that Britain could not accept an interpretation of that principle which would commit her to any demands Ireland might present, even to the setting up of a Republic. Mr. Lloyd George, however, invited representatives of Dail Eireann to a Conference at Inverness on September 20 "to ascertain how the association of Ireland with the community of nations known as the British Empire can best be reconciled with Irish National aspirations."

More Threats of Force

On September 8, Mr. Lloyd George, replying to a telegram sent by the British Trades' Union Congress at Cardiff, urging him to call the Irish representatives to a Conference without delay, revived his threats of force and said that bloodshed was better than the disruption of the British Empire, which disruption would, he pretends, result from a recognition of Ireland's independence.

Meeting of Dail Eireann Called

The Cabinet of Dail Eireann held a meeting on September 9. Afterwards it was announced that a private session of the Dail had been summoned for Wednesday, 14th inst., at the Mansion House, Dublin, at 11 a.m.

Protests against Partition

On Thursday, September 8, the Cabinet of Dail Eireann received at the Dublin Mansion House a Deputation from representative bodies in South and East Down. The Deputation pointed out that in that part of the county the Nationalists were in a majority and had been elected to control every public body in the area with one minor exception. South and East Down were homogeneous with the Co. of Louth which they touched. This county had been placed in "Southern Ireland." The people of South and East Down would never submit to the Parliament set up in the Six Counties under the British Partition Act and pledged themselves "to use all means to effectively resist the attempt of the British Government to coerce them into a separate administration from the rest of Ireland."

It will be remembered that a similar protest against Partition was made on August 30, by deputations representing the Co. of Tyrone and Fermanagh.

Breaches of the Truce

On Sunday night, September 4, a large number of Republicans returning from Mr. Collins' meeting at Armagh were attacked when leaving Belfast railway station by an Orange mob with whom were Special Constabulary. Three members of the I.R.A. dispersed the attackers by firing revolver shots in the air.

Some isolated attacks on Catholics took place on Friday and Saturday, 2nd and 3rd, the most brutal being that of an assault by a "B" Special Constable on a girl factory worker. The girl, who was on her way to work at Gallagher's tobacco factory, was struck on the head with a paving stone, the Special Constable threatening to "blow her Fenian brains out."

The Escapes from Rath Internment Camp

Early on the morning of September 9, 80 Irish prisoners interned at the Rath Camp, Curragh, Co. Kildare, escaped by tunnelling under the barricades surrounding the camp. While their comrades were escaping the other prisoners organised a concert to hold the attention of the guard.

Commenting on these escapes at an Aeridheacht at St. Enda's, Rathfarnham, Dublin, on Sunday, September 11, Mr. Michael Collins said that these escapes had, for the first time, been conducted without co-operation from the outside. It would have been a breach of the Truce if there had been any outside co-operation. Speaking on behalf of the fund for the dependents of Irish prisoners and internees, Mr. Collins said that at the present moment there were 3200 men interned; 1500 serving sentences and 1000 more who had been neither tried nor sentenced. There were three women doing life sentences, two were serving sentences of ten years, one five years, and one four years. Altogether there was a total of 40 women, one of them a girl of 17, serving sentences.

Mr. Collins gave illustrations of the flagrant ill-treatment of prisoners in many of the Irish gaols and internment camps, and referred to cases in which women prisoners were kept in police and military barracks for weeks without female attendant.

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Napier

(From our own correspondent.)

November 9.

On Sunday the 30th ult. leaflets were distributed at St. Patrick's Church, inviting the parishioners to send in the names of deceased relatives whom they wished to be remembered in the Masses during the month of November. A list from the names given has been placed in the church, stating the days on which Masses for the repose of the souls of the departed are to be celebrated. This gives relatives an opportunity to attend the Masses in which their beloved dead are to be remembered.

On Sunday the 6th inst., fifty children made their first Holy Communion at a special Mass celebrated by Rev. Father Goggan. An instruction suited to the occasion was given by Rev. Father Clancy. After the Mass the children assembled at St. Patrick's Hall for Communion breakfast, provided by the Altar Society. On the following Wednesday the first Communicants of St. Patrick's School presented Father Clancy with a little souvenir in gratitude to him for preparing them for their first Communion.

The devotion of the Forty Hours' Adoration commenced on Sunday the 6th inst. High Mass was celebrated by Rev. Dr. Casey; Rev. Fathers Goggan and Campbell assisting as deacon and sub-deacon respectively. The Altar was tastefully decorated, and its beautiful appearance reflected credit on the ladies of the Altar Society. At the close of the Mass a procession in honor of the Blessed Sacrament, participated in by the various confraternities, in regalia, and members of the congregation took place outside the church. In the evening an instructive sermon on the Blessed Sacrament was preached by Rev. Father Goggan. On Monday evening, Father Goggan again preached on the same subject, and imparted the Papal blessing to the congregation. The Quarant' Ore was brought to a close on Tuesday morning.

Martinborough

To raise funds for the rebuilding of the Catholic Church destroyed by fire some two and a half years ago, the members of the Catholic community of Martinborough, held a sale of work on the 10th inst., in connection with the drawing of the art union. Brisk business was done by the busy hive of enthusiastic workers, who in their many activities strove to add to the funds already in hand, and a very satisfactory financial result has been attained, about £288 being raised, £112 from the sale of work, and £176 from proceeds of art union. Mr. J. A. Boake (secretary) and his co-workers are to be complimented on the splendid result of their efforts. During the evening a promenade concert was contributed to by Mrs. C. O. Evans, Miss Wallace, Mr. T. F. Mulcahy, and Mr. James Dykes. The Municipal Band played selections during the evening. Completed returns show the total receipts are slightly over £300.

Hokitika

Rev. Fathers O'Leary and Vincent, Marist Missioners, have just concluded a mission in the parish of St. Mary's, Hokitika (writes a correspondent). Prior to commencing in Hokitika Father Vincent conducted a week's mission each at Kokatahi, Kaiwari, and Arahura. In each of these outlying districts the exercises were very well attended and regarded by the people as a happy event in their lives, those being the first missions given in these country districts. The mission began in Hokitika on Sunday, the 30th ult., and continued for 15 days. During that time both Father O'Leary and Father Vincent gave many sermons that will long be remembered here. They worked hard, and their labors were rewarded when about 300 approached the Holy Table each morning. On the final Sunday the number increased to just on 400—a great achievement in so small a town. The mission concluded with a powerful sermon on "The Catholic Church and Her Claims," the renewal of the baptismal vows and the imparting of the Papal blessing. There was a general feeling of sorrow when Father O'Leary said good-bye on behalf of Father Vincent and himself. These two devoted priests will long be kept

in affectionate remembrance for they worked hard in our behalf. Too much cannot be said of the fine work of the Sisters of Mercy in bringing about the great success of the mission. Through their efforts and the great work of Rev. Dr. Kennedy, our parish priest, no less than 96 per cent. of our people have made the mission. The parish is deeply grateful to Rev. Dr. Kennedy for securing for us this fine mission, and we feel sure that the seating accommodation of St. Mary's will be fully taxed in the future.

Obituary

MRS. J. O'BOYLE, JUN., LAKESIDE.

