

MISSING PAGE

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Friends at Court

CLEANINGS FOR NEXT WEEK'S CALENDAR

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

St. Monica, Widow.

St. Monica was a native of Africa. Having been given in marriage to a pagan, she succeeded, by the sanctity of her conduct and the meekness of her disposition, in bringing about his complete conversion from idolatry and vice. Her son, the great St. Augustine, having been led in his youth to embrace the errors of the Manichaean heretics, owned his subsequent conversion to her prayers. St. Monica was seized with her last illness at Ostia, in Italy, A.D. 387. When her second son, Navagius, expressed a wish that she might not die abroad, but in her own country, she said to him and St. Augustine: 'Lay this body anywhere; be not concerned about that. The only thing I ask of you both is that you make remembrance of me at the altar of the Lord, wherever you are.'

St. Pius V., Pope and Confessor.

On the death of Pius IV., in 1565, Cardinal Ghisleri, a native of Northern Italy, and a member of the Order of St. Dominic, became Pope under the name of Pius V. His pontificate was signalised by the brilliant victory gained by the Christians over the Turks at Lepanto. The expedition was organised mainly through the efforts of St. Pius, and its success is attributed no less to the prayers which he caused to be offered up throughout Christendom than to the valor of the Christian soldiers. As Pope, St. Pius lived the same simple and frugal life which he had adopted when embracing the religious state. He died in 1572 in the sixty-ninth year of his age.

GRAINS OF GOLD

LOVE'S PRISONER.

Reposing in His altar-home—
 Imprisoned there for love of me—
 My Spouse awaits me; and I come
 To visit Him awhile, and be
 A solace to His loneliness—
 If aught in me can make it less.

But is He lonely? Bend not here
 Adoring angels as on high?
 Ah, yes! but yet, when we appear,
 A softer glory floods His eye.
 'Tis earth's frail child He longs to see;
 And thus He is alone—for me!

His Heart, how piningly it aches
 With love unheeded, love despised!
 O happy soul! that comes and takes
 The gift as something to be prized;
 The lavish graces it receives
 From that full breast its prayer relieves!

Then, best of lovers, I'll draw near
 Each day to minister relief,
 For tho' the thought of year on year
 Of sin should make me die of grief.
 Yet day by day my God I see
 'Sick and in prison'—all for me!

REV. E. HILL, C.P.

The only failure a man ought to fear is failure in cleaving to the purpose he sees to be best.

People who are calumniated are like fruits. They are bitten; therefore they are good.—Abbé Roux.

They are truly peaceful who, in all that they suffer in this world for the love of Our Lord Jesus Christ, preserve peace of mind and heart.—St. Francis.

Smiles are as indispensable to true success in life as money, mind, and might. As long as a man can smile he is not beaten.

It is by the little acts of our lives that character and disposition reveal themselves. A severe test is not at all necessary to find out the character of your companions—the slightest will do. Observe their common daily actions, and you will have all the evidence for safe judgment.

If you cannot be happy in one way, be happy in another. This facility of disposition wants but little aid from philosophy, for health and good humor are almost the whole affair. Many run after felicity, like an absent-minded man hunting for his hat while it is in his hand or on his head.

The Storyteller

COLBY'S CRUX

(Concluded from last week.)

'Maggie!'

'Papa!'

'Are you all right?'

'Yes, but hurry, papa!'

'My girl, I dare not venture close with the ladder; the heat from the lower floors would fire it like a match. Stand aside a little.'

Once, twice, he threw, and missed, the metal clasp swinging back beneath the ladder. The third throw, the life-line pierced the window like a rocket threads the rigging of a sinking ship.

'Now, Maggie, make the rope fast about your waist; hold hard with both hands, and have no fear!'

Rigid and dumb, the spectators saw the girl place her feet out of the window, and sit for a moment on the sill.

'I'm ready, papa!'

'Steady, my child!'

There was a flash, the rope leapt taught, the ladder dipped and swayed like the tip of a tall pine struck by a hurricane blast. Who shall say how many thousands of faces caught the hue of marble—how many thousands of hearts jumped and stopped. To his tossing spar Colby clung like a grizzled gale-fighter on a top-gallant mast. Full width of the street swung the pendant figure. At the end of the swing, catching through the shifting smoke, a vivid glimpse of the girl's face, the crowd was astonished and awed to perceive that, while deathly pale, it was resolute, proud, and unafraid. Back swept the figure, then to and fro, like the pendulum of a clock. The movements shortening, lap by lap, Colby drew up the life-line; and at last, at that long ladder's dizzy tip; in the silvery glory of those vast ruins, the people saw—as many as could see—the veteran fireman with his baby secure in his great right arm.

Again Colby Hunt's quiet, tree-lined street, with the tremulous light, the twirling leaves, and the chill wind whispering sadly.

'Maggie, how are you?'

The girl's hair lay in golden-brown profusion upon her pillow. If pale, she was strikingly pretty, in her snowy night-dress, with its single blue ribbon worked in and out at the yoke. She smiled, and pressed her father's big head to her heart, her tightly compressed lashes quivering.

'I've just come from the hospital,' said Colby, turning to his wife. 'Arnold and the others are doing well. There's to be a tremendous public funeral for Hubbard and the men who died with him. Mother, with no sleep last night, and all day to-day digging about the ruins of Moultrie's. I'm fagged and famished; but before I eat or sleep I must tell you and Maggie something.'

Mrs. Hunt sat down, leaned on an elbow, and looked at her husband over her glasses.

'At noon to-day I was called to the Mayor's office. The fire commissioners and a lot of other men were there. The Mayor made a speech in which he used many glowing words about how I saved some lives last night, and, as he put it, "turned back the tide of general disaster." Mother, for a while that ordeal was almost harder on me than the fire. I was standing, bare-headed, looking at the floor, and could feel the sweat popping out on my forehead. But somehow I suddenly lost my sense of distress. The Mayor's words entered right into me, and I felt myself filling with self-confidence and power. And by and by, when the Mayor told me what he wanted me to do, and asked would I do it, I said, without any hint of wavering, "If you wish it, your honor." "I do wish it," said he, "and so do the commissioners and the city." And then the Mayor gave me this.'

Colby drew from his pocket a stiff, crackling sheet of paper, and unfolded it on the bed. They all bent over it. It bore the Mayor's signature and the great red seal of the municipality. It said, in effect, that that day upon the shoulders of Colby Hunt had fallen the mantle of the dead chief.

For some moments the silence was broken only by Colby's tired breathing. Then his proud old wife—how strangely bright and young she had become!—asked curiously:

'And, Colby, did you make a speech?'

'Oh, no, mother. All I said was—"God helping me, I'll be a good chief."'
 —*Montreal Tribune*.

A MODERN CINDERELLA

'It is really very annoying,' said Lady Althorp, discontentedly stirring her cup of chocolate with a quick, irritable motion that reflected her ruffled feelings. 'I suppose it would never do to ask Eileen to give up her room?'

'I rather think not,' promptly replied the person she addressed—a decidedly handsome young girl, with a somewhat loud manner. 'Why, we'd have Dad up in arms!'



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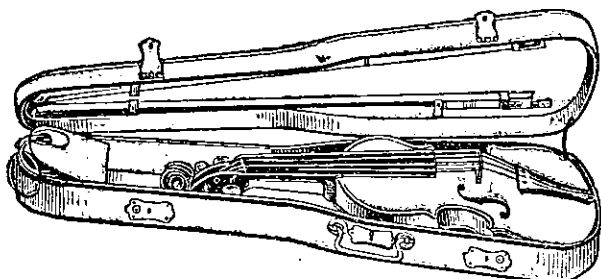
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'It's absurd, I must admit, this notion of Vivienne's,' went on the first speaker, picking up an opened letter which lay by her plate, and rereading it. 'Just a fad she has taken up.'

The letter, the cause of this tempest in a teacup, ran as follows:

Dear Lady Althorp,—Shall be with you on the 18th. Can you put up Davis (my maid) in a room near my own? If so, thanks awfully! Tell you why later on. Hope all are well.

Yours, etc.,

Vivienne I. Charteris.

The laconic, jerky style befitted a young lady of advanced ideals, most of whose correspondence was carried on by the medium of picture post-cards. Vivienne Charteris was to form one of the house party at Lismona, the Irish seat of Sir George Althorp, where he had elected to spend the coming half year. Sir George was an English landowner, but possessed also this small estate in the South of Ireland. Hither had likewise come, very much against their will, his wife and only daughter. The exquisite natural beauty of their surroundings did not appeal to either lady. For them, Piccadilly and the 'Row' held a charm more potent than nature in her loveliest aspect. By way of compensation for their enforced exile, they had planned a series of home parties. The present one promised to be a brilliant success, as, among other notabilities, it comprised a bright particular star of London society—the greatly admired and much sought after Miss Charteris, the belle of two seasons. Lady Althorp plumed herself on having secured such a catch, who would not fail to bring in her train one or two notable young men of Mayfair.

'What a good thing it is,' she confided to her daughter, 'that Vivienne happens to have taken up a wish for country life! 'Tis only a passing idea, I know; but it serves our purpose just as well.'

Maud Althorp gave a short, incredulous laugh. She had a very shrewd suspicion as to the reality of Miss Charteris' newly-developed admiration for rural life. Perhaps it will be admitted there was ample ground for such, when these facts of the case are considered. Some four or five miles from Lismona was the fine old estate of Darramore. It was a beautiful place, cradled in a gentle hollow of the blue Galtees, with the silvery Anner gleaming through its miles of woodland, and mighty Galteemore towering at its back. But beautiful Darramore was lonely. Its last owner, Lord Glenult, had died as he had lived, in solitary state. He had been a rather eccentric old bachelor; and his heir, a distant cousin, had not yet come to take up his abode under the ancestral roof-tree. So Darramore was left to take care of itself more or less; and Mr. Freke, the agent, was popularly supposed to be making hay while the sun shone, and filling his pockets at the expense of the absentee lord of the soil.

Now, however, a change was at hand. The heir, it was reported, had decided to take up his residence on his estate. Orders had been issued, and were being carried out, to put all in readiness for his coming. Darramore would soon have a master. Should it not also, in the due order of things, have a mistress? Such was the burning question addressed to herself and to the unappropriated fair ones of her flock by many an anxious mother of daughters. Such likewise was the magnet which was drawing Miss Charteris from across the sea. For, somehow or other, that much-admired young lady had so far failed to carry off a prize in the matrimonial field of competition. Younger sons and impecunious professionals by the score had worshipped at her shrine, but of these she would have none. A coronet, with the means to wear it with splendour as well as with grace, was the end to be encompassed. Here, now, was the means at hand—a noble estate, and an owner who, if report spoke truly, was none too well fitted for the honors that had fallen to him.

The new holder of the title was, so far, an unknown quantity in the land. There had been, indeed, some little difficulty in tracing his whereabouts; and when he was at length found, his instructions had been imperative that his movements should be kept secret until such time as he should think well to make himself known on his new horizon. Naturally, conjecture was rife. Probably the new Peer, whose remote kinship had brought him to the title only by the death of several intervening links, labored under social disabilities. All the more reason, then, that he should seek a helpmate. And who more fitted for the position than the eminently capable Miss Charteris?

Meanwhile the vexed question of Davis' room had been settled. Miss Charteris, on her arrival was effusive in her thanks.

'I don't know that we'd have been able to manage it,' Maud admitted, in their confidential evening chat, 'only that Eileen was so good-humored about it. She insisted on giving up her room the minute she heard mother lamenting over the matter.'

'Eileen?' questioned her friend. 'Do I know her?'

'Oh, I don't suppose she has come much in your way!' returned Maud, coloring a little. 'It's like this, you know. Dad's youngest sister married an Irish barrister as poor as Job—a Catholic, too, by the way. They both died some years ago. Eileen was their only child. She has lived with us ever since.'

'A Catholic also?'

'Yes; a thoroughgoing one. She keeps pretty much to herself, and doesn't care to go about.'

'I see!' commented Miss Charteris.

Yes, she could quite clearly see much more than Miss Maud had volunteered to explain. She well remembered the slender young figure, the white brow under a wealth of sunny auburn hair, the deep blue 'Irish eyes' of the girl she had once or twice noticed during 'At homes' at the Althorps. So this was she—a modern Cinderella, doubtless. And, with a shrug, she dismissed the subject from her mind.

The Lismona house party that month was a great success. Only one crumpled rose leaf appeared in the person of an additional guest, whom Sir George, with masculine disregard for times and places, introduced to the select circle.

'So unreasonable of your father!' remarked Lady Althorp plaintively to her daughter. 'He brings this Mr. Jeffries among us, of all time in the year, just now, when I have to be so particular! What to do with him I'm sure I don't know.'

'Where in the world did Dad pick him up, I wonder?'

'He says he's the son of some one he knew long ago at college, and that he's coming down here on some business. The man may be a commercial traveller; though Dad seems to know him and to think a great deal of him. Heaven help us all!'

This dialogue occurred shortly before the arrival of the obnoxious Mr. Jeffries. He proved to be a stalwart man, of fine physique, aged about thirty or thirty-five, without being at all shy, he was rather quiet, and was promptly voted by the very smart set in which he found himself, 'not in the swim, you know'—which judgment, subtly conveyed to him, did not in the least trouble the young man. But what did impress him was the gentle kindness with which Eileen Darcy treated him, and the unobtrusive thoughtfulness with which she strove to cover the thinly-veiled discourtesy of the others. Those keen grey eyes of his took in the whole situation. He appraised her position in the household; and realised that she, like himself, was relegated to the ranks of outsiders.

That Mr. Jeffries was not without the saving sense of humor was evident from his appreciation of Lady Althorp's spasmodic attentions as hostess. On one of these occasions his eyes accidentally met Eileen's, which were brimful of fun; and the little episode seemed to form a link between them. On another occasion a chance word elicited the information that Jeffries had shot big game in the 'Rockies'—a fact which very greatly impressed some of the youths with eyeglasses, whose feats as Nimrods had been limited to bringing down a couple of moor hens at short range.

'I had thought him a regular duffer!' confided one of her admirers to Miss Charteris. 'By jove, you could have knocked me into a cocked hat!'

A surprise of a different character was given to the company by this undesirable guest when, on the Saturday evening following his arrival, he asked his hostess, en plein salon, where he could find a Catholic church at which he could attend Mass on the morrow. Lady Althorp frigidly referred him to her niece. They walked together next morning to the little village church, finding new pleasure in yet another bond of union.

That union was destined to be lifelong; for before Max Jeffries' visit came to an end, sweet Eileen Darcy had consented to cast in her lot with his. The wooing was not long adorning; but it met with Sir George's hearty approval, and Lady Althorp secretly congratulated herself on getting rid of Eileen. The engagement was not to be made public until her fiancé had settled some business of importance on which he was engaged; so for a little while Eileen had time in which to realise the great happiness that had come into her life, and to bless the Giver of all good gifts therefor.

