

**MISSING PAGE**

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## Friends at Court

### CLEANINGS FOR NEXT WEEK'S CALENDAR

- August 12, Sunday.—Eleventh Sunday after Pentecost.  
 „ 13, Monday.—SS. Hippolyti and Cassiani, Martyrs.  
 „ 14, Tuesday.—Vigil of the Assumption. Fast Day.  
 „ 15, Wednesday.—Assumption of the Blessed Virgin Mary. Holy Day of Obligation.  
 „ 16, Thursday.—St. Joachim, Confessor.  
 „ 17, Friday.—St. Hyacinth, Confessor.  
 „ 18, Saturday.—Of the Octave.

The Assumption of the Blessed Virgin Mary.

The Church has always believed that the body of the Immaculate Virgin was, after death, assumed into heaven, and reunited to her spotless soul. Without being an article of faith, this belief, first expressed obscurely by the early Fathers, has gone on developing, like so many other truths: so much so that it is now formally held by all Catholics. It seems indeed appropriate that the reunion of soul and body, which, in the case of the generality of men, will take place on the day of final resurrection, should have been anticipated on behalf of her who had been, by Divine intervention, preserved from that original sin of which death and corruption are the consequences. To-day, therefore, we honor the glorious Assumption of the Blessed Virgin, both body and soul, into heaven, where her intercession is a power to succor us in our wants, comfort us in our trials, and protect us from the dangers to which we are exposed during the course of our mortal pilgrimage.

St. Hyacinth, Confessor.

St. Hyacinth, called by the Church 'the Apostle of the North,' was born in Silesia, then a part of the kingdom of Poland. As a missionary he visited Denmark, Norway, and Sweden, traversed Russia from the Baltic to the Black Sea, and even penetrated through Turkestan to Thibet and China. His labors were crowned with success, due to the eloquence of his preaching and the example of his life, as well as to the numerous miracles which everywhere marked his presence. He died in Cracow in 1257, in the seventy-second year of his age.

### GRAINS OF GOLD.

#### AVE MARIA.

When first 'twas heard, that blessed word,  
 "Hail Mary, full of grace!"  
 All Nature's frame made glad acclaim  
 To Mary, full of grace.  
 Each star afar with joy was filled,  
 Each cave 'neath wave of ocean thrilled,  
 And o'er earth's varied face  
 New light broke bright in haste to write,  
 "Hail Mary, full of grace!"

On myriad strings still Nature sings,  
 "Hail Mary, full of grace!"  
 Chant birds and bees and soothing breeze,  
 Hail Mary, full of grace!"  
 The strain of raindrops in the night,  
 The theme of streamlet in its flight,  
 Of river in its race,  
 Full strong the song the whole day long—  
 "Hail Mary, full of grace!"

Like earth and sky, I'll ceaseless cry,  
 "Hail Mary, full of grace!"  
 My lifetime through to her still true,—  
 To Mary full of grace.

—Lyonel Byrra in the *Ave Maria*.

## The Storyteller

### THE O'DONNELLS OF GLEN COTTAGE A TALE OF THE FAMINE YEARS IN IRELAND.

(By D. P. CONYNGHAM, LL.D.)

#### CHAPTER X.—MR. BAKER'S NOBLE EXPLOITS.—MR. O'DONNELL'S FAMILY.

It is fit that we should return to our friend, Mr. Baker, who by this time had finished his little snack. Mr. Baker was an attorney of very limited practice indeed. He preferred getting his living by pandering to the tastes of Lord Clearall, and other gentlemen, than by perseverance in a lucrative profession. He was a man of very poor abilities, and although he was looked upon as Lord Clearall's law-agent, still, any cases of importance or difficulty were handed over to men better versed in their business. In fact, he was merely tolerated as a kind of family dependent or lumber, that could not be well thrown away. His humorous eccentricities gained him a ready introduction to the tables of the neighboring gentry. Besides, it being known that he was the guest and law-agent to Lord Clearall, was another strong letter of recommendation. We are all fond of basking in the shade of nobility. There are few disciples of Diogenes now in existence, and so our friend found. Mr. Baker was naturally indolent and a sensualist, and therefore he thought it much easier and pleasanter to eat a good dinner with his neighbor, than to go to the trouble of providing one himself. Mr. Baker seldom condescended to dine with farmers; so, after dining with Lord Clearall and Sir —, and Mr. —, he could not infringe so far on his dignity; however, he relaxed a little on behalf of Mr. O'Donnell, for, as he said, Mr. O'Donnell had the right blood in him, and was a respectable man; the truth is, Mr. O'Donnell kept a good table, and gave him some legal employment connected with his bank, that added to his slender income.

As I have remarked, Mr. Baker had peculiarities and eccentricities; though a noted coward, still, he would keep his hearers in roars with all his encounters with robbers and murderers. He had a powerful constitution, or rather appetite, for he was able to eat and drink as much as four moderate men. He possessed a good deal of the narrow-minded bigotry of the old school, and it was laughable to witness his endeavors at trying not to damn the papists or send the Pope to hell, when in company with Catholics. On the whole, this Mr. Baker was not a bad kind of man; he was, in fact, more a fool than a knave.

Mr. Baker had finished his little lunch, and then carefully drew his seat near the fire.

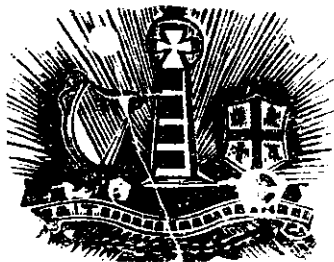
Frank and Willy Shea joined the party at the table. Kate O'Donnell sat in an easy chair reading a book, and her mother and Bessy were seated on the sofa near her.

"This is comfortable, ay, comfortable, by Jove," and Mr. Baker looked from the bright fire, over which he held his hands a few seconds, into his glass of sparkling punch; so it was hard to say which he pronounced comfortable; perhaps the two; or perhaps he was taking in the whole in his mind's eye, and thinking what a happy man Mr. O'Donnell was, with his kind wife and fair children, as they sat around that cheerful fire, and that table sparkling with glasses and decanters and streaming lights.

Mr. Baker was an old bachelor—and strange things do run in old bachelor's heads; for, when they enter a little Eden of domestic bliss, they wonder why they were born to mope alone through life, without one tendril to keep alive the affections, or one green vine to cling to them for support.

"Heigh ho! Very comfortable!" said Mr. Baker, and he rubbed his hands and looked around again.

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

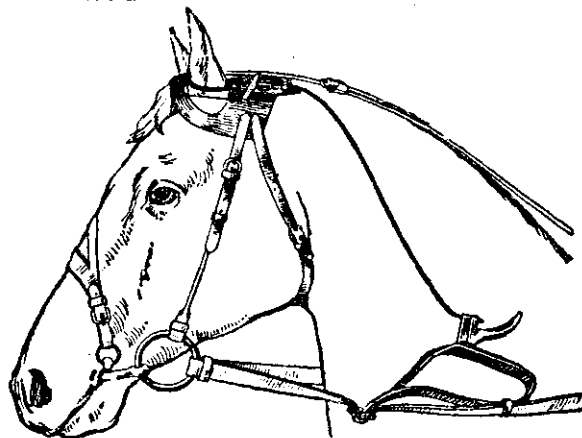
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"Yes," said Mr. O'Donnell; "a bright fire of a chilly evening, with your family around you, telling some innocent stories, or singing some pretty little songs, are comfortable things, no doubt, Mr. Baker."

Mr. Baker sighed.

"I wonder you never married, Mr. Baker," said Mrs. O'Donnell.

"Never, ma'am; never. Begad, I once thought of it when young; something or another knocked it up—I should tell you, the match was made, ay, made. I was so fond of that pretty little girl. I—oh, I see, I am making a fool of myself: and"—here he wiped his eyes and blew his nose very strongly—"that snuff makes a person sneeze so. Well, as I said before, she took the fever—God forgive me for cursing—bad luck to it!—What's that I said? Yes, she died, and I never minded marrying since."

After all, there were fine feelings lurking in that blustering rough man's heart.

"Never married, Mrs. O'Donnell: though Lord Clearall, for we are particular friends, says to me, 'Baker, travel where you will, there is no place so pleasant as home.'"

"Well, Mr. Baker," said Frank, "I didn't see you since the races of Cashel; how did you get home?"

"Capitally, boy, capitally. You rode well. A pleasant night we had at the hotel: pooh, hah, pooh!" and Mr. Baker leaned back in his chair, and then indulged in a pinch of snuff and a pooh. "That Mr. B—— said something to me, didn't he? They know the lion is getting old, Frank, so they do. Pooh!—God be with the good old times, when, if a man said anything to you, you need but send a friend to him and appoint a nice cosy corner of a field, and there quietly settle the affair. Now the law won't allow that satisfaction. Did you see that little affair between Cooke and myself how it was prevented? The police got the scent and dogged us. I always think that Cooke sold the pass, and sent word of the whole affair: for you know he was a stag, Frank—a stag: and knew well that I'd shoot him."

"The worst of it is, Mr. Baker, Mr. Cooke's friends gave out that it was you who forewarned the police."

"Oh, of course, Frank, of course, trying to shift the blame off themselves: he was a stag, sir, a stag—pooh!"

"Mr. Baker," said Mr. O'Donnell, who could scarce conceal a smile at the blundering of his guest: "Mr. Baker, I am told our worthy agent is about resigning, as he does not wish to carry out his lordship's orders about clearing the Lisduff property: do you know is it true?"

"Yes, I think he will: good man he was: he and the old lord pulled well together: tender old man that old lord was; never tossed anyone out, but supported widows and orphans, or, as the present lord calls them, idlers and stragglers—ay, faith, that's it. I don't see why he should resign. All poor people on that Lisduff. What loss are their wretched cabins? Besides, his lordship wants to make one sheep-walk of the whole, or let it to large tenants. Fine farm-houses are more comfortable and tasty than poor cabins: and, as his lordship says, 'Why shouldn't he do as he likes with his own?' And why not, Mr. O'Donnell?"

"Is it possible, Mr. Baker," said Frank, "that his lordship means to turn all the small farmers off the Lisduff property? Sure their little farms and cabins are as dear to them as is his palace to his lordship."

"Well, well: that may be, Frank—that may be: but then you know they belong to his lordship, and why not do as he pleases with them?"

"And what will become of the poor people, Mr. Baker?" said Kate.

"Can't say, Miss Kate, can't say: I suppose they will go to America, or do the best they can. They are a lot of poor wretches, poor d—— P——, hem, hem, ha! poor creatures, I mean."

Kate sighed, and Frank held down his head, for he did not wish to argue the matter further with Mr. Baker, knowing his prattling propensities, and fearing that his lordship would feel offended at any strictures

on the management of his property from a tenant.

"Is it known who will replace him?" said Mr. O'Donnell.

"You see how it is, Mr. O'Donnell; of course I will get a preference, as his lordship and I are particular friends; but then I won't take it, d——n me if I do; I am now getting too old; besides, I don't like hunting out poor devils,—I am d——d if I do; so I suppose Mr. Ellie, our worthy Scotch friend, will come in."

"Now, he has feathered his nest pretty well under his lordship."

"Remarkably well; ay, that is it; I will tell—but this is between ourselves, honor bright—as I was saying, he came there a poor steward, let me see, about twenty years ago. He didn't make much hand of the old lord, but he picked up some nice farms for himself and his friends; according as the young lord wanted money, he supplied him with hundreds and thousands; so, when the old man died, he became a right-hand man with the son. He supplies him with money at his calls. His lordship finds him very easy in his terms. He sometimes takes a mortgage upon this farm or that, merely for form's sake, Mr. O'Donnell, but he is sure that it is on some property nearly out of lease; so in order to improve the land, and carry out a system of high farming, he ejects the tenants, builds houses, and improves the land, and then brings over his friends from Scotland, who get the land at about half what the poor paps—— I beg pardon, Mr. O'Donnell, I mean no offence; as I was saying, they take the land for about half the rent the paps—— O yes! the old tenants I mean, paid for it, Mr. Ellis taking care to be well paid by the new comers; but all this *sub rosa*, you see, *sub rosa*; so Mr. Ellis is getting rich every day, while his lordship is getting poor; and the poor paps—— tenants, I mean, are sent about their business, to beg, or starve, or die, as they please."

"Good God!" cried Willy Shea, "can this be true? Where is that Constitution that boasts of being the protection of the weak against the strong? The slave is fed and cared by his master, he is property; but the Irish slave cannot be bought or sold, therefore he has no value as property: it is true, he is the slave of circumstances, and his master is generally a tyrant that crushes him. Why does not the law protect the weak?"

"Pooh! all nonsense, young man; pooh! I fancy I know something about the law; don't I, Mr. O'Donnell?"

"Certainly, Mr. Baker."

"Yes, sir, I do. Frank, hand over the decanter while water is hot. So I do know something about it; now, will you tell me who makes the laws? Don't the landlords? a pity they wouldn't make laws against themselves, ay, young man?"

"But haven't we representatives, sir; what are they about?"

"Granted, granted, my young friend; who are your representatives but your landlords or their nominees; all a set of place-hunting schemers, who bamboozle the people and then laugh at them; no wonder, faith."

"God help the poor tenants," said Mr. O'Donnell; "they are the worst off."

"To be sure, man, to be sure; between the landlords and members, the poor are tossed about like a shuttle-cock."

"It is a strange country, indeed," said Willy Shea, "where men cannot live on the fruits of a soil so fertile—a soil literally teeming with milk and honey—a soil blessed by God but cursed by man. What have we gained by our modern civilisation? What by our connection with England? Why, in the feudal times there was a kind of tie of clanship, and a rough, but social intercourse between the country gentlemen and their tenants, or retainers, that made them feel that they were bound by a kind of family bond; but now the tenants are not needed as a display or protection to the landlord; they are, therefore, retained or dismissed at his whim or option. Is it a wonder,

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then, with so many and such wholesale evictions staring us in the face, that there should be agrarian discontent too often breaking forth in wild justice of self-defence or banded violence?"

"That is, that they would murder us is it?" said Mr. Baker; for Mr. Baker always took care to identify himself with the higher class, though on account of his harmless blustering disposition he often, unconsciously, told bitter truths against them."

"That they would murder us, is it? ay, the pa—hem, ha! yes, they would if they could; but you see I don't care that about them," and Mr. Baker held up a small teaspoonful of punch for inspection, and then drank it off. "Not that, faith! Hand the decanter down, Frank, my boy: that will do. Why, you are taking nothing. I would recommend it to you: nothing like a good glass of punch to keep up the spirits: I could never have done all I did but for it."

"There is no danger, Mr. Baker, that any one will attack you: you have given them too many wholesome lessons to mind you now," said Kate, raising her eyes from the book, and looking smilingly at Mr. Baker.

As I said before, or, as I should have said, if I did not say it, Mr. Baker was a great admirer of the fair sex, and though a heavy-looking man, never missed acknowledging a compliment from a lady, so he got up to make a bow, but in attempting to do so he upset his glass of punch, and walked on Fid. It happened that Fid and the cat were enjoying themselves most comfortably on the hearth-rug, so when Mr. Baker disturbed their tete-a-tete, Fid protested against it in sundry angry yelps.

"Choke that dog!" said Mr. O'Donnell.

"Poor little Fid: come here, poor thing. Where are you hurt? There now, don't cry, and I'll cure you. Sure, he couldn't help it," said Bessy, and Bessy took Fid to nestle in her mamma's lap with her. Fid felt that he fell into kind hands, for he only whined a little, and then laid his little silky head to rest beside Bessy's.

"No, Miss, no, I couldn't help him—I'm blowed if I could, for I could not see, I spilt all the punch. I beg your pardon, Miss Kate."

"Don't mind, Mr. Baker, no harm done," and she wiped away the streaming liquid, and placed a clean glass for Mr. Baker.

"I think, Mr. Baker, you were going to tell us about some fellows that attacked you, or something of that kind."

"Oh, yes: did I ever tell you, Mr. —?" and he nodded at Willy.

"Mr. Shea," suggested Willy.

"Well, Mr. Shea—good name, too—where is this I was?"

"Some adventure you were going to relate," said Willy.

"Oh, yes: you see, I was coming from Cashel one night, and I had a large sum of money about me. Just as I was coming by the grove I saw two men, and they slunk into the ditch as soon as they saw me. Begad, something struck me, so I out with my pistols. When I came up one of them jumped out and seized the reins. 'Out with your arms and money, or you are a dead man,' he shouted: the other fellow was standing beside me with a gun presented. 'Here,' said I, putting my hand in, as if for them, but before he had time to look about him I out with the pistol and blazed at him. He turned about like a top and fell dead. My horse jumped with the fright, and that saved me, for the other fellow missed me with his shot: I turned at him, but he jumped over the ditch. Just as he was going out I picked him behind."

"That was well done," said Willy: "did you bury the dead man?"

"No, the pa—, rascals, I mean, took him away; at least he was never got."

"You had more adventures than that, though," said Frank.

"More! it would keep us till morning to tell you, by jove; but the villains are now so much afraid, they

are shunning me. I suppose I shot about a dozen in all!"

"A dozen! really the government ought to pension you."

"So they ought, boy; so they ought; that's what I do be telling Lord Clearall, for we are particular friends. Shove over the decanter; I hadn't a glass of punch this two hours."

Mr. Baker's measure of time must have been guided by no chronometer but his own, for the hand of Mr. O'Donnell's clock had not revolved over ten minutes since he had filled his last glass.

"I suppose you will not go home to-night, Mr. Baker," said Frank.

"Certainly, boy: certainly. Why not?"

"It is rather late and the roads are said not to be too honest."

"Ha, ha, ha! no fear of that: they know old Jack Baker too well for that: many a one of their skins I tickled."

"Won't you be afraid, Mr. Baker?" said Kate.

"Afraid! ha, ha, ha, afraid—Jack Baker—afraid! by jove that is a good one! I assure you, Miss Kate, it would not be well for a man that would tax Jack Baker, old as he is, with cowardice; ha, ha, ha! Jack Baker afraid! look at these bull dogs, Frank: need a man be afraid having them?"

Frank took the pistols to the side table, and under pretence of examining them, he extracted the balls, no doubt with the charitable intention of preventing Mr. Baker from committing murder: he then went into the kitchen. While Frank was in the kitchen, Mr. O'Donnell was taking a doze, and Willy being engaged in a cosy chat with Kate and Mrs. O'Donnell, and Bessy, and puss, and Fid, held a council on the sofa, so Mr. Baker thought the best thing he could do was to take a nap: and in order to make his doze comfortable, he first emptied his glass. Certain sonorous sounds emitted from Mr. Baker's nasal organs betokened plainly as words could that he was enjoying rather a heavy doze.

"Come, Bessy, child," said Mrs. O'Donnell, "let us leave Fid and puss now to sleep for themselves, and say your prayers."

The pretty little thing knelt at her mother's knee and rested her closed hands upon her lap. As she finished her little prayers she naively asked—"Our Father, Who art in heaven! What does that mean, mamma? Is it that God is our father?"

"Certainly, my dear child. He is the father of the fatherless, and he has called little children to Him, for of such, He says, is the kingdom of heaven." Bessy was silent for some time, then she said:

"Mamma, is heaven a beautiful place?"

"Yes, my love: no words could paint its beauty, for ears have not heard, nor eyes seen, nor has it entered into the heart of man to conceive the glory of heaven."

"Mamma, I would like to go to heaven: would you like me to go?"

Mrs. O'Donnell looked at that quiet, ethereal-looking child, with her pale cheeks and bright eyes, and a pang of anguish struck her heart at these words, and she thought what would she do if she lost her darling child, and a tear trickled and fell on Bessy's little hand.

"What ails you, mamma? sure you would not grudge me to go to heaven: if so, mamma, and if you'd be very sorry, I will pray to the good God not to take me, and I know as He is so good He will not refuse me."

"No, child, no! do not: God will take you in His own wise time: but not now, Bessy: what, darling, would I do after you," and she pressed her to her bosom.

Bessy remained silent for some time, and then looked up and said:

"Mamma, are Richard and Ellen in heaven; but I know they are."

"They are, child."

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(21)



"Why, then, do you be crying for them if they are so happy in such a beautiful place?"

"I don't know, pet; I feel lonesome after them, and yet I know they are with God."

"Our Father Who art in Heaven." Oh, how good God is mamma, and how grand heaven is, when it is the kingdom of God's glory and of His angels and saints."

While this conversation was going on between Bessy and her mamma, and while Kate and Willy held an equally interesting conversation at the other side—a conversation which seemed to please them both very much, for they often smiled, and looked at each other and then at the book, for I am sure there was something very interesting in that book. We will take a look into the kitchen to see what Frank was about.

A farmer of the wealthier class must have a large establishment of servants in order to cultivate his farms and to collect in his crops. Besides the regular staff he generally hires additional hands, while cutting and saving his corn and hay, and digging his potatoes. Mr. O'Donnell had not all his potatoes dug as yet, and therefore was not able to dispense with his additional hands. When Frank went into the kitchen, most of the servants were collected around a large table playing cards. A few were sitting at the fire enjoying a comfortable shanachus with the housemaids.

"Arrah, sthoph, James Cormack, and don't be going on with your pallavering," said a roguish, funny-eyed damsel to a good-looking young fellow, that seemed to be making love to her by the process of teasing her as much as possible.

"Sarra a haporth I'm doin' to you, Mary: you are only dramin', achorra."

"Well, sthoph now, and let me doze away: you know how early I was up to-day, or faix if you don't, maybe it's the misthress I will be calling down."

"You'd like it, indeed, Mary," said the other, with a most provoking look. Mary threw her arm carelessly over the back of the chair and leant her head upon it, and closed her two roguish eyes as if to sleep. James had a feather, with which he tickled her face and nose, which, of course, set her sneezing. James turned towards the table and asked, "how is the play going, boys?"

"Och! only middling," said a fellow, who had just turned his hat inside out to bring him luck. "Divil a haporth we are getting: Bill is winning all before him: some of the colleens must have sthuck a comb or needle in his clothes."

"I have the five," said another fellow, hitting a thump upon the table: "that's our game."

"Ye needn't laugh so," said Mary to the company at the fire, who were enjoying her bewilderment.

"Faith it is pleasant," said Shemus-a-Clough. "Begor, Mary, if you were to see the purty faces you were makin' you'd laugh yourself—turning up your nose this way, just like the hounds when they'd get the scent."

Shemus cocked up his big nose, and made some ludicrous faces for Mary's special enlightenment. Mary didn't seem to know well whether she were better laugh or cry at Shemus' rude comparison: however, she compromised the thing by moving up from the fire and placing her apron to her face.

