

MISSING PAGE

MISSING PAGE

Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR.

- April 30, Sunday.—Second Sunday after Easter.
 May 1, Monday.—SS. Philip and James, Apostles.
 „ 2, Tuesday.—St. Athanasius, Bishop, Confessor, and Doctor.
 „ 3, Wednesday.—Solemnity of St. Joseph, Patron of the Universal Church.
 „ 4, Thursday.—Finding of the Holy Cross.
 „ 5, Friday.—St. Pius V., Pope and Confessor.
 „ 6, Saturday.—St. John at the Latin Gate.

SOLEMNITY OF ST. JOSEPH, PATRON OF THE UNIVERSAL CHURCH.

This feast was instituted by Pius IX shortly after his elevation to the Pontificate. Later on, in 1870, the same Pontiff placed the Universal Church under St. Joseph's patronage. Few, if any, of the saints, with the exception of the Mother of God, appeal more strongly to our love and veneration than St. Joseph—spouse of the Blessed Virgin, and foster-father of Our Redeemer. As the Son of God was subject to him on earth, so we believe his intercession to be most efficacious in heaven. St. Thomas of Aquin says of him: "Some saints are privileged to extend to us their patronage in certain cases with peculiar efficacy; but to St. Joseph is given to assist us in all cases, in every necessity, in every undertaking."

THE FINDING OF THE HOLY CROSS.

This festival has been celebrated in the Latin Church since the fifth or sixth century. It commemorates the discovery by St. Helena, mother of the Emperor Constantine, A.D. 326, of the Cross on which Our Blessed Saviour suffered. In the words of St. Jerome: "If the ark was held in such high veneration by the Jews, how much more ought Christians respect the wood of the Cross whereon Our Saviour offered Himself a bleeding victim for our sins? Christ selected the Cross to be the glorious instrument of His victory, and the Cross is the standard under which all His followers must fight His battles."

ST. JOHN AT THE LATIN GATE.

In this feast the Church commemorates the miraculous deliverance of St. John the Evangelist, when, having been cast, by order of the Emperor Domitian, into a cauldron of boiling oil, he emerged uninjured. This miracle happened in Rome in the year 95, near the gate of the city, through which passed the road to Latium.



Grains of Gold

A LIFE'S OFFERING.

A baby's hands were folded close
 Upon the mother's knee,
 And baby lips lisped out the words,
 "Dear Lord, I do love Thee."

A maiden's hands extended wide
 With offering palms upturned
 Bespoke the steadfast charity
 That in her heart had burned.

A woman's toil-worn fingers clasped
 A rosary, glossed with wear;
 Bowed head and tear-stained cheek bespoke
 The love that dwelleth there.

The faltering hands of a passing soul
 With lighted candle blest;
 At last these hands Good Lord from Thee
 Have sought Eternal Rest.

—B.E.D.



REFLECTIONS.

Love to be unknown and to be made of no account.—Thomas a Kempis.

The happiness that I expect is so great that all pain is joyful to me.—St. Francis of Assisi.

It is a confusion to confess thy sin, but it is a confusion of glory and grace.—St. Athanasius.

The Storyteller

When We Were Boys

(By WILLIAM O'BRIEN.)

CHAPTER XXXVIII.—(Continued.)

Suddenly there was an embarrassed pause. The young men looked at one another uneasily.

"Pooh! they won't find a seconder," said the Attorney-General, rapidly recovering his spirits. "I can still catch the five o'clock."

There was a painful, choking sort of buzz among the crowd, as of some great animal breathing stertorously. The qualification for county electors was a high one; the fiery youngsters had no votes; and most of the householders among them were only electors for the city. Con Lehane would have given his heart's blood to second the nomination; but his heart's blood was not on the register of voters. Mat Murrin's eye-glass made a circuit of all the fathers of families in court, and fixed the burning glass on the trembling little gentleman whose only craving in life was a tide-waitership and peace. The little man quivered like a reed, but made no response. Another county elector whom he espied, a fat grazier, was seized with a violent attack of influenza.

"I don't exactly see what the delay is about, Mr. Sheriff," said the Attorney-General, a little testily. "I ask you to declare the result."

"It is necessary for me to go through the proper form," said the High Sheriff, stiffly. He was a bit nettled by this peremptory tone. "I have to ask once more does any elector of the county second the nomination of Kennedy Rohan?"

"Yes," said a voice from the background, "I do." All eyes turned to a little scene of commotion behind the group of priests at the back of the bench, where somebody was making his way to the front. All the blood in Monsignor McGrudder's body seemed to rush to his brain in insurrection, when he saw the old withered apple face and weatherbeaten green coat of Father Phil! "This is the Doctor's doing," he gasped to a Vicar Forane sitting next him. Father Phil appeared to be in a mighty state of terror under the eyes of the world while he elbowed his way through ranks of scandalised dignitaries and frowning squires. But once firmly planted in front, he spoke with as much composure as if his foot was on the top of Cnoccaunacurraghcooish. "I am sorry," he said, "that there was nobody else to relieve me of this duty. I am an old man, and I am only an humble curate, and it isn't much I can do; but, no matter what they say, Ken Rohan is a good boy and a brave Irishman, and I'd rather stand by his side before the Great Throne hereafter than with those that are prospering now by prosecuting and defaming him and his cause." There was a simple earnestness in these words that made them seem almost to come from on high; their effect was indescribable; the ministerialists around the Attorney-General shrank back as if a bolt from heaven had passed close to them and scorched them; the young men tore forward, and kissed the old priest's hands and the green sleeves of his overcoat.

The show of hands, of course, was all on one side. Not a hand was raised for the Attorney-General except Monsignor McGrudder's and the Baronet's from the ice-fields. Hans Harman, who was standing up in a quiet corner behind, exchanged a benevolent wink with Mat Murrin. The little trembling gentleman could not have got his hand above his ears for all the tide-waiterships of Somerset House. The fat grazier's influenza took a violent turn for the worse. But Monsignor McGrudder held up his hand like another Moses in a losing battle with a fine *si fractus illabatur orbis* air.

"Is a poll demanded for the Attorney-General?" asked the Sheriff, with a face of the utmost solemnity.

"Yes, of course," cried the Attorney-General, a little sulkily. "The thing is really too absurd. Of course they won't be able to lodge the expenses; but, confound it, I've missed my train, and the Special Commission begins next Monday."

A. W. Bryant

Coal Merchant and Carrier, 2 Waitemata Chambers, Custom St. W., Auckland. Branches: Jervois Rd., Ponsonby; B'Way, Newmarket.

Phones: 1138 (Head Office 679) 1886.

Bricks, Sand, Lime, Cement, Shingles, etc.

Auckland



Knitting
Wools

and Silks

of all kinds and in every wanted shade can be purchased at the D.I.C., Dunedin.

If you live at a distance we will be pleased to post you samples and prices. Prompt attention is assured.

J. . SCOTT, LL.M.

W. G. L. MELLISH.

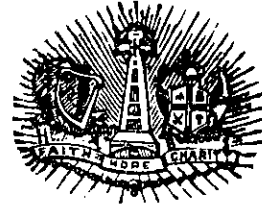
SCOTT & MELLISH

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 requested 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 1789)

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

"Now," remarked Hans Harman to himself, as he rubbed his long white hands, "there will be a better chance of bringing Glascock to business. Mat Murrin," he said, pleasantly, "you're a confounded rebel, and we'll thrash you like old boots; but all the same that was a capital hit of yours—capital."

"Hans Harman," replied Mat, fixing him with the oracular eye-glass and speaking with much deliberation, "you're a confounded scoundrel, every inch of you, and you'll be hanged by the neck some day if there's an ounce of justice going; but all the same, you're not quite such a humbug as Toby."

Mat Murrin had really intended no more, when he entered the court-house, than, in his own phrase, to "give Toby a squeeze in the lug"—to have a rhetorical fling against the ex-patriot and present Crown Prosecutor. He had been carried away by his own eloquence, and by the heady enthusiasm of the young men, into committing himself and them to a contest such as he would have never in his wildest moments deliberately provoked. Few as are the years that separate us from those times, it is almost impossible in our own days of daring and triumphant democracy to realise what a piece of insanity it seemed to run an unknown young rebel with one foot on the steps of the gallows for the immense county of Cork against all the allied influence of the priests and landlords. When Monsignor McGrudder declared to a meeting of the Attorney-General's Committee that "this wanton contest was being forced on the county by a parcel of wild boys and drunken men as a sheer bit of blackguardism," he expressed the feeling of all sane middle-aged persons with any pretensions to gentility, or to what is called "a stake in the country." That the conflict at the polls should be anything more than a sham battle, if not a pure farce, was simply inconceivable. The bulk of the county electors were comfortable farmers of staid and cautious habits, who had been taught to regard Fenianism as a conspiracy, accused of God and man, to confiscate their farms and undermine their religion. These men had been accustomed to go in flocks like sheep to the polls, either to vote tweedledum under the escort of their clergy, or to vote tweedledee under the whip of their landlords; and now these shepherds of the people were united in directing their flocks to the fold of the Attorney-General. The accepted theory on all sides was that the farmers were a selfish, hard-fisted tribe, to whom Ireland represented no idea except so much grass-land and so many head of cattle to graze it. That such men, for a Quixotic sentiment, should set the united clerical and landlord influence at defiance, and of their free will elect an unknown young firebrand from the county gaol, was too absurd for discussion; while as for any violent pressure from the mob, the county was crouching under the terror of an invincible military occupation, and all the more dangerous spirits were in prison or fled. The contest was, of course, a horrible vexation for Glascock. The Special Commission for the trial of the leaders of the Rising was on the point of commencing its sittings; and here he was chained down to the work of canvassing a county as large as a province. Then there was Mr. Hans Harman preparing to constitute himself his agent with plenipotentiary powers, and pressing him unpleasantly as to terms; and attorneys, committee-room-vendors, publicans, and minor sharks rose up in squads, in companies, in regiments to divide his wealth like a horde of diggers making for a new goldfield. The Attorney-General was appalled to think of the thousands of bright gold pieces that were about to be dug out of his bowels.

"There is an easy way out of it," suggested the invaluable Harman. "Mat Murrin has a rabbit-warren of children, and is as needy as a Bankruptcy Court beggar-man. Let me dump down five hundred if he'll withdraw his man."

"My dear fellow," said the Attorney-General, wringing his hand and almost weeping for joy, "you understand how impossible it is for me in my position—"

"Quite so. I understand," said Harman, and straightway took a car to Mat Murrin's hotel and made the proposition.

Mat stared hard at him. He had just been cogitating how to pay his hotel bill, as a preliminary to the more grandiose difficulty where to get the large sum the Sheriff would require to have lodged before ordering a poll to be

taken. The absolute desperateness of the enterprise he had undertaken did not fully present itself to his mind until he found that the cash actually on his person, after paying for his bed and breakfast, with a few humble items of brandy-and-soda, would not enable him to indulge in the extravagance of dinner, unless fortune provided him with some hospitable friend with an idle knife and fork. He was in a deeply depressed condition, and just in the mood the Tempter would have chosen. He hesitated for a few minutes, the greed of gold plainly glittering through the eye-glass. At last the struggle was over. "Done!" he said, doggedly. "It's a bargain. Down with the money." Harman chuckled ever so discreetly over his own knowledge of human nature. Within an hour he had returned from the bank with the roll of notes. "Of course," he said, "I'll take your word for it that on receipt of these notes you will go at once to the Sheriff's office and withdraw your man."

"You have my word for it," said the other, gloomily.

Mat counted the notes eagerly. So much wealth had never been in his hands except in dreams. He fingered the notes as if they were godlike spirits that might at any moment flutter away through the ceiling. But it was necessary to put a cool face on things. "It appears to be all right—them fifty-pound notes are very handy things," he remarked, airily, as he folded the bundle and deposited it in state in the depths of his breast-pocket, like an East India Company annexing a rich province. Then he mounted the eye-glass once more, and directed it upon Harman. "Now," said he, "I'm going to do what Toby Glascock did."

"And what's that?" asked Harman, delighted to find things working so gaily.

"I'm going to break my word."

Harman staggered back, sick.

"Only it will be in a better cause," proceeded Mat. "Glascock broke faith with a confiding people for the sake of his own carcass. I'm going to break faith with a snivelling renegade to avenge that same confiding people."

"You don't mean to say you won't do what you promised to do?"

"Did the author of the Pike Song do what he promised to do?"

"I'm going straight to the Sheriff's office as you stipulated, but I'm going to lodge Ken Rohan's share of the Sheriff's expenses; and, if you want to be laughed out of the county, I'll be happy to explain in a letter to the newspapers tomorrow morning to whom the National cause is indebted for the necessary supply of banknotes."

Harman looked wretchedly green and downcast. "Some cursed ill-luck is coming over me of late," he said to himself, grinding his shiny teeth. "Who'd ever have thought this blown windbag would have made such a hit. You've got the odd trick this time," he said aloud, with a ghastly affectation of his usual manner. "If you publish it, I'll break every bone in your body. Keep the money, and be damned!"

"Faith, no—I'll keep the money, and be some day or other the subject for a National Statue," said Mat genially. "Hans Harman, you were never a sensible man, or I'd invite you to join the boys and myself in a small drain of Toby's own whisky—and, though it's myself that says it, you never read anything purtier in Demosthenes than you'd hear if you'd just step in and hear me propose Toby's health upside down, as the divel reads Scripture."

And now commenced a battle which, like the irruption of Dumouriez's shoeless, ca-iraing hordes, defied all the rules of regular electoral war. Mat Murrin and his ragged Etat-Major went ca-iraing over the country, whirling to Malloy by the morning train, breaking the opposition windows in the afternoon, entering Mitchelstown in the thick of a torchlight procession in the evening, and tracked with bonfires all along the borders of Tipperary far into the midnight; then diving into a supper of cold turkey and ham in some friendly "strong farmer's" parlor, singing songs, proposing toasts, or stretching themselves in their great frieze coats on the hearthrug, until dawn came again to send them thundering away towards Youghal, with a green flag flying, and a key-bugle waking the glens, and an irregular chorus of wild halloos from the mountain cabins as they passed. Ethan Allen and his Green Mountain Boys never played stranger pranks "in the name of the Great Jehovah and the Continental Congress." There was no conducting-agent; there were no committee rooms but the

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.

MES 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 AND
CEMENT CO., LIMITED,
DUNEDIN.

EXCEPTIONAL VALUE

3/11 per
pair

3 pairs for 10/6

Postage Paid

BALLANTYNES OFFER
A SPECIAL RANGE OF

MILANESE SUTO-PLEX FABRIC GLOVES

at the low price of 3/11 per pair,
or 3 pairs for 10/6.

These Gloves are made of a soft, Suede-finished fabric, with two pearl buttons and pique sewn fingers. They are British made, perfect fitting, and washable. IN WHITE ONLY. Sizes 6, 6½, 7.

Postage paid
to any address in the Dominion.
When ordering please state size required

J. BALLANTYNE & CO. Ltd.
CHRISTCHURCH

DISCOUNT—1/- in
the £ for Cash or on
Monthly Accounts.

open market places; the regiment of attorneys, who were supposed to be as indispensable in managing an election as a doctor in dealing with an apoplectic seizure, were represented by one daredevil young solicitor whose only fee was a full share in whatever speech-making, bugle-blowing, and punch-drinking was going. But it was noticed that no electors took part in the meetings, except as mute spectators; the farmers remained tongue-tied. In some districts, where ecclesiastics of the old school denounced Mat and his staff roundly from the altars as strolling agitators in the pay of the Castle, even the mob was against them. In one or two rural places they had to fly for their lives.—“Show me a decent man's name at their meetings,” exclaimed Monsignor McGrudder, triumphantly, in one of his speeches. “Whom have they with them except the rag-tag-and-bobtail?”—“The rag-tag-and-bobtail carried the Bastille,” retorted Mat, quoting the phrase from the top of a wagonette, “and they had all the Monsignors against them as well as the Swiss musketeers.”

(To be continued.)

Evening Memories

(By WILLIAM O'BRIEN.)

CHAPTER VI.—(Continued.)

Hardly a week passed after that mystic vision in Morrison's Hotel before Ireland's perverse destiny seemed to open its jaws anew to engulf her: Parnell having recommended that *triste sire*, Captain O'Shea, for the vacancy in the city of Galway, two of the most influential men in his Party went down to oppose him. The incident can now be discussed without heat and in its true proportions. It was painfully memorable for me as marking my first, and indeed only, deep cleavage with a priceless collaborator and a friend whose friendship even the most tempestuous political antagonisms could never wholly eradicate—one whose impulses might, and as I think not infrequently did, deceive him, but who, if he was or affected to be a good hater, was one of the softest-hearted and most romantic of comrades, and whose inexhaustible play of fancy, with Puck-like humor, biting irony, and an eloquence as live and quivering, if it was also as unaccountable, as the lightning from the cloven sky, entitle him to be ranked as the most sparkling Irish Parliamentarian of his generation. For the action of his more elderly colleague and himself, almost everything might be pleaded, if the imperious necessities of Ireland did not plead the other way. His instinctive repulsion for O'Shea was scarcely so great as my own. I had constantly held him up to obloquy as a politician in *United Ireland*, and never, I think, exchanged a word with him inside or outside the meetings of the Party. My only public exchange with him in the House of Commons was once when he demonstratively cheered some suggestion of mine in debate. My comment was this: “I am sorry, Mr. Speaker, to have incurred the applause of the honorable and gallant member for Clare. I want no further proof that I must have been in the wrong. I beg to withdraw and apologise for my suggestion.”

But all that was for the reasonless reason for which the rhymester did not love Dr. Fell. Neither at that time nor for five years afterwards had either I or any other member of the Party, be he whom he may, a particle of real evidence of the melancholy story afterwards delivered to the world. That in the case of the humblest of our colleagues we should without any form of trial or evidence publicly assume the truth of an odious accusation propagated by his and our bitter enemies, would have been a foul wrong. That we should do so in the case of our own matchless leader, just at the moment when he held the threads of the country's destiny in his hands, and when every enemy of Ireland was straining to defame him and tear him down, seemed to me a depth of iniquity for which the curses of posterity would not be a sufficient punishment. Whatever semblance of justification subsequent events might seem to offer for Parnell's overthrow in Galway was wholly wanting then, unless it was to be found in the ruffianly hints with which Mr. W. T. Stead's private detectives furnished him in a shape that enabled him to defy the law of libel in the campaign of defamation of the Irish leader which he was beginning in the *Pall Mall Gazette*.

So unpopular, however, was the duty of saving Parnell's power from destruction in the eyes of those wholly without the means of understanding all that was at stake that even a man in the responsible position of Mr. John Dillon, who had obtained a seat in the newly-elected Party, declined to join in a declaration in support of Parnell which was signed by every other member of the Party except the two who took their risks in Galway, and his action was none the less grave that he declined with no less caution to go down to Galway himself to join in the opposition to O'Shea. The young Nationalists of the town itself were, by the speeches made to them, stung to a pitch of fury at which anything was possible. The private meeting at the Young Ireland Hall at which they had to make their final choice was the most moving conflict between popular passion and popular self-conquest it has ever been my portion to witness. All that need now be said of that passionate day, while the fate of the Irish cause for our generation was trembling in the balance, is that it was one of the only two or three occasions within my own experience when the power of speech seemed to me the most precious of human possessions. Maturer years need not, perhaps, be grudged the sedate joy of remembering who it was, after Mr. Sexton, Mr. T. P. O'Connor, and Parnell himself, had been angrily borne down, who, though stormed at like the rest in the beginning, eventually turned the fortunes of the day, and even prevailed over the affliction, if not over the stubbornness, of the only colleague whose opposition really mattered. The argument that really carried all before it was what was to become of the Irish Cause if Parnell left Galway a beaten man? Gladstone's own mind had been made up, but nothing was yet settled, or even discussed, as to what a Home Rule Bill was to be. His party was honeycombed with discontent, uncertainty, and all but open mutiny, Whig and Radical. The newly-elected Irish Party was still in its swaddling clothes. Parnell was the only man who represented either to England or to Ireland a settled purpose and the material power to bring it to pass. If in the first trial of his strength he were beaten by his own lieutenants and his own people, his continuance in public affairs could be no longer debatable. Who was to replace him in command of an infant Party and a fretful nation? What was to prevent the growing dislike of Home Rule in the Liberal Party from hardening into a refusal to budge another inch in the direction of Gladstone's Irish adventure? The young men submitted to be stretched on the rack, but they let no groan of pain reach the expectant ears of the enemy, and the situation was saved.

That night the members of Parliament from both sides of the day's battle dined together with a prodigious effort to be gay in the vast empty Railway Hotel, built for a trans-Atlantic traffic that never came. As all of us, except Parnell himself, were departing by the midnight train, he drew me into his room, and with something more like a sob than ever before or after escaped his breast, made this thrilling little speech: “I know all that my friends' action to-day meant. They will never regret it for the country's sake. It was the first favor I ever asked from my countrymen and it will be the last. From this day forth this fellow can do no further mischief.”

“This fellow,” indeed, cleansed the air of Irish politics a few months afterwards by refusing to vote for the Home Rule Bill and throwing up his seat for Galway; but it was only to devote himself to more ingenious means of vengeance as the perjured witness who swore that Parnell was the writer of the Pigott forgeries, and, when the perjury miscarried, as the aggrieved petitioner in the Divorce Court.

(To be continued.)

For Children's Hacking Cough,
Woods' Great Peppermint Cure.

AN APPEAL!

St. Patrick's Church, Raetihi

A practical way to show gratitude for Irish peace Send an offering to rebuild St. Patrick's Church, Raetihi, and enrol yourself on St. Patrick's roll of gratitude. All donations of 5/- and upwards will be acknowledged in the *Tablet*.

Address for donations—FATHER GUINANE, OHAKUNE.

E. S. Robson

OPPOSITE MUNICIPAL BUILDINGS, HASTINGS. BICYCLE DEALER AND IMPORTER.
Good Workmanship Guaranteed. — All Accessories Stocked — Cycle Repairs a specialty
Cheapest House in Town. — Prams Repaired and Tyred.

FASHION LEADERS

to the Smart Young Men of Auckland!

Country Orders receive
prompt attention

Kindly mention
the 'Tablet'



And the Reasons:

Twenty-five years' experience of the requirements of men—young men in particular. Extensive knowledge of the latest and "niftiest" styles, plus the ability to execute them.

The Knack of Satisfying each individual customer, in all details.

Thorough and careful workmanship in every stage of clothes making.

An enormous range of the Smartest Fabrics bought direct from the manufacturers.

A Perfect-fitting Suit to Measure for £7/7

in our Mercery and Hat Department. You will find we stock the largest and best, and the prices are moderate.

In Our Ready-to-Wear Department

OUR STOCK OF SUITS IS THE LARGEST IN THE DOMINION. THEY RANGE FROM £3/19/- TO £8/8/-. WE ONLY ASK YOU TO INSPECT SAME BEFORE PLACING YOUR ORDER ELSEWHERE.

HUGH WRIGHT Ltd.

The Home of Stylish Tailoring

QUEEN STREET KARANGAHAPE ROAD
UPPER SYMONDS STREET ——— AUCKLAND

Patronised by the Bishops and Clergy in PONSONBY and at HAMILTON

The Peacemakers at Washington

Agreements Reached

[At the fifth plenary session of the Washington Conference, held on Wednesday (says the *Manchester Guardian* for February 3), the settlement of the Shantung dispute was confirmed, and Mr. Balfour announced England's intention to return Wei-Hai-Wei to Chinese control.]

The Five-Power Naval Treaty was formally approved, with the agreements prohibiting unrestricted submarine warfare and poison-gas.]

Submarine Piracy and Poison-Gas Banned

(From H. W. NEVINSON.)

The fifth plenary session of the Conference began at eleven this (Wednesday) morning. None has been held since December 10, and public interest has revived. Every place in the great classic hall called Continental or Daughters of the Revolution was again filled, all galleries being crowded with friends of Senators, Congressmen, and the general public, who all applauded with customary freedom. Loud cheers greeted the appearance of Mr. Hughes and Mr. Balfour. Certainly both are justly regarded as the chief leaders and heroes of the Conference—Mr. Hughes for his obvious honesty of nature and intention, Mr. Balfour for his personal attraction and growing enthusiasm for great causes, proportionate to his increasing years.

With great tact, in consideration of American opinion and apprehensions of future opposition in the Senate, Secretary Hughes opened the session with the conclusions already reached on the Far Eastern problems, in which American sentiment and commercial feelings are most deeply moved. In turn he recited the points settled to China's advantage—namely, the abandonment of foreign post offices and postal contraband, the plan for the withdrawal of foreign troops after China had requested the formation of an international committee to report upon the stability of her Government; next, the pledge of the Powers not to seek separate concessions but to maintain the Open Door without spheres of influence, but with a board of reference to investigate all future (not retrospective) claims and concessions and report similarly; no unfair discrimination on railways, but the hope that the whole railway system will come under Chinese control.

Further, the earnest hope was expressed that China will reduce all forces for the sake of economy and stable government. All treaties and agreements regarding China are to be listed and filed. Other points were added on the control of wireless.

THE SHANTUNG SETTLEMENT.

This led up to the chief triumph of the session—the final settlement after long controversy of the Shantung dispute. The announcement was received with great applause from all galleries. Japan transfers all public property except schools and consulates; withdraws all troops and armed guards within six months; transfers the railway to China on payment of 53,000,000 gold marks, plus the cost of improvements, paid in Chinese Treasury notes within 15 years or redeemable in five years, but Japan appoints a traffic manager and accountant under the control of a Chinese chief director.

Other points agreed on were mines, salt, cables, and wireless, and Japan renounces special trade rights. The Japanese representative, Mr. Shidehara, and the Chinese, Mr. Alfred Sze, spoke in turn, expressing gratification at the compromise and gratitude to Mr. Hughes and Mr. Balfour for their assistance.

Mr. Balfour then rose to acknowledge the thanks, and then, after giving the history of Wei-Hai-Wei, curtly announced England's resolve to evacuate the position and return it to Chinese control, with the further hope that it might still serve an innocent and healthful purpose as a sanatorium.

Thus Shantung again becomes an integral part of the Chinese Empire. This announcement, received with immense applause by the whole audience, formed the climax of the session.

THE NAVAL TREATY.

Mr. Hughes then turned to the treaty for the limitation of naval armaments, and explained further points on replacement and future building, and elucidated also the terms relating to the fortification of Pacific islands. Here

America agrees not further to fortify the important post of Guam, and Japan gives a similar undertaking regarding Bonin Islands. The British Singapore falls outside the limit specified, and Australasia is specially excluded from the terms. The treaty is to last 15 years, and various provisions are made for the outbreak of external war during that period. Mr. Hughes pointed out the value of the treaty in saving expenditure and ending naval competition, but insisted far more upon the spirit displayed by the fact of the Conference, which he regarded as the greatest forward step in the history of the world towards the establishment of the reign of peace.

M. Sarraut, as almost the sole representative left of France, then spoke at great length in vindication of the French resolve to maintain a large army and navy, not for an Imperialist object, but simply to ensure safety from future invasion.

CONFERENCE PROFIT AND LOSS.

It is now possible to estimate the profit and loss upon the Conference as a whole. Obvious weak points were the concessions to France and Japan, who have acted in concert throughout, according to the alleged previous agreement revealed in documents published by the Far Eastern Republic of Chita.

The first mistake was the departure from the Hughes disarmament scheme that was involved in yielding to Japan's outcry for the preservation of the capital ship *Mutsu*, which entailed some expense upon America and great expense upon Britain in providing new capital ships to maintain the ratio.

The second mistake was in yielding to the French demand for a vast fleet of submarines, when Britain proposed total abolition. Great expense was thus imposed upon Britain for anti-submarine craft, and some expense upon America and Italy, besides incalculable increase of ill-feeling between ourselves and France, as illustrated in the further submarine controversy between M. Jusserand and Lord Lee yesterday.

JAPAN'S PROMISES.