The death of Mrs. J. O'Boyle, jun., of Lakeside, near Leeston, which occurred at Lewisham Hospital, Christchurch, on Monday, the 31st ult., after a lengthy and trying illness, caused very deep regret among her many friends. Mrs. O'Boyle (nee Miss Hilda Treacy) was a daughter of Mr. and Mrs. D. Treacy, of "Te Waro," Kaitieke, on the Main Trunk line, and formerly of Leeston. She entered the teaching profession on leaving school, and developed into a very successful and popular teacher. She taught in several schools under the Canterbury Education Board, her last school in that district being at Greenpark. Her marriage to Mr. O'Boyle, son of Mr. John O'Boyle, of Lakeside, took place not many months ago. The parents and husband in their bereavement have the sincere sympathy of a wide circle of friends. The funeral at Leeston was one of the largest seen in the district for many years. Requiem Mass was celebrated at the Church of St. John the Evangelist, Leeston, at 10 a.m., and the interment took place at the Leeston Catholic cemetery. Rev. Father Skinner officiated at the church and at the graveside.—R.I.P.

A Lay Sisterhood

A new Catholic organisation of women whose members wear no habit, but nevertheless have consecrated their lives to social service and charity has been formed in New York. The community has been especially created to give an opportunity for missionary service at home, and to produce trained social workers whose only task in life is to help others. Reconstruction and rehabilitation of the home is the great objective of all the organisation's efforts. The care for the poor and sick, both young and old, from the baby who needs a layette to the child who should attend church and school; from the young couple in difficulties of various sorts to the aged and helpless. The home, as a perfect social unit, is the object towards which all the social service of the "sisterhood" tends. Parish visitors, as members of the new community are known, devote eight hours of each day to the homes of the most needy in each parish. Spiritual advice is offered as well as attention to purely mundane necessities. Many of the members were teachers before entrance. Others gave up business or professional careers to concentrate their zeal upon the opportunities here offered.

The boy who does the little things well is making himself ready to do the big things better.

CATHOLIC CHURCH, MARTINBOROUGH

REBUILDING FUND.

Following are the winners in the Art Union drawn on November 11:—1st prize, 3 nuggets—Mr. Alex. Taylor; 2nd prize, water color by J. Gully—Mr. P. Doyle, Rotorua; 3rd prize, eight volumes of the Great War—Mr. F. Martin; 4th prize, table centre—Mrs. Clark; 5th prize, hand-worked cushion—no name; 6th prize, hand-painted cushion—Mrs. Tyson, Porirua.

The drawing was under the supervision of Constable Hewitt, with assistance from members of the Town Board.

The committee and secretary desire to express their sincere thanks to all for the generous support and help in every way.

J. A. BOAKE,
Secretary.

YOUR SYSTEM needs bracing up
'tween Seasons. Most people require
a Tonic during the Change of
Seasons.

If you feel the need of a Pick-me-
up, get a bottle of ———

Bonnington's Liver Tonic

You are sure to feel greatly im-
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SECURE A BOTTLE TO-DAY.

2/6—PER BOTTLE—2/6

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MOUNTAINEER HOTEL,

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has been well furnished throughout,
and is now one of the most Com-
fortable Houses in Otago. Suites of
Rooms have been set apart for
families, and every attention has
been paid to the arrangements for
carrying on a first-class trade. Hot,
Cold, and Shower Baths.

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Accordeons and
Mouth Organs.

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

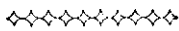
CAUSE FOR THE WELSH MARTYRS.

Among the 253 Venerabili for whom Beatification is being sought in Rome, there are eight martyrs of Wales who suffered for the Catholic religion under the Penal Laws, and a committee has been appointed by the Archbishop of Cardiff to draw up the biographical documents required for the Apostolic Process in the Roman Curia.

Of the eight Welsh martyrs, now styled Venerable, two of them, Fathers Philip Evans and John Lloyd, were put to death in Cardiff. The first of the Catholic martyrs in Wales was Mr. Richard White of Gwynn, who was put to death at Wrexham, now the episcopal city of the bishops of Menevia.

Among the other Welsh confessors was Father John Keble, members of whose family in later years were famous as actors. This priest was executed at Hereford. Father Roger Cadwallor suffered at Leominster; Father David Lewis at Usk; and Father William Davis at Beaumaris. Father Charles Mahoney, who is numbered among the Welsh martyrs, was a member of the Franciscan Order and an Irishman. He was shipwrecked on the English coast, and whilst returning to Ireland was taken at Denhigh and executed in the town of Ruthin.

These are the Catholic martyrs who are known to have suffered death by public execution in Wales. But there are 18 more of Welsh descent who died for religion. Between the years 1576 and 1679 there were imprisoned in Cardiff 245 Catholic recusants apprehended in Glamorgan-shire alone, most of them from county or yeoman families. Of these at least 50 died in the dungeons at Cardiff, meeting their death in a loathsome prison for conscience sake.



TERTIARIES HOLD WORLD CONGRESS.

The World Congress of members of the Third Order of St. Francis, to commemorate the VIIIth centenary of its foundation, opened in the vast church of the Ara Coeli when Cardinal Giorgi presided. Padre Gemelli delivered the inaugural address, in which he said that the practical mission of the Third Order was to prepare the world for the Christian reconstruction of society. The opening ceremony was terminated by Benediction of the Blessed Sacrament, which was given by Cardinal Billot.

There was a scene of stirring enthusiasm when, in the Court of San Damaso the Pope received the five thousand delegates, among them a number of American, Irish and British Tertiaries. The heads of the Franciscan Order were present and many Franciscan bishops. Taking as his theme St. Francis's love of peace and concord, the Holy Father said that only the spirit of St. Francis could heal the ills of present day society, which was deeply infected with civil discord. The roots of this discord the Pope found in excessive egoism, the refusal to acknowledge the inevitable differences in social classes, and the idea among many people that material good was the only thing to be aimed at. Growing out of all this discord, and these fundamental causes, Pope Benedict said, was the fact that although the nations had signed treaties of peace, there were fellow-men who continued to engage in bloody conflicts.



CATHOLIC ORDERS AT OXFORD.

The beginning of the academic year at Oxford coincides with the addition of one more of the religious Orders to the Catholic halls affiliated with the University.

The foundations of the new Dominican priory and house of studies have been laid, and the work of building is proceeding. But until the house is completed, the Black Friars are in residence in Saint Giles in their House of Studies, "Blackfriars," and their connection with the University will not be delayed until their imposing buildings are ready for occupation.

The Catholic Labor College, which is being started under the auspices of the Catholic Social Guild, while not affiliated with the University, is an additional sign of Cath-

olic participation in the advantages which Oxford has to offer. The Labor College will have as its first principal Father Leo O'Hea, S.J., whose headquarters for the present will be Campion Hall, the hall of studies which the English Jesuits maintain in Oxford.

Monsignor Barnes, the Catholic Chaplain in the University, reports an accession of Catholic undergraduates. The purchase and restoration of the Old Palace of Bishop King in Saint Aldate's, and the restoration of its chapel, provides a permanent and well appointed centre for work among the undergraduate body of the Catholic faith.

In the not far distant future priests from India, Ceylon, and Burma are expected to make their appearance in the University, under the scheme by which members of the Indian clergy will read for the Oxford degree in the House of Studies for secular priests, which was founded by the late Archbishop of Birmingham.



PERU AND THE HOLY FATHER.

From far-off Peru (writes the Roman correspondent of the London *Catholic Times*), comes the pleasing news of the public homage paid by the Parliament of that country to the Holy Father. At the close of the centenary feasts, the Chamber of Deputies at a session in honor of foreign ambassadors, passed the following resolution relative to the participation of the Pope in these celebrations: "The Chamber of Deputies, of Peru, deeply grateful for the thoughtful goodness of his Holiness Benedict XV, who associated himself in our celebrations of the centenary by sending a special embassy that he might be represented therein, gives assurance of its profound gratitude to the Holy Father."