"Ye think I didn't know who did it. That I may never sin, but if I were shure it was you that did it, James Cormack, I never would speak another word to you."

"Mary, alanna," said James, "don't blame me, now: that's a good girl: shure I was looking at the card players."

"Git out: maybe I didn't see you," said Mary: giving him a slight kick with her little foot.

"Och, murther, Mary," said he rubbing his leg, though the kick would not hurt Uncle Toby's fly. "sarra a one but you blackened my leg. If you do be as crass as that when you are married, God help

the man that gets you. Och, I am sure when you have a couple of childers, there will be no sthanding you."

"There is more of it," said Mary: though from the little laugh she gave, and the slight red that gleamed on her cheek, it was evident she was well pleased.

"Whisper, Mary," said James, after a pause.

Mary held down her little head towards him, and James whispered something into her ear, and in doing so, her face came so near his, that he could not resist the temptation of trying a kiss. Whether it was the kiss or the whisper, I can't say, but Mary blushed up and struck him a slap on the cheek that might frighten a fly, and then bounced away, vowing that "nobody could live near the schemer, at all at all."

James rubbed his face, exclaiming, "See now a body's thanks for telling a purty little girl the truth: and as for the kiss, upon my souckens, if we were in the dark, it is dozens of them she'd give me."

"Sorra a one at all, though: and I hope you will never have the impudence to try another: shure it was only my hand you kissed."

"Oh, never mind, I'll do better the next time."

"Arrah, maybe you'd thry: I'd advise you to look to your ears, then, James, and not be trying your comelther upon me. Shure maybe I didn't see you wid somebody at Mrs. Butler's last Sunday: take that, now, James."

"Phew! Upon my veracity, Mary, I am afered you are getting in a little fit of jellessy: shure, sorra one was wid me but my own first cousin."

"Ha, ha, James: maybe I didn't know who was in it: if you think it shutable to be in consate wid Miss O'Brien, that's nothing to me," and Mary looked as if it were everything in life to her.

"Oh, wurrah, do hear that: there's no coming up to yez for girls: what differs there be betune the hearts an' tongues of some people, and the way they speaks behind others' backs: shure you know that Miss O'Brien is going to be married, and I was only wishing her joy. Faix I know a nice, plump little girl, wid two roguish eyes like two shinin' stars, that's not a hundred miles from me this minute, I'd rather than Miss O'Brien, or any other miss any day ov my life."

He looked at Mary with a soft, smiling kind of look that told as plainly as words—it's your own darling self I mean. Mary blushed again, and found something astray with her apron-string.

"Faith its pleasant," said Shemus-a-Clough: "ye are like two that wud be courting, going on wid ye'r droll ways: ay, my purty little Colleen, it's thure for me."

This address of Shemus' created a roar of laughter.

"What will they do, Shemus?" said one of the party.

"Faix, they knows themself: my purty Colleen here, with her roguish eyes: aye, alanna, may be ye won't do it."

While these amatory scenes were going on near the fire, the players were not idle either, for they enlivened their games with snatches, songs, and stories: their leading spirit was Shaun the Rover.

"Mind your play there, and hould your whist, Shaun, will ye, bad's grant from you, why didn't you stick your king in there," said one of his partners, towards the end of the game.

"Whist," said another, "here is Masther Frank coming."

(To be continued.)

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## READINGS IN IRISH HISTORY

By "SHANACHIE."

### THE CHARACTER OF HENRY II.

"Thou hast done well, perhaps,  
To lift the bright disguise,  
And lay the bitter truth  
Before our shrinking eyes;  
When evil crawls below  
What seems so pure and fair,  
Thine eyes are keen and true  
To find the serpent there.  
And yet—I turn away;  
Thy task is not divine—  
The evil angels look  
On earth with eyes like thine."  
—Adelaide Proctor.

There is something revolting in digging up and gibbeting men long since dead and buried. If, however, the evil that men do did not too often live after them, there would but few be found anxious to devote attention to such mechanoholy business. Now the mortal remains of Henry II. "to no such aureate dust are turned as buried once men want dug up again." The narrator of Ireland's story accordingly might well let him rest, if the deeds and frauds done in the days of his flesh were not still remembered: if a long seven hundred years had been able to wipe out, or even diminish, the calumnies, the duplicity, the bitter strife which the Anglo-Norman invasion engendered. Charity to many calls for justice upon one.

It is asserted, and denied, that Pope Adrian IV. entrusted Henry with the important duty of restoring order in Church and State in Ireland. It will be interesting, then, to take a glance at the character of the man chosen, it is said, for so delicate and sacred a mission. "There was something in his build and look, the square stout frame, the fiery face, the close-cropped hair, the prominent eyes, the bull neck, the coarse, strong hands, the bowed legs, that marked out the keen, stirring, coarse-fibred man of business. 'He never sits down,' said one who observed him closely: 'he is always on his legs from morning till night.' Orderly in business, careless in appearance, sparing in diet, never resting or giving his servants rest, chatty, inquisitive, endowed with a singular charm of address and strength of memory, obstinate in love or hatred, a fair scholar, a great hunter: his general air that of a rough, passionate, busy man, Henry's personal character told directly on the character of his reign." Henry II. has been called a Henry VIII. born before his time, and as such he has had many admirers and apologists. He never cut himself off from the Church, and hence even Catholic writers have been deceived by his nominal Catholicity. We must bear in mind that in those days heresy and schism were unpolitic and dangerous tastes even in kings, some of whom would have done less harm to the Church if they had thrown off the mask of Catholicity and come out in their true character as heretics. "Religion grew more and more identified with patriotism under the eyes of a king who whispered, and scribbled, and looked at picture-books during Mass, who never confessed, and cursed God in wild frenzies of blasphemy."

In 1152, a few years before he is said to have received the grant of Ireland from the Pope, Henry, then Duke of Normandy, had married Eleanor of Aquitaine, who brought to him as her dowry seven of the richest provinces of France. The previous marriage of Eleanor with Louis VII., King of France, had been declared null by the French bishops without reference to the Holy See; but such was her shameless profligacy, that the French King was glad to get rid of her even at the loss of the best part of his kingdom. Six weeks after the separation, Henry, then only nineteen years of age, married the outcast Queen, having been, as it was said, in collusion with her, and directing

her in the affair of separation. As a Church reformer, Henry II. would seem to have been a bad selection. Cardinal Vivian, the Roman Legate, after a long interview with him said: "Never did I witness this man's equal in lying"; while the King of France declared to Henry's ambassadors that "their master was so full of fraud and deceit that it was impossible to keep faith with him." (Lingard.) His own son Richard once said to his advisers, that in his family the custom was for the son to hate the father—that the whole family had come from the devil, and to the devil they should return. "He could," say Giraldus, "scarcely spare an hour to hear Mass, and then he was more occupied in counsels and conversation about affairs of State than in his devotions." He adds that he seized on the revenues of the Church and gave the money to his soldiers. "Do you pretend not to be aware," writes Thomas à Beckett to the cardinals at Rome, "that the King of England has already usurped, and day by day continuess to usurp the possessions of the Church: while he overthrows her liberties, he has stretched forth his hand against the Lord's anointed: everywhere, and without exception, he has assailed ecclesiastics. Some he has put in prison, others he has slain, or torn out their eyes, or forced to fight in single combat, or to pass through the ordeal of fire and water."

If it be objected that this is a picture of Henry towards the middle of his reign, not of him at the time he is said to have applied for and received the papal permission to invade Ireland, we may reply that even before his accession to the English throne there were misgivings and suspicions as to his character. St. Thomas à Beckett, replying to his opponents who asserted that what Henry did against the liberties of the Church was inspired by a mere personal hatred of the Archbishop, asks: "Was I Archbishop when Gregory, Cardinal Deacon of St. Angelo, foreseeing the tyranny of this man, persuaded the Lord Eugenius to forbid the coronation of Eustace, the son of King Stephen, saying that it was easier to hold a ram by the horns than a lion by the tail?"

The last years of Henry's reign were embittered by the revolt of his sons, instigated by their mother, to whom Henry had proved an unfaithful husband. In 1189, Richard, now his father's heir, intrigued with Philip of France to drive Henry from his kingdom. The plot broke out into actual conflict, and their allied forces suddenly appeared before Le Mans, from which Henry was driven in headlong flight towards Normandy. "From a height where he halted to look back on the burning city, so dear to him as his birthplace, the King hurled his curse against God: 'Since Thou hast taken from me the town I loved best, where I was born and bred, and where my father lies buried, I will have my revenge on Thee too—I will rob Thee of that thing which Thou lovest most in me.' Death was upon him, and the longing of a dying man drew him to the home of his race, but Tours fell as he lay at Saumur, and the hunted King was driven to beg mercy from his foes. They gave him the list of the conspirators against him: at the head of them was his youngest and best-loved son, John. 'Now,' he said, as he turned his face to the wall, 'let things go as they will—I care no more for myself or for the world.' He was borne to Chinon by the silvery waters of Vienne, and muttering, 'Shame, shame on a conquered King,' passed sullenly away." (Green, *History of English People*, p. 112.)

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### REPORT OF PROCEEDINGS. (Continued.)

#### ART IN THE CATHOLIC SCHOOL.

(By a Sister of Mercy.)

By many of you it will be deemed superfluous that at our second conference the subject of art in the school should again be treated. That it is so, is largely due to the influence of the excellent paper read last year, which, sinking deep into the minds of the teachers, has caused them to examine the position with reference to the education of the whole nature of the child by satisfying his aesthetic no less than his intellectual requirements.

In many of the schools, work of a practical nature has been commenced through the aid given by the school magazine's excellent series of picture studies. Having made a beginning then, it is easy to follow the gleam ahead and continue the great work of unfolding to our children their priceless heritage in Christian art. At the same time it is well to define the Catholic position in relation to that great body of art which by nature of its content is manifestly outside the pale of the Catholic school or home. Our catechism is so explicit on this point that nothing contrary to modesty could receive the sanction of any Catholic. With this provision the position has in recent years been fairly well defined, and we now take it to include all the fine arts and their creations whether we find them in the service of the Church as embellishments of our churches, schools, homes, or cemeteries. Furthermore, we define the service of the Church to include all artistic expression of such an uplifting nature as to be in perfect harmony and accord with Christian ideals and principles. A review of any of the books dealing with the treasures of the Vatican will show how truly Catholic such a collection may be. Here, side by side with painting and sculpture of the Augustan ages of Christian art—the glorious three pre-Reformation centuries,—are to be found the treasures of ancient Greek, Roman, and Byzantine art, as expressed in their sculpture, pottery, mosaics, stained glass or manuscript illumination. Francis Thompson, in his essay on Shelley, has aptly summarised the Church's position in the matter of poetry. All that is highest and noblest in human expression has emanated from the Church under its aegis and direct patronage, but the puritanical back-wash has left us a legacy of narrowness that, allied to the poison of Jansenism, has abandoned art to the pagans, so that Christian art now reaps a harvest of desolation. If this be true of poetry how much more true of the manual arts? Can educated Catholics view the barrenness of their artistic fields without a pang of regret for the days of long ago when religion walked hand in hand with art from the cradle to the grave? Can we see our children deprived of the joy of knowing their immense artistic heritage and yet complacently assent to all the avenues to art being barred by the vilest representations of a modern art that is the spawn of heresy, debased and corrupt from the penny *Comic Cuts* to the threepenny "movies" that are the only pictures presented to our children? We thank God for the great nature study movement that has given our children some slight knowledge of that finest gallery in the world where a Divine Artist never ceases to allure us from the sordidness of earth by a glimpse of His Eternal Beauty in field and flower, mountain and valley, streamlet and seaside. Having that panorama unfolded to them by the truest teaching our children are, at least while out of doors, safe from contagion.

But what shall we say of the indoor art that prevails? In the homes of the poor we are confronted with the most inferior representations of Christian art that German oleographers could turn out for mere profit. Yet how they are loved and revered by our

poor people whose beauty-loving Celtic minds make every excuse for their machine-made representations of Christ and His saints. They realise fully that even the poorest picture may carry the deepest spiritual message, and with a veil of noblest charity they apologise for the medium and consider that the end surely justifies the means.

With the steady growth and development of our schools we see each year a proportionately larger body of our Catholic students entering the professional world. For these, to whom God's goodness has secured a fair measure of artistic knowledge, either through the opportunities for travel or through literary channels, we have no special message but it is for the great bulk of our working classes that we should now take thought. In new countries the wheel of fortune takes many strange turns and no one can dare to assert that our boys and girls of to-day may not take their places in the front rank as captains of industry or as mere politicians have it in their power to plan our cities. For one profession which has, appropriately, remained largely in Catholic hands even in Auckland—that of architecture—it is highly desirable that our pupils should be made acquainted with its fundamental principles. Our cities are yet to build. Our churches and schools will doubtless be raised by the hands and brains of those now in our schools. What an incalculable benefit it will be to all to have them thus instructed. Then will the kindred arts of sculpture and painting be called for as embellishments of these buildings. It were rankest folly to attempt to prognosticate what form the art of our young lands will take, but we, as educators know that as surely as "the twig is bent the tree's inclined," and so surely will the bias given to our pupils in these years to come prove the strongest lever towards the appreciation of their artistic heritage and its inevitable consequence, the uplifting of all the art to be in this new land to the ideals of Christianity. Only in this way can we combat the atheistical and materialistic views of art that, perhaps owing to our lack of vigilance in the past, are now rampant in our midst.

Let this then be the clarion call. Let our teachers be fired with a holy enthusiasm to instil into their pupils a horror of ugliness as a sin against Divine Truth and Beauty, and a desire to surround themselves with all that is purest and best in domestic no less than in civic art. Besides the field marshal's baton that every boy carries now-a-days in his knapsack, who knows but there may be chisels and brushes that will carve and portray to future eyes glories to rival those of our beloved old masters.

To be practical, how is this to be done? Where are we to begin? What methods shall we use? perplexing questions, all of them, but there is a key and who runs may take it and open the door. Let us restate our aims.—(1) To teach religion through art. (2) To elevate and refine the mind by the appreciation of our Catholic art heritage. (3) To set the feet of our people on the royal road to excellence in all creative arts. That there is any startlingly new proposition in either of these three all our best teachers will stoutly deny. Many have done this for years. The Montessorian idea of sense training has taken hold of the teacher's mind with the result that even our most junior classes are being led to a fair sense of color, sound and form discrimination that was unknown in such a general sense in our own school days. Nature study has reached great perfection in our midst, and in this again is God's kindly providence most justly shown. Deprived of great models of human achievement that are the common property of our Mediterranean kinsfolk, His loving hand compensates for this barrenness by dowering our land with rarest beauty in the natural order. Earth and air are full of His voices. So notable is this that critics have declared that Auckland may yet be the Athens of the South in more senses than one. But a pagan Athens, God forbid!

To return to the practical note. A commencement in art training has already been made. Drawing and

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modelling receive with us the due measure of attention accorded to them under our public school system. Music and the drama are also provided for. Picture study has been a feature of even the infant school programme for many a long day. But is this enough? Do our teachers manifest the awakened conscience in art matters to the same extent that obtains in our best American schools? One hardly fancies so, and to remedy this it will be necessary for us to begin at the foundation, and the surest way to do this is to have a definite, concerted plan of action in this matter. First and foremost let us see that only the noblest examples of Christian art adorn our school walls. How often do we not look with good-humored tolerance at things that are fit only as fuel for our fires. Some will say that this is impossible, but to such objectors there is only the one answer, "Will only the best" which is nearly a re-statement of the reply of St. Thomas Aquinas on being asked how to become a saint—"By willing it,—and it is only by willing it that the plague of bad, antichristian art will be banished from our midst. Let us get certain artistic convictions and adhere to them. This is for the teachers' mental attitude and incidentally for the church committees and the faithful in general upon whom devolves the duty of supplying church furniture. As for our homes that is another matter. So long as there are homes there will be the home museums wherein are enshrined the multitudinous little objects of piety or friendship that are consecrated by tender memories. About these we ask not so much for intrinsic beauty. Side by side with the sixpenny della Robbia bambino will be the sixpenny holy picture whose colors lurid and flamboyant though they be, attract our attention far less than the childish scrawl "with love to mother from Jim," and perhaps poor Jim has been helped to Heaven via Gallipoli more by prints like these than had he been brought up in daily contact with the art of the Louvre.

Now there remains for our final consideration the attitude of the scholar. How are we to set his feet in that long white road? By the syllabus mainly. Here let not one overworked teacher be affrighted with visions of new impositions on that already too heavily freighted syllabus. It is as in nature study not so much an affair of matter as of attitude. Already we have had picture talks, excursions, and visits, but often taken in such haphazard fashion as to mar their effectiveness. A few minutes daily will suffice to raise the children's minds to the contemplation of some masterpiece. Often they will find art the handmaid of definite religious teaching. Composition and history will both benefit by the presentation of this new aid. Every week let us have a definite art message to give to every child in the school and during the seven years of his pilgrimage there he will find his flocks increasing like Laban's until at the end there will be a noble collection of ideas about art. For use in this connection there are now available in very cheap form large collections of monographs on art. Good wall pictures are to be had also, but the price is often prohibitive for such pictures as are large enough for general class teaching. The Perry pictures are cheap and the series covers the whole field of painting, sculpture, architecture, and biography. They are to be had in limited numbers in Auckland at present, but the demand is so great for these things in the American schools that we need fear no diminishing output as in the case of English and French firms. Even at the rate at which the Catholic Magazine is now giving picture subjects the children will at least have had the opportunity of studying forty or fifty representative works of art in the year.

As will be seen, provision is also made for the instruction of the pupils in the artistic creations of their own environment. The writer has had convincing evidence of the fact that no more stimulating excursion may be taken by the children than the visits to the Museum and Art Gallery which have been a strong feature within late years of a few of our city schools. The vases and fountains of our city parks are neither many nor remarkable, but they are there as guides

and keys whereby we may unlock a host of ideas about the centuries of old or those yet unborn.

The study of architecture may well be commenced by a few visits to well-known buildings of good style, such as our Supreme Court. In this way the thought of the art in our midst will soak into the child mind and help him sub-consciously to form ideals whose effects may be so far reaching as to influence the thoughts of our people centuries hence, and a New Zealand, naturally the most beautiful country on earth, may, through our guidance of its youth, bear witness in its artistic productions to the fact that the minds of her children are not less worthy.

Discussion.

The schools should be well supplied with good pictures and statues. They are powerful aids to the teaching of religion. The Church is the great teacher of art. "The paper might be printed in pamphlet form," was suggested by an able critic. The beautiful pictures in the Catholic School Journal came in for much favorable comment as being invaluable aids in the correlation of English composition, literature, history, and religion.

(To be continued.)

### ACTORS AS VINCENTIANS

The establishment of a St. Vincent de Paul Conference among the members of the Catholic Actors' Guild of America was passed upon and approved by the executive board of the guild at its recent meeting. Mr. William E. Cotter, 505 Fifth Avenue, N.Y., was states the *N.Y. Catholic News*. Mr. William E. Cotter, 505 Fifth Avenue, N.Y., was appointed chairman of the conference, and the following members made up the committee—The Hon. Victor J. Dowling, the Hon. Morgan J. O'Brien, Mr. J. J. Cohan, Dr. Francis J. Quinlan, Mr. Wilton Lackaye, the Rev. John Talbot Smith, Mrs. J. Henry Haggerty, Mrs. Morgan J. O'Brien, Mrs. J. J. Cohan, Miss Bernice Golden, Mrs. Henry W. Taft. Mr. Cotter stated that the St. Vincent de Paul Society is well known in the world, where it has worked for relief among the suffering since 1850, and in this city its membership is large. Its establishment among the members of the guild, he said, will mean that Catholic actors in distress, spiritual or physical, will be provided promptly with the necessary aid. The objects of the society are to sustain its members by mutual example in the practise of a Christian life, to visit the poor in their dwellings, relieving their temporal wants and affording them religious consolation, and fostering other forms of charitable works springing from these.

The claim that the Waikato Winter Show is the biggest dairy exhibition in the world has been put forward by the indefatigable secretary of the association, Mr. Paull. In arriving at this decision the association was actuated by the fact that the entries of dairy produce at the show exceeds by a very great majority the record entries at dairy exhibitions held in the leading dairy countries of the universe.

Don't be anxious, little mother!

All your needless fears dispel;

Tho' your darling seems to smother

In the morning she'll be well.

If you'll keep her warm and cheerful,

And all home-made dopes abjure—

Don't be timid, tired, and tearful;

Give her Woods' Great Peppermint Cure.

### LADIES!

If your Grocer is out of the delicious **MILITARY PICKLE**. He's asleep. Just order it from the next **Storekeeper**. Buy a bottle to-day.

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**JOHN CASEY, Manager.**

## Current Topics

### The Decimal System

Britons have a comfortable faith that in all crises they are sure to "muddle through" somehow: weight and gravitation have carried them through fairly often when if incompetency and stupidity had their deserts the end should have come. Carlyle used to say that the British attitude towards so reasonable a thing as the metric system was characteristic of the innate stupidity of John Bull, who could with perfect peace of mind pursue a course which he admitted to be perfectly ridiculous. Sometimes, after wasting some millions of men and money, he wakes up: often he does not. However there are signs that he is beginning to realise that even an old-fashioned person like himself ought to adopt the metric system in place of the present involved and wearying scheme which fetters his calculations. Nowadays every schoolboy learns the decimal system and knows how it simplifies calculations for the children of Italy, Germany, or France. Suggestions made for the application of the system to our coinage divide themselves into three main groups according as the sovereign, the shilling, or the half-penny is the unit.

### Systems

Those who would retain the sovereign make the florin the unity, calling it 100 cents. The shilling thus become 50 cents, and sixpence 25 cents. The penny should be then increased in value to 5 cents., or 1.2 of our present pennies. The scheme which would make the shilling the unit should discard the sovereign, reckoning in half-sovereigns, shillings, and pennies, instead of in sovereigns, florins, and cents. It should also increase the value of a penny from 1-12th to 1-10th of a shilling. It is urged that to adopt this reform would be an immense help to Britain in the commercial struggle after the war is over. Obviously if applied to the coinage it should also be adopted for weights and measures. Mr. Stead says that the present system means that a British schoolboy wastes 40 days in the year through wrestling with the present unwieldy system. But in certain schools we wot of as many weeks are wasted in the name of education.