The third mistake was the failure to preserve China from encroachments except by Senator Elihu Root's four pious resolutions, which can easily be broken by an aggressive Power. The Shantung compromise is a distinct gain to China, but still leaves Japan with a finger in railway management and an opportunity for financial interference for some years. As shown especially in the American delegate, Senator Underwood's paternal homily to the Chinese, the delegates have said to China: "Be good, sweet child, and let Japan be clever."

The fourth mistake of the Conference was in yielding to Japan's demand to obliterate the fourth of the Hughes resolutions, allowing the proposed board of reference to examine the past as well as the future of the concessions and agreements made by China with other Powers. Japan thus secured by default all claims to Port Arthur, Manchuria, and other past concessions, though Admiral Kato still admits that Manchuria is part of China.

The fifth mistake was the acceptance of the pious resolution promising the withdrawal of Japanese troops from Eastern Siberia as soon as the Government there is stable and peace prevails, though everyone knows that the presence of Japanese troops is the sole hindrance to stability and peace. The British delegates plead that Japan, though difficult in diplomacy, yet keeps her word when once it is given. Holy simplicity! Have they forgotten Japan's solemn pledges to withdraw from Korea when the Russian War was finished? A better excuse is that the Far Eastern Republic could not be dealt with apart from the rest of Russia, with which it will ultimately be federated as the Russian State. But Japan's occupation of Vladivostok and the maritime province up to the mouth of the Amur, together with the brutal behaviour of her troops in the Chita dominion, implies a terrible war so soon as Russia recovers fighting strength.

Another point of failure in the Conference is the abandonment of all attempt to limit land forces after M. Briand's incendiary speech. Perhaps still more ominous was M. Briand's implied insult to Britain in deliberately omitting all mention of our service to France during the war.

THE GREAT GAIN.

On the other hand, though Japan, supported by France, rides off temporarily triumphant with the spoils, the Conference has secured large intangible advantages,

Brownette Bros.

NAPIER'S LEADING FOOTWEAR AND REPAIR
SPECIALISTS.
EMERSON ST. (Opp. Working Men's Club), NAPIER.

DAVE GRIFFIN

53 WILLIS ST. (next Windsor Hotel) WELLINGTON
Just arrived

“THE TRUTH ABOUT IRELAND”
(with Republican Map in Colours)
by P. J. Gearon, O.C.C., D.D., B.A.
Price, 2/6 Post Free.

“The issue of this book is timely, and we hope it will have many readers, not only among Irishmen, but the public generally.”—*The Southern Cross*.

P. Lynskey & Co.

PATRICK LYNKEY
P.O. Box 664 Phone a 5024
LAND AND ESTATE AGENTS
VICTORIA BLDGS., 104 ARMAGH ST.
(Next Rink Taxi Office), CHRISTCHURCH.

Empire Hotel

Wellington

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

Rev. Father Westropp's Indian Missions

Subscriptions received to April 1, £27 19s; Killowen, 10s; J. H., Auckland; F. H., B. K., M. H., Waikaka, 5s; D. E., Temuka, £1; Mrs. L. V., Mititai, £1; Mrs. J.H., Upper Hutt, 5s; N. C., Hikutaia, 15s; M. S., Masterton, 10s.

Bert Gallien, North-east Valley, Dunedin,
Our N.Z. Organiser.

Owing to numerous requests we have postponed closing date of competition till June 20.

Indian Mission Stamp Society

Rev. Father Westropp (per Mr. Bert Gallien, North-east Valley, Dunedin) begs to acknowledge parcels of stamps, post-cards, etc., from the following:—

Miss K. H., Wellington; Miss M. L., Invercargill; Mrs. A. B., Wellington; Miss K. V. G., South Dunedin; Miss M. B., Dunedin; Miss M. L., Blenheim; Miss N. B., Ashburton; Miss B. M., Winchester; Miss E. M. O'C., Seadown; Miss M. A. N., Sandymount; Mr. J. B., Grove Bush; K. W. G., —; Mrs. H. C., Auckland; Mrs. W.W., St. Elmo, Gisborne; also numerous anonymous donations.

Kindly continue sending me stamps, and used post-cards, etc. Your parcels will be acknowledged in these columns.

Approval sheets of foreign stamps, also 6d and 1/- packets of foreign stamps can be had on application. Receive good value for your money and also assist the Missions by buying your stamps off our agent.

GIVE SUMMER BLOOM TEA A Trial and Rejoice



THE SIGN OF EXCELLENCE

Now showing at Everybody's Theatre, Auckland ..

“THE TAVERN KNIGHT”

Adapted from the world-famous novel of the same name by RAFAEL SABATINI.

Featuring—

The Tavern Knight.....Eille Norwood
Cynthia.....Madge Stuart

The stirring story of a brave man who lost everything save his trusty sword, and fought to regain all that he had lost. This picture also contains the finest Duel Scene ever put on the screen.

Controlled by—

The British & Continental Film

Company, Limited. C. 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

E. O'Rielly High-class Grocer and Provision Merchant. Orders by mail or phone punctually attended to. Sole agent Cormack's famous Bread Yates' Seeds. Phone 598.

Hawera.

especially for England and America. The chief object and difficulty of the Conference from its origin was to assuage the growing hostility between these two countries owing to our Japanese alliance and the consequent vast programme for the American fleet issued in 1916. Japan is unpopular here, partly through the immigration on the Pacific Coast and the threatened monopoly of Chinese trade, but chiefly through the treatment of China, as in Shantung.

Our Japanese alliance brought a share of this unpopularity upon us. The Four-Power Treaty announced on December 10 ended that alliance without offence to Japan by bringing her into agreement with America and France as well. This was an immense gain.

Japan has not gained here in sympathy. France has heavily lost. But feeling between America and England has incalculably improved, and that is the chief advantage of the whole prolonged Conference. Great credit is due to Mr. Balfour for his personal tact and extraordinary popularity, also to Lord Lee and Sir Auckland Geddes. The whole British delegation has won high opinions, though our captious critics still detect amazing astuteness and deep-aid cunning in British diplomacy, which is supposed to be far too subtle for the blue-eyed innocence of American politicians—even for President Harding and Secretary Hughes.

The question whether the Senate will ratify the treaties is still uncertain. But I consider ratification is now probable if a good show is made over the supposed protection to China and the settlement of the Shantung dispute. Whether ratified or not, great advantages are secured for the English and American-speaking peoples and possibly for general peace.

The Naval Agreement

BUILDING RESTRICTIONS.

The draft of the treaty for the limitation of naval armaments was submitted to the plenary session this morning. It begins as follows:—

"The United States, the British Empire, France, Italy, and Japan, desiring to contribute to the maintenance of the general peace and to reduce competition in armaments, have resolved with a view to accomplishing those purposes to conclude a treaty to limit their respective naval armaments, and to that end have appointed as their plenipotentiaries"—(here follow the names of the representatives of the Powers).

The total tonnage of capital ships to be retained is as follows:—

America	500,650
Great Britain	580,450
France	221,170
Italy	182,800
Japan	301,320

Article II provides that when the treaty becomes effective all other capital ships than those named in the treaty, "built or building," by the five Powers shall be scrapped.

It is further provided, in addition to the specified capital ships "the United States may complete and retain two ships of the West Virginia class under construction," and on their completion she will scrap the North Dakota and Delaware; whilst Great Britain may, "in accordance with the replacement table," construct two new capital ships not exceeding 35,000 tons each, and when they are completed, scrap the Thunderer, King George V, Ajax, and Centurion."

Article III constitutes an agreement by the Powers to abandon their respective capital ship-building programmes, and neither to build nor acquire any new capital ships except under the replacement agreement.

TONNAGE RATIO.

Article IV is the naval ratio agreement, and it gives in standard displacement tonnages the aggregates for capital ship replacement as follows:—

	Tons.
United States	525,000
Great Britain	525,000
France	170,000
Italy	170,000
Japan	315,000

The Powers agree not to exceed these aggregate tonnages.

Article V fixes 35,000 tons as the maximum for any capital ship.

Article VI provides that no ship shall carry a gun exceeding 16 inches in calibre.

Article VII fixes the total tonnage of aircraft carriers as follows:—U.S. and Great Britain, 135,000; France and Italy, each 60,000; Japan, 81,000.

Article XII provides that no vessels hereafter laid down, except capital ships, shall carry guns in excess of eight inches calibre.

Article XIII provides that no vessel which is liable to be scrapped shall be reconverted into a warship.

Article XIV provides that no preparations shall be made on merchantmen in time of peace for the purpose of converting such vessels into warships "other than stiffening the decks for mounting guns not exceeding six inches calibre.

It is laid down that warships to be scrapped must be treated so that they "cannot be put to combatant use." The scrapping may be effected by sinking, breaking up, or conversion into targets.

The treaty provides that all these stipulations shall remain in force until December 31, 1936, and if none of the Powers have given notice two years before that date of their intention to terminate the treaty it shall continue in force until the expiration of two years from the date notice is given.

The Vulgate Translation of Holy Scripture

We pass (writes Cuthbert Lattey, S.J., in the February *Catholic World*) to the author and the origin of the Vulgate. Eusebius Hieronymus, now best known as St. Jerome, was born not far from the modern Trieste in 340 A.D., or a little later, of Christian parents. He was educated at Rome, retired later to the desert of Chalcis, where he devoted five years to study and asceticism, learning Hebrew from a converted Jew, and then he spent some years at Antioch before returning to Rome about 382 A.D. Thus master of Latin, Greek, and Hebrew, he was equipped for Biblical work as none before him, and none for centuries afterwards. At the instance of Pope Damasus, who greatly trusted him, he revised the existing Old Latin New Testament from the Greek, thus producing the Vulgate New Testament. He seems to have revised the Gospels with more care than the rest. He also made a simple revision of the Old Latin Psalter from the Septuagint, now known as the "Roman" Psalter, and still in liturgical use in St. Peter's and at Milan.

In 385 A.D., a year after Pope Damasus' death, St. Jerome left Rome and soon settled at Bethlehem. There he revised the Roman Psalter, largely on the basis of Origen's *Hexapla*; the result is the "Gallican" Psalter, still printed in our Vulgates. It is called "Gallican" because of the popularity to which it attained in Gaul; and the faithful clung to it too tenaciously to suffer it to be ousted by his later Psalter, translated direct from the Hebrew. After that, he revised, as he tells us, the Old Latin translation (made from the Septuagint) of the rest of the Old Testament, and finally he made a new Latin translation direct from the Hebrew, the Old Testament Vulgate. How he treated the books not extant in Hebrew, as far as this translation is concerned, is not always clear; but there is reason to hope that the Benedictine Commission will restore to it the Psalter properly belonging thereto. St. Jerome died in 420 A.D.

Love cannot behave itself unseemly. You can put the most untutored persons into the highest society, and if they have a reservoir of love in their heart, they will not behave themselves unseemly. They simply cannot do it.—Henry Drummond.

It stands the searching test of time,
 In strength and purity sustained;
 It wins its way in every clime,
 Its fame by sterling worth is gained;
 For sore throat, asthma, cough or cold,
 'Tis ever soothing, prompt and sure;
 Far more than worth its weight in gold,
 Is Woods' Great Peppermint Cure.

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.

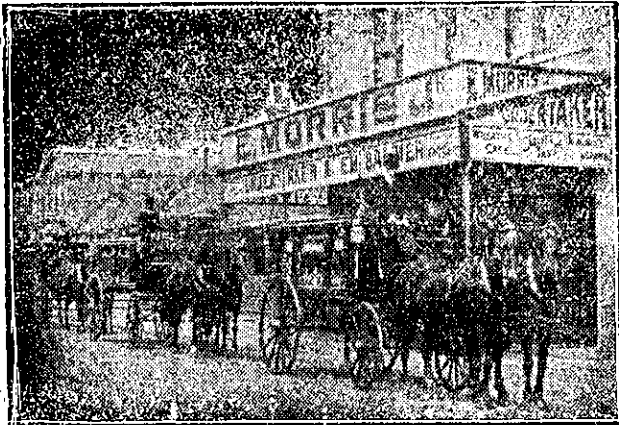
The Central Hotel

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.



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 Taranaki Street, WELLINGTON, Livery Stables—Tinakori Road

WHEN VISITING SUNNY NAPIER! CALL AT
THE PREMIER STORE OF HAWKE'S BAY.

Blythes Ltd.
NAPIER and DANNIVIRKE

Blythes is one of the most up-to-date Stores in the Dominion. Blythes styles in General Drapery and Outfits for Ladies and Gentlemen are exclusive.

Blythes Furniture factory makes for the Cottage or the Mansion BLYTHES TEA ROOMS are Unsurpassed.

.. Kindly Call and let us Show you Through ..

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 Boquets

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

TELEPHONE 2943.
Over 100 Floral Designs to choose from.

J. Lewis CUBA ST., WELLINGTON (opp. C. Smith's).
GOOD TAILORING IN ALL ITS BRANCHES.
(Late Lewis & Hogan)

Let us have your SPRING ORDER now
LADIES' COSTUMES A SPECIALTY.

The Terror in County Mayo

Further stories of brutal treatment of Mayo people by British military forces were told at Swinford Sessions (says the *Irish Independent* of recent date). The uncontradicted and unchallenged testimony on oath of the victims of such savagery leaves a painful impression.

In one case a woman was shot at and disabled; in another a man was flung naked on broken bottles; another was pulled through barbed wire; others were flogged and flung into a river.

SHOCKING BRUTALITY.

William Shuron, Jas. Smyth, and John Smyth were taken from the fair of Straide to the river outside the town and thrown in. Shuron was stripped naked, and four soldiers took him by the hands and legs, swung him like a blanket, and tossed him through the air into the water. He fell on a heap of broken stones and bottles, over which there were only two or three inches of water, and sprained his wrist. He was all cut.

The other two were flung in the same way, and John Smyth broke his hand. They were injured, and had to remain under the arch of the bridge for 20 minutes. Awards—Wm. Shuron, £140; Jas. Smyth, £150; and John Smyth, £140.

Kate O'Malley was awarded £1000. She was sitting in the garden with some lady friends when five or six soldiers appeared. Two shots rang out, and she was hit in the wrist and side. Her left hand (Dr. McCarthy stated) was useless. She had a miraculous escape. The second bullet entered the left breast just under the skin, and came out the other side.

For the murder of her son, a discharged soldier, Bridget Duffy, Kilmoon, was awarded £650, and his sister £450.

Patrick Reidy stated that the military threw him on to their barbed wire entanglements at the huts, and dragged him through it, tearing his clothes and flesh; that they led him through the streets with the thong of a whip in a noose round his neck, choking him at every step, how they beat him on the head and shoulders with rifles and crop whips, and threw him into a sink and slashed him—Award, £90.

James Clark stated that the soldiers burst into his house, and knocked down his father and pulled claimant out of bed and hurled him into a thorn hedge. They threw him into a river, slashed him with whips, and made him take the grass on the banks of the river in his teeth.

Dr. Staunton said he never saw a man so disfigured; he was blood and dirt and black and blue from bruises. Award—£125.

Mr. P. J. Henry, assistant clerk, Swinford, R.D.C., stated that after he had been taken to the huts he and two other prisoners were taken on the road and flogged by three officers and beaten with clubs as far as the river. He was told to take off his clothes, but refused, and one big fellow hit him under the chin and felled him, then jumped on him, and tore his clothes off, nearly choking him. They tossed him into the river, and while he was in the water slashed him with their whips; took him out and threw him in again, firing his boots and clothes after him. He had to go on the run and could not return to his home till the truce was signed. Award—£110.

Dominick Grogan and Anthony Harrison were dragged on the public road and thrown into thorn hedges. Rifle muzzles were put into their mouths; they were asked to smell powder, and shots were fired over them, the soldiers crying out: "That's the stuff to give them." They were each beaten into a state of unconsciousness. Award—£100 each.

Thomas Tarpey, who received similar treatment, was on the border of insanity (said Dr. Lyons). He was handcuffed over the head and dragged through the mire. He was cut and marked, and could not live at home till after the truce. Award—£225.

Mr. F. P. Quinn, N.T., Kiltimagh, was taken from his door and marched through the streets with other young men. They got the order, "You swine, get on your knees." They were made lie flat on the street and rub their faces in the gutter, the soldiers and officers slashing them and using the foulest language. They marched them to the river, made them join hands, and threw them in, beating them down in the water with their rifle ends. They then

made them run towards the brow of a hill and fired volleys after them. He contracted double pneumonia and was still suffering. Award—£380.

Ed. Jordon, Kiltimagh, a disabled soldier, who received similar treatment, was awarded £300.

Thos. Murphy, Patrick Moloney, Jos. Carroll, N.T., Kiltimagh; Thos. Costello, Thos. Haron, M. Mulloney, John and Wm. McDonogh, who were subjected to the same treatment, were awarded sums from £500 to £50, according to the gravity of the effects left by their ill-treatment.

Jos. Curry, of Swinford, was beaten in his own house and placed against the wall with a revolver to his head. Blood fell from his head to his vest. The officers and men were drunk. They pulled down his sister's cloak and told him to dry the blood in it. He protested that he would not desecrate the garment, as it was a Child of Mary's. They said they did not care a d— if it was God's cloak, that he should obey. They put the cloak round him, took him out, and said that he would get a grand death. They slashed him and kicked him, but he dashed away, and they fired after him. Award—£75.

Martin Dunleavy, a law clerk, and his brother, Peter, told how their house was raided, and everything torn down and smashed. Some of the articles they took they packed up in his sister's (a Child of Mary) cloak, and made them sign a statement that they took nothing. At the huts they beat and kicked them, and made them lie on a cold concrete floor. They were marched through the streets and beaten with revolvers and whips. They were taken out on the road bare-footed, and thrown into deep gripes, when they refused to give information about the L.R.A. One officer, addressing Morton, asked: "Are you intellectual?" He replied: "Fairly." And the next question was: "Are you an R.C.?" "Yes," he answered. "If you are," said the officer, "you cannot be intellectual."

His Honor (Judge Doyle)—"That was his opinion, I suppose." Award—£90 each.

Controlling Betting

A REASONABLE PETITION.

It is an established fact that the wagering instinct is inborn in human nature, and that properly regulated it does no appreciable harm. Gambling is not confined to the turf or to games of chance; it operates in every phase of life.

Our Gaming Laws, as far as they apply to racing, are inconsistent; in as much as they discriminate between rich and poor, and afford a monopoly to the extent of preventing competition with the totalisator. This is most unfair to the race-goers, particularly to those of moderate means, who enjoy this form of sport and recreation.

Either betting should be prohibited on the Racecourse, and off, or some means of control should be devised which would be more effective than the present system.

The present Gaming Law has suppressed reputable men operating as bookmakers, who had their reputation placed at stake, and has raised a most undesirable form of secret betting in shops, offices, and factories.

Undoubtedly there is a sphere for the reputable bookmaker. It was possible in the old days for a sportsman of moderate means to transact bets which were within his means, and he was not forced to spend 10s or a £1, which he could not afford, in backing a horse. Properly controlled, the bookmaker would be undoubtedly a useful member of society.

Were the Government to legalise fit and proper persons as bookmakers, approved by the Racing Conference and the Police, it would increase its revenue by about £100,000 from licenses, and the Racing Clubs would benefit by an addition to their revenue, in payment for permits granted to operate on their courses.

A petition, praying the Government to make the avocation of the bookmaker legal, is at present being widely circulated throughout New Zealand. Its claims are so reasonable and its intentions so honest, that it deserves the signature of every sportsman throughout the country. 103a.

The labor of the body relieves us from the fatigues of the mind; and this it is which forms the happiness of the poor.—Rochefoucauld.

Current Topics

An Anglican Divine

The collapse of the Church of England as a body that claims to hold the deposit of Christian Truth is apparent when we consider the extraordinary views held (without protest from whatever authorities there be) by Anglican divines. Some time ago we had an Anglican bishop writing a manual of Christian Teaching for Anglicans, while a man who was shortly after made an Anglican bishop was telling the public that the manual did not at all represent Christian teaching according to his views. Both could not be right; both were Anglican divines; therefore Anglican divines may teach falsehood without reproof from authority. That in itself is a clear enough proof of the collapse of the Church of England as a Christian Church. We have had recently in the writings of Dean Inge another proof of the same thing. The Dean has published a tract or an article on "The Right to Die." The very title suggests unsoundness, but the unsoundness is even clearer in the article itself. For instance, this theologian finds it strange that a man who omitted to put a horse out of pain would be punished for cruelty, while the man who shortened the agony of a friend by a few days would be guilty of murder. He obviously knows of no difference between the brute animal and the man with his immortal soul. Indeed he seems to think that public opinion ought to be made the guide of morals, and that what people say or think about us matters more than what our consciences dictate as right or wrong. How far he has wandered from the teaching of Christianity may be gauged by his saying that "a revolver or cup of poison should be placed in the cell of every condemned criminal." His reason for this astounding suggestion is that it would save the criminal from public disgrace. Is what people think the highest law that England knows at present? We thought it was only the asses who batten in a New Zealand Cabinet who had fallen so low as that.

Broken Down

Another proof of the Anglican break-down may be had from the recent failure of the Rev. C. E. Douglas, of Camberwell, to bring to book on a charge of denying the Resurrection of the Body, a fellow-clergyman, Rev. H. D. A. Major, Principal of Ripon Hall, Oxford. He failed, just as Anglican bishops previously failed to bring Hensley Henson to trial. But hardly as badly seeing that the result of Hensley Henson's errors was that he was made an Anglican bishop himself by—Lloyd George! Speaking, presumably, for Mr. Major and his party, Canon Glazebrook now throws overboard as "perverted history," the doctrine of the Fall of Man and Original Sin, and that inconvenient dogma of Eternal Punishment. No doubt this sort of Church-Made-Easy will appeal to people like Sir Robert Stout and those who would attempt to measure the Providence and Power of God by their own little narrow minds. Indeed, not the Church of England, but the R.P.A. is the proper place for Mr. Major and his friends, including Dean Inge and Bishop Hensley Henson. They ought to elect as their Pope our Sir Robert, who would bring with him a ready-made gift of infallibility, recognised so far only by himself. The worst sign is that there is no power in the Church of England to declare what is right or wrong. This is best seen from Bishop Gore's decision that Mr. Major takes "a limited view" of Catholic tradition. The word heretic is too harsh for English ears it would seem. It is no wonder that our papers are full of unsound ideas on all sorts of subjects that every man has become a law unto himself. There is no surer sign of the dissolution not only of Anglicanism but of the Empire. No society can be held together without authority. You may pick a body as small as the Massey Cabinet, who will stick together for the sake of the jobs they get from the Boss, but their unity

will only be like that of the split and sundered Churches of Protestantism whose one common doctrine is the gospel of hatred for the True Church of Christ.

Reasons of Failure

All round the world people are complaining of the failure of the various Governments to govern properly. Although nowhere is there anything to be compared with Nosworthy and Massey and the other cultured and scholarly members of the Party of which one Hamilton of Southland is a brilliant star, the reins of government are in the hands of incompetent and unscrupulous persons who are in no way fitted for their positions. Professor Peabody of Harvard says that the reasons for this lamentable state of things is that the politicians we have now are unable to think. They rush ahead without even a working principle of reform and they flounder here and there as expediency sways them. The result is fool legislation of the sort we are familiar with under Massey and his nincompoop Government, the stampeding of Ministers by noisy bigots and fanatics, unjust measures regarding education, religion, the rights of individuals and families, and general neglect of the true interests of the country. Locking round on it all, having even come to far New Zealand and seen the awful sight of Massey and his men attempting to speak English, Lord Bryce went home sadly and wrote a book in which he confessed the failure of modern governments to govern. He did not live long after meeting the New Zealand Members of Parliament. We do not wonder at that!

The Rosary

Father L. A. Gentino, O.P., seems to be doubtful concerning the value of the traditional views of the Order of St. Dominic regarding its connection with the early developments of the Rosary. He writes:—

"Anyone who expects to find in the historical strata of the thirteenth century a type of Rosary such as we say to-day, is like a man hunting for a magazine rifle or a modern motor-boat in a museum of medieval antiquities."

This testimony was no doubt pleasing to Father Thurston, who remarks: "Exactly so: that is what we have always maintained. The devotion of the Rosary is a conspicuous example of gradual evolution. The first stages of the development may be traced back to a time more than a century before St. Dominic was born, while it only reached its complete and permanent form two centuries and a half after his death in the days of Alan de Rupe. . . . Father Gentino, if we rightly interpret him, considers that no more can be claimed for St. Dominic than that he popularised the practice of reciting the *Ave* by preference many times in succession but without any special direction as to the number of repetitions or as to the systematic introduction of *Paters*, or as to meditation on prescribed subjects or classes of subjects."

Speculative examination of the origin and development of such devotions may be interesting for scholars, but what matters for the ordinary man and woman is to make the best use possible of the devotions that have come down to us with the blessing of the Church on them. At the last day we may be asked how we said our Rosary during life, but we certainly shall not be asked to state the date on which it was first said.

Facts and Theories

In reading the attacks made on religion by rationalists (if we have to waste time reading them at all) it is important always to bear clearly in mind that facts and theories are very different things. Facts are fixed and unchangeable things, but theories are as fickle as the wind. Yet, it is on theories that the whole anti-Christian attitude of certain alleged scientists to religion is based: that is to say it is based on their taking what is to a certain extent guess-work for truth. Obviously, then, it is well to be quite clear as to what facts and theories really import. If we do not get a clear idea of them we may easily confound one with the other, and think we are talking of facts while we are only dealing with theories. Sir Bertram

Windle illustrates the difference in homely fashion as follows:—

"I hear A.B. has just been married to C.D."

"Is that a fact?"

"Oh, yes, there can be no doubt about it, for I was at the wedding myself and saw the ceremony and was a witness to the signatures."

Sir Bertram says: "That certainly may be accepted as a fact which cannot be disputed or cavilled at. But suppose the conversation continues:

"I hear he married C.D. out of pique and because E.F. refused him."

"Is that a fact?"

"Oh, well, everybody says that was the reason for what was otherwise apparently inexplicable."

Now that is not a fact at all but what we should commonly call a piece of gossip. *In a word it is a theory.*" (Italics ours.)

Further the foregoing theory may be founded on facts. It may be true that E.F. made it known that she refused A.B., and further, C.D. may have been the kind of woman unlikely to charm and unprovided with the wealth which sometimes makes up for other attractions. Under these circumstances the gossip or theory may seem quite probable and yet, as we all know, it may be wholly incorrect. "*A provable fact is a fact, but theory is a theory, and may never rise to the position or value of an established fact.*" Sometimes theories begin life as theories and win such wide acceptance that they come to be regarded as facts, without being facts at all. Hence when considering laws apparently based on facts one has to be careful, as one might easily regard as a fact what is only a theory all the time. This cannot easily occur in the case of single isolated facts, such as the fact that gold is heavier than water, or that man has a backbone; though it did occur in the case of Huxley's suppositious Bathybius. But there the reason was that the evidence was not really evidence and people were too ready to believe without proof what they wanted to believe. Theories in science are often only useful working laws, and by men of science recognised only as such. The trouble is that men who are not scientists readily translate the theories into unquestionable facts and push them further than they are warranted. It follows, therefore, that Catholics can look with unconcern on theories and disputes about theories, as far as their religious views go. As for facts, Sir Bertram assures us that "facts," incontrovertible facts, have not really conflict with religious questions, and only a false attitude towards the Bible can cause them to appear to do so. On the other hand, our belief in God and in Revelation assures us that any *theory* which appears to conflict with either will only do so in appearance, or will turn out, in so far as it does so conflict, to have been inaccurate." He also adds: "We have to get further along the pathways of science before we begin to find even the shadow of religious contradiction." Remember that these words are the expression of the conviction of a distinguished convert whose name is high among the leading authorities of the day. Contrast them with the guesses of a MacCabe or of one of the rush-light professors of our New Zealand Universities, and you will have the intellectual and cultural measure of the latter.