Meanwhile things were moving rapidly to a climax at Darramore. Lord Glenult was to arrive in a few days, and his coming was to be celebrated by a ball, to which the principal county families were invited. Bewildering toilettes were planned for the occasion by all the ladies of Lismona—with one exception. It was intimated to Eileen by Lady Althorp that she was not expected to appear at the gay scene. Various reasons were alleged by the lady. Eileen knew them all by heart, as they were old acquaintances. Her pride forbade her to appeal to her uncle; so, much as she would have enjoyed the ball, she accepted the decision that debarred her from the evening's pleasure. Wistfully, when the night came, she watched the carriages rolling off to Darramore. Poor little Cinderella! But it was a role she was by this time well accustomed to play.

Quite a long time had passed since the last carriage drove away, when Eileen, sitting all alone in her little room at the top of the house, heard a sudden commotion downstairs. A clamour of voices in the hall, exclamations from the servants, the shrill barking of Lady Althorp's pugs, and, above the din, a woman's thin treble issuing directions in no uncertain tone.

Eileen jumped to her feet, exclaiming:

'What on earth can all this be about?'

She ran out on the landing, peeped over the staircase into the hall beneath, and added:

'Why, it's Aunt Pen! Now, what could have brought her out at so late an hour?'

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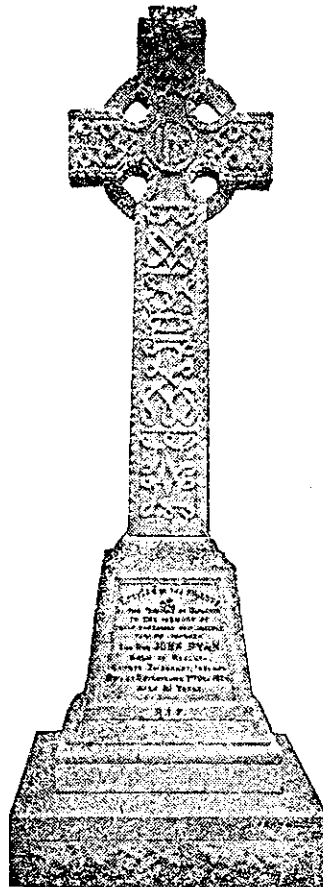
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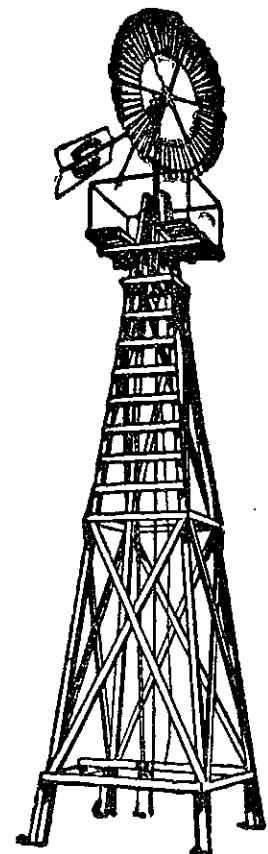
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And down the stair sped Eileen, to welcome the unexpected visitor.

Aunt Penelope Page was stepsister to Eileen's father, and was very much older than he. So wide a gulf of years, indeed, lay between them that she had been more of a mother than a sister to the young barrister. Eileen was her godchild. It was only on her account that Aunt Pen occasionally partook of Lady Althorp's hospitality. Both ladies entertained strong feelings of mutual dislike; but as each knew the other to be an enemy worthy of her steel, they lived on terms of armed neutrality.

'O Aunt Pen, what a delightful surprise!' cried Eileen, bestowing a warm hug on the little old lady. 'And how fine you are to-night! Are you going to the ball?'

For Aunt Pen was arrayed in black satin, adorned with some old family lace and jewellery.

'There, there, child! You'll crush me. Of course I'm going to the ball. And so are you. Morris' (this to Lady Althorp's maid), 'be good enough to bring up that box to Miss Darcy's room. Now, Eileen my dear, run up before me!'

'But, Aunt Pen, you're surely not in earnest! What would Lady Althorp say?'

'Leave all that to me, my dear! And instead of talking, begin to dress. We've no time to lose.'

'But I have no dress, Aunt Pen!'

'I have seen to that. Morris, open that box, please!'

The dress-box was opened, and, with exclamations of rapture, the maid drew forth an exquisite toilette of soft, cloudlike chiffon.

'Now, my dear, don't tell me you have no dress. Not another word! Get ready as fast as you can. Perhaps Morris will help?'

With the maid's willing aid the toilette was arranged in an incredibly short space of time; and Eileen, a vision of girlish beauty, followed her aunt to the ball door. Here a new surprise confronted her: for, instead of the old lady's little pony trap, there awaited them a perfectly appointed brougham, drawn by a pair of magnificent bays.

'Get in, child—get in quickly!' commanded Aunt Pen.

Eileen, half dazed, obeyed. Morris tucked the fleecy white skirts scientifically about the dainty little satin shoes, the coachman whipped up the horses, and they were off.

'Now, auntie, dear, will you please explain all this mystery?' began Eileen, as soon as they were fairly started. 'Where has this carriage come from?'

'It has come from the Darramore stables, if you must needs know,' replied that lady. 'Lord Glenult was greatly distressed when he discovered that the Lismona house party was not complete; and your uncle was furious when he found you hadn't appeared; so I came to the rescue. There now! Don't ask any more questions. You're really getting on my nerves.'

As Aunt Pen had never been heard to mention 'nerves' before, always asserting that she 'despised such things,' Eileen felt there was something inexplicable about the whole proceeding.

'O, Aunt Pen,' she burst out, after a short silence, 'do you know that I feel just like Cinderella to-night? You are the dear, kind fairy godmother, with her lovely gifts. Did I ever think I should have such a dress as this? Then this fine carriage, and the ball?'

'You forget the stepmother and stepsisters,' said Aunt Pen. 'And what about the Prince?'

'The Prince?' Eileen laughed happily. 'Oh, the Prince is all right. He's Max. Ah, if only he were there to-night!'

'Well, keep on wishing, my dear! One never can tell what's going to happen.'

And, truly, after the occurrence of this night, Eileen felt she could never call that statement in question.

Here they were at Darramore—beautiful Darramore, lovelier than ever in the witchery of the moonlight. Eileen thought of the morning her uncle and Max had persuaded her to go and look over the grounds with them. The owner would only be delighted to have them do so, Sir George assured her. What a happy morning they had spent! She remembered Max's saying: 'What if I had such a place as this to bring you to, Eileen?' And she colored softly as she thought of her reply: 'I'd rather go to whatever little home you can give me, Max, than reign at Darramore without you.'

With a well-executed curve, the carriage drew up. They had reached their destination. And through the open doors a flood of light poured out on the broad sweep in front of the house. In a few moments more they found themselves mounting a noble flight of stairs, at the head of which a lady and gentleman, evidently the host and hostess, were waiting to receive them. Lord Glenult, as Eileen conjectured the former to be, was at the moment speaking to some one behind him. His face was turned from them.

'That's Mrs. Ashlyn, a distant relative of the family,' remarked Aunt Pen, under shelter of the gorgeous footman who preceded them. 'She is acting as hostess to-night.—This is my niece, Eileen,' she continued, as, having reached the top of the stairs, she presented Eileen to the gracious-looking lady.

Eileen, a little surprised at the informality of the introduction, was still more surprised at the great cordiality of her reception. Mrs. Ashlyn took both her hands in a warm clasp, and in the kindest manner welcomed Eileen to Darramore.

'No introduction is needed here,' she added, with an arch smile, as Lord Glenult, turning round, faced his fair young guest.

For an instant Eileen could only gasp as, almost doubting the evidence of her senses, she saw who stood before her. It was Max Jeffries—Max, with the humorous gleam in those steadfast gray eyes of his!

'Eileen!' he said, coming forward quickly and taking her hand. 'Before you begin to scold me, listen for a few minutes.'

Mechanically she allowed him to lead her to a recess overshadowed by palms, contrived for the benefit of those who wished to sit out dances.

'O Max,' she exclaimed, 'what does all this mean? I feel bewildered.'

'My dear little girl! Well, you'll understand everything in a few minutes. You know there was great trouble in making out the late Lord Glenult's heir. I was the person, living in one of the Western States of America, and having no idea that the inheritance should ever come to me. One of the first things I learned was that the estate was grievously mismanaged, and the tenantry very badly treated. I became most anxious to see for myself how far this information was correct. Your uncle, a college chum of my father's, made the matter easy for me. As I was quite unknown in this part of the world, when Sir George introduced me under my second name no one guessed my identity.'

'No, indeed!' murmured Eileen, conscious what a vast difference such a knowledge would have made in his reception at Lismona.

'Well, later on, your Aunt Penelope was admitted to our secret—'

'You never told me!' interrupted Eileen, reproachfully.

'Sweetheart, I wanted to present you with Darramore at its brightest. And 'twas so sweet to realise that it was as plain Max Jeffries you cared for me, that I put off making myself known till the last moment. You may imagine my feelings when I found you hadn't come to-night. But Heaven bless your Aunt Penelope! She rose to the occasion. It seems she foresaw such a thing might happen, and made provision for it.'

'Ah!' said Eileen (a long, comprehensive 'Ah!'); 'I see it all now.'

'And I know you will help me, dear, to set things right at Darramore—to make our poor people comfortable and happy.'

'Yes, Max, indeed I will, with the help of God.'

For a moment they stood, with hands clasped, looking in spirit down the bright vista of happy years opening before them. Then Lord Glenult said:

'I think we had better make our appearance in the ballroom now. People will be wondering what has become of us.'

They emerged from the little recess, and found that Mrs. Ashlyn had returned to her duties as hostess. Aunt Penelope was seated not far away, awaiting them. She rose as they approached.

'O Aunt Pen,' cried Eileen, taking both her hands, 'everything, even the Prince, has come to-night to your little Cinderella!'—*Ire Maria.*

Deaf and Dumb Institution, Waratah, N.S.W.

We have received the fifth biennial report of the Deaf and Dumb Institution, Waratah, New South Wales, which is conducted by the Dominican Nuns. The years 1909 and 1910 have been marked with great progress, especially in the increase of pupils. During that period thirteen girls and seven boys joined the school ranks; seven girls and seven boys were admitted to the Sacraments of Penance and Holy Eucharist, whilst five boys and five girls were confirmed. The expenditure for the two years amounted to £2419 18s 2d, whilst the receipts were £4623 6s 10d. The balance sheet of the building fund account shows that the balance of debt at December 31, 1910, was £2474 12s 10d, as against £4683 1s 7d, at December 31, 1908. The number of deaf and dumb mutes on the roll numbered 63. Pupils are taken from the different States. Since 1875, 102 have come from New South Wales, 20 from Victoria, 18 from Queensland, 2 from Western Australia, 8 from Tasmania, 7 from New Zealand, and one from New Caledonia.

Messrs. Dwan Bros., Willis street, Wellington, report having sold the lease, goodwill, and furniture of the Princess Theatre Hotel, Wellington; Mr. Berti's interest in the lease, goodwill, etc., of the Star Hotel, Addington; Mr. Guthrie's interest in the lease, goodwill, etc., of the Methven Hotel, Methven; Mrs. Manson's interest in the Ship Hotel, The Port, Nelson; the Telegraph Hotel, Otaki; Mr. Hammond's interest in the lease and furniture of the Hunterville Hotel; Mr. Richard Turnbull's interest in the Occidental Hotel, Palmerston North; the lease, etc., of the Evening Star Hotel, Sydney; the lease, etc., of the Tuggerah Lakes Hotel, Sydney.

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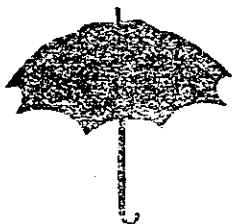
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HISTORIC IRELAND

SOME NOTED PLACES

To those who know Ireland and Irish history well, perhaps Tara is the first name that presents itself to the mind when speaking of the country's striking points of history—a hill of gentle eminence, sloping upward from the fertile plains of Meath. Here it was that the Ard Righs made laws for the entire country, and St. Patrick first preached the faith during one of the triennial parliaments presided over by the chief monarch, Leary. The last monarch who dwelt at Tara was Diarmid. Extracts from the old Annals bring up strange scenes from those first early, half-civilised days, when St. Patrick's successors were instilling those Catholic principles to which the Irish have clung so tenaciously. One of the most interesting of these extracts has to do with that Diarmid who was the last high king to reign at Tara, and who for all that is known to the contrary may have been buried in the remarkable tumulus at New Grange, not far from Dublin, which is known to have been the burying-place of the ancient Irish kings. For many years considered an outlaw, a price set on his head by Tuathal, whose successor in office he was to be, Diarmid lived many years with St. Kieran at Clonmacnoise, and when the saint was founding his monastery, helped him to put up his first building. Afterward, when he was King Diarmid, he had serious disputes with the monks. The monasteries had the right of sanctuary, and on two separate occasions the king denied this right, taking by force the offenders who sought it and putting them to death. The monks protested, but he flagrantly insulted them, whereat, in their indignation and anger, they set a ban upon Diarmid and Tara, condemning both. After that the ancient palace fell into decay; no other Ard Righ ruled within it, each king, after Diarmid, ruling in his own ancestral territory.

Sympathy in itself is an education, for anything that broadens the mind helps to develop it. Sympathy, therefore, is the companion we must take with us on our voyage to the historic spots of Ireland. Hers is such an heroic story and so pathetic. Well has Father Hill called her 'the passion flower of nations.' Her struggles for liberty, the great men who rose within her borders, leaders in battle—all are memories which will appeal to the heart as well as to the mind. One may feel inclined to smile, in this prosaic age, when they show you the grave of the poet Ossian, as they do at Cushendall in County Antrim—or point out the evidences of Fion MacCoul's great strength. But after a while one grows to expect these tales, even to look for them, and in turn to love them. Yet all the tales are not of imaginary personages. The doings of hundreds of years ago live fresh in the people's hearts to-day—wonderful tales of wonderful deeds.

In Galway there is a beautiful church—now Protestant—dedicated to St. Nicholas—called St. Nicholas Within the Walls to distinguish it from the Catholic Church of St. Nicholas Without. In the Church of St. Nicholas Within were two statues carved in black marble—one of the great saint himself, and the other of Our Lord. Both of these escaped the fury of Cromwell and his men, and may be seen in the Catholic church of the same name. Though even now very beautiful, the Protestant church must have been much more magnificent in the old days, for it had fourteen chapels, at the altars of which Mass was often celebrated at the one time. One of the five of these left standing is called Lynche's Chapel, containing a monument to Mayor Lynche Fitzstephen, whose tragic story is part of the history of Galway.

James Lynche Fitzstephen was elected Mayor of Galway in 1493. He had one son, Walter, his idol and the idol of the townspeople, who was engaged to be married to a lovely young girl. Preparations were going on for the approaching nuptials, when a noble young Spaniard came to visit the mayor—the son of one who had befriended and entertained the mayor during a recent visit to Spain.

Young Fitzstephen had one great fault—jealousy. He became so intensely jealous of the Spaniard that in a moment of blind rage, seeing him leaving the house of the girl with whom he was in love, he accused him of treachery, and in his mad fury slew him.