This act of courtesy towards the Holy See is much appreciated in Vatican circles. It is interesting to note that the Pontifical Nuncio at Lima has been changed. Mgr. Lauri, so well known to students of Propaganda University, who professed Dogmatic Theology there, was the Nuncio. Mgr. Lauri is at present in Rome and will soon start for Warsaw.



IRISH PILGRIMS AT LOURDES.

The recent Irish pilgrimage to Lourdes took place under the auspices of the C.Y.M.S. of Harrington Street, Dublin, was participated in by about one hundred and sixty people, and it occupied nine or ten days, of which five days were spent at Lourdes. All privileged to join in the pilgrimage returning through London agree that it was a great success, equally from the spiritual and the social points of view. Lourdes was reached via Newhaven, Dieppe, and Bordeaux. The pilgrimage was under the direction of Mr. P. Daniels, the secretary of the C.Y.M.S., and there was a large number of clergy in the party. The Rosary was recited in Irish several times at Lourdes. On one occasion the Irish pilgrims were given the place of honor in the procession, which twice each evening walks from the Grotto through the extensive grounds in connection with the Shrine to the Rosary Church. The Blessed Sacrament was carried by an Irish priest, while the canopy under which he walked was borne by Irish pilgrims, and the remainder of the representatives of Ireland were in the front of the procession. A large flag combining the Irish colors, green, white, and yellow, was at all times in evidence amongst the Irish pilgrims. It was inscribed "Priez pour l'Irlande," and it was often to be seen flying from one of the hotels accommodating the Irish pilgrims. The badges worn by the Irish pilgrims attracted a great deal of attention amongst the other pilgrims from various lands at Lourdes.



Keep nothing for yourselves, that He may receive you without reserve, who has given Himself to you without reserve.—St. Francis of Assisi.

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TO MY PEOPLE

(Lead, Kindly Light)

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

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

Meantime—

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

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Domestic

By **Maureen**

SOME "WHY'S" IN COOKERY.

"WHY CAN'T I MAKE GOOD BREAD?"

"Why do my omelets fall?" "Why is my pastry not flaky like my neighbor's?" These are some of the questions that trouble housewives which I shall try to answer (says a specialist in a contemporary).

"Why are not my results always the same?"

The chief reason for this is that you do not measure, and if you do, you do not measure accurately—all recipes nowadays are compiled with the idea of level measurements, and if one over-measures even ever so little, it upsets the proportions. Take a cup of flour, for example—did you ever measure a cup of flour, and then sift it and measure again? If you have, you have found that measuring after sifting gives you sometimes as much as a quarter of a cup more flour than just measuring right out of the barrel. Now, all recipes are for sifted flour, and if you do not sift it before measuring, you are putting too much in the recipe. A teaspoonful of baking-powder or spice means a spoon just level full and not one bit more. Then when the recipe says, "Sift the baking-powder with the flour," it means to make all the measurements, put them in the sifter, and sift all together before you start to make the cake, and not to wait and sift them in as you go along.

"WHY DO MY OMELETS FALL?"

Because they are cooked too fast, or over too hot a fire. All egg cookery should be done at a low temperature; the air in the bubbles of the omelet should have time to expand. Then you must dry out the moisture in the egg slowly, for when it is quickly taken from the fire it goes back into water and makes the omelet fall.

The same rule applies to meringues. They should be cooked in a very slow oven. Leave the door almost open and watch them carefully.

"WHAT IS THE MATTER WITH MY BREAD?"

Perhaps you put the yeast in the milk or water when it is too hot. Hot liquid will kill the yeast, and then the bread will not rise. Have the temperature lukewarm, and keep your bread at that temperature for the best results. Try to knead in all the flour necessary in the first kneading, or mixing, if you use a mixer. Knead until it does not stick to the board, and then put it to rise. If you use much flour, when you make it into loaves it is apt to leave a heavy line at the bottom of the loaf; use very little flour or better still, none at all. Let the bread rise until it is double its original bulk when rising the first time, and then let it rise again after it is made into

loaves. The second kneading generally determines the texture of the bread. Cut it open and see if the bubbles are evenly distributed before you form the loaf. Bake it until it feels light for its size. If you want a soft crust, wrap it in a clean cloth as soon as it comes from the oven, but if a crusty loaf is desired, let it cool on its side until perfectly cold. Sour bread is often caused by unclean utensils, sometimes by not scalding the milk or by letting the bread rise too long.

"WHY IS MY PASTRY TOUGH?"

Do you use enough fat? Good pastry must have at least a quarter-cupful of fat to a cupful of flour. Then cut the fat in; never use the fingers, and keep all the ingredients cold. Be careful to use just enough water to make a soft ball that will leave the sides of the bowl; too wet a dough means the addition of too much flour in the rolling, and a tough pastry. If the day is hot, cool the pastry before rolling, and do not handle it any more than can be helped. Roll with a light touch. Always bake it in a very hot oven.

"WHY DOES MY CUSTARD CURDLE?"

Because you have cooked it too long or at too high a temperature. Always cook a custard over hot water, and never let the water boil; keep it hot, but not boiling. Cook it until it coats the back of the spoon. For a baked custard, bake it in a pan of hot water, and see that the water does not boil in the oven. Try it with a knife to see if it is done, and if the knife comes out clean, it is, though it may not be brown.

Stir a soft custard constantly while cooking, and do not flavor it until it is cold. Never forget to strain a custard; this takes out the little hard cord which holds a yolk in place.

"WHY IS MY SPONGE-CAKE POOR?"

Perhaps it is baked in too hot an oven; this cake requires a very slow oven. Do not grease the pan for a sponge-cake, and bake it until it leaves the sides of the pan slightly. When you take it out of the oven, turn it upside down on a sieve, and do not take it out of the pan until it is cold.

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Hair Physician and Toilet Specialist,

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Size 72in x 90in, all Linen ...	Usually 45/-	Now 35/-
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68in White Satin Damask—9/6	For 5/11 yd
56in Union Damask —10/9	For 5/9 yd
72in All-linen Damask —25/-	For 16/9 yd
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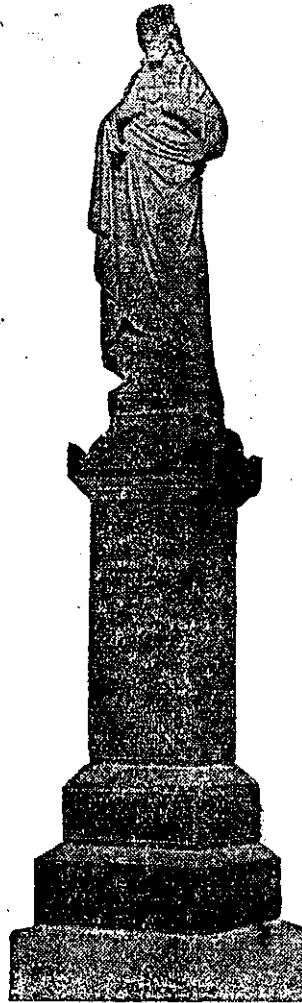
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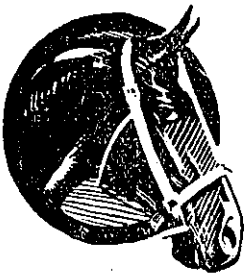
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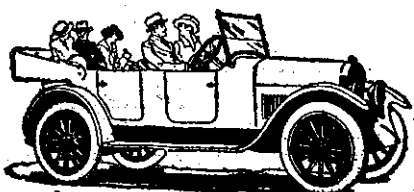
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ON THE LAND

MARKET REPORTS.