The End of the World

From time to time appear up-to-date prophets who find a number of dupes silly enough to regard them as serious when they fix not only a year but a day and an hour for the end of the world. Europe has them in plenty: America in greater numbers; we have had them here and they will come again. And again they will be exposed and ridiculed and forgotten a while until the next charlatan arrives to find another equally silly coterie of followers. Recently such a one foretold that the end was to come on a given date, and when the great day arrived he solemnly proceeded to Mount Eden, near Auckland, attended by a crowd of disciples all ready, no doubt, to look down on the cataclysm that was to be, as so many Neros from their towers. Besides charlatans, students of the Bible have wasted no

little time in trying to deduce the approximate date of the last day, and with scant profit for their labors. If we can learn anything about the matter from the Bible it is that we should be very foolish to inquire too eagerly into something that is hidden in the future and known to God alone. The right attitude is to go ahead about our business, believing that some day God will call us—it may be in the ordinary manner, or it may be in an extraordinary manner at the last day:— and anxious only that when that call comes we shall be ready for it. Quack scientists attempt at times to shed some light on the problem, but with little better success than the charlatans. The theories of scientists—not facts, remember—show once more how cautious one ought to be about accepting as final the oracular pronouncements of even the leading explorers in nature's book of infinite secrecy. For example: it is certainly held by all that the earth was once a mass of exceedingly hot, if not of molten, material and that by degrees it cooled down to the condition in which we find it. If La Place and Kant be right, the Nebular Theory assures us that even before it was in a molten or very hot state it was something like an attenuated glowing gas. Starting from these theories, so commonly held, it is certainly evident that the earth is neither a glowing gas nor a molten mass of matter at present. Therefore it must have cooled during unimaginable ages. Therefore, scientists concluded, it will go on cooling further until like the moon it becomes too cold for life to exist on its surface. Now find the rate of cooling and take the temperature at which life must become extinct and you have your data for fixing the end of the world as far as we are concerned. If you patiently work it out, you will be consoled to know that you need not anticipate being frozen to death (even in Dunedin) for some odd millions of years to come. But if you want more consolation, be it known to you that modern inquirers hold a different view altogether. No, the earth is not cooling at all: it is growing hotter and hotter every year. (Dunedin people won't believe that, of course.) In time the heat will kill every living creature on earth. A time will come much later when the heat will cause the earth to burst and explode and scatter in cosmic dust across the pathless spaces of the Universe, seen perhaps by observers on other planets as a shower of falling stars. That time, too, scientists allow us to hope, will be many millions of years away, and so according to this later view there is no immediate need to hurry in our preparations for the tropical conditions that will precede the end. The rival theories serve only to illustrate the unreliability of those working hypotheses which help inquirers but bring no certitude. They throw no light on the manner in which the end will come, but they agree that it will come, although differing as far as possible as to the means. What science does seem to teach with some certainty is that the energy stored up within the universe is tending towards degradation, that the universe is like a clock running down, slowly, inevitably, and at some far away period destined to stop. Which is as much as saying that science teaches us that the universe had a beginning as it will have an end.

Swiss Lose Great Catholic Composer

Catholic Switzerland has lost one of its glories: the composer Hans Huber (says *Catholic News Service*). Critics named him as one of the masters of the present day, and give him a place close to Saint-Saens. He wrote four Masses, two for orchestra and two for organ alone. He also composed a remarkable Christmas oratorio.

The illustrious composer was a practical Catholic. The papers announcing his death all mentioned the fact that it was his custom to send an offering to the Church of the Madonna at Locarno, whenever he was called upon to appear in public. It was his way of asking the blessing of Heaven on his work.

A single sunbeam is enough to drive away many shadows.—St. Francis of Assisi.

Tui Street Garage, Talhappe
V. Nicholls Proprietor

Bicycle Sundries fully stocked. REPAIRS executed at shortest notice by competent mechanics. Telephone—Garage 143; Residence 142.
District Agent for BUICK CARS. All makes of Tyres and Motor and Bicycle

Autumn Goods at Popular Prices

The New Coats for Autumn

LADIE'S BROWN TWEED COATS—set in sleeves; medium cape collar, bone buttons; women's size, 50/-.

LADIES' COATS in covert coatings. Colours: Light and Dark Brown, and Fawn. These are fashion's latest style, with the new wide sleeve effect, large cape collars, loose fitting shapes (all sizes)—£4 10s.

Velour Cloth

ALL PURE WOOL, 54 inches wide, a lovely quality for Ladies' Coat, a real good value offering in the following colours: Bottle Green, Magenta, Nigger Brown, Saxe, Vieux Rose, Fawn, Henna, Navy, and Royal Blue

Only 16s 6d Per Yard

Dainty Trimmings and Dress Accessories

MILITARY BRAID in Black, Brown, Fawn, and Creme. These are from 4in. to 3in. wide; 6d to 3/3 yard.

JAZZ BRAID in a wide range of shade combinations of Blue, Gold, Silver, Brown, Royal Blue, Lemon, Salmon, Pink, and Purple; 3d to 7/4d yard.

RUSSIA BRAID in White, Creme, Brown, Navy, Saxe, Henna, and Jade; 2/3 dozen yards.

"Growing with the Province"

Whites Ltd.

Devon Street, New Plymouth

Furniture! = = Furniture!

With our up-to-date plant, we can promptly execute orders in Heart Rimu, Stained Rimu, or Oak. Also Kapoc Mattresses, Bolsters, and Pillows, Wire Wove, Fabrics, and Spring Box Mattresses, Linoleums, Runners, Rugs, etc. All direct from our factory to the consumer. Quality First-Class throughout. Prices strictly reasonable.

'Phone 16.

Aitken & Evans = = Fielding



WE can supply Rings of every description, from the Costly Diamond Half-Hoop to the Inexpensive Plain Band.

Our Wedding Rings are noted for their guaranteed quality—they are wide and weighty.

BUICK & CO., Pollen Street THAMES

Hotel Cecil

Wellington

J. McPARLAND, Proprietor
Tariff on Application



Manufacturers of Reliable Furniture, Upholstery, Bedding, Etc.

Stockists of Carpets, Linoleums, Curtains, Window Blinds, Etc.

Funeral Furnishers

Day Phone 89
Night Phone 1029

PROMPT ATTENTION.

Allen & Harris, Ltd. EMERSON STREET, Napier

ALWAYS ASK FOR—

O'REILLY'S DRY GINGER ALE

FACTORY

WELLINGTON

Football!

They're here again—the tangy football days. All virile up-and-doing men and boys will soon be "on the ball!" Strong dependable togs are a big consideration. N.Z. Headquarters of high-grade Football Outfits is in Wellington—at WALLACE and GIBSON'S. Cotton Football Jerseys—in all wanted club colors. Shorts, Shin Pads, Footballs, in brief, the whole gamut of Football Requirements is stocked by us.

Our prices are lower than ever for qualities higher than usual.

Club Secretaries: Send your orders at once. Otherwise delay will be unavoidable.

Wallace and Gibson = The Kaib :: Willis Street, Next Evening Post, WELLINGTON

D. J. Cronin M.P.S., Chemist

Red Cross Pharmacy, also Photographic Goods. EMERSON STREET, NAPIER.—Phone 287

The Next Peace Conference

(By WILLIAM F. MARKOE, in America.)

Now that the prophets of ill-omen are beginning to chant their jeremiads over the wreck of the Disarmament Conference, is not this an opportune time to inquire into the reasons for so many abortive attempts on the part of humanity to restore peace to the world? The Holy Alliance was a failure. The Hague Conference was a fiasco. The Versailles Treaty was a farce. And now the widely heralded Disarmament Conference at Washington is beginning to fizzle out. What is the explanation? True, the delegates were carried completely off their feet by the frankness and candor with which Secretary Hughes introduced the subject for discussion, for he did so "in the American Way," which in its last analysis, will generally be found to be the Christian way.

Indeed, the opening of the American Conference for the Limitation of Armaments was unique in many ways. As "there came wise men from the east to Jerusalem" nearly 2,000 years ago seeking the "new born King" at the birth of Christianity, so in our day there came wise men from the Orient—Japanese, Chinese, pagans, and heathens—to America, perhaps the most Christian country in the world if viewed only in its role of Good Samaritan to all the rest of mankind, seeking the solution of their great world problems. They found a nation on its knees laying to rest the mortal remains of an "unknown" soldier, typical of war, and himself a victim of the World War. They listened in wonderment to its President reverently repeating the Lord's prayer. The next day the conference itself was "opened with prayer," contrary to European custom but in keeping with time-honored American tradition, and, wonderful to relate, a telegram of congratulation was publicly read from the spiritual head of 300,000,000 members of the oldest and largest Christian church in the world, Pope Benedict XV, now, alas, no more.

Under these unique circumstances the Conference opened with a prestige unprecedented in modern peace parleys. But, alas, only as long as Moses continued to pray for success on the mountain top, were the Israelites, fighting in the valley below, victorious. The moment he wavered in prayer, that very instant the tide of battle turned against them. Perhaps the world forgot to continue its prayers for the success of the Conference. At any rate, the "enemy" was there to sow "tares" where "good seed had been sown," and soon the atmosphere of "peace and good-will" began to disappear and all problems began to be discussed, measured, and weighed in terms of "tonnage" only. Its moral aspect was swallowed up in purely material, mechanical "formulae," as if human beings were nothing more than automata!

What else could be expected of an assembly called to consider great moral problems after it had begun to be swayed and dominated by the same old self-seeking politicians and dyed-in-the-wool diplomats who use "words to conceal their thoughts," one of whom had even boasted before the World War that they "had put out the lights of heaven and driven Christ across the border."

If anything for the good of humanity has been accomplished it amounts to little more than "good resolutions," or at best a "gentlemen's agreement." Now, a gentlemen's agreement is a purely moral obligation and its fulfilment and perpetuity depend on the sense of right and wrong of the parties to the agreement. In other words, it is a matter of conscience. But, unlike a purely moral organization, it has no "anathemas" to hurl at offending members, and a mere material boycott will seldom supply the place of a spiritual anathema in *foro conscientiae*. It is akin to building a house upon the sands, for when the storm comes the wind and the waves will ruin it.

"When the devil was sick the devil a monk would be;
When the devil got well the devil a monk was he!"

Can the world rely on such an agreement? Machinery can never take the place of morality. Yet, surely, there must be some remedy for the terrible calamities that have prostrated the world, some preventive of the scourges of "war, famine, and pestilence." Let us search the archives of unpublished or forgotten history and the secrets of unrevealed diplomacy and find, if we can, the cause of

all the failures of modern efforts to restore universal peace to the world. We shall discover some startling truths which will prove veritable "revelations" to many who never delve below the surface in studying such matters.

In the Old Testament we find that the disasters that befell the Israelites, God's chosen people, were invariably traced to some act of disobedience or failure to comply with the will of Divine Providence which seemed to overshadow their every action. The same is true of modern efforts to preserve or restore universal peace among men. Let us see what happened behind the scenes of The Hague Peace Conference.

How many readers are aware of the fact that that ambitious enterprise was originally planned by that past master of diplomacy, Leo XIII, and suggested by him to the Czar of Russia, who, acting as his collaborator, sent out invitations to the governments of the world and to the Holy See? But, like Balthasar, who appropriated the sacred vessels of the Temple to his own use, the Italian Government had recently "sequestered" the Papal City of Rome, and backed by England, refused to attend the Conference if the Pope was to be represented. Then, like Pilate cowed by the threats of the mob and "seeing that he prevailed nothing, but that rather a tumult was made," the Czar cancelled the invitation to the Holy See, to secure the presence of England and Italy. Hence, like "the play of Hamlet with Hamlet left out," The Hague Peace Conference was held with the only man who claims to be, and whom millions of Christians believe to be, the earthly representative of the Prince of Peace deliberately and formally excluded from its councils. What followed can be summed up in the statement that in less than a decade after the Second Conference of The Hague was held, in 1907, the forty-four nations which attended it were at war with one another in the great World War which was preceded by the following unprevented wars:—

- 1899-1900.—Hague Tribunal established. Filipino and Boer wars.
- 1904-1905.—Russo-Japanese war.
- 1911-1912.—Italian-Turkish war.
- 1912-1913.—Series of Balkan wars.
- 1913.—Mexican war against the United States, Mexican Civil war, Chinese Revolution.
- 1914.—World War.

After the World War another great Peace Conference was held at Versailles. But here, too, despite the urgent representations of several nations, the Papacy, the historic Peacemaker of Christendom, as we shall see in a moment, was again formally excluded, and even the request of American Methodists and other Christian bodies that the meeting be "opened with prayer" was ignored or denied. What followed is too well known to need recording here. But lest anyone challenge the claim of the Papacy to have been the recognised Peacemaker of the world, for centuries, let us peruse the following partial list of the bare titles of the cases in which war was prevented or peace restored between the leading nations, empires, kingdoms, and republics of the world by this Supreme Moral Tribunal and High Court of International Arbitration, built up by so many centuries of inter-popular service.

Leo I (440-461) saved Rome from Attila, king of the Huns; Gregory I (590-604) secured peace for the Romans from Agilulphus, king of the Lombards, and peace between the Oriental Emperors and the same monarch; Gregory II (715-734) again saved Rome from another Lombard king, Luitprand; Leo III (1049-1051) made peace between Henry III and King Andrew of Hungary; Victor II (1055-1057) restored harmony between Emperor Henry III and Baldwin of Flanders and Godfrey of Lorraine; Innocent III (1198-1216) made peace between King John of England and Philip Augustus of France; Honorius III (1216-1227) between Louis VIII of France and Henry II of England; Innocent IV (1243-1254) between the king and people of Portugal; Nicholas (1255-1280) between Emperor Rudolph and Charles of Anjou; John XXII (1316-1334) between Edward II of England and Robert of Scotland; Benedict XII (1334-1342) between Edward III of England and Philip de Valois of France; Gregory XI (1370-1378) between the king of Portugal and Castile; Nicholas V (1447-1453) frequently mediated between Italy, Hungary, and Germany; Innocent VIII (1484-1492) mediated in Moscow, Austria, and England;

Alexander VI (1492-1503) peacefully settled the great dispute between Spain and Portugal over the division of the New World; Urban VIII (1623-1644) settled various disputes between heads of reigning houses in Italy; Gregory VIII (1572-1585) mediated between the Czar of Moscow and the king of Portugal; Leo XIII was chosen as arbitrator between Germany and Spain in the dispute over the Caroline Islands, and also mediated between the Republic of Haiti and San Domingo, and settled the Friar Question in the Philippines for the United States. Both he and Pius X performed similar services for different republics in South America. Finally, Benedict XV, of blessed memory, successfully mediated between Germany, Austria, Hungary, and Turkey on the one side, and England, France, Belgium, Russia, Serbia, and Montenegro on the other for the exchange of disabled prisoners and interned civilians during the World War. Can any other power, military, civil, or moral show such a record? No nation has ever appealed to it in vain. All nations whether white, black, red, brown, or yellow are equally welcome in its court. This statement is forcibly illustrated by the following special cable dated Rome, January 21:

"The dedication of the monument erected in honor of Pope Benedict XV at Constantinople to commemorate his work during the war was an event of great impressiveness and international character. The ceremonies were attended by the heir apparent, the Sultana, the Imperial princes and princesses, and all the officials of the Government, the general staffs of the army and navy, many senators, the prefect and general councillors of Constantinople, the high commissioners of France, England, the United States, and Greece, the consular corps of several nations and representatives of the military and naval forces of principal powers. Official representatives of various schismatic churches and Jews were present in addition to the Apostolic Delegate to Constantinople and members of the Catholic episcopate. Among the representatives of schismatic churches were the Greek Patriarch, and Jacobite and Armenian Bishops, Exarch of Bulgaria, and the Russian Metropolitan. The Grand Rabbi of the Jewish congregations represented his people. Pope Benedict's charity, humanity and labors for peace were the theme of many speeches. Numerous telegrams of congratulation poured into the Vatican. The Grand Rabbi sent one of them."

Does it not begin to look as if the "Wise men of the East" were beginning to lose faith in the futile efforts of mere materialists and militarists to find a "formula" that will restore peace in the world as the Sovereign Pontiff has done in the past?

Although the Washington Disarmament Conference has ostensibly accomplished more than any other recent peace parley, thanks perhaps to the injection of the moral and religious element, yet already we begin to hear rumors of future conferences to settle the problems left unsettled by it. Many significant things have happened recently. Just before the war the United States had signed some "thirty pacts" with as many nations. But during, or since the war, more than thirty nations have signed concordats, or established diplomatic relations with the Holy See. "Unless the vacant chair at the world conference on the limitation of armaments is occupied by Christ," declared the Methodist Bishop, Henderson of Detroit, "the conference will adjourn without any hope of permanent peace." Has the world forgotten the fascinating picture sketched by Cardinal Gasparri, Papal Secretary of State, of the ideal Peace Conference planned by Benedict XV when he submitted his "Peace Postulates" to the belligerent nations in August, 1917, which in the light of subsequent events, many deep thinkers now declare would have ended the war two years earlier, saved millions of lives, and prevented the destruction of billions of treasure? Here it is:

"The future Peace Conference will not be an assembly of recent enemies, but a pacific meeting of all the civilised and semi-civilised nations of the globe. All the republics of North, Central, and South America will be there. Oceanica will be represented by delegates from Australia and New Zealand. Delegates from Japan, China, Persia, and other Asiatic countries will rub elbows with the Grand Sherif of Mecca, the President of Liberia, the Negus of Ethiopia, and others from Africa. All Europe will be represented. It will be a spectacle the like of which the world has never witnessed before—a spectacle that will arrest the universe and fill the hearts of all men with hope.

At the head of this universal Peace Congress His Eminence pictured the Great White Shepherd of Christendom, Benedict XV, "clothed in the vesture of the Mystic Lamb."

Does the reader know that this dazzling vision gives promise of being realised in the city of Rome, the centre of Christendom, next May? On that occasion the great international Eucharistic Congress whose dazzling splendor when it convened in Montreal in 1910 riveted the attention of the whole world and prompted the Chicago Board of Trade (more unpublished inside history) to wire Archbishop Quigley of that city, who attended it, a guaranty of \$500,000 if he could bring the next Congress to Chicago, will hold its first meeting since the world war, and be attended by delegates from every country on the face of the globe, and be opened by the Pope himself by a Solemn Pontifical Mass in St. Peter's Basilica, on Ascension Day, May 25, 1922. His Holiness will also preside in person over one of the assemblies to which the public will be admitted, and he will carry the Blessed Sacrament in the closing procession and give the final Benediction. In an open letter to the Swiss Hierarchy the late Pope of holy memory declared:

"Nothing is more conducive to the Christian reconciliation of nations than widespread devotion to the august Sacrament wherein all adore the King of Peace Himself, who is the Way, the Truth, and the Life."

Twenty years ago next May the greatest of diplomats, Leo XIII, pointed in his last encyclical to the Holy Eucharist as the "hope and efficient cause of salvation and of that Peace which all men so earnestly seek." That this was no idle boast we have seen in the actual record of Peacemaker related above. Truly "there hath stood one among you whom ye knew not!" Only by earnest co-operation of moral and material forces, only by the sincere co-operation of Church and State can the great moral and material problems which confront the world to-day be successfully solved. As the wise men of old found the King whom they sought, not in proud Jerusalem, but in the little city of Bethlehem, so perhaps the wise men of to-day may find the Prince of Peace and His earthly representative in the Papal city of Rome in the humble person of the Prisoner of the Vatican!"

A "Converted Village" Canard

A short time ago (says the *London Tablet*) Italian papers published a story about a village near Turin where all the people had given up their Faith and called in the Protestant pastor to take care of them. The paragraph was telegraphed to England and published in some papers there. Here no one took any notice of it: it was obviously one of the numerous buildings up of some trifling incident into an anti-clerical "event." As it has been noticed in England, and for all one knows may be used in the campaign against the Church, the simple truth is worth publishing. The village, to begin with, is not near Turin, but in the Diocese of Novara, on the railway to Domodossola. For many years there has been an annual procession to a venerated shrine on which the villagers set great store. This year, for purely material local reasons, the parish priest altered and abbreviated the route of the procession. The villagers considered that its importance was thus diminished, and, tenacious of their religious privileges and customs, carried it out themselves as they had been accustomed to do for years. There is a Protestant minister up there, nominally to attend to the religious needs of some Swiss Protestants employed on the railway. He saw his chance and endeavored to make religious capital out of the incident, but the only notice the people took of his harangues was to write to their Bishop. Headed by their Mayor, they are all good Catholics, and they went to church as usual, even with greater devotion than usual on the feast of the first days of November. That is all there is to the "passing of an entire town to the Protestant religion."

We must have our discouragements, indeed, but we need not, therefore, be utterly cast down. We may despond, but we need not feel despair.

Here's a detachable ROW-BOAT MOTOR. You can depend on the "WISCONSIN." It won't "kick up" when you need it most. It will stay on the job mile after mile, rain or shine. Manning Machinery Co., 5 Bedford Row, Christchurch, Forrester's Bldgs, 139 Albert St., Auckland.

Jack Nolan

Hairdresser and Tobacconist

opp. Post Office, Patea

An Irish Song Night

An Impression of the Paris Conference

(By JESSIE MACKAY.)

The songs of Innisfail—is there any spot on earth that their plaintive charm cannot turn into a grove of the Muses? How much more this magnificent Parisian hall, a stone throw from the garden of the Tuileries, a block from the Louvre? The bright daughters of Innisfail are met there and her dark-haired sons. There are faces there that will be talked of in other years, as now statesmen, scholars, thinkers who have their safe hands on the brakes of Ireland's chariot-wheels. Men will talk of de Valera—tall, stately, courtly,—collegiate and constructor, kindness and integrity stamped on every line of the thin, noble face.

Men will talk of Professor John MacNeill, none so tall, and nowise vivid, with a laughing face, half that of a boy who won't grow old, and half that of a schoolmaster who will never crystallise out of being young—'till he speaks and lets the Irish world-philosopher and reconciler flash out of himself. They will remember this dark son of Anak and of *Alma Mater*, Dr. Coffey, of Dublin, who speaks reluctantly and seldom, but never without weight and wisdom. There is the portly, personable Presbyterian divine, Dr. Irwin, from Ulster, who was imprisoned for Ireland's sake. There were stalwarts from the Dominions: firm, radical, though courtly Americans; scholars, business experts, churchmen, poets, such as chivalrous, beetle-browed Dr. Douglas Hyde, the man of Gaelic. But look the world through and see if you can find a stronger, cleaner, higher, handsomer, or a more intelligent man anywhere.

Good gracious, where are we? Place aux Dames, of course. So many fair Parisians have come to-night that it is hard to distinguish the not too numerous Irish ladies. The foreground is always held by two of the Irish delegates (five for the treaty, and five not). These are Countess Markiewicz and Mary McSwiney, both members of the Dail—one an ex-Cabinet Minister. They are always together. The Countess is tall, fair, and piquant, her delicate yet sharply outlined features sparkling with esprit. She is the rainbow of the Conference, with a gown for every session.

Patrician, though she is socialist of the socialists and Marxian of Marx, Miss Mary McSwiney is a short, robust, well complexioned typical Irish woman with blue eyes. Her dress is plain. She wears black always and everywhere. As a speaker she is as easy and as fluent as the Countess, and swayed by emotion. They are very fearless women.

Here, too—not a delegate but a visitor—is a dark, distinguished, sweet-voiced grand dame, in stately weeds of widowhood. It is Mrs. Teeling, who bears the name of Bartolome Teeling, a notable victim of '98. (The "Black-and-Tans" smashed his monument before leaving Ireland.) Who is this who comes suddenly like an apparition, with a face so sweet, sad though hopeful, the wasted lines of it yet stamped with a beauty that sent Ireland wild five-and-twenty years ago. She was Maud Gonne, loveliest of actresses, most original of painters, herself the dream of Ireland's young poets. She, named Gonne McBride now, mother, widow, and soul of Ireland's rebirth as a nation. So slowly grind the mills of God, but surely at last! With a start we remember we saw this still lovely Sybil sitting this afternoon beside a man as dark and almost as slender, as sweet to hear, and in the awed impression, as like a gliding shadow as herself—William Butler Yeats. Many a time these two had sat and talked together, dreaming and planning of the new soul they and Irish art were giving to bankrupt Ireland in the darkest recoil of her despair—to Kathleen Na Houlihan, whose day of redemption has now dawned. He is gone, but we heard his brother—Jack Yeats—to-night on the Arts of Ireland. He is younger, fairer, less assured of speech, and eddily touched with Americanisms—absent from the voice of William—but he has in him the *soul of Ireland's Art*.

Madame Fay Sergent, with fire and spirit, first sings in a round soprano, "Mary Bannon," a wondrous ballad of the 500 ghostly men Mary saw in the Glen—a haunting thing, so new that even Dr. Hyde does not know it. A

lightning change comes with Alice Milligan's "Wee Fiddle I Bought for Ninepence—and it was Irish, Too." "Ballinderry," another bewitching ballad, follows, and then one of Samuel Ferguson's fine old songs. A violin fantasia follows, rendered by the great Arthur Darley, from Dublin. It opens with "O'Donnell Abu," in honor of the little Spanish nobleman with the kindly Irish face, who remains to grace the occasion, delighted this week to be known to his fellow countrymen not as the Duke De Tetuan but rather as O'Donnell, the descendant of the *exile Red Hugh O'Donnell*. The vocalist is now the vivacious contralto, Miss Terry O'Connor, gowned in pink, who can be as tender as she is sprightly elsewhere. Tender she is in the "Ballad of Glen." But what more melting thing is this that arrests the ear and memory, telling of trust betrayed, and a wandering mother with her babe in the snow, crooning of cruel parents and a crueller lover. Outside this warm shining room, the snow is actually falling over Paris, and as she sings the flakes seem to cleave the enervating air, till we see that mound they saw next day covering a dead child on a dead mother's breast. "Fanid Geove," by Padraic Colum? No, not written, only arranged, for, before Padraic Colum was born that song was sung—seventy years ago in the Scottish Highlands; fifty years ago it was sung amidst the Southern Alps of New Zealand by one whose voice is heard no more on earth.

Tears and laughter, laughter and tears; what is this mad, jolly, whirling patter song, "Ballynure"—an old song of the north, they call it. A break, an interlude, and then a violent quartette, a mournful harmony, dedicated to the memory of Terence McSwiney—sad, slow, yet changing into triumph, and intertwined with old Irish airs we know. It is a solemn moment when the composer, a man well up in years, comes forward and grasps the hand of Mary McSwiney on the dais, sister of Ireland's and the world's martyr most beloved. But it is "Dark Rosaleen" herself that pours from the lips of this vivid, vital, young Michael Gallagher, himself as dark of hair and eyes as Rosaleen—"Dark Rosaleen," given with all the matchless passion of that 17th century lover who left the English of it to Mangan and later to Pearse—"Dark Rosaleen" that has borne away the souls of lovers of two and a half centuries on a river of tears that is already in our time changed to a flood of triumph. Sweetly that superhuman melody drops into the merely human, though melting impulse that fired him who loved Una Bhan—Fair Una. That, again, drops into the wailing pathos of an old street song, "The Harper of Armagh," finally whirling into the mad abandon of Winifred Letts' song, "The Terrible Child."

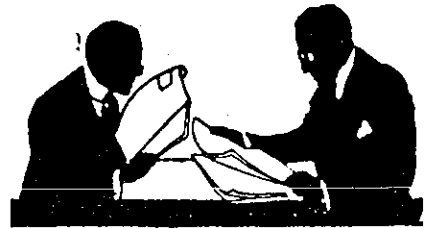
There is a moment's hush before the last singer appears—Gerard Crofts. He is not vivid, not outwardly vital, this Gerard Crofts, but has something of paleness, emaciation, shadow of greyness about him, as if he had been where vividness and vitality are crushed out of all. He has been there. The low, wailing, yet assured and resurgent "Hymn of Repentance" holds everyone in this Irish hall in the heart of this gay, flashing, sounding city. Then the pale singer is all wild mischief, dashing merriment in "Spalpingo Arunc."