The grief and consternation of the worthy mayor when the body was found were uncontrollable—but when his son Walter stepped forth out of the awe-struck throng and in a tone of forced calm acknowledged his guilt, the father was stupefied. There was but one course to pursue, and that course the unfortunate young man desired to follow—he must give his own life for the life he had taken. Recovering from the first shock, the people begged the father to have pity. All pleaded earnestly for him—the wife, the mother, the friends, the sweetheart who had been the innocent cause of all the trouble. But Mayor Fitzstephen was inexorable. Honor and justice demanded full expiation. In order to avoid the gathering of the people, he set the execution for an early hour in the morning. Citizens were appointed to watch the prison, and an effort was to be made to rescue the young man on his way to the scaffold. But while the populace surged to

and fro before the house, the father himself led his son—more than willing, even eager thus to atone—to the second storey of the mansion, placed a rope about his neck and launched him from a window directly over the entrance door.

The history adds that the father never left his house again—his heart was broken. All that remains of the scene of this tragedy is a portion of the front wall of the house. In this are two Gothic doorways. Over one is the coat-of-arms of the Lynches, over the second, and beneath the window from which Walter Fitzstephen was hanged, are the 'crossbones.'

In 1649 Cromwell had besieged Drogheda, which then, as now, extended on both sides of the Boyne. The walls encircling the town were a mile and a half in length, twenty feet high, and from four to six feet thick. Of the eleven massive gateways only one remains standing. From there he went to Wexford, and the frightful tragedy of the Bull Ring, as the market-place was called, still lives green in Irish memories. There three hundred women of all ages and rank knelt before the cross praying for mercy, and there the brutal soldiery murdered every one. In the height of the carnage a priest appeared bearing aloft a crucifix, encouraging his helpless people, until he, too, was stricken down.

Strongly built and fortified, Wexford was easily in a position to make favorable terms with the enemy. It was defended by a brave and experienced garrison, and in case of siege would have held out and probably defeated the besiegers. Four gentlemen of position in the town were appointed to treat with Oliver Cromwell in behalf of the people. One of these, James Stafford, was captain of the castle, which, being built on a height, commanded the walls of Wexford. While the governor and inhabitants were awaiting Cromwell's reply, this man, for a price, delivered up the keys of the castle, and the besiegers were thus treacherously enabled to enter. Singularly enough, the priest mentioned above, who died at his post, was Father Raymond Stafford, of the same name and race as the betrayer.

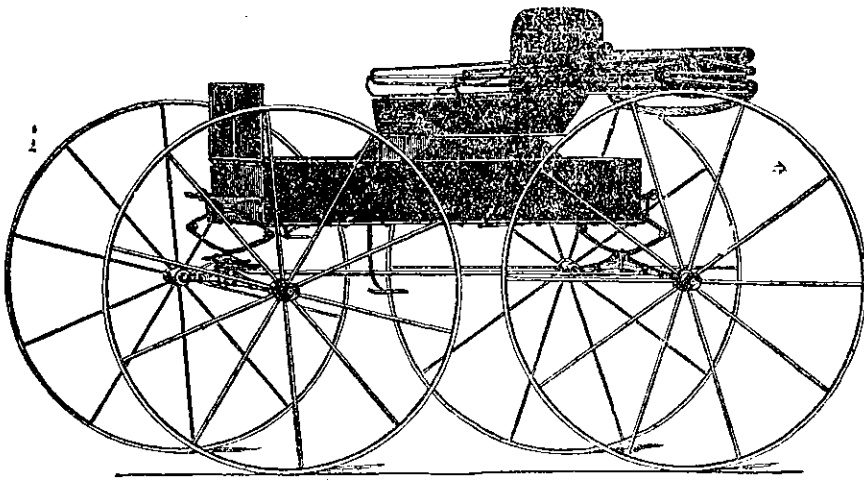
The story of the city of Limerick—the scene of the greatest struggle for Irish liberty—is one to stir the blood. Indissolubly connected with it is the name of Patrick Sarsfield, Earl of Lucan. Besieged by the enemy, it was saved by Sarsfield's bravery, and Sarsfield's ride is a matter of history. With a hostile army at its gates, the city was making active preparations for defence, when a deserter informed Sarsfield that a large train of artillery was expected to be in the English camp in a day or two, and that there would be no organised attack until it arrived. It was then that Sarsfield determined on the brave attempt which has passed into history as Sarsfield's ride. Waiting until night, he rode out, with a body of picked men, in a directly opposite route to that from which the siege train was expected—this in order to mislead any possible watchers. Under the guidance of a gentleman who, refined and highly educated, was yet an outlaw because of his faith, they journeyed through the country, over mountain and valley, making a wide circuit until, by degrees, they stole nearer and nearer to the artillery train and its escort.

They rested all the following day among the mountains and when darkness fell again started out. There was but one thing wanting that Sarsfield might not spring his mine too soon—the watchword for the night in the enemy's camp. An Irish trooper, whose horse was lame, was obliged to drop behind the rest. On his road he encountered an Englishwoman, the wife of one of the soldiers. She had lost her way and was utterly at sea when the good-hearted soldier came across her. He mounted her on his horse until they reached a path from which he could show her where to reach the English camp. Grateful for his kindness, she gave him the countersign. It was Sarsfield!

So secretly and carefully had the Irish made their way through the hills, and so true to the cause were the peasantry, that the English convoy had no suspicion of danger until the sentries caught the tread of horses and heard the word: 'Sarsfield!' Even then they suspected nothing until the Irish were upon them, and in a short time the work was done. The guns, the baggage, powder, and stores of every kind were piled upon the loaded cannon, their muzzles were buried in the ground, and with a roar and a flash that were heard at Limerick, the whole train was blown into the air.

The memorable devotion of the women of Limerick has passed into history. After the English had beaten the men from their posts they urged them back to the conflict, boldly standing in the breach even nearer to the foe than the men, and fighting for nearly three hours, throwing stones, bottles, and every available missile down on the heads of the assailants. To this splendid heroism King William's own historian attributes his defeat—'foiled by a woman's hand before a battered wall.'

Limerick was victorious that time, but King William determined that it must be won. The Irish, with Sarsfield, were determined to defend it to the last. A year after the gallant defence recorded above it was once more a battlefield—one on which the fortunes of the campaign were to be decided: the last great Irish struggle for many a generation.



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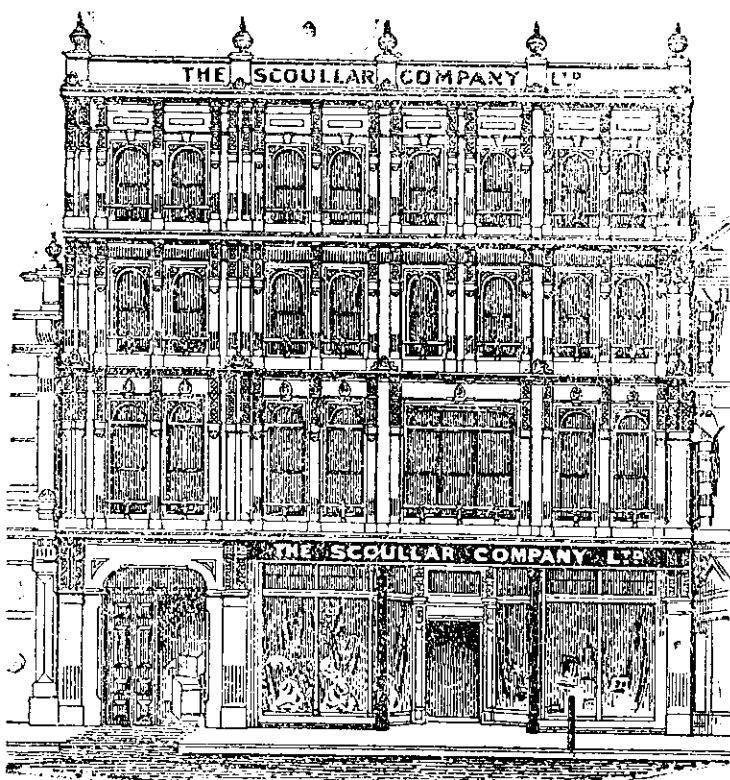
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A proclamation was issued. In return for the surrender of Limerick the inhabitants were to be granted civil liberty and liberty of conscience; the Irish noblemen were to be given back their estates. Full and free pardon was offered to all the garrison and their officers, and employment in the king's service for all who desired to enter it. In spite of Sarsfield, in spite of the protest of a great number among the defendants, a parley was agreed upon.

To the bitter grief and indignation of many in the city of Limerick, the treaty was signed. The Irish forces were drawn up in array, at liberty to return to their homes, take service with King William, or enter the ranks of the French Army. Every inducement was made to the men to enroll under the English banner, but the number of those who chose to follow Sarsfield and fight for France was fourteen thousand. About a thousand of the soldiers enlisted in the English service.

As for the agreement, it is enough to say that Limerick is known as the City of the Violated Treaty.

From Limerick we go to Blarney—the famous castle which was built by a McCarthy many hundreds of years ago. Near the top of the south side of the castle is the famous Blarney Stone. This stone is popularly supposed to possess wonderful qualities which are said to be communicated to the fortunate kisser. If a maiden kiss it she will be lucky in finding a husband, if a young man kiss it he will grow so eloquent that neither man nor woman can withstand him.

About three miles south of Blarney is Cork, derived from the Irish word *corrach*, a marsh. A little to the north of the city is a grave in which rests one of Ireland's poets and novelists, Gerald Griffin. Having tasted of life's joys and felt its woes, he forsook the glitter of the world and became a humble Christian Brother. He is buried in the cemetery of the Brothers, North Cork.

Scattered in the valley of Glendalough are rounded stones which bear on their sides a certain resemblance to loaves of bread. These, we are told, were once real loaves which a woman was carrying under her apron, for it was a time of great scarcity, and she hid them for fear any one would ask to share her store. Meeting St. Kevin, she told him she was carrying stones. 'If what you say be not true,' returned the saint, 'I pray that they may become such for your punishment,' and instantly the loaves turned to stone and rolled upon the ground.

In Glendalough is shown the Giant's Cut, a curious cleft right through the rock, made by the great Fion MacCoul nearly three hundred years before St. Kevin. St. Kevin's Kitchen is close to this famous spot, in which are shown St. Kevin's griddle cakes.

A short drive from the city of Belfast one comes across the ancient Irish cromlech called the Giant's Ring. Neither history nor tradition can inform us for what use this great circular enclosure of more than two acres was erected. An outer wall was built round the embankment some years ago to preserve it from depredation. There is, of course, a popular legend connected with the Giants' Ring. The giant—he who built the Causeway—quarrelled with his wife one day, divorced her on the spot, and tore the wedding ring from her finger. Fearing that if he threw it into the sea the waves would bring it back, he flung it inland with all his strength. It fell on this spot, and he sent all the sappers and miners of his army to cover it with earth. There it still remains. The giant having committed the sin of divorce, subsequently erected the altar to appease the gods.

To look at the ruined castle of the O'Donnells, one could scarcely dream of the stirring events that marked the life of its most notable lord—Red Hugh. The English, fearing him, had him kidnapped and imprisoned. He escaped, only to be captured again. Again escaping at the end of the fourth year of incarceration, he was pursued and hunted and sheltered by turn until he reached Tyrconnel, where he was received by his own clansmen with tumultuous joy. A party of marauders, sent by Bingham, had driven out the monks from the monastery close by, and established themselves there, issuing forth at times to plunder the city. Without delay O'Donnell ordered them to leave—which they did, and the monks returned, to pray for Hugh Roe, one of the bravest Irish chieftains that ever drew a sword.—*Benziger's Magazine*.

It must be a very shallow erudition that does not teach reverence for human kind. There is no more fascinating study than humanity with its history, its struggles, its ideals and problems—not masses nor classes but individuals, alike but for ever different, each with a separate story to be worked out.

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Chucked away his dummy,
Squirmed and screamed and squirmed again,
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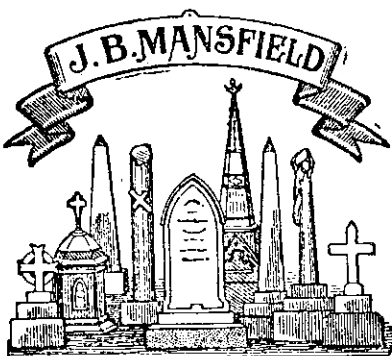
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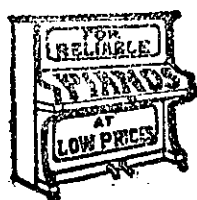
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Current Topics

The 'Ne Temere' Decree

In spite of the copious explanations that have been given, and of the voluminous discussions that have taken place, in connection with the decree *Ne Temere*, there are still a few people of limited intelligence, and of still more doubtful sincerity, who affect to believe—and who try to make others believe—that the decree condemns all Protestant marriages as invalid, and also that, by virtue of the decree, the Catholic party to a mixed marriage not solemnised by a priest is absolutely released from the obligations to the non-Catholic party which arise under the civil law. On these two points, the words used by the Bishop of Galloway (Scotland), in his Lenten Pastoral to the clergy and laity of his diocese, put the matter so clearly and explicitly that the simplest reader is left without excuse for further misunderstanding. We especially commend to our readers' attention the Bishop's reference to the second point mentioned above, in respect to which his Lordship, if he does not actually break new ground, at least puts the subject in a new light.

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'We may remind those,' says his Lordship, 'who accuse us of condemning Protestant marriages, that the very contrary of that is the truth. The Church has expressly declared that she does not refer to the marriages of Protestants in the *Ne Temere* Decree of 1908, but freely accepts as lawful and valid those marriages which Protestants for themselves hold to be such. The Church's legislation applies to Catholics only. But someone may object that, in the case of a mixed marriage, the Decree brands the Protestant party as an infamous person living in sin. I reply that the Decree contains no such doctrine or insinuation; because it expressly excludes non-Catholics from its purview; but it distinctly declares that the Catholic party, who has violated the solemn law for the celebration of marriage, is living in sin. The two conditions are perfectly possible; one party may be in absolute good faith, while the other may be living in direct opposition to the dictates of his conscience. In saying so, the Church, however, does not, as has been falsely stated by some of our traducers, release the Catholic from whatever obligations he by his irregular conduct freely took upon himself towards the non-Catholic party under the civil law; he is *legally* married, and the civil obligations thereby undertaken certainly bind him until the secular authority, whose sanction alone he sought, is pleased to relieve him, which I should think is very unlikely.'