### Some Irish Statistics

	£	s.	d.
Annual over-taxation in 1896 ...	2,775,000	0	0
Total taxation in 1896 ...	8,034,384	0	0
Total taxation in 1916 ...	17,457,000	0	0
Taxation per head in 1916 ...	4	4	0
Since the war the taxation of Ireland has been increased by ...	6,322,000	0	0
Since the war the taxation per head has been increased by ...	2	8	11
Since the Union, Ireland has been plundered by England to the following extent:—			
Over-taxation from 1801 to 1896...£	300,000,000		
Over-taxation from 1896 to 1916...	60,000,000		
Absentee rents ...	1,000,000,000		
Total of which not a penny has ever been paid back ...	£1,360,000,000		

### The Brotherhood of Man

*Humani nil a me alienum puto*, said the old Roman: and deep beneath the passing storms of hate and passion men are brothers when misfortune and hardship plough down to their elemental humanity. We recommend those who are busy winning the war by singing hymns of hate to read the following story from the trenches, told by S. Stapleton, in the *Contemporary Review*:—

"Poor devil; unnerved by shell-shock," was the comment passed as a wounded German was being carried out on a stretcher sobbing as if his heart would break. It was not the roar of the artillery and the burst-

ing of high explosives that had unnerved him but the self-sacrifice of a Dublin Fusilier, who in succouring him lost his own life. At the hospital the German related that on recovering his senses after being shot he found the Dublin Fusilier trying to staunch the wound in his shattered leg, from which blood was flowing profusely. The Irishman undid the field-dressing, consisting of bandage and antiseptic preparation, which he had wrapped round his own wound, and applied it to the German as he appeared to be in danger of bleeding to death. Before the two men were discovered by a British stretcher party the Dublin Fusilier had passed away. He developed blood-poisoning through his exposed wound. The German, on hearing the news broke down and wept bitterly."

### Mr McCallum on Hananism

Our friend is having a rather rough passage in Parliament lately. A number of representatives evidently do not agree with the Elliotts and others who seem to think that Mr. Hanan is a success, and who make the welkin ring with their cheers everytime the Minister repeats solemnly, "The system must be maintained." The growing dissatisfaction with the performances of Mr. Hanan are in striking contrast to the foolish chorus of approbation from those who do not care what becomes of the youth of New Zealand provided that Catholics get no fair play. Mr. McCallum called the attention of the Government to the unrest and annoyance caused to Catholics by Hanan's subservience to the people by whose grace he is in his present position, and to the unfairness of his treatment of Catholic children whom he penalised because of their faith. Very appropriate was Mr. McCallum's remark that Mr. Hanan had little faith in anyone but himself. However, Mr. Hanan is assured of office no matter what blunders he makes so long as he panders to the no-Popery gang who are just as qualified to speak on education as he is to legislate on it. As far as one can see now he has absolutely nothing to recommend him except that he is ready to sell the interests of the youth of New Zealand, not for a mess of potage, but for the favor of peripatetic gas bags. Every new day brings forth new proof of the sad state of morality and ignorance of religion in the country. What about these things? Eat and drink for to-morrow we die, would seem to be the gospel according to Hanan.

### Spreading the Light

In Dunedin we are going ahead. Here is a church notice worthy of Elliott:

GREAT HYMNS FROM HISTORIC SOURCES  
BREAKING THE PAPAL CHAINS  
ORANGEMEN AND PROTESTANTS, AND  
ALL WHO LOVE THE TRUTH, COME!

Of course no Catholics need apply. What a pity! In that abode of light and sweetness one would surely learn many things not found in the Bible or in any other book ever written by a man who imbibed the elementary lessons of the Bible. These people have a new Bible. The old Bible foretold persecutions for the Church: theirs tells them how to persecute it. And there will be surely sidelights anent the doings of the "Jesuit Spy Gerlach," who, we are told, is in the South of Ireland. As it is also said that he is a friend of the Kaiser's we fail to understand why he is not staying with the only other friend the Kaiser has in Ireland, Edward Carson, gun-runner and traitor. These things will pay as long as there are fools in the world, and *rem, quocumque modo rem* is the motto: get the money anyhow, and what matter how. Orangemen and Protestants! Dr. Rentoul's remarks on the Orangemen should be enough to make any self-respecting Protestant run from an Orange Lodge as from a mad bull. No Catholic ever stigmatised the bigots and blasphemers in such contemptuous words as did this dignitary of the Presbyterian Church in Melbourne. A North of Ireland Protestant once told us that his best reasons for not being an Orangeman were that he had too much respect for himself as an Irishman and as a Protestant. We wonder what he thinks after the late

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exhibition of mephiticology under the aegis of King Billy!

### The Censorship of Picture Films

In reply to a deputation which awaited on him recently, the censor admitted that there was indeed good reason for the protests made against the general tone of picture films on exhibition in the Dominion. In matter of fact he said that he considered that only a very small percentage of the pictures submitted to him were fit to be shown. It is a deplorable state of affairs that he allowed to pass and be produced very many films which in his opinion deserved condemnation. There can be no question whatever as to the fact that the censor did not do his duty. He said that the pictures were allowed to pass on account of the financial loss prohibiting them would have entailed for the managers and promoters of the shows. In other words, he allowed temptations of a gross kind to be placed in the way of the young for the sake of the purses of the men who were responsible for introducing such filth into the country. A more shocking proof of the lack of true Christian principles in the bureaucracy of New Zealand would be difficult to imagine. If the pictures were not fit to be shown—and the censor said they were not—no reason could justify their exhibition. Christian parents are well aware of their obligation to safeguard their children from temptations which might lead them into vice. No good parent would be justified in allowing books of an immoral nature to lie within reach of the children for whose souls he is responsible. It is attested unmistakably by serious men of all classes and creeds that many of the pictures shown are positively scandalous. It is also certain that such productions have been numerous attended by young people of both sexes; and we have known instances in which respectable men left the hall in disgust, while girls and boys remained to applaud. It is as sinful for a boy or girl to be present at such spectacles as it would be to read an immoral book. It is also as sinful for the parents to permit them in the one case as it is in the other. Whatever the censor does or does not—and we have seen that his view of his duty is not by any means that of a Christian—parents will do well to examine their consciences as to how they have been doing their duty in this matter. Apart altogether from the moral aspect of the question, it is worth while mentioning that grave objections to picture-shows exist in the minds of many people for purely physical reasons: it is said by persons in a position to judge that the eyes and nerves of children who have acquired the picture habit are as a rule impaired. However one looks at it, the matter is one that demands the serious consideration of parents who love their children.

### Pétain

According to the French papers Pétain differs from most other generals in that he is a master of strategy while they rely on tactics only. Pétain never concealed his opinion that the Allies made a terrible blunder in the beginning of the war when they failed to profit by Moltke's astounding mistake. Moltke did not occupy the coast of Belgium, thus leaving his flank unguarded before his drive into France. "Moltke will be dismissed for this," said Pétain at the time. The Allies won the battle at Ypres as a result of this blunder of Moltke's, to which, according to Pétain, may be traced the German failure. Then came the blunder of the Allies in not saving Antwerp. Moltke gave every opportunity to the Allies to keep Antwerp: Pétain is said to have shed tears because they were too stupid to do so. French should have hurled his whole force into Belgium, but he did not do so because there was no head or tail to Allied generalship, and independence of commands and of commanders resulted in failure. It was about this time that, according to French papers, Joffre had something to say anent the conduct of military affairs by English generals. Brilliant and meaningless victories were won, but there was no strategy. And there, according to Pétain, lay the

root of much disaster and failure. Every serious mistake that was made might have been avoided if Pétain's views had obtained the hearing they deserved. But as in England a group of bureaucrats once plunged the country into unnecessary debt and slaughter by disregarding the expert advice of Butler, so in France a big price was paid for ignoring the warnings of this military genius. But he was a good Catholic.

### Ulster Bluster Again

In its editorials the *Dunedin Star* has been a consistent supporter of the claims of the Irish people for self-government. Consequently we were surprised to read in last Thursday's issue certain notes by a regular contributor in which the old, old story was repeated that the Irish people ought really be grateful for the numerous acts of tyranny, breaches of faith, extortions of revenue, and murders for which they have to thank a foreign government. "Carel Cross" sets forth the orthodox Orange views in all their original ignorance. As the devil cites Scripture he quotes Bernhardt as a text for his inanities. We know how an appeal to Bernhardt as an authority on any other subject would be received by the gentleman in question. But anything is good enough for the Irish! "Prejudice," says the Duchess d'Abrantes, "squints when it looks and lies when it talks." Therefore, when a writer speaks of 80 per cent. of the Irish people as "a section of the Irish people" we know what to expect. Listen to this display of up-to-date darkness: "It is just in the last year or two that intelligent Americans are learning to discount the mendacious charges of oppression made by a section of the Irish people against British rule, and to open their eyes to the fact that the government of Ireland to-day is one of the most free and generous in the world. . . . I sometimes think that it would be well if the British Government could get a commission of representative men from the Allies to conduct a thorough investigation into the affairs of Ireland," and so forth.

\*

A "section of the Irish people" howls forth its inspiration. How like the bluster of the beings who talk of Ulster as if it were one juicy and homogeneous orange, and who are in terror of letting Ulster take a majority vote on self-government, knowing as they do that Ulster returns a majority of Nationalist Members of Parliament in spite of all their tactics. We are not aware what standard "Carel Cross" sets up for the intelligence of Americans, but for our part we think Mr. Wilson, Mr. Roosevelt, Cardinal Gibbons, the President of Harvard University, and Judge Parker are well qualified to speak for intelligent Americans; and lately they have spoken pretty plainly on the subject of the rights of the Irish people to govern themselves. And when a paper like *Current Opinion* speaks out as it did last month about the oppression that is going on in Ireland under British rule at present it seems to us that the intelligent Americans of whom "Carel Cross" tells us must belong to the devoted band which would be prepared to welcome the Kaiser's rule rather than give Ireland her rights. If Ireland were as free and as prosperous under English rule as we are assured she is the fact remains that she is robbed of her birthright of nationhood; and whatever "Carel Cross" knows, he knows nothing about the spirit of the Irish people if he thinks that food for their bodies will satisfy their souls. Like many others he is incapable, evidently, of realising that it is not by bread alone a people live.

\*

A generous Government forsooth! A British Royal Commission found in 1896 that the annual over-taxation of Ireland was at the rate of TWO AND THREE-QUARTER MILLIONS of pounds sterling. Then the taxation was at £1 15s 1d per head. Now it has gone up to £4 4s. The total amount extorted from Ireland by "a generous Government" is, on the finding of that same Government, now almost £300,000,000. And instead of making any effort whatsoever to repay a penny of it the "generous Government" has

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increased the extortion from £1 15s 1d to £4 4s per head of the population. This is another evidence of what point of view notes on Irish affairs by "Carel Cross" are written from, and with what a scrupulous regard for truth. As to his pious wish that the Allies would take a hand, what more does he expect than what has been done. Messrs. Wilson and Roosevelt, the Premier of South Africa, the Premier of Canada, the Australian Government, Russia, and France have called on England to give Ireland her rights of self-government, but the people who speak like "Carel Cross" writes, say still that a majority of Irishmen must be oppressed to please them. And the "free, generous Government" maintains the system of tyranny which makes England a laughing stock in the eyes of the world.

## THE LATE CHAPLAIN-MAJOR McMENAMIN

### LETTERS OF THANKS.

Under date May 26, the following letter of thanks was written by Father McMenamin to Mr. G. Gilling-Butcher, general secretary of the N.Z. Catholic Federation:—

"A few days ago I received word from Barclay's Bank, Walton-on-Thames, that £300 had been placed to the credit of our chaplains' account there. This will be the money that I cabled to Mr. Hoskins for (through Archbishop O'Shea) some short time ago. Many thanks for your promptness in sending it on. The first £150 had been distributed among our chaplains, and so I cabled for the £300 in view of big operations in the near future. After our share in the 1917 offensive is over the money will be needed chiefly for hospital work. During the winter just past we found the money most useful at the front. I gave you an idea in my last letter how it had been spent.

"There are four New Zealand hospitals, capable of accommodating some 5000 patients. One hospital, in charge of Lieut.-Colonel O'Neill, is in France, and the others in England. All our chaplains are well. Fathers Barra, Skinner, and O'Neill are here with me, and Fathers Doyle, Richards, Daly, and Bartley are in England. I expect the last-named over soon with our new 4th Brigade. With kindest regards, and many thanks to you and all our generous Catholic people."

Writing on March 30 to Miss Kennedy, secretary of the Wellington Catholic Knitting Guild, Father McMenamin expressed his thanks for donations in the following terms:—

"To-day three parcels came to me from you, and I at once distributed the things amongst the soldiers.

Such fine socks and other warm woollen things were most acceptable this cold weather. This has been the coldest winter known in France for thirty years, and it is not yet over. Every pair of those warm socks, whether worn by soldiers in England or in France, has been most welcome on account of the extreme cold of this winter, now happily nearing its end. I am surprised that some of the boys have not replied to the notes that were sometimes in the socks. However, I thank you and your industrious band for all the soldiers at once. Soldiers, for the most part, find it more difficult to write a short formal note of thanks than they do to write a long letter to a mother or a friend.

"I was glad to get those two purificators. I have been wondering for some time how I was going to get my altar linen washed. We are in rather an out-of-the-

## The Exquisite Music of a Good Violin

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## The Children's Realm at Beaths

Infants' White Wool Polka Jackets, hand-crocheted

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Infants' White Wool Tidies, with feet, machine knitted—

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Infants' White Wool Toddling and Carrying Coats, hand-crocheted

15/6 17/6 19/6

White Woollen Honeycomb Carrying Shawls—

10/6 12/6 14/6 to 25/-

Little Girls' Wool Coats, machine-knitted, in white, sage, brown and navy blue—

20/- 21/6 22/6 23/6 24/6

Boys' Knickers, plain knees, Fox Navy Serge, 4 to 12—

4/3 to 7/11

Children's Stockings in 1-1 ribs, extra strong knees & toes, black only; made by famous "Hole-proof" manufacturers—

Sizes 3 4 5 6  
1/9 1/11 2/1 2/3

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way place now, and it is growing a very lively place, too. Give my kindest regards to Mrs. Kennedy, and tell her that I am keeping fine and strong now, thank God. I have been back at the front nearly three months now, and am as happy as can be with the soldiers. Father Barra is here and keeping well."

The above speaks for itself, and should prove most gratifying to those ladies of the Catholic Knitting Guild who have worked so hard to provide the much-appreciated comforts acknowledged by the late Father McMenamin's letter.

## ORDER OF OUR LADY OF COMPASSION

Among recent Papal nominations (states the *Catholic Times*) is that of Cardinal Gasquet as Protector of the Daughters of Our Lady of Compassion (New Zealand). The Order of Our Lady of Compassion, which recently received Papal approbation, was founded by Mother Mary Joseph Aubert. The institutions of the Order consist of the Home for Incurables (adults) and a children's creche, at Buckle street, Wellington; and the Home for Incurable Children at Island Bay, Wellington. The total number of inmates in these institutions were given in the present year's *Ordo* as 164. The Order has also a convent at Hiruharama, on the Wanganui River, with schools for Maori children. There are 52 religious in the Order. The Mother Superior of the Order was recently received in audience by the Holy Father.

The following summary of the good work accomplished by the Sisters of Compassion and appealing on their behalf for assistance in connection with their annual afternoon tea which takes place on the first Thursday in September, appeared in a recent issue of the *N.Z. Times*:—Everyone knows the large house on the wind-swept hill on the way to the Bay, and many people who visit it on the occasion of the annual gift tea know its neat and spotless appearance within. One hears the sound of children long before one reaches the house. From the Mother Superior's simply furnished room one goes perhaps to visit the school, which is held in a large room occupying the whole width of the house at one end. It is a bright cheerful room with windows that let in plenty of air and sunshine, and here the little ones are making their first essays at learning. There are none there over seven years old, all having been brought to the home as babies, so all are in the kindergarten stage, and the Sister who is in charge of the school is enthusiastic as to their progress. She loves her work, and the children in return love her. The teaching is based largely on the Montessori system, so that the children are being taught to help themselves. All kinds of utensils are available for this purpose. One sees them first feeling letters cut out of sandpaper and pasted on a smooth surface, then tracing the letters in sand, afterwards writing them, and finally forming words with the letters, and attaching the words to the rightful objects. Placing round blocks in their rightful holes, putting colors into the right gradation of shading, building with blocks and other lessons that are half play are going on elsewhere, and then the children form in line and sing a song before being dismissed to their play-rooms. In summer, of course, they live out of doors, but in the winter that is impossible, but there is a large playroom for boys and another for girls, and each is provided with toys. In the latter is a large doll's house which should gladden any child's heart.

The dormitories are pleasant places, filled with little white beds, and bright with flowers and plants. These are for the older children, those past the baby stage, but the babies' quarters are the most fascinating of all. They are situated in the Jubilee Ward, which has been divided up into different rooms. There is a large general room, and a bright "sun" room, where at any time you may see a dozen or more babies enjoying a sunning in their cots. All look the picture of health, and it speaks well for the care expended on

them that this is so, for many are very weakly when they are left in the good Sisters' charge. A small kitchen supplies all the cooking for the little ones, and a Sister is busy preparing humanised milk for her many little charges. A babies' bathroom is also ready, with tiny baths set in and stools for the Sisters, and everything necessary for the children's health is supplied. Further back is the infirmary, which, luckily, is quite empty at present, but with so many children it is a necessity in case of epidemics, and must be kept supplied with its own bathroom, kitchen, and linen cupboard.

The present problem of the Home is that many of the babies have to be placed among the older children before they are quite old enough, and the Sisters are anxious to add another ward, where little ones of two to four years can be accommodated. They are too old for the babies' dormitory, but too young for the larger ones.

The work of looking after so many tiny children could not go on so smoothly but for the fact that the Home has its own cows, and so plenty of fresh milk is obtainable. The Sisters cannot make butter, however, for all the cream is needed for preparing the babies' food. There is a fowlyard at the Home, and the Sisters also grow their own vegetables. At the present time, when everything is so dear, they could hardly exist otherwise. For the rest, they depend largely on the kindness of others, for very little is bought at the Home. A review of the work of the Sisters is not complete without a visit to the wards, where incurable children are cared for. These unfortunate little ones certainly have everything there to alleviate their hard lot, and many are as bright and happy as possible, though there are many sad cases among them. The loving care taken of them by their nurses is good to see, and each ward, girls' and boys', has a sunny playground attached.

## Diocesan News

### ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

August 4.

The sum of £50 has been donated by the Feilding and District Patriotic Committee to the Catholic field service fund.

The annual meeting of the Dominion Council of the N.Z. Catholic Federation will take place at St. Patrick's Hall on Wednesday, August 22.

Messrs. J. J. L. Burke and B. Nolan will represent the Dominion Executive at the annual conference of the Catholic Federation on the 22nd instant.

The many friends of the Rev. Father Keogh, S.M., formerly Rector of St. Patrick's College, Wellington, will regret to hear that he is at present dangerously ill at Greenmeadows Seminary.

The Catholic Knitting Guild will have charge of the flower stall in Boulcott street in connection with the Red Cross collection next Friday. It will be under the direction of Mesdames J. E. Gamble. (Dr.) Mackin, and Bolton.

Through the indefatigable efforts of Miss Annie O'Kane, of the Grand Central Private Hotel, Cuba street, the funds of the Catholic Knitting Guild have benefited to the extent of £31. This amount was raised by means of an art union for a Beehive knitting machine, donated by Miss O'Kane, who also sold the whole of the 600 tickets authorised to be sold by the Minister of Internal Affairs.

The Marist Old Boys' third grade football team met and were defeated by the Karori team by 3 goals to nil. This is the first defeat sustained by Marists this season. Both teams are now equal for the championship with 12 points each: Institute leading with 14

points. The fourth grade team met and defeated Thorndon by 2 goals to nil, after an interesting game. They are now level with the Empire Club with 12 points each. On account of the wet weather the fifth grade did not play.

The centenary festival of Marist Brothers will be duly observed by the Marist Old Boys on Sunday, September 9, by a general Communion of all the old boys resident in Wellington, at a special Solemn High Mass to be celebrated at St. Mary of the Angels' Church, Boulcott street, by priests who are ex-students of the old Boulcott Street School. In the evening at the same church a special sermon on the illustrious founder of the Order—the Rev. Father Champagnet—will be preached by Rev. Father S. Mahony, S.M. (an ex-pupil), now parish priest of St. Mary's. On the following Monday the secular celebration will take place at the Alexandra Hall, Abelsmith street. It is hoped that every old boy of the school will make a special effort to worthily celebrate the centenary of a religious Order which has done so much for them, and show their grateful appreciation of the work done by the Marist Brothers in New Zealand by loyally co-operating with the celebration committee in making the celebration one of the largest and most enthusiastic events in the history of the Church in Wellington.

### Wanganui

(From our own correspondent.)

By a kindly and generous donation by Mrs. O'Neill and family, of Wanganui, St. Mary's Church has been further adorned by the painting of the interior in a shade corresponding with that of the sanctuary appointments.

The Rev. Father Quinn, S.M., after spending about six months in Wanganui, is proceeding to Grey-mouth on relieving duty. The people of Wanganui, whilst regretting his departure, hope they may soon be privileged to have him again in their midst.

A farewell social was tendered by Mr. and Mrs. Koorey last week to Private James Cavanagh, son of Mr. M. Cavanagh, Okoia, prior to his leaving for the front with the 29th Reinforcements. Many friends were present, and an enjoyable evening was spent. Mr. Cavanagh's eldest son is also at the front in France, and has been through most of the engagements, fortunately without injury.

On Monday evening, July 30, a large number of members of the local branch of the Catholic Federation met at the "Villa Maria" for the purpose of inaugurating a Catholic Club. The Very Rev. Father O'Connell, S.M., presided, and in declaring the club open, gave a most instructive and lucid address on the various phases of its projected activity. At no time (he said) did the need exist to a greater extent than now for the study of social questions. A wave of indifferentism threatened them, which could be best overcome by fortifying themselves with a perfect knowledge of their faith. All this would be within the scope of the club, which would be under the direction of the Catholic Federation, and rules for the guidance of the club are to be drafted by the executive of that body. It was resolved to hold meetings fortnightly, and a "question box" is to be placed in the church. Enquiries on ques-

tions of religion or dogma will be answered, and suitable subjects will be debated.

### THE BOYS' GUILD.

On Saturday, July 28, the guild's football team defeated College A by 5 points to 3. Very unfavorable weather conditions obtained, and back play was impossible. Marists played with three emergencies and one man short. Mutu scored for Marists, P. Hogan converting. Connop, Quirke (2), Tuffin, Adair, and M. Hogan played well.

A number of members of the guild have joined the recently established study club, and it is hoped all will avail themselves of such an excellent opportunity of learning more regarding their holy faith, and of the prevailing social questions. The attendance at the guild meetings is being well maintained. The first annual meeting is due to be held in September, when it is intended to enter upon a campaign to recruit to its ranks all the boys of the parish.