And then, ah, then! comes that unique hymn of a nation's agony and trust—"Lord, I Will Carry Thy Cross for Ireland"—the music and the words both by Thomas Ashe, who carried that Cross to the grave, as we must needs remember. Did the singer carry it, too? We have heard women's words about us low, unhesitating, simple: "He was in prison; he wears gloves always now." The hymn begins. Something in the music enters the arcanum of every soul present. Once we heard it before. But this time, as the last note dies and the singer steps down, the white gloved hand flashes for a moment over the sunken eyes as if to shut out something. And again we hear women's voices say with a sort of detached finality: "He was in prison: he always wears gloves now." He carried the Cross for Ireland, he is carrying it still a little way. And we have to carry it with him in our souls, in patience, in reverence, in silence. It was for something so stupendous that we have had to cross the world to realise it—this unprecedented world union we have met to inaugurate, this immense racial peace ideal in which Ireland is to be blessed, and by Ireland, and through Ireland, all the peoples of the world are to be blessed with a new vision—and yet a very old vision, too.

The soul of this singer, the spirit there is in him!

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



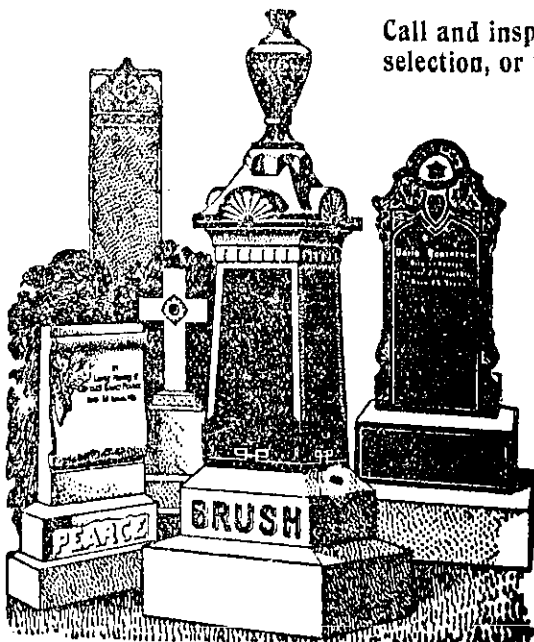
N.Z. International Exhibition, 1906-7.

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.

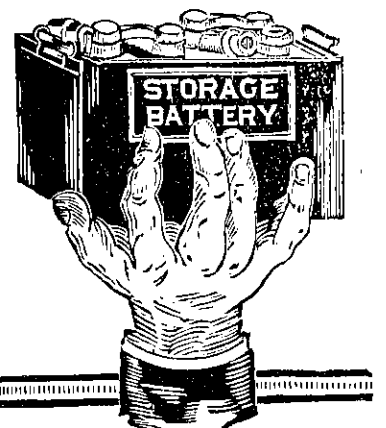
FRAPWELL & HOGATE 206 George Street Dunedin.

TELEPHONES (Night and Day):
 H. FRAPWELL, 441 (Private). GEORGE STREET, 410.
 T. HOGATE, 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

A. TRACEY

for High-class Tailoring. You will find it worth while when considering your next suit to look us up. BROOKLYN, WELLINGTON. Phone, 3871 (3 lns). COSTUMES A SPECIALITY.

He will not let us part on a sad note, in which only a few of us discern the triumph. It is not pathos, this wild galloping song of the boys, "Follow Me Up to Carlow." It makes the blood tingle and gallop, too, with the echo of it. He has us breathless at the end of it as if he were the "Pied Piper" himself, piping us over uncounted leagues, all on the road to Carlow.

It has been a rare safety-valve, this concert. We have felt that all who truly love Ireland must be grave, ready, vigilant, restrained. That necessity will hold us still on the highest lines of duty, vision, and world peace. We can all easily be so held, now we have let off steam on the road to Carlow.

The Irish Treaty

Views of Archbishop Mannix

In the course of an address delivered at the annual general Communion breakfast of the H.A.C.B. Society in the Cathedral Hall, Melbourne, on Sunday, April 2, his Grace the Archbishop, referring to the Irish treaty, said:

Nobody can pretend that things in Ireland are as we would wish them to be. There is a great deal of disorder and discontent, and nobody knows what will come out of the conditions in that unhappy country. This, at least, is certain: Ireland has made a great stand for freedom, and Ireland owes a debt of gratitude to the men who were ready not only to talk but to risk their lives in her defence. As the result of their labors and heroic sacrifices, a treaty was signed by the representatives of both countries. I know that in the minds of many people there is considerable dissatisfaction concerning the treaty, because it was not accepted straight off by the Irish people. That is a matter for the Irish people themselves. I don't claim to be a leader of the Irish people in Australia, much less in Ireland. It is quite enough for me to pick my own footsteps without leading anybody. When some people expected Ireland to accept the treaty without comment they expected too much. The treaty did not give Ireland what she is entitled to; it did not give her what her sons fought for and what they died for; it did not give her anything worthy of the sacrifices they had made.

NOT A FINAL SETTLEMENT.

The five men who signed the treaty fought against it till a late hour one night. Why did they fight against it? Because they were not satisfied with it, I suppose. Because they were afraid that people in Ireland would be disappointed and dissatisfied also. Then using their best judgment, they came to the conclusion that, though the treaty was not satisfactory, though they were reluctant to sign it, it was the best they could do for Ireland in the circumstances, and they signed it rather than expose Ireland to another war with the "Black-and-Tans." Reasonable men could not expect that the whole of the Irish people should accept the treaty without dissatisfaction or disappointment. The thing would be impossible. If those five men fought against it till 12 o'clock one night it is quite intelligible that there should be a difference of opinion in Ireland. It is not at all a bad thing that there were people in Ireland who held their hand till they had more thoroughly inquired into it and more thoroughly examined it.

People thought that by accepting the treaty the whole difficulty about Northern Ireland would be settled. They are wiser now, and they know that the question of Northern Ireland is not settled. There are signs there now of increasing sanity, but we don't know yet whether or how the question will be settled.

SINN FEIN AND PARTITION.

We know that the Sinn Fein Party wiped their political opponents—the Redmondites—off the map, largely because they consented to the partition of Ireland. Yet this treaty that has been signed provides for the partition of Ireland. It might be the best thing for Ireland, but you can't expect every Irishman who fought against it before to turn round now and say that it is the best thing—for a time, at least. The minority in the North of Ireland should take its place in Ireland like every other minority in a country—like the minority in the South of Ireland, who live in harmony and safety with their neighbors. The minority in the North could be equally secure if only they would throw in their lot with the whole of Ireland. The

blame is not Ireland's. The blame rests forever on those who set up the North-east corner of Ireland to be an English garrison to do Britain's work whenever they could do Britain's work against Ireland. Now, when the people who set up the North-east corner are tired of it and its demands, and when they would say to them to take their place with the rest of Ireland, what is the answer they get from that pampered corner they planted there? They refused to sing "God Save the King."

IRISH FOR AN IRELAND ABSOLUTELY FREE.

The moment I saw the treaty I said that Ireland was not yet out of the wood, and it was too soon to start shouting. The time has not yet come when Emmet's epitaph may be written. All we can hope for is that wise counsels will prevail in Ireland. Those who are for the treaty and those who are not are all lovers of Ireland. All have done great and heroic deeds for Ireland, and no Irishman should speak one hard word about any of them. All of them stand for an Ireland absolutely free. Even the five men who signed the treaty fundamentally and ultimately agree with those who are against accepting it even for a time. Our prayer is that God's guiding Hand may be stretched over the Irish people, and that He would not allow discord or disunion to frustrate their hopes of freedom. Irishmen should practise restraint and respect for each other, and turn a united front to those who are inclined to curtail their liberties. Without any bitterness at all, they should work for Ireland's complete freedom—now, if they can get it—but for Ireland's complete freedom some time, at all events. (Applause.)

Answers to Correspondents

FAIR PLAY.—We cannot publish anonymous letters on the subject, but we agree with you that the Dunedin State school teachers are a pretty despicable lot of men. Perhaps a team from one of our Catholic girls' schools would challenge the boys of the State schools, with the teachers of the latter thrown in. It is clear that they cannot beat our boys. The Rugby Union, which invited the boys to come in and then had not the honor to stand by them, is unfit to control a game of "two-up."

C.O.R.—Beyond taking an Irishman's interest in sport we cannot say we are authorities on the matter, but we certainly think that instead of cutting down the fences for steeplechases it would be far better to try to breed "leppers." The present policy of trying to convert broken-down flat racers into jumpers is hopeless. There has been only one first-class steeplechaser in the Dominion for the past six years.

F.L.—The suggestion you make is excellent. There are many of our people well enough versed in history to enable them to go steadily through the class-books supplied by Mr. Parr's Board and to point out one by one the lies that are given the children in lieu of history. Protestant literature was the name given even by parsons to a book which, according to the late Mr. Fraser, only a blackguard would introduce into a home. Protestant fiction would be a very good name for some of the efforts at history imposed on pupils.

R.O.—A man who becomes a Freemason takes a binding oath, and if he becomes a Catholic he must cease to be a Freemason, but he must respect his oath, or rather forget all about the secrets he learned by virtue of it. The principle is the same as one to which we referred previously. The knowledge acquired is *secretum commissum*, that is, a secret communicated on the undertaking that it will never be revealed. Knowledge acquired by professional men is of the same order. A doctor ought not to reveal a secret thus learned. It is for the common good that such confidences should be protected by the Natural Law, and the law of the land ought also respect them.

Miss Jinks: "How young you are looking now! Do tell me your secret." Mrs. Binks: "Well, I always use 'NO-RUBBING' Laundry Help and rest while it works."

New Catholic School at Kaponga

Blessed and Opened by Archbishop Redwood

The splendid new Catholic school at Kaponga, in the parochial district of Eltham, of which Rev. Father Nicholas Moore is pastor, was solemnly blessed and opened on Thursday, the 20th inst., by his Grace Archbishop Redwood, in the presence of a great gathering. Favored by fine weather, the important function was an unqualified success.

ADDRESS BY THE ARCHBISHOP.

On the occasion of the opening of this splendid new school (said his Grace) I wish to address the Catholics of Kaponga, and of all the Province of Taranaki, a few words of earnest exhortation upon the vital question of Catholic education. Catholic education concerns not only the parents of Catholic children and these children themselves, but every individual member of the Catholic body. All Catholics are bound to be interested in Catholic education, for the sake of the Catholic Church herself, from whose welfare they cannot conscientiously dissociate themselves. The Church of Christ is established by the Incarnate God to last until the end of ages in the pursuit of the salvation of souls. That Church is the oracle of the truths brought by the Incarnate God to the earth, the treasure-house of the graces merited in favor of souls as the Cross of Calvary.

As Christ loves the Church, which is His own creation, as He loves souls for whose salvation He died, so He wishes the Church to grow and prosper, to widen out her tabernacles amid people and nations. "Go," He said, "teach all nations, preach the Gospel to every creature." He could—had He so willed—have made the growth and spread of His Church His own exclusive work; but He condescendingly calls for our co-operation and remits very much to our doing. Whatever each one of us may do, or refuse to do, the Church must last and reign. Nevertheless, it is a fact in the divine dispensation that the more we do for the Church, the wider her Catholicity, the greater her prosperity. How, then, can you best aid the Church in this fair land of New Zealand? In no way better than in assisting her in her great work of educating the rising generation, in so fortifying their minds and hearts in her teaching and practices, that, later on, no storm shall uproot or injure their faith. In other words, the means to assure for the Church in New Zealand a hopeful and brilliant future is the Catholic school and college.

We move amid serious dangers to our Faith. We, grown up people, must daily and hourly battle with these dangers. The world around us is the slave of religious error: it is militant in defence of error. The atmosphere it compels us to breathe is charged with materialism, with indifference towards God. Difficult it is even for ourselves, whom years of loyalty have strengthened in the Faith, to withstand the attack; heroic is the struggle in which we must engage. What, then, will it be with the children of to-day, who will be the men and women of to-morrow, if they grow up without the salutary training which sweetly compels them to be valiant Catholics, whatever the war waged against their Faith? The men and women of the future will be what the boys and girls of to-day are made to be. Theirs is the waxen age: impressions easily sink into them and become their permanent inheritance. To make them the valiant Catholics of the future, they must be thoroughly drilled, fully prepared in infancy and youth.

Now, as things are in New Zealand, the school practically is the sole efficient means by which childhood and youth are formed for their future duties and future battles. It is absolute futility to speak of parental care in homes, or of hurried hours in the so-called Sunday-school. Not to hours, not to spare hours in the week, is the physical or commercial education of childhood entrusted. The school is the all in all: and the school, even more so, is the all in all in that most difficult of formation—religion and morals. Day by day the child must have the lessons of divine truth, hour by hour the child should breathe the atmosphere that will bring into it religious life, blood, vitality, and strength. But the child in the school where wrong principles and wrong practices are taught, where wrong principles and wrong practices are intimated by word and sign, by lowest whisperings—the child will not

be the armed soldier to defend the truth. The mere silence in the schoolroom, during five or six days in the week, on divine faith, soon stills and kills its vigor. Forbid the mention of God and of Our Saviour in the schoolroom, and forthwith in the thoughts of the child God and Our Saviour become unimportant. Religious indifference, scepticism, positivism—all the forms of modern irreligion—are impressed ineludibly upon the mind and the heart of the child.

Let us speak out the patent fact. As the effect of the exclusion of religion from the schools of New Zealand, New Zealand, with all its pretended material progress, is on the high and broad road to what at best is only cultured paganism. God and Christ are being blocked out, crushed out of the lives of its citizens, because God and Christ are being blocked out, crushed out from the schoolrooms into which are thrust the childhood and the youth of the land. No greater disaster could befall it. No war, no pestilence, no famine is an evil equal to it. It makes one despair of the future.

Therefore, if you wish that your men and your women of the future be valiant Catholics, champions of their Faith, put your children into Catholic schools, such as this school is and in many another place of the Dominion, taught by devoted teachers trained to teach religion by instruction and example—teachers whose prayers, whose teaching, whose lives are the pride and strength of the Church in this country and throughout Australia, the United States of America, and every other place hallowed by their presence and devotion. Help to maintain and develop such schools. The Church knows well her needs; she shirks no effort, no sacrifice, to bring to all her little ones a thoroughly Catholic education. Catholic parents, send your children to Catholic schools. Catholics *all*, parents and others, take the deepest interest in the work of Catholic education, whether or not your children are its immediate beneficiaries. It is the Church that makes the appeal for her own sake, for her own welfare. Let us care for the Catholic children of to-day: the morrow of the Church will be provided for in New Zealand. Let us neglect Catholic education, and then we must despair of the Church in New Zealand. Such is the dread alternative that faces us.

We may have ever so fine churches, ever so fine religious services in all the townships and populated centres. Does that give us solid hopes for the future? By no means. Our hope lies in our Catholic schools and colleges. Thank God, these so far are not wanting. In various places throughout the Dominion, we have our preparatory schools; and over and above them are our high schools for boys and girls, taught by our Marist and Christian Brothers, and by our self-sacrificing Sisters; and over and above all loom our colleges in Wellington, Christchurch, and Auckland.

And how have we been able to build our fine schools and colleges? I give the reply. They are the fruits of Catholic self-denial. There is the self-denial of the parents who, from their scanty earnings, are willing to set aside the money needed to build schoolhouses, and to defray therein the expenses of the education of their children. There is the self-denial of priests and Brothers and Sisters, who work without thought of worldly remuneration, convinced, as they are, that their cause is the cause of the Church, the cause of God. For assistance to priests, and Brothers and Sisters in their magnificent work of Catholic education, I call on every Catholic in the land to make their work his own work, to value that work as his highest charity, the most precious gift to be made to the Church, to be made to God. It is the very life of the Church that is at stake when we speak to you of Catholic education. Catholic education is the vital question of the day.

Shall the Church live and work among us as God wishes she should live and work? Do you wish to see the sure signs of a happy future for the Church in New Zealand, look to your schools and convents and colleges, look to your children flocking to their classrooms, where, together with sciences needed for their worldly success, they hearken to the sweet words so necessary for their life beyond the grave—God the Creator, Jesus Christ the Saviour, the Catholic Church the harbinger of the truth and graces of the Incarnation and Redemption.

James McKenna

I wish to notify the readers of the *Tablet* that I have commenced business on Cash Lines as General Grocer, etc. (next J. Howard, Butcher) A trial solicited.

Main St., Gore

CORRESPONDENCE

[We do not hold ourselves responsible for opinions expressed by our correspondents.]

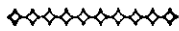
SCHOOLDAY MEMORIES.

TO THE EDITOR.

Sir,—Your issue of March 16 contains a notice of a recently published book, *Schoolday Memories*. Will you allow me, whilst thanking you very sincerely for your kind and encouraging remarks, to correct a perhaps natural misconception. I am proud to acknowledge my indebtedness to the Dominican Order for my education during six years of my childhood, for many kindnesses, and for friendships which are amongst my happiest recollections. But a child does not develop much power of intelligent appreciation at ten years of age, and I have not since that age been a pupil at St. Dominic's. The five years which form the subject of the "Memories" were spent at the Convent of the Sacred Heart, Timaru; and the characteristic customs and traditions referred to in the text have been readily recognised by past pupils of that institution. As has been truly said by Rev. Mother Stuart, the late Mother General of the Society of the Sacred Heart: "this manner of education (that of her own Order) is . . . a living spirit with a way of life of its own. . . . At the same time we know well that it is not the only excellent system of education, and, moreover, that it is not suited to all places nor to all natures . . . within the Catholic Church, there may be various lines and different systems of education, each adapted and proportioned to its own end, equally good and acceptable." Of the Sacred Heart manner of education I have written, with a very full and grateful heart. Of the Dominican manner of education, as applied to elder girls, I am not competent to write.—I am, etc.,

MARY C. GOULTER.

April 12.



WORD-BUILDING COMPETITION.

TO THE EDITOR.

Sir,—The first advertisement herein seems to have been a little ambiguously worded, with the result that we have received many enquiries, like the following, which we would be glad if you could publish, together with our reply, so as to clear up the difficulty: "We would be glad if you could tell us if the same letters taken from the phrase 'St. Anthony's Prize Contest' can be used again and again, as long as they are used in different words. Some of us think that if a letter is used once in a word, or twice if it occurs twice in the phrase, it cannot be used for another word. We are most anxious to know what is right, as we want to help St. Anthony's Church, and to win a prize if we can." The promoters' reply to the question raised is: "The letters given can be used over and over again in different words, but they are not to occur in any one word more often than they occur in the phrase. For example, there is only one 'A,' so that while the word 'rat' can be given, the word 'rata' cannot. The one 'A,' though, can be used up again, for instance, in the word 'tar.' Tell your friends to be careful not to put money (coin) in their envelopes, as some have done, as the Post Office charge sixpence for sending a shilling like this. Send stamps, or, better, postal notes, so as to help St. Anthony's as much as possible, with your shilling. Anyone who has mistaken the conditions can send another list for the same shilling."—I am, etc.,

K. D. McGRATH,

Box 297, Wanganui.

DIOCESE OF CHRISTCHURCH

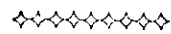
(From our own correspondent.)

April 17

The ceremonies of Holy Week were observed at the Cathedral and St. Mary's Church with the customary solemnity. The Office of Tenebrae on Wednesday, Thursday, and Friday evenings was well attended. The preachers on Holy Thursday evening were—Cathedral, Rev. Father Eccleton, S.M.; St. Mary's, Rev. Father O'Connell, S.M. Good Friday: Cathedral, Rev. Father McEvoy; St. Mary's, Rev. Father Dignan, S.M. Solemn High Masses were celebrated on Holy Thursday morning,

Rev. Father T. Hanrahan, Adm., being the celebrant at the Cathedral, and Rev. Father O'Connell at St. Mary's. The Adoration before the Altar of Repose was faithfully kept throughout the night by members of the various societies and sodalities. The Mass of the Presanctified on Good Friday morning was attended by crowded congregations at both the Cathedral and St. Mary's, as were also the "Stations of the Cross" in the afternoon. The ceremonies of Holy Saturday were impressively carried out. On Easter Sunday morning exceedingly large numbers approached the Holy Table at all the early Masses. Solemn High Mass was celebrated at 11 o'clock at both the Cathedral and St. Mary's Church. After Vespers, Rev. Father Hanrahan entertained the Cathedral choir at the Presbytery, and thanked the members for their devoted service during Holy Week. He also made pleasing reference to the regular attendance at the practices that had prevailed during the year, and to the good work of the conductor (Miss M. G. O'Connor).

Rev. Brother Denis, Provincial of the Marist Brothers, is at present in Christchurch.

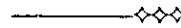


Timaru

(From our own correspondent.)

April 10.

The mission conducted by the Marist Missioners, Rev. Fathers McCarthy and O'Leary, concluded yesterday, and proved the most successful ever held in the Sacred Heart Parish. The morning Masses were attended by large congregations, and 1340 persons approached the Holy Table; this remarkable total accounting for almost the whole parishioners. The closing devotions in the evening were announced to begin at 7 o'clock, but by 6.30 the church was filled, extra seating having to be provided, while hundreds occupied all the available space in the choir gallery, sanctuary, aisles, and entrances. The number present was estimated at 1800. Rev. Father McCarthy occupied the pulpit, and delivered a powerful discourse on the "Claims of the Church." At the termination of the sermon, each member of the congregation, standing, held aloft a lighted candle, and solemnly renewed their baptismal vows. After the imparting of the Papal Blessing and Solemn Benediction, the mission concluded. During the fortnight's mission, the congregational singing, ably led by Rev. Father O'Leary, proved a feature of the devotions.



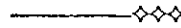
Valedictory Social at Tuakau

A large and representative gathering of the parishioners of Tuakau and surrounding districts met on April 17 to bid farewell to Rev. Father O'Brien, who has for the last four years been in charge of the Tuakau parish.

During a very enjoyable social and musical evening, a presentation of a wallet, well filled with notes, was made to the departing priest by Rev. Father G. Kelly, on behalf of his many friends and well-wishers.

The recipient, in a neat speech, replied to the several addresses, voicing the goodwill that existed at all times between the parishioners and himself.

After supper was partaken of, the evening concluded with musical honors and cheers for the departing guest.



The Church in India

Great satisfaction is felt in India over the appointment of Mgr. Francis Vazapilly to the office of Vicar-Apostolic of Trichur. This event is especially significant in that it occurred soon after the visit of the Apostolic Delegate, during which he expressed the wish of the Holy Father to see more natives in the Indian Hierarchy.

The new prelate is a native of India. He belongs to an ancient Syrian family which has been established at Travancore for many generations.

Another cause of satisfaction is the development of Catholic education in India. Although there are many Catholic schools, there has been great need for a higher institute of learning, and Archbishop Aelen has entrusted to the Jesuit Fathers the task of founding a large college and university in the capital of southern India. The plan has been approved and encouraged by the Sacred College of the Propaganda.

Selected Poetry

"Paw"

Haw!

Ai've just obtained a pension for mai Paw
And you *should* hev seen the people that were theah.
He-ally, it was surpraising!
Maird, Ai am not criticising,
But it was *embarrassing*, Ai do *declah*.
*Ai met the Snobson-Smythes and Toady-Browns, and many
moth*
Belonging to onah set; and wondahed what *they* came
there foah.

And, of course, Ai didn't say a *word* of Paw.
Ai rather think *they've* nevah heard of Paw.
But Ai thought it well to mention
That Ai came to get the pension
For an aged person who had worked for Maw.
The Snobson-Smythes said "*Fancy!* That is just why
we came dahn."
But Ai've heard they hev a mothah hidden somewheah
out of tahn.

Haw!

I do deserve some gratitude from Paw
To think what Ai've *gone thro'* for him to-day!
Mixing up with lowah classes—
And Ai nevah saw such masses
Of disreputable creatures, Ai must say.
Impostors, Ai've no doubt, if most of them were but un-
masked.
And then the most *humiliating* questions Ai was asked!

Yes, he forced me to admit it was foah Paw.
Asked me brutally if it was foah *mai* Paw.
Some low-bred official fellow,
Who conversed in quait a bellow,
And he patronised me like a high Bashaw.
And his questions, rudely *personal*, Ai could hardly *enduah*.
The Government should teach its people mannahs, Ai am
suah!

It cost us pawnds and pawnds to care foah Paw,
And, then, it is so hard to keep him dawk.
Why no later than last Monday
Ai was out with Lady Grundy,
When we ran raight into him outside the Pawk.
Goodness knows, Ai managed *somehow*, to elude him with
a nod,
And Ai said he was a tradesman; but she must have
thought it odd.

Haw!

He was a pioneah, you know, was Paw.
But of mai early laife Ai never tell.
Paw *worked* as Ai hev stated;
And he had us educated;
And, later on, Ai married rather well.
And then you know deah Paw became—er—well, embar-
rassing.
For he is so unconventional and—all that sort of thing.

But the Government has taken over Paw.
We are happy now we've aisolated Paw.
And a bettah era's dawning,
For mai husband said this mawning
That the money saved would buy a motah caw.
Paw was so good to us when we were young, that, you'll
allow,
It's really taim the Government did something foah him
now.

—C. J. DENNIS.

Fairies

Meenahalla bedding and grass,
Butter and milk in Inishmool,

And big the pastures in Ardnaglass
That has no equal in sheep and wool—
There are seven corners in Donegal,
And acres many and meadow and moor;
Rich in money, but that and all,
The fool of the Rosses are very poor.

The guidea coin is the butt of care,
And hearts are heavy for hands that hold,
But the Rosses people, and they be bare,
Have neither their hearts in gear nor gold—
And it's all of them always for song and fun,
First to frolic at dance and spree
With nimble toes when the day is done,
In Currandooragh and Mecnaree.

And they take the gifts from the mill and churn
And the mallard wor on the Rosses bog
To the gentle oak by the Dooran burn
For the little people of Tir nan Og,
Who come with the dusk their gifts to find
In the sacred ring by the haunted oak,
And they weave a spell over souls so kind,
So the Rosses people are happy folk.

—PATRICK MAGILL.

The Fairy Curse

The Carrameera fairies went to Meenawarawor
Where the goodwives placed the butter on the lintel of the
door—

The fairies went there early before the town was up
And every little fairy brought an empty buttercup,
But that day they got no butter, for the cats were there
before,
Cats that licked the fairy lintels over in Meenawarawor.

Spake the Queen of all the fairies: "I will curse them
heart and head,
Curse them in the cradle and curse them in the bed,
Curse their stock and substance, curse each home and hill,
Curse the hale and hearty and curse the weak and ill!
They were happy when they served us, but they'll now be
sick and sore!"

This, the curse the Queen of Fairies put on Meenawarawor.

Now all the folk are weeping from the mountain to the
plain,
For the churn that bears no butter and the field that bears
no grain,
For the fire that will not kindle and the pot that will not
boil,
Since the Fairy Curse is heavy on the shieling, stock and
soil.
Yet the wives still place the butter on the lintels of the
door

And the cats are getting fatter now in Meenawarawor!

—PATRICK MAGILL.

Street-Ends

I love the ends of streets—
Those high and narrow dreams
That slip into men's sight
For all their blasted walls;

I love the ends of streets—
Wickets for morning-gleams,
Last taverns for the light
When evening falls;

I love the ends of streets!
From those steep stairs, it seems,
Something looks back, at night,
And calls, and calls.

—KARLE WILSON BAKER, in *Current Opinion*.



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
PALMERSTON.N. CO. LTD.

FEATURES OF THIS WEEK'S ISSUE

Leader—Ireland, p. 25. Notes—The Celtic Note; Arnold's View; The Sorrowful Lament for Ireland, p. 26. Topics—An Anglican Divine; Broken Down; Reasons of Failure; The Rosary; Facts and Theories; The End of the World, pp. 14-15. The Peacemakers at Washington, p. 9. The Next Peace Conference, p. 17. Archbishop Redwood on Catholic Education, p. 22. An Irish Song Night, p. 19.

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

Pergant Directores et Scriptores New Zealand Tablet, Apostolica Benedictione confortati, Religionis et Justitiæ 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, APRIL 27, 1922.