'A Conspiracy of Silence'

The brethren of the saffron sash have been holding conference and sweet converse in Christchurch during Easter week; and in spite of the usual expressions of self-satisfaction and mutual admiration, an unmistakable minor note could be detected running through the proceedings. The explanation came out at last in the course of a 'banquet' given to the officers of the Grand Lodge. There—amidst the 'feast of reason and the flow of soul'—one would have imagined that even Orangemen might have managed to be cheerful. But there was a skeleton at the feast—their glorious, pious, and immortal feelings had been hurt in a very tender place. The brethren have for years been nursing a grievance—and at last it has found voice. The wicked press, in New Zealand in general and in Christchurch in particular, have quite refused to take the Orange Society seriously—there has been in fact 'a conspiracy of silence' against them. The cause of the trouble was not even hinted at—presumably because it was taken for granted—but it appears that there can be no possible doubt about the fact. Hear the lamentation of Grand Master Bro. R. Meredith on the point:—'In the course of an address at a banquet to the officers of the Grand Lodge of the Orange Order last evening,' says the press report, 'the Grand Master, Bro. R. Meredith, bitterly complained of the attitude of the majority of New Zealand newspapers towards the Order, and particularly mentioned the morning journals of Christchurch as showing bias against Orangemen. These journals, he said, had deteriorated considerably during the past forty years. At the time when the late Mr. Edward Fitzgerald edited one of these papers the utterances of great men in the Home land on the twelfth of July anniversary were cabled to New Zealand and published in the Christchurch newspapers. He regretted exceedingly the difficulty which had been experienced during the present Grand Lodge session in obtaining space to give publicity to the important questions under consideration, and the important decisions arrived at on these questions. All that the Orange Order wanted from the newspapers was fair play, and they were entitled to it. A conspiracy of silence had been entered upon by the newspapers of the city of

Christchurch. He spoke with considerable and extensive knowledge of the history of Canterbury province and of Christchurch, and he regretted that the proprietors of the Christchurch newspapers had not considered it wise or prudent to allow a fair amount of space for the reports of the Orange institution.'

*

As we have said, Bro. Meredith, in his jeremiad, does not hint at the cause of the present weepful state of affairs, but that cause is not far to seek. The Orange organisation is ignored by an enlightened public opinion, in the first place, because of its intrinsic insignificance. It is ignored, in the second place, because its methods—those of noisy vituperation, coarse abuse, and underhand and unscrupulous attack—are recognised as being out of place in a reasonably civilised community. And it is ignored, in the third place, because its cause—that of fomenting religious strife and of keeping alive sectarian animosities which should have no place in this new land—is one which does not, and which never will, appeal to broad-minded New Zealanders. In a word, the Order is ignored because, from every point of view, it thoroughly deserves to be; and both it, and its portentous 'manifesto,' will continue to be perfectly negligible quantities.

Books About Spain

Ever since the recent revived interest in Spain—due to the violent anti-clerical developments in the policy of Senhor Canalejas—a number of literary peddlers, with an eye to the main chance, have perpetrated books about that interesting country. The volumes announce themselves under such titles as 'Spain from Within,' 'The Truth about Spain,' 'Spain as She Is,' etc.; and almost invariably claim to impart first-hand and quite exclusive information on the subject. They are for the most part written simply to sell; and their authors are characterised by a perfectly obvious bias, by a weakness for wild exaggeration, and by a bountiful ignorance of the language, customs, institutions and spirit, of the people about whom they presume to write. Mrs. C. E. Jeffery, who, from many years' residence amongst them, knows the Spanish people through and through, has contributed to the *Liverpool Catholic Times* a number of vigorous articles in refutation of the calumnies and prejudiced misstatements so freely circulated by the pot-boiling authors we have referred to. And now, in the issue of our contemporary just to hand, this writer gives us a terse and pithy description of how the thing is done—of precisely what it is that goes to the making of the average anti-Catholic 'Book about Spain.' 'The genesis of all such books,' she writes, 'is not far to seek. The intending author of calumnies about Spain sets forth with the distinct object of discovering mares' nests, and he discovers them. His equipment for his self-imposed task is simple. It consists of hatred of the Catholic Church, profound ignorance of the country and the people, boundless credulity, and a firm determination to shut his eyes to all he has not come to see, or which disagrees with his preconceived ideas. He takes with him a notebook and letters of introduction to the sort of people who are likely to assist him, and who do assist him with information of a sort which would be invaluable to burn on a rubbish heap. Arrived in Spain, he at once seeks the headquarters of the nearest Baptist, Presbyterian, or Methodist missionary society's agent, running an evangelical schism shop in some obscure back slum; interviews the pastor and the pastor's women folk, and asks them to state their views on the Spanish hierarchy, Bishops, Cardinals, priests, the morals of the monks and nuns, and the whole state of religion in Spain. Naturally his entertainers receive him with open arms, and proceed to stuff him up with cock-and-bull stories till his notebook bulges and he himself is like a crammed fowl at a Sussex poultry farm.'

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Having exhausted the stock of fables at the disposal of the missionaries, the intending author of the book on Spain next scrapes acquaintance with the type of Spaniard he requires to confirm them. The type is not far to seek: it abounds in wine-shops, casinos, hotel bars, and billiard rooms. Freemasons, Socialists, anti-clericals, the enemies of religion and order, all are willing to smoke with him, and fill him to his fullest capacity with the sort of "information" he wants. They take his measure, and see that nothing is too gross, too monstrous, and too far-fetched for him to believe, and so they conclude to fill him up. Then he returns to England, writes his book, and labels it "Gospel Truth About Spain," or something equally appropriate, and the British press applauds it in fulsome reviews, just as they would any other drivel if only it labelled the Catholic Church and the Catholic clergy.'

Why We Are Penalised

Some short time ago an influential Wellington paper—not the *Evening Post*—sanely and sensibly remarked that the fact that, in addition to secular teaching, religious

instruction was given in the Catholic schools, was no reason why these should be penalised. Archbishop Kelly has just raised the same issue, and forcefully directed attention to precisely the same aspect of the education question, in New South Wales. In the course of a pointed and powerful address delivered at the opening of the annual conference of the H.A.C.B. Society, on March 29, his Grace remarked: 'We would be wanting in a due sense of liberty, we would be wanting in our duty to ourselves and country, unless we declare these schools of ours, in which children are taught what their parents wish them to be taught, are as much entitled to some recognition for the work done for the State, as the State schools endowed by the Minister of Education. (Loud applause.) Are we not Australian taxpayers bearing burdens? Is religion a nonentity? If it be a reality, must not religion be free? Must there not be religious liberty in every well-governed land? Australia can never say "We have liberty," when schools up to the secular standards are penalised because they are religious as well.'

Of course the Archbishop was taken up in one of the dailies; this time it was the Sydney *Daily Telegraph*, which was incautious enough to challenge the statements made. In the course of an article entitled 'Penalising Religion,' the Sydney paper remarked: "We have no religious liberty," declares Archbishop Kelly, "while schools up to the standard in secular matters are penalised because they are religious as well." If such schools were penalised because they were religious, this would amount to a truism. But when Archbishop Kelly states that anything of the kind is done in New South Wales he quite misleads those who may accept his guidance in this matter.' To which the Archbishop made the following brief but complete and trenchant reply: 'It is a penalty to deprive a citizen or a body of citizens of any civic advantage available by law or administration to the community. Thus, to withhold a full and fair participation in the public funds allotted for the advancement of secular instruction from any school in which the standards of the State in secular subjects is found to be followed is a penalisation of that school. Now, in New South Wales since 1883 the schools preferred by Catholics, especially by parents, although they work up to or beyond the required efficiency in secular matters, are denied the fruits of their absolute and inherent civic right to share justly in the public disbursements of the Department of Public Instruction. Why? Simply and obviously because Catholic parents and all other faithful Catholics hold, have held, and will hold in all times and places—that it is a religious duty of the first importance imposed on conscience by the natural law and by positive Divine command—in the Fourth Commandment—to ensure that influences favorable to religion would permeate the primary schools above all other schools, and that this end requires the teachers, the manuals, and the management to be such as the pastors of the people can sanction. Here, therefore, is a penalty inflicted on account of a religious duty binding on every conscience, and sanctioned by the rewards or punishments of the Divine Tribunal. Here, then, is an infringement upon religious liberty.' We commend the weighty and logical considerations advanced by the Co-adjutor-Archbishop of Sydney to the notice of those of our dailies who are fond of minimising—if not of denying—the utterly unjustifiable disabilities to which the Catholic body is subjected.

The 'Churchman' and the 'Tablet'

The N.Z. *Churchman*—an Auckland Anglican monthly—in its issue for April, makes reference to the criticisms passed by us on a certain reprint article on 'English Church "Saints",' which had appeared in its columns. Our contemporary's comments are so courteous and conciliatory—not to say complimentary—that further criticism is disarmed, and a controversial rejoinder becomes neither necessary nor possible. After saying sundry pleasant things regarding the *Tablet*, our contemporary proceeds: 'We would like, however, to point out to our friend, the *Tablet*, that what we insert in *The Churchman* is for consideration and enlightenment of members of our own Church, and not for the purpose of attacking the Church of Rome or its members. Our conflict, if conflict it be, is not with Rome or its doings. Her position in relation to some of the matters *The Churchman* unfortunately finds it necessary to discuss, is plain and clear. . . . Not being members of that Church, we have no right nor desire to challenge them there, Rome accepts and adopts them in honesty and openness; but we have all right, desire, and determination to resist their introduction into the English Church. Our concern is with the dupes or traitors within our own Communion. . . . With such an attitude we have, of course, no quarrel; and if it is fairly and reasonably carried out we have neither the right nor the desire to interfere in that which in no way concerns us. But when—as in the case under discussion—a formal and bitter attack is made

on the exclusively Catholic saints in the English calendar, and an article is published bristling with such expressions as 'Popish idolatry and superstition,' 'monkish fraud,' 'silly and lying Popish legends,' 'Popish idolatry and false doctrine,' etc., we are fully entitled to have our say.

The Churchman concludes by commending to us a perusal of a portion of Dr. Alexander Robertson's book, entitled *The Roman Catholic Church in Italy*. We know all about the Rev. Dr. Robertson; and should occasion call for it we are quite ready to vindicate the Catholic Church from his coarse calumnies. In the meantime, we have only to express our disappointment and regret that any decent, honest-minded Anglican should feed his mind upon the garbage produced by the Venice mud-slinger. We will mention one fact which may serve to show our Auckland innocent the true character of his hero. There is published in Rome an infamous, anti-Christian, anti-theistic, obscene sheet known as the *Asino*, owned and edited by one Signor Podrecca. It has been banned from the United States, from the Australian Commonwealth, and—only two or three months ago—by the New Zealand Government from the Dominion, as an indecent publication. Yet in his latest work, Dr. Robertson does not scruple to associate himself with this moral cancer-planter. In the preface to *The Papal Conquest: Italy's Warning*, he writes: 'My illustrations are taken from the *Asino* . . . by kind permission of Signor Podrecca.' Referring to this fact, the correspondent of the *Saturday Review* points out that Dr. Robertson was well aware of the character of the *Asino*, for he is minister of the Scotch Church in Venice, and speaks Italian fluently. 'That any Christian minister,' says the *Saturday Review* writer, 'should sully his fingers by even touching this periodical is almost incredible, but how much more so that he should publish a work including illustrations, "by kind permission," from its ignoble pages.' Of the volume of Dr. Robertson's which is especially commended for our delectation, we have only to say, in the words of an exceedingly able English reviewer: 'He has produced a book for bats and owls; who are the only people likely to find light in it. As a history, it is a lie. As a lie, it is poor. Dr. Robertson should take a course of Munchausen and Aristophanes; the first would broaden his mind, the second would sharpen his wit. On only one point can I agree with him: I do honestly believe he is a D.D., though I should not interpret those two capitals, in all probability, as he does.'

SENSATIONAL AUTOBIOGRAPHY

LATE GENERAL BUTLER AND THE BOER WAR

REMARKABLE STATEMENTS

The autobiography of Lieutenant-General Sir William Butler (says an English Press Association message) is a volume admirably produced, and contains four portraits of the general in photogravure—one from a sketch by his wife, Lady Butler, better known as Miss Thompson, the painter of the 'Roll Call.' From its opening to concluding page the book carries one along with its recital of almost countless episodes in the eventful life of a picturesque, and certainly far from conventional, figure. Great soldiers and other men of mark are discussed with outspoken freedom, and the course of events, military and otherwise, in different parts of the Empire during the past half-century are sketched in eloquent and fascinating language. Sir William had a facile pen, and was, as is shown in his autobiography, a close observer of happenings in the many parts of the world which he visited in his military capacity. Though the work in these aspects will be read with pleasure, and for the most part approval, his caustic utterances on the circumstances leading up to, and the preparations for, the South African War, are sure to provoke a storm of hostile criticism. In this matter each reader will be as a law unto himself, but however unpalatable his comments may be to those responsible for entering upon that campaign, few possibly will be inclined to question the sincerity which prompted the attitude he adopted.

The 'Crowbar Brigade.'

Sir William, who was an Irishman and a Catholic, was born at Ballyslateen, County Tipperary, in 1838, and entered the army twenty years later. His native land first comes under a brief review, and he discourses sympathetically of the horrors of the Irish famine. Of an eviction scene which he saw in his boyhood he speaks of the miserable inmates of the cabin being dragged out upon the road, designates the 'crowbar brigade' as the 'lowest and most debauched ruffians,' and adds: 'I was twelve years old at the time, but I think if a loaded gun had been put into my hands I would have fired at that crowd of villains as they plied their horrible trade.'

Sir William had not long been in the service before he was drafted to India. Returning to Ireland again,

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after considerable service abroad, Sir William mentions accepting an invitation to join Mr. Parnell in grouse shooting at the Irish leader's home at Aughavanagh. 'I accepted with delight,' he says. 'I looked upon Parnell as one of the most remarkable men then living in the Empire. To-day (22 years later) I regard him as the greatest leader of his time. . . . Parnell was quite unlike any other man I had ever met. Tall, and strikingly handsome, there was in him something beyond definition or description. It was power utterly careless of its possession, seemingly unconscious of its own strength, unaggressive in its mastery, unstudied, impassive, without one touch of haughtiness. He was usually silent, but saying what he wanted to say in the straightest words; never offensive, always fair; always thinking, but never absorbed in his thoughts; thoughtful to others; alive to everything around him; entirely without pose or pretence; even in temper showing breeding to his finger tips. . . . You might say fifty other things about him, and yet you are conscious that you have said nothing; and the reason is this—that you might just as well attempt to describe the passage or flight of a Marconi telegram through space as to set down in words the secrets of this man's pre-eminence.'

The Boer War.