At Burnside last week 287 head of fat cattle were yarded. The entry included a proportion of well-finished trucked cattle, but as the number was in excess of requirements, the market opened at 20s per head under the previous week's prices, and there was little variation throughout the sale. Quotations:—Extra prime bullocks to £17, prime £13 to £15, medium £10 10s to £12 10s, light and unfinished from £6 10s, extra prime cows and heifers to £10, prime to £8 10s, medium £6 to £8, light and aged from £5. Fat Sheep.—2677 were penned. A fair yarding of good quality sheep, with a fair proportion of light and unfinished ewes and wethers. The number would have been easily absorbed, but butchers held supplies from the week before, and consequently the sale was dragging. Prices were no better than the preceding week's; in fact, there was a decided drop in parts of the sale. Quotations:—Woolly sheep, prime 22s to 24s 9d, medium 18s to 21s 6d, light and unfinished from 16s, extra prime ewes to 22s 9d, prime 16s to 18s 6d, medium 14s to 15s 6d, light and aged from 10s. Shorn sheep, prime 20s to 21s 3d (wethers); medium 17s 6d to 19s, light from 15s, prime ewes 15s to 16s 6d, medium 14s 6d to 15s 6d, light from 12s 6d. Fat Lambs.—210 were penned. The quality in most cases was good and the sale from start to finish was much brisker than the previous week's. All over prices were from 1s 6d to 2s better than the previous sale. Prices ranged from 16s to 29s 3d. Pigs.—A large yarding, all classes being well represented. The increase in values obtained on the preceding week was not maintained, prices receding to the level of those which ruled two weeks ago. Best baconers realised from 7½d to 8d per lb, and best porkers from 8d to 8½d per lb.

At Addington market last week there was a particularly big yarding of all classes of stock, and in consequence there was a general easing in values, beef, mutton, lamb, and dairy cattle being affected. Fat Lambs.—The market was easier and values were down about 3s or 4s per head. Extra prime lambs 23s to 28s, prime 19s 9d to 22s 9d, medium 17s 3d to 19s 6d, small 13s 6d to 17s. Fat Sheep.—A big yarding, much in excess of butchers' requirements. Values were down about 3s to 3s 6d per head. Extra prime woolly wethers 25s to 29s 7d, extra prime shorn wethers 21s 6d to 24s 9d, prime woolly wethers 21s to 24s 6d, prime shorn wethers 18s to 21s, medium woolly wethers 18s to 21s, medium shorn wethers 15s to 17s 9d, inferior wethers 11s to 14s 9d, prime woolly ewes 19s to 22s 7d, prime shorn ewes 17s to 20s, medium woolly ewes 16s to 18s 9d, medium shorn ewes 13s 9d to 15s 9d, inferior woolly ewes 12s to 13s 9d, inferior shorn ewes 10s 6d to 13s 3d. Fat Cattle.—A further drop of 25s to 30s per head. Prime beef sold at up to 35s per 100lb, but the bulk sold about 30s to 32s 6d, secondary to 25s. A fair proportion of the yarding was passed. Extra prime bullocks to £17 7s 6d, prime £13 2s 6d to £16 10s, medium £10 to £12 15s, light and unfinished £6 10s to £9 10s, prime heifers £8 15s to £11 12s 6d, ordinary £6 10s to £8 10s, extra prime cows to £12 5s, prime £6 10s to £10 10s, ordinary £3 10s to £6 7s 6d. Vealers.—Values were easier. Prime, up to £5, good vealers £3 to £3 10s, medium £2 to £2 17s 6d, good calves up to 27s 6d, small 6s to 20s. Fat Pigs.—A good entry and a fair demand. Choppers £2 10s to £5, light baconers £3 15s to £4 5s, heavy £4 10s to £4 15s, extra heavy £5 to £5 8s (average price per lb, 7d), light porkers £2 10s to £2 17s 6d, heavy £3 to £3 10s (average price per lb, 9d).

Messrs. Donald Reid and Co., report as follows on the fortnightly sale of rabbitskins, etc., held on last Monday, when medium-sized catalogues were submitted:—There was a full attendance of buyers, and except for super does and bucks, which advanced 1d to 2d per lb, prices ruling were on a par with those obtained at the previous sale. Quotations:—Runners and suckers 2d to 4½d, summers to 18d, light racks 10d to 12d, prime racks 14d to 19½d, early autumn 17d to 32½d, winter bucks—first 67d to 72½d, super 72½d to 79d, winter does—first 72d to 88d, super 88d to 96d, springs 20d to 25½d, milky 14½d, blacks—first

winter 70d to 88d, second winter 36½d to 48d, hareskins to 27½d, horsehair 17d to 18½d.

IRISH BLIGHT IN POTATOES.

Irish blight is a hardy perennial of the fungoid order, which appears to depend upon certain seasonal conditions for its spread, but one which yields to effective spraying. Its presence in Australia (says the writer of farming notes in the *Melbourne Advocate*) was traced to imported seed, and as one can never be positive of its absence on seed tubers, the simple precaution of dipping the uncut tubers for some hours in a formalin solution (1lb in 30 gallons of water) is so effective that I hope my readers will adopt this practice, notwithstanding complete immunity in the past from this or other diseases. Here arises the advisability of using seed grown outside your own district. Common sense must decide the issue. Provided the yields on your farm are satisfactory, no need arises for the purchase or exchange of seed from another district, unless, of course, it is free from blight or other diseases. I believe in sticking to a good thing when you get it. The potato you know is better than the potato you don't know. Again, I favor changing the seed at times, as potatoes do become soil sick. The only other alternative to this is rotation in cropping, and not returning seed sets to the same paddock from which they are dug annually. Whilst you may avoid sowing infected seed, you may not escape a visitation from the fungus when the foliage is above ground, so we will consider suitable sprays. When potato leaves show brown spots, surrounded by a delicate mould on the under surface, tending later to blacken and decay, blight may reasonably be suspected. In some localities the leaves simply discolor and shrivel, suggesting a black frost. Two things to remember are:—(1) The fungus responsible is produced from spores, and if these spores are killed before they have time to germinate, and spraying is repeated two weeks later, the disease will be nipped in the bud. (2) If the spores have germinated, and have reached the interior of the plant, or have fallen on the surrounding soil, it is too late to rectify. Sprays:—(1) 6lbs bluestone, 4lbs fresh quicklime, 50 gallons water. Dissolve crystals in a wooden tub in five gallons of warm water, and then add 20 gallons water. Slake the lime in another vessel by covering with a little hot water; when swollen, add 25 gallons water. Pour both solutions into the spraying machine, agitate, and apply with force with a fine spray, reaching the plant at all angles. (2) Bluestone crystals 3½lbs, limewater 43 gallons, water 7 gallons, making a total of 50 gallons of solution. Place 3lbs quicklime in a hessian bag and suspend in a vat containing 43 gallons of water for 12 hours. Dissolve the crystals in a small quantity of water, pour on the 43 gallons limewater, add 7 more gallons fresh water, agitate and use. (3) Bluestone 6lbs, washing soda 7lbs, water 50 gallons. Dissolve two lots of crystals in separate vessels, mix, and add water. If ½lb of Paris green is added to the liquid in the spray tank prior to use, many grubs will also be destroyed. The blight will be worst in moist seasons, when there is a degree of humidity, and the first spray should be applied when the stalks are from 4 to 6 inches high, again two or three weeks later, and finally when in bloom. If the first application is early enough, three sprayings should suffice. Spray only on dry days, and if rain falls within 48 hours, repeat. When plants are thick and vigorous, 100 gallons will be required per acre; if thin and open, 75 gallons. Cover the plant without drenching the soil. I mentioned steeping the uncut tubers, but would warn planters not to sow whole sets, unless they know their origin and history. When cut through the tubers should be bright, sound, and glistening. Examine carefully about the rind for depressions.