IRELAND

WE cannot congratulate ourselves on the present position of affairs in Ireland. To blind ourselves to the seriousness of the situation would be futile. Although lying cables are still published here, and never corrected by the hired pressmen of the Empire, the bad news conveyed to us by the daily papers is unfortunately corroborated in many respects by letters and newspapers from Ireland. Before saying further we wish to call attention to one particularly malevolent lie circulated by the daylie men about de Valera. Not long ago they gave us a cable which reported him as urging the establishment of the Republic even though Ireland had to wade to it through blood. We had no hesitation in saying that the report was a clumsy fabrication, and an emphatic denial (which our papers did not publish) followed quickly on the lie. The moral of this incident is that while we admit that the position is grave we must be careful about receiving as truth the news supplied to us by papers which have a bad record where fair play or honorable dealing is concerned. The Irish situation is bad enough, but we hold that it is far from being as bad as we are told it is. Allowance must be made for the fact that both parties are fighting for victory at the elections and that occasional outbreaks are inevitable, and at the same time we ought not to forget that several times when Republicans and Free Staters were to all appearances on the verge of a collision not a blow was struck.

*

In Ulster the Catholics are murdered day by day by the Orange majority and lies are cabled over the world about the crimes committed there by Sir James Craig's subjects. Sir James himself has been convicted of glaring equivocation in his efforts to protect the Orange savages, and he is either unable or unwilling to save the Catholic women and children of Belfast. However, the economic boycott will again have its effect in Ulster, and we are told on rather good authority that the present massacres are the last kick of the expiring Orange monster. In the South a majority

stands firm for the Free State. We are not at all certain that a majority is against the Republic in principle, but most Irishmen at home and abroad agree that under the existing circumstances the treaty ought to be accepted and worked for all it is worth. Not a few among us also hold that as things are that would be the shortest way towards securing absolute independence in the end. Sir Horace Plunkett, just back from America as the last mails left for New Zealand, told an interviewer that 95 per cent. of the Americans were for the treaty and that de Valera's followers were not as numerous as people thought. Mr. Croker, who is certainly a keen judge, also recently returned from the United States, puts the percentage even higher and says that he found about 98 per cent. for the treaty. That shrewd politician is convinced that Ireland has all to gain by making the best of what she has won, and while expressing his admiration for de Valera he thinks it would be better if that distinguished leader faced the realities of the position squarely and realised the difficulties that strew the path he is following in his elevated idealism. Compared with the millions of our race in America, we in Australasia count but little, but there is no doubt that by far the greater number of Ireland's friends under the Southern Cross believe that—under the present circumstances—acceptance of the treaty is the right course. On principle we are bound to stand in with the majority of the people at home, and there is small room for doubt as to their views. If any doubt remained, the publication of the Pastorals of the Irish bishops early in March ought to remove it. They are unanimously for the Free State, and not one of them is more emphatic than Bishop Fogarty who was the most fearless and consistent Sinn Feiner of them all. We may take it as certain that the bishops voice the general feeling of their flocks and that priests and people are with them.

*

Notwithstanding the dark clouds we do not think the position is hopeless. The views of Mr. Desmond, which we quoted for our readers last week, express fairly closely our own opinions. We deplore disunion, and condemn it without hesitation, no matter who causes it or what his past record has been. At the same time, we take into account the natural disturbances which the approaching elections must inevitably cause, and we also remember that on more than one occasion when all the reports sent out here would lead one to fear a conflict between Republican and Free State soldiers there was no conflict. It seems regrettable that the elections were put off for so many months, but we do not believe that the results will be affected substantially by the delay. All things weighed, we are hopeful that when they have been held, and when the people have decided for the acceptance of the treaty, the country will settle down and violence will cease. Reason leads us to protest against the tactics of the I.R.A., but at the same time we ought not to be bitter about the matter. We cannot forget what the young men endured and what atrocities they saw perpetrated by the British forces during the past years. We cannot forget what Miss McSwiney and Mrs. O'Callaghan and Mrs. McCurtain suffered at the hands of England, and if they are unyielding in their determination to be free for ever from the Empire that sent the "Black-and-Tans" and the Specials to Ireland we can understand and sympathise even though we hold that their way is not the best way or the surest. By diverging paths they are all straining towards the same end, and we can but hope and pray that they will yet work together for the final good of Ireland.

Is it not common experience that, when we show to persons who have never seen them before beautiful views, whether in the city or the country, which we have been in the habit of passing by without any sense of pleasure, simply because we have become so accustomed to the sight of them, we find our own enjoyment renewed in their enjoyment of the novelty of the scene?—St. Augustine.

NOTES

The Celtic Note

Renan, a Celt himself, wrote a beautiful book on the Poetry of the Celtic Races, in which he analysed in every detail the Celtic love of nature, the falling for nature's magic, the pure realistic naturalism. "Compared with the classical imagination," he says, "the Celtic imagination is indeed the infinite contrasted with the finite. . . Its history is one long lament, it still recalls its exiles, its flights across the seas. . . If at times it seems to be cheerful, its tear is not slow to glisten behind the smile. Its songs of joy end as elegies; there is nothing to equal the delightful sadness of its national melodies." The Celts are an exiled race. It has been said of them that their centre of gravity is not in this world. Beneath their joyousness and youthful courage there is always the wistful note of longing. It is not the Roman's *atra cura pro equitem*—the dull care behind the horseman;—nor the *taedium vitae*, the *Weltschmerz*, the pessimism which is a modern disease peculiar to those who try too much to fix their centre of gravity on this earth; the Celtic melancholy springs rather from their spiritual nature and from their vision of things unseen but known enough to bring longing for another world. Renan's observation that the best of our lyrics are sad is quite true. Take any of them—Scottish, Irish, Welsh, or French—and you feel the minor chords vibrating with pity and pathos: in *Ye Banks and Braes*, in *Eileen Alanna*, in *The Coulin*, the note is always there.

Arnold's View

Renan wrote of something within his own soul, and analysis of what is within ourselves is always difficult, as every student of psychology can tell you. Matthew Arnold, writing with the detachment of an outsider and an impartial observer, was more helpful and less vague in his notes. He finds that the Celtic passion for nature comes almost more from a sense of her mystery than of her beauty, and that it adds charm and magic to nature. He tells us that the Celtic imagination and melancholy are "a passionate, turbulent, indomitable reaction against the despotism of fact"; and, moreover, that whenever we find in English literature the qualities of charm and magic it is due to Celtic inspiration. Yeats points out that Arnold did not know as much as we know now about Celtic folk-songs and folk-belief, and that he did not appear to understand that the Celt's natural magic is but the heritage of the ancient pagan religion, of that nature-worship and the troubled ecstasy and reverence it begot, with the certainty that all beautiful places were haunted, peculiar to the ancient Celtic races. Arnold's passages to show the Celtic magic and the intensity arising from delight in nature are well chosen. In "Magic casements opening on the foam of perilous seas in faery lands forlorn"; in "moving waters at their priest-like task of pure ablution round earth's human shore"; in "the floor of heaven . . . inlaid with patens of bright gold"; in the description of Dido standing on "the wild sea banks, a willow in her hand," the Celtic note is unmistakable. In the *Mabinogion* we find that delight expressed in the description of Olwen: "More yellow was her hair than the flower of the broom, and her skin was whiter than the foam of the wave, and fairer were her hands and her fingers than the blossoms of the wood-anemone amidst the spray of the meadow fountains." The Greeks, as Arnold tells us, looked at nature in its light and brightness—"without ecstasy but with affection," Yeats adds. And the example from Keats of this Greek way of writing strikes us as being particularly happy: there is a throb of Homer's lyre in—

What little town by river or sea-shore
Or mountain built with quiet citadel,
Is emptied of its folk this pious morn?
They looked at nature calmly and happily; they did

not see it with the religious eye of the Celt nor feel its symbolism.

The Sorrowful Lament for Ireland

Some two hundred years ago an unknown priest wrote in Gaelic a poem which Lady Gregory has given us in passionate English prose. We bring it under the notice of our readers as a fine sample of that emotional, intense Irish poetry which is becoming the inspiration of the singers of Eire Og now:—

I do not know of anything under the sky
That is friendly or favorable to the Gael,
But only the sea that our need brings us to
Or the wind that blows to the harbor
The ship that is bearing us away from Ireland;
And there is reason that these are reconciled with us,
For we increase the sea with our tears,
And the wandering wind with our sighs.

If you can feel the burning fire of that little poem, its beauty and its loveliness, you will do well to pass on to a study of Douglas Hyde's translations of the old songs of Connacht. If your taste is for Kipling let them alone, for they would be wasted on you, and you would never understand their language.

CREDHE'S LAMENT FOR CAIL.

Here is another little poem in which the Celtic love of nature is found in all its allusive and suggestive symbolism:

O'er thy chief, thy rushing chief, Loch da Conn,
Loud the haven is roaring;
All too late, her deadly hate for Crimtha's son
Yonder deep is deploring.
Small comfort I trow to Credhe is her wail,
Slender solace now, oh, my Cail!
Ochone! och wirrastrue! can she who slew
Bid thee back, Spirit soaring!

Hark, the thrush from out Drumqueen lifts his keen
Through the choir of the thrushes,
With his mate, his screaming mate o'er the green
See! the red weasel rushes.
Crushed on the crag lies Glensilen's doe,
O'er her yon stag tells his woe,
Thus, Cail, och, ochone! for thee, for thee
My soul's sorrow gushes.
O, the thrush, the mourning thrush, mating shall sing,
When the furze bloom is yellow;
O, the stag, the grieving stag in the spring
With a fresh doe shall fellow!
But love for me 'neath the ever moving mound
Of the scowling sea lieth drowned;
While, och, och ollagone! the sea fowl moan
And the sea beats bellow.

What is Civilisation?

Dr. C. H. Wang, a member of the Chinese delegation at Washington, the other day passed the following stricture:—

"We are all aware that nations have been accustomed to deal with one another in a manner in which no decent man dares to deal with his neighbors. Extortion is illegal and immoral, but as between nations it is dignified by the Latin word *ultimatum*. If two men agree among themselves to do something illegal to a third person, it is conspiracy; but in international dealings this is known as a treaty of international understanding."

Apropos of the foregoing criticism of our national morality, the following from Mahatma Gandhi, the Indian leader, is an interesting parallel:

"Formerly when people wanted to fight one another, they measured between them their bodily strength; now it is possible to take away thousands of lives by one man working behind a hill from a gun. This is civilisation. Formerly, men worked in the open air only so much as they liked. Now, thousands of workmen meet together and for the sake of maintenance work in factories and mines. Their condition is worse than that of beasts. They are obliged to work, at the risk of their lives, at most dangerous occupations, for the sake of millionaires. . . This civilisation is such that one has only to be patient and it will be self-destroyed."

DIocese OF DUNEDIN

Anzao Day was observed with befitting solemnity at St. Joseph's Cathedral, when, commencing at 9 o'clock, Pontifical High Mass was celebrated by his Lordship Bishop Whyte in the presence of a congregation which far exceeded the seating capacity of the Cathedral. The Bishop was attended by the Rev. Father Delany as assistant priest, Fathers Spillane and Marlow, deacon and subdeacon respectively of the Mass; Fathers Fenelon and Rooney, deacons at the throne; and Father Foley, Adm., master of ceremonies. There were also present in the sanctuary Fathers A. Herring, S.M., and Fenton. The music of the Mass (Beethoven's in C) was rendered by St. Joseph's Cathedral Choir, conducted by Mr. A. Vallis, and at the conclusion of Mass the "Dead March" from "Saul" was played by Mr. F. Stokes (Cathedral organist). As a memorial to those who made the supreme sacrifice at and in connection with the Great War, the whole ceremonial was markedly impressive.

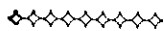
High Mass was celebrated at the Church of the Immaculate Conception, Mosgiel, at 9 a.m. Very Rev. Father Morkano was celebrant; Rev. Dr. Buxton, deacon; and Rev. Father McLaughlin, subdeacon. The students of Holy Cross College sang the music of the Mass. At the close the "Dead March" from "Saul" was played by the college choir organist. The ceremonies were very impressive.

The Sisters of Mercy desire to acknowledge with gratitude the receipt of £1 from "A client of St. Anthony" and 10s from "Grateful," for St. Vincent de Paul Orphanage.

A successful and very enjoyable social, promoted by the ladies of the Refreshments Stall in connection with the projected fair in aid of St. Vincent's Orphanage Building Extension Fund, was held on Monday evening at the Art Gallery. The large hall was most tastefully decorated, the color scheme being gold and mauve, while flowers and greenery, artistically worked into a trellis formation on the front of the stage, greatly enhanced the general effect. The stage itself was nicely furnished by Messrs. C. and W. Hayward. The large assembly was bountifully provided for, the supper room arrangements being carried out by an energetic ladies' committee consisting of Mesdames Van Paine, F. Carter, A. Clark, J. J. Wilson, Simpson, and others. The decorations, which were greatly admired, were the work of Mr. W. Murdoch. Miss Marie Brown was an efficient secretary, and Messrs. W. Simpson and Pedofski capably filled the positions of M.C.'s.

The ceremony of laying the foundation stones of the new wing and of a new schoolroom at St. Patrick's Convent of the Dominican Nuns, Tesehemakers, was performed on Sunday afternoon by his Lordship the Bishop of Dunedin, Right Rev. Dr. Whyte. A large number of townspeople assembled in the beautiful convent grounds in perfect weather (says the *North Otago Times*). His Lordship the Bishop, attended by Rev. Fathers Foley, Adm., and Graham, proceeding to the schoolroom site, lowered and blessed the stone, after which he returned to the site of the new wing, where the stone was lowered and blessed, his Lordship using a special silver trowel for the occasion.

[An extended report of this important function is held over till next week.—Ed. N.Z.T.]



Profession Ceremony at South Dunedin

On Thursday morning, 20th inst., Right Rev. Dr. Whyte, assisted by Rev. Fathers Delany, Marlow, and Fenelon, officiated at a solemn ceremony of profession in the Convent of Mercy, South Dunedin, when five young ladies had the happiness of pronouncing their first vows in the presence of their parents and friends, who had assembled in the chapel to witness the sacred function. His Lordship the Bishop, taking for his text the words of Our Lord from St. John's Gospel—"Amen, I say to you, unless the grain of wheat fall into the ground and die, itself remaineth alone; but if it die, it bringeth forth much fruit"—preached a touching sermon on the religious life, its duties and responsibilities. In all ages from the dawn of Christianity generous young hearts, full of love for Christ and anxious to spread the divine fire which He came on earth to kindle, have accepted all the obligations of the religious state, done untold good and won the heavenly crown promised to those who persevere to the end. Holy profession is a solemn contract between the novice and her Maker. For the validity of an earthly alliance the free-will of the contracting parties is necessary; it is necessary, too, in the case of a spiritual alliance when the novice, in the presence of God's representatives, chooses Jesus Christ as her Bridegroom. The ring, a pledge of her celestial espousals; the veil, an emblem of holy modesty, are solemnly blessed, and Holy Church recognises her as the spouse of Christ. The Sisters, now about to consecrate their lives to God by the vows of poverty, chastity, obedience, and

the service of the poor, sick, and ignorant, have prepared for this step during their two years of probation; they have been carefully instructed in the rules and constitutions according to which to-day they make their vows; they have tested their fitness for the life; there has been no compulsion—the doors were open and they were perfectly free to go back to the secular life if they so wished. Choosing the better part, they have eagerly looked forward to this happy day when, kneeling before the altar, they will make a voluntary renunciation of the honors, riches, and pleasures of the world to take upon themselves the sweet yoke of the vows, thereby giving themselves up wholly to God. Henceforth their lives will be devoted to their personal sanctification and to works of mercy—the Christian education of children, caring for the orphans, helping and consoling the poor, the sick, and the afflicted. Undoubtedly this work calls for daily self-immolation, which, however, will bring peace and holy joy to their souls. It could not be otherwise, for Our Lord Himself has declared that His yoke is sweet and His burden light. Their unselfish labors as Sisters of Mercy will merit a great reward in eternity. In conclusion his Lordship congratulated the Sisters on the happy consummation of their hopes, and he congratulated their parents, who had willingly parted with them to give them to God; these children would daily lift up their pure hearts in supplication for those near and dear to them. The Sisters who made their holy profession are—Sister M. Lorenzo Marlow, S.M. Teresita Gibb, S.M., Bertrand Carroll, S.M. Cuthbert Poppelwell, and S.M. Catherine Harty. The solemn incidental music was efficiently rendered by the Sisters' choir, and after the ceremony the Bishop, clergy, and relatives of the Sisters were entertained at dejeuner by the community.

Marist Brothers' Junior House of Studies

The following letter (under date April 21), having reference to the new Junior House of Studies, has been sent by the Provincial of the Marist Brothers (Rev. Brother Denis):—

It is on the eve of the opening of our Junior House of Studies in connection with the training and educating of the young aspirants of our Order that I have much pleasure in writing to thank you for the generous and kindly assistance extended us in the great work of Catholic education.

A property of 360 acres in extent has been recently purchased at Tuakau, 36 miles from Auckland. It is beautifully situated near the town, commanding a panoramic view of the Waikato country for miles around. Its undulating slopes, winding streams, and clumps of native bush all tend to make it an ideal position for the studious and quiet life led by the young religious. The homestead is commodious and has gardens, orchard, and lawn attached. A temporary building to accommodate 12 students has just been completed, and we hope to have everything in readiness shortly after the Easter vacations. Studies will be commenced on the 26th April.

As the work develops and the prices of building material become normal, the permanent structure will be undertaken.

We wish to take this opportunity of thanking you for your hearty co-operation in the training of our young Brothers and fitting them in the true sense for their life's work so dear to God and His Holy Church—that of the Catholic education of the youth of our fair young land.

It will be our ever pleasing duty to remember you daily in the prayers of the community; moreover, the lives of the young religious you help to educate will be for all time an all-powerful appeal to Almighty God and Our Blessed Lady to bless you and those dear to you.

Thanking you in all sincerity, and wishing you all the peace and happiness of Easter-tide.

We remain,

Yours gratefully,

THE MARIST BROTHERS.

Per Brother Denis
Provincial.

Be generous, and remember that you ought to walk in the footsteps of your Redeemer.

The "Quality" Chemists

(OUTRAM & WHITE), 108 and 130 KING EDWARD ST.,
Prescription work a specialty. New season's Hot-water Bags
"just arrived."

Phones 1719 and 816.

South Dunedin

DEATHS

CLARK.—Of your charity pray for the repose of the soul of Michael Clark, who died at his residence, 105A Hill Street, Wellington, on April 4, 1922 (fortified by the rites of Holy Church); aged 89 years.—May his soul rest in peace.

DROMGOOLE.—Of your charity pray for the repose of the soul of Christopher Dromgoole, son of T. and C. Dromgoole, of Georgetown, who died at Dunedin on April 20, 1922; aged 14 years.—Sacred Heart of Jesus, have mercy on his soul.

GRANT.—Of your charity pray for the repose of the soul of Dolly, dearly beloved wife of Thomas T. Grant, Bank of New Zealand, Outram, and daughter of Francis McBride, St. Clair, Dunedin, who died at Mavis Street, St. Clair, on April 8, 1922.—R.I.P.

McGLONE.—Of your charity pray for the repose of the soul of Sister Mary Joan of Arc (Mary McGlone), Religious of Notre Dame des Missions, who died at Lower Hutt, on Holy Thursday, April 13, 1922.—R.I.P.

IN MEMORIAM

FINNERTY.—Of your charity pray for the repose of the soul of Roger Francis Finnerty, who died at Bluff on April 27, 1921.—R.I.P.

JOYCE.—Of your charity pray for the repose of the soul of Patrick Joyce, who died at Featherston Camp on May 5, 1917.—Sacred Heart of Jesus, have mercy on his soul.—Inserted by his loving cousin (M. Kearney).

KEARNEY.—Of your charity pray for the repose of the soul of Martin Kearney, who was killed in action on April 29, 1915.—On his soul, sweet Jesus, have mercy.—Inserted by his loving sister.

O'CONNOR.—Of your charity pray for the repose of the soul of Michael O'Connor, Longridge, who was killed in action in France on April 20, 1918.—Inserted by his loving mother, brothers, and sisters.

WANTEDS

WANTED.—A position as LADY HELP in Catholic family; Canterbury district preferred. Apply—"Lady Help," c/o *Tablet* Office.

WANTED.—Catholic widow (no children), 36, would like situation COMPANION-HELP to elderly couple; housekeeper, or place of trust; good references. Apply "Urgent," *Tablet* Office, Dunedin.

AN APPEAL!

St. Patrick's Church, Raetihi

A practical way to show gratitude for Irish peace. Send an offering to rebuild St. Patrick's Church, Raetihi, and enrol yourself on St. Patrick's roll of gratitude. All donations of 5/- and upwards will be acknowledged in the *Tablet*.

Address for donations—FATHER GUINANE, OHAKUNE.

[A CARD]

Telephone 944.

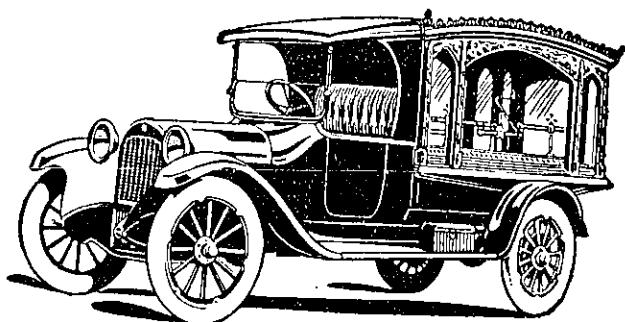
P.O. Box 227.

J. F. MOLLOY

SOLICITOR

TATE'S BUILDINGS
STAFFORD ST.

TIMARU, N.Z.



THE IRISH SOCIETY

The Monthly Meeting of the above Society will be held in the Overseas Club Rooms, Stuart Street, on THURSDAY, (this evening), APRIL 27, 1922.

E O'CONNOR

THE CATHOLIC BOOK DEPOT, CHRISTCHURCH.

My Queen and My Mother (profusely illustrated)—7/-.
 Maria Sanctissima (Keller)—7/-.
 The Glories of Lourdes (Rousseil), illustrated—7/-.
 Behold Your Mother (Russell, S.J.)—5/-.
 The Mother of Christ (Vassal-Phillips)—9/-.
 Mariae Corona (Sheehan)—4/6.
 Home Truths for Mary's Children (Cecilia), 2 vols.—10/-.
 Dona Christi (M. St. Paul), Assentiontide, etc.—6/6.
 Ortus Christi (M. St. Paul), Advent—6/6.
 Marie Thérèse (Martindale)—5/-.
 R. P. Garrold, S.J.: A Memoir (Martindale)—6/6.
 The Translation of Summa Theologica, 15 vols. sold separately.
 A Commentary on Canon Law (Augustine, O.S.B.), 7 vols. sold singly.

R. H. Ledlie

WOOD & COAL MERCHANT,

Corner BAY VIEW RD & ESKVALE ST., DUNEDIN.

All classes of Firewood and Coal in stock. Prompt deliveries to any part of city and suburbs.

Telephone 2508. Telephone 2508.

D Forrester & Co.

Agents for Standard and White
SEWING MACHINES, PUSH-
CHAIRS, & GO-CARTS.All makes of Sewing Machines Re-
paired.79 PRINCES ST., DUNEDIN.
Phone 1305.

[A CARD]

Miss N. TONER

REGISTERED MATERNITY NURSE
Attends patients in their own homes.

PHONE S29

11 LIVERPOOL STREET

AUCKLAND

Miss MULLAN

TRAINED MATERNITY NURSE
(Town or Country cases)19 KELVIN ROAD
INVERCARGILL

TELEPHONE 1117

T. Adams & Co.

282 PONSONBY ROAD, AUCKLAND.

The Catholic Undertakers, Cabinetmakers, and Upholsterers.

All work done on premises under *personal supervision*.

Funerals conducted in all parts of the town or country by MOTOR HEARSE.

.. T. Adams & Co. ..
 UNDERTAKERS, THREE LAMPS, PONSONBY.
 Phone 137.

A NEW :: ::

AFTERNOON TEA BISCUIT

OAT-CRISPS

All Grocers. Manufactured by :: ::
THE PHENIX CO. LTD., DUNEDIN.

WAX CANDLES.—I keep the Best Quality (Irish) and can supply in any quantity. Rosaries (all sorts). Prayer Books.—A large assortment of these in stock from 1/- to 12/6: Garden of Soul, Key of Heaven, Treasury of Sacred Heart, St. Anthony's Treasury, Children's Prayers, Faith of Our Fathers, Catholic Belief, The Question Box; Scapulars, Medals, Pictures, etc.; Catholic Truth Societies' Pamphlets all obtainable from—

Ambrose Duane

ST. JOSEPH'S CATHEDRAL : : DUNEDIN.

“TABLET” SUBSCRIPTIONS

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

PERIOD FROM APRIL 7 TO 11, 1922.

AUCKLAND AND HAWKE'S BAY.

R. T. K., Manutahi, 30/1/24; Mrs. K., Hunter St., Dannevirke, 30/3/23; M. K., Hastings St., Napier, 23/3/23; B. McK., Fenton St., Parawai, Thames, 30/3/23; J. B., Police Stn., Waipukurau, 30/3/23; A. M., Otorohanga, 8/12/22; Mr. F., R.M. Court, Napier, 30/9/22; I. J., Murphy Rd., Taradale, 8/5/23; Miss D., Hastings Club, Hastings, 15/2/23; A. H. A., Carroll St., Te Kuiti, 8/4/23; T. H., Tamarunui, 15/8/22; J. L., Belgium St., Auck., 30/9/22.

WELLINGTON AND TARANAKI.

L. C. C., The Terrace, Wgton., 23/2/23; M. F., Okaiawa, 8/4/23; Miss S., Box 50, Pahiatua, 30/9/22; E.K., Rowan St., Stratford, 30/3/23; Mrs. B., Pitara St., Wgton., 30/3/23; J. L., Bell Rd., New Plym., 8/10/22; W. B., Victoria Av., Wanganui, 15/10/22; M. M., Waldegrave St., Palm. Nth., 30/9/22; F. D., Clemow Rd., Fitzroy, 15/12/22; J. D., Nelson St., Wanganui, 30/9/22.

CANTERBURY AND WEST COAST.

D. McC., Heathcote Valley, Chch., 30/9/22; M. H., Naylor St., Waimate, 23/9/22; P. V. McB., King St., Rangiora, 23/7/22; A. E. P., Soldiers Rd., Riccarton, 8/11/22; G. F. B., Police Stn., Dunollie, 8/10/22; J. G., Hereford St., Linwood, 30/9/22; M. McC., Salisbury St., Chch., 30/9/22; C. H. H. C., Maitai Valley, Nelson, 30/3/23; C. E. A., Box 802, Chch., 23/9/22; P. C., Masters St., Greymouth, 30/9/23; H. H. N., Francis Av., St. Albans, 30/9/22; F. H. B., Marina, 8/2/23.

OTAGO AND SOUTHLAND.

Mrs. L., Port Chalmers, 23/3/22; Mrs. M., Wynward St., Sth. Dun., 8/11/22; Miss O'C., Union St., Dunedin, 30/9/22; E. McK., Cumberland St., Dun., 30/9/22; Mrs. S., Albany St. P.O., Dun., 30/9/22; Mrs. G., Filleul St., Dun., 30/9/22; T. K., Douglas St., Balclutha, 28/8/22; Mrs. M., Hart St., Roslyn, 30/9/22; Miss B., Port Chalmers, 30/3/23; Mr. M., Fernhill St., Dun., 30/9/22; M.C., Sydney St., Infill, 30/3/23; R. McC., Hanover St., Dun., 30/9/22; Mrs. S., Sawyers Bay, 30/9/22; M. M. & Co., King St., Dun., 30/9/22; Mrs. McC., Cumberland St., Dun., 15/7/22; Mrs. F., Islington St., Dun., 30/9/22; B. O'B., Nurseryman, Winton, 8/2/23; Mr. S., Coughtrey St., St. Clair, 30/9/22.