Upon returning from his command at Alexandria, in the autumn of 1893, Sir William took command of a brigade of infantry at Aldershot. 'At this time,' he remarks, 'and for many years before, Aldershot was preparing the British Army for the disasters of the South African War. . . . It was the fault of the system and not of the man. Aldershot was the child of the Crimean War; that war of the massed divisions, shoulder-to-shoulder tactics, parades, plumes, drums beating and colors flying. . . . Never was the child more absolutely father to the man than was the Aldershot school of tactics the parent of Magersfontein, Stormberg, Nicholson's Nek, and Spion Kop. The Basingstoke Canal was the true source of the Tugela River, and batteries were lost in the Long Valley years before Long's guns fell an easy prey to the Boers at Colenso.' The most controversial parts of the book, as already indicated, date from the time when, in October, 1898, a little more than a year before the war, he accepted the military command in South Africa. On the 7th November, immediately prior to his departure, Sir William had an interview with Mr. Chamberlain, then Colonial Secretary. At that interview, after passing in review many South African subjects, Mr. Chamberlain, alluding to the Dutch Republics, said:—'If they should force us to attack them, then the blow would have to be a crushing one.' Sir William goes on to say that the interview was barren of any expression of plan or policy, and negative of any indication or warning of possible trouble. He proceeds:—'I was sent upon that momentous errand at the shortest notice, without any warning, without any orders, without even the most casual indication of the possibility of my having to deal with unexpected events, still less with the development of plans and purposes which I know now to have been matured and arranged. . . . Not even was the traditional finger of warning held up in any of the offices which I visited in the short interval previous to my departure from England. . . . Although I felt very keenly the attitude adopted towards me in the end of 1899 and all through 1900 by my superior officers, civil and military, in relation to the charges so freely made against me in the press and in other places—charges that I had acted contrary to my orders, that I had neglected warnings, and that I was, in fact, the cause of the very mishaps and evils I had myself foretold—although, I say, I felt the conduct of those superiors to have been eminently time-serving and even cowardly, I can now make fuller allowance for their silence, their evasions, and even for their false statements. Time has brought me some measure of atonement. . . . I went out blind-folded to South Africa in 1899; the bandages soon fell off.' The autobiographer relates in considerable detail what he found to be happening on his arrival in South Africa. He declares:—

'There was an acerbity in political and journalistic life; a girding and goading at the Dutch. . . . I found the newspapers in Cape Town wholly under the influence of Mr. Rhodes, the English journals in the Transvaal outrageous in their language of insult and annoyance. Threats and menaces were being used every day against the Government of the Republic and the people of the Dutch race. The visit of Sir Alfred Milner to England was spoken of as having for its chief object the preparation and pickling of rods for the Republic.'

Over many pages of the interesting volume, Sir William lays stress upon what he regarded as the deliberate misleading of the British public as to what was passing in South Africa, in order to incense them against the Dutch, and he bitterly complains that whilst the work of making up a diplomatic case against the Transvaal had the apparent support of some powerful men, not a word of preparation or warning, or even a query, reached him from the War Office. He further avers that parts of his despatches giving the real position of affairs were suppressed. He believed war was avoidable, and in a despatch to the War Office in June, before the commencement of hostilities, said:—'If the Jews were out of the question, it would be easy enough to come to an agreement, but they are apparently intent upon plunging the country into civil strife.' Sir William points out how he told the authorities of the inadequacy of the British forces in South Africa for effectively

dealing with the Boers, and how suggestions were made from home for the disposition of troops which he told them at the time would have been absolutely futile. He also states that well into June Sir Alfred Milner and Governor Hely-Hutchinson were settling between them the whole campaign, and the general officer commanding altogether ignored. Subsequently he received a telegraphed despatch from the War Office asking for particulars as to transport facilities and for 'his observations.' In his reply he wrote:—'I believe that a war between the white races, coming as a sequel to the Jameson Raid, and the subsequent events of the last three years, would be the greatest calamity that ever occurred in South Africa.'

A Cipher Message.

Three days later he received a cipher telegram from Mr. Chamberlain, which read:—

'You were invited to offer observations as to the suitability of War Office proposals for securing object in view, viz., increased efficiency in existing forces, not as to the general merits of the policy adopted by H.M. Government. You cannot understand too clearly that, whatever your private opinions, it is your duty to be guided in all questions of policy by those who are fully aware of our views and whom you will, of course, loyally support.'

Later, Sir William was informed by Sir Alfred Milner that he had been a hindrance to him in the prosecution of his designs, and in consequence he sent home an explanation, and offered to resign his command. In accepting it, Mr. Chamberlain cabled:—

'Her Majesty's Government has come to the conclusion that Imperial interests would suffer if situation described by you were to be prolonged. Your resignation is therefore accepted, and you should come home as soon as possible. You will hand over provisionally command in the Cape of Good Hope to Colonel Morris, R.E., and command in South Africa to Major-General Symons, who will remain in Natal. Commander-in-Chief has recommended you for appointment as general officer commanding Western district.'

At first Sir William declined the offer, but afterwards accepted. He got two or three telegrams from the War Office hastening his departure, and advising him 'to avoid any demonstration by those hostile to English views.' 'How little,' he observes, 'they knew the principle upon which I had guided my conduct of affairs through all these months. They could not understand that there had not been a "gallery" all the time to which I was playing, and that now my audience would not descend "en masse" to escort me to the ship with bands and banners. The pity and the poverty of it all!'

In an 'after-word,' his daughter Eileen says:—'On his return from South Africa my father found that, as a friend at the War Office informed him, he was "the best abused man in England," and the persistent attacks that were made by a section of the press on his character as an officer and servant of the Crown increased in violence after the opening of hostilities in October. The repeated reverses to our arms at the beginning of the war were attributed to his neglect of warning the Government during his late command; and in consequence of the assertion that he was thus responsible for the surrender of the Gloucester Regiment at Ladysmith at the end of October, he, the general in command of the Western district, was requested not to be present during the Queen's visit to Bristol in November, for fear that the violence and insult threatened against him might cause inconvenience to her Majesty. In the course of an unofficial visit paid by my father to South Africa afterwards, one of the Boer Generals, who had given us the greatest trouble during the war, greeted him with the blunt compliment—"It was lucky for us, General, that you were not against us in the field."'

THE FINANCIAL ASPECT OF HOME RULE

An interesting debate took place at a meeting held in the Imperial Hotel under the auspices of the Dublin and Counties Liberal Association. The subject of the debate was—'Could a Home Rule Government pay its way?' Mr. T. W. Russell presided. There was a good attendance, the audience including some Unionists.

Mr. Dudley Edwards opened the debate, and in the course of his remarks he contended that very substantial reductions in the cost of government could be effected under an Irish Legislature, and also that Ireland would so increase in numbers and in prosperity as to increase her taxable capacity and her revenue. He believed John Bull had sufficient sense to see that if he could only get a contented and loyal people in Ireland and the long-wished-for understanding between England and the United States it would be worth to him the price of many Dreadnoughts.

The chairman said the Budget, hated so cordially, set aside a sum called the Development Grant amounting to something like £700,000 for nothing else but the promotion and development of agriculture. He had been sitting that day with the Agricultural Board approximating a great part of that money for Ireland for the purpose of the reafforestation of Ireland, for increasing and developing and improving their system of horse-breeding, and for establishing a great system of scientific research into the diseases of animals, the diseases of plants, and how to meet them and

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deal with them. Referring to the question of Home Rule, he said that before any scheme of Home Rule was laid before Parliament by a responsible Ministry it would be necessary—he was using careful language—that this whole financial question, the whole question of the financial relations between England and Ireland, what they were in reality, what their bearing was upon both countries, all that would have to be found out authoritatively, and it would be. With regard to the question of economies in the future government of Ireland, he thought that they could not be easily secured. There were two classes of expenditure in the government of Ireland. There was reproductive expenditure, and expenditure also very necessary for the government of a country which was not of that character. He would not advise anybody to think that they could save much on the Congested Districts Board within any reasonable time that they could look forward to, and what was more he did not think they ought to look to save money upon it. A part of Ireland that had been the subject of neglect for centuries, that had been left by a great, rich, and powerful Government under this Union in squalor and wretchedness was a positive scandal to Union and Unionists alike, and he hoped that nobody advocating an Irish Parliament, and that no Irish Parliament when it came into existence would ever dream of attempting to find economies there. It was the last place in the world they ought to look for them. The expenditure would have to go on, because these people must be rescued from the shocking state in which the English Government had left them for centuries. And he was not quite sure that they could look within a reasonable time for a very great saving on such a work as the Land Commission was doing. Talk as people did about the enormous expense attendant upon this work. The work was carrying out a revolution. It was undoing the confiscations of Elizabeth, of Cromwell, and of William. Revolutions could not be carried out in a day, and he would not advise anybody to think that this work could be hastened very much. But there were other savings that might fairly be considered. He was not saying that they could be made, and he had no right to anticipate inquiry into the matter. If anyone came inquiring to the Department of Agriculture he would give a perfectly firm and clear answer that they could not do with less money, but that they could do with a great deal more. The English people had many faults, but they had some great virtues, and one of their virtues was that they could take an eminently reasonable view of a business proposition. The Unionists of the country had got to face the situation. He believed that finance was reconcilable, and would be reconciled, and that before three years were out the bells would ring in that old House in College Green, and the King would open his first Irish Parliament there.

IRISH CAMPAIGN IN BRITISH CONSTITUENCIES

Mr. John Dillon, M.P., visited Aberdeen early in March and lectured under the auspices of the Young Scots' Society.

Mr. Dillon, on rising to speak, was received with loud and prolonged cheers. He said that it was twenty-five years since he last spoke in Aberdeen. During that long period the Irish cause had been in the forefront of politics. This was a remarkable testimony to the virility of the Irish cause. In defining what was meant by Home Rule, Mr. Dillon said that they of the Irish Party were content to rest upon Mr. Asquith's definition as given in his speech in the Albert Hall. Their demand was for full self-government for Ireland in all purely Irish affairs. Granted this, they were content to accept, without reserve and in good faith, the supremacy of the Imperial Parliament, and to take up their lot loyally and honestly with the other component parts of the Empire. He went on to demonstrate the evils attending the granting of half measure Home Rule, and instanced the case of South Africa, where, under a full measure of local self-government, prosperity and peace now reigned. He believed that such a measure would be granted to Ireland within the life of the present Government.

Scotch Home Rule.

Turning to the case of Scotland, Mr. Dillon said that he had been frequently asked both inside the House and outside about the state of Scotland. He had been asked if the Irish were willing to help Scotland to get what was desired. He replied that they had been always willing to give their assistance in the matter of Home Rule, but that there was a difference between the state of Scotland and that of Ireland. Scotland's case was not nearly so urgent as that of Ireland, and Ireland was due preference in the matter because she had been first in the field, and had fought her own battle. He compared the positions of Scotland and Ireland in their relation to England under the Union. In Scotland in the year 1801, the year of the Irish Union, the population was 1,638,000, and in Ireland it was 3,395,000. That is to say, that at that time Ireland had three times the population of Scotland, and they also had double the wealth. In 1901, the year of the last census, the population of Scotland was 4,472,000, and that of Ireland, 4,458,000. He believed that when the next census was taken Scotland would be over four and a-half millions in population, and Ireland down to four and a-

quarter. He also ventured to say that Scotland was now twice, perhaps three times, as wealthy as Ireland, whereas at the time of the Union the reverse was the case. It was on such figures as these they demanded Home Rule, and he challenged any man who defended the Union to point out any country of modern times that had withered away in the same way as Ireland had done under English rule.

The Religious Question.

Referring next to the question of religious toleration in Ireland, he said that it was often alleged that Home Rule would mean Rome Rule. Taking up a stand on the side of the Irish Catholics, Mr. Dillon said that any intolerance in Ireland was not to be found where Catholics were in the majority, but where they were in the minority, particularly in the North-East corner of Ulster. It was found that throughout the greater part of Ireland Protestants and Catholics lived and traded on the best of terms. Such cases as that of Mrs. McCann, which had been made a political weapon, and which had even been discussed in the House of Commons, was a gross insult to Ireland, and an outrage on the House of Commons. All were now ashamed of Mrs. McCann, and had fallen back on the general broad principle of the *Ne Temere* Decree. This was a totally different question. After enlarging somewhat on the Decree, Mr. Dillon said that it was justifiable in any Christian Church to oppose the law of the State, if they believed it was opposed to the law of God, and so far as the Catholics of Ireland were concerned, they would follow the law of the Church in such matters as were dealt with in the *Ne Temere* Decree. At the conclusion of his address, Mr. Dillon paid a high tribute to the Liberalism of Scotland, and to their work on behalf of Home Rule.

Mr. James Esslemont proposed a vote of thanks to Mr. Dillon, and gave some interesting reminiscences of former meetings in which he had taken part.

On rising to reply, Mr. Dillon was received with tumultuous applause, the audience rising en masse and cheering with great heartiness.

After the meeting many old friends of Mr. Dillon were presented to him in the private room, not a few of whom had been present at his first meeting in Aberdeen twenty-five years ago.

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

April 22.

The Rev. Father Taylor conducted a retreat for the students of St. Patrick's College during the week.

Mass was celebrated for the first time in the new Church Schoolroom at Brooklyn on Easter Sunday by the Rev. Father Venning, S.M.

At St. Mary of the Angels', on Easter Sunday, Very Rev. Dean Regnault, S.M. (Provincial), celebrated High Mass, Rev. Father Venuing being deacon, and Rev. Father J. Goggan sub-deacon. Dean Regnault also preached.

The Masterton people are endeavouring to induce Mr. R. Hazleton, one of the Irish delegates who arrives at Wellington on May 1, to visit Masterton.

The Redemptorist Fathers will commence a mission at St. Anne's, Wellington South, on next Tuesday. The first week is to be devoted to the children. The mission for the adults commences on Sunday, April 30, and will be continued until May 14.

The death occurred on Thursday of Mr. D. J. Collins at the age of 34 years. The late Mr. Collins, who was formerly in the railway service, was at one time a well-known figure in Association football circles in this city. The funeral takes place to-morrow, leaving the Basilica of the Sacred Heart.—R.I.P.

High Mass was celebrated at the Basilica of the Sacred Heart on Easter Sunday by the Right Rev. Mgr. Fowler, who also preached an impressive sermon. In the evening his Grace Archbishop Redwood, assisted by Rev. Fathers Hickson and Peoples, officiated at Solemn Vespers and Benediction. His Grace also preached on the day's festival.

At St. Anne's, Wellington South, on Easter Sunday, the Ven. Archdeacon Devoy celebrated High Mass, with Rev. Fathers Herring and Mahony as deacon and sub-deacon respectively. In the evening Right Rev. Mgr. Fowler preached an impressive sermon on the Resurrection.

At St. Joseph's, Buckle street, on Easter Sunday, his Grace Archbishop Redwood pontificated, Very Rev. Father O'Shea, V.G., being assistant priest, Rev. Father Schaefer deacon, and Rev. Father Taylor as sub-deacon. His Grace preached an impressive sermon on the Resurrection. In the evening the Rev. Father Gondringer, of St. Patrick's College, preached on 'The Triumph of the Catholic Church.'

The Ven. Archdeacon Devoy, S.M., celebrated the sixty-eighth anniversary of his birthday on April 16. The Archdeacon was the recipient of many congratulatory messages, as the occasion was one of more than passing importance, inasmuch as the anniversary this year happened on Easter Sunday, the day on which he was born in 1843.