Turnips grown in ridges yield twice, thrice, or four times as much weight per acre as those grown "on the flat." Why not have a 50-ton crop instead of 10 tons? Costs no more to produce, either, but the right machine—the MACALISTER RIDGER—must be used. Price, £45, delivered Waiapu Bluff section, or £50 anywhere else (with a few exceptions) in the Dominion, will probably be more than recouped the first season. Pamphlet, *The Root Question* (post free) tells you all about it.

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The Family Circle

A RIDDLE.

I have a head, a little head,
That you could scarcely see;
But I have a mouth much bigger
Than my head could ever be.

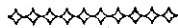
That seems impossible, you say;
You think 'twould be a bother?
Why, no! My head is at one end,
My mouth's 'way at the other.

I have no feet, yet I can run,
And pretty fast, 'tis said;
The funny thing about me is,
I run when in my bed.

I've not a cent in all the world,
I seek not fortune's ranks;
And yet it's true that, though so poor,
I own two splendid banks.

I've lots of "sand," yet run away;
I'm weak, yet "furnish power";
No hands or arms, yet my embrace
Would kill in half an hour.

You think I am some fearful thing,
Ah! you begin to shiver.
Pray don't; for, after all, you know,
I'm only just a river.



A SERIOUS MATTER.

In this country to-day (says *Church Progress*, St. Louis, U.S.A.) there are 60,000,000 people who have no practical affiliation with any Christian creed. It's a startling fact, isn't it, for a country whose Christian character is boasted of so continuously?

But have you ever tried to find the reason? Have you ever traced the deplorable condition to its cause? Has it ever occurred to you that the system of education adopted by the State is largely responsible—quite likely more responsible than the individuals themselves? No doubt you have.

And how does the conclusion follow? Well, it is agreed that Christian childhood is the corner stone of Christian manhood and Christian womanhood. But for Christian childhood it is essential that religion be a vital element in child school-life. In other words, the education of a Christian child must be a Christian education. This means the combining of religious with secular instruction. The former, however, being excluded from the State system, takes from the latter all Christian character and does not make for Christian manhood and womanhood. And here's the whole story of our 60,000,000 Christian indifferentists.

Fearing such a fate, fearing the danger therein to the loss of faith and the resultant scepticism and atheism, the Catholic Church, emphasising the right of the Catholic child to a Catholic education, has imposed on the conscience of Catholic parents the duty of giving their children such an education. The right of the child, the duty of parents, and the condition of the times demand a Catholic education for the Catholic child.

Nor is there a reason for defaulting where a Catholic school is accessible. We are speaking, of course, of primary schools. But what has been said applies also to Catholic higher education where there are means to supply it.

We have practically arrived at the opening of another school year, and submit these suggestions in that connection. Let us meet our duty in the matter. It is plain and imperative. Let us not, while lamenting the drift of the country into Christian indifference, if not something worse, contribute to the deplorable condition by depriving our children of a Catholic education and jeopardise their eternal salvation. It's a serious matter. Serious for ourselves, our children, and our country.

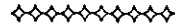
CHRISTENING UNCLE SAM.

In 1812 there lived at Troy, New York, a Government inspector named Samuel Wilson—a lovable character known to all his associates as "Uncle Sam."

When war broke out, Elbert Anderson, the Government contractor at New York, bought a large amount of beef, pork, and pickles for the army, and these, after being inspected by Wilson, were labelled "E.A.—U.S.," meaning "Elbert Anderson—for the United States."

The use of the abbreviation "U.S." for United States was a novelty, and the workmen about the place imagined that the letters referred to Uncle Sam Wilson, who had inspected and passed the shipments. Even after they discovered their mistake they kept up the name as a joke.

The anecdote made its appearance in print, with the result that it was not long before everyone thought of "Uncle Sam" when they saw the letters "U.S."



HOW TO BE HAPPY.

"Smile a little, smile a little, as you go along,
Not alone when life is pleasant, but when things go wrong.
Cares delight to see you frowning, love to hear you sigh;
Turn a smiling face upon her, quick the dame will fly."

The art of being happy is learnt by few people. It is not the possession of riches, neither is it the absence of troubles, which makes up our happiness in this life. One of the most important qualities to cultivate, if one wants to be happy, is cheerfulness.

We must all have our trials, and time will come when we will feel "out with ourselves," but others have their crosses to bear, and why should we add to their weight by causing them to share ours?

People with bright dispositions do a great deal to cheer and help all round them. Perhaps others are bearing their trials cheerfully because of our brightness, which lifts their crosses from them.

An even and amiable temper is one of God's special gifts, and happy indeed is the family whose members are endowed with it. Of all our faculties, speech is the one which is the most often productive of harm. How many homes have been ruined and lives spoilt by thoughtless remarks and slighting speeches spoken in the midst of an ordinary conversation.

These remarks frequently arise from the fact that we expect others to give in to our ways, and yet we will not consent to give in to theirs. Peace would be more widely spread in this earth did we but mutually agree to bear and forbear.

How often is the peace of a family circle destroyed by angry words, and certain it is that where there is no peace, neither can the special gift of happiness reside in the house where the above are used.

Much of the union and sympathy of home life are lost through neglect in cultivating and keeping up those little politenesses and courtesies of everyday life which add so much pleasure to our daily intercourse.

We have now taken a full view of the qualities which should be found in every home where happiness reigns supreme. One jarring note will destroy the most perfect harmony, so likewise one discordant element in a household will impair the happiness and peace of all.

"Smile a little, smile a little, all along the road,
Every life must have its burden, every heart its load.
Why sit down in gloom and darkness with your grief to sup;

As you drink the bitter tonic, smile across the cup."

—JULIA COUGHLAN, in the *Irish Catholic*.



NO OBJECTION.

He was a stranger in the town, and was obviously looking for an address. But he went about it in that half-ashamed way peculiar to shy people, as though the mere fact of being a stranger were a crime of the worst description.

He was getting hopeless about ever reaching his destination, when he espied a small and ragged urchin standing dejectedly on the kerb.

To this urchin he made his way, and, with the hectic flush of shame on his cheeks, addressed him almost apologetically.

"I—er—want to go to the Corporation electric light station," he murmured.

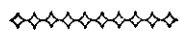
The youngster eyed him sourly for a moment.

"All right," he said. "Trot along!"



NO BABY IN THE HOUSE.

