

MISSING PAGE

MISSING PAGE

Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR.

- January 22, Sunday.—Third Sunday after Epiphany.
 „ 23, Monday.—St. Raymond of Pennafort, Confessor.
 „ 24, Tuesday.—St. Timothy, Bishop and Martyr.
 „ 25, Wednesday.—Conversion of St. Paul, Apostle.
 „ 26, Thursday.—St. Polycarp, Bishop and Martyr.
 „ 27, Friday.—St. John Chrysostom, Bishop and Doctor.
 „ 28, Saturday.—St. Francis de Sales, Bishop, Confessor, and Doctor.

ST. TIMOTHY, BISHOP AND MARTYR.

The name of St. Timothy frequently occurs in the New Testament. Born of a Jewish mother, he made from his childhood a special study of the Sacred Scriptures. After his conversion, St. Timothy became the faithful companion of St. Paul, two of whose Epistles are addressed to him. For more than 30 years he governed the diocese of Ephesus, and finally crowned his saintly life by a martyr's death, A.D. 97.

FEAST OF THE CONVERSION OF ST. PAUL.

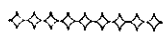
St. Paul was at first a violent persecutor of the Church. In fact, at the very moment when the grace of God touched his heart he was on his way to Damascus, with authority to seize any persons whom he might find professing the new faith, and send them in chains to Jerusalem. After his conversion, St. Paul devoted all his energies to the propagation of the Christian religion, and spent his life in carrying the glad tidings of redemption to the nations that till then had sat "in darkness and in the shadow of death."

ST. POLYCARP, BISHOP AND MARTYR.

St. Polycarp, a disciple of St. John the Evangelist, governed the important See of Smyrna for 70 years. He is believed to have been the Angel or Bishop of Smyrna commended by Our Blessed Lord in the Apocalypse (chap. ii.). He was martyred in 169, being then about 100 years of age.

ST. FRANCIS DE SALES, BISHOP, CONFESSOR, AND DOCTOR.

This saint was born in Savoy in 1547. Naturally of a passionate disposition, he succeeded in obtaining such perfect control over himself that his name is a synonym for meekness and patience. Ordained priest, the sanctity of his life, united to a gentle, winning manner, enabled him to bring back to the Church numbers of his countrymen who had been imbued from childhood with the heretical tenets of Calvin. In 1602 he became Bishop of Geneva. He died in 1622, after having shown himself the model of a bishop, as he had been that of a layman and priest.



GRAINS OF GOLD BEFORE EACH DAY.

I offer Thee this day O Lord
 All suffering I bear;
 My thoughts and deeds, I fain would turn
 Into a silent prayer.

Let not this tongue pronounce Thy Name
 In aught but piety,
 And keep this poor unworthy heart
 Aflame with love for Thee.

Oh, let me not unmindful stray,
 Where sinful pleasures lie,
 But guard my steps, that I may stay
 And with Thy Will comply.

And if temptation proves too strong,
 That I perchance should wane,
 I beg Thee in Thy mercy
 Lead me quickly back again.

—BERNARD A. O'HEA.



The Storyteller

WHEN WE WERE BOYS

(By WILLIAM O'BRIEN.)

CHAPTER XXXIII.—(Continued.)

As the evening wore on, Mat Murrin took furtive opportunities of embracing his various darlings on one lying pretext or another, and had serious thoughts of writing out his last testament and leaving it behind him, until he remarked that that was the only thing he had to leave behind except various bills of sale and paper obligations to the bank. And at last the moment came, in the back shop, for bidding farewell in state to Mrs. Murrin.

"You have always been a good wife to me, Aloysia. God bless you!" he said, in his finest manner, kissing her.

"Is this true, what I hear, Mat Murrin, that it's out in the Rising you're going?" asked Mrs. Murrin, with astonishing composure under the circumstances.

"Well, you know, Aloysia, we're all—in fact, I may say, bound to lend a hand, don't you observe? 'England expects every man,' etcetera—or, rather, not England—may the devil knock the nose off her! I beg your pardon for indulging in what may seem profane language, Aloysia, on the present occasion; but—ahem!—in point of fact, good-bye, old woman!" he said, bolting for the door.

"Mat," she said, tenderly, "I'd like to say a word to you, before you go away from me like that, and we can't speak to our liking here for fear the police would be in on us."

"Certainly, Aloysia; why not upstairs, darling?" said Mat, who was no more deceived by the sweet tranquillity of the wife of his bosom than Head-Constable Mul-D. by the meek looks of the able-bodied penitents trooping into Father Phil's confessional. "A blowing-up, of course, but we may as well have it over at once," he said to himself gaily, mounting the stairs three at a bound. "Here, Aloysia?" he proposed, pushing in the door of the drawing-room on the first floor.

"Higher," she said; "the people could hear us from the street."

"By George, it's going to be a blizzard!" he cried, as he mounted another flight of stairs more nervously. "This will do, at all events?" he said, throwing open the door of his bedroom, and walking in.

"That will do," said sturdy Aloysia, flinging him forward with a force that sent him spinning to the further end of the room, slamming the door after her, and turning the key in the lock outside.

"Hallo! What is this? Aloysia, here, Aloysia, I say," cried Mat, when his first stupefaction was over. "What does this outrage mean?"

"It means that you'll stay where you are till 'tis safe to let you out," was the tranquil response.

"I'll break the door. I'll break the furniture. I'll set fire to the house—as I'm a living man I will," he said, delivering desperate kicks on the panel of the door.

"If you make any more noise I'll call in the police to you," cried his wife, sternly. "I will, as I'm a living woman, and that's as good an oath as your own."

A cold perspiration broke out all over the editor; but, after a few desperate runs at the door, without succeeding in bringing it down at the critical moment, he laid down his arms at discretion. He applied his mouth cooingly to the empty key-hole. "Well, but, Aloysia, dear, this is really ridiculous—it is in the highest degree absurd. Just only listen a moment to reason. My precious—"

"Reason!" retorted the indignant voice outside. "You propose to go out to fight the British Empire—you that couldn't walk to Mass with your corns—you that have a houseful of hungry children that God sent you to provide for—and you have the impudence to talk of reason, you miserable object!"

Mat threw up his hands in despair, and for a short while silently waited developments, like a deep old fox

George Hay

GENT'S OUTFITTER
 HATS from all the Leading English Makers; also the famous
 STETSON.

50-52 PRINCES STREET

Dunedin



D.I.C. Sale

Commences
Monday, January 30th.

Big Sale
CATALOGUE
FREE
on application

D.I.C. = DUNEDIN

J. A. SCOTT, LL.M.

W. G. L. MELLISH.

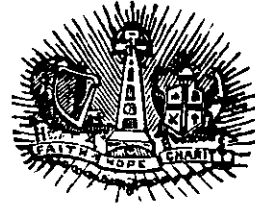
SCOTT & MELLISH

BARRISTERS AND SOLICITORS.

SOUTH BRITISH INSURANCE CO'S BUILDING,
326 LAMBTON QUAY :: WELLINGTON.

PHONE 2735.

P.O. BOX 1450.



NEW ZEALAND DISTRICT OF THE Hibernian Australasian Catholic Benefit Society

*Registered under the Friendly Societies Act of the
Commonwealth and the Dominion of New Zealand.*
"Approved" Friendly Society (National Provident
Fund Part).

Approved by the Church. It consists exclusively
of practical Catholics. Non-political. No secrets,
signs, or pass-words.

Every eligible Catholic, male and female, is re-
quested to join. Every true Catholic should give it
moral support, because in addition to its benefits and
privileges it inculcates a love of Holy Faith and
Fatherland. Faith, the priceless heritage of Catholics,
and love of country have inspired the memorable lines:

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

For full particulars apply to the local Branch
Secretary, or to—

W. KANE, *District Secretary.*

District Chambers, Hibernian Hall, Auckland.

WALLACE & CO.

High St.,
Christchurch

Chemists

Photo Dealers

The Best Cure for
COUGHS, COLDS,
and CROUP



Tonking's Linseed Emulsion

Easily Taken - Children Like It

FIRE ACCIDENT
MARINE : : }

The Phoenix (Established 1782)

Funds, £17,000,000.
Claims Paid, £28,000,000.

sitting on his tail. As soon as he judged that Mrs. Murrin must have departed he crept to the window. It was a back window, fully forty feet above the level of the ground. Desperate thoughts of tying the bedclothes in a rope occurred to him, but, when he looked into the blank abyss underneath, he dismissed these boy burglar's resources as inventions of the penny novelists. The only gleam of comfort he could see in the darkness came through a skylight in the printing-office, whose glass roof lay slightly to his right in the yard underneath the window. There was light in the printing-office, and the idea of arousing the Staff to the rescue of their Chief began to take possession of him. The situation was an ignominious one; but a charge of cowardice was more ignominious still. The world knew what an unreasonable woman Mrs. Murrin was, and was not quite so well provided with evidence what a hero her husband was. He dropped a halfpenny quietly in the direction of the skylight. It was never heard of more. It probably found its grave in a cesspool close by. This time he determined to try a heavier and more reliable coin. He aimed a penny viciously at the skylight. It had scarcely left his hand when he heard the crash of glass in the roof of the printing-office, and heard at the same moment Noble Nolan's pious exclamation of astonishment: "Oh, glory be to God!" He immediately thrust his body half out of the window, and began to shout in a heavy stage whisper, making a trumpet of his hands: "Noble Nolan—Noble Nolan, I say! Noble Nolan!" again.

"My God, sir, is it yourself?" at last came the weak voice from below. "Where, in the name of God, are you, and what is the matter?"

"Here, at the second-floor bedroom window, locked in by that ridiculous woman. Come up, and terminate the tension of this intolerable situation," he said, unconsciously lapsing into one of his own leading articles. "Come up, and unlock the door, like a Christian man."

"Hould on for a minute, sir," said the voice, and for a short while there was a suspenseful silence, after which the voice was heard, more cautiously—"Are you there, sir?"

"I am; but why the devil are you there and not here?"

"Oh, begor, sir, I daren't. The missis is on the landing with the fire-shovel."

"Noble Nolan," roared Mat, like a general in the field, "order up the Staff, and let them carry that landing by assault, if necessary; do you hear—by assault? They have my authority. I now issue it as an order to the Staff."

"Begor, sir," was the apologetic reply, "every man and boy an the Staff is on his way to Coomhola this hour back. The whole country is out!"

"Well," said Mat, after a few moments of wild recurrence to the rope-of-blankets idea, "I'm pleased to know that the *Banner* is adequately represented, at all events. Noble Nolan, you can be of some slight assistance to me, without encountering Mrs. Murrin or the fire-iron. I have discovered a ball of twine here on the table—a ball of twine. Do you follow me?"

"Indeed I do, sir," said the gentle foreman, who had followed his master for many a year through graver intricacies than the ball of twine was likely to produce.

"Well," proceeded Mat, "the arrangements up here, if this outrage is to continue, are of a highly inadequate character—in short, I'm develish thirsty, and I want a drink. Do you follow me?"

"I think I do, sir," came the answer, more diffidently than ever.

"Noble Nolan, you were always a decent fellow, though never a good judge of a glass of whisky yourself. Well, now, I want you to go across the street, to Mr. Tumulty's public-house, with my compliments, for a bottle of his John Jameson of '38, and when I let fall the slight mode of communication the gods have devised for us in growing the hemp that made this ball of twine, you will, with your accustomed fidelity to the best interests of the *Banner*, affix the bottle securely to the end thereof, and I will myself perform the remainder of the enterprise. Do you observe?"

"There is only one thing more, Noble Nolan," he said, ten minutes afterwards, after triumphantly hauling in the refreshment. "I wish you to convey to the boys my deep indignation that various causes over which I have no control

—that, in fact, the conduct of a misguided woman—precludes me from having the pleasure of their society in Coomhola; and you will, please, convey to the general in command my special wish that, on their capturing the town, their first operation shall be directed to the deliverance of Mat Murrin from this preposterous captivity."

"Now," he soliloquised, as he pulled out a pocket corkscrew and proceeded to open the bottle, "perhaps, after all, trials like Aloysia are sometimes designed by a merciful Providence for a man's good. Next to bearing a hand in whatever is going in Coomhola, this isn't altogether so bad of a cold night for a gentleman on the freezing side of forty."

CHAPTER XXXIV.—THE AMERICAN SHIP.

Mr. Froude, who loves Irish scenery with the same intensity with which he misreads Irish character, has lavished some of his finest art in pen-and-ink pictures of the beautiful promontory which divides Bantry Bay from Kenmare Bay. The backbone of twisted mountains lies along the whole length of the peninsula for thirty miles, like the skeleton of a fallen Titan, from which Dursey Island has got separated like a gigantic toe-joint. To the three chief peaks the poetic Irish gave the names of the Hill of Anger, the Hill of Battle, and the Hill of Weeping. Once a soldier of a surveying party benighted on the bleak top of the Hill of Anger (Cnocdhiaid) jokingly remarked that it would be better christened the Hill of Hunger; and a prosy posterity has ever since seen on the brow of Cnocdhiaid, not the storm-clouds of its Irish title, but the breakfastless private of Engineers, and has agreed to call it Hungry Hill. What a miniature portrait of the two nations! and how like the fate of that other romantic tapering peak over Glengariff, to which the dreamy Celt assigned the name of the Witches' Hill (Cnocnacalligh) and some tourist in the wholesale grocery line that of the Sugarloaf!

Hastening from the Waterfall through the Wolves' Glen, Ken Rohan found his mountain pony at the appointed trysting-place near the bridge of Trafrask, and, leaving Bantry Bay behind him, faced for the steep mountain road which climbs straight over the shoulders of the Old Cow Mountain into Glanloch. The stillness of the atmosphere gave place to a subtle, chilly tremor, and as the pony dived deeper into the gloom of the mountains strange lurid tints began to shoot through the dense grey clouds. The short twilight had already set in, and if Ken had not traversed every mile of the mountains by night as well as by day on many a daybreak appointment with the grouse and cock, he might have been daunted by the darkening and apparently inextricable maze of heights and glens that was closing around him. The sun, which was going down behind the crooked back of Slieve Miskish, was still shimmering bravely through a tawny gold shower, and lit the strangest shades of peace and lurid red among the storm-clouds in the opposite side of the sky, like the reflection of some dull conflagration among the woody recesses of Glanmore. The beautiful glen could still be seen stretched away to the north-east in soft realms of limpid lake and evergreen woods and tenderly circling mountains, like a beautiful maiden in a camp of rough warrior men. On the horseman's left hand the small sister glen of Glanbeg—a still more charming, shrinking little rustic beauty—was sinking quite away into the gloom of the angry overhanging mountains between it and the dying sun. The suspenseful stillness of the air began to be broken by a low crooning sound, such as might be emitted by great lonesome mountains in pain. Ken knew the sound as familiarly as if it were part of a local code of signals. The road sank deeper into the long, wild ravine of Clugher, bordered on one side by the giant black escarpments of Hungry on its northern face, and on the other by great naked stone-coffin like piles of rocks, littering the whole bleak line of descent towards Cooloch Bay, like some uncovered cemetery of dead sons of Anak. The sun's brief struggle behind Slieve Miskish was already over. A bright gold scroll of cloud gleamed out for a moment, epitaph-like, over its grave; and then, like most florid epitaphs, was rubbed out by the heavy blood-shot thunderclouds that now in all directions began to pour in, rending one another for the dead sun's inheritance. Suddenly a short

Rabbitskins

CONSIGN OR BRING TO

J. H. Kirk & Co.,

WANTED UNLIMITED QUANTITIES

1: 63 54

DON STREET, INVERCARGILL

Free

Remarkable Offer

to readers of the
"N.Z. Tablet"

This offer is made to introduce our Postcards and to prove that we have the finest selection and give the best value in Australasia.

It is a straightforward and genuine offer. Thousands of readers have accepted it and become permanent customers.

Just fill in Name and Address and a selection of Beautiful Cards will be sent on approval.

You can select any Six Cards Free. All we ask from you in return is to show the cards to your friends if you are satisfied.

WHY NOT SEND TO-DAY?

FREE OFFER COUPON

Name.....
(State whether Mr., Mrs., or Miss)

Address.....

National Card Co.
P.O. BOX 177, AUCKLAND.

WHERE TO STAY IN TEMUKA.

ROYAL HOTEL

Up-to-date Accommodation.

Nothing but the best
of Wines and Spirits stocked.

— All Modern Conveniences. —

T. BLANCHARD (Late of Dunedin)
Proprietor.

Shamrock Hotel

TIMARU

Up-to-Date Accommodation.

Only the Best Wines and Spirits kept.

Speight's Beer always on tap.

JAMES RICHARDSON :: Proprietor.

RAILWAY HOTEL

THORNDON QUAY, WELLINGTON

Speight's and Wellington Beer always
on tap. Wines and Spirits of the
choicest brands always in stock.

JAMES DEALY :: Proprietor.

To Ensure Success at a Public Exam.

Be prepared by experienced Specialists whose reputation as successful Examination Coaches is based on results.

We prepared Candidates, thoroughly and individually, for—

MATRICULATION
ACCOUNTANTS' PRELIMINARY
SOLICITORS' GEN. KNOWLEDGE
PUBLIC SERVICE
TEACHERS' D & O
PHARMACY A
STANDARD VI. PROFICIENCY
COMMERCIAL ACCOUNTANTS
PROFESSIONAL ACCOUNTANTS
LAW PROFESSIONAL

IMPORTANT NOTE.—Our Correspondence Lessons in all subjects are in reality condensed Text-books, written specifically to the syllabus. There is no superfluous matter, but nothing essential is omitted. The instruction is so skilfully graded that students are led by imperceptible stages to the final achievement of their goal. They reach the Examination room trained and ready for the ordeal. You make no experiment when you enrol with us, as our records show that several thousand men have already proved our methods during the past 22 years.

YOUR SUCCESS IS ASSURED!
State just which Exam. you are desirous of passing, and write for particulars without delay, to—

Hemmingway & Robertson's Correspondence Schools, Ltd

UNION BUILDINGS,
CUSTOMS ST. EAST, AUCKLAND.
P.O. Box 516. Phone 1462.
(The School which has successfully
coached over 25,000 students.)

"All who would achieve success should endeavor to merit it."

We have, during the past year, spared no expense in endeavoring to make our Beer second to none in New Zealand, and can now confidently assert we have succeeded in doing so.

We invite all who enjoy a Good Glass of Beer to ask for

STAPLES' BEST,

On draught at almost all Hotels in the City and surrounding districts, and confidently anticipate their verdict will be that STAPLES & Co. have successfully removed the reproach that Good Beer could not be brewed in Wellington.

J. STAPLES & CO., LTD.,
MOLLEWORTH AND MURPHY STREETS,
WELLINGTON.

Milburn Portland Cement

makes the Best Concrete

LOCAL MANUFACTURE,
QUALITY GUARANTEED.

CONTRACTORS TO N.Z. Railways,
Public Works Department,
Dunedin Drainage Board,
Otago Harbor Board, Etc.

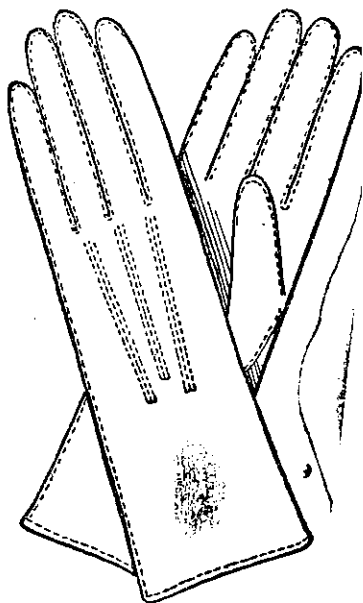
MAKERS:

THE MILBURN LIME & CEMENT CO., LIMITED,
DUNEDIN.

GLOVES BY POST FROM BALLANTYNES

Special Value in Reliable Fabric Gloves

Please Order by Number stating size and colour desired



H100-A Ladies "Duplex Suede" Fabric Gloves. Elastic wrist gauntlets, Washable, Stitched with Black. Similar to sketch. White or Natural. All sizes. 6/11 per pair.
3 pairs for 19/6

DISCOUNT 1/- in the £ for Cash, or on monthly accounts

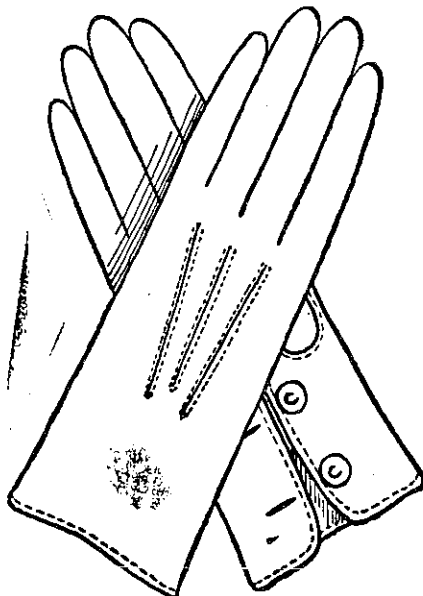
J. Ballantyne & Co. Ltd.
CHRISTCHURCH

6/11

per pair

Three pairs for 19/6

POST FREE



H102-A Ladies' 2 Button "Suede Finish" Fabric Gloves. As sketch. Washable. White or Champagne. All Sizes. 6/11 per pair.
3 pairs for 19/6

The Bridal Photographer,
George Street : Dunedin.

Pattillo

FOR WEDDING GROUPS AND PORTRAIT ENLARGEMENTS
AT MODERATE PRICES. Telephone 2013.

deafening thunder-smash resounded at Ken Rohan's ear, horrible enough, it seemed, to have cracked the gloomy jagged mass of mountain over his head. The crooning winds appeared to pause for a frightened moment or two to listen. Then the clouds burst, and the winds shrieked, and thunder crashed from height to height, and the road was swallowed up in a miserable black abyss, through which the lightning sported like an imp of darkness, and the whirling rain cut with icy whips, and a hundred waterfalls, suddenly swollen, dashed towards the roadway through the darkness, with a remorseless hungry roar that was appalling. The ill-defined road-track was not visible for three yards in front; every moment it seemed as if some ferocious torrent were coming to tear it away. An unaccustomed steed or horseman might well have quailed in the midst of so hopeless-looking and terrible an outlook. But the pony picked his business-like way through the inspissated gloom and storm, as though the winds and thunderclouds were old travelling companions with whom he had a working understanding not to interfere with one another's trade upon the road; and Ken found in this grand orchestral war of the mountains an almost exhilarating dramatic overture to the great scenes that were beginning to rush red on his sight. The rain grew colder and more bitter until it changed to volleys of fierce hailstones, and then again into driving cataracts of icy liquid snow, when, yet again, the gale would sweep all before it, and so rage and bluster that the snow itself could scarcely find where to fall. And now to the awful diapason of the winds began to be added the deep answering roar of the ocean, when a speck of light from the lighthouse at Inishfarnard, now and again flickering out of the gloom, announced the neighborhood of Cooiloch Bay. The gnome-like threatening masses of mountain impending over the pass of Clugher began to recede; the noise of breakers and their terrible white light mingled more and more with the shrieks and frozen breath of the storm on the defenceless stretches of the road as it wound down to the shore.

(To be continued.)

The principles of social life, laid down by Pope Leo XIII., are still available. They are the only basis upon which peace and order can hope to rear the structure of prosperity and happiness. But the world wants not such principles, for the world is selfish.

For the Greater Honor and Glory of God!

CATHOLIC CHURCH, HOKITIKA.

Not only for the adornment, but also for the preservation of the new Church at Hokitika, it is necessary to undertake at once the work of plastering the building. In a damp climate the fine new church would in time be ruined if not protected. Therefore the parishioners have decided to co-operate with their pastor in undertaking the necessary work at the beginning of the new year.

The parishioners return heartfelt thanks to the Sisters of various communities, within the diocese and beyond it, who have already sent them valuable gifts in aid of the bazaar. They appeal to their friends throughout New Zealand, and especially to old residents of Hokitika, to help on the good work. The faith of many a family throughout the Dominion has its roots in Hokitika, which was indeed among the nurseries of Catholicism in the South Island. Bonds of hallowed memories and of old friendships unite the children of the West Coast, no matter where they roam. The centre of all these memories and friendships is the Faith of Our Fathers that spread forth from the tabernacle of the church at Hokitika. To make the church beautiful and enduring is, therefore, a labor of love, in which all whose affection for the Coast is a reality, will esteem it a privilege to join in.

Donations will be duly published in the *Tablet*, and may be sent to the—

VERY REV. DR. KENNEDY,
Catholic Presbytery, Hokitika.

Evening Memories

(By WILLIAM O'BRIEN.)

CHAPTER II.—A THREE YEARS' NIGHTMARE
(1882—1885)

The three years between the Phoenix Park murders in 1882 and Earl Spencer's surrender of the Vice-royalty in 1885 witnessed an agony of body and mind in their resistance against desperate odds such as the half-a-dozen men who underwent it cannot even yet recall without a shudder in the watches of the night. They were young and "their sleep fell soft on the hardest bed," or they should never have lived to emerge in golden clouds of victory from the Inferno.

The living are beginning to lose sight of the forlorn outlook, and History has not yet arrived to reconstitute it, when Forster's jails having been triumphantly thrown open to his prisoners and Gladstone won over to strew their way with the rosy petals of a policy of concession differing in nothing except in name from Home Rule, the entire edifice of our hard-won success was tumbled about our ears one sweet afternoon in May by a trio of half-witted desperadoes who did not even know until they read it in the paper the next morning that it was the new Chief Secretary, the angel of good tidings, they had murdered. What a labor of Hercules to begin building up all over again from the bottom, and what a handful of raw Irish gorsoons to affront the task! Parnell himself avowed that as long as the new Coercion Act should remain in force, public life in Ireland had been made for him impossible. He bade God-speed to the young enthusiasts who refused to quit the breach *quand même*, with the same pang—half sorrow, and half pride—with which a commander sees his forlorn hope charging forth to their doom. Not uncommonly in the Irish battle, one particular county or district does a disproportionate amount of the fighting, then falls asleep and only reawakens ten or fifteen years afterwards. It so happened now again. Mayo, which bore the major part of the burden during the fierce though incredibly short life of the Land League, retained not a vestige of the Land League organisation for many years after its suppression in 1881. Those who figured most largely on its early platforms—Davitt, Tom Brennan, Harold Rylett, Boyton, Dillon, Sheridan, Daly, and the Walshes of Balla and of Castlebar for all practical purposes disappeared from the fighting front altogether. Michael Davitt—ever liable to an occasional lovable rebellion against the realism of earthy politics—allowed himself to be carried off in the train of Henry George's apostleship of the Nationalisation of the Land, until Parnell was forced to take public issue with him, and in a single speech in Drogheda dismissed the Georgian evangel from the practical affairs of Ireland. Mr. Dillon had retired to the rancho of a relative in Colorado in despair, and only came back three years afterwards with the bonfires for our victory. There was no help to be expected from the House of Commons. Only twenty-eight "Home Rule" members gave a vote against the Coercion Bill that tore "the Kilmainham Treaty" to shreds and began a new war of extermination against Irish Nationality. Mr. Healy summed up the situation when, turning upon the Coercionists yelling around him, he cried: "I had as lief try to reason with a pack of Zulus. Come on with your assegais as soon as you like!"

But the outlook at home was scarcely less depressing. "The Land League" has come to be popularly accepted as the incarnation of Ireland's resistance for a quarter of a century. The reality of the case was far otherwise. The Land League had only a bare twelvemonths' existence when it was suppressed by a proclamation following the No Rent Manifesto in the winter of 1881 and was never afterwards revived. The country was exhausted by the sacrifices of the first volcanic upheaval against coercion and famine. Even after the National League was timorously founded under the naked sword of the new Coercion Act, there were few who risked making speeches to its meetings, and, indeed, the meetings were few and frightened which could be got to listen to them. Lord Spencer's Government availed themselves of the country's abasement to deepen the terror by exacting a fearful vengeance for the murders of the

J. O'Rourke,

Gents Outfitter

Importer of Mercery, Hosiery, Hats, Shirts, etc. All goods direct from Manufacturer to Customer.

Stafford Street Timaru

The UNITED INSURANCE COMPANY Ltd. Fire, Marine, Accident.

OTAGO AND SOUTHLAND BRANCH: CORNER OF LIVERPOOL AND BOND STREETS, DUNEDIN.

SOUTHLAND: Chief Agents, TRAILL & CO., LTD., Esk Street, Invercargill.

We write all classes of Fire, Marine, and Accident FIRE DEPARTMENT—Buildings of all kinds, Stocks, business, including Workers' Compensation, Fidelity Implements, Stack Insurance, Motor Cars, etc.
MARINE DEPARTMENT—Wool from sheep's back to Farmers' and Domestic Policies.

London. All classes of Merchandise covered to any part of the world.

Lowest Current Rates. We will be glad to give you a quote. Write P.O. Box 321. Phone 1373. Prompt attention.
 S. B. MACDONALD, Manager.

“ FIBROLITE ” CORRUGATED ROOFING

“FIBROLITE” is composed of Long Fibred Asbestos and Cement.

It has been demonstrated that “FIBROLITE” is vastly superior to iron, and is easily fixed.

It is impervious to the effects of sea air, acids, and fumes. It is absolutely fireproof, and contracts 70 degrees less heat and cold than iron.

Cost of upkeep is less—no painting necessary; but should painting be specially desired for color effect, it can be economically carried out.

Another distinct advantage is that with “FIBROLITE” Corrugated Roofing there is no metallic taste in collected water.

“FIBROLITE” hardens with exposure, therefore with length of service it improves.

“FIBROLITE” is firmly supported in its claims by over fifteen years' experience.

It is supplied 42 inches wide by 5ft, 6ft, 7ft, 8ft, 9ft, and 10ft long.

Covering capacity compared with iron—260 square yards, allowing for lap, covers approximately the same as one ton 26 gauge or 29cwt of 24 gauge iron.

E. REECE LIMITED

SOLE AGENTS,

661-3 Colombo Street,

Christchurch.

Your'e
a
Sport!

Then let your dress echo it! Be outfitted like a true sport in one of our GENT'S SPORTS COATS—49/6, 65/-, 75/-.

WHITE TENNIS OR CRICKET TROUSERS 25/6, 30/-.

GENT'S BLAZERS, in Navy and Dark Maroon, Piped Edge, any colour—57/6, 63/-.

GENT'S MOTOR DUST COATS 33/6, 39/6.

GENT'S MOTOR COTTON DUST COATS 33/6.

Herbert,
Haynes

The House for
Satisfaction
DUNEDIN

Dr. GUY HASKINS

(D.D.S.,

University of Pennsylvania),

DENTIST

— TO —

Lewisham Nursing Sisters,
Convent of Mercy,
Nazareth House,

PETERSEN'S BUILDINGS,
352 HIGH ST., CHRISTCHURCH

PHONE 3108

Telephone 1456. Established 1863.

J. TAIT

MONUMENTAL SCULPTOR

52 CASHEL STREET WEST

CHRISTCHURCH.

Over the Bridge,

Opp. King Edward Barracks),

MONUMENTS, CROSSES, HEAD-
STONES, Etc.

— Supplied in —

GRANITE, MARBLE, & OTHER STONES.

Special attention given to the manu-
facture of MARBLE ALTARS.

FOR SALE—Campbell Gas and Oil Engines, Screw Jacks, Pulley Blocks, Wood Split Pulleys, Lancashire, Balata, and Leather Beltings.