### ROME'S "DEADENING" INFLUENCE

Writing in *Everyman* a correspondent comments thus over the signature of "A.B.C.," on the above subject:—

"The Church of Rome has exercised a deadening influence on every country over which she has control," says Mr. Stewart.

Let us take Belgium, over which Rome may be said to have had control. In Belgium forty head of cattle were fed on 100 acres of ground under cultivation. In Britain only twenty-four head of cattle were thus fed. In Belgium, with an area of 4,350,000 acres, 1,480,000 pigs were raised; in Britain, with 48,000,000 acres, only 3,953,834 pigs were raised—i.e., 33 per cent., against 8 per cent., in a Catholic country's favor. In Belgium two and a-half tons per acre were grown; in Britain only one and a-half. In France six tons have been grown on even poor soil. France is Catholic.

Consider the question of wages. The increase between 1835 and 1880 was: In France, 66 per cent.; in Belgium, 12 2per cent.; in Britain, only 50 per cent.

Cost of living in Catholic France, 8s per week; in Belgium, 10s per week; in Britain, 11s per week.

Regard for your space prevents me giving more points. Let me quote a scholar's opinion on the deadening influence of Rome—Hyndman. He writes thus: "There is nothing more noteworthy in the history of the human mind than the manner in which this essential portion of English society in the middle ages has been handled by our ordinary economists, chroniclers, and religionists. Even sober and, in the main, tolerably conscientious writers, seem to lose their heads or to become afraid to tell the truth on this matter. Just as the modern capitalist can see nothing but anarchy and oppression in the connection between the people and the feudal noble, so the authors, who represent the middle-class economy of our time, fail to discover anything but luxury, debauchery, and hypocrisy in the Catholic Church of the fifteenth century. It is high time that, without any prejudice in favor of that Church, the nonsense which has been foisted on to the public by men interested in suppressing facts

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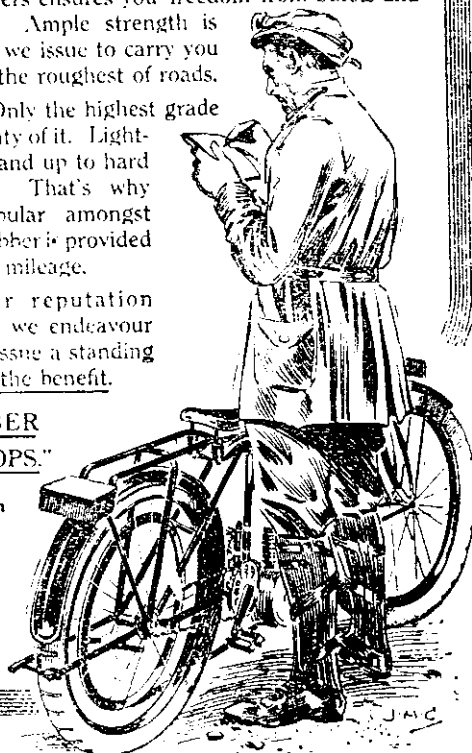
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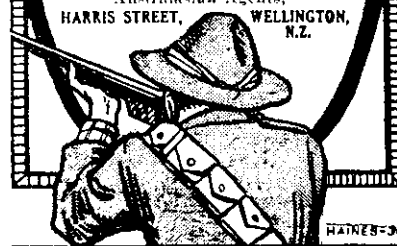
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should be exposed. It is not true that the Church of our ancestors was the organised fraud which it suits fanatics to represent it. It is not true that the great revenues of the celibate clergy and the celibate recluses were squandered, as a rule, in riotous living. As a mere question of religion Catholicism was as good as any creed which has ever found acceptance amongst men. The Church, as all know, was the one body in which equality of conditions was the rule from the start. . . . The Protestant Reformation became a direct cause of the increasing misery of the mass of Englishmen." (*The Historical Basis of Socialism in England.*)

It is much more instructive and interesting to study the economic than the theological history of countries.

### DIocese of CHRISTCHURCH

(From our own correspondent.)

August 6.

His Lordship the Bishop is to administer the Sacrament of Confirmation to adults in the Cathedral on Sunday afternoon, August 19.

The Rev. Father Cooney, diocesan examiner of Catholic schools in religious knowledge, intends this week to visit the schools of the city, beginning with the girls' college and parish schools conducted by the Sisters of the Missions.

The Cathedral School Committee and others interested in the social being promoted in aid of the schools' fund, met on last Sunday evening in the episcopal residence. Mr. W. Rodgers presided, and satisfactory progress was reported by the secretary (Mr. P. O'Connell), and on behalf of the ladies' committee by Mrs. G. Dobbs.

The additions to and renovation of St. Mary's Church, Manchester street, are now completed, and the appearance and accommodation of the sacred edifice has been vastly improved. The devoted pastor (Very Rev. Dean Regnault) is deservedly beloved of his flock, and the fine work he has just had carried out will earn the gratitude of a congregation noted for its patriotism and loyalty. So greatly has the number of parishioners increased that few, if any, seats are vacant at the various Masses on Sunday. His Lordship the Bishop is to preside at St. Mary's Church on next Sunday, both at the 11 o'clock Mass and at evening devotions. This visit of his Lordship is to mark the ceremonial opening of the church in its altered form.

Having gained the permission of the Minister of Internal Affairs, a bazaar, with its attendant competitions, is being promoted in connection with St. Mary's parish, to be held at the beginning of November. A "Queen of the Carnival" will be amongst the attractions, and this will be under the management of Mrs. F. C. Delany, assisted by Miss Byrne and Miss Stevenson. The various stalls have been allotted as under:—Art Hall No. 1—Mrs. Garrigan and Mrs. Dennehy; Art Hall No. 2—Mrs. Kingan, Miss Marlow; fancy stall—Mrs. Bown, assisted by choir; toy stall—Mrs. B. B. Wood, Mrs. Cyril Ward; sweet stall—Mrs. Holley; tea stall—Mrs. Prendergast; flower stall—Mrs. Barnett; produce stall—Mrs. Kain and Miss O'Connor. A professional danseuse has been engaged to train the children for a grand display of fancy dancing, evolutions, etc.

A general meeting of the M.B.O.B. Association was held after Mass on last Sunday. Rev. Brother Palladius presided, and there was a good attendance. Accounts amounting to £4 were passed for payment. The chairman, reporting on the visit of one of the teams to Little River, said that owing to adverse weather conditions it was impossible to carry out their engagement. The local club members, however, liberally entertained the Marists, and it was resolved that a letter expressive of the association's thanks be sent to the secretary of the Little River Club (Mr. Breitmeyer). Brother Palladius also specially referred to

the kindness of Mrs. F. J. Birdling, of Little River district, who, observing the plight the visitors were in owing to the bad weather, treated the boys most hospitably, and gave them the use of a barn for their shelter and comfort. The secretary was instructed to convey to Mrs. Birdling the association's keen appreciation of her thoughtful generosity. One new member was elected.

There was a reunion on Saturday, July 28, of the Sacred Heart Girls' College Ex-pupils' Association, which was largely attended. Two basket-ball matches were played, after which those present were entertained to tea by the Sisters of the Missions. His Lordship the Bishop, who kindly attended, expressed the pleasure it gave him at seeing so many of the ex-pupils of the college visiting their former teachers, and thus showing their appreciation and gratitude for all that the Sisters had done on their behalf. The Sisters too were always glad to see their former pupils, as the interest they (the Sisters) took in them during their school days followed them in after life. An election of officers for the ensuing year resulted as follows:—President, Miss E. Gill; vice-presidents, Misses K. O'Brien and K. Goulding; secretary and treasurer, Miss G. Jarman; honorary members, Misses I. Grange and V. Hanna; basket-ball captains, Misses M. Whelan (Reds) and K. Goulding (Green). At the conclusion of the business all assembled in the large class-room, where games were enjoyed, together with a musical and elocutionary programme contributed to by Misses K. O'Brien and K. Goulding (songs), Miss V. Hanna (recitation), Misses G. Baker and E. Ives (musical numbers).

### Leeston

(From our own correspondent.)

August 6.

A meeting of the parish committee of the Catholic Federation was held on Sunday last, Mr. J. F. O'Brien (vice-president) presiding. Mr. F. J. Holley, of St. Mary's branch, Christchurch, gave a short address on Federation matters generally, and advised all to work strenuously together to combat the forces now working so insidiously against Catholicity.

At the 9.30 a.m. Mass last Sunday all the men of the parish approached the Holy Table, thereby demonstrating the magnificent spirit of faith now so fully aroused in the parish. There was Exposition of the Blessed Sacrament, and throughout the day large numbers attended in adoration. In the evening after the holy rosary Rev. Father Hoare discoursed on the Blessed Eucharist to a large congregation, and stated that if he could foster a great love for the Blessed Sacrament amongst the people he would regard it as one of the crowning works of his mission. The customary procession, participated in by the various societies and sodalities, was then held, followed by Benediction of the Blessed Sacrament.

### Timaru

(From our own correspondent.)

August 6.

On Sunday last there was Exposition of the Blessed Sacrament after the last Mass and the monthly procession, followed by Benediction of the Blessed Sacrament, took place at the evening devotions.

The parish social committee intend holding another social in aid of the schools in the Assembly Rooms on Thursday, August 16. The success of the committee's previous ventures in this respect have been so great that this social is being eagerly looked forward to, and the committee are unsparing in its efforts to make it as enjoyable as those held in the past.

On Sunday afternoon the children attending the boarding school of the Convent of the Sacred Heart organised a little concert to which the Children of Mary of the parish were invited. The admission was by

silver coin, and the sum realised was handed over as the children's donation to the Sisters of Nazareth, who, for the past few weeks, have been collecting in aid of their home in Christchurch. The programme was a varied and most enjoyable one. At the conclusion of the concert the Sisters heartily thanked the children for the musical treat they had given them, and for the kindly thought that had prompted their action.

The members of St. Anne's Guild held their annual meeting on the Sunday following their patronal feast. The meeting was a large, and representative one. The annual report, read by the secretary, stated that the past year had been more fruitful in works of zeal and benevolence than any preceding year since the guild had been organised. The Catholic Girls' Hostel, which was opened in September last, had met with such gratifying success that it had been found necessary to find a larger building, and this had been secured in Craigie avenue, adjoining the convent, the opening day being March 19. During the year several orphan and neglected children had been placed in good homes, and some were recently sent to the Sisters of Nazareth. The sick visitors had been most zealous in visiting the sick and needy of the parish and in relieving their wants. Another successful venture was the inauguration of St. Anne's wardrobe, which had proved a great help to mothers of big families. The election of officers resulted as follows: President, Mrs. Mangos; vice-president, Mrs. Crowe; secretary, Mrs. Travis; treasurer, Mrs. Rosengrave. The increased working of the guild made it necessary to have three additional officers, and Mrs. J. Cunningham, Mrs. Whitehead, and Mrs. J. O'Rourke were elected as counsellors. After the meeting the members were entertained to afternoon tea as the guests of the Rev. Mother of the convent. A most successful and enthusiastic meeting was brought to a close with Benediction of the Blessed Sacrament in the convent chapel.

### Waimate

(From our own correspondent)

August 6.

There was Exposition of the Blessed Sacrament on Sunday last after the 11 o'clock Mass. In the afternoon there was a meeting of the Children of Mary, when Miss Blanche Jones was elected president and Miss Nora Hickey secretary.

Last Wednesday evening a entire social was held in St. Patrick's Club-rooms, the prizes being won by Miss Kathleen O'Brien and Mr. J. Costello. Next Wednesday evening a similar function is to be held and the proceeds donated to the Red Cross Society.

### COMMERCIAL.

Messrs. Stronach, Morris, and Co., Ltd., report for week ended Tuesday, August 7, 1917, as follows:

Rabbitskins.—Our next sale will be held on Monday, 13th inst.

Oats.—There has been some inquiry for prime heavy Gartons, but as stocks of this description are very small there has been very little business passing. Quotations: Prime milling, 4s to 4s 1d; good to best feed, 3s 9d to 3s 10d per bushel (sacks extra).

Wheat.—The price of fowl wheat remains as last quoted with offerings very light.

Potatoes.—The market is over supplied, and even prime lines are hard to sell. Faulty and inferior lines are almost unsaleable. Quotations: Choice tables, £4 to £4 5s; medium to good, £3 to £3 10s per ton (sacks in).

Chaff. Consignments have not been coming to hand so freely, and prime lines meet with a good demand on arrival. Quotations: Best oaten sheaf, £5 15s to £6; medium to good, £5 to £5 10s; light and discolored, to £4 per ton (sacks extra).

## SIDELIGHTS ON THE WAR

When a Zeppelin visited the Midlands last year, a stray bomb, aimed at a munition factory (perhaps), hit a Congregational church and spoilt the design of a stained-glass window of Luther—as I recorded at the time (states a writer in the *Universe*). The church is now being rebuilt. But Luther is to be left out of the new scheme, for a correspondent tells me that Holman Hunt's "Light of the World" is to dethrone Martin. Germany did that for him.

### BENEDICT XV. AND THE AERIAL POSTAL SERVICE.

An interesting circumstance in connection with the introduction of the Aerial Postal Service in Italy is the fact that Catholics of the northern parts of this country were the first to make use of the innovation to communicate with the Holy Father. Among the first letters to be delivered when the aviator arrived from Turin at Rome were those addressed to Pope Benedict XV. His Eminence Cardinal Richelmy, Archbishop of Turin, a large number of the clergy and the faithful of this diocese, and many prominent persons from the surrounding districts had availed of the novel opportunity to convey to his Holiness expressions of homage and affection. The Holy Father expressed himself highly pleased with the thoughtful kindness of his Eminence and the Catholics of Turin. The introduction of the Aerial Postal Service in Italy opens up for the Holy See possibilities which the oldest, but most up-to-date, of Palaces in existence will not be slow to appreciate as soon as peace is restored.

### HONOR THE DEAD.

Captain Thomas Maunsell, a British officer, was killed in the Dardanelles while leading his men. He was given an honored soldier's grave in the desert sands at Gallipoli. He was a Catholic, and prior to the war had intended to leave the Army to prepare for the priesthood. The following verses, which show the deeply reverent nature of the man, were found on his body when he was killed:

Hark! 'Tis the sound of drums  
Beating in muffled tones,  
Hear thou thy head!  
Death in the midst of life,  
Peace in the midst of strife,  
Honor the dead!

Killed in the battle's heat,  
So it is right and meet,  
Grant such release!  
No need to shed a tear  
Over his glorious bier—  
He is at peace!

O Lord, hear Thou my prayer,  
When my time draweth near,  
Lord, hear my cry—  
Such a death grant to me,  
Facing the enemy,  
Lord, let me die!

### IRISH VALOR AT MESSINES.

All the correspondents at the front pay tributes of praise to the Irish troops for their feats at Wytschaete, where Major Redmond fell, leading his men, and at the capture of the Messines Ridge.

The special correspondent of the *Times*, telegraphing on Thursday, June 7, says:—"In the capture of the Ridge, both north and south, Irishmen have their share. Northerners and Southerners, Protestant and Catholic troops, fought alongside of one another, and whatever may be party feeling at home, it is as well to know that the feeling between the two bodies here

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is most cordial. The Southern Irishmen recently presented a cup for competition between the various companies of the Northern Force, and of late there has been swearing of the utmost rivalry as to which would get to the top of the Messines Ridge first. I do not yet know which won, but I have no doubt that both were first in good Irish fashion. Certainly, the whole face, and most of the top, of the Ridge is ours, and the German is going to have a thoroughly Irish time in trying to push us off again."

Next day, the 8th inst., the same correspondent telegraphs: "The Ulstermen are in the happy position of having hardly any story to tell of their achievement. They had no hitch, their casualties were very slight, and they took over a thousand prisoners, or immensely more than their total casualties. They did their work cleanly and beautifully. And the South Irish, on their left, were just as good. In Wytschaete Wood, which I have just been describing, they found that the Germans had organised the wood for defence on all its sides. It was full of machine guns and wire. They took it with grenades and the bayonet. In the village of Wytschaete or the dust heaps which represent it there was one strong point in the middle which gave them some trouble, but it hardly checked them."

Mr. Beech Thomas, special correspondent of the *Daily Mail*, says:—"I spent most of the morning with the South Irish, who took Wytschaete Wood and Village. They fought side by side with the Ulsters. 'I have heard that the Irish were great fighters,' said a German officer, 'but I never expected to see anyone advance like that.'"

"The Irish and the New Zealanders can claim the best trophies of the Ridge," says Mr. Percival Phillips in the *Daily Express*.

Mr. Philip Gibbs, special correspondent of the *Daily Chronicle*, tells how a wounded New Zealander coming back from the battle exalted over the part played by the New Zealanders in it and then added, "But I am told the Irish were splendid and the Australians could not be held back."

A British observation officer, describing the battle, said: "One of the Northern Irish battalions pressed ahead with such impetuosity that it was temporarily out of touch with supports, and had to withstand a fierce onset from three fresh Bavarian battalions. The nearest support battalion was one belonging to a famous West of Ireland regiment. They made their way through a tornado of shells and arrived on the left of the Ulstermen in time to thwart a German move to enfilade the latter. The enemy were then pressing the Ulstermen very hard. The latter had withstood a fierce pounding with artillery and had thrown back four separate infantry attacks. The West of Ireland men charged, and like a whirlwind they swept into action. The Germans were swept off the field."

#### AN UNDERGROUND FORTRESS.

Mr. Philip Gibbs says that the thing which interested him in the recent British advance was "the revelation of the German way of life behind his lines—these abundant lines—his military methods of defence and observation and organisation, and the domestic arrangements by which he has tried to make himself comfortable in the field of war."

"As a builder of dug-outs the German soldier has no equal. But in addition to these trench systems, he made behind his lines a series of strong posts cunningly secreted and commanding a wide field of fire with dominating observation over our side of the country. I found such a place quite by accident."

"I suddenly looked down an enormous sand-pit covering an acre or so, and saw that it was a concealed fortress of extraordinary strength and organisation—an underground citadel for a garrison of at least 3000 men, perfectly screened by the wood above."

"Into the sand-banks on every side of the vast pit were built hundreds of chambers leading deeper down into a maze of tunnels, which ran right round the central arena. Before leaving, the enemy had busied himself with an elaborate packing-up, and had

taken away most of his movable property, but the 'fixtures' still remained, and a litter of mattresses stuffed with shavings, empty wine bottles, candles which had been burnt down on the last night in the old home, old socks, and old boots and old clothes no longer good for active service, and just the usual relics which people leave behind them when they change houses. The officers' quarters were all timbered and panelled and papered, with glass windows and fancy curtains. They were furnished with bedsteads looted from French houses, and with mirrors, cabinets, washstands, marble-top tables, and easy chairs."

"The men's quarters were hardly less comfortable, and the whole place was organised as a self-contained garrison, with carpenters' shops and blacksmiths' sheds, and a quartermaster's stores still crowded with bomb and aerial torpedoes—thousands of them which the enemy had left behind in his hurry—and kitchens with great stoves and boilers, and a Red Cross establishment for first aid, and concrete bath-houses with shower baths and cigar-racks for officers, who smoke before and after bathing."

#### DIocese of AUCKLAND

(From our own correspondent.)

August 2.

The working bee formed to improve the presbytery property at Otahuhu has been working assiduously. When the work is completed the Rev. Father Taylor will be comfortably equipped with an up-to-date residence.

A concert is being promoted to further augment the organ fund of St. Patrick's Cathedral, and tickets are being readily disposed of. The fund has already accumulated to considerable proportions, due to the untiring efforts of the Rev. Father Murphy, Adm.

References were made at the various churches on Sunday last to the conscription of the Marist Brothers for military service, and the parishioners were exhorted to support the ecclesiastical authorities in the constitutional efforts that were being made in regard to the matter.

At a largely attended meeting of the parishioners of the Sacred Heart Church, Ponsonby, last week, it was proposed by Mr. J. T. Fitzgerald and seconded by Mr. P. Darby, that the meeting tender its heartfelt thanks to the Rev. Dr. Kelly, of the *N.Z. Tablet*, for the courageous and effective manner in which he has promoted the claims of the Marist Brothers and students for exemption, and also to express the general approval and appreciation of the manner in which he has edited the paper. The motion was very enthusiastically carried.

By the kind permission of the Rev. Mother, a most enjoyable concert was given to the inmates of the Home of the Little Sisters of the Poor, on Saturday afternoon, July 28. It was under the auspices of the St. Vincent de Paul Society, and the immediate management of Mr. M. Moodabe. Assisting him were some thirty members of the St. Cecilia Convent Choir, and among other items were an Irish jig and Scotch reels by pupils of Miss Beresford. Pupils of Mr. Leo Whittaker also contributed. Miss Clark was accompanist. Every credit is due to Mr. Moodabe for his able organisation, and his successful rendering of several items on the programme. The Rev. Father Golden, on behalf of the Sisters, returned thanks in a humorous speech, which terminated a most delightful afternoon's entertainment.

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## DEATHS

**BARRY.**—On July 27, 1917, at New Plymouth, Johanna, dearly beloved wife of D. Barry, "Hylton Crest," Fitzroy, and late of Hawera; aged 50 years.—R.I.P.

**HYNES.**—On July 30, 1917, at his parents' residence, Waihao Downs, Michael Joseph, eldest son of Patrick and Elizabeth Hynes; aged 2 years 10 months (result of an accident); deeply regretted.—R.I.P.

**KEALY.**—Of your charity pray for the happy repose of the soul of John Kealy, dearly beloved husband of Bridget Kealy, who died at his residence, Masterton, on July 15, 1917: aged 52 years.—R.I.P.

## FOR THE EMPIRE'S CAUSE

## IN MEMORIAM

**BUTLER.**—In loving memory of Willie Butler, A Company, 7th Regiment Wellington Infantry, Main Body (killed in action at Gallipoli, August 8, 1915).

On whose soul, Sweet Heart of Jesus and Mary, have mercy.

**CLARKE.**—In loving memory of Captain Peter Clarke (Temuka), Trench Mortar B.E.F., who died on July 30, 1916, of wounds received in action at Abbeville No. 2 Stationery Hospital, France.—R.I.P.

**WALSH.**—Of your charity pray for the repose of the soul of James Vincent Walsh, fourth son of the late Stephen Walsh and Mary Walsh, of Ohakune, killed in action on Gallipoli, August 8, 1915.—R.I.P.

Because right is right to follow right  
Were wisdom in the scorn of consequence.