No baby in the house, I know
 'Tis far too nice and clean,
 No toys by careless fingers strewn,
 Upon the floors are seen.
 No finger marks are on the panes,
 No scratches on the chairs;
 No wooden men set up in rows,
 Or marshalled off in pairs;
 No little stockings to be darned,
 All ragged at the toes;
 No pile of mending to be done,
 Made up of baby clothes;
 No little troubles to be soothed,
 No little hands to fold;
 No grimy fingers to be washed,
 No stories to be told;
 No tender kisses to be given,
 No nicknames, "Dove" and "Mouse";
 No merry frolics after tea—
 No baby in the house!



SMILE RAISERS.

Comedian: "How much did Rome-o?"
 Tragedian: "Give it up."
 Comedian: "The bill for the dinner that Juli-et!"



Mactavish (to tourists): "Aye, it's a wunnerfu' echo. When folk roond aboot here gang tae their beds, they juist put their heids oot o' the window an' shout an' the echo waukens them i' the mornin'!"



"Do you believe in heredity, Nupop?"

"I certainly do. Why, for instance, is my six-months-old son always trying to get his toes in his mouth if it isn't because of his dad's constant struggle to make both ends meet?"



"Oh, Mr. Mark, please buy a ticket for our entertainment. It is for a worthy cause, I assure you."

"Certainly, Mrs. Clatter! And what is that cause?"

"Paying the expenses of the entertainment we gave last week for a worthy cause."



A private was shaving himself in the open air when his sergeant came along.

Sergeant: "Do you always shave outside?"

"Of course," answered the private. "Did you think I was fur-lined?"



Waitress: "What will you have to follow, sir? Boiled mutton, pork sausages, roast beef, tripe and onions, and curried rabbit?"

Hodge (in town for the first time): "Yes, please, Mist."



The Charwoman's Husband (at door): "The missis is very ill, ma'am, and won't be able to come this week."

Lady: "Oh, I am sorry, George. Nothing very serious, I hope?"

The Charwoman's Husband: "Well, ma'am, she was so bad last night I 'ad to go to the pictures by myself."



"Father," said a youngster one evening, "teacher is very interested in you."

"How do you know?" asked father.

"Because when I got all my sums wrong to-day she said, 'I wonder what sort of a father you've got?'"

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SCIENCE SIFTINGS

By "VOLT"

TELLING THE TIME AT SEA.

The sailor's day is divided into watches of four hours each.

These begin at four, eight, and twelve o'clock, day and night, and every half-hour of the watch is signalled by the striking of the ship's bell.

By night or by day, four o'clock, eight o'clock, and twelve o'clock are known as eight bells. Then, beginning at the next half-hour, one bell is struck; the following half-hour two bells are struck; at the next, three; and so on up to eight bells, when a new watch begins.

For instance: eight a.m. is recorded by eight bells, half-past eight by one bell, nine o'clock by two bells, half-past nine by three bells, ten o'clock by four bells, half-past ten by five bells, eleven o'clock by six bells, half-past eleven by seven bells, and twelve o'clock (noon) by eight bells.

During the next watch (from midday to four p.m.) this formula is repeated, beginning with one bell at half-past twelve, and so on.

CUTS THAT MEANT CASH.

"The days of our age are threescore years and ten," said the Psalmist, showing that our forefathers reckoned by scores, a system of keeping account of figures based probably in its original form upon the practice of counting upon the fingers and toes.

The word "score" itself comes from the Anglo-Saxon, being nothing more than the word "scoren," which is the past participle of "sceran"—meaning to cut. It indicated a notch or incision made upon a tally-stick for the purpose of keeping a record of financial transactions.

The "score-mark" was the twentieth notch upon these primitive "account books"—a cut which was longer and deeper than the others. Hence the expression, "to pay off old scores," means not only the repayment of old debts, but the revenging of grievances which have cut deep and left a lasting impression.

It is for the same reason, that of reckoning, that we speak of the "score" of a game—meaning the record of the points made—and the "score" or musical record of an opera.

WHEN THE SEA BULGES.

The rise and fall of large bodies of water—a phenomenon to which we have applied the name of tides—is the result of the influence exerted upon the earth by the moon and sun.

Both pull or attract the earth in varying degrees, the power of the moon being about two and a quarter times as great as that of the sun. This attraction is most evident in the fluid portion of the earth's surface—the oceans and larger lakes, which are so affected that they bulge outward, forming a rising of the water on the side of the earth nearest the moon, and also on the opposite side, with corresponding low water between.

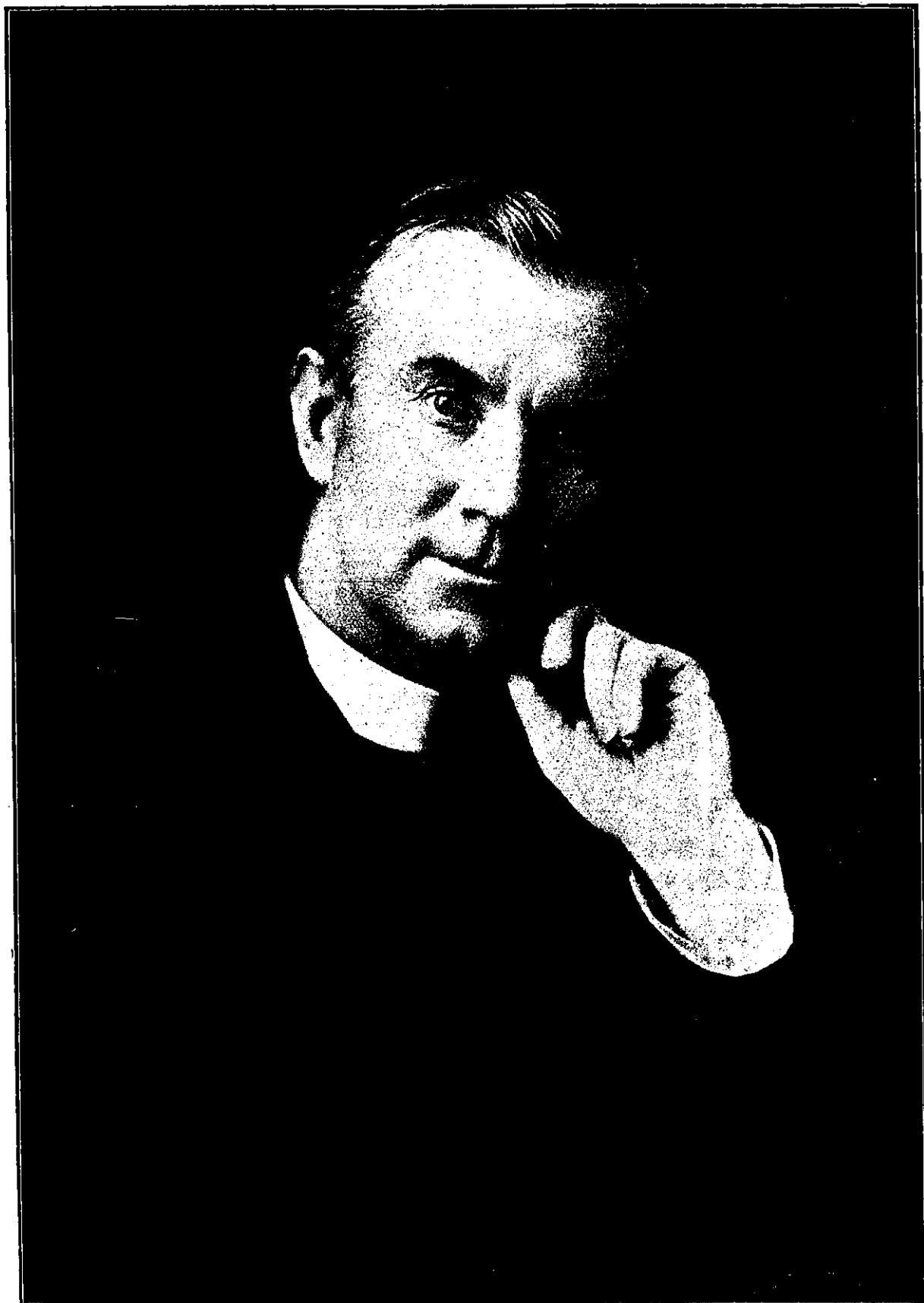
The reason for extreme high tides at the times of the new and full moon is because the moon is then in a line with the sun, and the water reacts to the combined pulls of both bodies. At the time of the first and third quarters of the moon this influence is divided—the single-unit pull of the sun acting at right angles to the two and a quarter unit pull of the moon, thus diminishing materially the attraction exerted upon the earth and producing tides that do not rise nearly as high as the ones occurring during the times of the full or new moon.