There was quite a number of marriages this week. Miss Annie Stella Kay, second daughter of Mr. and Mrs. George Kay, of Karori, was married to Mr. Robert McClune, of 'Grand View,' Bombay, Auckland, at the Sacred Heart Basilica. The Rev. Father Peoples officiated. The Rev. Father Hickson officiated at the marriage of Miss Beatrice Noon, youngest daughter of Mrs. Noon, of Grant road, to Mr. James Maher, of Westport, at the Basilica of the Sacred Heart. Miss May Driscoll, well known in musical circles, was married by the Rev. Father Ainsworth, S.M., at St. Joseph's Church, Buckle street, to Mr. W. S. Pearce, youngest son of Colonel Pearce.

The King's Festival is the title given to the bazaar now in full swing at the Town Hall, and organised by the parishioners of Thorndon with the object of extinguishing the debt on the St. Vincent's school-chapel, Northlands. The function was opened on Saturday, April 15, by Mr. R. Fletcher (Chairman of the Wellington Harbor Board). There was a large attendance of the public, and his Grace Archbishop Redwood was present. The hall is tastefully decorated, and the various stalls temptingly arrayed with many useful and valuable articles ranging from a piano to the useful bazaar cushion. The stall-holders and their assistants are working hard to dispose of these, with the result that there is every indication that the worthy object of the bazaar will be attained. During the week tugs-of-war have been arranged, teams representing the Tramways, Staples' brewery, Building trades, and Druids have tried conclusions. A Marathon race from the Town Hall to Island Bay and back drew eight entrants, and proved a novel and interesting item, as each competitor arrived in the hall and finished his run on the track provided. The honors for this race fell to Mr. P. J. Fitzgerald, who was the first to arrive. The leading feature without a doubt is the spectacular and fancy dancing by some 200 young ladies, who have proved very apt pupils, under the direction of Signor Borzoni. The dancing alone is well worth seeing, and the Signor is to be complimented on the excellent results of his tuition. On Wednesday night a squad from the Wellington City Rifles, under Col.-Sergt. T. Davis, gave an exhibition of drill, which drew forth from the spectators well-merited applause. The Marist Brothers' Cadets on Friday evening marched through the Town to the hall, and, in conjunction with the St. Anne's Cadets, gave exhibitions of drill which were very much appreciated. This afternoon a matinee for the children is being held, and the bazaar will be continued next week, concluding on Saturday evening. The bazaar is under the able management of Rev. Father Peoples, with Mr. George McNamara as general secretary. The stalls and stallholders are as follow:—The King's Stall: Mrs Mackin, Miss Halse, Miss A. Kennedy, and Miss Devine. Refreshment Stall: Mrs. Keefe and Miss Saunders, with a great many assistants. Prince of Wales's Stall: Miss O'Malley and Mrs. Steward. Queen's Stall: Mrs. Gibbs. The Princess Mary Stall: Mrs. Putnam and the Misses Putnam. Fortune-telling (in connection with the King's Stall): Miss Butler. Art Gallery: The Misses Burke (2). The Alexandra Stall (supplied and entirely in the charge of several Northland ladies): Mrs. Macnamara, Miss Whittaker, and Mrs. Ross. A small army of assistants is attached to each stall.

Feilding

(From an occasional correspondent.)

The first day's rain, practically, since November, was experienced last week, thus brightening somewhat the prospects for the approaching winter. The long continued drought was certainly having a disastrous effect on the northern districts.

Our new pastor, Rev. Father O'Dwyer, and his assistant priest, Rev. Father Kincaid, both of whom are eloquent preachers, have already become very popular in the community. Their devoted attention in matters pertaining to the spiritual well-being of the Catholic population and interest in the material progress of their flock are much appreciated.

The devotions during Lent were very well attended. On Holy Thursday there was a crowded congregation at Mass, which was followed by a procession of the Blessed Sacrament to the Altar of Repose, in which the sodality of Children of Mary and school children participated. At the Mass of the Presanctified on Good Friday the church was again crowded. On Easter Sunday at St. Bridget's Church there were large congregations at all the Masses, and great numbers approached the Holy Table at the Mass celebrated at 8 o'clock. At Vespers the Rev. Father Kincaid preached an impressive discourse on the Resurrection. Mass was also celebrated on Easter Sunday at the outlying stations of the parochial district.

A complimentary social gathering was tendered to the Rev. Father Daly, late assistant priest and some time acting-pastor of Feilding, in the Parish Hall on last Tuesday evening. After a varied programme of popular items, the Rev. Father O'Dwyer, who presided, said it gave him very much pleasure to be present at such a large gathering, to do honor to the guest of the evening, and to see his people recognise in a practical manner the good work done by Father Daly. Being himself a comparative stranger among them, he was unable to speak from experience in this

regard, and would entrust to the congregation the pleasing duty of expressing its sentiments of appreciation. The Rev. Father O'Dwyer then asked Mr. John Wilson to speak on behalf of the parishioners.

Mr. Wilson referred to the difficulties experienced by Father Daly coming almost fresh from ordination to an important centre, and a widely scattered parochial district, and especially at a time when great energy and administrative ability were needed, owing to the serious illness and subsequent death of the pastor, Father O'Meara. The manner in which Father Daly accomplished his arduous tasks and seemingly endless duties had won not alone their love and admiration, but their enduring gratitude and appreciation. Mr. Wilson alluded to the comfort and consolation afforded Father O'Meara who, when lying in death's grasp at the Mater Misericordiae Hospital, knew that the people he loved so well were being carefully tended by his zealous curate. He spoke of the recently constituted parochial district of Upper Hutt, which, as a centre of Catholic activity, was nearly as old as the European settlement of the Dominion itself, to which Father Daly had been appointed the first resident parish priest. He was confident that Father Daly would follow closely in the footsteps of those heroic men of God—the early missionary Fathers—who had there spent long years of laborious toil, and whose memories were held in the deepest veneration. Wishing Father Daly very many years of health and strength in the sacred ministry and complete success in all his undertakings for the glory of God and advancement of the Church, Mr. Wilson asked Father Daly's acceptance of a purse of sovereigns as a slight return for duties well and faithfully accomplished.

Rev. Father Daly, in feeling terms, thanked most sincerely his late parishioners for their kindly thoughtfulness in promoting such an enjoyable gathering, and especially for that one more tangible proof of the generosity of the people of the district. He assured them of the affection he had for the people in that, the first scene of his priestly duties. Refreshments were provided, and the Misses Shortall, who made the arrangements for the social gathering and entertainment of the visitors, are very cordially thanked for, and complimented on the result.

DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

April 24.

His Lordship Bishop Grimes left last week for the North Island, and will spend a brief time at Te Aroha.

During the Easter holidays a concert was given at Hanmer by the Dresden Concert Company in aid of the local Catholic church building fund, with satisfactory results.

Whilst passing through to the North Island last week his Lordship Bishop Verdon spent the day as the guest of the Very Rev. Father Price, Adm., at the Cathedral parochial residence. The Rev. Father Cahill, of Huntly, on passing through Christchurch last week, was also the guest of the Very Rev. Administrator.

Representative action is being taken early this week to arrange a preliminary public meeting to promote the success of the Irish Parliamentary delegates' visit to this city, and to other centres of the Christchurch diocese. Considerable interest in the visit of the delegates is already apparent, and there is every indication that the welcome to them will be popular and generous.

On Easter Monday the sanctuary boys of the Cathedral, who were joined by the teachers connected with the Christian Doctrine Confraternity, were given an excursion to, and picnic at, Purau, across Lyttelton Harbor. Showery weather during part of the afternoon somewhat marred the pleasure of the outing, nevertheless a pleasant day was spent. Several of the clergy were of the party.

The first regular fortnightly meeting of the ladies' section of the newly organised Arch-confraternity of the Blessed Sacrament was held in the Cathedral on last Tuesday evening, when there were 313 present. The Rev. Dr. Kennedy (spiritual director) gave an address on the constitution of confraternities generally, and particularly on that of the Blessed Sacrament. Benediction of the Blessed Sacrament concluded the devotions, which included the congregational singing of appropriate hymns. The music of Benediction was also sung by the congregation.

Timaru

(From our own correspondent.)

April 24.

At the 9 and 11 o'clock Masses yesterday the Rev. Father Tubman made an important statement in connection with the financial aspect of the new church building.

On Easter Sunday all the Masses were attended by crowded congregations, and at the early Masses large numbers approached the Holy Table. Rev. Father Murphy celebrated a Missa Cantata at 11 o'clock. The choir rendered Farmer's Mass, Miss E. Dennehy presiding at the organ.

The Invercargill Athletic Football Club sent a team to Timaru on Easter Saturday to try conclusions with the

GEO. T. WHITE,
NOVELTIES AT LOWEST PRICES.

Importer, Watchmaker, Manufacturing Jeweller, Medallist,
COLOMBO STREET, CHRISTCHURCH.
LAMBTON QUAY, WELLINGTON. Established 1870.

Celtics in a friendly game. The result was a victory for the home team by 16 points to 5. On Sunday the visitors and a team from the Christchurch Marist Brothers' Old Boys' Club were entertained by the Celtics at an outing. The drags left after the early Mass, and returned about 6 o'clock.

A general meeting of all interested in the visit of the Irish envoys was held on Thursday last, Dr. Loughnan presiding. It was decided to engage the Theatre Royal for the great meeting, and subscription lists were handed out. The following names were added to the general committee: Messrs. M. McSweeney, M. O'Connor, G. Casey, D. O'Sullivan, J. O'Loughlin, J. O'Leary, D. Callaghan, J. O'Reilly, M. O'Meehan, T. Connolly, J. M. Dunne, M. Dunne, M. J. Doyle, R. Mahoney, J. Mahoney, T. J. Burns, and C. Sullivan. The secretary was instructed to write the Albany and Temuka committees re arranging boundaries of districts.

Ashburton

(From our own correspondent.)

The last weekly meeting of the Catholic Young Men's Club was presided over by the vice-president (Mr. T. M. Brophy). The question of the formation of a dramatic branch in connection with the club was deferred to a future date. A 'mock banquet' formed the programme for the evening, and proved the means of providing a very pleasant evening's entertainment.

The members of the St. John's Tennis Club (Timaru) tried conclusions with St. Mary's Tennis Club on the Ashburton Club's courts on Easter Monday. The match ended in a victory for the Timaru team. Afternoon tea was provided by the local team, and in the evening the visitors were entertained at a social by the local club. A most enjoyable time was spent by all.

A football team, representing the Marist Brothers' School, Christchurch, journeyed to Ashburton on Easter Monday to try conclusions with a team representative of the local school. The game was an interesting and keenly contested one throughout, and was eventually won by the Ashburton boys by 11 points to nil. Scores were registered by J. Smith, Fitzgerald, and M. Moriarty. The Christchurch team was afterwards entertained at Mr. S. Madden's refreshment rooms.

DIOCESE OF AUCKLAND

(By Telegraph from our own correspondent.)

April 24.

His Lordship Bishop Grimes arrived by the express train on last Thursday morning at Taumarunui.

His Lordship Bishop Verdon arrived yesterday morning by the Monowai, and was met on arrival by Bishop Cleary. Dr. Verdon goes hence to Rotorua.

Rev. Father Kervegan, S.M., of Tonga, arrived here last week, and stayed at the Catholic presbytery while in the city. He left this evening for Sydney.

The Irish delegates speak at His Majesty's Theatre, Auckland, on June 2. The provincial meetings will take place the following week, the dates of which are now being arranged with places north and south of the city.

His Lordship the Bishop has been presented with a magnificent rochet, which took four years to make. Dr. Cleary in thanking the donor said he had seen no better work or design in his wide experience. Miss McIlhone, who made it, has been the recipient of great praise for her splendid handiwork, skill, and artistic taste in producing so excellent an article.

Rev. Father Brennan, for many years assistant priest at St. Benedict's, where he has labored most zealously, has been promoted to the charge of the newly created parish of Te Kuiti. He has earned the esteem and affection not only of the people of St. Benedict's, but also of those of the surrounding parishes, because he joined every movement having for its object the welfare and progress of the Church. He will be farewelled next Wednesday evening, and he leaves next day for his new sphere of labors.

Rev. Father Bartley, S.M., M.A., addressed the members of the Holy Family Confraternity last Tuesday night upon topics of general interest. He urged his hearers to read constantly and well good Catholic books, magazines, and newspapers. An enlightened laity was the best auxiliary the clergy could have, and for which they longed. 'You men,' he said, 'should be always able to give an account of the faith that is in you, to repel those attacks upon the Church either in the press, platform, factory, or elsewhere.' There would be no fear of the future were this done. They should begin to study, not be daunted, because the men who became distinguished in science, history, and philosophy, began in a small way, and often met with failure, but eventually triumphed; so it would be with his hearers.

A pleasant and successful function was held at the Sacred Heart College on Wednesday evening, the occasion being the welcome given to his Lordship Bishop Cleary by the past and present students of the College. A large

number of the clergy were present, and a representative gathering of old boys.

Rev. Brother Clement welcomed his Lordship on this his first official visit to the college, and referred to the enthusiasm the advent of such a renowned educationist had inspired.

Mr. E. Mahony read the following address on behalf of the past students of the college:—

'May it please your Lordship,—We, the past students of the Sacred Heart College, welcome you to the diocese of Auckland with delight and pride. You are no stranger to us, because your erudition, made so manifest by your extensive literary productions, has been to us, in our pursuit of knowledge, an incalculable aid which we welcomed and treasured. We acclaim you as a champion of Catholic education in a period when secularism and materialism find too ready an acceptance in the minds of those who profess to educate our youths, and to lead the masses of the people. We fully recognise the immense task; and consequent arduous labors, which await you in your diocese, above all the multiplication and maintenance of schools amongst which our Alma Mater will assuredly rank high, and fully conscious of the inestimable benefits, spiritual and temporal, to be derived from a sound Catholic education we unreservedly pledge to your Lordship our whole-hearted co-operation towards the consummation of these high ideals and imperishable monuments. In conclusion, we fervently hope that your Lordship may be granted health and strength to guide the united work of priests and people in your diocese, and our constant prayer will be that Almighty God may grant you *Ad multos annos*.

'We beg to subscribe ourselves, your Lordship's most obedient children,

'THE SACRED HEART COLLEGE OLD BOYS.'

Mr. D. O'Connor then read the following address on behalf of the present students:—

'May it please your Lordship,—In welcoming you on the occasion of your first official visit to us, we, the boys of the Sacred Heart College, offer your Lordship our heartiest congratulations on your appointment to the See of Auckland, and beg to pay our dutiful homage to you our pastor. In common with the rest of the diocese, we rejoice that the Holy See has given us as our prelate a celebrated Doctor of the Church, an administrator of undoubted ability, an accomplished gentleman, and a man whom Auckland will be proud to claim as a citizen. It affords us particular pleasure to welcome in the person of your Lordship, a great educationalist. For, although your untiring efforts on behalf of the youth of New Zealand cannot be fully appreciated until several generations will have passed, we assure your Lordship that we recognise the benefits that institutions such as our Alma Mater receive, and are about to receive from your strenuous opposition to the educational policy of the Government. We are particularly grateful to your lordship for the interest you have taken in the college, and the practical manner in which you have recently shown it by appointing a college chaplain. We hope that the enthusiasm and zeal which your presence has already inspired in the Catholic body of Auckland may grow in fervor and in extent, and be marshalled into a definite and powerful force which, under the direction of your Lordship, will bring about several reforms eminently desirable for the propagation of the faith in New Zealand. In conclusion, we respectfully extend to your Lordship a hearty welcome to the halls of our Alma Mater, and earnestly hope that you may long be spared, in health and prosperity, to carry to completion the good works you have so auspiciously commenced in the diocese of Auckland.