FOR SALE—Centrifugal Pumps, Worthington Duplex Steam Pumps. On water and in stock, 500gal. to 15,000gal. Pumps.

Quotations given and Indents executed for all classes of Mining and other Machinery. Designs and Estimates on application.

Country orders promptly attended to.

Robt. B. DENNISTON & Co.
STUART STREET : DUNEDIN.

A. Newlan Hancock

Chemist, Optician,
Photographic Dealer **Temuka**

Colorite makes that old Summer hat into a new Spring one 2/- bot.

preceding years; scouring the country for suspects; manufacturing a hideous race of informers by offering rewards of thousands of pounds for evidence, regardless of its character; trying the victims of the *delatores* by ruthlessly packed juries of "loyal Protestants" in Dublin; "convicting them by hook or crook" (in the words of one of their delirious organs in the press); hanging dozens of them despite their clamorous protestations of innocence on the very scaffold; and sentencing the High Sheriff of Dublin (Mr. Edmund Dwyer Gray, M.P.) to six months' imprisonment and a fine of £500 for exposing the drunken orgy in which one of the packed "loyal Protestant juries" spent the night before they sent one of their young victims to the scaffold.

Mr. T. P. O'Connor once described the struggle which began with the utter prostration of the National movement and ended with the overthrow of Earl Spencer, as "a long and lonely duel" between that intrepid Viceroy and myself. Substituting *United Ireland* for my own then unfamiliar personality, the description is not an untrue one. The paper was literally a weekly insurrection in print. To its columns as behind the barricades gathered all the stormy passion, all the insuppressible resolve of a country panting to escape from its galling chains. Why its machinery was not broken up and its conductors hustled into penal servitude as promptly as Lord Clarendon dealt with John Mitchell was to ourselves a source of wonder from week to week. The answer was most likely to be found in the cry of the Trojan in his burning city—*Una spes victis nullam sperare salutem*—our one hope of safety was that Dublin Castle was aware that safety was the last thing we hoped for. As between those who undertook to dragoon Ireland out of her ideals and ourselves, we gave no quarter and we expected none. Possibly the recollection of the Castle Law Advisers was still fresh of Forster's frantic six months' battle for the extermination of *United Ireland*—when its offices were pillaged, its editor, sub-editors, compositors, clerks, and printer's devils were scattered in half-a-dozen Irish gaols, and none the less the offending sheet reappeared in this town or that—for a good many weeks, in two or three different towns and different editions together—now in Belfast or Cork, now in Liverpool or London, or in Paris, and the whole editing done all the time from the unfortunate Chief Secretary's own grim gaol of Kilmainham—when the haughty Government of England had its police forces engaged in chasing ragged newsboys through the streets of Dublin and breaking open commercial travellers' cases and milliners' handboxes at every railway station for consignments of the ubiquitous and invisible journal and mustering cohorts of detectives at Dover and Folkestone and Newhaven for the arrival of the French boats, and actually commissioning a gunboat to cruise off Kinsale on the chance that the French fishing boats might smuggle in parcels of the Paris edition.

The grave Red Earl might well shrink from recommencing a form of warfare in which his dignity was sure to be the worst sufferer. He chose more grandiose methods and instituted a State prosecution for Seditious Libel. I was obliged to sandwich my visits to Mallow in the famous election contest against Mr. Naish, the Law Adviser, with attendance at the bar in the Courthouse at Green Street (where Robert Emmet uttered his last words), to answer an indictment the upshot of which might well have seemed settled, the moment the jury was sworn. For "the seditious libel" being a charge of befouling the course of justice by shameless jury-packing, we were treated to a handsome illustration of the very process charged against the Crown, when Catholic and Nationalist jurors were ordered to "Stand by" by the practitioner subsequently known to fame as "Pether the Packer," and a jury composed in overwhelming numbers of "loyal Protestants" was wire-pulled before my face "to convict me by hook or crook" for hinting that such infamies were possible.

A shady transaction enough, but still not altogether unforgivable. For the prosecution in Green Street doubled the majority in Mallow which broke for ever the power of Dublin Castle to corrupt the Irish boroughs. Better still, the Crown selected for prosecution an article arraigning in specific particulars the entire system of white terrorism by which the Phoenix Park murders were avenged. It was

the Terrorists themselves who really stood in the dock for judgment, and in their own Court by their own packed tribunal they were confounded. Furthermore, the trial shattered the last defence of the jury-packers for the selection of Protestants and the exclusion of Catholics, for one of the two Catholics admitted among the twelve held out fanatically for a conviction while one of the ten "loyal Protestants" (the late Alderman Gregg) was so horrified by the proven justification of the worst charges in *United Ireland* that it was he who really balked the Crown Prosecutors of their prey, and he left the jury box (as the Lord Lieutenant left Ireland two years afterwards) a steadfast Home Ruler for the remainder of his life.

Thus far, there was still some tolerable show of "playing the game"—the game being one of life or death between an established Government and a newspaper in open insurrection. The facts now to be related disclose a case of murderous foul play as between a powerful State and a subject than which—I believed intensely then, and am still more deliberately persuaded now—nothing worse is to be found in human annals since the times when the instruments of Government were the dagger and the bowl. On the 25th August, 1883, as the concluding words of an article in *United Ireland* replying to the *Freeman* on a different question—viz., the department of Irish members in the House of Commons—there occurred the following sentence: "If the House of Commons wants to make rules to stop such questions as Mr. Healy's, it is open to it to devote its valuable time to the attempt, but it will not do so until the life and adventures, and what is called the 'private character' of various Crown Employees in Ireland from Corry Connelan to Detective Director and County Inspector James Ellis French are fully laid bare to the universe."

That one sentence and nothing more. Our editorial work had usually to be rushed through at a red heat in the small hours before the day of publication, and this particular article, which was written by Mr. Healy, had escaped my supervision. Had it been otherwise, the sentence specified would have conveyed no definite meaning to me. It was, I think, the first time the name of James Ellis French had come to my ears; as it happened, I never beheld him either before or afterwards. Corry Connelan I remembered chiefly as the Under Secretary celebrated in Thackeray's comic ballad of "The Shannon Shore," and had never heard of otherwise save through some vague echo of the *chroniques scandaleuses* of the Dublin society of the second last generation. The above was the one casual sentence on the strength of which Dublin Castle formed and carried on for several years a conspiracy which is not too strongly characterised as a loathsome one, for the destruction of *United Ireland* and myself, after open violence, and the resources of a packed Bench and a packed Jury had failed them. A darker villainy still, that destruction was to be compassed by shielding the crimes of high officials in Dublin Castle's own service on condition of their throwing upon a private individual the apparently impossible task of bringing these crimes home to them. Words that may well shock gentle minds: let us see whether the accusation be overcharged.

A week or two after the publication, I received a writ for £5000 damages for libel at the suit of James Ellis French, Detective Director and County Inspector, and it was announced at the same time in the papers that the plaintiff had been suspended from duty by his superiors in Dublin Castle. It was then I first inquired of Mr. Healy the meaning of the allusion in the leading article, and learned both the certainty of French's guilt and the still deeper guilt of the great officers of State who had deliberately called him in to insist that he should make the defence of his white soul the means for crushing the insurgent newspaper under a mountain of public odium as well as financial ruin. Mr. Healy's informant was a District Inspector of Constabulary at Charleville, and there could be no rational doubt that his information was well founded. It was the common gossip of the Castle underworld and of the officers' headquarters at the Constabulary Depot. Nay, the scandal was so notorious to the supreme authorities of Dublin Castle themselves that, long before the allusion in *United Ireland*, they had set an investigation going

John R. Watson

The Diggers Store For Groceries, Crockery and Hardware
Return £5 worth of Coupons and Receive 5/- worth of Goods

Temuka

The Keen Competition of Life

necessitates everyone being prepared to the utmost to win to the top in the daily struggle. GILBY'S COLLEGE gives a thorough training for all branches of Commercial and Business Life. The Commercial Courses, including Shorthand, Stenotypy, Typewriting, and General Office Practice, have fitted hundreds for

HIGHER POSITIONS.

Candidates are prepared for all Public Examinations, and each Student receives Individual Tuition, thus ensuring the most rapid progress.

Day and Evening Classes.
Correspondence Lessons.

A term may commence at any time.
Ring up, write, or call for full details of courses.

Gilby's College, Ltd.

James Smith's Buildings, Lower Cuba St., Wellington
The Exchange Buildings., Cathedral Square, Chch

DAVE GRIFFIN

BOOKSELLER AND STATIONER (next Windsor Hotel),
532 WILLIS STREET : : : WELLINGTON.

The Latest Novels 6s each, postage 6d extra. The Pride of Palomar, Peter B. Kyne; Sister Sue, Eleanor H. Porter; Bar-20-Three, Clarence Mulford; The Obstacle Race, Ethel M. Dell. Many others, including books for boys and girls of all ages.

P. Lynskey & Co.

PATRIK LYNSEY

P.O. Box 664

'Phone A 5024

LAND AND ESTATE AGENTS

VICTORIA BUILDINGS,

104 ARMAGH STREET,

Next Rink Taxi Office

CHRISTCHURCH.

Empire Hotel

Wellington

Superior Accommodation, First-class Cuisine, Comfortable Lounges, Finest Dining Room in New Zealand.

GIVE SUMMER BLOOM TEA Trial and Rejoice



THE SIGN OF EXCELLENCE

Films for All

OUR SERVICE IS UNEQUALLED.

Features—"Stoll," "Metro," and "Goldwyn."

Comedies—"Christie," "Spotlight," and "Hall-Room Boy."

Supports—"Bruce" scenics and "Educational" Films.

Controlled By

The British & Continental Film

Company, Limited.

G. D'Arcy Allen, Managing Director

Head Office: Britains Bldgs, Manners St., Wellington, N.Z.

Branches: Sydney, New South Wales, Melbourne, Victoria

RELIGIOUS COMMUNITIES!

Representing Les Fils d'Adrien Fournier, Oullins, France :: Fabrique d'Etoffes pour Communautés Religieuses, for all classes of material required for Religious Communities.

SOUTANE £5/17/6.

L. & J. W. Blake Ltd.

Warehousemen and Clothing Manufacturers,

106-8 Dixon St., Wellington

J. C. ODDIE & CO.

DISPENSING CHEMISTS

The Oldest Drug Store in the District.

THE PHARMACY, TIMARU

Country orders promptly attended to.

Physicians' Prescriptions receive SPECIAL ATTENTION.

with a view to bringing the criminal to justice. A number of youthful District Inspectors and Cadets had been summoned to the Castle and with whatever reluctance made any further doubt impossible by their revelations; matters were in this posture when the solitary compromising sentence in *United Ireland* changed the half-convicted criminal into the protagonist of Dublin Castle against a hated foe. French was informed that he would be summarily dismissed unless he brought an action for libel against *United Ireland*, and to make the threat the more effective he was suspended from duty until he had successfully prosecuted his suit. In the meantime the official investigation was dropped by those who alone could have induced the witnesses of his guilt to break silence, and the burden was thrown upon those who (it was calculated) must absolutely fail to do so. In any event, whether Cassio killed Roderigo, or Roderigo killed Cassio, or each did kill the other, the Dublin Castle lags would have their consolations.

(To be continued.)

The Madhouse and the Nursery

(By G. K. CHESTEREON, in the *New Witness*.)

The much criticised criticism of nursery rhymes, which was recently uttered by Mrs. Barnett, was but part of a current cant generally uttered less courageously. Mrs. Barnett's surprise on discovering that a nonsense rhyme was nonsensical is only the logical application of a criticism now turned against all natural things, and therefore especially against all childish things. Our grandfathers made a child dress like a grown-up person; but they allowed him to think as a child and feel as a child, and did not prematurely or impatiently require him to put away childish things. It is true that St. Paul says that when he became a man he put away childish things; and, with all reverence, I think it is perhaps one reason why popular Christian tradition has preferred St. Peter. But we do not wait until little Paul has become a man. People a hundred years ago dressed him like a mute at a funeral; but they allowed him to go on bowling a hoop to the verge of manhood. We dress him like a fairy in a pantomime, and then ask his opinion upon Relativity and the League of Nations.

For instance, there are new schools where children are taught to play at being politicians. They are no longer left to play at being pirates; that infinitely more honorable trade. They are assembled in little parliaments to vote on amendments, and move the previous question, and draw the Speaker's attention to the fact that there are not forty members present, or whatever are the terms of the oligarchical tomfoolery which their elders endure. The child also will have nothing to add to what his right honorable friend told the house on April the first, 1901. The infant also will discover that it is not in the public interest to state whether the Germans have landed in Kent. If this were all, indeed, the training of the rising generation in Parliamentary politics would be merely elegant and external. But I presume that they are taught the realities as well as the ritual. A charming comedy is enacted when little Tommy toddles across to little Willy, and offers him a coin or counter representing a financial share, in return for his support for a Government contract. Even more exciting would be the scene in which Polly aged six boldly attempts to blackmail Peter aged seven, and threatens to cover the nursery wall with posters (in colored chalks) revealing his naughtiness, unless he hands over an adequate amount of toffee. Nor must we forget the occasion on which Tommy buys his toy coronet for two thousand acid drops; or the responsibility of the two infants who act as Party Whips, and have to carry all these sweets secretly in their pockets until they have dispensed them in various forms of corruption for the good of the Cause. These are all operations requiring skill and training; and as it is obviously impossible to imagine modern parliamentary politics being conducted without them, it naturally follows that we shall carefully equip our young politicians with them. For the older and more experienced politicians perpetually tell us that the anomalies and abuses we criticise are inevitable and inseparable from all practical politics; as when Mr. Balfour said, of the Marconi case, that poli-

ticians must judge each other differently from the judgment of the cold world without; or Mr. Bonar Law said it would be useless to audit the Party Funds, apparently because politicians are so passionately resolved on secrecy that they would start another secret fund to evade the audit. So that if these things are a part of parliamentary politics, and if those politics are to be taught to the little ones, we must certainly lose no time in teaching them the safest and most delicate methods of concealment and corruption.

The truth is that all our educational experiments are in the wrong direction. They are concerned with turning children, not only into men, but into modern men; whereas modern men need nothing so much as to be made a little more like children. The whole object of real education is a renaissance of wonder, a revival of that receptiveness to which poetry and religion appeal. Instead of turning the nursery or the infant school into an image of the political meeting or the stock exchange, there would be a far better case for turning the senate or the market into an imitation of the nursery. It would do the masters of bureaucracy or big business a great deal of good to be governed as children are governed, and taught to amuse themselves easily as children do. Those aristocrats who suffer the charge of inhumanity, when they hunt the fox, would be wisely limited until they had learned to hunt the slipper. Those financial magnates who are never happy till they have made a corner would have to be content with puss-in-the-corner. Their only ring would be poetically described as a ring of roses; and they would play at honeypots instead of moneypots, as in the ordinary sense of making pots of money. I am not prepared to say how far such a saturnalia of simplicity can be regarded as being within the sphere of practical politics. But I am quite serious when I say that this should be the direction of all education; and that nearly all modern education is a wild waste of money and time, because it is working in the opposite direction. It is trying to sophisticate the people who are simple; or in other words to pervert the only people who are right. When I was in America, for instance, some lunatics were actually trying to teach children to take care of their health. In other words, they were teaching babies to be valetudinarians and hypochondriacs in order that they might be healthy. They were even proud of their half-witted and wicked amusement; and one of them actually boasted that his schoolchildren were "health-mad." That it is not exactly the aim of all mental hygiene to be mad did not occur to him; but surely such teachers have everything to learn, I will not say from healthy children, but from all the naughty children who ever fell into the river, and possibly got drowned, before they could grow up into maniacs.

If anyone thinks this a merely violent form of words, I refer again to the example in which the words themselves were used by the people themselves. In America some educational enthusiasts did really announce with pride that the children in a particular school were "all health-mad." This meant, it really and truly meant, that the infants were in an intense state of vigilance and concentrated excitement on the problem of the preservation of their own bodily health; on how to forsee indigestion or mark the stages of a cold. And the man meant, he really and truly meant, that this was a condition on which they were to be congratulated. So that, instead of toy helmets or toy swords, they would have toy goggles and toy respirators; possibly little toy bottles of disinfectant or even a toy hypodermic syringe. That anybody should be mad on anything is not exactly the goal and ideal of all mental science. That anybody should be mad on health is always of all things the most unhealthy. That children should be mad on health is something so horrible that one would hardly dream of it, outside some such torture-chamber as the tale called "The Turn of the Screw"; where children are possessed of devils. Yet I repeat that I read the boast with my own eyes in an American paper, as a report of the success of a hygienic educational campaign. It was some silly stuff about sending a clown round to give serious advice on hygiene, enlivened with jokes; I bet the jokes were not so amusing as the serious remarks.

I have noted more than once that the modern world is too ridiculous to be ridiculed. If we have grown so ignorant of the very shape and posture of Man that we do

BOOTS!

TRY US FOR QUALITY AND VALUE.

Men's Working Boots, from 22/6, 26/-, 32/6, to 40/-.
Men's Cookhams, from 35/6, 39/6, 45/-. Dress Boots,
from 30/- up. Ladies' Lace, Strap and Court Shoe,
22/6, 30/-, 32/6. Gum Boots, Thigh and Knee. Clogs,
from 16/6 and 17/6.

Patronise the Advertiser. Buy Now.

SIMON BROS Note Our Only Address
George Street, Dunedin

A. HENDERSON

Undertaker - Oamaru
(Successor to R. S. PHILIP).

Funerals conducted to any part of Canterbury or Otago.
Modern Motor Hearse and Coaches, or Horse Hearse.
Phone 210 ————— Day and Night.
ADDRESS: ITCHIN STREET, OAMARU.
[Established 1898.]

STYLISH and FASHIONABLE MILLINERY

For SUMMER and HOLIDAY wear. Special
display of SUMMER MODELS now showing at

The Misses Hanna

MILLINERY SPECIALISTS.

180 George Street ————— DUNEDIN.
Also at Christchurch, Timaru, and Waimate.

Fogarty & Williams

GENTS' OUTFITTERS
& BOOT IMPORTERS

29 Mawhera Quay, Greymouth

Complete Boot Outfit

We Save You Money Here!

Consisting of four heavy lasts (Men's, Ladies', Youths' and Children's Size; four pkts. nails; Shoe Thread; two tubes of Cement; Hammer; Knife; 10 Needles; Bristles; 1 pegging and two sewing Awls; wax, etc.

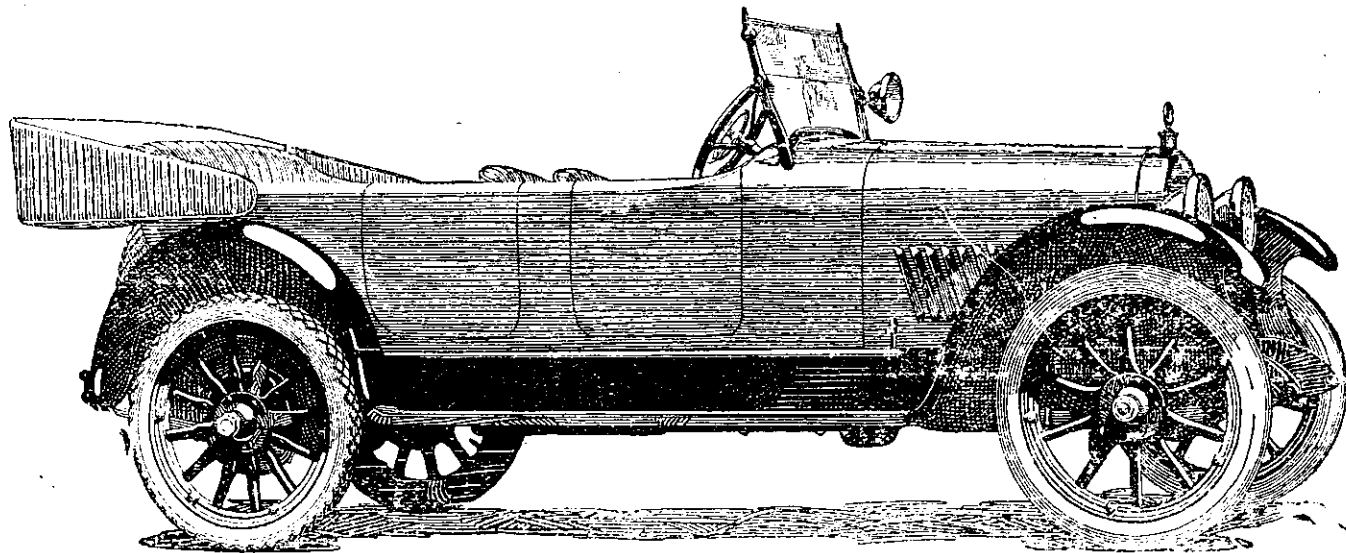
ALL COMPLETE AT OUR LOW PRICE—15/- SET.

Posted to any address, 2/6; railed to any address, 1/6. Gents' Rubber Soles (any size), post free, 2/9.
Ladies' Rubber Soles, post free, 1/9. (Please give size of boot or shoe.)

Famous for Our Low
Prices

Burton's Emporium

Thames Street
Oamaru



Hupmobile, Fiat and Chevrolet Cars

W. J. P. McCULLOCH,

OTAGO AGENT,

Stuart St., DUNEDIN

RUTOX

Rheumatism Remedy - Rheumatism Remedy

A Reliable Cure for all stages of RHEUMATISM and like ailments—2/6; posted 3/-

LANWELL WILLIAMS P.O. Box 51 - GREYMOUTH

P. COMAN

HAIRDRESSER, TOBACCONIST, AND STATIONER :: :: MATAURA.
‡ Razor-setting a speciality. Our motto: Cleanliness and Civility.

not know his head from his heels, it will not even amuse us that he should stand on his head. There would be but faint amusement in an amaeba standing on his head, because we are a little vague about which is his head. If we met some monster on the syclic pattern of certain animalculae, but swollen to monstrous size and rolling down the road, we might show a shade of surprise; but we should hardly be overwhelmed with really hearty laughter. There would be nothing comic about his turning a cartwheel; he would be too like a cartwheel. It is amusing to see a little boy turn a cartwheel (in moderation) precisely because a little boy is not a wheel, and is designed by his Creator for a loftier end than that of drawing a cart. Now the modern world cannot make head or tail of itself, and therefore cannot see the fun itself, even when it is engaged like a kitten in chasing its own tail. The little boy cannot become funny by being upside down, because his earnest and thoughtful teachers are by no means certain about when he is right side up. At any moment a professor of the new hygiene or the higher athletics may prove that a child standing on his feet is in a strained, unnatural posture, throwing too much weight on the ankle-bones, and undermining the whole nervous system. And then all the children will rest standing on their heads; and we should all be expected to take it seriously. And if the image be considered exaggerative, I recur to the example I have given before; that in certain educational institutions in America, children are actually taught to cultivate a meticulous and medicinal care of their health; and that a eulogist of this extraordinary system actually used, as part of his eulogy, the statement that the children were "health-mad." You cannot get anything madder than that. You cannot get anything regarded as mad where that is regarded as sane. You cannot get anything treated satirically where that is treated seriously. Satire is necessarily dead in a society so incapable of any natural reaction; in a society that has no kick in it, even when it has such things to kick. Imagine what a satirist of saner days would have made of the daily life of a child of six, who was actually admitted to be mad on the subject of his own health. These are not days in which that great extravaganza could be written; but I dimly see some of its episodes like uncompleted dreams. I see the child pausing in the middle of a cartwheel, or when he has performed three-quarters of a cartwheel, and consulting a little notebook about the amount of exercise per diem. I see him pausing half-way up a tree, or when he has climbed exactly one-third of a tree; and then producing a clinical thermometer to take his own temperature. But what would be the use of blazoning to the whole universe, in all imaginative colors, the manifestation of this idiot's madness, when he himself praises it for being mad?

JUST PUBLISHED

'AROUND THE BORELOG' AND OTHER VERSES

By "JOHN O'BRIEN."

This is the book of the Irish settlers in Australia. In its verses are enshrined the best and most characteristic of their ideals and their surroundings—the home life, full of intimate affection and instinct with true piety; the intercourse, gay or humorous or comradely, with neighbors and friends; the ties of religion and family unity that bind to the home hearth even those who wander farthest from it, and the "Church upon the Hill" that is the centre of all. The heroine is the "Little Irish Mother," keeping her tireless vigils in the outback hut, mothering her children (and "himself" as well) through the years. The tale of her doings appeals most strongly to the deepest humanity in all of us. After her we remember best the fine old priest, Father Pat—ministering at the Altar, or driving behind "Currajong" to the bed of pain, or with his fellow pioneers daring "a wide, weird waste of world." And the Little Mother and Father Pat and all the rest of the healthy, happy folk among whom "John O'Brien" brings us are true Australians also, as he is himself:

An Australian, ay, Australian—oh, the word is music to me,
he says in his poem on St. Patrick's Day, and his every utterance confirms the claim.

Obtainable from—

MANAGER N.Z. Tablet. Posted for 6/6.

Popes and Bull-Fighting

In the eighth volume of his *History of the Popes*, only recently from the press, the noted historian Ludwig von Pastor treats of the condemnation of bull-baiting pronounced by Pope Pius V. in a decree dated November 1, 1567, and relates the difficulties encountered by the Papal Nuncio in Spain, Castagna, in consequence of the ban. In view of the letter of congratulation sent last Christmas twelvemonths by the Papal Secretary of State to the Society for the Prevention of Cruelty to Animals at Toulon in France the facts related by Pastor regarding the step taken by Pius V., are of particular interest.

In the recent communication regarding the letter from Rome we are told that Cardinal Gasparri declared: "If human barbarity is still openly manifested in bull-fighting, the Church will no doubt maintain a ban, as in the past, on all such shameful and bloody shows. Consequently the Holy Father takes pleasure in expressing his deep satisfaction to the Toulon Society and also conveys his earnest wishes for a full success in all subsequent endeavors which are as worthy as they are necessary." Cardinal Gasparri could have referred to the above-mentioned general prohibition of bull-fights, as it had previously already obtained in the Papal States. The ban imposed by Pius V. decreed that whosoever arranged a bull-fight came under the censure; and whoever lost his life in such a fight was to be denied Christian burial.

In Spain the decree of Pius V. met with a most unfriendly reception. Pastor writes: "Justified though the measure was, grave difficulties were raised against its enactment. At the very first notice of the decree the Spanish grandees raised their voices in protest against it, and King Philip II. likewise championed the national pastime which the Papal decree endangered. As was his wont he sought out pliable theologians, who, acting upon his suggestion, advanced proof that bull-fights were not sinful. In their condition of dependence on the Government the Spanish Bishops dared not promulgate the decree, so that Castagna was forced to do so himself. Unfortunately there were many defenders of the barbarous practice, among them even an Andalusian Franciscan, whose treatise was severely censured by Pius V." (Pastor, *History of the Popes*, etc., 1566-1572, vol. 8, p. 303.)

Obituary

MR. THOMAS H. WIXCEY, WANGANUI.

There passed away at the Wanganui hospital on the 11th ult., one of the oldest and most highly respected Catholics of the district, in the person of Mr. T. H. Wixcey (writes a correspondent). In the early days of colonisation the late Mr. Wixcey settled in the parish of Onehunga, and for a lengthy period, during the pastorate of the late Mgr. Paul, was associated in all movements in the interests of Church advancement. Coming later to Wanganui, he again identified himself in every good work, and rendered valuable assistance to the late Dean Kirk, S.M., in his arduous task of establishing schools, and in parish undertakings generally. In his commercial life he was associated with the firm of Hogan and Co., and was known as the "father" of the commercial travellers in the Wanganui district. The late Mr. Wixcey was a Maori war veteran, having served with the colonial troops. Very Rev. Father O'Connell, S.M., officiated at the interment, a pathetic sight at the graveside being the remnant of an army numbering six, with their venerable grey heads uncovered, reverently standing in tempestuous weather, as their comrade was laid to rest, while the bugler sounded the "Last Post."—R.I.P.

It is not the work we do on earth that makes the whole of life, but it is the way in which we do that work—it is the motive.

LIGHTER, PLEASANTER WORK WHEN REMOVING
if you employ our expert workers and up-to-date equipment. Furniture carefully handled. It will pay you.
THE NEW ZEALAND EXPRESS COMPANY, LIMITED

BUY YOUR WALL PAPERS
AND PICTURES FROM

Harold Familton, Oamaru

PAINTER, PAPERHANGER
PICTURE FRAMER

Current Topics

Friendship

Le cœur a ses raisons que la raison ne connaît pas, wrote Pascal long ago. In many affairs of life we are swayed more by the heart than by the head, and after events frequently ratify the judgment of the heart. Both in nature and grace love is more powerful than reason, the heart than the head, and friendship than law. As the vivid spoken word moves us more than the dead page of print so too men have more influence on us than books. It is man that matters; God in His Wisdom became one of ourselves in order to win our love, and He did so because of His knowledge of human nature, of the human heart, which He had made. *Come to Me*, spoken by the Man who was also God was more powerful than *Thou shalt*, written on tables of stone. Friendship, love, was esteemed by the pagans as one of the greatest gifts a man may possess. To Our Lord Himself it was no less; and out of the Twelve there was one who was privileged to lay his head on the Sacred Heart. And were there not also Lazarus and Mary, in whose society He found rest and comfort in His human life? Nothing is more than a friend, apart from the grace of God; and if the pagans had no words sufficient to laud friendship, the Scriptures and the records of the saints are not behind them in this. But there is true friendship and there is false, and even sacred things can be profaned. Nay, the more sacred and the more noble things are more easily profaned. To keep your friendship on the high plane you cannot do better than pay attention to the following wise advice:

"Friendship must be loyal: there must be no fair-weather worship, nor any friendship that allows an attack to be made unparried. A man may sit and never say a word, yet leave the room with the shame of disloyalty on him. Rats leave the sinking ship, but that is to be expected of rats.

"Friendship must be constant, for constancy is the essence of friendship. To be changeful of friends is bad for them and worse for us. Many acquaintances, yes; many friends, no! Friendship must be frank: friendship must be based on sincere confidence and trust, but this does not justify constant correction, which is an over-hasty attempt to reach the results of friendship. Friendship must be ideal: I must see my friend as he is and as he might be. It must be respectful; for passion destroys friendship by destroying respect, and cheapens the precious signs of love."

If you can secure these qualities in your friendships life on earth will lose much of its bitterness and nearly all its loneliness. All it cannot lose, for the world remains for ever a vale of tears, and man's soul can never find its home here. Still burdens will weigh less heavily when we have others to help us bear them; and the long road home will be less lonely when we are not doomed to walk it alone. As an old Irish wish has it, Be true to your Lord, to your country, and to your friend:

*Mo ghuidhe thar gach nguidhe dhuit
Do chroidhe bheith go dilis
Do'd Thir a's do'd Thighearna a's do'd carad,
Gan chlaonadh go brath!*

(My prayer beyond all prayers for thee,
That your heart be true
To your country, your Lord, and your friend,
Unchanged for ever.)

Psycho-Analysis

We promised a correspondent some time ago to say a word concerning the subject of psycho-analysis, concerning which so much appears in the press of late. We are fortunate in finding a brief and clear treatment of the subject from a Catholic view point in an account of an address delivered by Dr. Charles G. A. Chislett,

M.B., Ch.B., F.F.P.S.G., in the Catholic Institute, Glasgow, before a large attendance of clergymen and Catholic doctors and medical students.