## IN MEMORIAM

**LYNN.**—Of your charity pray for the repose of the soul of Mary Lynn, who died at Te Arai, Gisborne, on August 9, 1916.—O Merciful Jesus give eternal rest to her soul.

**McPHEE.**—In sad and loving memory of our dear husband and father, John McPhee, who died at St. Bathans on August 6, 1916.  
—Inserted by his sorrowing wife and family.

**O'CONNOR.**—Of your charity pray for the repose of the soul of Mary Ellen O'Connor, who departed this life on August 6, 1916.

Sacred Heart of Jesus, have mercy on her soul.

—Inserted by her sorrowing husband and children.

**O'HALLORAN.**—In loving memory of Michael O'Halloran, who died at Musselburgh, August 10, 1914.—R.I.P.

—Inserted by his wife, M. O'Halloran.

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

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

Die 4 Aprilis, 1900.

LEO XIII., P.M.

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

April 4, 1900.

LEO XIII., Pope.



THURSDAY, AUGUST 9, 1917.

## PAN-PROTESTANTS IN PANAMA



LITTLE while ago a certain reverend gentleman named Allen, with a previous reputation as an inventor in his favor, appeared in Dunedin in the role of a story-teller, just at the psychological moment when the LOYAL ORANGEMEN were holding solemn conclave on the poor Papists. We noticed with due gratitude the compliments paid to us—to Catholics collectively and to the *Tablet* particularly—at the time, and since then except for the distribution of a few characteristically poisonous pamphlets the L.O.O. may be described as moderately inoffensive. Mr. Allen poured into the sympathetic ear of a reporter some wild and weird tales of the ignorance and bigotry of South American Catholics and then disappeared from the stage. However, like Mother Carey's chickens, he was but the herald of a storm. During the past months the American Catholic papers have been kept busy on the trail of some of Mr. Allen's brethren in bigotry in Latin America, where they seem to have settled down for a real old-fashioned campaign of mud-slinging, with a zeal that must make the diggers on the canal blush for shame. People of this class are disowned by the respectable members of all Churches, and on their own part have discarded all pretence to self-respect. Convicted of bare-faced lies and calumnies they will brazenly hold up their heads among honest men, and aided by the contributions of their weak-minded dupes, continue to circulate filthy attacks, refuted and exposed ten times over, recking nothing of truth if only the mud sticks and the shekels pour in. We cannot think that the Protestants of South America are represented by the men of this type who pose as the sole reliable guides in Israel, and by their blatancy bring discredit on the body to which they belong.

Formerly in South America there were only a few isolated ministers, aided by a little flying squadron of tract-throwers. Now an active and energetic campaign is preparing, and with unlimited resources at their command the protagonists of the movement hope to put into the field a whole army of evangelists, teachers, nurses, Y.M.C.A. and Y.W.A. secretaries, hymnologists, writers, and statisticians. It is the outcome of the Panama Congress of American pan-Protestants, whose doings and sayings have filled three stout volumes which two more threaten to follow. The pan-Protestants are quite welcome to congress as often as they please; but when they proceed to draw up deliberate and sweeping charges against the Catholics they cease

to be harmless. This wonderful Panama council accuses the Catholic bishops and priests of being the causes of many evils that exist, and of many more that do not, in Latin America. The clergy are explicitly and implicitly charged with inefficiency, narrow-mindedness, want of zeal, and indifference to their mission, and of thereby inducing all sorts of social and political scandals in their respective communities. Among the men, says the Congress, faith is in peril and morals at a very low ebb; the clergy are so ignorant that they can not keep up with the intellectual progress of the people, nor show them how to be Christian and at the same time true to the laws of the mind and the accepted facts of modern knowledge. As the "scholarship of modern France" has been responsible for this progress we can have no doubt at all that the pan-Protestants will soon show the people how to reconcile it with Christian ideals. We are content to let them try. Of course it is immaterial to say that more than thirty years ago Guzman Blanco secured by a revolution a constitution which dispensed with convents and monasteries and similar Popish strongholds, and that his policy found its counterpart in almost all the Latin American republics. From the pan-Protestant viewpoint that was just as it should be. And we cannot withhold our admiration of that sweet reasonableness—so characteristic—which blames the Catholics for the crimes of their persecutors.

With a touching spirit of chivalry, worthy of the best traditions of their forbears, the pan-Protestant fathers proceed to blacken before all the world the good name of the women of South America. "The death rate among infants is also great: from 40 to 90 per cent. die under two years of age. The causes are an unguarded milk supply, an appalling diffusion of venereal diseases, and a state of morals which leaves half the children to be reared by an unmarried mother without aid from the father." A saintly pan-Protestant lady, Florence E. Smith, says that no less than 60 per cent. of the women of the whole continent have lost honor, self-respect, and hope. Dr. Robert Speer, acting-chairman of the congress, states that it is safe to say that from one-fourth to one-half the population is illegitimate. We may incidentally mention that within the past three months these calumnies have all been exposed in the columns of *America*, and that figures have been produced showing that the South American women compare favorably with ladies nearer home so far as morality goes.

We will close this "unprovoked sectarian attack" with a choice quotation. A Bible Society hawker—alias, a souper—reports: "Out of my twenty-three years of experience let me testify that after all my travels through Central America I have yet to find one Roman Catholic able to give a reason for the hope that is in him." We wot of soupers who in an incredibly short space of time were sent away wondering at the vigor of the faith as manifested by Catholics. And they did not return. Which of us does not know the oleaginous and sanctimonious hawker whose testimony is of such value to the pan-Protestants of Panama? On the whole, the continuity with Martin Luther is admirably manifested by the Panama fathers.

## .. NOTES ..

### The "Sun" and the "Tablet"

Recently we asserted in perfect good faith that the editor of the *Sun* said he had inserted an attack on the *Tablet* without reading it, and that when he saw it he regretted it. Our informant now assures us that this is not true, and that the version of the editor of the *Sun* is correct. We unhesitatingly apologise to the *Sun* for the misstatement made. We express to our informant our regret for the misunderstanding that has taken place.

### Nascitur, Non Fit

As an instance of the truth of the old saying "A poet is born not made," we submit the following gem: A grave bishop once came upon a group of workmen whose language was not by any means up to the standard of even Mr. Hanan's pure English undefiled. "My men," said he, "where did you learn to swear like that?" "You can't learn it, guv'nor; it is a gift," was the reply.

### Definitions

There are few things more difficult than to make a good definition. Until you try it you cannot realise the crux it is to define a thing offhand. In Johnson's *Dictionary* the curious reader will find many entertaining examples of the great lexicographer's readiness at definitions—many, too, which will convince one that there was a world of humor beneath the great Doctor's ponderous manner. But even he could hardly excel the definition given of the Positivist Church in London by an irreverent modern: "The Positivist Church is three persons and no God."

### Great Books

Have you ever noticed how a chance quotation from one of the classics seems to shine out when you meet it in a page of ordinary writing? The contrast is like that between a real diamond and a paste imitation. This is particularly true of Shakespeare in English and Dante in Italian. They are the Masters par excellence. A passage from their works has the elusive and indefinable beauty of a simple flower. Their words look so simple that their perfection seems quite easy and natural: to them it was; but how few have ever succeeded in imitating them! The description of Falstaff's death appears to the reader exactly what a dissipated old harriidan should say, and yet who but the great poet could paint the picture so true to life in so few words. One line in Dante tells us volumes about the change perceived by the poet when he came out of the Inferno:

*Di lontano  
Cominciò il tremolar della marina.*

There you have a picture of a new world, and an idea of a great peace beneath the stars that are shining down on the breathing sea. Do not let us neglect the old books. We want them all the more here because of Mr. Hanan's schools in which "pure English undefiled" often seems to mean cowardly attempts at proselytising.

### Some Quotations

An old lady objected to Shakespeare because "his writings were full of quotations." As a matter of fact his works are, after the Bible, the source of most of our familiar quotations, many of which have become current coin in the language now. Other prolific sources are Samuel Butler's *Hudibras*; Gay's *Beggars' Opera*; Pope's works *passim*; and also Swift's. It was the latter genius who wrote the now familiar words, "Whoever could make two ears of corn, or two blades of grass, to grow on a spot where only one grew before would deserve better of mankind, and do more essential service to his country than the whole race of politicians put together." Cromwell's "Put your trust in God, but, mind, keep your powder dry," was expressed in different words by Benjamin Franklin, who said, "God helps them who help themselves." We have heard the same expression literally translated in Italian many a time; and the irreverent form, "God is on the side of the big battalions" is Voltaire's, borrowed perhaps from Tacitus: "*Deos fortioribus adesse.*" "Hobson's choice" comes from one, Thomas Hobson, keeper of a livery stable, who professed to allow his clients to choose their horse, but always succeeded in giving them the one he wished. "Fresh fields and pastures new" is Milton's, who, however, wrote "woods," and not "fields," and would hardly consider the modern gloss an improvement on the original reading.

## Phonetic Spelling

English as it is spoken is a very different language from the written word. Italian, Spanish, German, Maori, and, in a less degree, French, are written as they are pronounced, but there is some foundation for saying that in English when one says Timbuctoo it may be written Jerusalem. Notwithstanding this, we unhesitatingly vote for the old, vexatious spelling rather than have anything to do with the Americanese of which here is an awful example:—

"The fact iz that moest peopl fail tu grasp the wun leeding prinsipl, viz, that it is the spoecen wurd that reali matters."

## Nothing New Under The Sun

We have heard it urged against Tennyson's claims to greatness that he was a skilful adapter of beautiful thoughts from old writers. It is astonishing how the great thoughts of literature are repeated from age to age, taken up and carried on from generation to generation as the torch was taken from the wearied runner in the Olympic games. Here is an instance of a thought common to many ages and many climes. The text of Scripture which tells us that nothing is hid that shall not be revealed is like Horace's

*Quidquid sub terra est, in apertum proferat actus.*

which is an echo of two lines of the Greek poet Sophocles, repeated again by Marcus Aurelius, and again by Shakespeare in the lines:

"Beauty, wit,  
High birth, vigor of bone, desert in service,  
Love, friendship, charity, are subjects all  
To envious and calumniating time."

In the same way every student of philosophy knows how frequently old errors are revived and put forward as if they were entirely new discoveries, whereas they had been refuted and interred centuries ago. There is hardly a philosophical system of modern times which has not had almost an exact counterpart in pagan ages.

## Hymns of Hate

A correspondent asks us if hymns of hate are all made in Germany. They are not. They are a peculiarly jingoistic product, and Jingo and Junker are brothers under the skin—to borrow the expression of Kipling the High Priest of all Jingoese and Junkers. Kipling has recently added another enormity to this abominable sort of literature. Here it is—and we suppose there are people who call it poetry:—

"It was not part of their blood,  
It came to them very late,  
With long arrears to make good,  
When the English began to hate.

"It was not suddenly bred,  
It will not swiftly abate,  
Through the chill years ahead,  
When time shall count from the date  
That the English began to hate."

You will get a thousand people to write such doggerel as that in Germany or England or any country in which it has been forgotten that charity is the real mark of a true follower of Christ. Indeed, it would appear that only the absence of rhyme is wanting to make some of our journals one long-drawn hymn of hate of the same exalted level as Kipling's drivel.

## HELD OVER

Owing to extreme pressure on our space we are obliged to hold over until next week, obituaries, "Gardening Notes," "Roll of Honor," several articles and reports. Also a lengthy list of resolutions passed throughout the Dominion on the conscription of the clergy, religious students, and Brothers.

## DIOCESE OF DUNEDIN

The many friends of Lieutenant Augustine P. McCormack will be pleased to see his name in the latest list of New Zealand honors.

St. Joseph's ladies' hockey team defeated Waiata by 3 goals to nil, the scorers being J. Murray (2) and A. Holt. St. Joseph's B grade lost to Konini by 9 goals. St. Joseph's played two short.

There was Exposition of the Blessed Sacrament at St. Joseph's Cathedral from the eleven o'clock Mass on last Sunday. In the evening after Vespers there was the usual procession followed by Benediction of the Blessed Sacrament.

On next Sunday the annual collection for the St. Vincent de Paul Society will be taken in Dunedin. While we are all so generously contributing to the patriotic funds and doing our part in allaying the misery caused by war abroad let us not forget the poor at home for whom the zealous members of the St. Vincent de Paul Society labor.

The St. Joseph's Harriers ran on Saturday from the Home of the Little Sisters of the Poor, Anderson's Bay. The pack, under Captain J. Burke, led past the Anderson's Bay Cemetery, encircling the lagoon, returning home via the High road. The members were afterwards entertained by the Sisters, whose hospitality was greatly appreciated. The members to represent St. Joseph's Club in the interclub three-mile race are J. Burke, L. McAllen, W. Lucas, G. Fitzgerald, and R. McCaughan.

The Christian Brothers' football team last Saturday drew with Normal School after one of the most exciting games seen on the Oval for some time. There were many spectators, who took a keen interest in the match. It was thought that this was the final, but it is rumored that another round is contemplated. The Greens will have to practise very hard in order to finally secure the cup. In the B grade the Brothers drew with High Street. P. Roughan scored for the Greens. The No. 2 team in the C grade continued their victorious career by defeating Caversham by 3 to nil. The scorers were J. Brennan, J. Cantwill, and J. Farrell.

## Lyttelton

A very impressive ceremony took place at the Convent of Mercy, Lyttelton, on Thursday, July 26 (writes a correspondent), when Sister M. Francis Daly made her Act of Profession, and Miss Margaret Hackett (in religion, Sister Mary Benignus) received the holy habit of a Sister of Mercy. His Lordship Bishop Brodie officiated and preached, taking for his text, "What shall it profit a man," etc. (St. Matt.). His Lordship was assisted by Rev. Dr. Kennedy, Adm. Rev. Father Cooney and Rev. Father Morkane were also present. The music of the Mass and ceremony was sung by the Sisters.

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## MARIST BROTHERS AND WAR

## A FURTHER REFERENCE.

When the adjourned case of a Marist Brother teacher, John Francis Welch, was called on before the Third Wellington Military Service Board, Mr. A. O'L. Considine said that in the future these cases, he thought, should be dealt with from an educational standpoint. Teachers from the State schools were being called up, he added, and were not being appealed for because their places could be filled by men on account of the salary given, but the salary in the case of the other teachers (the Marist Brothers), what was it?

Captain Baldwin: The magnificent sum of £60 per annum, sir; that, I understand, is all that they can afford.

The Chairman (Mr. H. J. Beswick): So far as I am personally concerned, I am going to treat these cases purely from an educational point of view.

Mr. Considine: So will I.

Mr. H. F. O'Leary (appearing for the appellant): Taking into account, sir, I hope, the difficulty of replacing them.

The Chairman: The cases will be dealt with from an educational point of view; each on its merits.

## SCHOOL MEDICAL INSPECTION

Replying to a question by Mr. Jennings, M.P., the Hon. Mr. Hanan (Minister of Education) said: "As would be seen from the recent public statements made by myself, the national importance of the work of school medical inspectors had been a matter to which he had given a considerable amount of attention. A report of a very interesting and instructive character will shortly be issued dealing with the work of the medical inspectors and of the principles upon which the medical inspection is based. Proposals are under consideration to increase the number of school medical inspectors and of school nurses, and also to make provision for co-operating with Plunket nurses for the benefit of school children in outlying districts. When it is remembered that there is only one school medical inspector for each 45,000 school children it will be recognised that the number of the present staff falls far short of the ideal. It was hoped to add to the number as soon as improved conditions make it possible to secure the services of additional school medical inspectors, so that they may be able to cope with the inspection of the whole of the school children of New Zealand, irrespective of the schools they attend. The Government was fully alive to the value of school medical inspection and to the possibilities of its development, recognising that it was necessary to build up from the foundation a healthy and vigorous race without which all our attempts at education and social progress will be, to a large extent, handicapped."

This, no doubt, is the outcome of the representations made by the Catholic Federation both by deputation and correspondence. Already we have the swimming grants. Our next is the *School Journal*, then scholarships, and free places, and finally a capitation grant.

The answer to most of life's riddles and perplexities is simply wait.—Christian Reid.

Never go out of your depth in business, for the best swimmer may be seized with cramp.

God is well pleased with a humble heart, for it is like unto Jesus, Who was humble of heart.

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## THE FUTURE OF JERUSALEM

Ecclesiastical circles in Rome are following the victorious march of the English on Jerusalem with a great and natural interest. The occupation of the Holy City is believed to be only a matter of weeks. I need not point out how this event, which will not be one of the least sensational of the present war, will affect all Christendom. It will very likely result in Palestine having a new status. Saved at last from the Turkish yoke, it will be placed under the protectorate of the Great Powers—Catholic, Protestant, and Orthodox.

Before the war the population of Jerusalem was about 60,000; 45,000 of these were Jews, 8000 Mahomedans, 6000 Orthodox Greeks, 3000 Latin and Greek Catholics, and about a thousand Protestants. Most of the religious institutions belonged to France and Italy. It is only during the last few years, especially since the famous voyage in the East of Wilhelm II., that the Germans have tried to develop their influence in Palestine. Wilhelm II. presented the German Benedictines with a piece of land known as the Dormition, on which a monastery has been built. There are also two other German monasteries, but all these institutions together, small as they are, cannot compete with the innumerable establishments of every sort, schools, hospitals, orphanages, churches, convents, seminaries, etc., which France and Italy have built—especially France, who from the time of Francis I. has enjoyed the privilege of having a protectorate over all the Christians in the Holy Land.

It is obvious that war has changed all this. Since Turkey came into the struggle nearly all the monks and nuns who were subjects of the Allies have been expelled and their monasteries and convents looted and turned into barracks. From the point of view of the Catholic hierarchy Palestine forms a diocese governed by a bishop having the title of patriarch, and who is nearly always an Italian. It is unknown what has happened to the present Patriarch of Jerusalem, Mgr. Camassei. For many months the Vatican has received no news from him. All that is known is that the German monks, who used to be a very small minority before the war, are to-day the masters of Jerusalem. This has naturally not stopped the Turks from committing every sort of profanation and vandalism under the benevolent eye of the German Consular authorities. When the British troops enter Jerusalem—and everything leads us to believe that the day is not far distant—let us hope that they will not find too much destruction and ruin.

Just one thing is causing the Vatican anxiety at the moment: this is lest the dream of Zionism may be fulfilled and Palestine become a Jewish kingdom instead of remaining the inalienable property of all the Christian Powers. An Italian paper, discussing the question of Zionism, recently made an interesting comment: it is that the re-constitution of Palestine as an independent Jewish state would have as its necessary consequence the denationalisation of all the Jews in Europe, who, as a result of the re-establishment of their nationality, would be regarded and treated as foreigners in all the countries where they live at present. Now the Jews have no interest in changing their present position for that of the subjects of a little Asiatic state. It is therefore unlikely that the coming peace congress, when it considers the question of Palestine, will seriously consider this idle fancy of Zionism which haunts the imagination of a small minority of Jews. What appears to be certain is that the Holy Land will be internationalised and put directly under the great Christian Powers.—*Journal de Genere* (Rome correspondent).

"Tis greatly wise to talk with our past hours, and ask them what report they bore to heaven."

To practise virtue is to subject ourselves to the principle or duty. Duty is the highest law of the soul.

If there is anywhere on your horizon a spot of light, fix your eyes upon it and turn your thoughts away from the clouds which may cover the rest of the sky. One spot of blue is worth a skyful of grey.

When we do what we can to please God and to keep His Commandments, He never fails to protect us by His grace, but when we deviate from this path, when we grow careless or remiss He may withdraw his graces and permit us to fall. Hence the advice of the Apostle, "With fear and trembling work out your salvation."

Learn to bear the fault of men as thou sufferest the changes of weather—with equanimity; for impatience and anger will no more improve thy neighbors than they will prevent its being hot or cold.

A ruby door stood open wide.

A glimpse beyond it made me start:

I wished that moment to have died:

I'd glanced into Christ's Sacred Heart.

—Columba O'Donnell.

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## IRISH NEWS

## GENERAL.

The death has occurred at Summerhill Convent, Athlone, of Sister Mary Charles Moore, sister of the Mother Superior of the Mercy Order in Ireland.

The death has occurred of Rev. Father Conry, late parish priest of Shrute. Some time ago he resigned owing to ill-health, and lived with his brother at Claremorris. He was a near relative of Very Rev. Canon Conry, a well-known Irish priest in Rome.

The Most Rev. Dr. Brownrigg, Bishop of Ossory, announced at the annual diocesan synod recently that he had received authorisation through the Archbishop of Dublin, to take steps to obtain from the canons and parish priests the names of three priests to be sent forward to the Holy See for the office of Coadjutor to the Bishop of Ossory, with the right of succession.

Right Rev. Dr. Grace, Bishop of Sacramento, California, whose golden sacerdotal jubilee will be celebrated this month, was born in Wexford, in 1841, and was educated at St. Peter's in the same place. He made his ecclesiastical studies at All Hallows College, Dublin, and was ordained to the priesthood on June 24, 1867. He went to California shortly thereafter.

The *Poll Mall Gazette* remarks that if and when an Irish Parliament is set up in College Green, quite a number of interesting relics from the old legislative quarters will become immediately available. Among these are the Speaker's chair and mace, which are preserved in the National Museum, having been lent to that institution by Lord Massereene, the grandson of the last Irish Speaker.

The fortnight's mission recently concluded in Armagh, conducted by Fathers Collier and Mangan, of the Redemptorist Order, roused the devotion of the staunch Northern Catholics to an extraordinary degree. From the outlying districts for ten miles round, immense crowds trooped in for the daily Masses, which began at 6.30, and the services in the evening were equally well attended. Cardinal Logue and the devoted clergy of Armagh have the supreme satisfaction of knowing that the number of Communicants was unparalleled in the history of the Primate's city.

On Tuesday, June 5, the golden jubilee of the Most Rev. Dr. Hoare, the revered Bishop of Ardagh and Clonmacnoise, was celebrated in Longford in a manner worthy of his Lordship's sacred office, illustrious episcopate, and exalted character. The occasion was one of special interest in the diocese, and there was general rejoicing throughout the ancient See of St. Mel. Priests and people vied with each other in their anxiety to extend cordial congratulations to the distinguished jubilarian. The day was observed as a general holiday in Longford, and there was a liberal display of flags and bunting in every part of the town.

The Rev. Peter J. Cunniffe, one of the best-known Redemptorist priests in New York, passed recently to his reward. He was one of the best Gaelic scholars in the United States. Each year, on St. Patrick's Day, he preached a sermon in Gaelic at St. Alphonsus' Church, attracting people from all parts of the city. Father Cunniffe had a somewhat unusual career. Born in Galway in 1844, in his young manhood he became a Franciscan Brother in Ireland. Some years later he was sent to the United States to collect funds for his community. Finding he had a vocation for the priesthood, he studied, and was ordained at the age of 43. He first labored as a secular priest, and then joined the Redemptorist Order.