As the moon appears to revolve about the earth once every 24 hours and 48 minutes, two tidal waves continually sweep around beneath her, causing two high tides and two low tides in each approximate day.

THE MOST OBSTINATE

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

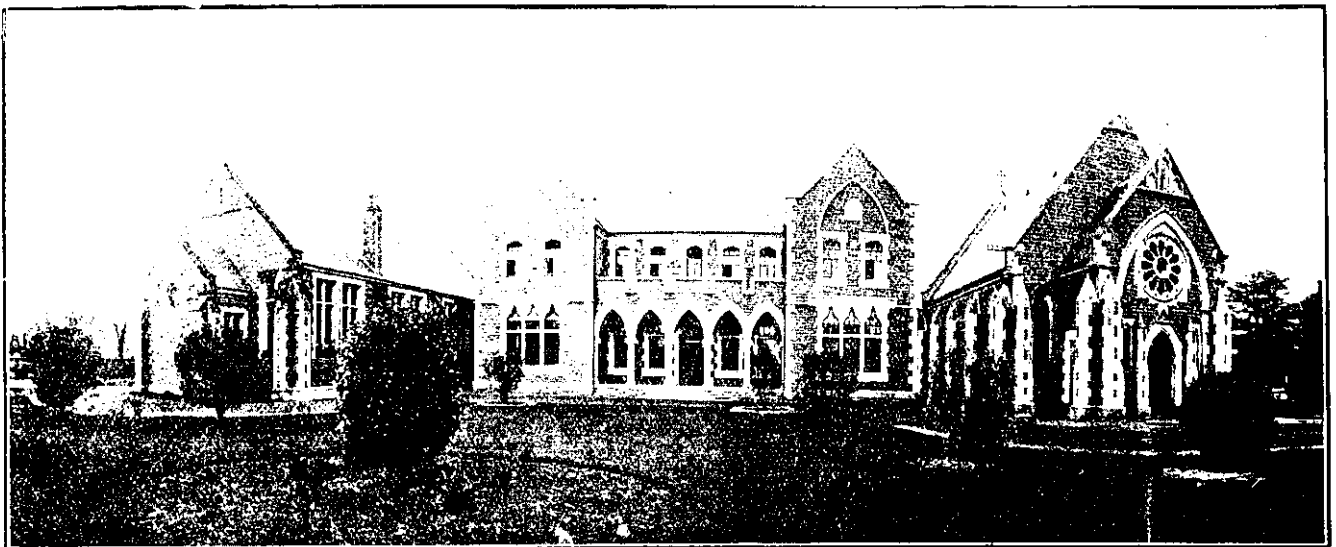
Supplement to the "N.Z. Tablet," November 24, 1921.



*Right Rev. MATTHEW J. BRODIE, D.D.
Bishop of Christchurch.*



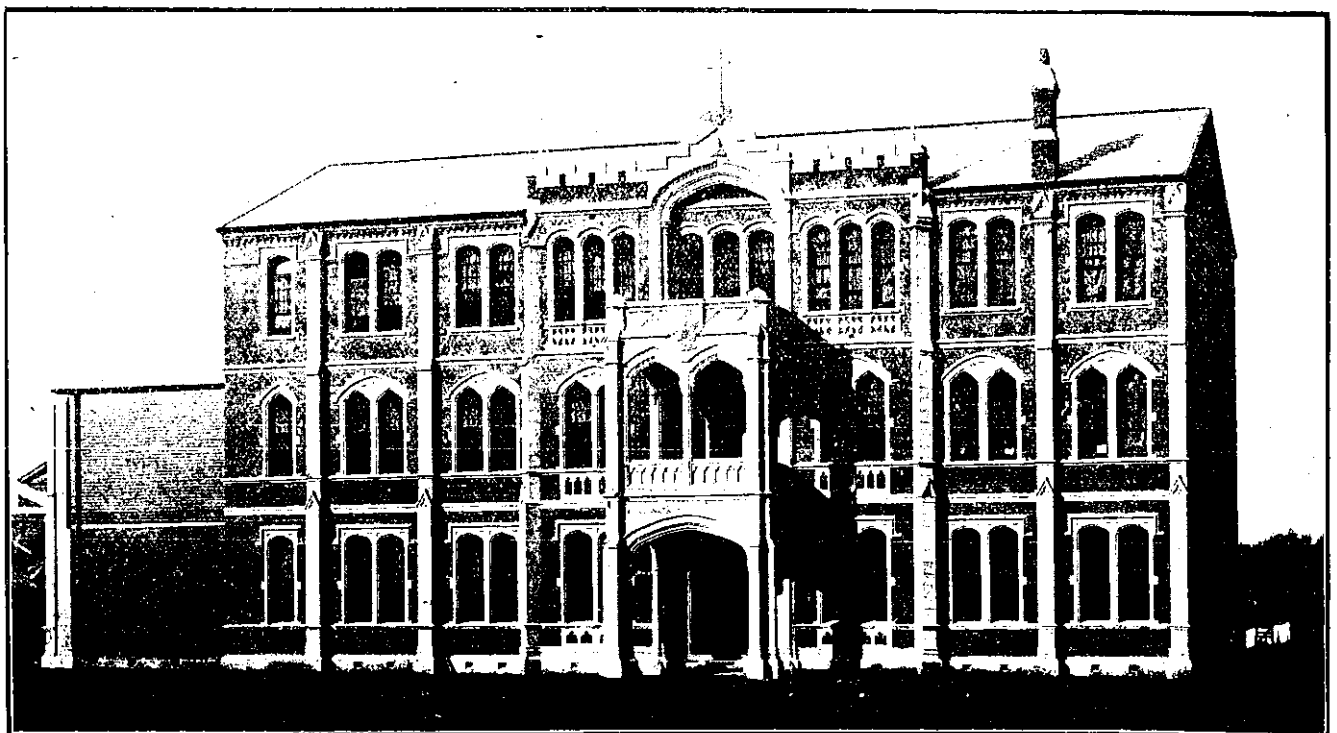
"Villa Maria," Convent of Mercy, Riccarton, Christchurch.



