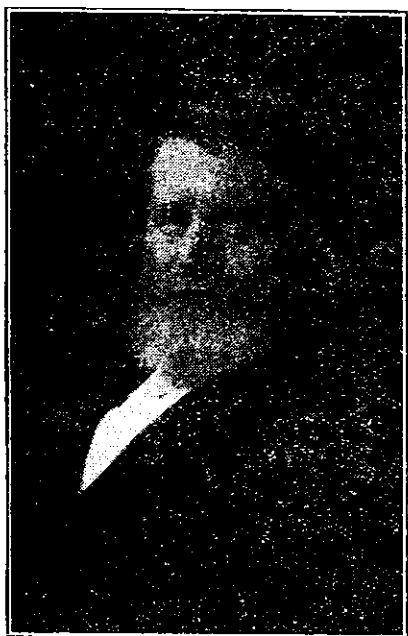


to Petone, and bought their present residence at 1 King Street. His wife, two sons (Thomas and Stephen), and two daughters (Elizabeth and Mary); are left to mourn their loss. His other child and eldest son (William) died a victim to the influenza epidemic at Palmerston North on December 8 (a report of whose death appeared in the *Tablet*). The late Mr. Bolton was a valued member of the Church. He was a fine type of the old school of Catholics, who exemplified in their lives the grand ideals of our holy religion. He regularly attended the second Mass on Sundays, except on the second Sunday of the month—the men's Communion Sunday of the Sacred Heart sodality,—when he was in his place in the front pew with the ribbon and medal of the sodality pinned on his breast. He and his wife and family have always been ardent supporters and silent workers in everything Catholic in the parish. It may be justly said of him that he was a true Irishman, a sterling Catholic, a just man. The funeral from the Sacred Heart Church on Monday, February 24, was a private one, only the family and a few immediate friends being present. The interment took place in the Catholic Cemetery, Petone.—R.I.P.

MR. WALTER M. HAILES, BALFOUR, SOUTHLAND.

The demise of Mr. Walter M. Hailes, of "Chartlea Park" Station, Balfour, Southland, has taken from the diocese a staunch, generous friend in the cause of the Church, and a resident of New Zealand who, during his lifetime, proved himself an able exponent of all that stands for liberal, unselfish ideals, in the improvement of this fair land, and for the betterment of the early settlers, many of whom to-day are grateful for his kindly actions and advice. The late Mr. Hailes was of a retiring, upright, and thoroughly honorable disposition, and although he took no direct part in public affairs, was always willing to place his knowledge and experience at the disposal of those who were guiding the destinies of Southland in the early days. He was born at Budbrook, Warwickshire, England, and, with his parents and family, came to New Zealand in 1862, and landed in Nelson. His uncles (the Redwood brothers, of whom Archbishop Redwood is one), Messrs. Charles and Joseph Ward, and Mr. George Hailes, have been prominent in all public movements for the ad-



vancement of commerce and industry in New Zealand, as well as in the interests of the sporting and social life of the early colonists. Later on Mr. Hailes, sen., with his family, took up land at Kaikoura, where members of the family are still favorably known, and highly respected. About 38 years ago Mr. Walter Hailes took up land in the Western District of South-

land, and was one of the pioneers of Cattle Flat. Subsequently he purchased the Ardlussa Run, which he afterwards sold to a syndicate. He then took up the Waikaia Plains Station, which he held until the Government took over half of it for closer settlement, leaving him the portion known as Glenallapa Station. Mr. Hailes went through all the trials and hardships common to the early settlers, and by his indomitable pluck, cheery nature, and charitable disposition, helped to brighten the homes of those who had the good fortune of knowing him. He took a keen interest in all charitable institutions, and the following have benefited financially by his generosity—Little Sisters of the Poor, Anderson's Bay, Dunedin, £1000; Home of Compassion, Island Bay, Wellington, £1000; Convent of Mercy, Gore, £1000; Catholic Building and Furnishing Fund, Gore, £1000; erection of Convent at Balfour, £1000. It was his great desire, subject to the approval of the Bishop, to have a convent erected in the healthy district of Balfour. The deceased had been ailing for some time, and was confined to his bed for the last four months, where, by his patient resignation in his sufferings, he edified those around him. He passed away peacefully at noon on Wednesday, January 22, strengthened and sanctified by the sacred rites of Holy Church. His funeral was one of the largest seen in the Waimea district. He leaves a wife, a daughter, and two sons; also two sisters and five brothers to mourn their loss. They have the sympathy of a wide circle of friends.—R.I.P.

ANSWERS TO CORRESPONDENTS

"JUSTICE."—Any good telling you again that anonymous letters only waste your time and ours? Be economical.

"JUDGE."—Not a hope yet. Australia is a free country. If we imitated the *Catholic Press* and the *Tribune* and gave our readers a column of Sporting Notes there would be a job here for Mr. Gourley the undertaker. The spirit is willing but the wowsler is strong.

E. O'H.—Here is how to look at it. A council composed of the Apostolic Delegate and the Archbishops of Australasia is the highest authority in Catholic matters. If that council deems it right to publish a direction good Catholics will receive it with the respect and submission to superior wisdom due to it. There are cases in which such a direction may bind under sin; there are also cases in which it does not. Even in the latter it would be disloyal and unsound for any Catholic to set his judgment against such a high authority. Therefore—no doubt at all about it—the ruling for Catholics is this: "We deem it our duty to co-operate with every wisely-directed effort to stem the evil of drink in Australia and to promote temperance among the people. We have no sympathy with those who oppose well-considered legislation. . . . But, needless to say, we have just a little sympathy with those—and they are very active at present—who do not distinguish between the use and the abuse of alcoholic drink; who seem to regard drink as something essentially evil, who . . . convey to the world by their reckless statements that Australia and New Zealand are drink-sodden lands, and that their people—and especially the soldiers who have risked their lives—are dishonored and degraded by intemperance."

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