'We beg to subscribe ourselves, your Lordship's most obedient servants,

'THE BOYS OF THE SACRED HEART COLLEGE.'

On rising to reply, his Lordship was received with prolonged applause. After expressing his gratitude for the cordial welcome which had been extended to him, he said that it was from among the past and present students of the college he hoped to draw that picked body of Catholic men, who would fight the battles of the faith in his diocese. The magnificent welcome he had received from the students and old boys of the college, and the reception accorded to him a short time back by the Marist Brothers' Old Boys' Association, convinced him that he had strong allies among the Marist students to aid him in the work of the diocese. There was a need for greater educational facilities than as yet existed in the diocese. The value of a sound Catholic education which developed the character while informing the mind was never so apparent as in our day.

His Lordship exercised the time honored privilege of granting the boys a holiday, a favor which was received with loud applause by the present students.

A number of toasts were honored during the evening. The toast of our 'Alma Mater' was proposed by Mr. C. Dunn and responded to by Rev. Brother Clement. Rev. Brother George proposed the toast of 'The Visitors,' which was responded to by Mr. McVeagh. The toast of 'The Present Students' was proposed by Mr. E. Mahony, and responded to by Master P. O'Sullivan. Master D. O'Connor proposed the toast of 'The Old Boys,' Mr. C. Carroll replied on behalf of the past students. The toast of 'Our Chaplain,' proposed by Master Levin, was responded to by Rev. Father Smiers, the college chaplain. A number of musical items were given during the evening, and a most enjoyable function was brought to a close by the singing of 'Auld lang syne.'

Queenstown

(From our own correspondent.)

The annual meeting of St. Joseph's Literary and Debating Society was held in the schoolroom on April 11. There was a fair attendance of members, the president (Mr. M. J. Gavin) being in the chair. The report and balance sheet were read and adopted. The report disclosed that the membership for the year had slightly decreased, and that in the debating department less enthusiasm had been shown than in the previous year. From the promises of support by members, it was hoped that more interest would be taken in the debates during the coming year. Regret was expressed that no member of the club could attend the conference of the Federated Catholic Clubs at Christchurch. It was decided to open the session on April 27 with a social evening, to be held in the Convent schoolroom. The following officers were elected for the ensuing year:— Patron, Rev. Father O'Donnell; president, Mr. J. Shepherd; vice-presidents, Messrs. P. McMullan and T. Kelly; hon. secretary, Mr. J. McNeill; sub-editor, Mr. D. McBride.

There was ideal weather on Easter Saturday, when the annual Queenstown regatta took place. This popular event was this year held on a course marked off in the Queenstown Bay, and proved an unqualified success. Large entries and good racing were the order of the day, some very close finishes being in evidence.

The annual Easter social, under the auspices of a committee of ladies of St. Joseph's congregation, was held on Easter Monday night, and proved a great success, quite 200 people being in attendance. This annual gathering is becoming every year more popular, and reflects great credit on the ladies who constitute the social committee. The funds of the church will probably benefit to the sum of £19 from the takings of this year's gatherings.

A GERMAN INFORMATION BUREAU

AN AID TO THE CATHOLIC PRESS

The flood of slanderous charges against the Church which issues from Socialistic, Masonic, and Atheistic press bureaux is rather increasing than abating (says Rev. F. J. Betten, S.J., in America). The *Central-Auskunftsstelle* at Cologne, Germany, makes it its object to assist the press in refuting the accusations based on fictitious convent and priest scandals, Jesuit fables, historical lies and *Los-von-Rom* inventions. Though their number in the German speaking countries has been steadily growing, it is attributed to the activity of this bureau that, on the whole, they are less bitter than they were before its foundation. During the year 1910 the bureau handled in all 1328 cases. Of these, 1087 cases had been reported by newspaper editors, priests, and others; 236 cases were investigated by the bureau without such an appeal; satisfactory information could not be obtained in 215 cases; in 400 cases the charges proved to be lies pure and simple; in about 360 the principal facts had been distorted, while in 350 cases the reports of the anti-Catholic press were found to be, at least, essentially correct.

Of the cases thus handled, 147 referred to secular priests; to religious, 72; to Catholic laymen, 32; to Catholic societies, 48; to proselytism, 38; to the Vatican and the papacy, 115; to statistics, 13; to historical falsehoods, 45; to ecclesiastical conditions, 53; to missions, 9; to Lourdes, 12; to Catholic teaching and practice concerning matrimony, 15; to sacerdotal celibacy, 22; to Jesuits, 12; to superstition, 18; to *Los-von-Rom* stories, 46; to conversions, 8; to Freemasons, 21; to the Centre party and elections, 31; to relics, 75; to convent stories, 93; to schools, 26; to other subjects, about 100.

These figures, while illustrative of the great variety of shapes assumed by untruth in the service of anti-Catholicity, at the same time prove the great importance of this Catholic Information Bureau. If it did not exist, we should have to create it at once, is the general feeling. It is consulted by authors preparing learned or popular books, by members of the legislatures, by directors of political and social societies; above all, by newspaper editors. The information it gives is not only sent to the questioner, but published in a kind of periodical, the *C. I. Mitteilungen*, which goes to the editorial rooms of all the greater Catholic newspapers and, be it said to their honor, to a number of non-Catholic organs as well. It is printed on one side only, so as to allow a free use of the editorial scissors. Thus is insured a prompt and general denial of calumnies or rectification of misstatements.

A peculiar feature of the Cologne institution is the Bureau for Legal Protection which is attached to it. This department gives advice and assistance for the prosecution of slanderers, if this is deemed advisable, and takes care that those papers which printed the defamation give due publicity to the rectification.

The proper task of the *Central-Auskunftsstelle* is the investigation of facts, pretended and real, and the foregoing remarks show what a beehive of activity there must be in its offices. Its threads are spun over the whole globe. No matter in what country the scene of some scandal is placed—Italy, Spain, South America, or China—every means will be tried to procure reliable information. The chanceries of the Bishops most willingly furnish the desired items, and the bureau keeps in close touch with the Vatican.

Doctrinal questions are not treated in the ordinary run of business, but form a kind of side line. A regular periodical is published, the *Apologetische Rundschau*, which purposes to foster a deeper knowledge of the truths of religion among the educated classes and to defend the Faith against so-called scientific attacks. The subscription price is less than a dollar a year, surprisingly low, if one remembers that this monthly was started with a view to assist in securing a steady revenue for the whole enterprise.

The bureau does an immense amount of good, but its present organisation is only considered a phase for future development. The *Central-Auskunftsstelle*, writes *Germania*, 'is a news bureau, so far the first and only Catholic one. Should it not be possible to expand it into a concern like the Reuter, the Wolff, or the Havas agency?' This is, indeed, the goal which Rev. Carl Kaufmann, the director of the bureau, has had in view for years. To work up to this, he added to the various rectifications of errors and slanders other authoritative information about events of a religious nature or other happenings that might prove of interest for Catholic readers. Mr. Funder, editor-in-chief of the Vienna *Reichspost*, said in the Catholic Congress at Innsbruck: 'We need reliable reports of every nature. Like a gigantic kaleidoscope, a newspaper reflects the entire world, and, like a mirror, it is liable to distort the shape of events. It is the current news that every one looks for in his paper. The news is the soul of a newspaper, and reliable news on Catholic matters is the soul of the Catholic paper. Unfortunately, most of the news in our papers is furnished by firms that are in the hands of enemies of the Church. What we need is an independent Catholic news agency.'

'Yes,' answered a Jewish paper, 'that is all well and good; but the Catholics lack two things which are indispensably necessary for such an undertaking; namely, intellect and money.' As to the first requisite, we trust we are as well supplied as any other class of mortals. In any case, we have one great advantage over them in religious matters: an infallible authority keeps us from wasting time and trouble on useless cavilling. And as for money, it is true that our millionaires are not very conspicuous; but the modest contributions of the less favored which keep a *Volksverein* and a strong Catholic press afloat are capable of greater achievements.

This idea, thus forcibly expressed by our German brethren, is indeed not exclusively German. The need is felt everywhere, and is felt the more keenly the greater the efforts made to develop an influential Catholic press. It is an international need, and should be met by international co-operation. How much could be effected by a combination of the Catholic Truth Societies and similar organisations, it is hard to tell. But would not the Catholic papers of all countries and languages gladly lend, not only their moral aid, but also their financial support.

BLACKROCK COLLEGE, DUBLIN

GOLDEN JUBILEE MEMORIAL

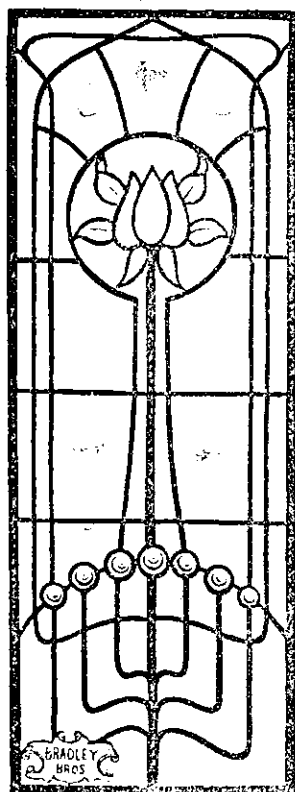
We have been requested to publish the following circular letter:—

Committee Rooms, Gresham Hotel, Dublin,
January, 1911.

The Golden Jubilee of Blackrock College will be solemnly celebrated next June. It is proposed by the friends and admirers of the college to signalise the occasion by the erection of a Memorial Hall, which will supply a long felt want to the College equipment, and, at the same time, perpetuate the memory of the Golden Jubilee and of all those who take part in it. There is no need to emphasise the claims of Blackrock, first of all, on her own past men, and, further, on all who take an interest in Irish educational work. She has taken no small part in the progress and achievements of Irish Catholics during the past fifty years; she has contributed in no inconsiderable manner to put Irish Catholic names in prominence in every field of both Secondary and University education; she has supplied leaders and workers to every walk of life at home, and she has burst open for many an Irish youth the gates of the most coveted alien preserves. All this she has done at immense sacrifice and through the untiring, broad-minded zeal of the community of devoted men to whom she owes her foundation and the direction of her movements on the rough road of forward educational progress. It is fitting, then, that not only her own sons but all who bless sterling work done for faith and country should gather round Blackrock on the occasion of her Golden Jubilee, and present her with a substantial memorial of their gratitude and esteem. Lists of subscriptions will be published from time to time between now and next June, and a permanent record of all subscriptions will be set up in the proposed Memorial Hall.

The undersigned committee have been duly appointed to receive subscriptions for this purpose. They appeal confidently to all past Blackrockians, as well as to all those who have ever been brought into touch with the goodly fruits of the work accomplished by the college, to contribute generously to the Memorial fund.

James O'Connor, K.C. (chairman); James Hickey, P.P., and E. P. McLoughlin, M.D. (hon. secretaries); John P. Butler, J.P., J. M. Farrelly, and P. Hayden, C.C. (hon. treasurers).



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TRENCH'S REMEDY for EPILIPSY AND FITS.

A SPLENDID RECORD.

TWELVE TOOK TRENCH'S REMEDY:
ELEVEN WERE CURED.

L.D.S. Business College,
Salt Lake City,
Utah, June 20, 1910.

Messrs. Trench's Remedies, Ltd., Dublin, Ireland.

Gentlemen,—I have been in Europe for three years, and have just returned. A number of people have applied to me for the Remedy, so please send me some blank forms.

Some years ago I placed a great many orders for Trench's Remedy, and out of twelve people for whom I got the medicine ELEVEN HAVE BEEN CURED. I consider that a splendid record!

Mr. Armond F. Rundquist, whose unsolicited testimonial appears in your pamphlet, is one of the parties, and he mentions another.

I labored with Mr. Rundquist a long time before I could get him to send for Trench's Remedy. He said he had spent a great deal of money in medicine without having received any benefit. Finally he decided to send for a half-package of the specific, with the result that he has never had a return of the fits since he took the first dose. He recommended it to a family by the name of Olsen, in the southern part of Salt Lake City, in which a child had from 25 to 40 spells each night. When I last saw the father of the child he told me that the little one was almost completely cured. A short time ago I got some of the medicine for a gentleman named Owen, of this city. I saw his brother a few days ago, and he told me that Mr. Owen has not had an attack since he commenced taking the Remedy, and that he has greatly improved in health.

I wish to say before closing this letter that I am not an agent for Trench's Remedy, or for any other medicine or thing. I write in praise of the specific because of the inestimable blessing it has been to so many of my friends.

You may use my letter in any way you desire.

Very truly yours,

WM. A. MORTON,
Registrar, L.D.S. University.

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Commercial

PRODUCE

Wellington, April 24.

The High Commissioner cabled from London, April 22, as follows:—

Mutton.—The market is dull, owing to the poor demand. Canterbury, 3½d (small supply); North Island, 3d (large supply); River Plate, 2½d (large supply, and being strongly pushed for sale).

Lamb.—Market is a shade weaker, being the result of heavy arrivals. Large shipments are expected, and stocks of lamb are accumulating. Canterbury, 4½d; other than Canterbury, 4½; Australian, 3½d; River Plate, 3½d.

Beef.—The market is quiet, with a tendency in favour of buyers. The supplies of River Plate are heavy. New Zealand hinds, 4d; fores, 2½d.

Butter.—The market remains firm. Choicest New Zealand butter, 109s; Australian, 102s; Danish, 116s; Siberian, 102s.

Cheese.—The market is quieter, but we have a favourable opinion of New Zealand at 62s 6d per cwt; American offerings, moderate quantities, about 60s.

Hemp.—The market is dull. New Zealand good to fair on spot, per ton, £20; fair grade, £19. The forward shipment is about the same price; fair current Manila, spot, £19; forward shipment, £19 5s. The output from Manila for the week was 29,000 bales.

Cocksfoot Seed.—The market is firm, with a better demand. Bright, clean New Zealand cocksfoot seed weighing 17lb per bushel, per cwt, 77s.

Pork realises 5½d per lb (nominal).

Eggs.—The market is quiet, but firm, with moderate supplies going forward. Italian, 7s 9d to 9s per 120; Danish, 7s 6d to 9s 6d; Hungarian, 5s 9d to 7s 3d; Russian, 5s 9d to 6s 9d.

Poultry.—The market is quiet, but steady. American chickens, 8d to 9d per lb; Russian, 7½d to 8½d; ducklings, 6d to 7d; turkeys, 7d.

Wool.—The market remains firm.