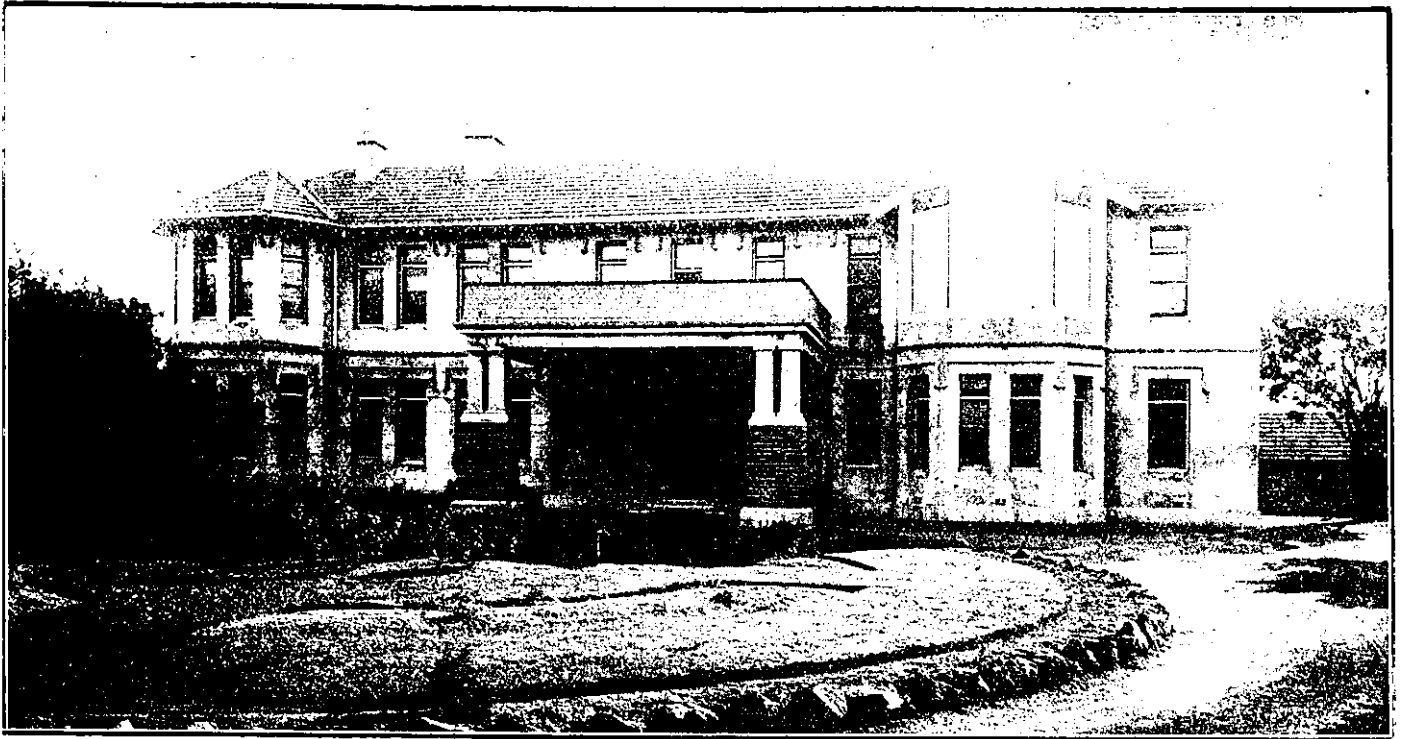
High School.

*St. Mary's Convent of Mercy,
COLOMBO STREET, CHRISTCHURCH.*

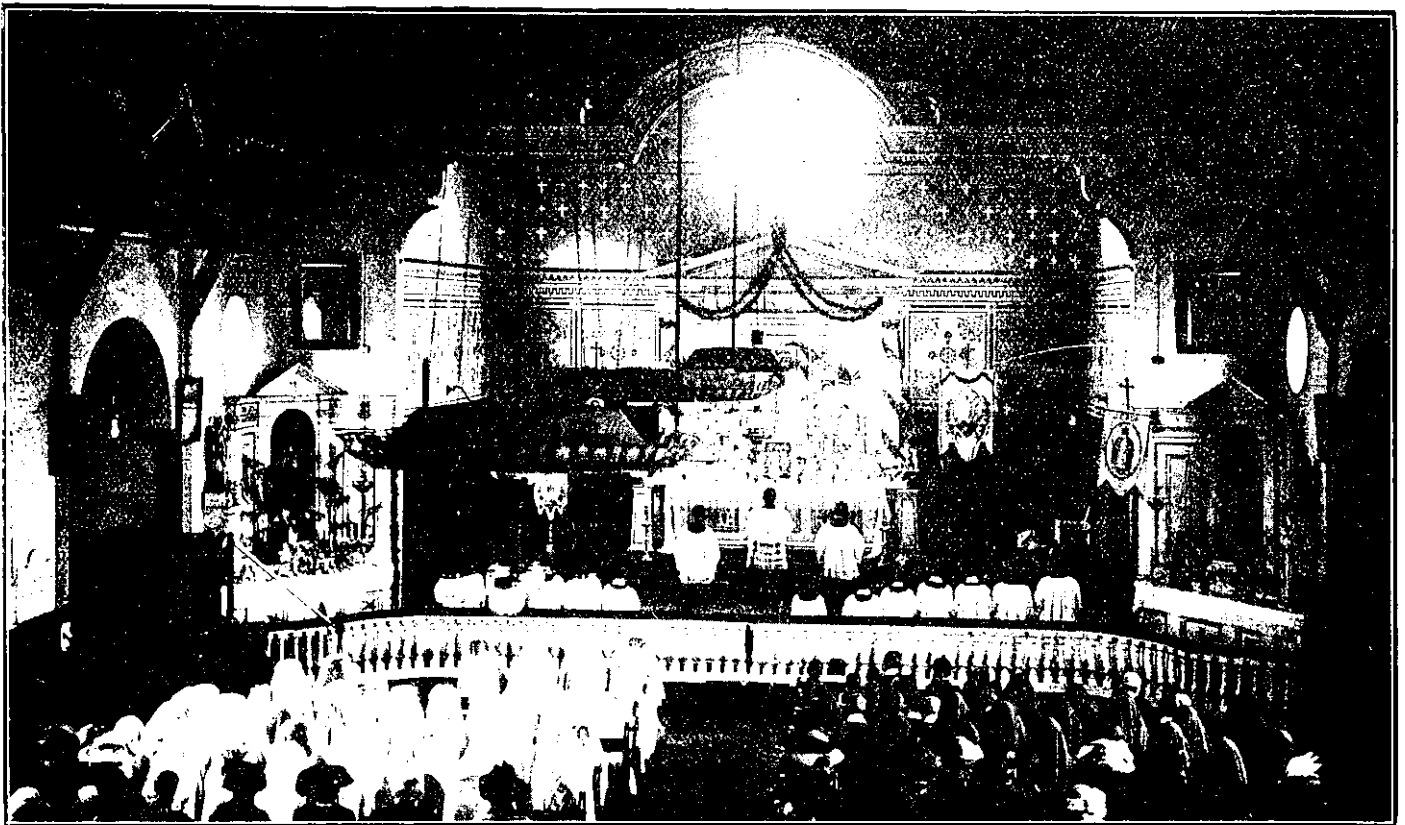
Convent Chapel.



St. Bede's College, North Road, Papanui, Christchurch.



Lewisham Hospital (Sisters of the Little Company of Mary), Bealey Avenue, Christchurch



Interior of St. Mary's Church, Manchester Street, Christchurch.



St. Joseph's Boys' Orphanage (Sisters of Nazareth), Middleton Christchurch.



Cathedral of the Blessed Sacrament, Christchurch.



Convent of the Sacred Heart, Christchurch.