Dr. Chislett defined psycho-analysis as a method of investigating the condition of the unconscious mind of an individual. He said that the mind might be divided into the conscious and the unconscious. The former could appreciate a person's surroundings, time, sensations from the special organ acted upon, and the resulting emotions and desires, so as to bring into play memory, will-power, reasoning and judgment. On the other hand, the unconscious mind might be likened to a cage in which are imprisoned the bogies and skeletons of the mentality of the individual. In a normal mind these unpleasant experiences are locked up and forgotten, but in the abnormal state they may break out of the cage and dominate the individual, especially when awakened by association or something which reminds him of them. Dr. Chislett then gave several illustrations of these conditions, and especially dealt with repression of unpleasant experiences. He then referred to the methods of the psycho-analyst such as: (1) hypnosis, (2) crystal gazing, (3) association tests, (4) method of free association, and (5) the interpretation of dreams. He believed in the value of the association tests, which he fully described.

Psycho-analysis, said Dr. Chislett, was moral and legitimate for Catholics within certain limits, but it is admitted, even by leading non-Catholic psycho-analysts, that Catholics do not need psycho-analysis so much as the non-Catholic, for the Church has made provision not so much for the unearthing of mental complexities as their repression. Every time the Catholic goes to Confession he indulges in introspection by the examination of his conscience. He does not repress his bogies into his unconscious mind, for he confesses them and the suggestion that they are for the future non-existent is so powerful that the unconscious never receives them.

In the discussion that followed the chief speakers on the clerical side were Rev. Professor Hamilton, Rev. C. Cooksey, S.J., Rev. J. Bullen, S.J., Rev. P. Doyle, and Rev. T. O'Connor; while on the medical side they were Dr. Colvin, Dr. Scanlon, Dr. McArdle, Dr. Henry, Dr. Maguire, and the chairman, Dr. Conway.

The general opinion of the meeting was that while psycho-analysis might do good in shell-shock, or where there was a sudden shock to the nervous system and also in hysteria, it would be of no value where the neurosis was the result of an early stage of an organic disease. It would not be of so much value as tonic measures where the neurosis was the result of a weak nerve capital or inherited. For the sexual pervert the best psycho-analyst was the minister of religion or the Catholic priest. It was also the feeling of the meeting that psycho-analysis lent itself to quackery and that the professional standing and moral integrity of the psycho-analyst should be beyond reproach.

The Irish Victory

Grattan's Parliament is to most Irishmen more a phrase than a reality. Comparatively few understand that it was only in name an Irish Parliament. Under it Catholics were disfranchised. It was composed of the Ascendancy classes, and in fact corresponded to what we used to call, a few years ago, "The Garrison." It was never in any sense representative of the Irish Nation; never in any sense government for the people and by the people. It was filled by men who, with a few noble exceptions, were ready to accept the blood-money that England paid them so lavishly for the murder of their country. Yet, bad as it was, Ireland prospered marvellously under it, which may be taken as a proof that Campbell-Bannerman was right when he said that good government is never a substitute for self-government. When the Act of Union was carried by bribery and corruption Ireland was plunged into a mire of degradation. Under the Union several families decimated the helpless people, and it is certain that England was in no hurry to save the starving peasants. During the nineteenth century now and then a maddened people flamed into rebellion and flung

Keep little girls' heads clean in a nice way by using the U.F.S. SHAMPOO GRANULES. Better than greasy, sticky head ointment, and ever so much nicer to use. They free the head from nits, and make the hair fluffy, thick, and beautiful. Sufficient for 24 shampoos. The price is 2/6 a tin; posted 2/10 from the :: :: :: ::

United Friendly Societies' Dispensary, Thames Street, Oamaru

themselves with ineffectual bravery on the bayonets of well-fed and well-armed British armies. Mitchel, Smith O'Brien, Meagher, Kickham, O'Leary, Stephens, and Tom Clarke all arose to prove to the world that Ireland was being held down by brute force by a strong tyrant. They made the gallant gesture and apparently failed. The world, England, many Irishmen thought them mad. But were they? Did they fail? Nay, they passed down the years the sacred fire of patriotism, which in all human likelihood had been crushed out but for their sublime folly, as the world esteemed their rising out. The days of the long, merciless land war of the eighties once more proved that the people of Ireland only needed awakening. The farmers fought and beat the Government and won the land by united and determined effort, just as in an earlier decade the people under O'Connell won Catholic Emancipation. Emancipation was won, the land was won, in spite of Governments that had tried to crush resistance by armed terror and by brutal force. The lesson was not lost. It remained in the subconscious soul of Ireland and only needed some impulse to bring it to the surface again. Parnell aroused it, and had he lived would have once more beaten an English Government. But Parnell died, leaving behind him one shining phrase that Ireland never forgot: "No man may set bounds to the onward march of a nation," and he was succeeded by John Redmond who was fooled and betrayed by England, chiefly because, being a gentleman, he thought he was dealing with gentlemen. Parnell would probably have won a Home Rule Bill had he lived. John Redmond actually got one on the Statute Book. But looking back now we know that it was providential that Parnell's Bill never came into existence and that Ulster defeated Redmond's. For in those days people were so forgetful of their rights that, with comparatively few exceptions, they were ready to barter their birthright for a mess of potage; and a mess of potage best describes the sort of Bills that were regarded as desirable by Irishmen in the years between 1880 and 1914. About the middle nineties men and women in Ireland began to take a greater interest in their own history, to revive their own language, and to support their own industries. When the twentieth century dawned Ireland saw the school children busy over their Gaelic primers, heard them singing Gaelic songs and watched them dancing Gaelic dances. And it became a pertinent thing to ask a man where he bought his matches and who made the material for his clothes. Gradually Irish Ireland found its feet. A young generation was growing up to whom Irish ideals were a sacred heritage, to whom the great and glorious Gaelic past was more than a dream. Among that young generation was born Sinn Fein, a movement that taught self-reliance, national pride, and true patriotism. Sinn Fein got its charter from Arthur Griffith about the year 1905. It set itself to win back an Irish Ireland for the Irish people. After sixteen years it has won.

The Campaign

Griffith's idea was a passive resistance movement that would ignore the institutions of the foreign government while gradually setting up the fabric of the Nation. Hungary had won by such means and there was no reason why Ireland should not win. Many young men and women eagerly enrolled themselves in the movement, which was scoffed at and discouraged by the Parliamentary Party. Sinn Fein was strong, however, among the hurlers and footballers of most counties; and needless to say the young fellows who year after year fought out the national games at Croke Park were the flower of the race. A day was to come when they were to prove their mettle in a more dangerous game than we saw them at in the early years of the century. Ulster armed to crush Redmond's Home Rule Bill. The Gaels armed too, and England that permitted Ulster to arm was slow to refuse them a similar right. Ulster ran guns and England did not interfere. The Gaels also did their gun-running, and one fine day England showed that although prepared

to permit her Protestant favorites to arm she was not satisfied to allow Catholics to do the same. There came the massacre of Bachelor's Walk, when, just before the War the Scottish Borderers fired into the crowds in Dublin. During the early years of the war England became more friendly to rebel Ulster and more hostile to Ireland. And the game went on until one fine day in the spring of 1916 Peadar Kirby and his comrades calmly posted up in Dublin a public notice to the effect that an Irish Republic was proclaimed. A week of fierce fighting followed. Forty thousand men with canon and with ships in the Liffey proved that they were able to beat seven hundred Irish men and boys armed with rifles. The world had just learned that the leaders in this Rising were men of great talent, poets, men of letters, professors, and thinkers, when it was shocked to read that England shot them down in batches after they had surrendered, in some cases treating them with great brutality, as in the case of Jim Connolly who was taken from his bed in hospital and tied to a chair to be shot. All the world was moved, but all Ireland was aflame with rage. In a short time the whole nation rallied round the banner that Pearse had raised, and England soon saw that Ireland meant to win her freedom. No need now to recall the events of the past few years. The murders, the destruction of homes, shops, creameries, and whole towns is fresh in our minds. No need to recall the marvellous manner in which, led by de Valera, Griffith, and Collins, Sinn Fein became stronger under persecution and in the end foiled every effort made by Macpherson and Greenwood to crush the movement. In a word, Sinn Fein won out. The Government of England that so often boasted that it would have no dealings with the Sinn Feiners was beaten. The very men who asserted that they had what they called "the murder gang" by the throat were forced to admit their failure. The Sinn Feiners were determined to fight to a finish, and they were doing it so well that England at last, being in dire straits all round, invited de Valera as the chosen leader of the Irish people to go to London to discuss terms of settlement. For five months the discussions continued, first by letters, and later by conference. One by one the English conditions were amended until at last, on December 6, the Irish delegates said the terms were now such as they could accept without sacrificing their principles. And so the Treaty between Ireland and England was drawn up and signed by England's and Ireland's representatives. Whatever happens it was a great victory. Let us pray that, unlike other English treaties, it may be the beginning of a new era of peace and good will, and that the day that has dawned now may mark the opening of a great future in which the feuds and hatreds and wrongs of the cruel past may be no more revived.

Catholic Seamen's Institute Dublin

The activities of this Seamen's Institute, conducted by the Brothers of the Society of St. Vincent de Paul, during the past twelve months have been considerably greater than those of any other year since its foundation. The chief feature of this estimable work is the regular visiting on every Sunday morning of the ships and the facilitating and encouraging of the men in attending Mass. The Brothers distribute beads, scapulars, etc., and also supply the sailors with decent literature. Every evening the Rosary is recited by the seamen present. At the consecration of the Institute to the Sacred Heart, at which Father Early, P.P., presided, some fifty men were present.

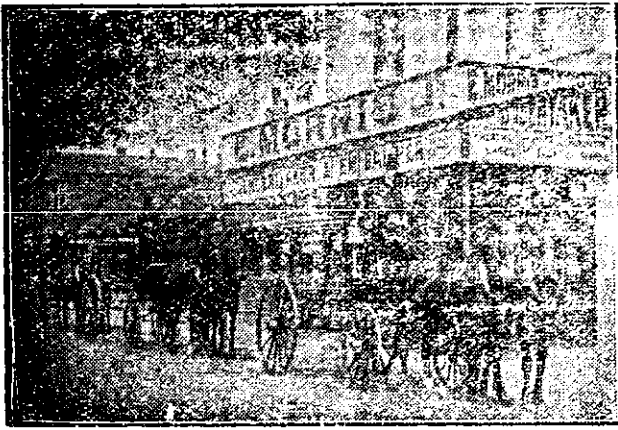
The following statistics show in a concrete form the extent and the amount of the work done last year: Number of visits paid to Institute by seamen, 8458; number of visits paid to ships, 1046; number present at Rosary, 2079; number of Catholic seamen interviewed, 973.

A Christian hand must by no means be lifted up in resistance; for Christ will not have His disciples like the rest of the world, but orders them to shine with a distinguished patience and meekness, and to win men over from their sins by such gentle arts as conversion.

3s 11d per Pair

SPECIAL VALUE IN HOSIERY.
Ladies' Black Lisle Hose, excellent quality,
Bulleids Ltd., Oamaru

3s 11d per Pair



E. MORRIS, Junr., The Undertaker .: WELLINGTON.

Catholics will do well to bear in mind that we cater for their esteemed patronage, and by keeping ourselves equipped with the very latest machinery plant and stock we are enabled to give the best possible article at the lowest possible prices. 'PHONE 937.

Head Office—60 Tararaki Street, WELLINGTON, Livery Stables—Tinakori Road

BLYTHES Ltd.

The Leading Drapers
and complete House Furnishers

NAPIER

and at DANNEVIRKE

NOVELTIES IN CHRISTMAS GOODS

Fine Irish Linen Handkerchiefs, beautifully embroidered, daintily boxed with artistic taste, and lightly priced. In three, or four, 3/11 and 4/6 box. Initial Handkerchiefs, in fine linen, and sold singly at 1/11, 2/3, 2/6; also boxed in 1/2 doz. Liberty goods in art designs, such as calendars, photo frames, glove or handkerchief boxes. Pin-cushions, Saut Sachets, Hand-painted Handkerchief Sachets, &c. Leather Novelties made in N.Z., such as Handbags, Book Markers, Hair Tideas, &c.

Write for Cata'ogue

Sunny Napier—When visiting Hawkes Bay CALL at BLYTHES Ltd
Let us show you through our up-to-date Store
FIRST and FOREMOST in FASHION

INVITATION TO LADIES.

H. W. WILSON & CO.,

extend a cordial invitation to the ladies of Dunedin and surrounding Districts to visit their Huge Display of the latest Goods of all kinds at their rooms in

Crust and Crust Buildings, Manse Street, Dunedin

KREBS & HARNETT LADIES' GENTS' AND CLERICAL TAILORS.

125 LAMBTON QUAY, WELLINGTON, (next Public Trust.)

'phone 3375

M. J. Goldsmith Art Florist

Successor to Miss Carney 172 Karangahape Road
Newton :: Auckland
Specialty Wedding Bouquets

YOUR ORDERS PROMPTLY ATTENDED TO.
CHOICE COLLECTION OF CUT FLOWERS.

TELEPHONE 2943.
Over 100 Floral Designs to choose from.

Let us fill your Prescription— We carry out your physician's wishes faithfully and accurately, using the best drugs obtainable. FULL STOCKS of TOILET GOODS, SURGICAL SUPPLIES and PHOTOGRAPHIC ACCESSORIES to meet your requirements.

D. A. Fulton, M.P.S., Prescription Chemist and Kodak Dealer, Waimat

George Dyer & Co.

30 and 32 KING ST, DUNEDIN.

Plumbers and Drainers. 'Phone 1654.

The Dependable Plumbers

Why the Catholic Church is Hated : Mr. T. Healy Gives the Reasons

Surrounded by the bishops of Ireland (says the N.C. W.C. News Service, under date, Dublin, November 7), Mr. Timothy Healy, the renowned lawyer and publicist, stood before the Catholic Truth Conference at Dublin to tell "Why the Catholic Church is Hated." Apart from his professional work in the courts, it was his first public appearance for several years. The occasion was one of extreme interest. For what seemed an appreciable interval he stood mutely surveying the vast and brilliant assembly. His presence lushed the house to deathlike stillness. At length he spoke:

Answer to Protestant Contentions

"When I was floundering for a subject I read in the great Protestant organ of Dublin a review of a book on the *Lives of the Saints*. It contained such a complete syllabus of errors that I thought I could not do better than regard myself as counsel for the plaintiff in a libel against the Catholic Church. The review appeared on May 27, 1921. In the article there was a statement that the modern child had not long left the nursery when he questioned the stories of the supernatural. Life to him, it was said, was so full of wonders that he had not time for the pious fancies of mediaevalism. The child of to-day was not ready to swallow the miraculous conversion of the Irish chieftains at Tara. I said to myself, when I read this, that it was not St. Patrick who was being attacked. It was Moses. It was not the scene in Co. Meath that was being desecrated. It was Mount Sinai and the Ten Commandments. For if it were the case that God had ceased His workings in this world, why should anyone believe that they had ever commenced?"

Mr. Healy showed with what systematic repetition the press of all countries gave forth such views. He quoted this statement made in a daily paper a week later:

"The microscope is a great emancipator of the human mind. It has revealed to us data in geology, astronomy, biology, and embryology, as well as in the industrial arts and sciences, without which we would still be wallowing in the muck of superstition and dogmatic ignorance."

He cited an extract from an Irish journal which some days previously had reproduced an American paper's account of the creation of man. It represented man as having sprung from a monkey.

"Such teaching," Mr. Healy asserted, "leads straight to Paganism, and it is because the Catholic Church says so, and says it boldly, that she is hated."

Humbug Scientists

"There are no greater humbugs than the so-called scientists of modern times. They are continually puffing one another. One fellow at Oxford lately said he had discovered the beginning of life—though he could not start the hind-leg of a flea. There are no greater bubble-blowers than these reputed philosophers.

"I will admit," said Mr. Healy, "the many advantages of paganism. A man could rob his neighbor's till, covet his wife, and divorce his own. He could also keep a harem. Free thought gives a right to loose living and loose thinking. You may box the compass of unbelief in any way you like. You may decorate it with the pretences of human liberty. But in the end it comes down to nothing else than the license to defraud one's neighbor and dishonor his wife. It is better that these sham scientists should have that fact put down their throats occasionally."

Freethinkers and Freedom

In a passage of corrosive irony Mr. Healy made it clear that the free thinkers were never genuinely on the side of democratic freedom. They saw Ireland taxed out of existence, yet they never tried to save her from the exactions of the State. When the poor Irish people were able to put up a decent church somewhere, as in Letterkenny, the scientists and professors wrote sonnets against it. When their people emerged from their thatched cabins and mountain caves and erected some shrine in God's honor, these men were struck with horror that the poor Irish peasantry should be so bled by its voracious priests.

In sentences of deep emotion Mr. Healy mentioned the services they received from their priests. He dwelt on the action of the clergy during the recent warfare in Ireland—hurrying to the side of stricken and dying, risking their lives from bullets, stray or intentional, and doing God's work day and night without counting the dangers. That calm and pertinacious zeal was, in his opinion, one of the larger reasons why the Church was hated.

Pope Adrian's Last Bull

With considerable humor he dwelt on the touching faith evinced by anti-Catholics in Pope Adrian's Bull—the Bull which is alleged to have ordered England to conquer Ireland. He was in a museum lately, and they showed him Magna Charta, signed and sealed by King John. Then he asked to see the famous Bull issued by Pope Adrian to King John's father, Henry the Second. But the Bull couldn't be found. It was mislaid. They hadn't got it. In fact, it hadn't been seen for seven and a half centuries—and then the only person who saw it was King Henry himself, "a man who couldn't tell the truth without getting lockjaw."

"I thought," said Mr. Healy, "they would have kept that Bull more jealously than Magna Charta, that they would have it in a steel chest in the strong room. Perhaps, as sensible men, we may say that the story about Pope Adrian's Bull is about as true as the story that we have been evolved from monkeys."

The free thinkers claimed to be men who faced facts. Having no moral standard they disbelieved that the weak had any rights. They held out an appalling prospect to the masses—bankruptcy in this world, and nothing in the next.

Made a Mess of the World

Look at the great men who were on the side of the State against the Church. See what a mess they had made of Europe. He would even say they had made a mess of the United States, in spite of their Fourteen Points. While the Pope was preaching charity and peace, these men could only agree in passing acts of death and murder. The statesmen had piled the lot of misery and death higher on the shoulders of the poor all over Europe than ever in all its history.

Yes, the thinkers and governors rejected the Church. They were sceptics and proud of it. And it was wonderful how credulous these sceptics were. All the notoriety, from Sir Oliver Lodge down to Conan Doyle, had honored the mediums with a visit. If they wanted to put a medium to crucial test they had only to ask for a tip for a horse race. That would expose how little the spirits knew about futurity. They couldn't even cure a toothache. Yet the lying, disconnected vaporings of any ticket-of-leave spirit were received with awe and reverence by the new scientists. They thought it a triumph of reason when they tapped the other world at the lunatic asylum end. The Church warned them that they were the victims of a two-fold deception. They were imposed upon by a mixture of human fraud and devilry. The Church said so plainly, and it was still another reason why she was hated.

Every year a Reuter telegram (and no one would say the great news agency was too friendly to their religion) issued a candid paragraph that at Naples the liquefaction of the blood of St. Januarius had taken place. Just as it had gone on for hundreds of years and would go on for hundreds more. One English scientist said: "It was damned odd."

Irish Catholic Faith Unshakable

Concluding, Mr. Healy said: "Will any lure of science or glamor of great names separate the heart and mind of Erin from Catholic truth, or dispel the constancy that underwent persecution and confiscation rather than desert the Church? No. Daily we have to encounter assaults and attacks on her teachings. It is therefore fitting that to-night we should renew our allegiance to her altars. I am proud to be here in presence of the successor of St. Patrick. And I say to the Church: 'Take your doctrines, without blemish or decay, to the extreme limits of the universe.'"

No manuscript was used in the delivery of the address.

The orator spoke in clear, impressive tones. Each syllable was followed with anxiety by an audience that scarcely dared to applaud, so eager was the attention commanded by this man whose once familiar face was now of ivory pallor and whose beard had gone completely gray. When he returned to his seat the feelings of the spectators found vent, and the chamber became a scene of enthusiasm such as has been seldom witnessed even within the walls of the old Mansion House.

Pope and Moral Reform

In his message of encouragement to the Dublin Conference of the Catholic Truth Society of Ireland (writes S. V. Stewart, in the London *Catholic Times*) his Holiness Benedict XV. used the following words: "The Holy Father congratulates the members of that truly useful and meritorious society on its continued success in distributing good literature amongst the people. His Holiness trusts that all Irish Catholics will co-operate fully in the good

court, the police courts and the coroner's courts? Husbands and wives seem to regard matrimony as a cloak for the deception of one another. Marriage is not looked on as a sacred contract which it is sinful to violate. Married pairs are not satisfied with each other's society. They are continually in pursuit of so-called lovers, and easily yield to temptation. To secure a divorce they resort to all sorts of disreputable tricks, and the impression which the divorce court reports must create upon foreigners is that for the immorality of married people Great Britain can easily obtain first place amongst the nations. As to immoral fashions in dress, who can surpass our women? One can scarcely eschew the conviction that their whole object in life is to seduce the members of the other sex. In trains, in trams, in all sorts of public conveyances they adopt arts which it is impossible to reconcile with ideas of morality. Their breasts are exposed in the most shameless manner. Their skirts are usually as short as decency would permit, and it is impossible to mistake the contour of their restless legs, which frequently find momentary repose resting on one another. It is evidently their belief



Quarterly Communion Breakfast of the members of the Hibernian Society, Wellington, held at the Guilford Terrace Catholic Schoolroom. Rev. Father Smyth, S.M., Adm., who delivered a forceful discourse on the subject of "Faith, Hope, and Charity" (the motto of the society), with special reference to Ireland, at the special Mass celebrated at the Basilica of the Sacred Heart, is shown seated at the centre table in the forefront of the photo.

and necessary work for religion and country, so that all their interests may be safeguarded by a wider and deeper knowledge of the truth." Assuredly the call on Catholics for the establishment of a better standard of morality was never more imperative. On Sunday morning last a preacher said they were the only hope for the salvation of the country. In Great Britain who is there to-day that asks himself whether a question either of public policy or of private conduct is moral? Apart from the Catholics the citizens give scarcely a sign of recognising the necessity of moral safeguards. Take the question of birth-control. It is vital that the practice should be avoided, but we find Lord Dawson, the King's physician content to assure the Church Congress that there is no use in fighting against it, for it has come to stay. He uttered no warning against it, no cry for a rally of Christians to discourage and suppress it. Such a speech is a symptom that nowadays even men in prominent positions fail to appreciate the need of observing Christian principles in practice. Again, take the habits of the people as revealed in the newspapers, especially the Sunday papers. Could anything be worse than the revelations of the divorce

that the neck is for special display after being scorched by exposure to the sun, and they take care that its beauties, as to which people do not always agree, are visible to everybody. The conclusion to which the old-fashioned traveller is forced to come is that modesty is a virtue which has bade good-bye to public life. At any rate, when he reads of moral slips and falls, he is inclined to believe that the reports may not be far from the truth. For all the disregard of decency the Sunday Press is largely to blame. These papers cater for people of demoralised taste. They spend money to produce accounts of the ugliest and lowest phases of life. If a husband is quarrelling with his wife and the dispute comes before the law courts, they present full and special reports of the proceedings. They offer their readers pictures of women which are often immodest and absolute caricatures. In politics they are as reckless as they are indifferent to moral principles. They cultivate the sensational and care not what the effect of a line of policy may be if it proves acceptable to a large number of readers. Altogether they leave the intelligent reader to think that their views of editorial duties are simply pagan and that they pay little

MARTIN HOULIHAN

**Hairdresser and
: : Tobacconist : :**

Stafford Street, Timaru

EXPERT TRADESMEN. OUR SPECIALTY: RAZOR SETTING — OPPOSITE ARCADE

attention to morality. What Cardinal Logue said at the Irish Catholic Truth Conference was extremely to the point—that the time had come when, considering the opposition which Catholic truth and even the fundamental principles of the Christian religion were meeting with, there should be a special effort by Catholics to make truth prevail and it would prevail. There can be no doubt that the moral condition of the world at the present time is deplorable, and I see nothing that is likely to lift it up and improve it except the example of Catholics. If they take their Church's standard of individual and public conduct as the ideal of how they should act they will make many converts and leaven the general body of Protestants, who seem to be without guidance on moral questions.



An Apologist in Court-Dress

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

Three men, the Count de Maistre, the Viscount de Bonald, and the Abbe de Lamennais, the abbe of the years of his fidelity to Rome, formed in France during the first quarter of the nineteenth century a Catholic triumvirate of genius and learning. Under their leadership was launched the movement sometimes known as the Counter-Revolution, to combat the theories of the Encyclopedists, the Diderots, the Voltaires, and the Rousseaus of the eighteenth century. These theories put into practice by a generation bred in Deism and atheism, had pulled down throne and altar, and deluged France with blood. In his *Genie du Christianisme*, Chateaubriand had attempted an apology of the old faith. Admirably suited to the times, which, strange to say, were abnormally sentimental and dreamy, the book, from the philosophic side, was undeniably weak. It dealt with Christianity almost entirely from the aesthetic point of view. Its main thesis might be summarised in the proposition: "Christianity is beautiful, it is therefore true." De Maistre, de Bonald, and de Lamennais felt the weakness of the argument. They realised that in her armory the Church had stronger weapons with which to arm her soldiers. So in the first volume of his *Essai sur l'Indifference*, which roused the indifferent and the unbeliever like a thunder clap, and free from the errors which disfigured the sequel, Lamennais had indicted his generation for its contempt of religion. De Bonald, profoundly Catholic at heart in spite of philosophic errors, in his *Theorie du Pouvoir Politique et Religieux* and *Legislation Primitive*, endeavored to restore to an age perverted by the heresies of the eighteenth century, sound ideas of society, responsibility, authority, law, and liberty. In his *Considerations sur la France, Soirees de St. Petersbourg, Du Pape*, De Maistre became the apologist of Providence, of the true mission of the French nation, of the spiritual and temporal sovereignty of the Vicar of Christ.

Of these *triumviri*, the most balanced in system and thought is the Franco-Sard diplomat. It is a century since he published *The Pope*. Around the man and his books a storm has always brooded. Half-hearted Catholics find him too uncompromising and stern; infidels, scoffers called him reactionary, "apologist of the hangman," prophet of the past, champion of a lost cause. But if we overlook his aristocratic hauteur, some high-handed judgments and venturesome paradoxes, and forget in the general urbanity and distinction of his style, the occasional overtones of dictatorial, even despotic verdicts, we shall easily recognise a masculine mind stored with the experiences of the past, opulent with the spoils of many literatures, observant of men and events, keenly appreciative of the motives lurking beneath the rind of fact, an analytic, philosophic mind.

In De Maistre was verified the principle that men ever bear the seal stamped upon them in early years. Born in 1751 at Chamery under the buttresses of the Alps, at a time when the school of Voltaire and Rousseau was at its height, reared in one of those old Franco-Sard families in which Spartan simplicity was blended with French courtesy and Italian charm, a pupil of the Jesuits, who taught him to love virtue more than popularity or gold, to think and to write, Senator of the realm in what

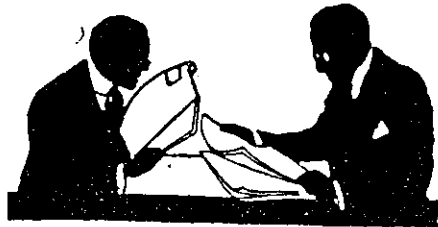
was but a third-rate power, the Sardo-Piedmontese kingdom, diplomatic representative of his almost financially ruined sovereign at Lausanne and St. Petersburg, faithful to that sovereign in spite of his king's poverty and his own penury, sacrificing for him the brilliant offers of Alexander of Russia, watching at close range the intricate workings, the cogs and gearing of world movements, tracing causes and forecasting results, he seemed Providentially destined to fight the Revolution. The infidel and atheistic brood of that grim Saturn that devours his children has never forgiven him and has in every way tried to dwarf his imposing figure.

There is an admirable unity in the philosophy of the author of the *Considerations sur la France, La Souverainete, Le Principe Generateur des Constitutions Politiques, and Du Pape*. De Maistre was a monarchist, a thorough-going anti-Revolutionist. Wherever he saw the spirit of the anti-social, anti-religious Revolution, he attacked it, visor up, craving no quarter and giving none. He did not always sift the grain from the chaff of the new sowing and its harvest, nor discern in the follies of his opponents some noble principles, which after all were not theirs, but had been filched from the storehouse of Catholic truth. But injustice either from the Revolution or from anointed princes, was not to his liking, and when at the Congress of Vienna suave plenipotentiaries were toying on the chessboard of politics with peoples as pawns, he protested that these were sacred and were not to be dealt with as if they were bits of outworn furniture to be tossed right and left at the bidding of royal auctioneers. All power, says the statesman-author, quoting St. Paul, comes from God; constitutions elaborated by the light of reason alone can be neither solid nor lasting; individuals and societies cannot do without God. The volumes on *Sovereignty and Generative Principle of Political Constitutions* are dedicated to the evolution of these principles now sadly needed when constitutions are being framed for States born of the throes of the World War. The eighteenth century had tried to build a society without God. It succeeded in imposing upon Europe the tyrannies of the Revolution. It lifted to overlordship the spurred and booted conqueror who drove it to battle-shambles that almost bled it to death. False ideas of the origin and the formation of society were at the bottom of the whole perverted system. According to Rousseau's *Contrat Social*, men had originally entered into society, not through any instinct or impulse placed in their hearts by God, but because it pleased them for their mutual benefit to frame a compact for the purpose. Hence the compact was theirs, made on their own terms. They could thus write into it what pleased them; all sovereignty, rights, duties, obligations, sprang from them; they could give them the meaning they chose, for these things derived from themselves alone. Not thus does the Piedmontese philosopher understand society and its origin. To him, society is necessary for the very existence and the full development of humanity. It therefore springs from man's nature and is intended by the author of nature. Men can determine contingent facts and conditions affecting them, delegate their authority to a chosen ruler, president, or king. But in this they are chosen by God Himself as co-partners in His work. They may imagine that because they do something in the formation of society, in the framing of constitutions and laws, they are doing everything. But the social bond and relation, the very fundamentals of the social structure they are building come from God. He is the source of the authority that rules, the fountain-head of law and order that must preserve it. Take Him away and the State must crumble to pieces.

These truths were exposed with a cogency of logic and a wealth of facts, an eloquence in which there is an echo of Bossuet and Pascal, while his *Considerations* remind us of Burke's *Reflections on the French Revolution*. Both men had caught the "open Sesame" of a great style. Burke, like De Maistre, was a monarchist, a traditionalist, a loyal servant of the king, a believer in aristocracy and its privileges, not for the gratification of the few, but for the service of the many. Both had seen what they deeply revered swept away, and felt the ground rocking under altar, parliament, and throne. The great Celtic orator believed, like De Maistre, in a Providence governing the world. But the tread of the Franco-Sard diplomat

Prince of Wales Hotel
Princes St. Dunedin
 Best of Wines and Spirits always
 on Hand.
 Up-to-date Accommodation.
 Garage Adjoining.
Ernest C. Branso n
 Proprietor.

Sligo Bros.
 (Members Dunedin Stock Exchange)
STOCK AND SHARE BROKERS,
STOCK EXCHANGE BDGS.
 (Main Entrance),
PRINCES ST. :: DUNEDIN.
 Telegrams: "SLIGO," DUNEDIN.