## WHAT "ULSTER" REALLY MEANS.

The *Manchester Guardian* has sent a special correspondent to visit various districts in Ireland with a view to eliciting popular opinion regarding the Home Rule position generally, and the Convention in particular. In Belfast the correspondent interviewed Professor Henry, of the Belfast University, who was "not over sanguine." . . . Already there was a definite

fear in many minds that the Convention proposal was only another device for postponing action." Mr. Dempsey, a leading Belfast Nationalist, takes the view that the extreme section of Ulster Unionists has nothing like the numerical strength with which it is credited. The number of moderate or indifferent Unionists in Ulster is very large. The anti-Home Rule movement is "kept going by a ring of wealthy men almost entirely connected with interests that have practically no relation to the rest of Ireland. . . . composed chiefly of linen manufacturers and shipbuilders which imported raw material and exported finished articles." But bankers and business men trading with Irish consumers or vendors know that their interest is bound up with that of the rest of the country. Figures bear out Mr. Dempsey's belief. The Carson Covenanters represented but a fraction of the enumerated (census) strength of Protestant Ulster.

## BRITAIN AND THE IRISH CONVENTION.

J.F.S., writing in the *Glasgow Observer* of June 9, says:—It is difficult nowadays to meet an intelligent and thoughtful Scotsman or Englishman who does not realise two facts with regard to the position of affairs in Ireland. The first, that Great Britain has by her own misgovernment of the sister isle in the past brought immeasurable miseries to Ireland and a harvest of difficulty and shame to herself. The second, that what is justice and good policy with regard to the self-governing dominions of the Empire is no less so with regard to Ireland. There are, of course, people who can never learn, but these are almost a negligible quantity in Great Britain so far as our duty to Ireland is concerned. Even the Tory Diehards are beginning to see that it is useless to fight against the declared will of a nation, and it is difficult to believe that any responsible statesman will ever again dare to take up an uncompromising anti-Home Rule attitude. There are certainly a number of people, some of them more or less highly placed, who hope to find in Irish divisions an excuse for refusing to do justice and fulfil a pledged word; and it is for the people of Britain to see that they will find it impossible to get their evil way. By an exercise of patriotic self-sacrifice Irish Nationalists agreed that the Home Rule Act should not come into operation until the end of the war; but some people seem inclined to forget that the Act forms part of the Statute Law of this country, and that, while details have to be adjusted, the self-government of Ireland is a question that has passed beyond the range of controversy. We can scarcely believe that any politician, or group of politicians, would be mad enough to believe that the repeal of that Act is within the range of possibility.

On this side, then, of the Irish Sea we shall watch the deliberations of the Convention with confidence no less than with deepest sympathy. From all accounts, it seems certain that the growing determination of all parties in Ireland, except a section of Orangemen in the North-East and of Sinn Féin extremists elsewhere, is to find a *modus vivendi* which shall secure at once the will of the great majority and the utmost fair dealing to all. The thought of partition is almost universally detested, whatever conditions of union may be necessary for a while. So far as Mr. Redmond and the Nationalist Party are concerned British democracy is satisfied that all will be done that possibly can be done to find such a solution of the age-long "Irish Question." But supposing—which we do not fear if each side will be true to their country's interests—that the Convention should fail of such a happy issue, Great Britain, as well as three-fourths of Ireland, will remember that the Home Rule Act still stands.

We do not, however, look forward to failure. What might have been possible even ten years ago is, happily, quite impossible to-day. Canada, Australia, New Zealand, South Africa count in British politics as they have never done before. No British Government can dare to treat with contempt their united voice. And added to their vast influence we have now that of our mighty Ally, the great Republic of the West. This

immense fact cannot but sway the minds of all but the most hopeless of political and religious obscurantists. Therefore the people—and, in a sense most of all, the Catholics—of Great Britain, are content in the conviction that, with or before the peace of the world, peace of the best kind is coming at home in the healing of a wrong of many generations.

## THE CATHOLIC WORLD

### GENERAL.

At a meeting of the Cardinals and Consultors of the Sacred Congregation of Rites held in the Vatican Palace on May 22, two miracles attributed to the intercession of Blessed Margaret Mary Alacoque, professed nun of the Order of the Visitation of the Blessed Virgin, were adduced in favor of her canonisation and considered.

Very notable progress has been made by the Marist Brothers in Japan. Their primary school and lyceum at Tokio count 850 pupils; Osaka has 760 pupils, of whom 625 are following the catechetical instructions. There are seven Japanese lay teachers engaged at this institution, all of them converts and deeply interested in the work for souls. Native Catholic teachers, graduated by the Japanese Government, have the confidence of the pupils and enjoy greater influence among them, it is said, than Europeans. At the Nagasaki School the number of boys has increased from 100 to 280 since its transformation from a commercial school into a lyceum. Urakania has some 60 boys destined for the Church; St. Joseph's College at Yokohama has likewise begun the new school year with satisfactory prospects.

The *Daily Post* of Hobart in its issue of July 12 devotes very considerable space to a report of the Solemn Requiem Mass celebrated in St. Mary's Cathedral, Hobart, for the repose of the soul of the late Major William Redmond, M.P. The celebrant of the Mass was Rev. Father J. H. Cullen, a personal friend of Major Redmond. A feature of the solemnity was the presence thereof of his Excellency the Governor, Sir Francis Newdigate-Newdigate, who was on intimate terms with the late Major in the House of Commons for many years, attended by his private secretaries, Captains J. C. Glanville and P. K. Fitzgerald. This was his Excellency's first vice-regal function since his recent arrival, and this act of honor to a political comrade whom he greatly esteemed in the Mother of Parliaments for many years, is very highly appreciated. They were met at the entrance by Monsignor Gilleran and a guard of honor of nearly forty members of the United Irish League and Hibernian Society, and the Catholic Federation.

The separation of the Beda from the English College has been recently accomplished. Both colleges are under the same roof. They are ruled by one rector, the Right Rev. John McIntyre, Titular Bishop of Lamas—an Irishman, by the way, as is his second in command in the Beda, the Right Rev. Mgr. George, D.D. As the Beda College was founded for English converts of a more advanced age who aspired to the priesthood, their course of studies and their mode of discipline differ from those of the English College. However, both bodies dined together. The college for converts was founded by Pius IX. in the old Palazzo de Convertendi, near St. Peter's (the very house in which Raphael died in 1520), and it was known by the name of the "Collegio Pio." But Leo XIII. transferred it to its present site, putting the students under the jurisdiction of the rector of the English College. Though Leo XIII. opened it for convert clergymen, convert laymen and some who were Catholics born are on its roll of students.

### JOHN McCORMACK AND HIS CHILDREN.

The artistic little Catholic church in the village of Noroton, Conn., was the scene of a very interesting ceremony on Thursday, May 24, when the children of the world-famed Irish tenor, John McCormack, were

confirmed by the Right Rev. Bishop Curley, of St. Augustine, Fla. Three decades ago the Bishop and the great singer were children together in the town of Athlone, Ireland. After years spent in the schools of the Marist Brothers in their native town the two boys parted ways. Michael Curley became a student in the Jesuit University College of Mungrat; whilst John McCormack, at the early age of twelve, distinguished himself in Summerhill College, Sligo, as a prize winner and exhibitor in the intermediate examinations. After some time both found their way to sunny Italy. John McCormack went to Milan to study vocal music under a maestro of international fame, and the future Bishop of Florida became a student of theology in the University of the Propaganda, Rome. In the front pew knelt Cyril McCormack, aged ten, and his little sister, aged eight years. With them were their mother, aunt, and governess. Never before did the congregation hear rendered as on that occasion the simple yet beautiful Catholic hymns, "Jesus, My Lord, My God, My All" and "Lord, I Am Not Worthy." The children's father, who a few days before had thrilled 8000 people in the Hippodrome, sang the hymns which he and the Bishop had learned as boys in Athlone, with an intensity of faith, feeling, and devotion that brought tears from many worshippers, and the writer believes that the eyes of the great tenor were not dry as in soulful song he prayed for his darling children. Within the sanctuary knelt Cyril and his sister, to receive our Blessed Lord, she for the first time. At the altar railing the children's father and mother received Holy Communion. Immediately after Mass Bishop Curley, acting with the permission of the Right Rev. Bishop Nilan, of Hartford, confirmed both Cyril and Gwendolyn. The boy took the name of Francis, whilst his sister chose that of Cecilia. Poetry and song filled the great soul of the saint of Umbria, and St. Cecilia is the heavenly patroness of music. The "Veni Sancte Spiritus" was rendered as only John McCormack could render it. The young McCormacks were happy children that day, but were not happier than their Catholic parents. The writer has it on the authority of Bishop Curley, who examined them in the catechism, that no children were ever better prepared for the reception of the Sacraments than were Cyril Francis and Gwendolyn Cecilia McCormack. Their home is ideally Catholic. They are both pupils of the Dominican Sisters in New York City, and are in constant charge of a governess who is a brilliantly educated and devout Catholic young lady. The greatest interest in life of John McCormack and his charmingly accomplished wife is the Catholic training of their talented and promising children.

### DEATH OF A HEROINE.

There died recently at St. Clara's Convent, Hartwell, Ohio, a member of the Sisters of the Poor of St. Francis (states the *Sacred Heart Review*). Sister Alcantara (known in the world as Miss Catherine Hooley) was seventy-five years old, and for fifty-three of those years she had labored for the poor, chiefly by soliciting alms. This hardest of all work she did bravely, lovingly even, setting aside all thought of self. It is related that in the beginning of her career, Sister Alcantara and her companion were suspected of being impostors, and were taken to the Police Station. The captain saw that a mistake had been made, and the patrolman offered a humble apology. In her sweet, mild way, the Sister waved aside all reference to herself, and said: "I am sure these kind gentlemen here will give me something for my lost time. Every man present honored the invitation to contribute. Furthermore, the captain invited the Sisters to come every month, and Sister Alcantara went away happy at having been arrested with such profitable outcome for her poor. Needless to say she returned, and to the present day a monthly collection is taken at the police station.

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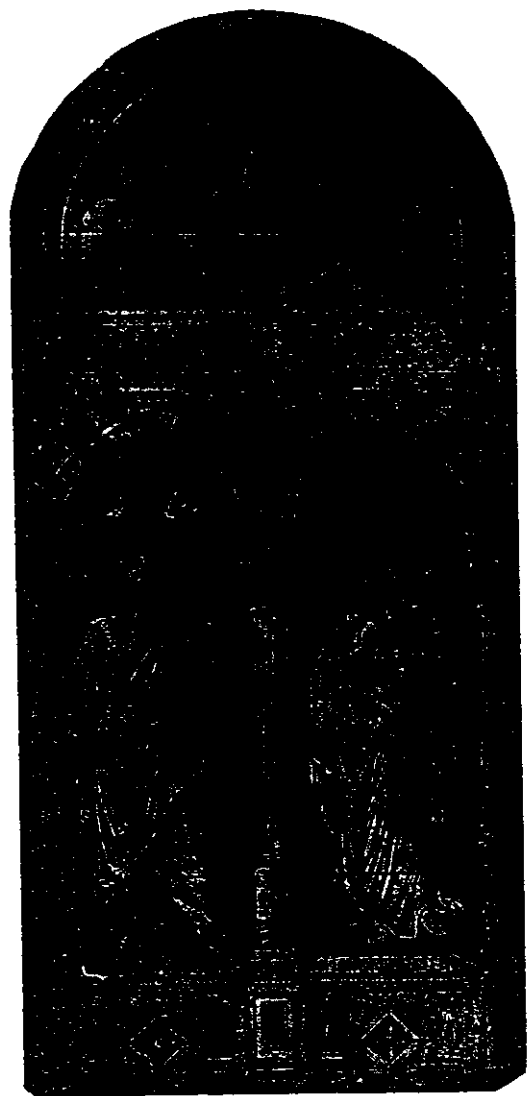
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## LECTURE ON ARCHBISHOP MacHALE

(By FATHER O'NEILL.)

Invercargill, July 30.

At the initial meeting of the recently inaugurated literary club in connection with the Hibernian Society it was decided to name the club in memory of that illustrious prelate and Irishman—Archbishop John MacHale.

Bro. the Very Rev. Father O'Neill, addressing the large gathering, spoke in part as follows:—

The subject of my address this evening should have an all-absorbing interest for Southland Catholics, by reason of the large numbers of his spiritual children who have made homes for themselves in this the remotest quarter of the globe. Some of you were confirmed by him and the parents of a number now listening to me had the advantage of his fatherly care and were well acquainted with his zeal for God's glory and the faithful discharge of the onerous and responsible duties that fell to his share. Perhaps those friendly relations between pastor and people and the familiar intercourse which he in his goodness encouraged, may have caused some to fail to appreciate the grandeur of that character which has left its impress indelibly marked on the history of Catholic Ireland in the nineteenth century. How often when travelling along at the foot of some of those majestic snow-capped mountains that are scattered in such profusion throughout the length and breadth of this romantic land of our adoption, have we not failed to realise the soaring heights to which those cloud piercers rear their lofty summits. Not till we have gone out for miles and taken in a comprehensive view of those rugged sierras, have we begun to understand what a mighty work of the God of Nature we are beholding.

So with the great "Eagle of the West," whose saintly life, matchless eloquence, clear and limpid writings, inflexible constancy, and unbounded love for his people have made him in a sense national property. His admirers throughout the whole extent of Ireland were not confined by creed or class. His career was watched with loving interest by thousands and thousands of his countrymen in exile in every quarter of the globe. The mails that brought his published utterances abroad were eagerly devoured in the back woods of America, in the mining camps of California, along the prairies and pampas of the great Western Republic, and in the cities of the English-speaking world and those of many foreign European countries.

Born in 1789, while the penal laws were still enforced by brutal officials in many parts of the Old Land, his earliest recollections of his life in his native Mayo were intertwined with sad memories of the ruffianism of jacks-in-office who were usually as cowardly as they were cruel. The priest who baptised him and for whom he later served Mass, Father Andrew Courry, a man beloved by all who knew him, who constantly warned his flock against the red revolutionists of France, where he had been educated, and bade them not associate themselves with those enemies of God and religion, should the threatened invasion of Ireland take place, was hanged before the eyes of his distracted people by a ruffian named Brown on a trumped-up charge of communicating with France for rebellious purposes. The recollection of the beloved face of his spiritual father as the remains lay in the poor little parish church contorted by the fearful agonies of the death he endured, never left the mind of the young lad who with the people was overwhelmed with the sorrow of despair. The brave boy registered a vow at the side of his dead parish priest's coffin that whatever gifts and abilities God should be pleased to bestow on him he would use to the last day of his life in opposing the tyranny and injustice that permitted such things to occur in his beloved land.

Education was in those days banned in Ireland, a price was still on the head of the teacher who should be seized in the act of surreptitiously imparting knowledge to the young. The hedge school was the only

thing left to the poor down-trodden people, and in such a seminary did John MacHale begin his education. His classical training was taken in hand by a highly respected teacher, Patrick Stanton, of Castlebar, who secretly taught aspirants to the priesthood, and we may judge of the proficiency of the youth in studies when later we find him entering Maynooth College, then in the first decade of its existence, and passing a highly creditable entrance examination. The years at Maynooth flew by all too rapidly. Study was the greatest pleasure of his life, and he cheerfully sacrificed his summer vacation that he might enjoy the advantages of the college library and devote himself to various branches of knowledge outside the prescribed course. Languages ancient and modern had a great fascination for him, after he had made an exhaustive study of English literature. Towards the close of his career as a student his professor fell ill and by the unanimous wish of professors and fellow students he was put into the chair of dogmatic theology and lectured with marked success to those who had been his companions up to then. The position of teacher of theology he continued to occupy after his ordination to the great benefit of some generations of students, who in after life when on the mission were wont to testify in many practical ways their gratitude for the painstaking manner in which he prepared them for their life's work.

The first fruits of his apostolate of the pen appeared in 1820 when he commenced a series of letters to the press over the signature of Hierophilos (lover of the clergy). From the first these letters attracted the attention of men in every walk of life. They gave evidence of deep thought on the subjects that engaged the attention of statesmen, publicists, educationists, leaders in Church and forum. Written in a clear, vigorous style, graceful and replete with appropriate references to classical and literary models ancient and modern, they quickly gave evidence that the long night of Erin's literary silence was over, that a new spirit was coming into her sons, that education so long denied was now to be harnessed to the chariot wheels of a nation that was emerging into the light after centuries of gloom. All the records and monuments of Ireland's ancient proficiency in letters and arts had been demolished with a Hunnish ferocity; but a few escaped, and they remain, isolated though they be, to prove incontestibly Ireland's claim to have been for centuries the island of saints and sages. The language of the invader was henceforward to be made the vehicle for carrying on a campaign against injustice, spoliation, with all its inevitable train of degradation and misery. The genius of Moore burst out on the world about this time and waking the fire that long had slept he wedded English words to Erin's soul-thrilling melodies turning from indifference to sympathy many English to whom Ireland had hitherto been a sealed book. Gerald Griffin and other writers of fame took up the cause of the renaissance and shed light on the homely virtues and fidelity of the people he loved in his beautiful volumes. O'Connell with his intimate knowledge of the language of Ireland and with all his love for it was forced to make use of English, which he so well utilised in the cause of liberty, as the surest means of focussing the attention of the world upon the manifold injustices under which his countrymen labored. From the earliest days of his public career he joined heartily with Dr. MacHale, and till the day of his death he had no more trusted, beloved, revered helper than he whom he had often referred to as the "Lion of the West."

One of the earliest letters of Hierophilos was addressed to the Catholic clergy of Ireland. In that letter he sounded the first note of warning against the insidious methods of the Kildare street propaganda of Biblical instruction, and called the attention of bishops and priests to the proselytising work that was going on with the object of robbing the children of their faith. As was to be expected his manly exposition of the principles of the Church aroused a storm of indignation and replies were published by the champions of the proselytisers and indignation meetings for the discussion of the matters in question took place in Dublin. The

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young Maynooth professor went to Dublin to attend one of these meetings, but all his efforts to secure admission were ineffectual. The promoters knew better than allow their hoodwinked followers and supporters to hear the other side put in the fearless, logical, and convincing manner in which he would not fail to display it.

Several series of letters came in rapid succession from his prolific pen. One addressed to the English people, another series to the statesman Canning on the necessity of granting Catholic Emancipation. These letters exercised a powerful influence on English public opinion and largely helped to hasten the approach of the day when the Catholics of the British Empire ceased to be slaves and helots and acquired the rights of citizenship and the untrammelled exercise of their religion.

At this time Dr. MacHale was engaged on a work which he published later entitled the evidences of Christianity, a work which was praised by Popes and universities, translated into German and other European languages, and excited the admiration of the leading English journals for its research and profundity. In June, 1825, Dr. MacHale was made Coadjutor-Bishop to Dr. Waldron, who ruled the diocese of Killala. Much work awaited him in his new sphere of labor. The erection of a splendid Gothic cathedral claimed his attention and by his strenuous efforts the necessary funds were raised and a building constructed that could compare with the noble edifices that had studded the land before the spoiler came to raze them to the ground or convert them into heretical fanes.

Ceaseless visitations of his diocese organising the people, preaching continually and working with an ardor that never could be quenched, were the main features of his life during the years he spent as Bishop of his native diocese. It pleased Providence that a wider field of labor should open for him, and so we find him raised to the Archiepiscopal throne of Tuam in 1834. This promotion did not take effect without a strenuous effort on the part of the British Ministers to prevent it. John MacHale had always opposed the designs of the British Government to get a voice in the appointment of Irish bishops. In conjunction with O'Connell he had exposed and defeated the attempt to get sanction at Rome for this measure of policy. The rescript of Monsignor Quarantotti, which purported to be issued with the approval of Pope Pius the Seventh at the time when he was an exile from Rome, weakened by relentless persecution at the hands of Napoleon, seemed to give the British Government the victory they so longed for, but they little understood the temper of the Irish people, or the determination with which they were prepared to fight to keep their clergy from becoming the paid hirelings of the crown. The movement came to naught. Bishop Murray in Dublin denounced the whole cabal and spoke for Ireland in rejecting the Government offer of salaries. John MacHale not only fought against the veto but he denounced in measured terms the treacherous nature of the educational dole which was meant to undermine the faith of the youth of Ireland. Such an outspoken advocate of the people was sure to incur the hostility of the ruling powers and so they left nothing undone to prevent his appointment to Tuam. Gregory the Sixteenth had personal knowledge of the high gifts and qualifications of Dr. MacHale and resisted all attempts to turn him from his determination, and so to the great benefit of religion and justice the Bishop of Killala was transferred to Tuam.

He continued the work of his life, denouncing proselytism and working in the dearest interests of the

flock committed to his care. He never would countenance godless schools whether primary, intermediate, or university. His determined opposition was sometimes misunderstood, and many thought that with proper safeguards mixed education might be permitted in order to lessen the burden of the cost of education on the people of Catholic Ireland. All the compromises proposed and all the safeguards offered failed to move him one inch from his opposition. The Holy See, which proverbially acts with slowness and caution, hesitated before condemning what many who knew the circumstances of the country considered might without risk to faith be permitted, but time, the condition for equalising all injustices, was on the side of John MacHale, and eventually the danger to faith was fully recognised, and mixed education for Irish Catholic children and youths was banned.

If time permitted it would be profitable to dwell on the many proofs of zeal for Catholic education given by Dr. MacHale in the large number of religious communities for teaching established by him throughout his diocese. His work for his stricken people during the famine period can never be forgotten. The noble language of remonstrance addressed by him, time and again, to the callous Government that allowed the people to die in hundreds of thousands brought shame to the rulers and compassion and sympathy from the civilised world. Throughout the whole of his long career, which ended in his ninety-second year, he worked unceasingly, giving an example of apostolic devotion, true piety, generous forgiveness of enemies, and consistent devotion to his lofty ideals. The principles of his youth were those he held in old age. He never had occasion to retract a single public utterance, for all were informed by the guidance that came from on high. The grandest, the noblest, the most revered figure that Ireland produced in the thrilling and troublous times that came to the Catholic Church in Ireland in the nineteenth century, like another Moses he led his people out of the bondage of worse than Egyptian slavery and left after him a name that will go down the course of ages coupled with that of Ireland's national apostle, to whom in his spirit of self-crucifixion, zeal, love, and fortitude he bore a striking resemblance. May we all profit by the lessons of his life, and as you brothers have placed your literary club under the protecting name of Ireland's great literary champion, may your reverence for him increase with your knowledge of what he was to Ireland and the Catholic Church.