Convent of the Sacred Heart, Timaru

A week-end Retreat for Ladies will begin on SATURDAY evening, MAY 6, 1922, and end on TUESDAY morning, MAY 9.

The Retreat will be conducted by REV. ALFRED HERRING, S.M.

Intending retreatants are advised to apply promptly to—
REVEREND MOTHER SUPERIOR.

C A T E C H I S M S.

No. 1 Catechism (No. 1)—Green Cover	...	17/6 Gross.
No. 2 Catechism (No. 2)—Pink Cover	...	27/6 Gross.
No. 3 Catechism (No. 3)—Blue Cover	...	47/6 Gross.

(Postage Free.)

As we are selling these lines at practically cost price, cash must accompany all orders.

Address orders to

MANAGER, N.Z. TABLET CO.,
Octagon, Dunedin.

Catholic Supplies Ltd.,

67 Manners Street, Wellington

Direct Importers of Catholic Requisites and Literature Wholesale and Retail

Mission Orders receive our prompt attention.

A large stock of best floats, candles, incense, charcoal, wicks, and tapers

Sanctuary lamps on brass stands (suitable for small altars), ruby and blue glass.

Statues (all sizes and description), 2s to £15.

Splendid assortment of presentation Rosary Beads in cases, 10s to £3.

Large biography of the Little Flower of Jesus, 9s.

Little treasury of leaflets (bound in leather gilt edge) ranging from 4s.

Education of Catholic Girls (Jane Erskine Stuart), 5s 6d.

First Communion Days and True Stories for First Communicants (by Sister of Notre Dame), 3s 6d each.

Stories from the Life of Our Lord (by Sister M. Catherine, O.S.D.), 2s 3d.

The Priest and Social Action (Chas. Plater), 6s 6d.

Ursula Finch, Only Anne, Lady Trent's Daughter, Julian, (by Isabel Clarke), 6s each.

Abbotscourt, 6s; Fernando, 5s (by John Asycough).

Pits and Starts, Homespun Yarns, Four in Hand (by Fitzgerald), 6s 6d each.

Lisheen, Glenamaar, Triumph of Failure, Luke Delmege (Canon Sheehan), 6s each.

N.Z. Catholic Hymn Book, 2s 6d per dozen.

Just Happy (Keon), 6s.

Magic of the Sea (Jas. Connolly), 9s 6d.

The Unbeliever, A Romance of Lourdes (by a non-Catholic), 6s.

**Highest Quality
Guaranteed**



**Obtainable Leading
Chemists & Stores
throughout the Dominion.**

Insist on a 'Unique'

WANTED KNOWN—That Billheads, Circulars, Memorial Cards, Concert Tickets and Programmes, and General Printing of every description are executed at the TABLET OFFICE. Moderate rates.

W. Clarke

Chemist

:

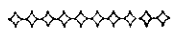
116 Victoria St., Auckland

Commonwealth Notes

NEW SOUTH WALES.

In supporting a vote of thanks to his Grace the Archbishop on the occasion of his blessing and laying the foundation stone of a new church at Wentworthville on Sunday (says the *Freeman's Journal* for April 13), Monsignor O'Gorman announced that his Grace the Archbishop had consented to visit Parramatta on October 29, to solemnly celebrate the centenary of Catholicity in that parish, and to give thanks to God for His favors and blessings. The great Father Therry had celebrated his first Mass in Parramatta and the second in Sydney. So that though Parramatta was not older than St. Mary's, they were next to it, so far as length of time was concerned. By October 29 this new church would be completed, and his Grace would be able to perform the opening ceremony, and that would be another event by which they would celebrate in a remarkable manner the centenary. A Catholic hall was to be built at Quaker's Hill. The centenary was expected to pay off all their liabilities. The sum of about £3000 was owing, and when this was paid off they would be able to take up another work, and that was a building in memory of Father Therry, namely, a girls' school that would be worthy of Parramatta. They also contemplated building a church at Blacktown. If they could lay the foundation stones of all these buildings during the current year they would be giving the Archbishop a busy time. He knew his Grace was glad to take part in such works for the progress of religion and civilisation in Australia.

His Grace the Archbishop, in the course of his remarks on the occasion, said:—I would advise every person who has grown to early manhood to become a proprietor. It is a great mistake for a man who has grown to be fifty and who has children, and yet has no home of his own. At present there is a most deplorable condition of things on account of the absence of churches and true religion. We have class warfare. The victims are the workers. Things are changing. There was a time, I remember well, when the poor man was at the mercy of his employer. If a man wanted an acre of land to live on he had to enter into competition with every other buyer, and the landlord would get the highest possible price in the market, so that the people amongst whom I grew up were slaving every day, and the landlord was taking all in the shape of rent. That state exists all through the world, and we must have unions, therefore, amongst the workers, and these unions stand for the right to live a comfortable life. The employer and the employee should co-operate for the good of the country. Each has his rights and duties, and religion alone will bring them together. Religion will bring the employer and worker to kneel at the Confessional and at the Communion rails. Whatever be your political path, stand for the love and fear of God and hope for your inheritance in Heaven, and work for it day by day. All parties should become Catholic in principle, Christian in principle. I do not agree with the names the parties call themselves. They make names just as ladies make fashions. Judge by their fruits. It is a stigma upon any political party to stand against the rights of parents to give the best possible training to their children.



VICTORIA.

Over 800 men were present at the annual Communion breakfast of the Hibernian-Australasian Catholic Benefit Society the other Sunday morning, in the Cathedral Hall, Fitzroy. Mr. J. J. P. Strafford (grand president) presided.

In a speech his Grace Archbishop Mannix said he relied upon the whole Irish body throughout Australia to stand behind those determined to assert their rights to equal treatment as citizens, and to walk upon the streets, and also if needs be to assert their rights in the courts of the State. He trusted the City Council, when it reviewed the St. Patrick's Day demonstration, would be in a saner mood than it had been hitherto, and that it would avoid litigation, and spend the ratepayers' money in ways that would be best appreciated by the people. The Archbishop said that the Hibernians had contributed largely to the magnitude of the St. Patrick's Day demonstration. In the *Argus* on Saturday somebody, evidently a Scotsman,

in an article on the Irish-born in Australia, made out that the Irish people in Australia and their descendants were a very small body. When the writer was gathered to his fathers the Irish people in Australia and their descendants would be here to give the answer that was deserved. However, even if the Irish people were dwindling and were going to pass out, they were not going to sit down tamely under any prohibition that was an abuse of authority.

Very Rev. Father John Barry, Administrator of the Archdiocese of Melbourne, applied in the Practice Court in Melbourne, through counsel, for an order *nisi* calling upon the City Council to show cause why its bylaw under which the St. Patrick's Day procession was prohibited should not be deemed *ultra vires* and be quashed.

Father Barry deposed by affidavit that he had been advised by counsel, and believed that the bylaw in question was *ultra vires*, illegal, and invalid.

In support of Father Barry's application, Councillor James Stack deposed in an affidavit that, except as set out in the (ordinary) notice paper, no notice of the resolution regarding the making of the new bylaw or of altering or amending the old bylaw was given to him as a councillor of the Melbourne City Council.

Mr. Justice McArthur made an order *nisi*, calling upon the council to show cause why its bylaw should not be quashed.

◆◆◆◆◆◆◆◆◆◆
QUEENSLAND.

The solemn duty of removing from their original resting place the bodies of the late Bishop O'Quinn, Queensland's first Catholic Bishop, and of the late Archbishop Dunne, his successor and Queensland's first Archbishop, was carried out at St. Stephen's Cathedral on Monday (says the *Catholic Advocate* for April 6), the object being to re-enter the bodies in a special vault in the new additions to the Cathedral. The late Right Rev. James O'Quinn, D.D., who was born on March 17, 1819, and who died on August 18, 1881, was buried in a vault on the north side of the nave of the original building. On the opposite side of the nave was the resting-place of the late Archbishop Dunne, the predecessor of the present Archbishop, Dr. Duhig. A tablet over the vault bears an inscription stating that the late Archbishop was born on September 5, 1830, was ordained priest on June 4, 1854, was parish priest at Toowoomba from 1868 to 1881, was consecrated Bishop on June 18, 1882, was consecrated Archbishop on May 10, 1887, and died on June 13, 1917. The outside wooden coffin containing the body of the late Bishop O'Quinn was found to have completely perished, leaving the inside leaden shell intact, and the remains were replaced in a handsome, new, silky oak coffin with silver mountings and inscription plate. During the latter part of the afternoon the two coffins were placed before the altar, where they lay in state until Tuesday morning. The whole of the work was carried out under the personal supervision of K. M. Smith, undertaker. At 10 a.m. on Tuesday a Solemn Requiem Mass was celebrated, and the remains of the two past leaders of the Catholic Church in Queensland were placed in a specially prepared vault underneath and a little to the north of the Sacred Heart Altar. Mass was sung by Bishop O'Connor, of Armidale, and a special sermon preached by Archbishop Duhig. A great concourse of people thronged the Cathedral. Amongst those present were: His Grace Archbishop Duhig, Bishops O'Connor, Heavey, and Shiel, and a numerous party of clergy.

To Subscribers

In view of the fact that supplies of paper are now assured, and the cost a little less than formerly, we are in a position to book subscriptions for those who do not find it convenient to pay in advance. We have decided to make the subscription (payable strictly in advance) £1 per annum; and if booked, 12/6 per half-year, or 25/- per annum. We anticipated being able to make a reduction on our charge; but the additional postage now charged more than balances the lower cost of paper. When subscriptions fall due we will notify by letter-card, and will continue to send the paper at booked rates unless countermanded in writing, or the advance subscription forwarded.

J. P. WALLS,

Manager *N.Z. Tablet* Co.

Obituary

SISTER MARY JOAN OF ARC, INSTITUTE OF NOTRE DAME DES MISSIONS.

A deep gloom was cast over the Lower Hutt community when it was learned that Sister Mary Joan of Arc, at the age of 30 years, had breathed her last in the early hours of Holy Thursday. The deceased Sister, who was the daughter of Mr. and Mrs. J. McGlone, of Taradale, Hawke's Bay, was educated at the Napier Convent High School, where she attained distinction, especially in music and singing. She joined the Institute of Notre Dame des Missions in 1908 at Christchurch, and made her profession in 1911. She was shortly afterwards sent to aid in the founding of a new convent of the Institute at Ellerslie, from which she was later sent to Hamilton. In 1917, she returned to Christchurch, where she made her perpetual profession in August of that year. For the past two years she had been at the Sacred Heart College, Lower Hutt, being there the Sister in charge of the music and singing. Until four weeks ago the deceased Sister was apparently in good health, full of energy and zeal, when she was suddenly taken ill. All that medical skill could do was done to save her, but in vain, and after intense suffering, borne with noble fortitude, she breathed her last. Her body was laid in state in the convent chapel, where great numbers of her pupils and friends came to pay their last tribute of respect. On Good Friday afternoon, the funeral obsequies were solemnly carried out by Rev. Father Carmine (convent chaplain). The beautiful plain-song "Libera" was chanted by Rev. Father Spillane, S.M., of Hill Street, and Mr. Vincent McGlone (brother of the deceased). Very Rev. Dean Lane preached the funeral oration. The body was then borne by members of the Hibernian Society through the convent grounds, followed by the parents and relatives of the deceased and the Reverend Mother Provincial and Sisters of Lower Hutt and Petone, the Hibernians' school children, and Children of Mary in regalia forming a guard of honor. The procession, nearly half a mile in length, headed by the cross-bearer and acolytes, marched through the town as far as the Hutt station, and from thence all followed the hearse in motor cars to Karori Cemetery. At the graveside the Very Rev. Dean Lane officiated, and the assisting priests chanted the "Benedictus." Among the clergy present were Rev. Fathers McDonnell, S.M., Segrief, S.M., Buckley, S.M., Spillane, S.M., Higgins, S.M., also Rev. Fathers Walsh, Connolly, O'Donnell, and Carmine. A Solemn Requiem will be held at the Month's Mind. The sympathy of the community goes out to the relatives of the deceased, and to the Institute of Notre Dame des Missions in their sad bereavement. R.I.P.

MR. MICHAEL CLARK, WELLINGTON.

A very old and much respected identity of Thorndon, in the person of Mr. Michael Clark, passed peacefully away on Tuesday evening, the 4th inst., at the ripe old age of 89 years (says the *New Zealand Times*). Coming from Ireland to New Zealand when quite a mere lad, he shared the usual hardships and privations of the fearless and intrepid pioneers, and many were the interesting and thrilling narratives he could unfold of his early adventures when Wellington was but a scattered village. The late Mr. Clark always enjoyed wonderfully good health, until the last few months or so, when paralysis set in, and he gradually weakened and sank—until his demise. Possessed of many sterling qualities, of which the greater was his practical interest and sympathetic generosity for those in distress, he made a host of friends throughout New Zealand and Australia, and being imbued with deep religious and a staunch Catholic fervor, he was always a regular attendant of the Basilica, Hill Street. The remains were removed from the family residence on Thursday evening, the 6th inst., to the Sacred Heart Basilica, where they remained overnight, and on the following morning (Friday) Solemn Requiem Mass was celebrated at 9 a.m. for the happy repose of the soul of the deceased by Rev. Father Smyth, Adm., the respect and esteem in which the late Mr. Clark was held being evidenced by the large number of parishioners and friends present. The various religious

Orders were represented—the Sisters of Mercy being in charge of the girls from the convent schools—and the Marist Brothers were also present with the boys from the Thorndon School. The various hymns were impressively rendered by the children. Later the funeral took place at Karori, and was largely attended, Rev. Father Spillane, S.M., who was a regular attendant on Mr. Clark during his last illness, officiating at the interment. Mrs. Clark has received telegrams and letters of condolence from all over New Zealand, showing further the great respect in which her late husband was held.—R.I.P.

Death of Right Rev Dr. Vidal, S.M., Bishop of Fiji

After a glorious and most fruitful missionary life in the Islands of the Pacific, the revered Bishop of Fiji, the Right Rev. Dr. Julien Vidal, S.M., D.D., passed peacefully away in his cathedral parish during the week, at the advanced age of 76 years (says the *Catholic Press* for April 6). The sad news was received on Saturday at St. Patrick's Presbytery, Church Hill, by the Rev. Father Courtais, S.M. (Procurator of Marist Missions in Oceanica). The late Dr. Vidal was born at Rodez, France, in 1846, and was ordained a priest in 1871. He arrived in Samoa from France early in 1871, and remained there for 16 years, engaged in missionary work. He was appointed to the Bishopric of Fiji in 1887, which he held right up to the time of his death, a period of 35 years. Dr. Vidal travelled extensively in the Islands, and also visited Rome and France several times. He started the mission in the British Solomon Islands in 1898, and was also responsible for the erection of the cathedral, which is considered one of the finest buildings in Fiji from an architectural point of view. It is built of Pymont stone. Bishop Vidal was actively interested in the Lepers' Hospital at Makongai, Fiji. The Right Rev. Dr. C. J. Nicolas, S.M., D.D., who was consecrated Coadjutor-Bishop of Fiji, with the right of succession, by the Papal Delegate (Archbishop Cantaneo), at Villa Maria, Hunter's Hill, on February 2, 1919, will succeed Dr. Vidal as Bishop of Fiji. Dr. Nicolas, the new Bishop, was the parish priest of Suva for a number of years. Prior to being appointed Coadjutor-Bishop of Fiji, he was for eight years Provincial of the Marist Order in Oceanica, with headquarters at Villa Maria, Hunter's Hill. His Lordship Dr. Nicolas has been absent from Fiji for nearly two years, and only left Sydney last week on his return there, after visiting the late Pope Benedict XV.—R.I.P.

Death of Father Burke, C.S.S.R.

English files announce the death at Clapham, on January 19, of the well-known Redemptorist, Father John Burke. He was born in Manchester in the year 1846, so that he had already attained the age of 75. He was educated at Ushaw College, until his ordination, which took place in 1870. During his college course he graduated B.A. at London University. After receiving the Holy Order of priesthood, he proceeded to take up parochial work in the Salford diocese. After a term at Clapham, he was sent as visitor to Australia, and in the following year formed one of the first band of Redemptorists sent to begin a foundation at Pretoria, in the Transvaal. There, as in Australia, he spent seven years in unwearying missionary labors (which were extended to New Zealand). He was recalled to England in 1919, and spent his last three years occupied with the ministry in the pulpit and confessional at St. Mary's, Clapham. The golden jubilee of his priesthood was celebrated in the presence of the Bishop of Southwark.—R.I.P.

Irish Manufactured Goods

Best Irish Poplin Ties (plain and fancy), 7/6; also a few exquisite Wedding Ties same price. Mention color and shade desired with order. Remember in Easter Week to do your bit, and order tie immediately. Satisfaction guaranteed. Ladies' Linen Handkerchiefs, 27/6 and 18/- per dozen.

IRISH INDUSTRIES.

Box 531, Wellington.

Mrs J. Aramburu

BOOKSELLER, STATIONER, & NEWS AGENT, 82 GUYTON ST., WANGANUI. Give us a call for all Catholic Requisites. Agents for the *N.Z. Tablet*; also for *Pauline Patterns*.

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



Schneideman's Clothe

The Garments for Critical Men £5 5s
 Hand Tailoring of the more exacting sort under the skilled supervision of SCHNEIDEMAN & SONS. If you are going to get a suit of clothes, you might as well get the added advantage of wearing Tailored Clothes from a Tailoring Organisation of Outstanding Reputation.

WEEDS 8s 6d 95s 6d
 WORSTEDS £5 19s 6d £6 10s 6d
 Indigo Serge Guaranteed Dye
 Price £7 17s 6d

Schneideman & Sons,
 Tailors, 86 Manners St,
 WELLINGTON

Phone 1746.

Box 453.

J. McD. Coleman

A.P.A. (N.Z.), A.N.Z.A.A., A.L.A.N.Z.

Public Accountant, Auditor, Company Secretary, Liquidator, and Private Assignee. Auditor of Solicitors' Trust Accounts by authority of Solicitor General.

31 HIGH STREET, AUCKLAND.

J. T. Maanix, A.N.Z.I.A.

Registered Architect

7 von Street - New Plymouth

OHANDLER 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.



Pure Altar Wine

GROWN AND MATURED UNDER
 THE SUPERVISION OF THE
 JESUIT COMMUNITY AT
SEVENMILLS, S.A.

SOLE AGENTS:
C. H. DRYSDALE & CO.
 CUSTOM STREET WEST,
Auckland
 All Classes of Wines and Spirits Stocked.

Auckland Catholic Depot

F. M. P. CULLEN : Proprietor.

8 DARBY STREET, AUCKLAND

(Next Thistle Hotel, Queen St.)

The Largest and most Up-to-Date Assortment of Church and Catholic Home Requisites in New Zealand.

Rosary Beads, from 6d. Prayer Books, from 2/-. Children's Prayer Books, from 6d. Statues, Crucifixes, Pictures, etc. The Latest in Catholic Literature.

Inspection cordially invited.

Phone 2556.

J. BOUSKILL,

THE LEADING MONUMENTAL MASON,
 SYMONDS STREET :: AUCKLAND.

Catalogues on Application.

[A CARD].

'Phone 3967.

W. P. Sommerville

SURGEON DENTIST,

Or. Molesworth and Hill Streets,

WELLINGTON.

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.

Try N.Z. Tablet 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!

HEATH'S

FOR GOOD VALUE IN

FURNISHING AND GENERAL
 DRAPERS, MILLINERS, ETC.

Hosiery and Gloves

haberdashery, manchester goods, linoliums, household furnishings, bedding, toilet goods, millinery, corsets, ladies' wear, childrens' wear.

ONEHUNGA

MAIL ORDERS

Receive immediate attention, post free anywhere, sales department in your money box.

Faith of Our Fathers

[A WEEKLY INSTRUCTION FOR YOUNG AND OLD.]

Charity.—(Continued.)

Moreover charity makes the soul resemble God, as the heat which penetrates iron renders it by degrees incandescence and like fire itself. Charity is the essential disposition of the Heart of God, of the Heart of Our Lord Jesus Christ; so that this sublime virtue communicates to men's hearts the disposition and all the sentiments of God Himself and of Our Lord Jesus Christ.

It is the property of love (says St. Augustine) to transform us in some measure into the object of our affection. He who loves earth becomes earthly; he who loves the flesh becomes carnal; he who loves heaven becomes heavenly; and he who loves God becomes all divine and almost God Himself.

Charity may be called a beginning of the life of paradise. Once lighted in the soul, this divine fire never dies if sin comes not to extinguish it. When on departing this life, and being ushered into the presence of its Beloved, the loving soul shall find herself face to face with her all-amiable God, her love will be inflamed to the highest degree, will transport her into the arms of God, and transform her into Himself by an ineffable union. She will be, as the Apostle says, one spirit with the Lord: "*Qui adhaeret Domino, unus spiritus est*" (1 Cor. vi. 17).

46. The precept of charity is the first and principal of all the precepts. Our Lord says, "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy strength: this is the greatest and the first commandment. And the second is like to this: Thou shalt love thy neighbor as thyself. On these two commandments dependeth the whole Law and the prophets.

The perfect model and source of all charity is the Sacred Heart of the only Son of God, Our Saviour Jesus Christ, whose Heart is inflamed with the purest charity which communicates its ardor to all who approach Him.

The Four Last Things.

1. We have seen, according to Christian doctrine, how God, after having first created and then redeemed humanity, conducts it by means of grace to the term of glory. It remains for us to consider how He leads man to his last end, and establishes him there for ever; and this is the object of this chapter on the last things.

2. We understand by last things the last events which must come to pass to each man in particular, as well as all in general and to the whole world. The doctrine concerning them may be divided into three articles—(1) the passage from this life to the next; (2) the relations between the living and the dead; (3) the end of time.

First Article: The Passage from this Life to the Next.

3. Man, having arrived at the term of his existence, passes from this world to the next; this passage is made at the time of our death.

Death is the separation of the soul from the body. The soul, being immortal, passes to a new life, which is assigned to it by the Creator according to its merit. The body remains here and decomposes. It becomes corrupted and changes at last into dust, which is assimilated and becomes confounded with earth.

Faith teaches us—(1) that all men must die once; (2) that the hour of death is uncertain; (3) that death terminates the period given to men for the acquiring of merit, and fixes irrevocably their eternal lot according to the merit of their works; (4) that death is the punishment of original sin; (5) that Jesus Christ, by His death, has vanquished death and has merited for us our resurrection.

4. All men, we have said, must die once; so that before the day of judgment all will have suffered death. This doctrine, according to the word of St. Paul, "It is appointed for all men once to die," is in no way opposed to the Apostles' Creed, where we say that Christ will come to judge the living and the dead; for by the living is understood the elect, or rather those who will be alive at the end of the world, and who will die only to rise again immediately and be present at the judgment.

5. Faith presents death to us as the punishment of sin. It is true that the nature of man is mortal, inde-

pendently of sin; but God, by His grace, had rendered it immortal in the person of Adam, who was to transmit immortality and justice to all his descendants. Adam, by his sin, lost the privilege of immortality; and God punished him, together with all his descendants, with death. Hence, in dying, we suffer the penalty of sin.

6. There are two judgments, the particular and the universal. The latter will take place at the end of the world, after the general resurrection; the particular judgment immediately after the death of each one of us. When man comes to die, his soul, freed from his body, and subsisting with all its faculties in its spiritual nature, will appear before the tribunal of Jesus Christ, to be judged according to the words of the Apostle, "After death, the judgment."

The sentence pronounced is immediately put into execution, and the soul is placed according to its merits.

7. There are four different abodes or dwelling-places for souls that have left this life: limbo, purgatory, hell, and heaven or paradise. Limbo was deserted when heaven was opened by Jesus Christ; purgatory will last only till the end of the world; so that, after the general judgment, only hell and heaven will remain.

8. Limbo is the place where the souls of the just were detained before the coming of Jesus Christ. It was a place of rest, of peace, and consolation, where the souls of the patriarchs and the other saints awaited the coming of the Redeemer.

In Scripture limbo is sometimes called Abraham's bosom, more frequently hell; it was there that the soul of Our Lord went after His death, as we say in the Creed, "He descended into hell." Our Lord descended there to announce to His captive saints the deliverance they were expecting. His presence and the manifestation of His divinity changed it into a paradise, as He gave the good thief to understand: "This day thou shalt be with Me in paradise."

Revelation has not made known to us the situation of limbo, any more than that of purgatory and hell. According to an opinion commonly received by the Doctors, these different places of sojourn occupy the vast regions of the interior of the earth. Some also are of opinion that limbo, since the Ascension of Our Saviour, has become the abode of those who have died with the single stain of original sin upon their souls.

9. Faith teaches us on the subject of hell—(1) that there is a hell—that is, a place of suffering prepared for sinners; (2) that the souls of those who die in mortal sin are sent there immediately after death; (3) that the pains of hell are eternal. These, Our Lord said, in speaking of the reprobate, shall go into eternal punishment, and the just into eternal life. Again He said that the rich man died and was buried in hell; and elsewhere He calls hell the fire that is never extinguished, where there will be weeping and gnashing of teeth, and where the gnawing worm shall not die. Jesus Christ repeats in the Gospel as often as 15 times that there is a hell.

For Influenza, take

Woods' Great Peppermint Cure.

Great Fifty-Fifty Word-Building Competition

Entrance Fee 1/-. 50 per cent. of nett receipts goes back to competitors in 12 big Cash Prizes, and 50 per cent. goes to the

GONVILLE (WANGANUI) CHURCH FUND

(Under the patronage of everybody's friend—St. Anthony). All you have to do is to take the phrase

ST. ANTHONY'S PRIZE CONTEST

and make a list of words that can be got out of the letters given. No letter may be used in any one word more often than it occurs in the phrase. Write your full name and address on your list, state the number it contains, and send (with entrance fee) not later than May 24 to—

REV. K. I. McGRATH,

Box 207, Wanganui.

N.B.—Watch *Tablet* for results.

A PRIZE FOR THE 12 BIGGEST LISTS.

Fred Baker Ford Dealer
ALL ACCESSORIES STOCKED.

Barnard Street
REPAIRS TO ALL MAKES OF CARS **Timaru**

TO SELLERS OF CREAM!

Free on rail, your
Railway Station.

WE BUY—

BUTTERFAT

We aim to Satisfy.

THE TAIERI & PENINSULA MILK SUPPLY CO., LTD.
Dunedin and Oamaru.

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

Wireless

What better Birthday present could you give your boy 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

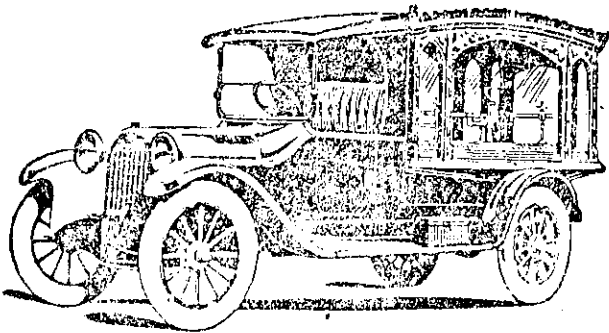
Hickmott & Sons

(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



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.

Address—

Corner KELVIN and SPEY Streets, :: :: 'Phone Day and Night 50

Consulting Rooms:

Opp. Masonic Hotel,
Napier



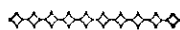
Visit

Hastings, Tuesdays
At Union Bank Chamber

IRISH NEWS

BACK TO FREEDOM.

Rev. Father Dominic, O.S.F.C., and 30 other political prisoners from Parkhurst Prison, Isle of Wight, arrived in London on January 21, and were received by Mr. Barry Coffey, president of the local branch of the Irish Self-Determination League; Dr. Sheehan, and other representative Irishmen in the city. On being interviewed, Father Dominic said he was, like his fellow-prisoners, treated as an ordinary criminal, and wore the prison garb while in gaol. Though pleased at being released, they were very sorry at having to leave their fellow-soldiers, who were captured in Great Britain, and also the men in the Connaught Rangers who mutinied in India. "Personally," continued Father Dominic, "I owe a deep debt of gratitude to the Most Rev. Dr. Cotter, Bishop of Portsmouth, for his kindness in arranging that I should be allowed to say Mass every day since his visit in August. To Mr. Jeremiah MacVeagh, M.P., also I owe a debt of gratitude for the interest he took in obtaining permission for me to say Mass on Sundays since May last. Previously I had not been permitted to say Mass even on Sundays from February to May."