Is this your Case

?

It is the man or woman who has only slight eye trouble who is most apt to neglect it. Yet these are just the cases that are most relieved.

DO NOT WAIT UNTIL YOU HAVE SERIOUS SYMPTOMS

But let us examine your eyes now, and make you a pair of glasses that will relieve your eyes and be secure, comfortable and becoming

W. BAKER,
 CONSULTING OPTICIAN.
MAIN STREET :: GORE

Pigs! Pigs!

We pay the highest prices for Bacon Pigs (130lb to 160lb): there is no commission to pay.

Irvine & Stevenson,
 St. George Co., Ltd.,
DUNEDIN.

Ask for St. George Ham and Chicken Pastes.



Stained Glass
 MEMORIAL
Windows

THE HIGHEST STANDARD OF EFFICIENCY.

Suggestions carried out or Original Designs Prepared.

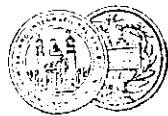
We stock an unlimited range of Special Colored Glasses for this work.

PLAIN AND ORNAMENTAL LEAD-LIGHTS

for Churches, Dwellings, Offices, and Public Buildings.

BOOK OF SUGGESTIONS MAILED ON APPLICATION.

Awarded the only Official Gold Medal



N.Z. International Exhibition, 1906-7.

BRADLEY Bros. Ltd.

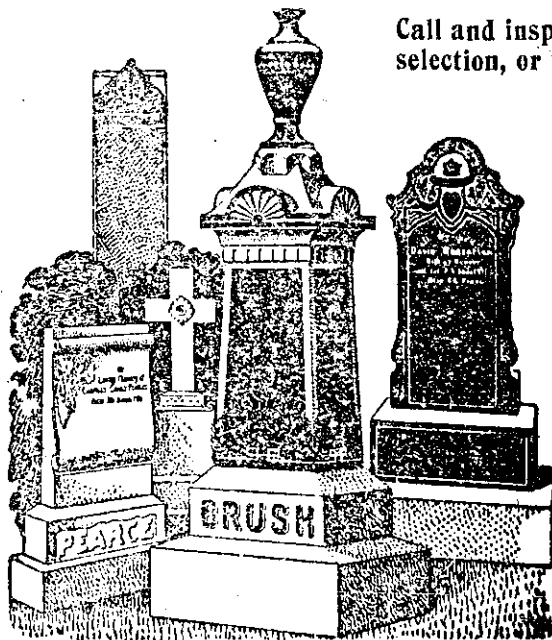
Studios: 782 COLOMBO ST., CHRISTCHURCH

Headstones and Monuments.

Call and inspect our splendid selection, or write for Photos

We want you to see the beauty and originality of our designs, to note the magnificent selection we give, and the extremely reasonable prices at which we sell. By choosing the headstone or monument you need from us, you are sure of securing one that is tasteful, and yet meets with your wishes in respect of price.

We thank our many friends for their generous support during the past 10 years, and intimate having purchased the well-known and old-established UNDERTAKING BUSINESS of COLE & SPRINGER, and hope for a fair share of support from the public. Funerals conducted in town or country



FRAPWELL & HOLGATE 206 George Street Dunedin.

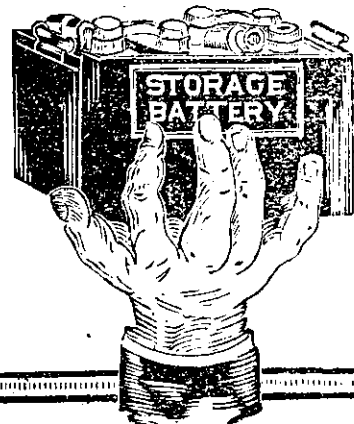
TELEPHONES (Night and Day):

H. FRAPWELL, 441 (Private). GEORGE STREET, 410.
 T. HOLGATE, 486. PRINCES STREET SOUTH, 2342.

MOTORISTS!

We are Battery Experts and Electrical Engineers

All makes of storage batteries re-charged and overhauled.



Agents for FULLER STORAGE BATTERIES.

C. F. COTTER & Co

(Near Adams, Ltd.) CHRISTCHURCH

ERNIE DELL

HAIRDRESSER & TOBACCONIST OAMARU 3 Chairs. No waiting. Best Brands of Tobaccos and High-grade Cigarettes. E. DELL, THAMES STREET OAMARU.

was steadier; he had an infallible guide. In the *Considerations*, he lays down as a principle that "We are all bound to the throne of the Supreme Being by a flexible chain which holds but does not enslave us." In revolutionary periods, the chain and the bond suddenly tighten; man's action is restricted, and the designs of Providence manifest themselves more clearly. These designs, De Maistre endeavors to discover in the European upheaval of his time. With his eye upon France, with something of pardonable pride in her history and even in her misfortunes, France appears to him the principal instrument of Providence for good in the world; by its permission she also is the instrument of its chastisements. Old French chroniclers wrote at the head of their story *Geste Dei per Francos*. The *Deeds of God*, but through the Franks, His agents. According to him, the title was justified, and for good or for evil France has ever been a Providentially chosen instrument. But, says De Maistre, France in the eighteenth century, unfaithful to her mission, had been driven to a species of national apostasy. She had then to be chastised. The Red Terror of 1793, Robespierre, Danton, their rivals in tyranny, had been but the instruments in God's hands, instruments to punish crime at home and at the same time, almost in spite of themselves, the means through which France was to be saved from the foreign yoke through the fierce spirit of nationalism which they aroused.

Apologist of France in the *Considerations*, he is the apologist of Providence in the *Soirées de St. Petersburg*, eleven dialogues between a count, himself no doubt, a knight and a senator, in which he "justifies the ways of God to man." Here he studied the "riddle" of Divine power and human freedom, the problem of good and evil, the mystery of suffering innocence, the horrors of war, which he painted in a tableau scarcely surpassed by Thucydides, and to which the battle scenes of the "Four Horsemen of the Apocalypse" of Ibanez are an Arcadian idyl. In this vindication there are paradoxes, exaggerations, regrettable lacunae, but it is none the less a masterpiece, in which he mercilessly beats down the protagonists of infidelity, colossi with feet of clay. And having thus studied the relations of Providence to humanity, he analyses in "The Pope" the relations of Christ's Vicar on earth to the Church of which he is the infallible head, to the temporal powers with which he is brought into contact, to the civilisation and welfare of the nations and finally to the heretical and schismatical bodies which have broken away from his Divinely constituted authority. "The Pope" in an *Apologie pro Sede Petri*, for the doctrinal infallibility of the successor of Peter, for his spiritual and temporal power. Going straight to the heart of the question, De Maistre appeals to the safeguards which men demand to protect them against the abuses of sovereign power. Such safeguards, he tells us, are not to be found in written charters, constitutions, in parliaments or senates, but in a power superior to all others— independent and impartial, aloof from the pettinesses of ephemeral politics and passions, the champion of justice, the interpreter of moral law, the guardian of revealed truth, the highest tribunal on earth, the Supreme Judge between subjects and rulers, between peoples and kings. The Papacy is such a power. The functions which the author claims for it were already exercised, he tells us, in the Middle Ages, whose splendors it prepared by rescuing Europe and civilisation from barbarism. The Papacy alone can save Europe now, De Maistre concludes; the Papacy alone can protect authority and rulers against revolt, nations and peoples against autocracy and tyranny.

Such is the bare outline of a masterpiece whose arguments are admirably suited to our needs. Theologically sound with the exception of one proposition, the book is not a theological treatise. It is a political, social, historical vindication of the Papacy, built on reason, faith and facts, tingling especially in the conclusion with a compelling eloquence. For De Maistre, the Pope is the religion of Christ rendered visible in a majestic figure, summing up in himself all the prerogatives and the glory, the legislative and doctrinal functions, the history and the immortal destinies of the Church of which he is the head. It is no wonder that after the author has described all that the Popes have accomplished for civilisation, for the sacredness of human life, the dignity of the wife and

child, the helplessness of the slave, sciences and art, the liberties of Italy over whose destinies they so long presided, he hails the Church over which they rule, in the words Virgil addressed to Mother Italy of old: *Salve, Magna Parens, Magna Virum*: "Hail, Mighty Mother, Queenly Nurse of Heroes and of Men." Among the Church's loyal sons there is one whose name Catholics in these strenuous times gratefully recall, her apologist in court dress, Count Joseph de Maistre.

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

January 13.

The St. Patrick's Day committee met last Thursday evening to make the necessary arrangements for this year's celebrations. Rev. Fathers Mahony, S.M., Smyth, S.M., Adm., and Cullen, Adm., were among those present. The following office-bearers were appointed: Patron, his Grace Archbishop Redwood, president, his Grace Archbishop O'Shea; chairman, Mr. J. P. McGowan; treasurer, Mr. J. L. Burke; general secretary, Mr. P. D. Hoskins; assistant secretary, Mr. A. B. Boake. Owing to the possibility of St. Patrick's Day being eliminated from the list of Government holidays some discussion took place as to the day on which the sports and procession would be held, and it was eventually decided to hold the procession and sports on Saturday, March 18, and the concert on Friday evening, the 17th. Sub-committees were appointed for concert, sports, and procession. The next general meeting was fixed for Thursday, 26th inst.

The secular clergy of the Archdiocese will enter into Retreat on Monday, 16th, and at the conclusion of the Retreat the Marist Fathers of the Archdiocese will commence theirs. The Retreats will be conducted at St. Patrick's College.

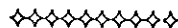
Additions are being made to the Sacred Heart primary school, Island Bay, to provide extra accommodation. This is evidence of the growth of the Catholic population of the Bay parish.

Rev. Father Herring, Marist Missioner, is busy making arrangements for the men's Retreat, which will commence at St. Patrick's College on Friday, January 27. He has been engaged in St. Mary's, Island Bay, and Thorndon parishes taking names of intending retreatants.

The Boxing Day art union will be drawn on Wednesday, January 25, and all who have tickets are reminded to send their returns in before that date.

Rev. Father Silk, late of Holy Cross College, Mosgiel, is at present on a visit to this city.

An old boy of the Marist Brothers' School in the person of Mr. A. ("Happy") Smith, died on the 11th inst. The late Mr. Smith attended the old Boulcott Street School in Rev. Brother Sigismund's days. For many years he was a member of the old St. Mary's Cathedral choir. Mr. Smith was employed at the Government Printing Office, and was an enthusiastic swimmer. He was married. The interment took place on Friday.—R.I.P.



DIocese OF AUCKLAND

(From our own correspondent.)

January 13.

The Retreat for the clergy, beginning on January 23, is to be conducted by Rev. Father John Ryan, C.M., Sydney.

Rev. Father Rohan and Rev. Dr. Nevin, both from Sydney, are at present guests at the Bishop's House, Ponsonby.

Rev. Father Morkane, of Holy Cross College, is spending a holiday in Hamilton, and is the guest of Rev. Father Bleakley. Father Brady, of St. Patrick's Cathedral staff, is recuperating in Hamilton.

The first Marist Brothers' School, outside the chief city of the Auckland province, is to be officially opened at Hamilton by his Lordship Bishop Liston, on the first Sunday in February. After the opening ceremony there will be Rosary and Benediction of the Blessed Sacrament in the church. Rev. Brother Calixtus is to be principal of the new school, and he will be assisted by Rev. Brother Walter. The old church has been converted into a well-lighted and very suitable school by an energetic working-bee. It is expected that on the opening day of the school over 80 pupils will be in attendance.

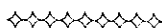
The annual general meeting of the delegates to the St. Patrick's Day Celebrations' Association, was held in St. Benedict's clubrooms on Sunday, January 8. Mr. M. J. Sheahan presided, and there was an attendance of about 25 delegates from the various parishes and branches of the Hibernian Society. The following office-bearers were elected:—President, his Lordship Bishop Cleary, D.D.; vice-presidents, Messrs. M. J. Sheahan and F. Burns (re-

elected unopposed); treasurer, Mr. D. Flynn. With reference to the position of general secretary Mr. J. C. Woodley stated that he was unable to offer himself for re-election, and Mr. W. Tonks was elected to the position, and pending his acceptance, Mr. Woodley decided to remain in office meanwhile. The following delegates were elected as members of the various committees: management committee—Messrs. Jas. McKean, Molloy, J. C. Woodley, P. Barry, M. Kelly, J. A. Crotty, F. Luby, Nagel, and P. Duffin. Concert committee—Right Rev. Mgr. Ormond, Rev. Brother Eusebius, and Miss McIlhorne, with power to add. Sports' committee—A Marist Brother, Messrs. Jas. McKean, J. P. Kalaugher, F. Burns, H. J. Duggan, and J. C. Woodley, with power to add. The concert is to be held on Friday, March 17, in the Town Hall, and the sports on Saturday, March 18 in the Domain. Rev. Fathers Brennan and Buckley, and other delegates, spoke on the subject of curtailing the procession, altering the route, or abolishing this form of demonstration altogether. Finally Mr. Crotty gave the following notice of motion for the next general meeting:—"That the route of the procession be altered from Custom Street and Queen Street to Hobson Street." Moved by Very Rev. Chancellor Holbrook and seconded by Mr. Kelly, "That a 'Father Carran Memorial Cup' for annual competition among the schools for basketball, be donated out of the general funds." Carried. The death of the Hon. P. J. Nerheny was feelingly alluded to by several of the speakers, and Mr. Molloy moved that a letter of condolence be sent to the widow and children of the deceased, expressing the heartfelt sympathy of the Association with them in their sad bereavement. The motion was seconded by Mr. Crotty, and all standing, it was carried in silence. Mr. McKean moved a hearty vote of thanks to Rev. Brother Calixtus for his energetic and invaluable help on the sports and concert committees during the past seven years. Mr. Foley seconding, stated that Brother Calixtus was going only to Hamilton and so would not be very far away. The motion was carried with great applause. The next general meeting is fixed for Monday, February 6.

The following appeared in this morning's *New Zealand Herald*, under date, London, November 30:—"Since his arrival in England, Bishop H. W. Cleary (Auckland) has been in the hands of eminent medical and surgical consultants. After a series of deliberations, extending over some weeks, it has been decided that an operation would be attended by too grave a risk. The alternative is to have a course of treatment in a private hospital with the promise of a complete cure. This is likely to occupy some considerable time, and during his stay there the Bishop will receive instructions regarding the care of his health for the future. He is quite cheerful, and is anticipating a subsequent visit to relatives in the South of Ireland, which should extend until after Easter. A trip to the Continent, for the still more distant future is in the programme."

The following appointments among the Marist Brothers were made after the Retreat this year:—Brother Borgia, director Sacred Heart College; Brother Bonignus, Sacred Heart College; Brother Virgilius, Sacred Heart College; Brother Dionysius, Tasman Street, Wellington; Brother Henrick, Greymouth; Brother Nazarius, Christchurch; Brother Calixtus, director new school, Hamilton; Brother Eusebius, director, Vermont Street; Brother Walter, Hamilton; Brother Martin, Wanganui; Brother Luke, Tasman Street, Wellington; Brother Anselm, juniorate, Tuakau; Brother Phelan, director, Christchurch; Brother Justin, Wellington; Brother Valerian, Invercargill. Brother Ligouri, B.A., left recently to rejoin the Australian provinces. He will be greatly missed in New Zealand amongst the Brothers and the boys. Brother Ligouri endeared himself to all by his kindness of manner and his unobtrusive ways. A great deal of the scholastic successes achieved by the college in recent years is due to his untiring zeal and brilliant scholarship. Before coming to the Sacred Heart College, Brother Ligouri was teaching at the Juniorate, Hunter's Hill, Sydney, and during his period there not one of his pupils failed in the public examinations, and many passed with highest honors.

With sincere regret the death is recorded, at an early age, of Delia, wife of Mr. Joseph Casey, who passed away at her residence, Te Awamutu, on the 5th inst. By her gentle and engaging nature, the late Mrs. Casey endeared herself to all, and her many friends will regret her untimely decease. She is survived by her husband and eight young children, the youngest only six weeks old. To them and to her relatives deepest sympathy is extended in their great loss.—R.I.P.



DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

January 16.

His Lordship Bishop Brodie intends leaving on an *ad limina* visit to Rome on February 6. With the object of tendering his Lordship a suitable farewell, Rev. Father Hanrahan, Adm., convened a meeting in the Hibernian Hall on Sunday evening after devotions, and which, notwithstanding the very inclement weather prevailing, was well attended. It was decided that presentations and ad-

dresses be given the Bishop in the Cathedral on the eve of his departure—Sunday evening, February 6—and committees were appointed to carry out details therewith.

A meeting will be held on next Sunday afternoon in the Hibernian Hall to make preparations for the Irish national concert on March 17. The proceeds, as usual, will be devoted to Nazareth House.

With a view to expediting the erection of the proposed public ward at Lewisham Hospital, Mr. T. Cahill and his committee are arranging a garden fete to be held in the hospital grounds on March 4.

There was a good attendance at the fortnightly meeting of Christchurch Celtic Club, at the Hibernian Hall, on last Tuesday evening. Mr. J. Ormandy presided, and at the conclusion of the ordinary business card games were played, the male members winning from the ladies by ten games to nine.

The half-yearly meeting of St. Patrick's branch of the H.A.C.B. Society, was held in the Hibernian Hall, on last Monday evening. B.P. Bro. H. Upjohn presided, and there was a good attendance of members. The chaplain (Rev. Father T. Hanrahan, Adm.), was present. Welcome visitors were Rev. Brothers Phelan, Palladius, and Luke, of the Marist Brothers. Sick allowance (£7 10s) and accounts (£22 16s) were passed for payment. The following office-bearers were elected for the ensuing year:—President, Bro. H. Upjohn; vice-president, Bro. H. McDonnell; secretary, Bro. M. Grimes, P.P.; treasurer, Bro. W. P. Daly; warden, Bro. E. Fitzgerald; guardian, Bro. W. Turner; sick visitors, Bros. M. Walls and D. Edmonds; assistant secretary, Bro. H. Sloan, P.P.; auditors, Bros. M. Garty and E. J. P. Wall. The newly-elected office-bearers were installed by Bros. T. P. O'Rourke and J. M. Coffey, P.P.'s. After the installation Rev. Father Hanrahan impressed upon those present the importance of living up to the high ideals of the Society's constitution. Referring to recent developments in regard to Ireland's struggle for freedom, all should return thanks to Almighty God for the victory now gained. The Marist Brothers present expressed their pleasure at the large number of young men associated with the Society as evidenced by their attendance at the meeting, and appreciation of the assistance always extended to the Brothers and their school by the members of the Society. An enjoyable social was subsequently held, and the proceedings terminated with the singing of "God Save Ireland."

Rev. Brother Phelan, the newly-appointed director of the Marist Brothers' School of this city, was formally welcomed by the school committee yesterday evening, through the secretary (Mr. P. A. O'Connell). Brother Phelan expressed his thanks for the courtesy extended to him. Some necessary repair work in connection with the school is now receiving the attention of the committee.

The Cathedral school committee are promoting a parish picnic to be held either at Ashburton or Motukarara.



Greymouth

(From our own correspondent.)

January 13.

The parishioners of St. Mary's, Brunton, made a presentation of a silver-mounted handbag and a well-filled purse to Mrs. Scope, an energetic Church worker, who has left the district. Rev. Father Shore made the presentation, and Mr. M. Malone returned thanks for Mrs. Scope.

The convent bazaar realised £2500. To a fair extent the promoters and workers had had luck, and were pulling against the stream all the way. Numerous other attractions and the mining strike made difficulties that were keenly felt. The result, however, is gratifying to all, and to many came as a pleasant surprise. Miss Mary Phelan (No. 1 stall candidate) was the winning queen. No. 1 stall's contribution to the fund was £782 5s 4d. No. 3 stall (Miss Eily O'Brien) was second with £646 15s 10d, and No. 2 stall (Miss Zella Macfarlane) third with £558.

Brother Luke, who was sports master here last year, and whose boys swept all before them, has been transferred to Wellington.

Very Rev. Dean Hyland, of Rangiora, is visiting Greymouth, and is a guest at St. Patrick's presbytery. Rev. Father Roche, S.M., is also on the Coast, and during the week was motored to the Glaciers by Mr. E. McDonnell.

Sister Mary Berchmans, Sister Mary Ignatius, Sister Mary Clare, Sister Mary Magdalen, and Sister Mary Gonzaga fittingly celebrated the 25th anniversary of their professions at the Convent of Mercy, Westport, yesterday. Rev. Fathers Long, Kane, Herbert, and Fogarty attended the silver jubilee solemnities.

At the 47th half-yearly meeting of the Greymouth branch of the Hibernian Society, held this week, the election of office-bearers for the ensuing six months resulted as follows: President, Bro. E. King; vice-president, Bro. R. Sweetman; warden, Bro. W. G. Bullimore; guardian, Bro. W. M. Garth; treasurer, Bro. J. Collogan; sick visitors, Bros. T. Bierne and P. Dwyer. P.P. Bro. J. J. L. Burke (Wellington) installed the office-bearers. A pleasing feature of the election was the number of young members who submitted themselves to the ballot, and in several instances can now qualify for the chair.

Jack Metcalfe

Nice assortment of Xmas presents—Pipes, Pouches, Cigar & Cigarette Holders, Cigarette Cases.—STUART ST., DUNEDIN.

Hairdresser & Tobacconist

Ashburton

The annual meeting of the Ashburton branch of the H.A.C.B. Society was held last Monday evening (writes a correspondent under date January 16), the president (Bro. T. Sullivan) presiding. The election of officer-bearers for the ensuing year resulted as follows:—President, Bro. W. Bryant; vice-president, Bro. H. Lennon; treasurer, Very Rev. Dean O'Donnell; secretary, Bro. F. Lennon; warden, Bro. J. McCormick; guardian, Bro. G. McCormick; sick visitors, Bros. P. Brosnahan and F. Lennon; delegates to Friendly Societies' Council, Bros. W. Bryant and F. Lennon; auditors, Bros. S. Madden and T. M. Brophy.

A meeting called for the purpose of making arrangements for the celebration of St. Patrick's Day was held last Sunday, Mr. M. J. Burgess presiding over a large attendance. After much discussion an Irish national concert, to be followed by a social, was decided upon. A strong executive committee, with Mr. Burgess as president and Mr. H. Lennon as honorary secretary, were elected, and will meet at an early date.

The annual Retreat of the Sisters of the local convent began on Saturday, January 7, and terminated on the 14th. The Retreat was conducted by Rev. Father Mitchell, C.S.S.R.

Very Rev. Dean O'Donnell is at present on a visit to Queenstown. Rev. Father Lorden is at present relieving at Ashburton.

Death of a Notable Sister of Mercy

(From our own correspondent.)

The death occurred at the Seatoun Convent, Wellington, on Tuesday, the 10th inst., of the Rev. Mother Mary Cecilia (Benbow) at the age of 81 years. She was one of the first nuns to come to Wellington, and had a record of over half a century's service for her Church. She was beloved by all who had the privilege of being associated with her, and her death has come as a blow to those who were her colleagues.

The late Mother Mary Cecilia Benbow had an eventful history. She was born on May 22, 1840, in Birmingham (England), and was the eldest of six children. Her father died when she was eight years of age, and her mother turned her attention to religious work. In London, she was associated with those persons who rekindled the life of the Catholic Church in England, such as Daniel O'Connell—for it was not long after 1847 that the young widow moved to the capital—Lady Arundel, Surrey, Miss Gladstone, and Fathers Faber and Ignatius Spencer, members of the now famous galaxy of "Oxford converts." The late Mother Cecilia was her mother's constant companion, except for the short time she was at school with the Ursuline Nuns at Boulogne. At fifteen, she showed marked artistic talent, and was admitted among the artists to "copy" at the National Gallery, where she sketched beside her mother, who was also a talented artist. Then the eldest son of the Benbow family went to Victoria, Australia, and in December, 1857, the family having followed him, Miss Benbow entered the then struggling Convent of Mercy, in Melbourne, which was at that time the only one in Victoria. She received the religious habit and white veil on June 9 of the following year, and was professed on August 28, 1860, by Bishop Gould—afterwards Archbishop Gould.

In 1873, Sister Mary Cecilia Benbow and a companion Sister were permitted by Archbishop Gould to accept an invitation from Wellington's then small Catholic community to come to their assistance (this was after Bishop Viard's death, and the see was vacant). They landed on July 2 of the same year, and founded the nucleus of St. Mary's Convent and schools, besides St. Joseph's Providence, which had been built by Sir George Grey and endowed. There was a rented shop-school in the Te Aro parish, but the mother assistant who founded it and kept it up was in ill-health, and soon died, leaving seven of the original community to mourn her loss.

Sister Mary Cecilia was elected Mother Assistant and Mistress of Novices on May 23, 1874. On September 21, 1876, she, with a novice companion, left for Europe via Suez, for the purpose of seeking monetary help and securing school Sisters—first of all visiting the Pope to get her mission blessed by his Holiness. She carried many credentials, including three letters in Latin, French, and English, from her first superior, Dr. Redwood, Bishop of Wellington.

Of that trip, one who knew her well writes:—"Mother Cecilia had no money—the Rev. Mother had none to give her, save a few shillings, as no bank account had yet been opened. But two generous young ladies of the congregation paid her passage as far as Rome. She entered Rome at dawn on the Feast of the Presentation (November 21). It was difficult to find friends, but after a few hours' hunt the New Zealand Sisters obtained lavish hospitality in the mansion of a lady who lived next to the Quirinal Palace. Mother Cecilia obtained an audience with Pius IX. without any difficulty, and he listened to her most graciously and granted all her requests, including special blessings on all who should join or in any way help the necessitous Wellington community. She then went into Germany as far as Paderborn. Bismarck was driving the religious Orders out of the land, and Mother Cecilia thought to relieve him of some of them. To that end she interviewed the "exiled"

Confessor Bishop of Paderborn, who was found clad in a peasant's frock and without his ring, in a poor part of the town administering the affairs of his distracted diocese. But the nuns of the various Orders preferred to migrate to friendly Holland.

"After much seeking, Mother Cecilia found in the British Isles all she needed for St. Mary's Convent, and the far west coast of New Zealand. During her three weeks' stay in Rome Mother Cecilia wrote to Emis Convent, a great missionary centre, begging a small foundation for the Rev. Father Martin, of Hokitika, stating that their passage from the coast was lodged in an English bank, but the good Superioress was forced to decline the invitation as only recently a foundation had been sent to America. However, by the time the New Zealanders reached Ireland the gaps in the convent were filled up, and the Superioress was most willing to give Sisters to the Antipodes if any would volunteer to go. The Rev. Mother Mechtilde Boland, foundress of the Christchurch Mercy Convent, was Mother Cecilia's first volunteer.

"A special Providence watched over three small bands of subjects that were dispatched during those two years. The last batch was ready to depart for New Zealand by the *Avalanche*, and great was the Mother's disappointment when the shipping officer announced that it had its full complement of passengers and cargo. The ill-fated ship went down in the Channel with all hands, save one! The Mother had to divide her large party on the return journey, and she reached Melbourne by the *Lusitania*, before the Emis Foundation of eight professed Sisters and two Postulants, who had been travelling by the *Garonne*. All met, however, at Melbourne, and started together for Wellington, where they arrived on October 4, 1878, and were accorded a very grand reception."

For many years Mother Cecilia filled various high offices in the Order. During the past 12 years she had lived a life of prayer and retirement at the Seatoun Convent, where she endeared herself to all.

The funeral took place on Thursday morning, the 12th inst. Solemn Requiem Mass was celebrated at the college by Rev. Father Connolly, assisted by the Rev. Fathers Moloney, S.M., and Griffin as deacon and subdeacon respectively, Rev. Father Smyth, S.M., Adm., being master of ceremonies. His Grace Archbishop Redwood and his Grace Archbishop O'Shea were present in the sanctuary, together with the following clergy: Very Rev. Dean McKenna, Rev. Fathers F. Cullen, Adm., Walsh, C.S.S.R., Bowden, S.M., Silk (Auckland), McDonnell, S.M., and O'Donnell. The Sisters of Mercy sang the music of the Mass. The Rev. Father Connolly officiated at the interment at the Karori Cemetery. Members of the Hibernian Society (Bros. J. F. Taylor, T. O'Brien, M. J. Kennedy, and P. D. Hoskins) acted as pall-bearers. The funeral arrangements were carried out by the new Catholic firm of funeral directors—Messrs. J. E. Taylor and Sons.—R.I.P.

WEDDING BELLS

FOGARTY—CAMPBELL.

The wedding was solemnised (with Nuptial Mass celebrated by Rev. Father Kaveney) at St. Joseph's Cathedral, Dunedin, on the 28th ult., of Daniel Dominic, third son of Mrs. M. Fogarty and the late Francis Fogarty, Erin Street, Roslyn, and Margaret Frances, eldest daughter of Mr. and Mrs. J. W. Campbell, Renfrew Street, Balclutha. The bride, who was given away by her elder brother (Mr. E. Campbell), was attired in ivory crepe-de-Chine trimmed with pearls and touches of orange blossoms. She also wore the customary veil and wreath, and carried an ivory-bound prayer book. The bridesmaids were Miss Florence Fogarty (sister of the bridegroom), who wore white crepe-de-Chine, and black hat trimmed with touches of salmon pink; and Miss Elvia Campbell (sister of the bride), who wore a frock of white crepe-de-Chine, and white Leghorn hat with pink streamers. Both carried prayer books. The bridegroom was attended by his brother (Mr. James Fogarty) as best man, and Mr. Frank Fogarty as groomsman. The bridegroom's present to the bride was a set of gold rosary beads, and the bride's gift to the bridegroom was silver-mounted ebony hair brushes. The bridegroom's presents to the bridesmaids were gold bangles. During the ceremony Mr. A. Vallis at the organ played appropriate musical selections, and at the conclusion, the "Wedding March." A large number of guests were subsequently entertained at the Octagon Tea-Rooms, and the customary toasts were honored. The newly-wedded couple, who were the recipients of numerous handsome and valuable presents, including cheques, left by the mid-day train on a honeymoon tour of Central Otago. The bride's travelling costume was of fawn gaberdine and black fox furs, with a pretty heliotrope hat to match. Both Mr. Fogarty and Miss Campbell were members of St. Joseph's Cathedral Choir, and advantage was taken of the reunion of the choir on Christmas evening, when the members were entertained by his Lordship the Bishop, to make a presentation of a handsome Doulton flower bowl to them in recognition of their much appreciated services. In making the presentation on behalf of the choir his Lordship the Bishop referred to the recipients' devotedness in Church work, and wished them many years of happiness and prosperity in their married life. Mr. Fogarty suitably replied on behalf of Miss Campbell and himself.

Selected Poetry

A Blessing

May your home all blessed be,
A home and wild flower sanctuary.
May still crocus candles glow
With hanging drops of driven snow.
With celandine and spiking squills
And wide-awoken daffodils;
Closed and tattered tulips creaking
Stalk to stalk; mimosa seeking
Levels where her sulphur springs
May powder faintly whirring wings;
And sudden-green your garden stay
From front of March till fall of May.

When your Spring to Summer grows
May the puffed and rampant rose
Mingle scent with scent of stocks.
May sweet peas in fluttering flocks
More your heart than twigs entwine.
May the dancing columbine
In her frock of frailest blue
Hold your heart entangled too.
May Jacob's bells below you chime
Whilst you his light ladder climb.
May Solomon's seal, white row on row,
Chime above you, and below
May lilies of the valley chime
And tell the time below the lime.