At the conclusion of the address the Very Rev. speaker was accorded a hearty vote of thanks on the motion of Bro. J. J. Furlong. During the evening items were rendered by Bro. the Rev. Father Woods and Master R. Taylor. Bro. T. Pound contributed Sullivan's lines ending with the verse--

Ah! men will come and pass away  
Like rain-drops on the sea,  
And thrones will crumble to decay  
And kings forgotten be.  
But through all time in every clime,  
The children of the Gael  
Will guard the fame and praise the name  
Of glorious John MacHale.

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## THE IRISH QUESTION

A correspondent writes:—I have not seen Æ's memo (there is only one George Russell), but a cart-load of memos would not convince me that the conference or convention being held in Dublin will do anything to settle the affairs of Ireland. The whole business (I am not thinking of Æ.) is a very clever trick of Lloyd George's.

You have a body of men from Ulster who out of their gracious mercy are now willing to let the people outside their territory and supposed sphere of influence, govern themselves. They are unwilling to come under the government of an All Ireland Parliament themselves, and they have been informed time and again by British Ministers and Prime Ministers that they will not be forced into any such settlement. On the other hand you have a body of delegates representing the main body of the people of the country who (outside the trucksters of the "Party") will not endure any kind of partition—temporary or eternal. How can there be any possibility of an agreement between these contending forces. To me it seems there is no *via media*; neither party will compromise.

It is pretty notorious that it is the state of public opinion in the United States that is fixing on the Lloyd Georgian settlements! Last year's effort might have been dumped upon an innocent people if Lord Lansdowne (without intention) had not mercifully saved them. As the people are now wide awake it seems that any arrangement involving partition should stand a poor chance. No one, you may be sure, is better prepared for a failure than David Lloyd George. In the event of a disagreement he can say to America: "We have been willing to let these people govern themselves and even to let them choose what they want in the way of a government. They can't agree amongst themselves. You can't blame us if we sit still and do nothing." In this way Mr. George can eat his cake and have it. England can still pose as the champion of small nationalities and keep Ireland in subjection—with a standing army 150,000 strong.

To explain the election of Count Plunkett and Mr. De Valera I need scarcely point out to you that the hopes of the so-called Sinn Fein party are built in a great measure on the Peace Conference that must of necessity come at the close of the war. Arthur Griffith, the literary protagonist of Sinn Feinism and (in the opinion of Sir Henry Dalziel) one of the ablest journalists in Europe, is working strongly in Ireland for representation at the conference. If the great body of the people demand it, he thinks, the settlement of the question of Ireland, like that of Belgium, Servia, etc., will be in the hands not of England but of all the belligerent Powers who would pay little heed to England's selfish fears. The peddling settlement in the Home Rule Act would give way to one of real national autonomy. It is for these reasons the Sinn Fein party refused to take part in the present conference or convention. It is for these reasons also they are trying to drive the Irish Party out of political power in Ireland. The voters who are supporting them are in the main no more Sinn Feiners than the voters who support the Socialists at the German Parliamentary elections are Socialists. They are men who are dissatisfied with the present state of affairs for which they blame Mr. Redmond and his followers.

Before I leave this question let me quote you a paragraph from a recent number of the *Leader* (Dublin), and portion of an article by the eminent scholar, Father Dineen. The paragraph from the *Leader* says: "Whoever arrange the terms [of peace] of this we may be sure, that such a catastrophic war cannot leave things as they were. Everywhere the necessity will be felt for a peace based on permanent foundations. If Ireland at the conclusion of hostilities is still a menace

to peace, I think Europe and America will feel compelled to consider our case in the general re-adjustment. There are indications that in England this is felt to be the correct view."

Father Dineen, Ph.D., M.R.I.A., says (I give a free translation from the Gaelic):—"There is no doubt that the question of Ireland will be before the Peace Conference. The Germans will do their best to show that Britain is not really on the side of weak States, for if she were she would have done justice to the weak State before her doors. The people of the United States, too, will have something to say on the same question. On that account I do not know what Lloyd George—if he is still Premier—can answer, if Ireland is still unsettled and unsatisfied." You know the writer of this is no politician.

It is evident that the people of Ireland look to the Peace Conference with some hope. As the Irish Party are acting as the obedient servants of Lloyd George, they are losing seats as opportunity offers at the hands of people with higher ideals who trust them no longer.

Personally, I would be glad if a scheme for "full self-government" for all Ireland would be adopted by the Convention. Adoption by a majority, however, would mean nothing if the Orangemen, or even a section of them, constituted the minority. In any case as the Convention is not really representative, a decent minority of any kind would render its conclusions useless for good.

### Gisborne

(From our own correspondent.)

July 31.

The treasurer of the local branch of the N.Z. Catholic Federation notified on Sunday that over £12 had been received as a result of the penny collection for the Catholic field service fund.

The Rev. Father Furlong, of Devonport, who had been spending a brief period here for health purposes, returned to Auckland on Monday, July 16. He has the best wishes of very many friends for a speedy and permanent recovery.

The fortnightly social evenings arranged by the Children of Mary, Hibernian Society, and others, are being continued successfully. Mrs. F. Hale donated two valuable prizes for the euchre tournament, and also received donations towards the socials from Mesdames Doherty and G. O'Neill, Messrs. H. Martin, F. Hale, T. Donovan, and E. Williams. Mr. J. J. Martin, winner of the euchre prize at the last social, handed it back for the next social, with a promise to donate an additional prize also.

St. Mary's Schoolroom was crowded last Sunday evening, after devotions, when the Catholics of Gisborne met to enter an emphatic protest against the conscription of our priests and Brothers. The Rev. Father Lane presided and spoke strongly on the present position. The following resolution was passed by acclamation—"The Catholics of Gisborne emphatically protest against, and will resist by every constitutional means, the conscription of priests and Brothers as being inimical to the interests of religion in this Dominion." Copies of the resolution have been forwarded to the Prime Minister, Sir J. G. Ward, Sir James Carroll (Member for the district), and Hon. W. D. S. MacDonald (Member for Bay of Plenty). A meeting on the same subject was also held by the parishioners of Ormond at Makauri on Sunday, when a similar resolution was passed and copies forward to the Prime Minister and local Members of Parliament.

To endure misfortune is greater than to die.—Caesar.

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## IS THE CATHOLIC CHURCH A POLITICAL PARTY?

The religious persecution of Catholics in Georgia has called forth from the Bishop of Savannah a Lenten Pastoral in which the current calumnies against the Church and her children are convincingly refuted (states *America*). While those who credit or repeat such falsehoods may often be excused on the score of ignorance, "for they know not what they do," yet the fact remains that such a condition is both a disgrace and a calamity for any State in which it may exist. The Roman populace shouted its execration upon the earliest brethren of our faith when Christian blood was poured forth freely on the sands of the arena. "The desire to crush the Church," says Bishop Keiley, "is as strong now as then, and in place of murder the present-day enemies of the Church resort to misrepresentation." In answer to the charge that Catholics form a political party he bases his remarks upon the statistics of 1906 and says:—"According to the report, Catholics exceed all other denominations combined in the following States—Arizona, Connecticut, Colorado; they are nearly equal to all others combined in Illinois, Minnesota, New Hampshire, New Jersey, Nevada, Michigan, Wisconsin, Wyoming; they have an overwhelming majority in Massachusetts, Maine, Louisiana, Montana, New Mexico, Rhode Island, Vermont. Yet if we mistake not, only one of these States has a Catholic governor. According to the same report, the Catholic population exceeds that of any other one denomination in thirty States, is second in six States, third in seven States, and fourth in two States. Some of the States in which the Catholic church-membership is equal to or surpasses the combined Protestant church-membership, are always in the Democratic column, some in the Republican column: all of which goes to show that Catholics vote the same as other people, and never vote together, even when one of their own Church members is running for the highest office in the State. . . . Did you ever hear of Catholic societies organised for the purpose of preventing Protestants from obtaining positions? I have never heard of such societies. . . ."

Catholic citizens have the same right as any others to aspire to political office, while Catholic voters are to select the fittest man. There is only one righteous complaint that non-Catholics may urge against the members of the Catholic Church in this regard. It is that Catholics give too slight consideration to the unfitness for office of men who have been palpably unjust to the Church, since injustice to any American institution, and particularly to one whose high mission is the teaching of patriotism as a Divinely imposed obligation, is proof absolute that the official who thus conducts himself cannot be trusted to deal fairly with any other American institution when selfish motives intervene. Ignorance is no excuse. It is his duty to acquaint himself with the loyalty of Catholics from

sources other than those offered him by their professed and bitter enemies.

## LORD BRYCE AND THE CATHOLIC CHURCH

Lord Bryce is a gentleman whose character, attainments, and career entitle him to respect. With many of his acts of policy, we have found ourselves in sympathy, and, generally, it can be said that his public utterances have given no ground for offence except to the enemies of the country (states the *Catholic Times*). We are therefore at a loss to understand why he should at the present time have touched on a subject of religious controversy in words calculated, it seems to us, to create an erroneous impression. He is reported by the *English Churchman* to have said at the annual meeting of the Evangelical Union of South America, which was held in the Queen's Hall: "They knew that the Roman Catholic Church sank to a much lower level in Spain and Portugal than in any other country. Spanish and Portuguese America were even a great deal lower. The average level of the clergy had sunk very low indeed." We do not know whence Lord Bryce derived the information upon which he based these statements, but at the beginning of his speech he modestly disclaimed any title to give an account of mission work in the South American field; saying that the journey he took there was too hasty to enable him to visit the spots where most of the mission work was being done. We think his remarks to his audience were also too hasty. We miss in them such a careful, thoughtful treatment of the subject as we should expect from Lord Bryce.

Trust the past to the mercy of God, the present to His love, and the future to His providence.—St. Augustine.

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## CORRESPONDENCE

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

## THE IRISH QUESTION.

TO THE EDITOR.

Sir,—Mr. C. H. O'Leary, in the *Tablet* of July 26, reiterates for the third or fourth time that with which students of Irish contemporary history are well acquainted. With much that he writes I concur, but he is too dogmatic. For instance, this is a specimen of it: "The facts I quote can't be challenged." Oh, yes they can. This sentence may be challenged: "For a whole fortnight almost he [Mr. Redmond] and his precious 'party' sat like dumb dogs while the brightest intellects in Ireland were being quenched in blood." That statement is absolutely incorrect. When the news first leaked out that thirteen brave men had been summarily and ruthlessly executed Mr. John Dillon several times interviewed in Dublin and pleaded with high-executioner Maxwell to spare the lives of the twenty men who had also been condemned to be shot. Maxwell wanted more blood and insultingly and defiantly refused Mr. Dillon's humane request. The whole thing was like a bolt from the blue: it was no time for moralising or delaying. With indecent haste and brutal ferocity the mandates of the secret courts martial were carried out. Mr. Thos. Landon, M.P. (at whom Ch. O'L. in this connection and with execrable taste sneers) was commissioned to proceed to London, and to lay before Mr. Redmond the awful plight of the twenty doomed men. Mr. Redmond, on learning the alarming situation in Dublin, at a late hour of the night visited the Prime Minister, Mr. Asquith, with the gratifying result that the latter at once stopped the executions, no more taking place. The *Irish Times* at this period cried out for a further extension of the "surgeon's knife," while the organ of Messrs. W. O'Brien, T. M. Healy, and L. Ginnel (who, Ch. O'L. tells us, "did their best"), Mr. W. M. Murphy's *Independent*, when clemency was asked for poor James Connolly, hoped that "no further leniency would be shown."

To Ch. O'L. the Irish Party is anathema: his virulence to it exceeds that of the Carsons, Craigs, and Lonsdales. The party is not sacrosanct, but let it be fairly and honestly criticised. In the issue of the *Tablet* with which we are now dealing the editor in treating with the Irish Party wrote: "The Irish Party is no longer trusted: Mr. Redmond may blame his foolish belief in the honor of English statesmen for that." I commend this form of criticism to Ch. O'L. Mr. Redmond, unfortunately, committed the error of Grattan when the latter swallowed Lord Portland's sophistries, which left from that day to this a bitter legacy to Ireland.

Let us bend our energies and talents in fighting our numerous and bitter enemies. Differences we may have; we are Irishmen enough to be generous and forbearing, and to always recollect—"On our side is virtue and Erin."—I am, etc.,

M. J. SHEAHAN.

Auckland.

## THE LATE CANON McFADDEN, OF GLENTIES, IRELAND.

TO THE EDITOR.

Sir,—I read with special interest the notice in your issue of the 19th inst. of the death of the above-named gentleman, more particularly the reference to the tragedy which occurred in Derrybeg—not Dunlewey—church. As I was that day at Bunbeg, three miles off, and walked to Derrybeg in the afternoon, I

thought a statement of what I saw and heard would interest some of your readers, although it differs slightly from your account. I well remember the hot morning, and the thunderstorm which came on at about 11 o'clock. Owing to the storm the congregation was very small, otherwise the death roll would have been awful. The church is built over a creek in a rocky defile with precipitous sides, leaving only a few feet at either side. Presumably there came a cloud burst similar to that which occurred in the North-east Valley, Dunedin, some years ago, for the water came with such a rush that the doors at the back were driven open, pinning a man behind against the wall and filling up the church to a height of 10 or 12 feet. This was very apparent by the muddy mark on the walls. Trunks of trees resting on the tops of the seats and the stones over the floor bore witness to the force of the water. It was a terrible sight. Canon McFadden told me that as the water could not escape through the front doors nearly as fast as it came in he had to climb up behind the altar, and he showed me his hands, which were cut by the broken glass when hanging on to the window. I may be wrong, but I think there were seven drowned that day. I know that at 4 o'clock in the afternoon the creek between the church and the sea, which had swollen to a river, was still being dragged for bodies of those missing.—I am, etc.,

Dunedin, July 30.

R. N. GORDON.

## CONVERTING THE INDIANS

According to Father Philip Gordon, the Chippewa Indian priest, there will be 200,000 Indian Catholics in the United States in twenty years. Already there are 120,000 Indian Catholics and about 80,000 pagans who follow the teachings of their tribes. Protestantism claims 70,000. A well-planned effort will be made to gather in the pagans by means of grammars and books of instruction written in the language of the Indian tribes. It is intended to form Indian parishes with native priests in charge, who will be educated at the expense of societies which will be formed later. The course will be the same as that followed in the ordinary seminary, for the priest among the Indians must be as well equipped as his white brother. A Navajo grammar is being prepared and Father Ketcham, the well-known director of the Indian Bureau at Washington, is translating the catechism into the Choctaw language.

All on one wet, cold, winter's day  
Three home-bound children, tired of play,  
With noses pressed to window-glass,  
Watched all the rain-soaked people pass.  
And one among them they observed,  
Who passed and seemed unmoved—  
It made them sad, for they felt sure  
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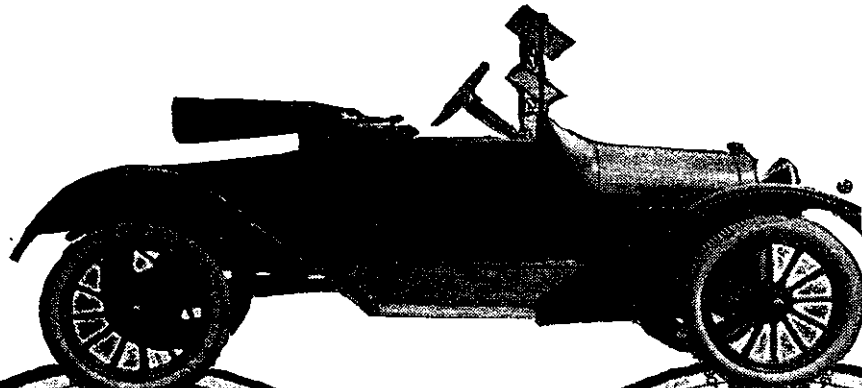
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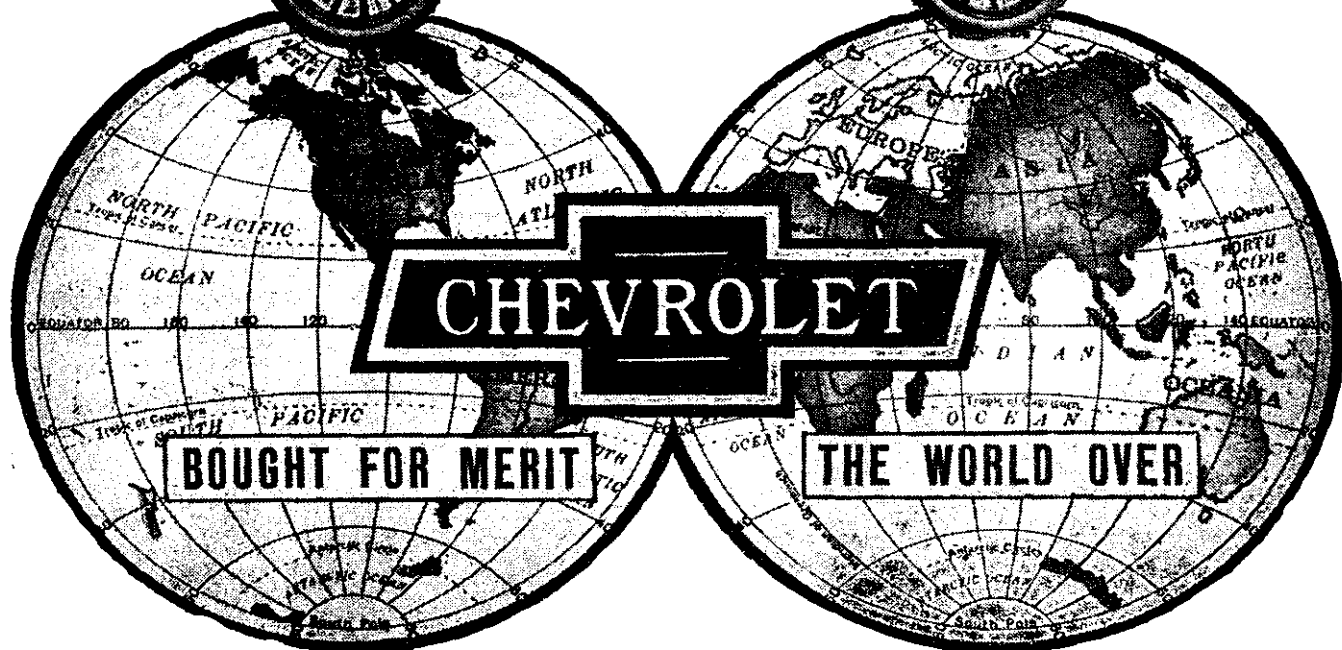
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## THE CATHOLIC CHURCH IN ENGLAND

### ITS APPEAL TO INTELLECTUALS.

One hundred years ago the Catholic Church was looked upon as a corpse in England. She was too hideous to be noticed, and too small to be taken seriously. Then came the great Irish famine, and the sons and daughters of Erin flocked to England, and planted the ancient faith. The Oxford Movement gave a new impetus to this new movement of Christianising England. At last oppressed and loyal Catholics went on dreaming dreams. They saw West End ladies flock to Farm Street Church, to attend Mass, and they noticed that the sweated workers of the East End of London crowded St. Mary's and St. Michael's Church.

These old Catholics were amazed. They had so often heard the solemn dirge being sung over Catholicism, and now they live to see the ancient become modern, and the much-abused become passionately loved. And as they read they heard of more striking facts of the Church's progress. Just half a century ago, there was one small church at Portsmouth (with its population of a quarter of a million people), and now that city numbers four. Just ten years ago a Catholic priest would be stoned if he dared preach Christ Crucified in Hertfordshire, and now a beautiful new church and a growing Catholic community flock around the pretty church which marks the resting-place of Monsignor Robert Hugh Benson.

Truly, Catholics have been giving away their faith; for, unless each one gives it away he cannot keep it. It was because Francis Xavier gave it to the Indians that he himself held it so firmly and enthusiastically, and it was because Mahard refused to give it away that he lost it. For, this "giving away of your faith and keeping it" is the most supreme and convincing paradox in the New Testament. Yes, look at the structures reared by the sweat of the brow, the brawn of the muscle, and say if they do not tell you something of that vivifying power of love. To have seen London, and watched the enthusiasm of its people during the memorable year of the Eucharistic procession was only to have realised that Catholicism in a land where it was supposed to have been dead—really lives—as dying, and behold she lives.

The Catholic Church, then, has made wonderful strides in modern England. There was never a time in its history when its priesthood was so sacrificing and zealous. It has had spiritual giants like Robert Hugh Benson, Croke-Robinson, and others, from within, and apologists, like Gilbert Chesterton, from without. Even but a few weeks ago a prominent English weekly said:

"It would be interesting to know the exact number of people of great intellect who were received into the Catholic Church in England in recent years. The result would cause great surprise."

The one great problem in life, which is not understood as it should be by the vast majority, is the question of the Divine Will. Of all the mistakes made by men, the failure to recognise God's will is, undoubtedly, the saddest and greatest. The keynote to happiness and peace of mind is the realisation that this Will means everything.

Charles Kingsley once said: "The men whom I have seen succeed the best in life have always been cheerful and hopeful men, who went about their business with a smile on their faces, and took the changes and chances of this mortal life like men, facing rough and smooth alike as it came." This about describes the missionaries who are always facing hard propositions.

### Te Kuiti

The weather here of late has been most inclement and the roads are in a very bad condition.

The third series of the "All right socials" was held at the Town Hall on Thursday, July 19, and although the evening was very wet, still the hall was crowded. Much praise is due to Mrs. Frost, who was in charge of this social, and who left nothing undone to ensure that every one had a pleasant evening.

Last Sunday at Mass the Rev. Father Finn appealed to all to join the Catholic Federation, and in the evening after devotions a meeting of the Federation was held, which was well attended. Mr. Sheehan was appointed secretary, and Mr. Clarke treasurer. Quite a number of new members were enrolled.

### Greymouth

(From our own correspondent.)

The St. Columba socials are being very well patronised this year, and the club funds should be greatly benefited as a result of the last two "evenings."

The Marist Brothers' School concert, which was held in the Opera House last week, resulted in a profit of about £50. The local brothers deserve to be congratulated upon the success of the function; and I feel sure that if a similar concert is held at no distant date, a packed house is assured. The school committee might well keep this matter in view, as funds are urgently needed for a new Brothers' School. The Hibernian sports committee, gave this very deserving object a start some twelve months ago, by making a donation of £120. This money is now on fixed deposit, but it behoves the school committee to keep this very urgent matter constantly in view.