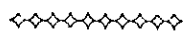


TO FACE THE WRECKERS: FRIENDS OF FREE STATE PREPARE THEIR PLANS.

Though the advocates of the treaty and, as the country fervently hopes, the founders of the Irish Free State have not yet taken their places on the political platform, they are fast completing their plans for the opening of the election campaign (says the *Dublin Freeman's Journal* for February 25). On Sunday, Mr. Arthur Griffith presided at a meeting of his parliamentary colleagues in Dublin. The proceedings were private, and no report was issued at its close. However, it is significant that practically the whole of the treaty party, including the T.D.'s from the most distant parts of the country, were present. The members of the Provisional Government, including Mr. Collins, were also in attendance. It is probable that the whole political situation was discussed in all its bearings, but with particular reference to the coming election.

We learn on the most reliable authority that plans of organisation will be pushed ahead immediately after the Ard Fheis. Mr. Dan MacCarthy, T.D., the highly successful Election Chief of the Sinn Fein movement, is again in command of the organisation.

When elected to the Dail for a Dublin division last summer, Mr. MacCarthy resigned the position in which he became so well known. However, he has consented in the present emergency to serve again in his old post, and command the pro-treaty electioneering machinery.



IRISH BISHOPS' LENTEN PASTORALS.

Most of the Catholic archbishops and bishops of Ireland in their Lenten Pastorals, which have been read in all the churches throughout Ireland, make some reference to the changing political conditions that now prevail in the country.

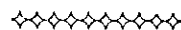
The venerable Cardinal Primate, who addresses his Pastoral from the Irish College in Rome, makes a strong appeal for unity among all classes. The Archbishop of Dublin sees in the improved condition of Irish affairs a direct answer to age-long prayer, and calls upon his people to pray for domestic peace, and for wisdom, discretion, and justice for the nation's rulers in their government.

Prayer for deliverance from disunion and for Divine guidance for the native government, is the main theme of the Pastoral of Archbishop Gilmartin of Tuam. The Bishop of Down and Connor refers to the plight of Catholics in Belfast, and makes a special appeal to Catholic young men to entertain no hatred nor ill-will on the score of religion. The bishop maintains that the Catholics have a perfect right to feel aggrieved at their forced inclusion in the six-county area.

The Bishop of Waterford and Lismore refers to the outrages that have been committed in his diocese within the past few weeks; while the Bishop of Derry reproaches the class of unscrupulous men who have taken advantage of disturbed conditions to commit crime. The denouncement of outrages also finds place in the Pastoral of the Bishop of Clogher.

Bishop Fogarty of Killaloe, in a warning admonition in his Pastoral, says: "It would appear to be a question of one form of association with the British Empire as against another. There are some dissatisfied because Ireland under the treaty is even nominally within the British Empire like South Africa. Their ardent aspirations deserve respect. But an attempt to realise them will mean another sanguinary conflict. Unless I am in error, the bulk of the people are sick and tired of war. Unless we are careful we may find ourselves one day without either treaty or republic."

The Bishop of Ardagh and Clonmacnoise calls upon his people to pray for Ireland, and continues: "Let us be loyal to the Government of the country and drive away violence, intrigue, secret societies, hatred, slander, and uncharitableness. Otherwise we shall let slip out of our hands the blessings of freedom and give new strength to our enemies."



STATE OF BELFAST.

The Most Rev. Dr. MacRory, Bishop of Down and Connor, refers to the sad plight of the Catholics in Belfast and says that as they have given no provocation he naturally had hoped at the beginning of last Lent that the storm which began with the expulsion of the Catholic shipyard workers nine days after Sir Edward Carson had addressed a large Orange meeting in a suburb of Belfast had spent itself and that the Catholics would soon be allowed to settle down in peace and security. Alas! how vain was the hope. The Bishop then briefly enumerates the terrible outrages to which the Catholics and their families have been subjected, and condemns as a falsehood the charge made by the Belfast Unionist Press that the Catholics were the aggressors, or at least equally guilty with their neighbors. "Up to this day," he says, "no non-Catholic homes have been burned, and while some of the Catholic churches and presbyteries have been, time after time, peppered with bullets, not even a pane of glass has been broken in the four or five non-Catholic churches that stand in purely Catholic districts." He admits that the Catholics have retaliated, sometimes fiercely, but seeing that for more than a year and a half thousands of expelled workers, condemned to idleness and want, have been standing at the street corners or wandering around dejected and hopeless, was it after all to be wondered at, however much they might deplore it, that there had been retaliation? The trouble is largely due, he thinks, to a few unscrupulous political leaders and to a comparatively small number of very young men. He earnestly begged of the Catholic young men to give no provocation, to keep as far as they can out of the way of trouble, and above all, to entertain no hatred or ill-will on the score of religion. He is sorry to say he sees no hope of peace, if that North-East corner persists in cutting itself off politically from the rest of Ireland. Cut off politically, it will be pretty certain to be cut off also commercially and economically, and thus ill-feeling will be provoked and fostered and religious difference perpetuated and if possible intensified. Moreover, as the six-county area stands at present, Catholics had a perfect right to feel aggrieved at their forced inclusion in it. This, too, must lead to unrest and trouble. Catholics formed more than 35 per cent. of the population of the six counties; the Unionists of those counties formed less than 19 per cent. of the population of Ireland. There was no justice in allowing less than 19 per cent. to choose their own form of government, while more than 35 per cent. are cut off from their country and coerced into submission to a government they detest.

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

Wall Papers

At Prices that make the Buying Easy, from ALEXANDER CLARK and Co.
Freight Paid on all Goods. Write for Samples. 3 Fitzherbert St., Palmerston N.

Genuine British Linoleums at Special Prices!

This is a rare opportunity to secure the best possible class of floor covering for hard wear at Low Prices.

- (a) Quality Inlaid Linoleum, 28/-
- (b) Quality Inlaid Linoleum, 25/3
- (c) Quality Inlaid Linoleum, 20/6
- Printed Linoleums, 11/6, 12/6, 12/9

All these Linoleums are two yards wide and priced per running yard. Obtainable in the latest designs and colorings for all rooms. . . .

The Scoullar Co. Ltd.

HEAD OFFICE LAMBTON QUAY, WELLINGTON
Branches at Masterton and Hastings.

A Missionary Journal



Help to Convert China by reading the Australian edition of
"The Far East"
The illustrated monthly organ of
THE IRISH MISSION TO CHINA.
Photographs and news items fresh from the mission field.
5/- a year; single copies, 6d.

ADDRESS—
Manager Mentone, Victoria

McNab & Mason

109 SYMONDS STREET R.: AUCKLAND.

Specialists in Church and Monumental Masonry.
: : Designs and Prices on application. : :

"TREQ" ELASTIC GIRDLES



The all Elastic Corset
The most comfortable, stylish, and best wearing corset ever worn.

ALSO
"TREQ-ELASTIC-BRASSIERE"
(Specially made for Stouts).

FREE—Write to-day for booklet and full particulars.

McKay's Specialty House

360 Lambton Quay, Wellington
New Zealand Distributors. Agents Wanted.

NOTES ON HEALTH

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

- Kellow Bread -

is the ONLY BREAD made in Wellington which is TRULY AUTOMATIC. Many other Bakers are using this name and claiming it for their bread, but the only true Automatic Bread is the Famous "KELLOW" BREAD. Don't delay one day longer; have these Crusty, Golden-Colored, HEALTH-GIVING LOAVES brought into your house to-day.
Ring up 'PHONE No. 986 and give instructions for the cart to call.
If you once try this Bread you will Never go back to bread made by hands in the old-time, out-of-date method. "KELLOW" is untouched by hand.—"KELLOW" BREAD IS MADE ONLY BY

The New Zealand Automatic Bakeries : Limited
106-110 Taranaki Street Wellington

COME AND SEE YOUR BREAD MADE. RING TELEPHONE NUMBER 986.

J. F. TAYLOR W. T. CREMER, : Builders and Joiners : Wellington

Also all kinds of tiled roofs fixed and repaired Work Guaranteed. Estimates given. This is the shop of prompt attention
Address—63 MITCHELL STREET, BROOKLYN. Work Shop Address—22 VIVIAN STREET.

The New Pope's Career

Archbishop Cerretti writes in the London *Tablet*:—

Achilles Ratti is a son of the Diocese of Milan, having been born at Desio, in the Brianza, on May 30, 1857. After his preliminary studies in the diocesan seminaries, he completed his course in Rome at the Lombard College, obtaining at the Gregorian University the triple Doctorate in Philosophy, Theology, and Canon Law. He was ordained priest in Rome in 1879, and celebrated his first Mass over the tomb of St. Peter in the Vatican Basilica. On his return home he was, from 1882 to 1888, Professor of Dogmatic Theology and Sacred Eloquence in the diocesan seminary. In the latter year, chiefly through the influence of the celebrated scholar, Mgr. Ceriani, at that time Prefect of the library, he was appointed to the staff of the College of Doctors of the world-famed Ambrosian Library, the foundation, as is well known, of the great Cardinal Federico Borromeo. Under the sure guidance of the great scholar Ceriani, Dr. Ratti soon became master of all the scientific treasures of that famous library, so that on the death of Ceriani in 1907, he was naturally and unanimously elected to the vacant post. The literary activity which he displayed during the years of his administration is evidenced by the long list of his scientific writings in various learned publications, filling some two columns of an ordinary newspaper. One of these is a deeply and pathetic historical sketch of the fate of the famous library and archivium of St. Columbus at Bobbio.

In the midst of all his literary and scientific labors Dr. Ratti was devoted to his work as a priest and director of souls. During the years of his early priesthood the nuns of the Order of the Cenacle opened a house in Milan, first in the Corso Venezia, later in the Via Monte di Pietà, where it still exists. The then reigning Archbishop, Mgr. Calabiana, appointed the young priest chaplain to the new convent, and to that work he devoted himself with admirable zeal to the very end of his sojourn in the city. For over 30 years he gave to it all the enthusiasm of his sacerdotal heart. No good work was undertaken in that ever active home of good works in which Don Achille Ratti was not the chief co-operator. In 1883 he organised an Association of Catholic Schoolmistresses, of which he retained the direction during the whole period of his stay in the city. The congregations of Children of Mary for the young ladies of Milanese high society, for those of middle class, women clerks, work girls, and all the social classes, had the benefit of his direction and of his elevated and edifying, though simple, instructions. The humblest of the little guests of the Cenacolo were the little chimney sweeps. These little fellows are gathered together by the good Cenacle nuns for religious instruction, and the learned Prefect of the Ambrosian Library, in the midst of his absorbing work, found time, both to pass afternoons of feast days in teaching catechism to little boys in the Church of St. Sepolero, and also to prepare the little chimney sweeps for their First Communion, on the occasion of which he would share their little feasts and their innocent games. This life of combined learned labors and apostolic works was suddenly interrupted in 1911, when Mgr. Ratti was called to Rome as Pro-Prefect of the Vatican Library and assistant to Father Ehrle, whom he succeeded as Prefect in 1913, when he was also made Protonotary Apostolic. The Great War, which has changed so many things in the world, put an end to Mgr. Ratti's career as a librarian.

The war had not yet come to an end when, on April 25, 1918, Pope Benedict XV sent him out as Apostolic Visitor to Poland in order to regulate the complicated affairs of the Church in that unfortunate country. When Poland finally obtained her restored independence, the Holy Father, to show his sympathy with the Catholic State, appointed Mgr. Ratti Apostolic Nuncio to the new Republic of Poland, creating him, in the Consistory of July 3, 1919, titular Archbishop of Lepanto.

The sudden transference of one hitherto known almost exclusively as a scholar and a writer, from the tranquil life of a great library, passed amid ancient codices and bibliographical research, to the active life of diplomacy in the very midst of the most disturbed portions of Europe, caused universal surprise. Poland, after the Peace of Brest-Litovsk, was still occupied by German troops, although there was a Council of Regency consisting of Archbishop (now Cardinal) Kakowski and two others. The situation was in

every way extremely difficult and critical, but the new Nuncio displayed such remarkable tact and diplomatic skill, and even heroism, that he played quite a leading part in the final settlement of both the political and ecclesiastical difficulties which surrounded the birth of the new republic. It was chiefly owing to his efforts that the two articles were introduced into the Constitution of the State, the one declaring that the Catholic religion occupies the first position in the Polish State, and the second, still more practically important, that no measures concerning the Catholic Church may be taken without preliminary agreement with the Holy See.

Even outside Poland, the intrepid Nuncio was able to exercise important influence in various directions. Through his diplomatic good offices, he obtained the liberation of many prisoners and hostages from the hands of the Russian Bolsheviks, including the Archbishop of Mohilew and the Bishop of Minsk. Quite recently he was appointed in extraordinary mission as Ecclesiastical Commissioner for the plebiscite in Upper Silesia, and this, at the unanimous request of Poland, Germany, and the Inter-Allied Commission.

Two interesting precedents in connection with Mgr. Ratti's appointment have been noted in the Italian papers. This is the second occasion on which a Nuncio Apostolic in Poland has been recalled from Warsaw to be Archbishop of Milan and Cardinal, the same having happened to Mgr. Benedetto Odescalchi in 1713. It is stated, moreover, that the Cardinalatial title assigned to Mgr. Ratti, namely, that of San Martino dei Monti, was held for four years by the new Cardinal's illustrious predecessor, St. Charles Borromeo.

The Sistine Choir

The well-known Australian *entrepreneurs*, Messrs. E. J. and Dan Carroll, are to conduct the managerial side of the Sistine Chapel Choir tour, which will extend to New Zealand for one month. Mr. Leo Du Chateau, the Carrolls' New Zealand representative, reports having booked a splendid tour, which will take in, besides the four centres, all the provincial towns with a population exceeding 15,000. His Grace Archbishop Redwood, and the Coadjutor, Archbishop O'Shea, have, through their respective secretaries, volunteered their best interest and encouragement, and there can be no doubt that the visit of this distinguished choir will mark a most notable event in the musical history of New Zealand. This Sistine Chapel Choir, which has won the homage of such masters as Mozart, Mendelssohn, Mascagni, Verdi, Gounod, and all the great conductors of the day, is composed of 60 voices. It is now in the fifth century of its existence, and the singing of the present members, trained by the great composer Perosi, and conducted by the famous Monsignor Rella, is said to be a revelation. The whole of the programme will be rendered without the aid of any instrumental accompaniment, and will include a wonderful variety of music ranging from joyous madrigals of ancient and modern times to ancient Requiems and Te Deums.

We must have our discouragements, indeed, but we need not, therefore, be utterly cast down. We may despond, but we need not feel despair.

AN APPEAL

The St. Vincent de Paul Orphanage, South Dunedin, is overcrowded. It is imperative that extra buildings be erected at once so that these orphans (Our Lord's little ones) may be decently accommodated, and it has been decided to hold a Monster Queen Carnival in Dunedin to raise the necessary funds. Miss MAY INDER is the Southland Queen. The generosity of the Southland people will be gauged by the amount they contribute through their Queen.

Gratefully acknowledged:—Mrs. Boyle, sen., Nightcaps, 20/-; Mrs. Balloti, Wreys Bush, valuable donation of goods for the stall.

J. J. MARLOW,
313 Princes St., Dunedin,
Organiser for the Southland Queen.



FURS!

Send us your furs and fur coats for remodelling, repairing, relining, and renovating, and make like new at small cost. Fur skins of all kinds and descriptions, Tanned, Dried, and made up into fashionable garments. We also tan and dye sheep and lamb skins, black, blue, red, yellow, orange, green and bleached white, and make up into bedroom, parlor, and motor mats.

We have a special department for this work.

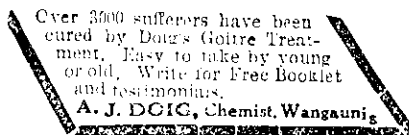
ALL KINDS OF ALASKAN AND SIBERIAN FURS FOR SALE.

Prices and estimates on application. Country orders receive prompt attention.

Alaska Fur Depot,

Manufacturing Furriers, Tanners and Dyers
103 Willis Street (upstairs), WELLINGTON
Phone 3265.

GOITRE



Waitemata Hotel, Auckland

Up-to-date accommodation. First-class Table. All Spirits true to label. Home of all Catholics.
Telephone 589.

J. ENDEAN Proprietor.

CASSIDY, AMODEO & JACOBSON

SOLICITORS,

ALLIANCE ASSURANCE BUILDINGS,
135 HEREFORD STREET, CHRISTCHURCH.
(2 Doors from Bank of N.Z.)

MONEY TO LEND ON APPROVED SECURITIES.

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.

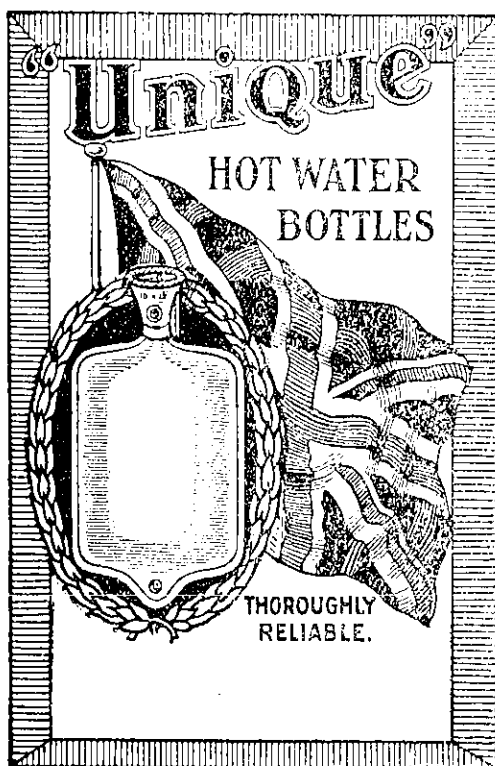


That Corn!

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.



A Real Comfort in Health

An Absolute Necessity in Sickness

Unique Bottles Last a Lifetime

Will not perish like cheap, inferior makes. "Uniques" are manufactured by the largest firm of the Empire—

THE NORTH BRITISH RUBBER CO., LTD.

EACH BOTTLE GUARANTEED. SATISFACTION OR
MONEY REFUNDED.

8 x 10, 10/-

8 x 12, 11 6

10 x 12, 13/6

Postage Free

Prepare for the cold nights. Order to-day

Geo. Burton Mail Order Merchant Stuart St., Dunedin

Darby & Hannon
Decorative Work.

PAINTERS AND PAPERHANGERS for Artists Materials
and Wall Papers, etc. Estimates supplied for all classes of
Workmanship Guaranteed.

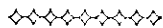
New Plymouth
Box 171.

Phone 571

Catholic World

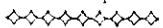
PROHIBITION AND THE MASS.

A little mild concern has been provoked by a newspaper message to the effect that an effort would be made by Prohibition officials to outlaw sacramental wine (says the American correspondent of the *London Universe*.) A later message denied that such an effort was contemplated by the parties to whom it was attributed. Any move to prohibit the manufacture and sale of altar wine would, of course, be resisted to the limit. Such a move could be born of nothing but bigotry. The ecclesiastical authorities are not unaware of the possibility of an attack upon their privilege. The fact of Prohibition is a standing caution counselling vigilance, for it is commonly agreed that the Volstead Act was enacted whilst the country was either unaware of its import or blind to the probability of its passage.



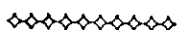
CATHOLICITY IN SOUTH AFRICA.

The spread of Catholicism in South Africa is showing many interesting developments. The foundation last spring of the *Southern Cross* in Cape Town has now been followed by the organisation of the C.Y.M.S. (Catholic Young Men's Society) in Johannesburg, the cosmopolitan big city of South Africa, as an addition to the other Catholic societies. This society, which has been established under the patronage of the Vicar-Apostolic of the Transvaal, Bishop Cox, has been greeted with much satisfaction, and is expected to do much good in counteracting the anti-Catholic activities of the Y.M.C.A., which have been much in evidence in that part of the Union. The C.Y.M.S. was organised in October, and recently held a big conference to celebrate its constitution, under the chairmanship of the Vicar-Apostolic. The *Catholic News*, which is the main Catholic organ of the Transvaal, expects the new society to render great services to the whole country. Plans are now under way for the formation of a Catholic Women's League for the whole of South Africa. This League will have for its object to protect the interests of Catholic womanhood, and to work energetically against divorce and other evils of the present day.



PLEA FOR A NATIVE INDIAN CLERGY.

In the course of the jubilee sermon at the Allahabad Cathedral, his Grace the Archbishop of Simla said: "I consider that the Church is still in infancy in any country, which fails to produce its own nuns, priests, and bishops. Such, we must admit with regret, is the case with Northern India." The same can be said with greater force of Southern India. The south has fully seen the light of the Gospel and has come under its salutary influence for several centuries, and yet has not produced an adequate number of priests, to guide the spiritual interests of their countrymen. There is a great dearth of priests in the missions, and many dioceses are seriously handicapped in the work of evangelisation, owing to the lack of a sufficient supply of priests. In all likelihood, few recruits can be expected from the European countries to fill up the gaps, and the future hope of the Church in the south especially lies in the speedy multiplication of the Indian clergy. We have heard it said that parents do not manifest sufficient interest in inspiring their children with the idea of dedicating themselves to the service of God, and that at times they place obstacles to the spontaneous desire of their sons to study for the priesthood. Happily things are improving, and we trust that the Church in the south will soon grow into the vigor of manhood and attain in the near future a large measure of self-direction and financial independence.



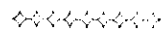
THE NEW CANADIAN CABINET: CONTAINS SEVEN CATHOLICS.

Of the 19 members of the new Canadian Cabinet chosen by the new Premier, the Hon. C. L. Mackenzie King, 12 are Protestants and seven are Catholics. This

is a most adequate representation for the Catholic minority, and may be regarded as a fair proportional distribution of Cabinet offices.

Of the seven Catholic members of the new Cabinet, the Minister of Justice, Sir Lomer Gouin, is a former Premier of the province of Quebec, who now makes his debut in Federal politics. An able lawyer and administrator, he should be a strong man in Mr. King's official family. The Hon. W. C. Kennedy, who, as Minister of Railways, has a most important portfolio, is a prominent business man and a convincing speaker. The Hon. Charles Murphy, who was Secretary of State in the Laurier administration, becomes Postmaster-General. He is one of the leaders of the Bar, who in his student days won the medal presented by Pope Leo XIII for the best thesis in philosophy prepared at Ottawa University. When the Hon. N. W. Rowell, a member of the former Coalition Government, attacked the French religious Orders during the war, his charges were completely refuted by Mr. Murphy.

One of the most popular appointments is that of the Hon. H. S. Beland, as Minister of Health and Soldiers' Re-establishment. Dr. Beland was captured by the Germans early in the war, and was a prisoner with his wife in Belgium. As a physician he has been honored by high office in various medical societies of Canada. He is a keen debater, equally at home in French and English. The Hon. Ernest Lapointe, who represents Sir Wilfrid Laurier's old seat, is another bilingual speaker of power, as is the Hon. Jacques Bruneau, a former Solicitor-General, who returns to office. The Hon. Raoul Dandurand is a Senator and Privy Councillor who is a director in many leading financial co-operations.



REVIVAL IN SPAIN: EARLY CATHOLIC MISSIONARY SPIRIT.

A Congress of Missions, which assumed the importance of a national event, has just been held in Burgos. Two years ago, when Cardinal Benloch was promoted from the Bishopric of Urgel to the Archdiocese of Burgos, he received from the Holy Father the request to found in that city a Seminary of Foreign Missions. The active prelate promptly carried out the desire of his Holiness. The seminary was opened last year, and now, on its first anniversary, there has been held a missionary congress which was attended by priests and seminarians from every corner of Spain.

The congress was a series of days of missionary propaganda which had a repercussion not only in Spain but throughout Spanish America. It has been a long time since Spain has witnessed a similar event. Spain was the great missionary of the 16th, 17th, and part of the 18th centuries. No other nation among those who are supporting missions to-day succeeded in founding Catholic nations. Spain alone has created 20 States whose laws and customs are based on Catholicism. However, the missionary fervor, although it never entirely disappeared among the Spanish clergy, greatly diminished during the last 150 years.

When Benedict XV published his Encyclical *Missionum Illud* on the subject of missions, the Spanish clergy, which could not remain deaf to the call of the Pontiff, united with the great missionary movement awakened in the world by the "Pope of Missions." At the Burgos Congress it was decided to organise in every diocese of the nation the "Union Misional del Clero" (Missionary Union of the Clergy). At the same time the great missionary works already in existence will be recognised on a new basis. Among these are the Work of the Propagation of the Faith, the Work of the Holy Childhood. It is intended also to establish a Society of St. Peter the Apostle for the training of a native clergy.

At the congress called by the Cardinal of Burgos, 150 papers were presented, many of which received prizes of 500 pesetas and the corresponding diploma. Among the seminarians receiving awards was a Cuban negro who is studying in the Seminary of Foreign Missions in Burgos.

Why toil at the wash tub when there are such gifts as "NO-RUBBING" Laundry Help and Golden Rule Soap to be had at all Grocers?

— MONEY TO LEND —

On Approved Securities.

Francis G. O'Beirne

SOLICITOR,

DEE STREET :: INVERCARGILL

MARA BROS.

HOUSE AND SIGN SPECIALISTS.

Estimates given free for all kinds of decorating work.
PICTURE FRAMING AN ART.

39 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.

[A CARD.]

SCURR & NEILL

SOLICITORS,

PRINCES STREET :: Near Octagon :: DUNEDIN.

A. G. NEILL.

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.



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.)

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.

**Give Musical Instruments and
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

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).

H. GLOVER

MONUMENTAL SCULPTOR, 59 KENT TERRACE, WELLINGTON. ————— 'Phone 3241.
Reinforced Concrete Walls, Granite and Marble Kerbs. All kinds of Cemetery Work executed.

DomesticBy **Maureen****PUMPKIN MARMALADE.**

6lb of pumpkin, cut into very small cubes, skin and pulp 3 oranges, 2 lemons, 4lb sugar. Cook slowly for several hours. It makes a cheap and very tasty marmalade.

CREAM CRACKERS.

Required: ½lb of flour, 2oz of lard, 2 tablespoonsful of baking powder. Mix to a stiff paste with water; roll out very thinly; cut into squares; prick them all over; and bake in a quick oven.

BAKED RICE AND APPLES.

Remove the cores from rather tart apples, place the apples on a layer of boiled rice, about 1 inch thick, in a greased baking-dish. Fill the cavity of each apple with rice, add 1 teaspoonful of butter and 1 tablespoonful of syrup for each apple, a little nutmeg, or any flavoring. Cover the dish, and bake the pudding slowly until the apples are thoroughly cooked.

SHORT CRUST PASTRY.

Take ½lb of flour, 5oz butter, 1 teaspoonful of baking powder, 1 dessertspoonful of castor sugar, enough cold water to mix into a stiff paste. Rub the butter into the flour lightly, but thoroughly, add the sugar and baking powder, and then enough cold water to mix it to a stiff paste. Put it on to a floured board, and roll it out lightly. Keep the hands as cool as possible during the process. Pastry should be baked in a quick oven.

LUNCHEON CAKE.

The following fruit cake is both economical and substantial, 2 eggs only being necessary in the making. Mix 1lb of dry flour with ½ teaspoonful each of bicarbonate of soda and cream of tartar, and ¼ teaspoonful of salt, then rub in 6oz of any kind of fat. Add 8oz of sultanas or currants, 6oz of sugar, and 3oz of shredded mixed peel. Moisten with 2 eggs and about ½ a pint of milk. Bake in a moderate oven.

CINNAMON FINGERS.