So, when rich Autumn fills your figs
And breathes bloom on your grapes. May grigs
Hop in the heavy grass when pops
The glowing gorse. May mushroom tops
With gills of pink and domes of cream
Amid your dewy meadows gleam.
And when winged dragons, horned and blue,
With oozy, hidden haunts in view,
Vie with the last bees booming by—
When late birds ride the racing sky—
May soon your fasting garden sing
The coming Festival of Spring.

—GEOFFREY DEARMER, in the *London Outlook*.

Ruxton Creek

Alone through dusk he sat—
Safe in Bayou Salade above the Platte,
Safe from the rumbling dust to Santa Fe,
Cool in the woven spruce that curtained day,
While good Panchito browsed along the sage
Beyond the picket-fire; it was an age
For picket-fires.
Broiled beaver-tail was good,
Better than dripping hump-ribs—cedar-wood
Was sweet in flapping, snapping, crackling bright—
Alone, the boy, Bayou Salade, and Night.

And much was in the fire: green Sandhurst, cricket—

(What would Panchito think of Sandhurst cricket,
Or Euclid, Covent Garden, polka-dancers?)
Panchito would not mind Diego's lancers,
For there was fine hot galloping in Spain,
Good fun, those civil wars, to come again!
And more was in the fire: How might he seek
A trail through Africa to Mozambique,
A trail from Liverpool to Borneo,
Or down through Canada to Mexico?

An idle hand crept through his hunting vest,
Where Isabella's cross had touched his breast,
And Drake, and Cook, and Raleigh stood around
Till he was sound asleep upon the ground,
And stars swept up in royal gallopade,
And night was purple in Bayou Salade.
Shout, little stream, burst into racing flame,
For in you burns the spirit of a name,
Sweep till the seven seas have felt your foam,
Thunder on every shore. The world is home.

—THOMAS HORNSBY FERRIL, in the *Denver Times*.

Three Men Entered the Desert Alone

Three men entered the desert alone.
But one of them slept like a sack of stone
As the waggon toiled and plodded along,
And one of them sang a drinking song
He had heard at the bar of The Little Cyclone.

Then he too fell asleep at last,
While the third one felt his soul grow vast
As the circle of sand and alkali.
His soul extended and touched the sky,
His old life dropt as a dream that is past,

As the sand slipt off from the waggon wheel—
The shining sand from the band of steel,
While the far horizon widened and grew
Into something he dimly felt he knew,
And had always known, that had just come true.

His vision rested on ridges of sand,
And a far-off horseman who seemed to stand
On the edge of the world—in an orange glow
Rising to rose and a lavender tone,
With an early start in a turquoise band.

And his spirit sang like a taper slim,
As the slow wheels turned on the desert's rim
Through the wind-swept stretches of sand and sky;
He had entered the desert to hide and fly,
But the spell of the desert had entered him.

Three men entered the desert alone.
One of them slept like a sack of stone,
One of them reached till he touched the sky.
The other one dreamed, while the hours went by,
Of a girl at the bar of The Little Cyclone.

—ALICE CORNIX, in the *Literary Digest*.

The only Peace

His message of the ages to mankind,
A boon from Heaven sent;
To nations wearied, sick, and halt, and blind;
To people sad and dead in mind;
"His peace" shall bring content.

But first a hearing, fair and true, must take
The place of doubting mood,
That would rely upon itself to make
Amends that human force could break;
Nor keep, when "evil" wooed.

O, Peace of Christ! So often set aside!
Once more we pray on knee:
"Let Christmas peace this time through the world wide,
Now and forever to abide
And rest in trust with Thee!"

—REV. JOHN H. DOOLEY, in the *Irish World*.

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

THE
C.M. ROSS
CO. LTD.
PALMERSTON N.



FEATURES OF THIS WEEK'S ISSUE

Leader—Economic Fundamentals, p. 25. Notes—Was Dickens Vulgar?; Snobs; "The Beggar's Opera"; Modern Culture, pp. 26-27. Topics—Friendship; Psycho-Analysis; The Irish Victory; The Campaign, pp. 14-15. The Madhouse and the Nursery, p. 11. Why the Church is Hated, p. 17. Pope and Moral Reform, p. 18. An Apologist in Court Dress, p. 19.

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, JANUARY 19, 1922.

ECONOMIC FUNDAMENTALS



CROSS the weltering world which opened before the gaze of men when the curtain of smoke lifted from the battlefields, philosophers who think and statesmen who hate to think stare dumbly wondering how to set about the reconstruction of which they talk glibly enough, wondering too what has happened to disturb all their old fixed ideas about economics, about labor and

wages, about progress and production. Why are wages so high, why are prices so high, why is money of so little value, and what does the apparent wealth which has its evidence in cheques, deposits, and bank-notes really mean in view of the billions of war debts and the dislocation of industries and the unrest of peoples? Then on the one hand there are strikes and threats of revolution, and on the other profiteering and swindling, and as a result of all a growing hatred between class and class. Hopeless, heartless statesmen play their old games with the people. Their subsidised press supports them. Onlookers wonder what is to be the end of it all.

We used to boast before the war of our age of progress. We thought we had made great advances, socially and economically, and that the age of poverty was gone. We appealed to our marvellous inventions and to our mastery over the elements of wind, fire, water, and electricity. Superficial people imagined that our workers were cleverer and better men than the old guildsmen who hammered the stones and carved the marble and planned the arches of Rheims and Winchester. But now men are beginning to realise that machinery was not the contrary of poverty and that compulsory schools did not mean education. Quantity may have superseded quality in the arts and crafts, but we are not so sure as we were that there has been any progress in that. Men who feed machines do not take in their work the pride and interest that men took in older days, and laborers have become more like cogs in the wheels than the independent, skilled handicraftsmen they were of old. Our power of production is apparently incapable of satisfying human wants, and the machines that enable one man to produce as much as twenty seem not to have left the world twenty times better off, nor to have shortened the hours of toil by

anything like the proportion we should have expected. We discover that the machines have been used for the purpose of producing luxuries and comforts, and that not more than one worker in ten has been employed on necessary things, while the other nine have been working to satisfy artificial needs, and to make profits for capitalists. We have accepted as true for a number of years a set of phrases which we regarded as the science of political economy, and we are beginning to ask ourselves if we ever understood what they meant, or if they meant anything at all. Value, prices, wages have come to have a real interest for us, and we find that the old maxims do not help us in the least to grasp what the terms mean. Every man was supposed to get what he produced, or its value. Everything was supposed to be sold for something near its cost of production. Cost of production therefore determined price, and price was determined by cost of material and wages, with of course a margin of profit. The accepted axiom was that value depended on cost of production. Now we are beginning to find out that all this told us exactly nothing, and the unsatisfactoriness that most of us felt when reading treatises on economy was due to the fact that we were wandering in a labyrinth of fallacies heaped upon fallacies. The equation of the cost of production means nothing. It is a truism that leaves us where we started, and our reasoning on it was round a vicious circle all the time. Upon it we built up the conclusions that there is a natural price, that wages depend on the price paid for things made, and that this was exactly in conformity with social justice. We estimate even skilled labor by what is paid for it. We take the cost and say it represents the value, just as we would say that the value also determines the cost, and our estimate of quantity of labor is again a vicious circle. Thus, as Mr. Leacock says, the keystone of the whole arch is knocked out when we find that our time-honored equation was but a truism, and we are left to seek for another foundation for the economics of reconstruction.

All our ideas concerning prices, wages, costs and profits were traditional and few questioned them. People are beginning to see now that it is not true that every man gets what he produces, and that just as low wages represents low productiveness, high wages represents high productiveness. We used to think that all these things were fixed by the tacit law of natural justice. The Socialists who protested against the whole economic system felt that traditional views of political economy were all wrong, and that there is no doubt that the Socialists were quite right in that. It is becoming clearer nowadays that prices and wages are the result of very complicated forces in no way at all connected with social justice, and that they are rather representative of momentary states of equilibrium between class and class. One thing is quite certain: the law of charity and the inspirations of Christianity were altogether ignored in the struggle, of which the motives would rather seem to be necessity on the one hand and avarice and inhumanity on the other.

THE CITY OF RIOTS

There was rioting in Belfast on Sunday night, when St. Matthew's Church and hall and the Convent of the Cross and Passion were fiercely attacked (says the London *Catholic Times* for November 26). It continued on Monday and on Tuesday. Pandemonium reigned there on the last-named day. By eight o'clock in the evening ten people had been killed and over forty wounded, bringing up the casualty list for Monday and Tuesday to thirteen killed and fifty wounded.

A pointed question (says the *Manchester Guardian*) is suggested by the state of Belfast at this moment. Belfast is a city with a large Orange majority, Dublin a city with a large Catholic majority. Would any man in his senses who was merely considering his comfort, his freedom, his rights, and his safety prefer to be a Catholic in Belfast rather than a Protestant in Dublin? With what sort of face can Orange Belfast, with her history of incessant tumult, assert that she cannot consider any association with Dublin because of the intolerant and factious temper of the Dublin Catholics?

NOTES

Was Dickens Vulgar?

Most of us have heard superior persons speak condescendingly of Dickens as if he were a wholesome sort of writer, good enough for persons of small culture. What the superior persons have to say concerning anything under the sun is seldom worth listening to; but it may be interesting to those who are gifted with common sense rather than superiority to hear what such a gentle and refined critic as Alice Meynell thinks of Dickens:

"Those critics who find what they call vulgarisms think they may safely go on to accuse Dickens of bad grammar. The truth is that his grammar is not only good but strong; it is far better in construction than Thackeray's, the ease of whose phrase sometimes exceeds and is clack. Lately, during the recent centenary time, a writer averred that Dickens 'might not always be parsed,' but that we loved him for his,' etc., etc. Dickens's page is to be parsed as strictly as any man's. It is, apart from the matter of grammar, a wonderful thing that he, with his little education, should have so excellent a diction." And again, "A generation between his own and the present thought Dickens to be vulgar; if the cause of that judgment is that he wrote about people in shops, the cause is discredited now that shops are the scenes of the novelist's research. 'High life' and most wretched life have now given place to the little shop and its parlor." Although, as Mrs. Meynell says, the novelists have gone to the shops in our time, there are still superior people among us who deem it more respectable to run away with another man's wife than to take down shutters. The snobs die hard.

Snobs

Snob, we are told, comes from the words *sine nobilitate*, by way of abbreviations, as, *snob*. A snob is a superficial person who cannot think for himself or herself, and who would find it easier to walk on air than to act on principle. A snob follows the lead of a super-snob. He rules his speech and his conduct by saws and instances rather than by common sense and the principles of Christianity. The snob is peculiarly English: he is a product of the hypocritical and Puritanical traditions according to which it matters not how filthy is the inside of the cup provided the outside be clean: John Bull, whom our American cousins now properly call John Cow, is the prototype of all snobs. In nothing is snobbery so hateful as in the press. Everybody knows that the British press is a gigantic system for the suppression of truth and the dissemination of falsehood, and yet there are even Christians who take their traditions from that press and who accept its ruling as the ultimate canon of good taste. It is no wonder that such foolish persons get rude shocks now and then when a man like Chesterton comes along and speaks what is true, caring more for truth than for shams, and for principle than for precedent. The snobs have attacked the editor of the *New Witness* for being what they call vulgar and personal. Other snobs attack other editors in a similar way. It is the coward's refuge when argument is lacking. Surely, it is about time that self-respecting people got rid of their nonsense and ruled their writings as well as their lives according to what is right and wrong rather than according to what is done and said by those benighted asses whom they would refer to as "the best people." The amusing part of it is that snob critics are often themselves past masters in the gentle arts of vituperation and misrepresentation. Judged by their standard Our Lord was an offender when he lacerated the Pharisees from whom all snobs are descended in a direct line.

"The Beggars' Opera"

The following note from the *Weekly Freeman* throws an interesting light on the origin of the famous and evergreen opera which is John Gay's chief title to immortality:

"Not all of us in Ireland are aware, though, as to his 'Beggars' Opera,' of late so successfully revived in London, that it reached there for its first night of all—in 1727—via Dublin, whence Swift exported it in embryo. Because Ambrose Phillips of those Pastorals which earned him the nickname of Namby-Pamby Phillips, stood in relation to Swift as did the poet Clancy towards a fellow scribe about whom Thackeray elicited Clancy's report: 'That man has a manner of treading on me corrans which is intolerable to me!'

"Phillips in those days lived at Dublin as an imported hack, especially in collar for Archbishop Boulter, another pet aversion of the caustic Dean's, and this nation's then most mischievous enemy. Phillips's Pastorals being a species simply asking for it in the matter of parodies, Swift suggested to Gay that a Newgate Pastoral should, with its scocio-satirical winged words, in London certainly wing over the footlights.

"Gay caught at an idea which gave such scope to that cynic wit of his and his quite alarming astuteness of the most brilliant kind, all as light and carrying as thistledown. Further enhanced by Swift, who gifted his friend's opera with two of its most effective songs—'If laws were made for every degree,' and 'Through all the employments of life.'"

Modern Culture

Recently we were told by a Sydney gentleman that he was asked by a Protestant friend who were all the strangers who were with him on the Manly ferry-boat the day before. "They are all members of the Vincent de Paul Society."

"Vincent de Paul? Yes, I believe I met that chap at the Cup last year," said the up-to-date *noscens omnia*.

Here is another yarn from Ireland to cap the howler from Australia:

This is a true story. Two ladies were travelling last week to Ballyclare, Co. Antrim. They were evidently sisters, one living in Belfast and the other in Ballyclare. The lady living in the country town asked the city resident, in the broad Scotch so familiar in Co. Antrim:

"Well, Maggie, hoe are the Papishes gettin' on in Belfast?"

"Oh," replied Maggie, "they're no sac bad. The ould Pope is gaein' them guid help."

"But," said the other, "the Pope canna help them a'."

"Well," replied the other, "there is another fella they ca' Vincent Paul, and the man hae a lot of money, as he is daein' a lot tae help them."—(*Freeman's Journal*.)

DIOCESE OF DUNEDIN

At Vespers in St. Joseph's Cathedral on last Sunday evening, Rev. Father Slattery, C.M., of Ashfield, Sydney, preached an instructive discourse on the Sacrament of Matrimony, that being the special Sunday in the year upon which direct reference to this important subject is made.

The third of the popular moonlight marine excursions down the harbor to the heads by the ferry steamer Wai-kana, will be made on next Wednesday evening, the 25th inst. These excursions are being run in the interests of the Christian Brothers' old boys' section in connection with the St. Vincent's Orphanage building fund. The St. Kilda Brass Band will accompany the steamer.

The ladies who are to have control of the refreshment stall at the projected fair in aid of the St. Vincent's Orphanage building fund are promoting a moving picture entertainment, which is being given, by kind permission of the management, at the Empire Theatre, on the afternoon and evening of next Wednesday, the 25th inst. An additional attraction will be the introduction of appropriate vocal solos by the popular soprano, Miss Florrie Gardiner. Tickets of admission are obtainable at the Elite Tea Rooms, Princes Street, at Miss Hamilton's (confectioner), opposite the Railway Station, and from any of the ladies of the committee.

W. Hayles

Hairdresser & Tobacconist

Our Speciality **RAZOR SETTING.**

Is Recommended to the Catholics of Gore and Surrounding Districts. Support your own.

Gore

Attention is again directed to the fact that every effort to find accommodation for Catholic students who intend pursuing a course at the Otago University will be made on application to Miss E. Collins, 20 Albany Street, Dunedin; Mr. J. McKeefry, c/o Messrs. Mackerras and Hazlett, Dunedin; Mr. P. P. Lynch, Church Street, Timaru; or Mr. J. A. MacKenzie, 26 Tennyson Street, Dunedin, all of whom are members of the recently established Catholic Students' Club.

The Sisters of Mercy, South Dunedin, desire to acknowledge with gratitude a donation—the contents of St. Anthony's Box—for St. Vincent's Orphanage from the good people of St. Patrick's Church, Orepuki, per A. L. Reid.

A concert will be given under the auspices of St. Joseph's Ladies' Club, at St. Joseph's Hall on Wednesday evening, February 1, in aid of their stall requirements in connection with the fair now being promoted in the interests of St. Vincent's Orphanage. Many of the leading artists of Dunedin will assist and it is to be hoped that the members of the club, who are making every effort to provide an entertainment of outstanding merit, will be rewarded by seeing a crowded audience on the occasion.

St. Thomas's Academy, at Oamaru, the well-known boarding school for young boys, conducted by the Dominican Nuns, will resume studies on Monday, February 6; and boarders are requested to be in residence on the previous Saturday (the 4th inst.).

A garden party in the grounds of St. Dominic's Priory has been arranged for Saturday afternoon, the 28th inst., to enable as large a number as possible to wish farewell to Very Rev. Father Coffey, Adm., St. Joseph's Cathedral, who leaves early in the following week on a visit to the Homeland. Advantage will be taken of the occasion to make Father Coffey a presentation in recognition of his more than 30 years' devoted ministrations in this city.

Some Gems of Controversy

Father Bridgett, the English Redemptorist, known to many by his historical and controversial works (says the *Ave Maria*), used to tell how, when he was still a Protestant and a student at Cambridge University, he went one day with a friend to see the Catholic church, then a poor little building almost hidden away in a narrow side street. The church was closed, but the sacristan who lived close by, an old Irishman, brought the keys and showed it to the visitors. As they left the place, Father Bridgett's friend and fellow-student said to their guide: "Now, Pat, do you really imagine that you have all the truth hidden away in this little church of yours, and that all the famous and learned men of the University know nothing about it?"—"Well, sir," said the Irishman, "if they know about it, isn't it a queer thing that they can't agree about what it is?" Father Bridgett used to say that this reply set him thinking, and the thinking was his first step towards the Church.

Many stories that are told of apt replies to objections against Catholic faith and practice turn upon such sallies of Irish wit; often, too, in the case of uneducated men whose faith is clear and strong, and who seem instinctively to hit upon the adversary's weak point without allowing themselves to be involved in prolonged discussion.

Such is the story of an English tourist who tried to score a point of argument against a tenant farmer in the west of Ireland. The farmer was ploughing and the tourist had asked him the way. Then he remarked that the plough was a first-class modern implement, with a steel share and metal frame, and he took this for an illustration of his argument.

"That's a fine plough you have," he said. "It cuts a deep, clean furrow; but I dare say your grandfather or even your father, had nothing better than a clumsy wooden plough, that meant three times the work and only scratched the ground."

"True enough, your Honor. Surely there's wonderful improvements in everything."

"Just so," said the Englishman. "The world moves on. What was good enough a hundred years ago is out of date now. That's why it puzzles me to see so many in Ireland keeping to old-fashioned ways in their religion. It was all very well in the Middle Ages—hundreds of years ago—but the world moves on, and we find out better ways."

"Better ways," said the farmer—"ploughs and railroads and steamships and lots of other things. But all these are the things men make. Look at the trees and the sky and the rivers and the sea and the cliffs by the shore! They are just what they were ages and ages ago. For God made them, and they don't change; and 'twas God made the Catholic Church."

Another argument was summed up in a gem of wit when a clergyman of the "Irish Missions to Catholics" told a peasant by the roadside that he could not see why one should honor "the Virgin Mary" any more than any other good woman. "I can't see," he said, "why I should make more of her than of my own mother, for instance."—"Sure," said the countryman, "you need not talk about the mothers that way; for there's a mighty big difference between the sons."

A Protestant was talking with a Catholic friend on the question of "no salvation outside the Church." "You are anxious," said the Protestant, "that I should become a

Catholic, but you grant that people are saved who have not actually entered the Church. Why not leave me where I am?"

"Just suppose," said the Catholic, "that I was in mid-Atlantic on a Cunard liner, and I saw you trying to make your way across in an open boat under sail. I think I would try to get you to come on board the big ship. Yet I know that men have crossed the Atlantic in tiny sailing boats. I could not say for certain that you would not get across, but I would say that you were taking serious risks and that on board the Cunarder you would be safe, and certain to get through. So I say now, get out of that leaky tub of yours and come on board Peter's Bark."

Newman, lecturing during the outbreak of anti-Catholic bigotry that followed the restoration of the hierarchy in England, put the whole question of the relative honor paid to sacred images into a telling popular argument when he remarked that his hearers had lately been reading in the newspapers that a Protestant mob had shown its feelings towards the Pope by "burning him in effigy." "They don't believe," he said, "in honoring an image of the Mother of God, but they seem to believe very strongly that they can in some way dishonor His Vicar by dishonoring and destroying a thing they call his effigy."

I have heard the doctrine of Papal Infallibility put in a nutshell by a happy phrase. "Do you mean," asked the Protestant, "that your Pope is taught all wisdom by God, that he is like an inspired prophet, and when he tells you anything it is a case of 'Thus saith the Lord'?"—"No," answered the Catholic, "Infallibility is not inspiration. But Christ our Lord—as you can read in your own version of the Bible—commissioned St. Peter and his successors to feed His sheep, and He takes good care that they don't poison them."

The Horseshoe Mine Disaster in West Australia

At about 4.30 p.m. on Tuesday, the 6th December, a very tragic accident occurred at the Horseshoe Mine (says the *H. A. Record*). Owing to engine trouble a cage containing seven men fell a distance of 400 feet, with the result that six were killed and one very seriously injured. The men were all Catholics, and parishioners of All Hallows'. The dead are: John F. Nolan (married), Robert L. Knox (single), John Perich (married), Stephen Ilich (single), Charles Osmetti (married), Joseph Bulian (single). The injured man is Bartlo Guizzardi, familiarly known as "Dancing Bob." John Francis Nolan was a native of Coalmark, Castle Warren, Co. Kilkenny. He came to Australia some 11 years ago, and married Miss Norah Egan, of Ballinakill, Queen's County. His wife and their little son, John Francis, aged three years, are left to mourn the loss of a fond father. That the sympathies of the residents of the Golden Mile go out to the relatives of the victims of the disaster was evidenced by the enormous crowd of people which assembled outside All Hallows, in Moran Street, on the day of the funeral. Every approach within streets of the church was blocked by a mass of people. The altar at the church was draped in mourning, and the coffins bearing the remains lay in state in convenient parts of the church. Beautiful floral wreaths and messages of sympathy were evidences of the feeling displayed. The various organisations with which the deceased were connected were present in full strength. The A.W.U., of which all the victims were members, made a brave showing, as did the friendly societies, the Jugo-Slav organisation, together with civic representatives of Kalgoorlie and Boulder, commercial and business houses, mine managers and staffs. It would be difficult to name anyone who was not present. All places of business in the district ceased from two to four out of respect to the memory of the departed.

THE FAMOUS "DIGGERS"

The Famous N.Z. "Diggers," now on tour of the country districts of Otago, are playing to crowded audiences in each centre they visit. Advance dates for their performances are announced as follow:—Kaitangata, Friday, January 20; Balclutha, Saturday, January 21; Palmerston, Monday, January 23; Oamaru, Tuesday, January 24.

EMPIRE THEATRE :: PRINCES STREET

(By kind permission of the management)

WEDNESDAY NEXT, JANUARY 25

(Afternoon and Evening)

Moving Picture Entertainment

In aid of St. Vincent's Orphanage

MISS FLORRIE GARDINER, the Popular Soprano, will sing several vocal solos during the picture screenings.

Tickets of admission may be obtained at the Elite Tea Rooms, Princess Street, at Miss Hamilton's (confectioner), opposite the Railway Station, or from any of the ladies of the refreshment committee.

Fresh Fish Daily
Oysters and Poultry!

(late Deep Sea Fish Co.)

D. Hay,

**ST. ANDREW ST.,
DUNEDIN**

MARRIAGE

FOGARTY—CAMPBELL.—On December 28, 1921 at St. Joseph's Cathedral, Dunedin, by the Rev. Father Kaveney, Daniel, third son of Mrs. and the late Francis Fogarty, 11 Erin Street, Roslyn, to Margaret, eldest daughter of Mr. and Mrs. John Campbell, Balclutha.

DEATHS

CASEY.—Of your charity pray for the repose of the soul of Delia, wife of Joseph Casey, who died at Te Awamutu, on January 5, 1922.—R.I.P.

IN MEMORIAM

CASEY.—Of your charity pray for the repose of the soul of Minnie Casey, wife of John Casey, Gore, who died at Dunedin, on January 14, 1921.—Sacred Heart of Jesus, have mercy on her soul.—Inserted by her loving sister.

KELLY.—Of your charity pray for the repose of the soul of Ann Mary Kelly, who died at Te Roti, on January 14, 1919.—Oh, Most Sacred Heart of Jesus, grant her eternal rest.—Inserted by her loving parents, brothers, and sisters.

MEEHAN.—Of your charity pray for the repose of the soul of Catherine Meehan, who died at Oamaru, on January 11, 1921.—Sacred Heart of Jesus, have mercy on her soul.

Catholic Supplies Ltd., 67 Manners Street, Wellington

DIRECT IMPORTERS.

Wholesale and Retail Suppliers of all Religious Objects and Requisites.

Catholic and Irish Literature in Religious, Controversial, Historical, and Fiction.

Just landed, two beautiful colored statues of the Sacred Heart and Immaculate Conception, 3ft 6in, glass eyes, suitable for small altars, small churches or chapels; price £15 each; also Paschal Candles.

Latest Books—John O'Brien's, "Around the Boree Log," 6s; and "Roderick Quinn."

Mail Orders receive our Prompt Attention.

Waitemata Hotel, Auckland

Up-to-date accommodation. First-class Table. All Spirits true to label. Home of all Catholics.

Telephone 589.

J. ENDEON :: Proprietor.

Convent of Mercy, Villa Maria, Riccarton

The above Day and Boarding School is healthfully situated on a fine property of 16 acres. Pupils prepared for Public Service, Matriculation, Music, and Commercial Examinations. The school will re-open on January 30. For terms, etc., apply to

THE MOTHER SUPERIOR.

.. Use Wairaki Coal ..

The favorite household Coal from Wairio Nightcaps District. Hard, Black, Bright, and Lasting. Stocked by all Coal Merchants.

Farmers are advised to give Wairaki a trial for threshing. Office Phono 1150] [Private Phono 516
J. STENHOUSE (Sole Agent)
11 CRAWFORD STREET :: DUNEDIN.

[A CARD.]

JOHN J. ARDAGH

SURGEON DENTIST

Has commenced practice in Standish & Preece's Buildings (upstairs)
HIGH STREET, CHRISTCHURCH.

The Central Hotel

ELTHAM

Is specially recommended to commercial travellers and the public generally. Two doors from Post Office. Speight's Ale on tap. The best in Wines & Spirits stocked.

J. B. DUNN :: Proprietor.

Club Hotel, Marton

Situated in the most advantageous position for the travelling public, being immediately opposite the Post Office, Marton.

Mail Motor Bus, also Cars, connect with all trains. Speight's Ale only on tap. All standard brands of Wines and Spirits stocked.

Cleanliness, Comfort, Courtesy, and Prompt Attention.

E. C. HADDOCK :: Owner and Licensee.

HAVE YOU A COPY OF

"A Reverie?"

A Beautiful Christmas Song.

Written from a Scene in that Great Drama

THE SILVER KING.

Posted anywhere for 2/2. For Orders Apply—

H. I. CONNOR, Kowhai Street, Castlecliff, Wanganui

Clothier—HERB GRACE—Mercer

For Real Service. "Where the Good Suits are."

It will pay keen buyers to see our range of Boys' Clothing, which we are now selling well under present-day prices. "See this line and be wise."

We have just received direct from our manufacturers full ranges of Men's Overcoats, Boys' Overcoats; also special lines of Men's Hats, Shirts, and Underclothing. These we are doing at special keen prices.

TRY US WE GUARANTEE SATISFACTION

Mail your order Herb. Grace, Gen.'s Outfitter (Phone 1197) Dee Street Invercargill

A NEW :: ::

AFTERNOON TEA BISCUIT

OAT-CRISPS

All Grocers. Manufactured by :: ::

THE PHOENIX CO. LTD., DUNEDIN.

Leonard Coakley Ltd.

Auckland's Progressive Auctioneers and House Furnisher
65 QUEEN ST., AUCKLAND.

'Phone 2228

"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 DECEMBER 12 TO JANUARY 13.

AUCKLAND, HAWKES BAY AND FOREIGN.

J. B., Box 66, Waipukurau, 30/6/22; Vincentian Fathers, Malvern, Melbourne, 30/11/22; Mrs. M., Gray St., Adelaide, 8/7/22; P. S., Look Out Hill, Whangarei, 30/3/22; M. H., Lyndhurst Rd., Hastings, 15/1/23; P. J. S., Dundonald St., Newton, 15/5/22; Rev. M., Convent, Meeanee, 30/11/23; C. O'S., Rere P.O., Gisborne, —; M. R., Heretaunga St., Hastings, 30/12/23; K. C., Brewster St., Napier, 23/7/23; F. J. W., Hikumutu, 8/11/22; Rev. Dr. J. B., Apia, Samoa, 8/7/22; T. D., Box 52, Clive, 30/12/22; H. S., Waghorn St., Port Ahuriri, 30/12/22; J. T., Ohaupo, 8/6/22; M. J. W., Karamu, 30/3/22; K. B., Waipukurau, 8/4/22; T. M. T., Taurarua Terr., Parnell, 8/1/23; C. B., Woodlands, Wallingford, 8/1/23; Mrs. A., Ellerton Rd., Mt. Eden, 15/1/22; J. J. S., U.S.S. Co., Onehunga, 30/12/22; B. S., N.Z.R., Te Kuiti, 15/7/21; J. D. B., Box 25, Raglan, 30/12/22; Jesuit Fathers, Norwood, Sth. Australia, 30/10/22.

WELLINGTON AND TARANAKI.

F. T., Tailor, Mangaweka, 30/12/22; J. F., N.Z. Rly., Te Horo, 30/12/22; Mrs. McG., Kaponga, 15/5/22; A. D., Inglewood, 23/11/22; W. D., Brougham St., Wgton., 8/1/23; W. B., Main St., Lr. Hutt, 23/4/22; E. N., Mako Mako, 30/12/22; L. L., Waihi Rd., Hawera, 15/6/22; J. J. H., Manaia, 30/12/22; Const. M., Police Station, Wanganui, 30/12/22; J. B., Russell St., Upper. Hutt, 30/6/22; Rev. M., Convent, Pahiatua, 15/1/23; M. W., Tramway Hotel, Wgton., 15/1/23; Rev. M., Convent, Hawera, 30/1/23; J. McA., Luxford St, Wgton, 15/12/22; C. S., Feilding, 30/12/22; E. F. S., P.M., Urenui, 23/6/22; J. McL., N.Z.R., Papatawa, 8/1/23; J. W., Little George St., Wgton., 23/5/23; W. G., Whangamona, 15/12/22; J. A. C., St. Aubyn St., New Plymouth, 15/6/22; E. C., Box 24, Toko, Stratford, 23/5/22; A.O.S., Box 59, Marton, 8/1/23; J. C., Police Station, Feilding, 15/10/22; M. M., Campbell Rd., Eltham, 30/12/22; Miss D., Bute St., Wgton., 30/7/22; Mrs. S., May St., Gonville, 15/1/23; Mrs. Z., Balgownie Av., Wang., 15/7/22; Mrs. R., Carlton Av., Wanganui, 15/1/23; A. M., Webster St., Dartmoor, New Plymouth, 15/7/22; E. P., Carrington Rd., New Plymouth, 15/4/22; E. K., Nukumarua, Waitotara, 30/12/22; J. P., Draper, Eltham, 8/12/22; A. T. R., Happy Valley Rd., Brooklyn, 23/6/22; J. H., Alexandra St., Palm. Nth., 8/1/23; C. C., Britannia St., Petone, 15/7/22; J. B., Racecourse, New Plym., 8/1/23.