I regret to record the death of still another very old parishioner in the person of Charles Shinkwin, who passed peacefully away fortified by all the rites of Holy Church, at his residence Chapel street, Greymouth. The deceased was one of the oldest parishioners of the Grey parish, and was well and favorably known from one end of the Coast to the other. He was connected with the Railway Dept. from the early days of the Coast and retired on superannuation some years ago. He was a most practical Catholic, and was closely associated with the progress of the parish for many years. He leaves a family of two daughters and one son, whilst he is survived by three brothers at Home, all of whom are members of the priesthood—viz., Dean Shinkwin, Dean of Cork; Canon Shinkwin, Bandon, Cork; and Rev. Father Shinkwin, Cork.—R.I.P.

At the half-yearly meeting of St. Patrick's branch of the Hibernian Society a motion, congratulating his Lordship Bishop Brodie, of Christchurch, upon the magnificent protest he made recently against the conscription of the Marist Brothers, was unanimously adopted. It was resolved to inform his Lordship that he has the entire sympathy and support of the branch and the parish generally in his fight for justice. The *Tablet* also came in for general commendation at the hands of members, it being the general opinion that it is only now that Catholics are able to fully realise the great service that a well-conducted Catholic organ is capable. It was decided to urge all Catholics in this parish to become subscribers, as only by this means can a journal such as the *Tablet* hope to carry on. A vote of condolence was passed to the relatives of the late Patrick Mullens, an ex-member of the branch, who died at Dunedin last week. The election of officers for the ensuing term resulted as follows:—President, Bro. P. Deere; vice-president, Bro. P. Dwyer; treasurer, Bro. P. Blonchfield; secretary, Bro. M. Keating; warden, Bro. D. Shannahan; guardian, Bro. J. Brennan.

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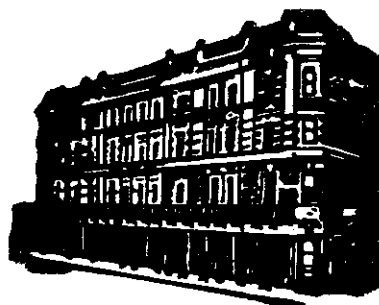
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## Date Jam.

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## Egg Soup.

Ingredients: One quart of milk or stock, yolks of two eggs, four tablespoonfuls of rice, half a teaspoonful of salt, one saltspoonful of pepper. Method: Bring milk to almost boiling point. Cook rice and press through a sieve. Keep the rice water, and add to the milk with the rice. Beat the yolks of the two eggs, and add to them a little of the hot milk, then put in seasoning and pour this into the milk or stock. Throw in a little finely-chopped parsley before serving.

## Milk Biscuits.

Ingredients: Half a pound flour, one teaspoonful baking powder, one gill of milk, 1oz butter, a pinch of salt. Method: Sieve the flour, salt, and baking powder into a basin, and make a well into the centre. Melt the butter in a small saucepan, add the milk, and make it just lukewarm. Pour this into the centre of the flour, and mix all together. Flour a baking-board, turn the paste on to it, and knead with the hands until free from cracks. Then roll out as thin as possible, and prick all over with a fork or biscuit pricker. Stamp out in rounds with a cutter about 3in in diameter, place the biscuits on a greased tin, and bake them in a moderate oven until brown and crisp. The oven must not be too hot, but regular. When the biscuits are ready remove them from the tin and put them on a sieve or wire stand to cool.

## Household Hints.

Boil cracked eggs safely by wrapping in greased paper.

Remove fresh coffee stains by pouring boiling water through the fabric.

Revive patent leather by rubbing with a linen cloth soaked in milk.

To cut new bread, try using a knife that has been dipped in very hot water.

Cakes will be considerably lightened if the whites of eggs are beaten up separately from the yolks.

Use strong soda water with plenty of soap for cleaning windows. Rinse freely, and finish off with a succession of warm dry cloths.

A teaspoonful of salt mixed with the starch while it is still hot will make the clothes smooth under the iron and prevent them from sticking.

Baking-soda gives instant relief to a burn or scald. Applied either wet or dry to the burned part immediately, the sense of relief is magical.

If, when baking, the oven should get too hot, place a basin of cold water in it. This will cool the oven, and the steam which rises from the water will prevent the contents burning.

If you rinse a plate with cold water before breaking eggs on it, add to them a pinch of salt, and then stand where there is a current of air; you will have no difficulty in beating them to froth.

For washing lace curtains NO RUBBING LAUNDRY HELP is best.

## THE MOST OBSTINATE

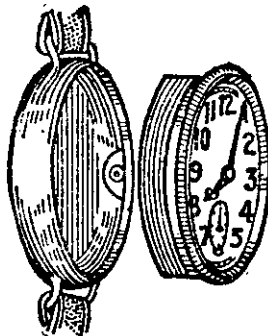
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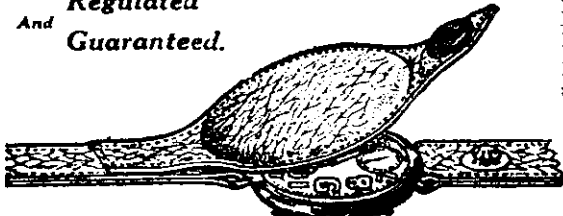
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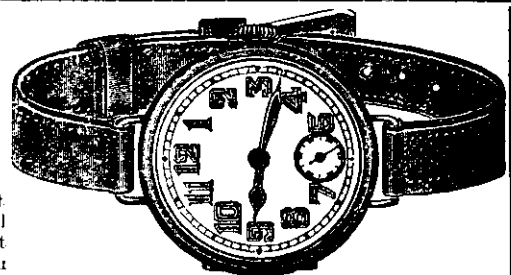
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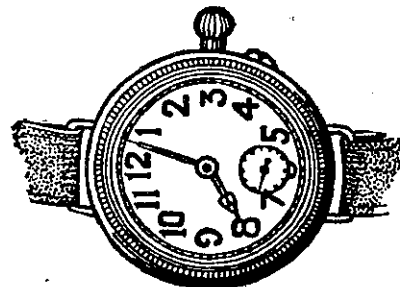
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for a sample.

## SCIENCE SIFTINGS

By "VOLR."

## Discovery of Petroleum.

Petroleum is first mentioned by a priest, Joseph d'Allion, a French missionary laboring among the Indians. In a letter, written by him in the year 1629, he tells how he went from western New York to northern Pennsylvania, where he found a well from which oil flowed. The savages, he declared, thought highly of the oil for medicinal purposes.

## A New Artificial Eye.

The high Velocities and high explosiveness of the present day projectiles often result in facial wounds of most horrible appearance in the repair of which the surgeons meet with extreme difficulties. In particular soldiers return from the line of fire not merely with an eye shot out, but with the entire lid and eye-socket destroyed, and the absence of these foundations has often made the insertion of an artificial eye impossible. Until now there has never existed any means for concealing this disfigurement and restoring to the unfortunate victim the appearance of a normal man possessing two eyes. But quite recently a French oculist, Henri Einus, has made it possible to do this even when the eyelid is entirely missing. In its essential features the apparatus consists of an artificial eye, equipped with a lid of any convenient plastic material—paraffin or moulding paste, colored to match the subject's complexion. This eye is furnished also with lashes, to give to it the fullest possible extent the appearance of a natural eye. It derives its support from fine metal wires attached to eye-glass or spectacles, so adjusted that when the latter is placed upon the nose, the artificial eye falls accurately into its cavity.

## New Zealand Iron.

"There are many deposits of iron ore throughout the islands of New Zealand," states the final report of the Dominion Royal Commission, "but the only one of any real magnitude is at Parapara, on the west coast of the South Island. Its contents have been variously estimated, but the total is undoubtedly very large. The ore is of good quality, suitable for foundry purposes and for making basic steel, but the requirements of the New Zealand market would not at present justify the outlay necessary for conversion into steel. It was suggested to us that a market could be found for the ore in Japan, and we are of opinion that it would be in the interest of New Zealand that it should be exported to as many markets as possible in order that its quality should be thoroughly tested. It would be welcomed in the United Kingdom, but we fear that the cost of freight would render shipment there impossible. New Zealand has an asset of great potential value in the iron sands on the West Coast. The metallic iron contained is virtually free from deleterious ingredients, and the supply is practically inexhaustible. But to convey it to any distance in its present form would be very costly, whilst its conversion would on all probability involve treatment in electric furnaces. This asset is essentially so valuable that it is not likely to remain permanently neglected." The report adds that towards the end of 1916 a beginning was made with the utilisation of the iron sands of Taranaki for the production of iron and steel. The statement of the report that the Parapara deposit of iron ore is "the only one of any real magnitude" in New Zealand is sweeping in view of the limited amount of prospecting work that has been undertaken in connection with the known iron deposits (says the *Dominion*). There is a bed of iron ore about sixty feet thick on the west side of Mount Peel, in Canterbury, for instance. Samples of the ore have been shown to contain 56 per cent. of metallic iron, and the deposit has been traced for a distance of three miles. An extensive deposit of iron ore (limonite and glauconite) occurs on the western slope of Mount Royal, in Otago. It contains about 37 per cent. of metal, and has been stated by experts to be important as regards both quality and position.

ST. VINCENT DE PAUL SOCIETY,  
SOUTH DUNEDIN.

The annual meeting of St. Patrick's Conference of the St. Vincent de Paul Society was held in the schoolroom, South Dunedin, on July 24. The Rev. Father Delany presided, and there was a good attendance of members. The report and balance sheet were read and adopted. The statement of accounts showed receipts as follows:—Subscriptions, £30 19s 2d; donations, 6s 9d; collection, £15 1s 3d; balance forward, £34 5s;—total, £80 12s 2d. Expenditure—Groceries, £26 6s; drapery, £9 10s; coal, boots, and sundries, £6 9s 5d;—total, £39 9s. Balance in bank, £41 3s 2d.

The report stated that the activities of the society for the past year had been satisfactory. Twenty-two sewing meetings were held, which, although showing a slight falling off, were well attended. The conference desired to suggest to the present members the advisability of each introducing at least one new member. The poor and the sick have been visited and their wants attended to. A donation of fruit and sweets was sent to the orphanage on the Feast of St. Vincent de Paul. During the year the conference entertained the orphanage children to a picnic at Waironga, and the members of the conference record their sincere thanks to Messrs. Thomson and Co. for the use of the grounds, and also to other gentlemen for donations, which enabled the conference to give the little ones an enjoyable outing. The members also provided breakfast for about 86 children, who made their first Holy Communion on All Saints' Day. During the year Miss Cameron resigned the position of president, and the conference records sincere thanks to her for past services. Mrs. Mullin was elected to fill the position. Two children were baptised: 156 articles of clothing have been distributed, and a large quantity sent to the orphanage for remaking. There were 45 orders for groceries, 16 for coal, and four for boots issued during the year. The conference desires to thank all who have assisted in any way during the year. The following officers were elected:—President, Mrs. Mullin (re-elected); vice-president, Mrs. Marlow, and Mrs. Nelson; treasurer, Mrs. Hade (re-elected); secretary, Miss Reidy (re-elected); buyers, Mrs. Roche and Mrs. O'Brien; wardrobe-keeper, Mrs. Lennon (re-elected); wardrobe assistant, Miss Layburn.

It is cheering to see so many thrifty families paying spot cash for seven weeks' supply of NO RUBBING LAUNDRY HELP—total amount, 1/-.

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S.W.—Warts are readily destroyed by caustics or by firm pressure with frozen carbon dioxide. Another good application is glacial acetic acid, painted on several times daily.

Rose.—Your combings indicate a debilitated condition of the scalp, together with dandruff, which is the cause of the premature greyness and falling hair. Three months' home treatment according to our directions will remedy this, arrests the greyness, and prevent the hair falling. Cost of preparations, 16/6. Postage, 6d.

H.H., Timaru.—Four ounces of combings are sufficient to make a medium-sized switch. Do not wash them, as our process thoroughly cleanses and makes them up to the best advantage. Price, 2/6 per ounce.

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ESTABLISHED 1881.

CAPITAL AUTHORISED	... £1,250,000.	UNCALLED CAPITAL	... £240,000.
SUBSCRIBED CAPITAL	... £624,100.	TURNOVER (All Operations for	
RESERVE FUND	... £111,398.	Year ending July 31, 1914)	... £3,389,426.
J. A. PANNETT, Chairman of Directors.		E. W. RELPH, General Manager.	

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THE NEW ZEALAND

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## The Family Circle

### THE REASON WHY.

In the little white house over yonder  
There's the greatest bustle and glee;  
The children are dressed in their very best,  
And the flags wave splendidly.

A continuous stream of relations  
Are coming and going there,  
And grandmothers and grandpas  
They seem to be everywhere.

At the window the little mother  
Nods and smiles at me,  
And I know by her face that what's taken place,  
Some wonderful thing must be.

To an unexpected fortune  
Have all of them fallen heirs?  
Am I, on my side, henceforth to abide  
Opposite millionaires?

Or can it be it's Thanksgiving,  
Or Christmas, forgotten by me?  
Is that, I wonder, why over yonder  
There's so much bustle and glee?

At last I call one of the children,  
Impatient to learn the truth,  
"Why, haven't you heard?" is the little lad's word,  
"Our baby has cutted a tooth!"

### THE LITTLE PRINCE.

Did you ever know a little boy who had sleds and bicycles and such things and yet who was not happy? I have met a boy like that, and this story will tell you the secret about him.

Once upon a time, many years ago, there was a little prince who lived in a beautiful palace.

The king, his father, loved him dearly, and gave him everything he could wish for, ponies and rowboats and servants to wait on him and amuse him: books and pictures and toys, and yet the little prince was not happy.

One day a magician came to the palace and saw the unhappy little prince, and he said to the king:

"I know how to make your little boy happy, but you must pay me my own price for telling you the secret."

"I want my son to be happy," said the king, "so I am willing to pay anything you ask."

Then the magician took the little boy into one of the private rooms of the palace, and he wrote with something white on a piece of paper, and gave it to him.

"Here is a candle," said the magician, "and when I am gone, hold it under this paper and read the words which will then appear."

Then the magician went away, and would take no pay at all.

The little prince held the blank paper over the candle, and words appeared in blue letters:

"Do a kindness to some one every day."

The little prince did so. That was the secret that made him the happiest boy in all the great kingdom.

### STORY OF THE PANSY.

There is a good fable told about a king's garden in which all at once the trees and flowers began to pine and make complaint.

The oak was sad because it could not yield flowers: the rosebud was sad because it could not bear fruit: the vine was sad because it had to cling to a wall and could cast no cool shadow.

"We are not of the least use," said the oak and the vine.

Then the king saw a little pansy which all this time

held up its glad, fresh face, while all the rest were sad.

And the king said: "What makes you so fresh and glad, while all the rest pine and gro so sad?"

"I thought," said the pansy, "that you wanted me here because you planted me, and so I made up my mind that I would try to be the best little pansy that could be."

We cannot all be wise and great. We cannot all occupy high positions in the world and do great things, but we can all try to be good and do the very best we can in the position in which we have been placed.

### BREAKING IT TO THE MINISTER.

The rector of a suburban church was in his study, hard at work on his sermon for the coming Sunday, when a visitor was announced. She was a big muscular woman, and when the minister had brought forward a chair she flopped into it, and opened up bluntly, as follows:—

"You're Mr. Jones, ain't you?"

"I am."

"Maybe you'll remember marryin' a couple of strangers at your church a month ago."

"What were the names?"

"William Perkins and Elizabeth Jones," said the woman, "and I'm Elizabeth."

"Are you indeed? I thought I remembered your face when you came in, but—"

"Yes," continued the visitor, "I'm her all right, an' I thought as how I ought to drop in an' let you know that William has escaped!"

### HER REASON.

She was comely and a widow, and, moreover, she was Scotch. She mourned Mackintosh, her late husband, for eighteen months, and then from a crowd of suitors chose honest, homely Mackintyre for her second.

"I'm no' guid enough for ye, dear!" he whispered. "What for did ye choose me oot o' sae mony?"

"Ah, weel, ye see," laughed the pretty widow, "yer name's Mackintyre."

"Yes, but—" began the bewildered suitor.

"An' ye ken," finished the widow, "all my linen's marked 'Mac-e-k'!"

### LORD RANDOLPH'S TONGUE TWISTER.

When the late Lord Randolph Churchill was in America he visited Philadelphia; and, while collecting statistics relating to the State prisons of Pennsylvania, he was referred to the head of the State Prisons Board, Mr. Cadwallader Biddle. Before calling upon Mr. Biddle, however, Lord Randolph fell into the hands of some wags of the Union League Club.

"You've got the name wrong," said one of these merry jesters: "it's not Cadwallader Biddle, but Biddallader Waddle."

"Don't mind what he says, Lord Randolph," exclaimed another: "the real name is Wadbillader Caddle."

A third member took the ex-Chancellor of the Exchequer aside and imparted to him in confidence that he was being gulled on all sides.

"The actual name," confided his false friend, "is Didbollader Widdle."

And when Lord Randolph drove to the Prisons Board that afternoon he was so much upset that he stammered:

"Will you take this card in to Mr. Bid-cad—wid-wad—did—dollarader, what's his name?—I mean the Chief of the Board, but I forget his extraordinary nomenclatural combination."

### THE CLANNISH SPIRIT.

"Men certainly do hang together," said Brown. "For instance, I have a friend who lives in a suburb where many wealthy folks live. Recently he had a motor accident at a lonely spot on the road, where he found it impossible to reach a telephone to notify his wife."

"Now, it happened that he was happily married, very domesticated, and not accustomed to staying out at night. So at midnight his wife became very nervous. She dispatched the following telegram to five of her husband's best friends in the city:

"Jack hasn't come home. Am worried. Is he spending the night with you?"

"Soon after this her husband arrived home and explained the cause of his delay. While he was talking a boy brought in five answers to her telegrams, all worded practically as follows:

"Yes, Jack is spending the night with me."

#### SMILE-RAISERS.

"Were you carefully brought up, my boy?" asked the merchant of the applicant for a situation. "Yes, sir; thank you, sir. I came up in the lift," said the boy.

The Squire (in command): "What's that you say! Can't form fours! Why not?" Private: "Cos there's only three of us, sir." The Squire: "Well, then, confound you—form a triangle!"

The logician: "Yus, yer can take it from one as thinks things out for hisself. The reason why they're a-knockin' off all these trains is becoss they're runnin' short o' paper for time-tables.

Employer (to office boy): "If anyone asks for me, I shall be back in half an hour."

Patsy: "Yes, sorr; an' how soon will you be back if no wan asks for you?"

"I say, Bill, is somebody poorly at your house? I heard a lot of running up and down the stairs during the night."

"No; it was only the wife. She signed on for a tram conductor, and she was just having a bit of practice."

A young lady from the country got into a tram. The vehicle had not got far when the conductor said affably, "Your fare, miss." The lady blushed.

The conductor repeated, "Your fare, miss," and the lady blushed more deeply.

The conductor began to get riled. After a pause, he again repeated: "Miss, your fare."

"Well," said the lady, "they do say I'm good-looking at home, but I don't see why you want to say it out aloud!"

A little work, a little play  
To keep us going—and so, good day!  
A little warmth, a little light  
Of love's bestowing—and so, good night!  
A little fun to match the sorrow  
Of each day's growing—and so, good morrow!  
A little trust that when we die  
We reap our sowing—and so, good-bye!

I turn far away  
From the shadows of dreaming.  
O'er the long road before me  
My white star is gleaming.

And I turn me my face  
To my star shining o'er me.  
And the high Death that waits  
On the long road before me.  
—Patrick Pearce.

#### 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—

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## ON THE LAND

The Board of Agriculture has been supplied by Mr. C. R. Aston, agricultural chemist, with particulars regarding the amount of potash contained in fern and in the ashes at sawmills, which are now being wasted. He informed the board that he was continuing these investigations, and hoped that some methods might be devised to profitably utilise the potash that might be obtained for manurial purposes from these and other sources in the Dominion. The results of these inquiries it is proposed to publish at an early date.

Speaking to a Lyttelton Times reporter, Mr. A. H. Cockayne, Government Biologist, who has been making investigations into turnip diseases, said he had completed a tour of Canterbury, Otago, and Southland. He found dry rot in turnips fairly widespread in the main turnip areas in the south, but the disease was not so serious as it was during the two or three preceding years. Nevertheless, the loss sustained in the south had been very considerable. The Agricultural Department had made full arrangements to carry out a series of investigations in the Southland district, and it was hoped that some solution of the trouble would be arrived at. The Canterbury district did not, of course, occupy the same important position as Southland in the matter of turnip-growing, and the disease was not anything like so serious in that province.

Can wheat be profitably grown in the North Island? The Hon. W. D. S. MacDonald, Minister of Agriculture, replies in the affirmative. He writes in the *Journal of Agriculture* to the effect that if promises made to the Department's officers materialise 40,000 acres will be under wheat where wheat had not been grown before, or where its cultivation had been discontinued. About 12,000 acres of this was new wheat land in the North Island. North Island average yields, from Auckland to Wellington, ranged from 22.97 to 28.12 bushels per acre. At Weraroa the yield had been 50.35 and 30 bushels. "The contention that the North Island generally is not suitable to wheat-growing," writes the Minister, "is not borne out by the records of recent years. . . . Excellent crops of wheat were grown in the early days of settlement in those very districts where the cry of unsuitability is chiefly heard."

The first annual meeting of the New Zealand Forestry League, formed in Wellington 12 months ago, was held in the Chamber of Commerce, Wellington, last week. The president (Sir James Wilson) stated that already the league had aroused a considerable degree of interest in forestry, and he hoped that before long the Government would recognise the necessity of demarcating and conserving the forests of the Dominion. Sir Francis Bell, while Acting-Minister of Lands, had authorised Mr. D. E. Hutchins to demarcate the Waipaoa kauri forests, and his recommendations were now in the hands of the Government. Sir James advocated the taking of a census of private plantations suitable for milling purposes, and of the varieties of timber being grown. Speaking of the cost of planting, Sir James asserted that £8 per acre or even less than that would be the outlay. Private planting should be encouraged. There were millions of plants at Whakarewarewa available for farmers if required. Mr. W. H. Field, M.P., drew attention to the great waste of timber going on, and instanced the case of the valuable Kohokohe Forest, near Wellington. He hoped the league would be aggressive, and press its claims upon the Government. It was decided to arrange a deputation to wait upon the Prime Minister in order to urge the need for a separate department of forestry, with a trained forester in charge, and to ask for a systematic demarcation of the remaining forests. Sir James Wilson was re-elected president.

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