Beat 1 cupful of butter and 2 of castor sugar to a cream, then stir in 2 eggs (well beaten), 1 teaspoonful of ground cinnamon, 4 cupstul of sifted flour, 1½ teaspoonful of baking powder, and lastly a cupful of milk. Bake in a square tin. When cool, spread with the following: ¼ of a cupful of melted fresh butter, a little cinnamon, and icing sugar, mixed to paste, stiff enough to spread. Cut into fingers when the icing has set.

BANANA CREAM.

Ingredients: 2 bananas, 1 quart of milk, 2oz of castor sugar, 2 yolks of eggs, ½ a teaspoonful of vanilla essence.

Method: Mix the cornflour with a little milk, put the rest of the milk into a stewpan with the sugar; when boiling, add the blended cornflour and milk, and boil about ten minutes. Let the preparation cool a little, then add the beaten yolks of eggs, and stir by the side of fire until they thicken. Now add the vanilla essence, the bananas thinly sliced, and when cool pour into the prepared mould. This dish takes about 20 minutes to prepare.

MILK AS A DIET.

An entire milk diet is not the perfect food many people take it to be, for the normal digestive organs function better with a certain amount of solids to work on; the gastric juice of the stomach changes the casein to curds upon its immediate arrival, and the presence of solids checks this action somewhat and therefore aids digestion. For infants' use a little lime water or milk sugar is usually added, but the family doctor is the best person to draw up baby's bill-of-fare.

The wholesomeness of cream fat does not warrant one in neglecting skim milk, for it furnishes a food value of 170 calories to the solid pound; used in cooking it adds to the protein sometimes lacking in an economic meal, the deficient fat being supplied by the butter. Two quarts and one-half of skim milk used in cooking is equivalent in protein to 1lb of beef, and is much cheaper. When mixing bread use it in place of water, and you will have added to the nutritive value of the loaf. Like whole milk, it is not so digestible when boiled, so in making soups, cook the ingredients with a very little water if possible, and add the heated milk afterward.

Buttermilk is about the same in food value, and is often recommended for indigestion.

MRS. ROLLESTON, Ltd.

Hair Physician and Toilet Specialist,

256 LAMBTON QUAY ————— WELLINGTON.

It is a woman's duty that she should add to the harmony of the world by looking her very best, and this is now within the reach of all. For those who are too far away to avail themselves of personal attention, write, enclosing stamped envelope, and advice will be given promptly by our specialist. Do not neglect the first symptoms of hair trouble. Dandruff in its early stages is easily overcome by treatment in the home (18/6). If the hair is prematurely grey or faded, write for "Mistral." It is a very special dye, and is used most successfully in our rooms—outfit 18/6. Do not allow your face to lose its freshness; give it the attention it requires. We will advise you how to keep it youthful and attractive at the small cost of 19/6. Permanent waving by expert from Sydney. ————— Phone 1599.

Two Outstanding Clothing Features

PRICES DOWN TO POPULAR LEVELS.

MEN'S YORKSHIRE SADDLE TWEED TROUSERS, plain or cuff bottoms; raised seams, hip pockets, fawn and grey shades—sizes 3 to 7; price, 22/6 per pair.

BOYS' SPORT SUITS in genuine New Zealand all-wool Tweeds; greys and browns—sizes 6 to 13; price, 38/6.

AN OPPORTUNITY WORTH TAKING ADVANTAGE OF

A. & T. INGLIS Ltd.,**GEORGE STREET****DUNEDIN****R. E. Dowling**

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

Chemist, Hawera



DEAF ?

Here, 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

20 High Street - Christchurch

Kingsland & Ferguson

(Established 1881)

Undertakers and Monumentalists

Undertaking Branch

(Third Block in Spey St.)

Undertaker's Residence:
55 DEVERON STREET.

Phone, Day and Night, 126

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

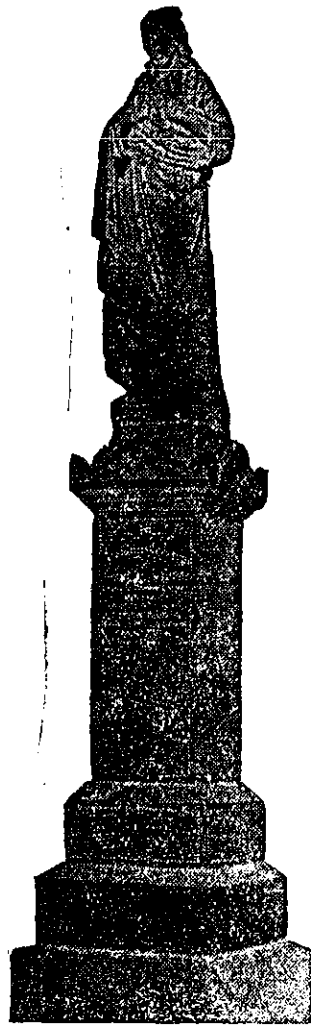
Charges Strictly Moderate.

GRANITE AND MARBLE MEMORIALS of all descriptions in stock.

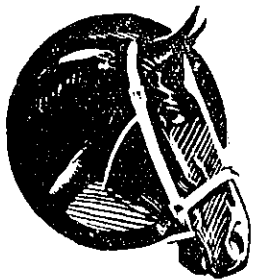
Estimates given for Altars, Statues, Fonts, and all classes of CHURCH WORK.

Monumental Work

Corner MAIN and IRWELL Streets ——— GORE. And DEE ST. (Phone 187), (opposite Reid and 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.

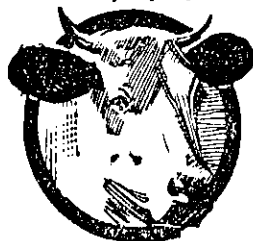
[ESTABLISHED 1881]

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.

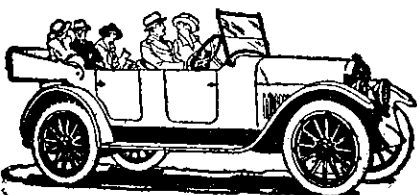
Branches throughout the Dominion. Head Office, Christchurch.



EVERYWHERE

Ballin Bros. Sarsaparilla.

MANUFACTORY, CHRISTCHURCH



Jenkins Garage for Service

Agent for Studebaker Cars

H. J. Jenkins, Oamaru

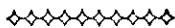
Phone 24, Private 262

ON THE LAND

MARKET REPORTS.

At Burnside sale last week 232 head of fat cattle were yarded, the quality being fair. As the following week's market at Burnside will not be until Thursday, and as butchers were bare of supplies, a good sale resulted at prices 15s to 20s in advance of those of the previous week. Heavy bullocks made from £11 12s 6d to £12 10s, medium £9 10s to £10 15s, light £7 to £8 12s 6d, prime cows £7 to £8 10s, others £4 to £5 12s 6d. Fat Sheep.—The yarding consisted of 2377 sheep, about one-third being heavy wethers. The market for these was 2s to 2s 6d in advance of the preceding week's, while medium and light sheep improved to the extent of 1s to 1s 6d per head. Prime heavy wethers made 30s to 33s 6d, extra to 37s, prime 25s 9d to 28s, medium 22s to 24s 3d, prime heavy ewes 21s to 23s 3d, extra to 30s, prime 17s 3d to 20s, medium 13s to 16s 6d, light from 10s. Fat Lambs.—726 were yarded, the quality being very much better than it was on the previous week. Freezing buyers were operating very keenly for all lambs suitable for export at prices 1s to 1s 6d in advance of the preceding week. Prime lambs made 27s to 29s 3d, extra to 33s, good 24s to 26s 3d, light from 21s. Pigs.—A large yarding was offered, and all were disposed of under good competition. Fat pigs realised prices fully 5s in advance of late rates, while stores also sold at higher values.

At Addington market last week yardings generally were lighter, particularly those of store sheep. All principal sections of stock met with a free sale. Fat Lambs.—6180 were penned, compared with 7166 on the previous week. A spirited sale, with a slight advance in prices, which ranged about 8½d per lb. Extra prime lambs 27s 6d to 32s 6d, prime 24s 6d to 27s 3d, medium 22s to 24s 3d, and light and unfinished 17s 6d to 21s 3d. Fat Sheep.—Big mutton, particularly ewes, showed a slight improvement, and freezers' sorts were practically unaltered. Extra prime wethers 27s 6d to 33s, prime 23s to 26s 6d, medium 20s to 22s 9d, light 17s to 19s 6d, extra prime ewes to 22s 6d, prime 19s to 21s 6d, medium 15s to 18s 6d, light 11s to 14s 6d. Fat Cattle.—290 head compared with 368 on the preceding week. The market recovered for better beef, which was in short supply. Primest up to 30s; average about 25s per 100lb. Extra prime steers £14 to £16 2s 6d, prime £9 15s to £13, medium £7 10s to £9 12s 6d, inferior £5 to £7 5s, extra prime heifers £11 5s, prime £6 to £8 5s, ordinary £3 12s 6d to £5 15s, prime cows £5 15s to £8 10s 6d, ordinary cows £2 10s to £5 10s. Fat Pigs.—A good demand. Late rates were fully maintained. Choppers £3 10s to £5, light baconers £3 15s to £4 10s, heavy £4 12s 6d to £5 (average price per lb 6d to 6½d); light porkers 50s to 55s, heavy 57s 6d to 70s (average price per lb 9d to 9½d).

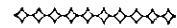


POTASH AND THE QUALITY OF POTATOES.

In a lecture given by Mr. John Gibb to the Glasgow and West of Scotland Horticultural Society, reference was made to the superior value of sulphate of potash, as compared with other potash fertilisers, for potatoes. This was confirmed by the results of tests with different potash fertilisers carried out last season by Mr. Wheldon, of the Armstrong College.

These tests, which confirm in a striking way an elaborate series of similar tests by the Glasgow Agricultural College some 20 years ago, as well as tests elsewhere, have demonstrated the clear superiority of sulphate of potash over chloride dressings like muriate of potash, potash manure salts, and kainit, so far as the cooking quality of the potato is concerned. While the tubers grown with kainit, potash manure salts, and muriate of potash cooked badly—the flesh of the tubers was waxy, and turned black a few minutes after cooking—the sulphate of potash tubers cooked firm and floury, with good flavor, and did not turn black after cooking. It is also significant that the sulphate of potash tubers took five minutes longer to cook than the others, which is an admittedly good point in their favor, according to expert opinion. It is also interesting that the tubers grown without potash, although of good flavor, also turned black after cooking.

The above evidence appears to throw important light upon one of the causes of the deterioration of the quality of potatoes. The variety experimented upon was Lochar, a potato of indifferent quality to start with, and which is apparently very susceptible to chlorides. The American evidence indicates that some varieties are definitely more susceptible to chlorides than others, and it may be that some varieties are practically unaffected by this factor. Soil and season have also presumably an influence, but until there is more exact scientific evidence available, however, to guide one in the matter, it would appear that there is nothing to lose, and probably in most cases much to gain, by the use of potash in the form of sulphate for potatoes. Taking the average of the trials in Scotland over different seasons, the sulphate of potash has certainly held its own, if not more so, in its quantitative effect on the crop yield. In Scotland, the most popular potash dressing is potash manure salts (30 per cent.), but potato-growers would be well advised this season to try as a substitute, on half of the field, an equivalent dressing of potash as sulphate of potash, with a view to testing the relative effect of these dressings on the quality of the potatoes. The farmer can no longer afford to neglect the quality factor, as this is going to determine to a greater extent in the future the selling price of his produce.



HOW BEESWAX IS MADE.

A leaflet recently issued by the Ministry of Agriculture and Fisheries in Great Britain, which deals with the production and collection of beeswax, is evidently intended to direct attention to an amount of waste that occurs in apiaries. During spring operations, when the hives are being cleaned out, and later when the honey flow has set in, there is always a quantity of wax to be collected that is well worth saving. The beekeeper in a large way of business fully realises the value of this refuse, and all uncappings and old comb that accumulate from one cause or another are carefully saved until finally there is sufficient to pass through the wax extractor. But, while the process of accumulation is slower with the smaller apiarist, it is nevertheless well worth while. Wax is not gathered by the worker bee, but is organically produced in her body from honey and pollen, by secretion. It is formed voluntarily by the bees filling their stomachs with honey, hanging in the hive in chain-like clusters, and remaining perfectly quiet for 24 hours. A good deal of pollen is consumed to make up for the wear and tear of tissue during wax secretion. During this period the wax glands convert the honey taken into their bodies into liquid wax, which exudes through tiny perforations in eight small pockets or moulds situated on the under-side of the last four abdominal segments, where it hardens into small white scales. It is then plucked out, made plastic by the admixture of saliva, and utilised for the building of the comb, the hermetic sealing of honey cells, and, with the addition of pollen, for the porous sealing of brood cells. It is computed that from 10lb to 20lb of honey is required to make 1lb of wax. The work of secretion tells severely upon the vital powers of the bees, and, as wax is a valuable and costly production, none of it should be wasted.



Word-Building Competition

Particulars of a sparkling skill contest are given in the advertising columns of this issue. This will provide a fascinating and educative occupation during the long evenings. School children especially will find intense interest in this word hunt, and splendid prizes are in prospect for the lucky winners. Those who set out to find the most words in the phrase "St. Anthony's Prize Contest" will have the further satisfaction to be derived from helping to find a church for St. Anthony in Gonville (Wanganui).

Austin (British) Farm Tractors are replacing horses on many farms. They will turn over more acres in a given time in general conditions than any six-horse team, and you can keep them going—they don't tire. Any good tractor is an advance on old-time methods, but the Austin is the world's best. We can prove this.

Catalogue, prices, etc., on application.

BOOTH, MACDONALD & CO., LTD., CHRISTCHURCH.
Branches—Auckland, Hamilton, Gisborne, Hastings, New Plymouth, Palmerston North, Masterton, Ash-

Earmarks, Cattle Burning Brands, Fleece Brands, Ear Tags, Ram Clamps, Horn Trainers, Die Stamps, Tatoo Outfit. ————— 'Phone 1103. ————— P.O. Box 217.

The

Farm-acv

Ideal in Beauty and Service!

MOSCIEL RUGS

The World's Premier Travelling Rugs.

Perfect in Artistic Design and Unequalled in Durability, Mosciel Rugs are the constant companions of experienced travellers. The thick, light, double-woven fabric, with its soft, fleecy nap, resists cold and dampness and gives the utmost comfort and warmth to the traveller.

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—
Fortnightly.

SYDNEY from AUCKLAND, about every fortnight.

For MELBOURNE, Via BLUFF—
Palona, about every three weeks.

LYTTELTON, WELLINGTON, and AUCKLAND—
(Cargo only)

At Regular Intervals.

OAMARU, TIMARU, LYTTELTON, NAPIER, GISBORNE, and AUCKLAND—
(Cargo only)

At Regular Intervals.

NEW PLYMOUTH, via OAMARU, TIMARU, LYTTELTON, WELLINGTON, and NELSON.

Corinna and Kahika, weekly.

Corinna at regular intervals.

SYDNEY, via LYTTELTON—
(Cargo only)

Waikouaiti, about four 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.

All Sizes

21/-

Heavy all wool saddle Tweed Trousers

Also
STRONG WORKING TROUSERS
Price 9/9

POSTED TO ANY ADDRESS.

Under our own guarantee of satisfaction or money refunded.

Glasson & Co.,

WAREHOUSEMEN
96 LICHFIELD ST., CHRISTCHURCH.

ROSARY BEADS

JUST ARRIVED

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

Geo. T. WHITE Ltd

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

Chavannes Hotel

WANGANUI.

The most comfortable as well as the most popular hotel in the North Island.

Good Table. Good Attention.
Moderate Tariff.

P.O. Box 51 ————— Phone 24.

H. OAKLEY BROWNE, Proprietor.

WILLIAM P. LINEHAN

BOOKSELLER AND IMPORTER,
309-11 LITTLE COLLINS STREET,
MELBOURNE, AUSTRALIA.

The Story of the Irish Race: A New Up-to-Date Comprehensive History of Ireland. By Seamus McManus—22/6.

The Life of Archpriest J. J. Therry, Founder of the Catholic Church in Australia. By Rev. Eris M. O'Brien 25/0.

My Bookcase: A Guide to Sound and Interesting Reading. By Rev. J. C. Reville, S.J.—3/6.

Epitome Theologiae Moralis. By Dr. O. Telch—7/9

Australia at Lourdes. By Rev. W. B. Mangan, M.A.—6/3.

Round the Boree Log and Other Verses. By John O'Brien—6/2.

Story Sermonettes for the Children's Mass. By Rev. F. A. Reuter—9/6.

En Route. By J. K. Huysmans: Translated by C. Kegan Paul—9/6.

Good Friday: The Three Hours' Agony—1/-.

Apologetics and Catholic Doctrine: A Course of Religious Instruction. By Rev. M. Sheehan, D.D.—2/6.

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

STRENUOUS ELOCUTIONIST.

Once there was a little boy, whose name was Robert Reese;
And every Friday afternoon he had to speak a piece.
So many poems thus he learned that soon he had a store
Of recitations in his head and still kept learning more.

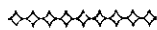
And now this is what happened: He was called upon one
week,
And totally forgot the piece he was about to speak!
His brain was cudgelled. Not a word remained within his
head!
And so he spoke at random, and this is what he said:

"My Beautiful, my Beautiful, who standest proudly by,
It was the schooner Hesperus—the breaking waves dashed
high.
Why is the Forum crowded? What means this stir in
Rome?
Under the spreading chestnut tree there is no place like
home!

"When freedom from her mountain high called 'Twinkle,
little star,'
Shoot if you must this gray old head, King Henry of
Navarre!
Roll on, thou deep and dark blue castled crag of Drachen-
fels;
My name is Norval, on the Grampian Hills, ring out wild
bells.

"If you are waking, call me early, to be or not to be,
The curfew must not ring to-night; O Woodman, spare
that tree!
Charge, Chester, Charge! On Stanley, on! and let who
will be clever,
The boy stood on the burning deck, but I go on forever!"

His elocution was superb, his voice and gestures fine
His schoolmates all applauded as he finished the last line.
"I see it doesn't matter," Robert thought, "what words
I say,
So long as I declaim with oratorical display!"



EARLY MARRIAGES LIKELY TO PROVE A BLESSING TO YOUNG MEN.

The sooner a young man meets the girl he respects and
loves, and marries her, the better, generally speaking (says
Father Martin J. Scott, S.J.) An early marriage well
made is a great blessing to a young man. But never keep
constant company with a girl whom you do not hope to
marry. It is wrong for many reasons.

First of all, it is not fair to a good girl; and that is
the only kind of girl you will associate with, I know. It
gives her false hopes and keeps her from other prospects.
Suppose someone should act thus with your sister! In the
second place, company keeping is dangerous unless it is
inspired by the reverence and true love which leads to
marriage. Protracted company-keeping is the source of
great evils. If, after honorable association with a girl for
a reasonable time, you realise she will not make you a good
life's companion, cease your attentions to her. Otherwise
you raise expectations of marriage in her, and you incur,
moreover, the danger of undue familiarity by your long-
drawn-out company-keeping.

Look for something more than looks in the girl whom
you hope to make your wife. Observe her traits, her dis-
position, and, above all, her normal and ordinary conduct.
When you meet a girl who conforms to your character and
whose love you may win, the sooner you marry her the
better.

Marriage steadies a young man, gives him ambition,
and removes him from the temptations which beset the path
of the average youth. Unless you have family obligations
which stand in the way of marriage or intend to embrace
a life which requires celibacy, your normal career will be
safeguarded by a good marriage.

OUR BLESSED MOTHER AND THE FLOWERS.

How many of our boys and girls when they look at the
beautiful flowers think of Him who gave them to us?
Many of the fairest blossoms show by their names that
there was an age when the Giver of the flowers was re-
membered, but that was long before chrysanthemum shows
(says an exchange).

The lily in all lands is associated with thoughts of
Our Blessed Mother, whether it is the lovely Annunciation
Lily, the fleur-de-lis or the sweet lilies of the valley, which
in some lands are thought to be Our Lady's tears. A
bunch of wild snowdrops seem prettier for the altar if
they are called "Candlemas bells." Legends tell us that
flowers sprang up along the Blessed Virgin's way through
life, and is it any wonder?

The hazel tree, it is said, blossomed for Mary when
she visited Elizabeth, and the daffodils formed a path for
Gabriel when he came to the humble house of Nazareth.
You all know the orchid which bears the name "Our Lady's
Slipper," and how much more graceful is that name than
its other, "moccasin flower."

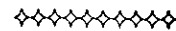
The primrose has a significant name among the Ger-
mans; they call it "Frauen Schlusel," "Our Lady's Key,"
because it opens the gate of spring.

In France the spearmint is "Our Lady's Mint," and
the dainty blue speedwell is in England called "Mary's
Rest." In Nazareth the little children call briony "Our
Lady's Vine," and the holly tree is "Mary's Tree."

You are all familiar with the delicate maiden-hair
ferns, but do you know they are often termed "Our Lady's
Tresses"?

Across the sea, the strawberry and the cherry are de-
dicated to the Blessed Virgin. There is a plant known as
"Our Lady's Bedstraw," and there is a species of primula
which has been styled "Our Lady's Candlestick," while
"Our Lady's Nightcap" is a common name for the morning
glory.

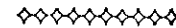
To give these names, full of lovely meaning, to the
flowers, shows that Our Blessed Mother was close to the
minds and hearts of the people in the early ages, and far
from evincing too great familiarity, their simple faith filled
their hearts with sweet and loving reverence.



THE FEW.

The easy roads are crowded,
And the level roads are jammed,
The pleasant little rivers
With the drifting folks are crammed,
But off yonder where it's rocky,
Where you get a better view,
You will find the ranks are thinning
And the travellers are few.
Where the going's smooth and pleasant
You will always find the throng,
For the many, more's the pity,
Seem to like to drift along.
But the steepes that call for courage,
And the task that's hard to do
In the end result in glory
For the never-wavering few.

—EDGAR A. GUEST.



NUTS TO CRACK.

Why does a miller wear a white hat?—To cover his
head.

What is it that we value more than life, fear more
than death, the rich man wants it, the poor man has it,
the miser spends it, the spendthrift keeps it, and when
we die we take it with us?—Nothing.

What is that which by losing an eye has nothing left
but a nose?—Noise.

Why is it right for B to come before C?—Because he
must Be before he can C.

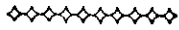
Why is the letter T like Easter?—Because it's the last
of Lent.

What seven letters did old Mother Hubbard use when
she looked into the cupboard?—O, I, C, U, R, M, T.

What is the difference between a Dutch dude and a
piece of stovepipe?—One is a silly Hollander and the other
is a hollow cylinder.

When is a schoolmaster like a man with one eye?—
When he has a vacancy for a pupil.

Why is a leaky barrel like a coward?—Because it runs.
When is a bonnet not a bonnet?—When it becomes a pretty woman.

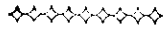


HIS LIMIT REACHED.

After coming in from a 20-mile "hike" the officer in command of a negro company said, before dismissing them, "I want all the men who are too tired to take another hike to take two paces forward."

All stepped forward except one big, husky six-footer. Noticing him, the officer said: "Well, Johnson, do you wish to take another hike?"

"No, sah!" answered Johnson. "Ah's too tired to even take dem two steps."



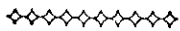
THE PAINTER'S LOGIC.

A plumber and painter were working in the same house. The painter arrived late, and the plumber said to him: "You're late this morning."

"Yes," said the painter, "I had to stop and have my hair cut."

"You didn't do it in your employer's time, did you?" said the plumber.

"Sure, I did," said the painter; "it grew in his time."



SMILE RAISERS.

Mr. A.: "This is a very healthy town. My father died here at 85, and my grandfather died at 140."

Mr. B.: "One hundred and forty?"

Mr. A.: "Yes. High Street."



Music Teacher: "What do you mean, Miss Juno, by speaking of Dick Wagner, Ludie Beethoven, Charlie Gounod, and Fred Handel?"

Pupil: "Well, you told me to get familiar with the great composers."



"Have you a Charles Dickens or a Nathaniel Hawthorne in your home, madam?" inquired the book agent.

"No," said the angry housewife, "we have not. I suppose, as usual, you've got the house mixed up with the boarding-house next door."



"Father," said Jenny, "what's the meaning of transatlantic?"

"I told you before," shouted the father, "that trans means across."

"Then, I suppose, transparent means a cross parent," said Jenny.

"Go to bed, like a good boy," said his father.



"Grandpa," asked James, "wouldn't you be glad if I saved a shilling for you?"

"Certainly, my boy," said grandpa, delighted at this evidence of budding business ability.

"Well, I saved it all right," said James. "You said if I brought a good report from my teacher you would give me a shilling, but I didn't."



The class had been told beforehand by their master: "Don't answer unless you are certain your answer is correct."

"Now, tell me," said the inspector, "who was the mother of the great Scottish hero, Robert Bruce?"

He pointed to the top boy, then round the class. There was no answer. Then at last the boy who was standing at the foot of the class held up his hand.

"Well, my boy," said the inspector, encouragingly, "who was she?"

"Pleace, sir, Mrs. Bruce."

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"

A TERROR OF THE SEA.

Can you imagine a snail so big and so powerful that he can overcome the strongest man?

His name? Why, the octopus, that fearsome monster whose eight long arms, covered with powerful suckers, can enfold and hold fast the strongest human swimmer or the fiercest and most active fish. The octopus is a huge snail, whose shell is contained within his body.

Normally he lives at the bottom of the sea, thrusting his soft, pulpy body into a hole in the rocks, and allowing his tentacles to wave to and fro in the water in search of any luckless prey that may come their way. If one of his arms touches anything living it adheres to it immediately. First one arm and then another is wrapped around the struggling thing until it is held so fast that it is incapable of movement. Then the tentacles contract and bring their captive to the beak-like mouth.

The octopus can move through the water at an amazing speed. He does this by filling his body with water, and then squirting it out violently. If pursued by an enemy he throws out a kind of smoke-screen by discharging the contents of his sepia-bag.

LEFT-HANDED PEOPLE: SELDOM GOOD TALKERS.

Everyone knows how extremely difficult it is to break a child or a grown person of the so-called habit of being left-handed. After experiments and systematic attempts that have covered more than 20 years, made by experts in the study and training of children, the result has led to the belief that the reason left-handed people are not good talkers is because the power of the hands is intimately associated with the unfolding of the language sense, and that the cerebral centres which regulate language are located on the left side.

In other words, the part of your brain which controls your speaking ability is in the left side of your head, in relation to the centres which regulate the control of your right arm and hand. And so, if this decision, made after a score of years of study, is quite correct, most of us have been wrong all these years in the belief that a child becomes left-handed solely through accident or because it was allowed to use its left hand too much. Some are even so superstitious as to believe that if the first thing put in a baby's hand is put in the left hand, the child will become left-handed, and vice versa.

But now it seems that left or right-handedness is really due to the development of the right or left side of the brain. Thousands of human skeletons were carefully examined, and this demonstrated that in all cases where the right arm is better developed than the left there is evidence of a correspondingly increased development of the left side of the brain.

This is really not as complicated as it seems. If the left side of your brain is better developed, your right arm will be better developed. If the right side of your brain is stronger, your left arm will be stronger. It seems that it is the development of either one or the other sides of your brain that regulates the strength of your arm.

Now, it happens, as mentioned above, that speech is controlled in a section of the brain just on the left side. The result is logically that if your brain is better developed on the right side your ability to talk eloquently, to make speeches, and carry on brilliant conversation is not as great as it would be if the left side of the brain were stronger. You are also inclined to be left-handed with a stronger section of the brain on the right side. Consequently, left-handed people are not good speech-makers and talkers.

It follows that left-handed people must have less linguistic abilities than the right-handed, and that children obliged to use both hands equally will have a diminished power of ready speech and less ability in learning and remembering languages. This is believed to be the first argument against teaching children to be ambidextrous, or capable of using either hand or arm alike.

THE MOST OBSTINATE

Corn must quickly yield to **BAXTER'S RUBY CURE**. Once this remedy is applied there is for the corn—it must give in. Price, 1/- (post BAXTER'S PHARMACY, Theatre Buildings—