CANTERBURY AND WEST COAST.

M. O'D., York St., Timaru, 8/1/23; J. O'M., Hastings St., Sydenham, 30/3/22; J. R., Springfield, 30/12/22;

Mr. F., Hatton St., Timaru, 30/8/23; Mr. L., Westbrook, Kumara, 15/12/22; M. M., Club Hotel, Kaikoura, 15/11/22; C. H., Clare Rd., St. Albans, 30/12/22; N. Bros., Okuru, 15/10/22; J. S., Bealey St., St. Albans, 8/10/22; J. M. S., Warrington St., St. Albans, 30/6/22; M. J. T., Avoca, Cant., —; J. L., Lakeside, via Leeston, 30/12/22; J. J. D., Waiau, Cant., 23/11/22; McK. Bros., Waihao Downs, 30/12/22; A. F. L., Box 1, Ward, 15/12/22; H. P. M., Ashburton, 8/12/23; T. W., Islington, 30/12/22; T. T., P.O., Southbrook, 8/7/22; F. B., Akaroa, 15/6/22; T. F. S., Albury, 30/12/22; H. C., Albury, 30/12/22; Miss C., Hohou, 15/1/23; M. L., Arno; Waimate, 30/6/22; W. G., Rly. Stn., Westport, 8/7/22; J. O'G., Leeston, 30/12/22; M. V., Springfield, 30/12/22; M. O'S., Pleasant Point, 30/12/22; H. G., Albury, 8/12/22; Mrs. E., Stevens St., Sydenham, 23/6/22; J.G., Lakeside, 30/12/22; M. De L., Sewell St., Hokitika, 8/5/22; J. F., Maytown, Waimate, 15/10/22; M. M., North St., Timaru, 30/9/23; M. D., Mobrai St., Sydenham, 30/12/22; M. G., Hotel, Turakina, 15/6/22; W. H., Temuka, 30/12/22; P. M., Greymouth, 30/12/22; J.M.H., St. Asaph St., Chel., 8/1/23; J. McL., P.O., Ngabere, 8/1/23; M. F. B., Levels, 23/12/22.

OTAGO AND SOUTHLAND.

B. W., Teviot St., Inghill, 23/11/22; C. A. D., Tapuanui, —; S. O'H., St. Bathans, 8/1/23; P. D., Morton Rd., Georgetown, Inghill, 23/11/22; W. R., Waitahuna West, 8/1/23; Mrs. C., Chambers St., N.E. Valley, 15/10/22; J. S. McG., Bigger St., Inghill, 30/12/23; P. McC., Closeburn, Queenstown, 30/8/23; D. A. C., Nokomai, 30/12/22; E. J. M., Matakaniui, 5/1/23; J. H. A. McK., c/o MacK. & H., Dun., 15/12/22; Fr. K., Palm. Sth., 30/9/22; Mrs. D., Waitahuna, 8/1/23; J. G., Tramways Dept., Dun., 8/7/22; Mr. M., St. Kilda, 30/12/22; Mr. W., Cumberland St., Dun., 23/12/21; J. L., Broughton St., Sth. Dun., 8/7/22; Mr. W., Littlebourne Street, Dun., 15/4/22; T. M., Ardgowan, Oamaru, 8/12/22; Rev. M., Convent, Queenstown, 8/11/22; Mrs. G., Grosvenor St., Kensington, 30/6/22; Mr. R., King Edward Rd., Sth. Dun., 8/10/22; Rev. M., Dominican Convent, Dunedin, 30/2/23; Miss S., Rattray St., Dun., 15/12/22; Mr. D., Manor Place, Dun., 8/7/22; Mrs. McD., Main Sth. Rd., Caversham, 8/6/22; A. H., Grosvenor St., Kensington, 8/7/22; Mr. C., Stuart St., Dun., 30/6/22; Mr. S., Terminus Hotel, Dun., 30/12/22; T. H., Atkinson St., Sth. Dun., 30/12/22; A. N. & Co., Invercargill, 15/6/22; W. H., Queenstown, 8/11/22.

Wireless

What better present could you give your boy for 'Xmas than a Wireless Course—Secure his future—World-wide travel—Good salary from the day he "signs on" a ship.

WIRELESS has an unlimited future

Write for our Prospectus and mention this Paper

N.Z Wireless College, 22 Customhouse Quay, Wellington

Commonwealth Notes

VICTORIA.

A further statement on the Irish position was made by his Grace Dr. Mannix, speaking at the speech night of Xavier College, in the College Hall, on Thursday, December 15, his Grace said: "I had no intention of saying anything about my own country only for the remarks made by more than one of the previous speakers. Last year I made an attempt to reach my native land, and my regret is greatly tempered now. I hope in the near future it will be possible for me to visit my own country, and that it will be a better place to visit than when I was near it last. It fell to my lot, if I was not allowed to go into Ireland, to plead for my own country and the cause of Ireland in many parts of England and Scotland, and though I am represented by many people as being an enemy of England and Englishmen, Scotland and Scotchmen, and Wales and Welshmen, I take this opportunity of saying that I have nothing but grateful recollections of the time I passed in England and Scotland. Everywhere I went I found that the cause of Ireland had many warm supporters, and where the people were not sympathetic they were prepared to hear both sides and gave me every opportunity of putting forward my views for what they were worth. It was more like a political tour than the one referred to to-night. The people who prevented me from landing in Ireland did not harm or discredit me in any way, and did not retard the cause of Ireland one inch. "At the present moment," his Grace continued, "the situation in Ireland is at a critical stage, and the deliberations are such as every Irishman must regard as vital. Whatever may be said or done, this much at least is true, that in the last two years Ireland has made a stride toward freedom longer than she has made in the past 700 years. This stride might be almost called a jump, for it is a great advance, and it is due to one thing and one thing only. It is due, under Providence, to those brave men who were prepared not merely to talk, but to give up their lives, for Ireland. These men regarded their lives as nothing, and all they held near and dear to them as nothing in their love for their native land. I hope that God will deliver the Irish people, and I believe that if the Irish people are given freedom it will bring about the eternal friendship of Ireland and England. Whatever I have been given credit for, that has been my prayer. I have always hoped and prayed to bring about friendship between two islands which God placed together on the surface of the sea, but which man put asunder. I hope that when we meet here next year we will not see Ireland in the throes of a crisis, but Ireland erect and independent, and fulfilling and realising the great purposes that I believe God had in creating Ireland and the Irish people." (Loud applause.)

Speaking at the Irish Pipers' entertainment in the Playhouse on Thursday night, 22nd ult. (says the *Advocate*, Melbourne), his Grace the Archbishop of Melbourne (the Most Rev. Dr. Mannix), said that the Irish Pipers and others, who had devoted themselves to the rendering of Irish music in season and out of season, had done more than any others, perhaps, to keep alive the Irish spirit. If some of those who had appeared on the stage were to enter the Dail Eireann and sing the Irish militant songs they had sung with such force and fervor that night, he believed that they would convert the whole Dail Eireann. He trusted that God would continue to bless the efforts of the Irish people, who were rightly struggling to be free, and that the sacrifices they had made would not be thrown away. (Applause.) They knew what he had said in regard to the proposed treaty, but people on the other side of the world had been misled by those who were endeavoring to cloud the issue. Apparently, the treaty had been received with open arms by the English people, but it was treated in a rather gingerly fashion by the Irish people. "To my amazement," his Grace said, "I have been informed by cable that the papers in Ireland have represented me to have been saying that I regard the peace terms as extremely liberal. You are well aware that I have said nothing about the peace terms, and at no time did I say they were extremely liberal. There can be no liberality where it is only a question of justice, and still less can

there be liberality when it is a question of less than justice. If ever you hear me speak of any terms as being extremely liberal, it will be when something is offered to Ireland that will equal her just claim, and equal also the sacrifices that her heroic dead have made. When I was advised of the lying cable that had been sent to the other end of the world, I promptly cabled asking for a repudiation of the statement attributed to me. I trust that the same publicity will be given to the disclaimer as to the original lying statement. My attitude has been, all along, to leave the decision to the Irish people themselves. There I leave it, and I hope it will be safe in their hands." (Loud Applause.)



WEST AUSTRALIA.

It is with deep regret (says the *Catholic Press*, Sydney) that we record the death of the Right Rev. Dr. Wm. Bernard Kelly, Bishop of Geraldton, Western Australia, which took place in St. John of God's Hospital, Subiaco, from heart trouble. The deceased prelate was the first bishop of Geraldton, which was made into a diocese in 1898, having hitherto formed part of the diocese of Perth, until that time one of the largest in the world. Born at Newcastle (W.A.) 64 years ago, Dr. Kelly was the second Australian-born priest to be elevated to the episcopate, the first being the Right Rev. Dr. Dwyer, Bishop of Maitland. He received his elementary education at Perth, and, evincing a vocation for the priesthood, he went, at the age of 18, to Ireland, where he studied at Wexford College, afterwards passing to All Hallows, Dublin, where he was ordained in 1883. Returning to Perth, the young priest was given the pastoral charge of his native town. For four years he labored there, and, in 1887, on the appointment of Dr. O'Reilly to the See of Port Augusta, he was removed to Perth to take charge of the *West Australian Record*, which journal Dr. O'Reilly had founded, and had controlled for a number of years. For 10 years Dr. Kelly conducted the *Record*.

In 1897 Dr. Kelly was deputed by Bishop Gibney to undertake a missionary tour of the north-west. This meant a journey of 2000 miles along the coast, where settlements were few and far between. In traversing the great empty spaces—which were later to form a large slice of his new diocese—he was often obliged to sleep in the open, with the saddle of his horse for a pillow. The experience he then gained of bush life proved useful to him in later years, when, as Bishop, he travelled the sparsely-settled parts of his extensive diocese, sleeping out, grooming his horse, and catering for his own wants like an ordinary bushman. Dr. Kelly was a fine type of Australian manhood, six feet in height, proportionately built, with a tanned and weather-beaten face suggestive of the simple, out-door life he led. Dr. Kelly's next appointment was to Kalgoorlie and Boulder City, and it was while there that he received the call to the new diocese of Geraldton—a territory covering 700,000 square miles, extending from Geraldton eastwards to the South Australian border, and including all the country to the northward. Dr. Kelly's consecration took place in St. Francis Xavier's Cathedral, Adelaide, on August 14, 1898. The deceased prelate greatly interested himself in the mission for the Christianising of the aborigines of the vicariate, which was founded in 1890 at Beagle Bay. For 10 years the mission was in the charge of the monks of La Trappe. When, however, Dr. Kelly was in Rome, he secured the services of the Pallatine Fathers—otherwise known as the Fathers of the Pious Society of Missions—for the continuance of the work which the Trappists were obliged to leave. The Aborigines Mission made satisfactory progress, and there are now flourishing branches at Broome and Disaster Bay. A Requiem Mass was celebrated at Perth Cathedral, and the remains of the dead prelate laid to rest at Geraldton.

CHRISTIAN BROTHERS' SCHOOL, DUNEDIN

A HOSTEL for BOARDERS has been opened in connection with the Christian Brothers' School.

For particulars regarding charges, etc., apply—

PRINCIPAL, Christian Brothers' School,
Dunedin.

The "Economic" Boot Store For all classes of Footwear of the Best Quality at Economical Prices. No shoddy stocked. All repair work done on the premises by skilled tradesmen
H. O'REILLY, Proprietor **ROYAL ARCADE DUNEDIN.**

Ecclesiastical and Educational Statistics

The *Catholic Directory (Ordo)* for 1922 supplies the following interesting ecclesiastical and educational statistics in respect to New Zealand:—

ARCHDIOCESE OF WELLINGTON.

Number of districts, 45; churches, 127; priests, regular 54, secular 47, total 101; religious Brothers, 30; nuns, 513; colleges, 2; boarding and high schools, 18; primary schools, 55; orphanages, 4; inmates, 432; homes for incurable, 2; inmates, 140; creche, 1; inmates, 30; total number of children receiving Catholic education in the archdiocese, 8483; total Catholic population of the archdiocese, 55,437 (census of 1916), exclusive of Maoris; Maori Catholic population, 2071.

DIOCESE OF AUCKLAND.

Parishes, 48; diocesan clergy, 49; Fathers of St. Joseph's Foreign Missionary Society, 22; religious Brothers, 15; Sisters, 290; schools (boarding) for boys, 1; for girls, 16; superior and primary day schools, 39; teachers, 169; orphanages, 2; home for the poor, 1; hospital and convalescent home, 1; total number of children receiving Catholic education, 5734; total Catholic population of the diocese (census of 1916), about 40,000; Catholic Maoris, about 3000.

DIOCESE OF CHRISTCHURCH.

Number of districts, 21; churches, 63; priests, 50; secular, 22; regular, 28; religious Brothers, 11; nuns, 296; boarding and high schools, 8; primary schools, 29; Magdalen Asylum, 1; Industrial and preservation school, 1; orphanage, 1; Nazareth House, 1; Girls' hostel, 2; number of Catholics in diocese, 30,000.

DIOCESE OF DUNEDIN.

Districts, 24; churches, 70; stations, 45; secular priests, 42; religious Brothers, 8; nuns, 222; boarding schools (girls), 6; boarding school (boys), 1; superior day schools, 6; primary schools, 23; ecclesiastical seminary, 1; orphanages, 2; home for the aged poor, 1; children in Catholic schools, 3163; Catholic population, 24,500.

Advertising Religious Teaching

Two unnamed and unknown Pittsburgh (U.S.A.) Catholic business men, who have prospered because of their belief that "it pays to advertise," are testing the merits of publicity in a religious way (says the *Missionary*). Having contracted for six inches of space each day for one year in three daily newspapers with an aggregate circulation of 290,000, they have begun a series of 365 advertisements explaining Catholic belief, faith, and dogma.

The first advertisement was an argument why all Americans should be Catholics and an exposition of the debt they owe to the Church whose son-going sons were inspired by religious zeal to attempt the great adventure of searching for a new continent on the other side of the world, and whose Spanish missionaries were the first martyrs and pioneers of North America.

An explanation of Catholic belief was given in the second advertisement, which included the Apostles' Creed. A third advertisement appeared the day before the big Holy Name parade and fully explained the purpose of that demonstration. Each advertisement carries the following announcement: "Contributed by two Catholic business men who believe in their religion."

Manifestly the day is dawning when Catholic laymen will apply more often their business brains to help spread the Gospel of Jesus Christ. The time is rapidly approaching when they will try to use part of their wealth to clear up the doubts and prejudices in the minds of millions who have never had the opportunity to hear the truth regarding the Catholic religion.

There could be no Ku Klux Klan in America if a systematic campaign to enlighten all the people with respect to the Catholic attitude were carried on by zealous Catholics. Wholesale conversions never can result from

any system that does not preach in the "highways and byways" where the masses of the people are seeking the right way toward eternal happiness."

Moore and His Music

Of Moore and his music, Father Burke, O.P., has eloquently said: "The hour is yet near when God gave to our native land one of its highest gifts, a truly poetic child. When Ireland's poet came to find fame and immortality in Ireland, nothing was required of him but to take the ancient melodies floating in the land, to interpret the Celtic in which they were found into the language of to-day. Tom Moore, Ireland's poet, was a lover of his country. He made every true heart and every noble mind in the world melt into sorrow at the contemplation of Ireland's wrongs and the injustice that she suffered, as they came home to every sympathetic heart on the wings of Ireland's ancient melody."

The Famous "Diggers"

(Under the direction of Messrs. Fama and Lawson.)

The Original Soldier Combination whose Performances have gained an International Reputation.

Watch out for the arrival of the "Diggers" in your town, and DON'T MISS THEIR UNIQUE ENTERTAINMENT.

The Famous "Diggers" believe in honest Advertising, and you may take their word for it:—

- That the programme they are presenting now is the Best they have ever produced.
- That it is Costing more than any programme they have yet produced.
- That the Artists performing with them are the strongest they have yet introduced.
- That the Dresses were made in London and the show is the Best Dressed of its kind now travelling.
- That the Scenery and Lighting are the most Elaborate ever attempted outside Metropolitan areas.
- That they have the Strongest Coterie of Comedians of any travelling company.
- That no company in Australia has a Greater Quartette of Vocalists.
- That the Baritone (Gwilym Davies) will appeal to you as one of the Best you have ever heard.
- That the Vocal Quartette is thoroughly up-to-date and present the latest harmonious hits.
- That the four Comedians are Messrs. Joe Valli, from the Palladium, London, Bert Barton (late of J. C. Williamson's Pantomime), Frank Moran, seven feet of laughter, and Tano Fama whom you all saw last time.
- That the Sketch "Tickets Please" is the funniest you ever laughed at.
- That the Egyptian scene is a Masterpiece of Good Scenery, Beautiful Dresses and Coloring.
- That the Song Numbers in the show will undoubtedly prove to be all winners and all new to you.
- That you will Laugh Louder and Longer at this Digger's show than you have ever done.
- That the Diggers' show is Better than you have ever seen before.

ES The Famous "Diggers" are now touring Central Otago and will be at Kaitangata, Friday, January 20; Balclutha, Saturday, January 21; Palmerston, Monday, January 23; Oamaru, Tuesday, January 24.

Thine eyes may not behold the light of day,
Or pierce the cloud encompassing thy way,
But bright shall be thy heaven when death unfolds
The mysteries that life so long witholds!

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.

145 MACANDREW ROAD, SOUTH DUNEDIN.

Phoenix Thick Peel Packed in only half lb. and one lb. Packets

Church Requisites Reduced

WE HAVE JUST LANDED A BIG SHIPMENT OF ALL CHURCH RE-QUIREMENTS, FROM

Francis Tucker Co. Ltd. London

AT REDUCED PRICES. INCLUDING SANCTUARY LAMP GLASSES—No. 3 Ruby Glasses, 12/6 each. No. 44 Ruby Glasses, 14/6 each (for four and eight day wicks). A COMPLETE PRICE LIST WILL BE SENT TO ANY ADDRESS ON APPLICATION TO ...

Hayward Bros & Co. Ltd

SOLE NEW ZEALAND AGENTS.

P.O. BOX 163 CHRISTCHURCH

P.O. Box 1101 AUCKLAND

MONEY TO LEND

On Approved Securities.

Francis G. O'Beirne

SOLICITOR,
DEE STREET :: INVERCARGILL.

CHANDLER

FIAT

STANTONS LTD.

MOTOR IMPORTERS,

MOLESWORTH STREET, WELLINGTON,
(Opposite Parliamentary Buildings).

Private cars for hire, and general repairs.
Full stocks of accessories. Phone 2240.

REED and BUTLER

BARRISTERS AND SOLICITORS,

17 SMEETON'S BUILDINGS, QUEEN ST., AUCKLAND.
Phone A 2139. P.O. Box 781.

J. J. SULLIVAN,

SOLICITOR,

4 & 7 COMMERCIAL BANK BUILDINGS,
64 QUEEN STREET :: AUCKLAND.

Money to Lend at Current Rates. Telephone No. 2207A

F. M. P. CULLEN

AUCKLAND CATHOLIC DEPOT

No. 8 DARBY ST.—(next Thistle Hotel)—QUEEN ST.

(Late T. J. Holbrook, Hobson St.)

Under the Patronage of Bishop Cleary.

ALL CATHOLIC REQUISITES IN STOCK.

Country Orders promptly attended to.

Phone 2556.

Agent for N.Z. Tablet.

[A CARD.]

SCURR & NEILL

SOLICITORS,

PRINCES STREET :: Near Octagon :: DUNEDIN.
A. G. NEILL.

That Corn!

Callous, or other foot trouble CAN BE CURED.
Consult—

Charles Buchan

FOOT CORRECTION SPECIALIST

NO. 4 OCTAGON ——— DUNEDIN

(Next "N.Z. Tablet" Office).

Phone 1713. Write, call, or ring.

MARA BROS.

HOUSE AND SIGN SPECIALISTS.

Estimates given free for all kinds of decorating work.

PICTURE FRAMING AN ART.

33 STAFFORD ST.—M. K. MARA, Manager—TIMARU.

White & O'Brien

BARRISTERS & SOLICITORS.

J. W. WHITE, Crown Solicitor, Notary Public.

M. J. O'BRIEN.

STAFFORD ST. :: TIMARU.

Money to lend, on approved securities.

E. O'CONNOR

THE CATHOLIC BOOK DEPOT, CHRISTCHURCH

When We Were Boys (William O'Brien)—6/-.

Evening Memories (William O'Brien)—£1.

Willy Reilly (William Carleton)—6/-.

The Candle and the Crib (B. Elvery)—2/6.

The Irish Year Book—4/6.

Ursula Finch and Lady Trent's Daughter (I. Clark)—
6/- each.

A General Introduction to the Bible (Grannan), 4 vols.
48/-.

Salve Mater (Kinsman)—11/6.

Henry Edward Manning (Shane Leslie)—30/-.

First Steps to Heaven (O'Neill, S.J.)—2/6.

St. Anthony's Treasury—2/6.

The Child of Mary Abandoned—1/6.

A Little Reader for Catholic Children (Pritchard)—1/6

Australasian Catholic Directory, 1922—Plain, 3/6; in-
terleaved, 4/6.

[A CARD.]

Phone 3967.

W. P. Sommerville

SURGEON DENTIST,

Or. Molesworth and Hill Streets,

WELLINGTON.

Shop by Post

We will send post free any of the following: Rosary Beads, at 2/-, 3/-, 3/6; Cocotine, 5/-; White, 5/-; Imitation Ivory, 7/6; Olive Wood, 7/6; Moth of Pearl, 10/6; Cut Glass, 10/6; Prayer Books, beautifully bound in leather, 10/6, 11/6, 12/6, 16/6, 14/6; in white, suitable for weddings, 15/-, 12/6; inlaid with beaten silver, 27/6.—H. P. CAMPBELL, D.S.O.I., Opt. G. (successor to T.

Booker, Optician & Jeweller, Dee Street (opp. Federal Buildings)

INVERCARGILL.

Faith of Our Fathers

[A WEEKLY INSTRUCTION FOR YOUNG AND OLD.]

THE BLESSED EUCHARIST CONSIDERED AS A SACRAMENT.

1. Of all the Sacraments instituted by Our Lord the Blessed Eucharist is the holiest, the most august, and the most admirable. What the sun is in the world, what the heart is in man, the Blessed Eucharist is in the Church of Jesus Christ.

It is the resplendent and divine centre of Catholic worship to which all the other Sacraments refer. It is like the altar of a temple, to which all the other parts of the edifice are subordinate, and which is the point of attraction for all worshippers. So the Blessed Eucharist appears as the central mystery towards which all the religious ceremonies of the Church converge.

The Blessed Eucharist also contains the vital principle of Christianity. It is the soul which animates everything, which nourishes the life of faith and charity in our hearts. It is the soul of all our feasts, of all our offices, of all religious ceremonies.

It is called with reason the greatest, most wonderful, and most divine of all our mysteries: an abridgment of all the other mysteries of the Christian faith, according to these words: "The Lord hath established a memorial of His wonderful works; He hath given food to them that fear Him." (Ps. cx.)

2. The mystery of the Eucharist has a twofold character. It is at once a Sacrament and a Sacrifice. It is a Sacrament when received by the faithful in the Holy Communion or exposed for their adoration, and a Sacrifice when offered to God in the Holy Mass. The Eucharist as a Sacrifice will be the subject of the following chapter; in the present one we shall consider it as a Sacrament. In order to give a clear exposition of the whole doctrine we will consider—(1) the preliminary ideas concerning the Blessed Sacrament, (2) its constituent elements, (3) its reception and its effects.

First Article: Preliminary Notes on the Sacrament of the Eucharist.

3. The name Eucharist signifies thanksgiving. This Sacrament is so called because, in instituting it, Our Saviour returned thanks to His Father; and because we ourselves are enabled by it to render thanks to God, which are worthy of His acceptance, for the inestimable benefit of our redemption. It is called also by various other names, which all indicate its nature and its different properties: The Host or the Holy Victim, the Holy Communion, the Holy Viaticum or Bread of the Traveller, the Holy Table, the Sacred Banquet, the Bread of Angels descended from heaven, the Most Holy Sacrament, the Sacrament of the Altar, the Sacrament of Love—of Charity.

4. The Holy Eucharist is defined as the Sacrament of the Body and Blood of Jesus Christ: or, in other words, it is the Sacrament which contains really and substantially, under the appearance of bread and wine, the living Body and Blood of Jesus Christ; that is, Jesus Christ Himself in His entirety, in His humanity, and in His divinity, as He sits in heaven at the right hand of His Father.

5. This Sacrament differs from the others in several ways: (1) The other Sacraments have the power to confer grace, but this contains the Author and Source of grace. (2) The others consist in a transitory action, but this is a permanent and substantial thing. (3) The others have only the one character of Sacraments, but the Eucharist has the twofold character of Sacrament and Sacrifice.

It may be added that the Holy Eucharist is also distinguished among the other Sacraments by the magnificence of the figures by which it was foretold, and by the solemnity of its institution.

6. The principal figures of the Holy Eucharist are the following: The Tree of Life, planted in the garden of Paradise, whose fruits bestowed immortality. (2) The bread and wine offered in sacrifice by Melchisedech, the priest-king. (3) The Paschal Lamb, whose blood protected the Israelites in Egypt from death, and whose flesh had to be eaten with unleavened bread. (4) The Manna, or the bread which God rained down from heaven to feed the Israelites in the desert. (5) The Loaves of Proposition which the

priests placed before the Lord in the tabernacle, and which could only be eaten by men who had been purified and sanctified according to the law. (6) The bread baked in the ashes which Elias received from the hand of an angel, which so strengthened him that he walked for forty days and forty nights till he reached the holy mountain of Horeb. (7) The water changed into wine at the marriage feast of Cana, and the bread multiplied by Our Saviour to feed the people who had followed Him into the desert.

7. The Son of God, after having given a telling image of the Blessed Eucharist in the multiplication of the loaves, that miraculous bread which He twice distributed to the people by the hands of the Apostles, the future pastors of the Church, announced to His hearers that He would give them a more excellent bread than that which they had eaten, a living bread, the true bread from heaven, of which the manna was but a figure. He told them that this bread would be His own Flesh and Blood, and that by eating His Flesh and drinking His Blood they should possess eternal life. This promise, which was then scarcely comprehended, was to be fulfilled and understood at the Last Supper. On the eve of His Passion Our Lord went with His disciples to a large and handsome room in Jerusalem, where the Paschal Supper was already prepared. On the table was the lamb, which was immolated according to the law; also bread and wine for the repast. After the eating of the mysterious lamb, Jesus washed the feet of His disciples; and then, being seated with them at table, He took the bread in His sacred hands, and lifting His eyes to heaven He gave thanks to His Father, blessed the bread, broke it, and gave it to His disciples, saying, "Take ye, and eat; for this is My Body, which shall be delivered for you. Do this in remembrance of Me." Then taking the chalice, He blessed it also and gave it to His disciples, saying, "Take, and drink ye all of this; for this is My Blood of the New Testament, which shall be shed for you and for many unto the remission of sins. Do this in remembrance of Me." This institution plainly contains the proof of the dogma of the real presence of Jesus Christ in the Eucharist, a dogma which is moreover clearly taught by the traditions of all ages.

8. The design which Our Lord had in instituting this Sacrament is multifarious. He wished to leave us—(1) a living monument of His Passion, whereby to perpetuate its salutary remembrance; (2) a testimony of His ineffable love; (3) food for our souls and a preservative against sin; (4) a pledge of future glory; (5) a living image of His Church, that mystical body of which He is the Head; (6) a pure and perfect sacrifice infinitely agreeable to His Father; (7) a great consolation in the exile of this life, that we might have Him always really present in the midst of us.

Jesus is the light of the world, illuminating every man who cometh unto it, opening our eyes with the gift of faith, making souls luminous by His Almighty grace—Mary is the star, shining with the light of Jesus.—Newman.

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.

Donations acknowledged in the *Tablet*.

Address donations to—

FATHER GUINANE,
Ohakune.

Fred Baker

Ford Dealer

ALL ACCESSORIES STOCKED

Barnard Street

REPAIRS TO ALL MAKES OF CARS

Timaru



W. SMITH & CO.

GROCERS AND TEA MERCHANTS

188 Princes Street, Dunedin

(Opp. Grand Picture Palace)

Groceries, Tea, and Dairy Produce of the highest quality always fresh and at cheapest rates in town.

We can supply you with a really First-Class Tea at 1/9 per lb. Posted to any address 4d per lb extra.

If you relish a piece of tasty Cheese, try our rich factory: two years old—it is good.

Graham & Clear Ltd., Waimate

General Drapers, Milliners, Mercers and Clothiers
Complete Household Furnishers.

We specialise in
LADIES' READY-TO-WEAR COSTUMES & BLOUSES.
MEN'S BOX SUITS IN ALL LEADING COLONIAL MAKES.

"PICTORIAL REVIEW" PAPER PATTERNS
for all garments.

"PICTORIAL REVIEW" JOURNALS MONTHLY.
FULL STOCK OF LADIES' CHILDREN'S, & MEN'S
BOOTS AND SHOES.

Queen St., Waimate

Hickmott & Sons

(Established 15 Years)

Monumental Sculptors
and Undertakers

Funerals conducted under personal supervision of our Mr. J. B. Hickmott. Strictest attention to all Catholic details, coupled with the finest Undertaking plant in the City. Gold medallists in Monumental Sculpture and Engraving. You are invited to inspect our beautiful workmanship at Karori and other cemeteries.

29 THORNDON QUAY (opposite Lambton Station) WELLINGTON



A Perfect-fitting, strong Corset for 9/11 AT BEATH'S ONLY

Make no Mistake.
This is a Corset of Standard Quality.
It is Well Made, of Strong White
Coutil.
The Shape is Correct for To-day's
Wear.

The Quality is Guaranteed.
This is a Corset for Comfort and Long
Wear.
The Quantity is Limited.
The Sale is Rapid.
Come To-day.

Sizes 21in. to 26in. only.

9/11 New Zealand's Biggest Value

AT GEORGE STREET, TIMARU
AND AT CHRISTCHURCH

BEATH'S

WE UNDERSTAND YOUR REQUIREMENTS

FRASER & Co, Ltd., : Invercargill,

UNDERTAKERS AND MONUMENTALISTS.

We cater for your esteemed patronage, and by keeping ourselves equipped with the very latest machinery, plant, and stock we are enabled to give the best possible value at the lowest possible prices.

FUNERALS CONDUCTED TO AND FROM ANY PART OF
SOUTHLAND. MOTOR HEARSE.

PERSONAL SUPERVISION GUARANTEED.

Corner KELVIN and SPEY Streets, : : : 'Phone Day and Night 500.



The Royal Scots' Boot Store

(Registered)
GEO. L. SCOTT, Proprietor
LET YOUR NEXT PAIR BE ROYAL SCOTS.

Whitcombe and Tombs' Buildings,
Princes Street, Dunedin.

Importer of High-class
Boots and Shoes.

IRISH NEWS

BELFAST SQUEALS.

The quarterly meeting of the Wholesale Merchants and Manufacturers' Association in Belfast, on Thursday, October 27, devoted itself to the utterance of complaints concerning the boycott of Belfast goods (writes J. P. Boyle in the *London Catholic Times*). For a time the bigots of Belfast thought they could silently defy the boycott, but it has been causing them greater and greater loss of trade as the time passed, and at length they found it necessary to cry out in order to relieve their feelings. Mr. John McCaughey, the chairman, deplored the position of the people in the South and West, who had to pay exorbitant prices for their goods and could not avail of the liberality and cheapness of Belfast. The Northern Parliament, to which the Government had not yet transferred the powers it is to possess and which is struggling with financial difficulties, was unable to help them, and therefore all they could do was to call upon the Imperial Government, through the Prime Minister of Northern Ireland, to extend to them as traders full protection in the discharge of their legitimate business. Mr. A. C. Marshall said their backs were to the wall. They all knew the extent to which the boycott had been carried. "We have been invaded in the North," said he, "and the boycott is coming nearer to Belfast day by day, so that we must do something." Only that day a merchant had told him that he had recently sold a quantity of flour and that after one delivery he had received a letter from his customer saying, "I cannot take another bag of that flour. The Belfast stamp is on the bags and they won't bake it in the bakeries here." The consequence was that the merchant lost £300 on the transaction owing to the fall in prices. The resolution would at least show that they thought the Government treated them badly. Mr. James Thompson spoke of retaliation. But retaliation will not bring back the lost trade of Belfast; nor is there any other method of doing so, save by contrition and a promise of amendment. The appeal to the Government, it is quite evident, is perfectly useless. People cannot be compelled by law to deal with certain traders; they can expend their money as they wish, and Mr. Lloyd George, speaking on the subject in Parliament, intimated that except in cases where the law was distinctly violated the Government could not interfere. Some of the speakers at the meeting expressed regret that political considerations should have entered into the question of trading. But Belfast, by its anti-Irish action, challenged the people of the South and West to resent its tactics, and our only surprise is that they were so slow to be influenced by the provocation. Nothing was said at the meeting of the Wholesale Merchants and Manufacturers' Association as to these anti-Irish displays and the intolerance displayed towards the Catholics of Ireland, but the Irish Catholics do not forget them. During the long years of the Home Rule movement, when Belfast was bitterly persecuting the Catholics of the city and indulging in riots of which they were the victims, not a single proposal was put forward to punish the city for a policy which was inexcusable. It is only when "Sinn Fein," which meant business and was determined to secure justice for people of all creeds and classes, took the matter in hand that the boycott was seriously enforced, and then Belfast was guilty of a crime the iniquity of which was never surpassed by any city. Thousands of workers were forcibly driven from the shipyards and by an unparalleled system of tyranny have been prevented from earning their living.



"SOUTHERN UNIONISTS": A REPLY TO THE EARL OF ARRAN.

The *Irish Bulletin*, replying to an article by the Earl of Arran in the *National Review*, in which he suggests that the British Government should subsidise the Southern loyalists to enable them to leave Ireland, points out that: "During the last two years it has been necessary to distribute certain lands among the occupiers of uneconomic

holdings. This has been done without confiscation. Dail Eireann arbitrated between landlords and claimants to land. The landlords were paid for this land at its market price, estimated by expert valuers.

"What small number of Southern Unionists may be moved solely by hatred of their native land should certainly follow the Earl of Arran's advice, and leave their country for their country's good; but Ireland will not willingly expatriate any class which goes to make up the Irish nation."

Dealing with the suggestion that the Irish army would be used to attack Ulster, the *Bulletin* says: "Ireland has no intention of conscripting an army to wage war on Ulster," and on the question of taxation, it is pointed out that the taxation which has gone to ruin the Earl of Meath financially was imposed by the British Government.

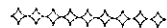
"The wealthy man in a free Ireland will certainly pay more taxation than the poor man; but both poor and rich will pay less in taxation to the Government of a free Ireland than they pay now to maintain the extravagant misgovernment of their country and subsidise the British Imperial Government.



DEVOTION OF IRISH PEOPLE.

Few realise fully the importance of the Irish race in the Catholic Church (says an exchange). Ireland itself is, of course, one of the most Catholic countries in the whole world. In this small island there are 3¼ million Catholics or 74 per cent. of the whole population. What is more they are practising Catholics. There are no nominal Catholics in Ireland. Almost every other civilised land includes in its population a large proportion of Irish Catholics. Putting aside the United States to which Catholics from Ireland have emigrated in millions, what is the situation? The British Empire comprises possessions in all parts of the globe. It is computed that 48 per cent. of the Catholic bishops of the British Empire are Irish. In Great Britain and her possessions abroad there are 13½ million Catholics. Of these 6,50,000 at least are Irish, that is to say very nearly half. In Great Britain itself, as well as in Australia and Canada Irish Catholics are the backbone of the Church.

In truth persecution has its rewards and compensations. Through penal laws devised to kill Catholicity, and oppressive political measures, millions of the Irish race were driven from their native land. This emigration was not a loss but a gain to the Church. In many lands the emigrants have become pioneers and pillars of the faith.



IRISH NATIONAL EDUCATION: VIEWS OF MOST REV. DR. FOGARTY.

Writing to a representative conference in Ennis, to consider the national education programme sanctioned by Dail Eireann, Mr. de Valera said the cause of the Irish language was near his heart, and children should have an opportunity of getting a thoroughly Irish education.

Most. Rev. Dr. Fogarty sent a message of approval of the programme, and it was his desire that managers and teachers in the diocese should take immediate and earnest steps to carry it out. "It is time," declared his Lordship, "to give up complaining about defects in our school programme, for which, I fear, we ourselves are in no little degree responsible. We have the making of the programme in our own hands, even under the National Board. It is time to make it efficient, practical, and worthy of Ireland.

"The schools of any country should reflect the spirit and culture of that nation; otherwise they are not schools of education and light, but of destruction and darkness, and if the schools of Ireland are not as Irish as they should be—so Irish that a foreigner entering one of them would feel that he was in a distinctly Irish school, laden with its Irish atmosphere and cultivating at the same time all subjects useful and suitable for the proper education of young boys and girls—the fault is, I believe, not entirely, indeed, but a good deal, in our own apathy by manager and teacher.

"The door is now open for the introduction of this new programme, which has been completed by the most competent educationists in the country, neglecting nothing practical and useful, and giving the Irish language and history their proper prominence."

J. Sheehan

GARAGE, TIMARU — STAFFORD ST. STR. (Opp. Timaru Hotel)
 Buick, Stude, and Ford Repair Exper Bring your cars along and kindly
 support your own. Phone 634.

James Orr & Co.

COAL & FIREWOOD MERCHANTS,
ITCHEN STREET :: OAMARU.

The favorite Threshing and House-
hold Coals stocked.

Phone 223. F. H. HALL, Mgr.

CATHOLIC PRAYER BOOKS

Key of Heaven, Garden of the Soul,
Catholic Piety, etc.

Also Good Selections of Rosary
Beads.

ALEX. SLIGO

60 GEORGE ST., DUNEDIN.

BLINDS

HOLLAND BLINDS of every
description.

VENETIAN BLINDS made
and repaired.

CASEMENT CURTAINS
Samples and Prices on application.

Scott & Wilson

ST. ANDREW ST., DUNEDIN.

ESTABLISHED 1878.

Baker Brothers, Shaw & Fraser,

COMPLETE FURNISHING
UNDERTAKERS.

Telephones: Day, 69; Night, 383.
CR. WAKANUI RD. & CASS ST.
Private Residence, 153 William St.
ASHBURTON.

F. MEENAN & Co

WINE SPIRIT
AND PRODUCE
MERCHANTS

Have Removed to
MORAY PLACE, DUNEDIN
Near Post Office

Men's Stylish .. Headwear ..



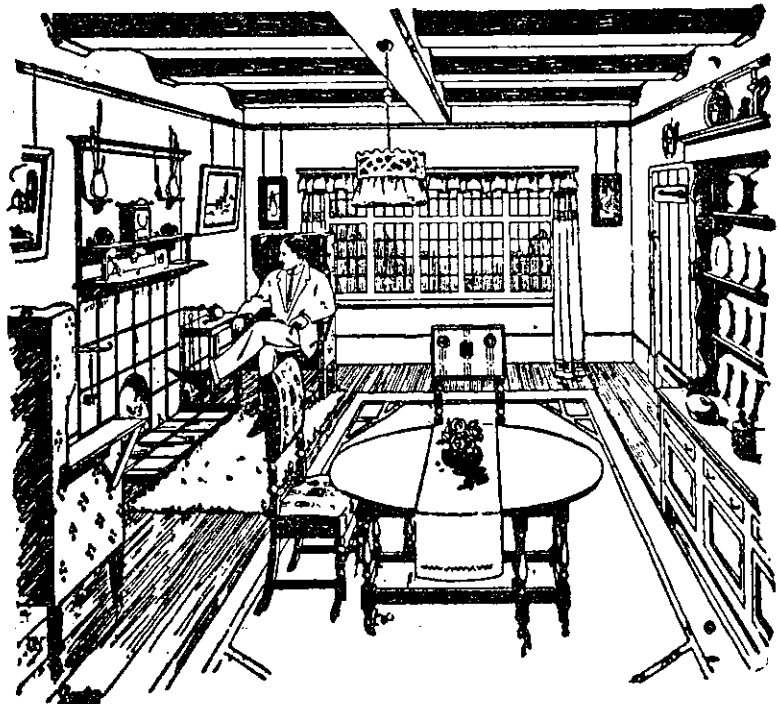
You can look to us for exclusive
styles and liberal choice—and
we give values which no other
store can touch. Come in and
see the new Hat Styles. Value
in Men's Shirts, made up in
new smart Stripes and Checks.

- PERFECT FITTING.
- BEST CUT.
- RELIABLE FABRICS.
- FAST COLOURS.

You will get full satisfaction if purchase from our reliable stock.
MAIL ORDERS RECEIVE PROMPT ATTENTION.

R. P. GRAY

Men's-Wear Specialists
8 Colombo St. Christchurch



Buy your FURNITURE from Phone 499
W. Strang and Co.
Complete House Furnishers
Esk and Kelvin Streets, INVERCARGILL

The big slump Sale now on

High Prices all swept aside to make room for Goods at Pre-war Prices
You will double your Spending Power by buying at our Sale now on

at the **POLYTECHNIC** Thames Street,
OAMARU

Dickens on Orangeism

Readers should know that the decent Protestants of Ireland do not approve of the Orange Order in which the very narrow-minded portion of their brethren join, for oppressing people of a different religious persuasion (says a writer in the *North-West Review*, Canada). In fact intelligent, decent, broad-minded Protestantism is, naturally ashamed of and opposed to, the Orangeism which brings disgrace on their Christianity. No less a personage than the great Charles Dickens wrote, half a century ago, a sketch of Orange history which I shall here reproduce and which will give Canadian readers a good insight into Orangeism. I copy it from Dickens' *All the Year Round*, of June 9, 1866.

"Just before the great Irish Rebellion (1798) broke out, the Protestant yeomen of the north, always well armed, well cared for, and well trained in militia regiments, affected to be in terror of the wretched minority of the other religion who were scattered among them. They took on themselves the duties of a sort of committee of vigilance and undertook to keep that part of the country 'quiet.' This was done by forming themselves into bands who went over the country 'visiting' Catholic houses early in the morning, and driving out the unfortunate and helpless tenants, whom they suspected. This system—utterly unchecked by any responsibility beyond the 'loyalty' of the administrators—gradually enlarged until they became known as 'The Peep o' Day Boys,' a name commonly supposed to belong to a party of quite opposite principles. The miseries of this wholesale terrorism is described as almost unendurable. Other names by which they came to be known were 'The Protestant Boys,' 'Wreckers,' and the like. Being so successful in their proceedings, they determined to enlarge their procedure, and drive out all the Papists wholesale. A respectable Quaker who had lived through all these doings well recollected how often fifteen and sixteen houses would be wrecked in a night, and how he had seen the roads covered with flying hordes of half-naked, famished, frantic Irish, who were thus hunted through the country.

"At last it was felt that the system only wanted a little organisation, and on the 21st of September, 1795, the first Orange Lodge was formed, at the house of one Sloan. It began to spread almost at once. Lodges sprang all over the country. A grand central Lodge was constituted at Dublin in 1800. It was founded on exaggerated protestations of loyalty, almost suspicious in their ardor. But, if looked at closely, it will be found that the Orangeman's loyalty is always conditional, and to be secured only at the price of Ascendancy. The early rules betray this, when there was a deal of violent swearing to support and pay allegiance to the king and his successors, so long as he or they support Protestant Ascendancy; and it is said there was added a secret declaration, 'And that I will exterminate the Catholics of Ireland so far as lies in my power.'

"It then spread to England, to London, Manchester, and all the leading towns, with extraordinary success; but from the year 1813 it began to decay sensibly. In the year 1827, however, on the eve of the great question of Emancipation, it enjoyed a glorious revival. It was then entirely reorganised. Its rules were revised. The awkward oath of conditional allegiance was withdrawn. Instead, there was much swearing 'to support the true religion as by law established.' Then the qualities of a model Orangeman were set forth with much complacency, in the style of the old 'characters.' He was to be full of 'faith, piety, courtesy, and compassion'; 'sober, honest, wise, and prudent'; to love 'rational, society, and hate swearing.' On these principles it received august patronage. Ernest, Duke of Cumberland, became Grand Master; the Bishop of Salisbury became 'Grand Chaplain' and an immense roll of distinguished noblemen, bishops, and conservative squires, filled the other 'grand' offices.

"The Royal Prince was not merely ornamental, but a most active and stirring president. He seems to have been constantly filling up warrants, and encouraging a spirit of propagandism in all directions. He sent out emissaries to the Canadas, Ionian Islands, and colonies of all sorts, who labored in the vineyard with surprising suc-

cess. Their zeal actually carried them so far as to tamper with the military, and in some 30 or 40 regiments 'lodges' were formed, in which the soldiers made speeches and drank and swore to exterminate their comrades of the obnoxious religion. In vain the colonels protested against a system so subversive of all good discipline. The eager emissaries went on with their labor, and the Royal Grand Master filled in warrant after warrant for constituting fresh military lodges. At last the authorities interfered. Ernest himself was called to account, and after some awkward denials, which looked very like shuffling, was compelled to withdraw this portion of the system.

"The organisation seems to have been borrowed from the Freemasons. Any persons or any number of persons can form a 'private lodge' by forwarding their names and a guinea to the grand lodge. All the private lodges in a county elect members to the 'district lodges.' The district lodges elect six members to the county lodges, and the county lodges elect to the grand central. A public house was generally the appropriate venue for the rites of inauguration or discussion of the important concerns of the fraternity; and prayer introduced and terminated the pious proceedings."

Such was Dickens' account of Orange Orders. It has not changed. But the English Government has found it a useful tool for keeping hold of Ireland.

Petone Convent

The convent school, Petone, conducted by the Sisters of the Missions, "broke up" for the Christmas holidays after a very successful year's work. All the pupils presented for the Trinity College musical examination passed: Associate A.T.C.L. 1, higher local 1, senior 1, intermediate honors 1, pass 1, violin pass 1, junior honors 4, pass ?, violin 1, preparatory honors 2, first steps 1. At the recent Standard VI. examination the convent presented 10 candidates, and the 10 secured proficiency certificates as follow: Maizie Gaynor, Maggie Keating, Irene Maloney, Emma McGill, Claude Collett, Tom Parsons, Ray Anderson, Willie Roper, Kenneth Collett, and John Hill. Tom Parsons and Ray Anderson were also successful in winning two scholarships for St. Patrick's College, Wellington, tenable for two years. The gold medal for the dux of the school, presented by Rev. Father Quealy, was won by Claude Collett, who also carried off a first prize in an essay competition.

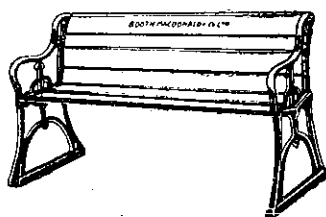
Music Examinations

All the pupils presented for the Trinity College musical examinations by Miss Cartwright, L.A.B., L.T.C.L., Oamaru, were successful in gaining honors as follows:—Diploma (practical part), senior 1; intermediate, 1; junior, 2; preparatory, 2.

The following number of pupils of Miss M. Cartwright, L.T.C.L., Oamaru, were successful:—Preparatory (honors), 1; first steps (honors), 2. In the Royal Academy examinations, primary 1, (distinction). The examiner (Dr. Haigh) expressed himself as specially pleased with the performance of Miss Winnie Couch, who gained distinction; he remarked that her work was excellent throughout.

The following number of pupils of Miss Duggan, were also successful in gaining honors:—Junior, 1; preparatory, 3; first steps, 2.

What about a nice Verandah or Garden Seat as a New Year Gift to the "Old Folk." It represents rest and comfort these hot days. Our standard seat is comfortable, strong, durable, and light, with arm rests and foot-cross pieces. Cheap, too, £2. f.o.r. Christchurch, or we will supply ironwork and bolts only, 27/6 f.o.r. Christchurch



BOOTH, MACDONALD & CO., LTD., CHRISTCHURCH.
Branches—Auckland, Hamilton, Gisborne, Hastings, New Plymouth, Palmerston North, Masterton, Ashburton, Timaru, Dunedin, and Invercargill.

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 improved for it. Hundreds have tried this Medicine, with excellent results. **SECURE A BOTTLE TO-DAY.**

2/6—PER BOTTLE—2/6

H. E. BONNINGTON
CHEMIST AND DRUGGIST.
ASHBURTON

Mountaineer Hotel,

QUEENSTOWN & LAKE WAKATIPU.
J. S. COLLINS, Proprietor.

This New and Commodious Hotel has been well furnished throughout, and is now one of the most Comfortable 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.

— TERMS MODERATE. —

Best brands of Wines, Spirits, and Beer. A Porter will attend passengers on the arrival and departure of steamers. Motor Cars for hire, and good Garage.

Box 23. — Phone 7.



Special Tailoring

High-Class Tailor Made Suits
from £8/8

The Highest Expression of Tailoring.
Excellence in Cut, Shape, and Fit.

We have one of the largest stocks of All-wool Tweeds, Worsteds, etc., for you to choose from.

WE SPECIALISE IN ALL STYLES
...OF SOUTANES AND CASSOCKS...

Write for samples and self-measuring Chart.

ADAM SMITH

39 MORAY PLACE :: DUNEDIN.
(Opp. Y.M.C.A.)

Give Musical Instruments as Birthday Presents

Encourage your young people to be musical, by giving them a good Instrument of the kind theylike! To friends who love music, a gift of this class is particularly acceptable. We hold the biggest stocks in New Zealand and our values are unexcelled!

Violins and Violin Outfits. Cornets, Mandolins, Flutes, Clarinets, Banjos, Accordeons, Mouth Organs, Flagelots, etc., etc.

Chas. BEGG & Co. Ltd., Princes Street, Dunedin
Headquarters for Music and Musical Instruments

J. J. Lawson & Co. (Under New Management)

The Business has been purchased, and is now carried on under the Personal Supervision of **MR. FRANK S. WOOD.** — The LEADING BOOT SHOP in the WESTPORT and BULLER DISTRICTS.

£4,000 Worth of Boots and Shoes to choose from

If you are satisfied, tell your friends. If not, tell us!

J. J. LAWSON & CO. :: WESTPORT

We are buyers of Poultry and Bacon Pigs in any Quantity

CRATES SUPPLIED :: NO COMMISSION :: PROMPT RETURNS
WILL CALL FOR TOWN SUPPLIES.

PETER CAMERON

STORES, 270-278,

KING EDWARD STREET

South Dunedin

The Perpetual Trustees Company.

The People's Trust

The Company will pay the costs of your Will. Consult your Solicitor.

CALL, WRITE, OR TELEPHONE FOR INFORMATION.

A representative of the Company will call on you if desired.

Offices: 1 VOGEL STREET, DUNEDIN (JAMES A. PARK, Manager).

R. H. TODD

LADIES' AND GENTS' TAILOR,
-l. 2448.

145 Rattray Street, Dunedin.

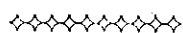
Catholic World

GENERAL.

The Maryknoll (U.S.A.) Foreign Mission Sisters, already past the 100 mark, have lately received as a postulant Miss Barnadette Tam, a Chinese girl, born in Honolulu. With a Japanese novice lately admitted, and three Korean aspirants on the way, the personnel of the Maryknoll Sisterhood is beginning to reflect its foreign mission purpose.

The Most Rev. Archbishop Curley, on the occasion of his elevation on November 30 to the See of Baltimore, was presented with a beautiful pectoral cross, the gift of John McCormack, the famous Irish tenor. It is the work of Miss Mia Cranwell, of Dublin, and follows the design of the ancient cross of Cong, thereby recalling memories of Clonmacnoise Abbey, near Athlone, where Archbishop Curley and Mr. McCormack were born and were schoolmates. Clonmacnoise was a great school of Celtic art, literature, sculpture, and metal work in the twelfth century, and it is to this period that the stone crosses of Tuam and Cong, the processional cross of Cong, and perhaps the Tara Brooch and the Chalice of Ardagh belong. The cross is of fine gold, with 32 stones, all of which are found in Ireland, including crystal, green and yellow marble, jasper, amethyst, and agate.

The celebration of the diamond jubilee of the coming of the Brothers of the Christian Schools to America is a notable event in the New York archdiocese. A sermon on the work of the Christian Brothers in the United States was delivered in St. Patrick's Cathedral on the occasion of the religious exercises for the celebration of the diamond jubilee, by Monsignor Lavelle. "It was in 1846, in Baltimore, the cradle of religious liberty, that the Christian Brothers first established themselves in the United States," declared Monsignor Lavelle. "Two years later, on July 6, 1848, as a result of the urgent pleading of Bishop Hughes of New York, another band of Brothers reached the port of New York from France to undertake the work of the religious education of the boys of the archdiocese. The Catholic Church of the United States owes a tremendous debt to these humble followers of de la Salle. They have given themselves unsparingly to the work of building up the vast system of education in this diocese, they have labored unceasingly in the work of Americanisation in this city and to-day they can point with pride to hundreds of thousands of their graduates in every walk of life."

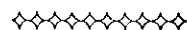


CATHOLIC SOCIAL WORK IN PORTUGAL,

The anti-clerical sentiments revealed by the leaders of the revolution in Portugal created a very unfavorable impression on Catholics throughout the world, who concluded at the time that the Portuguese needed evangelisation as a preparation for a return to fidelity towards the Church (says an exchange). For some years there have been signs of an improvement in the Portuguese religious situation, but the coming of women to the front in public life seems to be the prelude to a general reformation of the people. The women of Portugal, who are earnest Catholics, have taken the work in hand with remarkable zeal. With the approval and blessing of the Holy Father and the Bishops they have established a society called "The League of Christian Social Action," and in connection with it publish a monthly review, in which they deal with social and religious questions affecting the welfare of the Portuguese masses. They interest themselves in education, provide Catholic schools, and promote movements for the betterment of the working classes. Catholic practices are adopted and explained at their meetings and conferences, and thanks to their efforts, the respect for religion has increased amongst the toilers. The activities of women in public life have been a blessing to Portugal and it is probable that in the course of some years the country will be most devoted in its allegiance to the Holy See.

NOT THE ONLY BIGOTS.

It has been shown that the Ku Klux Klan has a definite bias against Catholics, Jews, and Negroes; that these three large classes of American citizens have the misfortune of being excluded from membership; and that the propaganda of the society is mainly directed against them (says the *New York Freeman*). Again one is tempted to inquire: why all this fury of indignation over one particular manifestation of what seems to us to be a very prevalent spirit of racial and religious bigotry? As a matter of fact, the newspapers which have displayed the greatest concern about the intolerance of the Klan have never shown the slightest practical interest in the principles which are at issue in this case. The head of the British Empire, as everybody knows, can never be a Catholic, although the most ignorant Methodist could not be rejected for theological reasons. Yet none of the critics of the militant Protestantism of the "Invisible Empire" has been associated, as far as our knowledge goes, with any protest against the same prejudice in other places, not excluding this country, where opposition to a Catholic president is by no means confined to Kleagles.



CATHOLIC READING GUILD IN ENGLAND.

"The Conversion of England by Books" is the motto under which the Catholic Reading Guild carries on its apostolate. With Cardinal Bourne as its president, and such well-known Catholics as Mr. Edward Eyre and Mr. V. Wareing, the publisher, on its committee, this guild, from its central office and reading room of Holborn, close to where the Knights of Columbus had their club during the war, acts as a kind of spiritual nerve centre, reaching out through its 50 branches.

The number of readers who make use of the reading room and library runs into thousands, many of them non-Catholics; others being Catholics who first made their acquaintance with Catholicism through the medium of the book room, which the guild calls its "Propaganda Shop."

Although the work of the Catholic Reading Guild is carried on very quietly and unostentatiously, its influence is none the less far-reaching. Boasting only one paid official, the library of the guild, with its 15,000 or more volumes, is open every day and all day for the benefit not only of inquiring non-Catholics, but also to Catholic students who may wish to consult the more scholarly works that are to be found on the shelves alongside the simple legends and stories for children.

Nor are the activities of the guild confined merely to those who come to read in the library. There is also a lending department which sends books through the mail while through the 50 provincial branches an increasingly large number of readers is being served with literature.

The eleventh anniversary of the foundation of the Catholic Reading Room and Reference Library on Victoria Street, this year was marked by the reception into the Church of the one hundredth non-Catholic reader. This was a record which made an outstanding feature of the observance of the occasion. The celebration of the anniversary was arranged for November 19. It was on that day in 1910 that his Eminence the Cardinal Archbishop of Westminster, who at that time had not received his appointment as Cardinal, opened the library.

Owing to conditions brought on by the great war, the larger rooms that the institution could well use have not been acquired. Its progress during the years since its foundation has been rapid.

The library is situated within about a minute's walk from Westminster Cathedral, the Catholic Evidence Guild Hut, and the new offices of the Catholic Truth Society. The institution contains books required by Catholics for an intelligent knowledge of the faith.

RETREAT FOR MEN

A Retreat for Men will be preached by a Marist Father at St. Patrick's College, Wellington. The Retreat will commence on Friday evening, January 27, and will end on Tuesday morning, January 31.

Will intending Retreatants please send their names at the earliest convenience to the Rector of St. Patrick's College, Wellington.

Eczema can be cured; I have proved it. Then why suffer any longer? "Our Own" Eczema Ointment and Mixture is a true remedy for Eczema and all skin troubles. —2/6 and 4/6 per jar and bottle. Sole Manufacturer: H. LOUIS GALLIEN, Manufacturing and Dispensing Chemist, N. E. VALLEY, DUNEDIN.

CASSIDY, AMODEO & JACOBSON

SOLICITORS,

ALLIANCE ASSURANCE BUILDINGS,

135 HEREFORD STREET, CHRISTCHURCH.

(2 Doors from Bank of N.Z.)

MONEY TO LEND ON APPROVED SECURITIES.

COLLECT OLD STAMPS.

The Rev. Charles Schoonjans, S.J., Collège Saint-Servais, Liège (Belgium), writes to us expressing thanks to all co-operators in the matter of collecting old postage stamps. He desires to call attention to foreign postage rates. In response to his appeal he has received quite a number of old stamps. The money derived from the sale of these goes directly or indirectly to good works—orphans, asylums, or to the missionaries in foreign countries.

Gretna Hotel

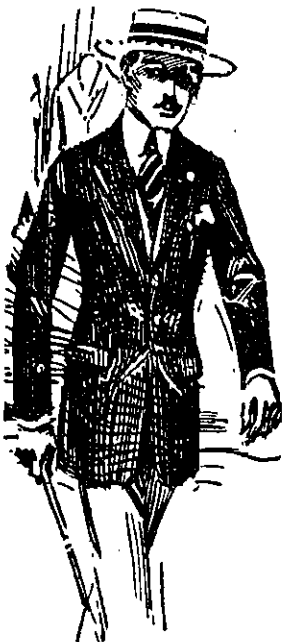
TAIHAPE.

The most up-to-date Hotel on the Main Trunk Line. Electric Light throughout. First-class Table. Best of Ales and Spirits stocked.

J. QUIRK :: Proprietor.

J. BOUSKILL,

THE LEADING MONUMENTAL MASON,
 SYMONDS STREET :: AUCKLAND.

Catalogues on Application.

New

Yes, men, these are great values in

Suits

They are tailored in two and three-button models for men and young men.

Well Finished in every way

Worsted and Tweeds in summer colorings at

£4 14s £5 5s £5 19s 6d

TO COUNTRY PEOPLE

Send for our famous Self-Measurement Forms. We have Suit to fit you. We specialise in the making of Suits.

SCHNEIDEMAN & SONS,

Tailors,

86 Manners St. & Wanganui

R. J. STARK AND CO. LTD.

BOOKSELLERS, STATIONERS, & FANCY GOODS
 MERCHANTS.

School Books and Stationery

We can supply all your wants and can give you the best possible value for your money. Cash coupons with every cash purchase—entitling you to 2/- for every £2 spent. Special concessions to schools and large buyers. We are also Fountain Pen experts and can repair any pen on the premises.

Note the address—

61 PRINCES STREET :: DUNEDIN.

(Next to the Mutual Stores.)

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
 Courage-Raiser Flour

I have spoken—V., AUCKLAND.

PHONE 20-690.

[A CARD.]

J. C. Twomey,

DENTAL SURGEON

13A COURTNEY PLACE :: WELLINGTON.

J. T. Mannix, A.N.Z.I.A.*Registered Architect**Devon Street - New Plymouth***New Year Presents**

Ladies' Companion, Dressing Cases, Suit Cases, Hand Bags,
 Pocket Books, Hair Brushes, Razors, Strops, Pocket Knives Etc.

WOODEN TOYS the most durable and inexpensive for the Children

**Special**

JUST OPENED GENUINE DOULTON WARE DIRECT FROM THE MAKERS.

A Splendid Assortment of exquisite Bowls, Vases, Plates, Cups, and Saucers, and Biscuit Jars.

BUY A PIECE TO-DAY AND ADD CHARM TO YOUR DINING ROOM.

LOVELY PRESENTS OF TASTY DESIGNS

FOR BEST VALUE

PRICES RIGHT.

FOR BEST VALUE

GEO. BURTON,

Stuart St., DUNEDIN

TELEPHONE 3197.

Your Butcher Meat Quality—first, second, and all times—has always been our motto. That is why we are called the **Barton & Trengrove**
 Progressive Butchers. MANSE, GEORGE, and PRINCES STS., OCTAGON, SOUTH DUNEDIN and ANDERSONS BAY.

Domestic**By Maureen****AN EXCELLENT MARROW MARMALADE.**

7lb of ripe marrow, 5lb of granulated sugar, 2 large lemons, and $\frac{1}{4}$ of a cupful of crystallised ginger. Weigh the marrow after peeling and cutting it into inch square pieces. Mix with the sugar, add the grated rinds and strained juice of the lemons, and the ginger cut into very small pieces. Allow to stand over night, then cook until clear and thick.

A NEW BAKED APPLE DISH.

Into a well-buttered deep pudding-dish slice juicy apples to fill. Sweeten plentifully, add one tablespoonful of butter, and powdered cinnamon and nutmeg to taste. Cover with a soft batter stirred to a consistency to pour but not to roll. Bake in a hot oven and serve with custard.

APPLE CUSTARD.

Peel and core four large tender apples and steam them until they can readily be put through a sieve. While hot add $1\frac{1}{2}$ tablespoonsful of butter, the yolks of two eggs, $\frac{1}{4}$ cupful of sugar, and one cupful of milk. Mix and divide into greased cups or moulds, set in a pan of hot water and bake in a moderate oven for 25 minutes. Beat up the whites of the eggs to a stiff froth, add one tablespoonful of sugar and beat again. Pile this meringue on the top of the custard.

LITTLE BISCUIT CAKES.

The recipe for these delicious biscuit cakes takes three cupsful of flour, three teaspoonsful of baking powder, three tablespoonsful of butter, half teaspoonful of salt, milk enough to make drop dough. Mix the flour, salt, and baking powder and sift. Add the butter and milk. Add milk until you have a dough soft enough to drop from the spoon without spreading. Brush the biscuit cake over with milk and bake in a hot oven. The dough is not touched with the hands in this method, so with the materials cold, the cakes produced are of the best.

CHOCOLATE SPONGE ROLL.

Beat 2oz of butter to a cream with a $\frac{1}{4}$ lb of castor sugar, add 1 egg, beat well, then add 3oz of flour to which half a teaspoonful of baking powder has been added. If too stiff, add milk. Pour in well-greased tin and bake 20 minutes. When cold, spread with the following before rolling: $1\frac{1}{2}$ oz of butter, 2oz of sugar, 2oz of grated chocolate. Method: Beat the butter to a cream, add sugar and chocolate, mix well, then spread over the roll. Dust castor

sugar over before serving. To make chocolate icing: $\frac{1}{4}$ lb of icing sugar, 2oz of grated chocolate, 1 tablespoonful of water. Add water to sugar, mix smooth, add cocoa or chocolate, spread over the roll and bake till set.

THE UNIVERSAL TIPPLE.

Coffee and tea are the two beverages used almost universally by the adult population throughout the civilised and semi-civilised world.

It is impossible to say how many tens of millions of dollars are expended upon them annually. Although their use has steadily increased, they might be discontinued by the multitudes who have formed the habit, without the loss of any benefit, and, in the majority of cases, abstinence would result in a distinct physical gain.

Neither coffee nor tea is to be considered a food. Both are stimulants, and it is this which is responsible for their popularity. As with all other stimulants, there is a continual tendency to over indulgence, because a moderate allowance after a time fails to give the necessary excitement to the nervous system.

While the mind is often stimulated to good work for a short time by coffee or tea, any stimulus which they give is transitory, for there is a period of depression following the use of all stimulants. Experiments have shown that over-indulgence in both have a tendency in the long run to dull the working of the mind.

A moderate use may not be followed by any noticeable ill effect, but nervousness and disturbances of the digestive system are almost sure to follow the excessive use of either. Tea has an astringent action which is often harmful. Any value which might follow from the use of a warm beverage with meals where the majority of the food is below the body temperature, is probably offset by this action. Hot water, or hot water, milk, and sugar of our childhood days is far better.

Many people rely upon coffee and tea almost entirely as beverages, and fail to drink the proper quantity of water.

MRS. ROLLESTON, Ltd.**Hair Physician and Toilet Specialist,****256 LAMBTON QUAY—WELLINGTON.**

A word about "Mistral," the incomparable hair dye. We have proved beyond a doubt that it is the one and only dye which positively restores the lost color to grey or fading hair. It differs from the old style, which merely put color on the hair. "Mistral" is absorbed by every hair on the head, thus making the color so beautifully natural and permanent. Price, 18/6; posted (plain wrapper), 19/6. Permanent waving by "Nestle" Waving Machine. Electrolysis, the only treatment for removing disfiguring hairs, skilfully performed—10/- per sitting of half an hour.

"Here are the Clothes for your Boy"

Boys' Sport Suits made especially for active boys. Strong, comfortable, and made from genuine New Zealand tweeds. Boys must have good clothes, well made, smartly cut and hard-wearing materials are neat greys and brown shades.

Size 6 to 13**Price 38/6****Size 0 to 8****Price 19/6****"COMBINING FASHION WITH ECONOMY."****A. & T. INGLIS, LTD. THE CASH EMPORIUM, . . . DUNEDIN****R. E. Dowling**

Prescriptions accurately and promptly dispensed. See assortment of our toilet requisites.

Chemist, Hawera



DEAF ?

Heres, Free Proof That You Can Hear

The wonderful ACOUSTICON has now enabled more than 350,000 deaf people to hear. I am sure it will do the same for you—so absolutely certain of it that I am eager to send you the

Famous Acousticon for 10 days' Free Trial

No DEPOSIT ————— No EXPENSE

There is nothing you will have to do but cut this advertisement out and send it, with a request for a free trial. No money to pay, no red tape, no reservations to this offer. My confidence in the ACOUSTICON is so complete that I will gladly take all the risk in proving beyond any doubt

The Joy of Hearing Can Be Yours Again

The ACOUSTICON has improvements and patented features which cannot be duplicated, so no matter what you have ever tried, just ask for a free trial of the ACOUSTICON. If it does not make you hear, you will owe me nothing—not one penny.

John R. Procter

CONSULTING OPTICIAN

200 High Street - Christchurch

Kingsland & Ferguson

(Established 1881)

Undertakers and Monumentalists

Undertaking Branch
(Third Block in Spey St.)

Undertaker's Residence:
55 DAVENON STREET.

'Phone, Day and Night, 120.

Funerals conducted to and from any part of Southland by Motor or Horse Service. Messages by telegram or otherwise promptly attended to.

Charges Strictly Moderate.

GRANITE AND MARBLE MEMORIALS of all descriptions in stock.

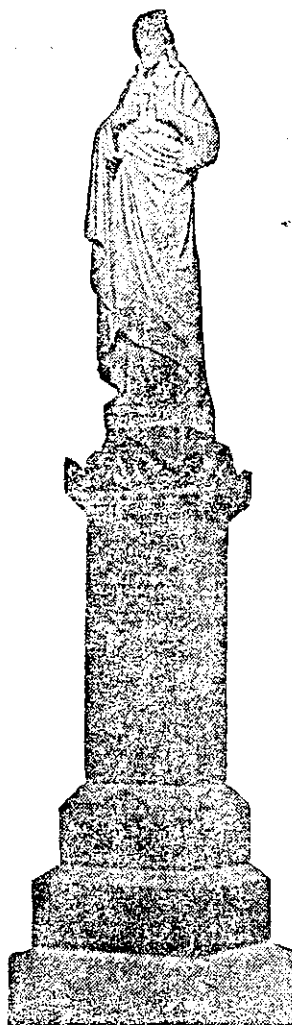
Estimates given for Altars, Statues, Fonts, and all classes of CHURCH WORK.

Monumental Works

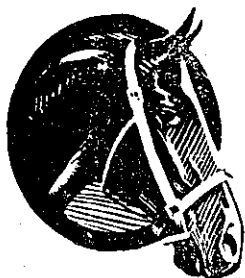
C/r MAIN & IRWELL STS., GORE,

And DEE ST. (Tel. 187)
(Opp. Reid & Gray),

INVERCARGILL.



WANTED KNOWN that Highest-class Printing of every description and at reasonable rates is executed at the "N.Z. TABLET" OFFICE.



N.Z. Farmers Co-op. Assn. of Canterbury, Ltd.

[ESTABLISHED 1881]

WOOL, STOCK, AUCTION, LAND AND ESTATE SALESMEN.

Capital Authorised ... £1,500,000 Reserve Fund ... £ 190,000

Capital Subscribed ... 1,149,535 Turnover ... 4,500,000

Purveyors of Groceries, Crockery, Drapery, Hardware, Farm and Garden Requisites, and Produce.

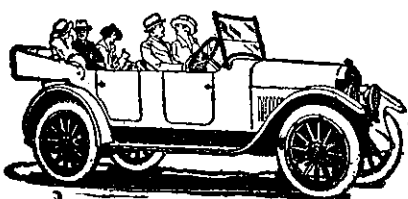
Branches throughout the Dominion. E: Head Office, Christchurch.



EVERYWHERE

Ballin Bros. Sarsaparilla.

MANUFACTORY, CHRISTCHURCH



Jenkins Garage for Service

Agent for Studebaker Cars

H. J. Jenkins, Oamaru

'Phone 24, Private 262

ON THE LAND

MARKET REPORTS.

At Burnside last week 186 head of fat cattle were yarded, the quality being up to the usual standard. Competition was better than at the previous sale, and in some cases there was an advance of from 10s to 15s per head. Prime bullocks realised from £10 to £12 10s, medium from £8 to £9 10s, and lighter from £6. Prime heavy cows and heifers realised from £7 to £9 10s, medium from £5 to £7, and lighter from £3 15s. Fat Sheep.—1338 were penned. A small yarding, but sufficient for the week's requirements. The sale opened with prices at an advance of 4s to 5s, but about the middle of the sale they dropped until the market closed at very little over the preceding week's prices. Extra prime heavy-weight wethers at the commencement of the sale made up to 24s, prime 18s to 20s, medium 14s to 16s, lighter from 11s. Extra prime heavy ewes to 17s, medium 10s to 14s, lighter from 7s. Fat Lambs.—256 were penned. A small yarding, and prices advanced fully 5s per head. Extra prime lambs made up to 24s, medium 19s to 22s, others 14s to 15s. Pigs.—A medium yarding, all classes being represented. The sale lacked animation, and prices were considerably easier.

There were slightly smaller yardings of beef and fat lambs at Addington market last week, but other classes were up to recent averages. There was a firm sale for fat lambs, whilst store and fat sheep showed a slight improvement. Fat Lambs.—Exporters operated freely on a basis of up to 5½d per lb, and secured most of the entry. There was a complete clearance. Extra prime lambs 19s to 20s 6d, prime 16s 9d to 19s, medium 14s 3d to 16s 6d, inferior 11s 3d to 14s. Fat Sheep.—There was a slightly increased yarding, and the sale was a shade better. Exporters bid freely for ewe and light wether mutton. Extra prime wethers 20s to 22s 6d, prime 16s 6d to 19s 6d, medium 14s 3d to 16s 3d, light and unfinished 12s to 14s, prime ewes 13s to 15s 3d, medium 11s 3d to 12s 9d, light and inferior 6s 6d to 11s. Fat Cattle.—Extra good beef was a shade firmer, but all good to medium beef was unaltered. Extra prime to 29s per 100lb, prime to medium to 25s, rough beef 20s and under, extra prime steers £12 15s to £14s, prime £9 5s to £12 10s, medium £6 to £9, inferior £4 to £6 5s, prime heifers £6 to £6 10s, ordinary £4 7s 6d to £5 15s, prime cows £4 10s to £6 17s 6d, ordinary £3 to £4 5s. Vealers.—Prices were somewhat lower. Runners to £4, good vealers £2 2s 6d to £3, medium £1 10s to £2, small 15s to £1 5s, small calves 5s to 12s 6d. Fat Pigs.—Values were lower. Choppers £2 5s to £2 10s, light baconers £2 15s to £3 5s, heavy £3 10s to £4 (average price per lb 5½d to 6d), light porkers £1 15s to £2, heavy £2 5s to £2 7s 6d (average price per lb 6d to 7d).



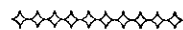
WATER FOR CATTLE.

With the summer comes the season of the year when the supply of water for the live stock of the farm demands the most careful attention (says a writer in the *Southland Weekly Times*). An adequate water supply for live stock is much more important than is generally realised, if one may judge from the usual arrangements on the majority of the farms of the Dominion. A more careful consideration of this subject would undoubtedly prove of the greatest advantage to many of our stock owners and particularly to those interested in the dairy industry. It is only when animals are seen to lose flesh, in seasons of prolonged dry weather, that it is realised how important water really is to them, but let it not be forgotten that animals cannot thrive unless they have easy access to a plentiful supply of good drinking water. Apart from the fact that in chemical composition animals are half water, and all important as it is in making up the composition of the flesh and the frame, water is essential in the many processes associated with every tissue. Every cell constituting these tissues is dependent upon water for life and activity.

It is the only medium in which digestion can take place, and by it foods after digestion are carried into the intestinal walls in solution, and so finally reach the individual cells by way of the blood stream. In a like manner the waste products are carried by that stream to the kidneys, to be excreted in the form of urine, which is chiefly water. A small quantity of watery vapor is given out in every breath. The dung, too, is kept moist by water.

For the production of milk, water is still more important. The quantity of water required a day varies considerably with the species of the animal, size, function, activity, food, and the season. Cattle generally take from eight to ten gallons of water a day. Horses from six to eight gallons.

The experience that we have every summer of seeing stock lose condition and the dairy cow ceasing her best production, should be the stimulation to direct special attention to every aspect of the provision of water for the live stock of the farm. This may often be accomplished by clearing out drinking places, protecting them so that the water is not polluted or made unfit for use. Springs may be fenced off and made to empty into troughs, the overflow or surplus water may be finally conducted to a reservoir. There are undoubtedly many means, that with the exercise of some ingenuity coupled with observation, may be set out to provide an ample and easily accessible supply of water to the live stock of almost every farm in the Dominion. It is sound business to make this provision; we know that every year brings a shortage of water, and with it there is the injury to stock. So why not be prepared?



THE BLESSING OF SHADE.

Not only are timber trees objects of beauty in a landscape, but they provide shade for grazing cattle, and this is as necessary as food and water (says *Farm, Field, and Fireside*). Some districts, of course, are unsuited for timber, and in big open fields you see cattle huddled together near walls and fences trying to escape the pitiless sunshine. How different they look to cattle in another field where there are trees under which the animals can rest contented and comfortable in the cool shade.

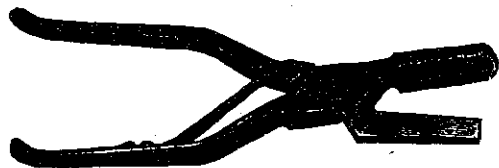
In this matter, too, more judgment might be exercised and more thought be given to stock. We have seen cattle and horses turned out on broiling hot days in fields where there is no particle of shade when they could have been just as easily put into a ground where shade is provided by trees. If cattle are to do well they must be comfortable, and for cattle to have to endure blazing sunshine the whole day through is nothing short of suffering.

In the matter of cattle markets, too, what a pity it is that authorities do not pay more attention to this question of shade. Business takes us into one well-known cattle market that is planted with plane trees, and what a blessing they are to man and beast during hot weather. The cattle, sheep, and pigs stand in the pens in the cool shade of the overhanging trees and are not distressed. The conditions are just as pleasant for the human beings who attend the market, and you realise it when you go to another place where there is no sign of a green tree, no particle of shade, and the sun glares unmercifully on whitewashed walls and pens.

It is little short of an act of cruelty to take stock into the shadeless burning markets, and yet if shade trees will grow in one place there is no reason why they should not in another. What should we do without trees and the cool shade they provide for man and beast? A broiling hot day in a treeless district makes one realise the blessing in one case and the lack of it in the other.

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.



Earmarks, Cattle Burning Brands, Fleeco Brands, Ear Tags, Ram Clamps, Horn Trainers, Die Stamps, Tatoo Outfit. — Phone 1103. — P.O. Box 217. General Engineers, 56 Rangitikei St., PALMERSTON N.

The
Farm-acy



When travelling in Summer

You will find that the Greatest Boon and Comfort you can possess is a **MOSGIEL RUG** On Steamers, in Trains, while Motor-oring or Driving, a Mosgiel Rug is invaluable. Unparalleled in Softness, Beauty, and Durability. Sold at all the Best Shops.



UNION STEAM SHIP COMPANY OF NEW ZEALAND LIMITED

Steamers will be dispatched as under (circumstances permitting):—

- SYDNEY, from WELLINGTON—
Every ten days.
- For MELBOURNE, from BLUFF—
Paloona, about every three weeks.
- LYTTELTON, WELLINGTON, and
AUCKLAND—
(Cargo only)
At Regular Intervals.
- OAMARU, TIMARU, LYTTELTON,
NAPIER, and GISBORNE—
(Cargo only)
At Regular Intervals.
- OAMARU, TIMARU, WELLING-
TON—
(Cargo only)
Every ten days.
- NEW PLYMOUTH, via OAMARU,
TIMARU, LYTTELTON, and NELSON.—
Corinna at regular intervals
- SYDNEY, via LYTTELTON—
(Cargo only)
Wanaka, about three Weeks'
intervals.
- RAROTONGA, SUVA, SAMOA, and
FRIENDLY ISLANDS—
Full Particulars on application.
- TO ALL AMERICAN PORTS and
BRITISH ISLES—
Steamers at Regular Intervals.
- Full Particulars on application.

INVERCARGILL and SOUTHLAND

The BEST SHOP for Engagement Rings, Watches, Jewellery, and Silverware is REIN'S. We have the Largest Stocks and Best Selection at Reasonable Prices. If you are not in town, write for what you require, and mention the *Tablet*.

N. J. M. REIN.
WATCHMAKER & JEWELLER,
INVERCARGILL.

Try N.Z. Table^t Printing and Publishing Co. for your next **PRINTING ORDER**

A quote will Cost you Nothing. May SAVE you POUNDS !

We are up-to-date printers of Everything and Anything Printable. Give us a trial !

ROSARY BEADS

JUST ARRIVED
In Garnet, Emerald, Amethyst, and Topaz-colored Beads, etc., Complete in Silver-plated Cases, 35/- post free, **ARE GIFTS THAT LAST!**

Geo. T. WHITE Ltd

JEWELLERS,
784 COLOMBO ST., CHRISTCHURCH,
& LAMBTON QUAY, WELLINGTON.

Excelsior Hotel

WILLIAM QUIRK :: Proprietor.
Phone 784—DUNEDIN—Phone 784

This Hotel affords superior accommodation to Tourists, Commercial Travellers, and the Public generally. Spacious and electrically-lighted rooms a special feature of this up-to-date house. Only the very best in New Zealand's Ales and Foreign Spirits and Liqueurs stocked.

WILLIAM QUIRK ... EXCELSIOR HOTEL
Proprietor (Phone 784) DUNEDIN

WILLIAM P. LINEHAN

- BOOKSELLER AND IMPORTER,
309-11 LITTLE COLLINS-STREET,
MELBOURNE, AUSTRALIA.
- Round the Boree Log—Poems by "John O'Brien."—6/2.
 - The Heart of the School—a Xavier College Story. By Rev. E. Boylan. 6/9.
 - Australia at Lourdes. By Rev. W. B. Mangan, M.A., ex-Chaplain to the A.F.F.: Illustrated.—6/3.
 - The Economic History of Ireland from the Union to the Famine. By George O'Brien.—26/6.
 - Half Hours with God: The Joys of Daily Mass and Communion. By Rev. J. McDonnell, S.J.—3/-.
 - Leaves of Gold—From the Books of Proverbs, Wisdom, and Ecclesiasticus: Compiled by Fiona McKay.—3/-.
 - Irish National Poems by Irish Priests. Compiled by T. D. Sullivan.—4/-.
 - A Handbook of Irish Dances, with an Essay on Their Origin and History. By J. G. O'Keeffe and Art O'Brien. 3/6.
 - Christ the Consoler—A Collection of Prayers for the Bereaved by War. Compiled by Agnes E. Castle.—7/-. *All post free.*

Dwan Bros.

WILLIS STREET :: WELLINGTON.
COUNTRY HOTELS FOR SALE in all parts of the Dominion; also, numerous Hotels in first-class Cities. Leases are always falling in. Apply—**DWAN BROS.**, Willis St. Wellington

WE SPECIALISE IN Building Materials and Building Construction

We don't handle any other class of goods. Just building materials only, buying them for cash in large quantities first hand. That means that we can quote lowest prices. If you need a home—a farm building—a shed—or anything in the building line—get our estimate first. We've handled big contracts, but any size building has as much care.

Estimates and Plans prepared to suit any requirement.

SMITH BROS., Ltd.

Sawmillers and Contractors,
East Street, ASHBURTON

To Secure a Cozy Open Fire!

Just pull the loop and the fire opens, converting the Range into an open fire, and making the Kitchen the cheeriest room in the house. It is the closing but crowning blessing the Zealandia affords, after it has done its duty better than any other Range and with very much less fuel. See one at your Ironmonger's, or write the Manufacturers—

BARNINGHAM & Co., Ltd.
George Street, DUNEDIN.

ZEALANDIA
OPEN FIRE RANGES

The Family Circle

WHAT COUNTS.

It's not what a man possesses
That tells in the final test;
It's not what a man professes
That ranks him among the best:
Nor wealth, nor race, nor learning,
Is ever the thing that amounts;
The God of us all is discerning—
It's only the heart that counts.

Though he have the lore of the sages,
Though he know the visions of seers,
Though he make us laugh at his pages,
Or draw from our eyes swift tears,
Man's knowledge will not avail him,
It's never the thing that amounts,
And wit at the end will fail him—
It's only the heart that counts.

The Saviour himself has said it,
Forever and ever, amen,
This virtue is chief to our credit:
Love of God and our fellow-men.
Or raiment fine, or tatters,
Neither it is that amounts,
Charity's all that matters—
It's only the heart that counts.

—JAMES G. KEENAN.

ALWAYS BE KIND.

There are some who are affable and gracious to every one as long as things go according to their wishes; but if they meet with a contradiction, if an accident, a reproach or even less should trouble the serenity of their soul, all around them must suffer the consequences. They grow dark and cross; very far from keeping up the conversation by their good humor, they answer only monosyllables to those who speak to them. This conduct is not reasonable nor Christian. Let us always be kind and good-humored so as always to make our brethren happy, and we shall merit to be always made happy by God.

FRIENDSHIP.

You will like the following definitions of friendship: "Friendship is to be valued for what there is in it, not for what can be got out of it. When two people appreciate each other because each has found the other convenient to have around, they are not friends; they are simply acquaintances with a business understanding. To seek friendship for its utility is as futile as to seek the end of the rainbow for its bag of gold. A true friend is always useful in its highest sense."

"Every man should keep a fair-sized cemetery in which to bury the faults of his friends."

"True friends visit us in prosperity when invited, but in adversity they come without invitation."

"Our friends see the best in us and by that very fact call forth the best in us."

"It is best not to try to get the best of your best friends."

WHAT IS MEANT BY THE PROMISES MADE TO ST. MARGARET MARY?

They are principally twelve spiritual favors or rewards revealed by Our Lord to the saintly nun Margaret, the undying lover and chosen advocate of Devotion to the Sacred Heart, and through her He promised these to all who would show a particular love and tender affection for His Adorable Heart. They are as follows:

1. I shall give them all the graces necessary for their station in life.
2. I will give peace to their families.
3. I will console them in all their sufferings.

4. I will be their sure refuge in life and especially at their death.

5. I will pour abundant blessings over all their undertakings.

6. Sinners will find in My Heart the source and the infinite sea of mercy.

7. Careless souls will become zealous.

8. Zealous souls will rapidly attain great perfection.

9. I will bless the homes in which the picture of My Sacred Heart is erected and venerated.

10. To priests I will give the grace to move even the hardest hearts.

11. The names of those who try to spread the devotion shall be inscribed in My Heart and never be erased therefrom.

12. In the overflowing Mercy of My Heart I promise thee that My all-powerful love will grant the grace of penitence at the end of life to all those who, on the first Fridays of nine consecutive months, receive Holy Communion. They will not die without grace, nor without the sacraments, for in this last moment My Sacred Heart will be their sure refuge.

THE CHILD MIND.

Some children appear brighter than others. Many a seemingly dull child has very bright and intelligent parents. This sometimes has considerable to do with the way a mother trains her child in everyday life. Have you ever noticed a child in the street car, or elsewhere talking to itself, asking her mother questions as "What is this" or "that" and receiving no answer, unless it is "keep still" or "be quiet?"

This happens very often. The mother goes on with the little one, gives it fresh air, and thinks she has done her duty. The child sees horses, cars, dogs, buildings, etc., and has to form its own opinions as to "what they are" and "why they are there." Mother disregards the child's questions and it soon becomes dull and dry, same as mother appears to the child.

If the child is in company and someone asks it questions it does not answer—it is considered a dull child. On the other hand, if mother talks, and points out different things it very soon becomes interested, bright, learns fast, and is alert in answering questions. It also teaches the child that mother knows everything and is interested in him, and all he has to do is to "ask mother" and she will tell him.

NATIVE SISTERS IN OCEANICA.

It is said that the test of every fervent Catholic community is the prevalence of vocations for the religious state. Religious vocation is the flower which buds forth from the stalk of Love Divine—the outcome of the growth of fervent Catholicity.

Most blessed, therefore, is the mission in New Britain, Oceanica, for it has possessed a native sisterhood since 1912, and it is called "Daughters of Mary Immaculate."

Under the care of the devoted Sisters of Our Lady of the Sacred Heart, to whom the training of these Sisters has been intrusted, they are formed according to the spirit and tradition of the religious life approved by the Catholic Church, and now number twenty-five.

Since their rule prohibits the native Sisters from nourishing themselves with the food adopted by Europeans, they live solely on the products of their native soil. To help them to live the natives round about, from time to time, bring them the products of their plantations. However, for the most part, the Sisters depend upon their own efforts at cultivation for their food and that of the children in their charge.

Although the Sisters provide for their own support as regards food, nevertheless they depend upon the offerings of charity for their religious habits and the clothes wherewith to cover the nakedness of the children under their care.

Let us not forget these humble souls, but newly come into the Lord's vineyard, when sharing our wealth with the poor.—Exchange.

S. F. Aburn

PAINTER, PAPERHANGER, GLAZIER, Etc., 215 PRINCES ST., DUNEDIN.
Importer of Paints, Oils, Colors, Varnishes, Brushware, Paperhangings, Pictures and Room Mouldings, Sheet (Plate) and Colored Glass, etc.—TELEPHONE 1200

DANGEROUS SYMPTOMS.

A contemporary gives the following advice to its delinquent subscribers: "If you have frequent fainting-spells, accompanied by chills, cramps, corns, bunions, chilblains, epilepsy, and jaundice, it is a sign that you are not well and liable to die any minute. Pay your subscription in advance, and thus make yourself solid for a good obituary notice."

◆◆◆◆◆◆◆◆◆◆

USE YOUR HEAD.

A woodpecker pecks
Out a great many specks
Of sawdust
When building a hut.

Ho works like a nigger
To make the hole bigger—
He's sore if
His cutter won't cut.

He doesn't bother with plans
Of cheap artisans,
But there's one thing
Can rightly be said:

The whole excavation
Has this explanation—
He builds it
By
Using
His
Head.

—American Flint.

◆◆◆◆◆◆◆◆◆◆

ENCOURAGING!

Carefully had he chosen the time, the place, and the occasion—but all to no purpose; Percival had been rejected.

Slowly he rose from his knees and gazed wistfully at Miss Clementina Goldeyes as she sat fanning herself, seemingly unaffected by his emotion.

"Then this, I take it, is final?" he said at last. "Very well, Miss Goldeyes! Maybe you have spurned me. But, though disappointment gnaws at my heart, I will not die. No; I will go out into the great world. I will fight—win! My name shall be on every man's lips. My riches—"

Miss Clementina raised her eyes and silenced the young man's eloquence. "I am sorry to interrupt," she said, "but when you've done all those things, I don't see why you shouldn't try again."

And Percival walked away—rejected, dejected.

◆◆◆◆◆◆◆◆◆◆

SMILE RAISERS.

Uncle Garge: "Ave yer got any good seats inside?"

Box Office Clerk: "We've got a few stalls vacant, sir."

Uncle Garge: "Now look 'e 'ere, young feller, I may 'be oop fra t' country, but I ain't no bloomin' hoss!"

"I understand that your boy Josh is interested in perpetual motion."

"Yes," replied Farmer Hawbuck, "and I'm kinder encouraged about it. I thought for a while that the only thing Josh was interested in was perpetual rest."

A teacher in Canterbury recently received the following letter from the mother of one of her pupils: "Dear Miss,—Nellie played tennis at school yesterday, and is not well enough to come to school to-day. Her head was very bad all the afternoon, but it worked off in the night. . ." Another King Charles incident, surely!

PILES

Can be instantly relieved and quickly cured by the use of **BAXTER'S PILE OINTMENT**. This excellent remedy has been a boon to hundreds of sufferers all over New Zealand. Sent post free on receipt of 2/6 in stamps or postal notes by **WALTER BAXTER :: CHEMIST, TIMARU.**

SCIENCE SIFTINGS

By "VOLT"

WHAT ANIMALS SAY.

Many of the popular ideas of the cries of animals are altogether wrong. This is shown by experiments recently carried out by means of phonographs to discover the sounds which the creatures really do make.

It is commonly supposed that sheep say "Baa." What the animals really say, according to a phonographic record, is something like "Maa." A close examination of the mouth of the sheep shows that the animal cannot form the letter "B" at all. The shape of its mouth is all wrong for that.

How many people if asked to imitate a dog barking would say something like "Bow-wow"? But the dog does not say this at all. On the phonograph the sound is just like "Wow-wow," without any suggestion of a "B" at all.

Most folks think it would be quite right to speak of the growl of a tiger. As a matter of fact this creature does not growl at all. Its ordinary cry in its native jungles has been shown to be a kind of cough. This resembles a sort of a "Wouf-wouf," although as a matter of fact it is very difficult to put the noise into words.

An attempt to take the so-called "laugh" of the hyaena proved interesting on account of the fact that no one was able to suggest words that would describe it.

Just two birds were tried in order to see what kind of a noise they make. Rooks and crows are said to "caw," but the sound they actually make resembles a "haw" much more nearly. It was shown that pigeons do not "coo," the cry they utter being more like "hoo."

THE ORIGIN OF CHESS.

Chess is one of the oldest of games, though not nearly as old as was generally believed fifty years ago, when Duncan Forbes and other historical authorities insisted that the game as we know it is the lineal descendant of a primitive four-handed dice chess played in India 5000 years ago. All we can say for certain, however, is that chess existed in India in the seventh century, A.D., and that it had already reached Persia then—farther back than that we can see nothing clearly, even with the electric flashlight of modern scientific research. In his *History of Chess*, Mr. H. J. R. Murray tells us all that is really known as to the origin of chess and its diffusion from India. Its early advance was westward into Persia; the eastward diffusion took place later along three main lines. Persia passed it on to the Eastern Empire and, later on, Islam acquired the game as a result of the Mohammedan conquest of Persia. From that time on the Moslems became the great pioneers of chess, carrying it as far west as Spain. Christianity was learning to play as early as 1000 A.D., and from the shores of the Mediterranean the knowledge of this "Game of Kings" passed through France and Germany to England, to Scandinavian lands, and even to far-away Iceland, where it was played by all classes of the community—not, as in other countries, remaining a prerogative of the nobly born.

MINE RESCUE APPARATUS.

Ever since the invention of the miners' safety lamp by Humphrey Davy, Great Britain has devoted keen attention to the subject of safety devices in mines. Experiments recently conducted by the British Scientific and Industrial Research Department have resulted in the design of two new types of rescue apparatus which are proving most successful. Both types of apparatus are what is known as "regenerative"; that is to say, the air expelled by the lungs is purified, supplied with oxygen, and returned to the lungs. Therefore, when a man wears this apparatus he is able to enter, smoke or poisonous atmosphere without suffering ill-effects. The apparatus and the lungs really formed a closed circuit, and the lungs serve as a pump to circulate the air round that circuit. In one type of apparatus the oxygen is supplied from liquid air and in the other type it is obtained from a solution of compressed gas. Both pieces of apparatus are designed to enable the wearer to undertake continuous heavy physical exertion for at least two hours. As a matter of experience they can satisfy all the breathing needs of the wearer for three hours.

The DIGGERS

DYERS AND CLEANERS, 72 Lower STUART STREET,
late Northern Dye and Dry Cleaning Works, corner Great
King and Dundas Street : : : DUNEDIN.

J. J. Cassidy