Messrs. Dalgety and Co. report as follows:—We held our usual weekly auction sale of grain at our stores on Monday, when we offered a good-sized catalogue. There was a large attendance of buyers, and competition was keen for oats, wheat, and potatoes, but chaff was without much inquiry. The following are quotations:—

Oats.—Offerings from the country are now on a much larger scale, and prices remain firm at last week's quotations. Merchants are buyers of all good lines of sparrow-bills and Gartons, while the local trade pick up any small lots coming to hand on consignment. We quote: Prime milling, 2s 3½d to 2s 4d; good to best feed, 2s 3d to 2s 3½d; inferior, 2s to 2s 2d per bushel (bags extra).

Wheat.—The week has been a fairly quiet one, but Saturday's cables from Home have put more impetus into the buying, with the consequence that all good lines are being picked up at quotations. Prime velvet is in demand, and also good Tuscan. Fowl feed is selling well in small lots ex store. Quotations: Prime velvet, 3s 4d to 3s 4½d; good velvet car and Tuscan, 3s 3½d to 3s 4d; whole fowl feed, 3s 1½d to 3s 2½d; broken and damaged, 3s to 3s 1d; inferior, 2s 6d to 2s 9d per bushel (bags extra).

Potatoes.—Supplies coming on the market are fairly heavy, but the bulk of consignments have all more or less a touch of disease. The consequence is that really prime potatoes are in demand, and are keenly competed for. On the other hand, any sorts showing any signs of disease or grub are hard to quit unless at a very low price. Very best potatoes, £4 to £4 10s; medium, £3 to £3 10s; other sorts, £2 to £2 15s per ton (bags in).

Chaff.—The consignments arriving during the week have been very heavy, and owing to merchants having fairly heavy stocks on hand, it is difficult to effect sales unless at much reduced prices. The consequence is the bulk of what is coming forward is being taken into store. Medium chaff is without demand. We quote: Best oaten sheaf chaff, £4 5s to £4 7s 6d; good, £3 10s to £4 2s 6d; inferior oaten sheaf chaff, £3 to £3 5s; straw chaff, £2 to £2 15s, according to quality, per ton (bags extra).

Messrs. Donald Reid and Co. report:—We held our weekly auction sale of grain and produce at our stores on Monday. There was a full attendance of buyers, who com-

peted well for the lines on offer, with the result that nearly all the catalogue was cleared at satisfactory prices. Values ruled as under:—

Oats.—There is no change in the market to report. The local demand continues to be good, while there is a steady inquiry from exporters. Consignments coming forward are, therefore, readily dealt with on the basis of late quotations. We quote: Prime milling, 2s 3½d to 2s 4d; good to best feed, 2s 2d to 2s 3d; inferior to medium, 2s to 2s 1d per bushel (sacks extra).

Wheat.—The tone of the market is somewhat stronger, and all sorts are more saleable. Prime milling is in most favor, but fowl feed is becoming scarce, and has good inquiry from buyers. We quote: Prime milling velvet, 3s 4d to 3s 4½d; Tuscan, etc. 3s 3½d to 3s 4d; medium, 3s 2½d to 3s 3d; best whole fowl wheat, 3s 1d to 3s 2d; medium, 2s 10d to 3s; broken and damaged, 2s 4d to 2s 9d per bushel (sacks extra).

Potatoes.—The market is being steadily supplied, and all prime lines are readily saleable on arrival at a slight improvement upon last week's values. Medium and inferior lots are not so easily quitted, the demand being chiefly for prime lots. We have also fair inquiry for prime lines for forward delivery, direct from country stations. We quote: Prime Up-to-Dates, £4 5s to £4 10s; medium, £3 10s to £4; inferior, £2 10s to £3 per ton (sacks included).

Chaff.—The market has become heavily supplied, a very large quantity having come forward during the past week. The arrivals have been so heavy that it has been impossible to effect a clearance ex truck, and to avoid sacrificing it a large quantity has gone into stores. Values have suffered to the extent of about 5s per ton. We quote: Prime oaten sheaf, £4 2s 6d to £4 7s 6d; medium to good, £3 15s to £4; straw chaff, £2 10s to £2 15s per ton (bags extra).

Messrs. Stronach, Morris and Co. (Ltd.) report for week ending April 25, as follows:—

Oats.—There is very little change to report. There is a good demand, and consignments are coming forward fairly regularly. Quotations: Prime milling, 2s 3½d to 2s 4d; good to best feed, 2s 2d to 2s 3d; inferior to medium, 2s to 2s 1d per bushel (sacks extra).

Wheat.—There is a good demand, and lines are more readily sold. Fowl wheat is scarce and is in demand. Prime milling velvet, 3s 4d to 3s 4½d; red wheats, 3s 3½d to 3s 4d; medium to good, 3s 2½d to 3s 3d; best whole fowl wheat, 3s 1d to 3s 2d; medium, 2s 10d to 3s; broken and damaged, 2s 4d to 2s 9d per bushel (sacks extra).

Chaff.—Very heavy consignments are coming forward, and sales are hard to effect. There is a good deal of medium chaff about, and it has no inquiry. Quotations: Prime oaten sheaf, £4 2s 6d to £4 7s 6d; medium to good, £3 15s to £4; inferior, £3 to £3 10s; straw, £2 10s to £2 15s per ton (bags extra).

Potatoes.—Steady consignments are coming forward, and prices show a slight improvement on last week. Medium and inferior lots are hard of sale. Quotations: Prime Up-to-Dates, £4 5s to £4 10s; medium, £3 10s to £4; inferior, £2 10s to £3 per ton (sacks in).

WOOL

Mr. M. T. Kennelly, 217 Crawford street, Dunedin, reports as follows:—

Rabbitskins.—Winter does, to 20d per lb; winter bucks, 16d to 18d; incoming autumns, 14d to 17d; racks, 8d to 10d. Horsehair, 16d to 19d; catskins, 4d to 6d each. Advices from London report a decline of 2d on all grades.

Sheepskins.—Halfbred, 6d to 8d per lb; fine crossbred, 5½d to 7d; coarse do., 5d to 6½d; pelts, 3d to 5s.

Hides.—Sound ox, 6d to 8d; do. cow, 5d to 6½d; damaged ox and cow, 3d to 4½d; calfskins and yearlings (sound), 6½d to 9d. Horsehides, 8s to 14s each.

Tallow.—Best in casks, to 26s per cwt; do., 24s; mixed, 18s to 20s; rough fat, 10s to 20s.

Prompt returns. No commission.

Stronach, Morris & Co., Ltd., report as follows:—

Rabbitskins.—We offered the largest catalogue at yesterday's sale, the majority consisting of summer skins. There was very good competition, and prices showed a slight rise as compared with last sale. Quotations: Winter does, 16d to 17d; winter bucks, 14d to 16d; incomings, 14d to 15½d; autumns, to 15d; racks, 9d to 10½d; light racks, 8½d to 9½d; springs, 9½d to 12d; milky does, 6½d to 7½d; weevily and broken, 5d to 7½d; runners and suckers, 4½d to 6½d; borso hair, 17½d to 18½d.

Sheepskins.—We offered a large catalogue at our sale to-day to the usual attendance of buyers. Bidding was very slack, although prices were about equal to last sale's rates. Buyers seemed very indifferent. However, the sales in London this week may effect matters. Quotations: Halfbred, 6½d to 7½d; fine crossbred, 6½d to 6¾d; coarse, 6d to 6½d; best pelts, 5d to 5½d; medium to good, 4d to 4½d; medium to inferior, 3d to 4d; best lambskins, 6d to 6½d; medium to good, 4½d to 5½d.

Hides.—Our next sale will be held on Thursday, 27th instant.

Tallow and Fat.—There is no change to report in the tallow and fat market, prices, if anything, being a little easier.

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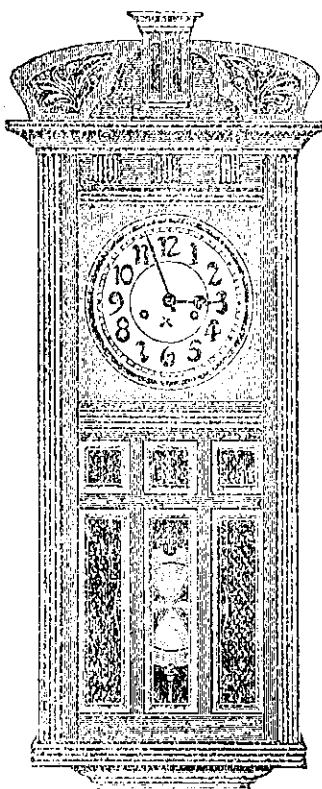
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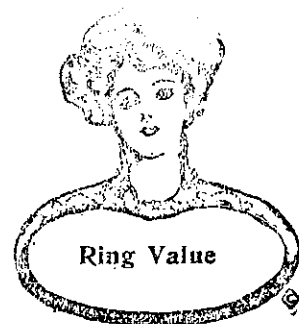
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WEDDING BELLS

CHAPMAN—KELLY.

(From our Masterton correspondent.)

April 21.

A very pretty wedding took place at St. Patrick's Church on April 18, when Mr. B. Chapman, second son of the late Mr. F. Chapman, was united in the bonds of Matrimony to Miss Annie Kelly, daughter of Mrs. P. Kelly, of Ganmain, New South Wales. The bride, who was given away by Mr. J. Waters, was charmingly attired in white silk, with the usual wreath and veil, and carried a handsome shower bouquet of white cactus dahlias and maiden-hair fern. Misses Kate and Ruby Chapman (sisters of the bridegroom) acted as bridesmaids. Mr. W. A. Hogg, of Wellington, acted as best man. The ceremony was performed by the Rev. Father Harnett. The bride's gift to the bridegroom was a pair of gold sleeve-links, and the bridegroom's gift to the bride was a handsome gold bracelet, while the bridesmaids were each presented with gold brooches. At the conclusion of the ceremony a reception was held at the residence of the bridegroom's mother, where a large number of guests joined in wishing the newly-married couple every happiness and prosperity. Numerous useful presents were received, including a set of carvers and a breakfast set from the staff of the *Daily Times*, of which Mr. Chapman is a member. Mr. and Mrs. Chapman left by the afternoon train for Wellington, en route for Waunganui.

HOFFMAN—EGAN.

(From a Gore correspondent.)

A wedding, in which considerable interest was taken, was celebrated at the Catholic Church on Easter Monday, when Miss Mary Egan, eldest daughter of Mr. Edward Egan, Inspector of Permanent Way (Railways) Gore, was married to Mr. James Hoffman, eighth son of Mrs. Hoffman, East Gore. The ceremony was performed by the Very Rev. Father O'Donnell, assisted by Rev. Father Tobin. The bride, who was given away by her father, wore a duchesse ivory satin robe, with a court train, and the customary veil and wreath of orange blossoms. She also carried a handsomely-bound prayer-book, the gift of the bridegroom. The bridesmaids were Miss Foster (cousin of the bride), of Christchurch, and Miss Nellie Egan (sister of the bride), both of whom carried shower bouquets of white chrysanthemums and sweet peas. Mr. George Hoffman (brother of the bridegroom), attended as best man, while Mr. Thos. Egan (brother of the bride) acted as groomsmen. As the wedding party left the church, Miss Carmody, who presided at the organ, played Mendelssohn's 'Wedding March.' An adjournment was made to the residence of the bride's parents, where breakfast was served. Very Rev. Father O'Donnell presided, and proposed the toast of 'The Bride and Bridegroom.' The other customary toasts followed. Mr. and Mrs. Hoffman left by the afternoon express for the north. The bridegroom's gift to the bride was a set of furs, and the bride's gift to the bridegroom was a gold amethyst pin, while the bridesmaids received gold bangles. A large number of useful and costly presents were received, including some substantial cheques and a marble clock, presented to Mr. Hoffman from his workmates.

HERLIHY—KEARNEY.

(From an occasional correspondent.)

A wedding of more than usual interest took place at St. John's Church, Ranfurly, on April 18, the principals being Mr. J. P. Herlihy, only son of the late Mr. James Herlihy, of Patearoa, and Miss Catherine Kearney, second daughter of Mr. Patrick Kearney, Derry Farm, Ranfurly. Rev. Father McMullan officiated, and the church was crowded with relatives and friends. The bride looked very pretty in a costume of cream chiffon taffeta, with veil, and the usual wreath of orange blossoms, and carried a lovely bouquet of marguerites. The bridesmaids were Misses Annie and Mary Kearney (sisters of the bride), and the train-bearers, Miss Leah Mellroy and Master J. Williams. Mr. Frank Bleach was best man. After the ceremony the wedding party adjourned to the residence of the bride's parents, where the wedding breakfast was laid. Mr. P. Bleach, a life-long friend of both parties, presided, and proposed in a happy speech the toast of 'The Bride and Bridegroom,' other toasts being also duly honored. After the breakfast the whole party drove to the railway station, from where the newly-wedded couple took the train for a round trip through the Dominion. The presents were numerous and valuable. The bridegroom presented to the bride a gold chain-pendant and prayer-book, and each of the bridesmaids a gold band ring set with garnets, and to the best man a gold-mounted silk Albert. The bride's presents to the bridegroom were a gold locket, and case of brushes suitably inscribed. As the train moved off cheers were given by the friends assembled for Mr. and Mrs. Herlihy, who took with them many good wishes for their future happiness.

For Chronic Chest Complaints,
Woods' Great Peppermint Cure, 1s 6d, 2s 6d.

OBITUARY

MR. JEREMIAH BRADLEY, WELLINGTON.

It is with feelings of deep regret that we have to record the death of Mr. Jeremiah Bradley, eldest son of Mr. John Bradley, Hill street, Wellington, who passed away on Good Friday morning at Clyde, Central Otago, at the early age of 20 years. The deceased, who was a cadet in the engineering branch of the Public Works Department, went to Central Otago a few weeks ago for the benefit of his health, but was unfortunately seized with an attack of enteric fever, and passed away as stated above. The late Mr. Bradley, who was an ex-member of the Oriental Football Club, the Thorndon Swimming Club, and the Wellington Catholic Club, was a popular young man, and his early death will be widely regretted. The remains were taken to Wellington and were interred at Karori on April 18. Rev. Father Hickson, Adm. Sacred Heart Basilica, assisted by Rev. Father Bowden, of St. Patrick's College, officiated at the graveside.—R.I.P.

MRS. DANIEL GREGAN, CHRISTCHURCH.

(From an occasional correspondent.)

It is with regret I announce the death of Mrs. D. Gregan, who passed away at her residence, Queen street, Linwood, on Holy Saturday, after a brief illness. The deceased was born at Murroe, County Limerick, in 1844, and came out to Victoria in 1863, where she resided for several years. Coming on to New Zealand, she lived at Ross for a time, but eventually settled down at Pleasant Valley, Geraldine. Four years ago she removed to Christchurch, and, residing in the Cathedral parish, became widely known and respected. Mrs. Gregan attended the early part of the recent mission, and by her death the recently organised Arch-confraternity of the Blessed Sacrament loses a devoted member. She was attended in her last illness by the Sisters of the Mission and the Rev. Dr. Kennedy, and passed away fortified by all the rites of Holy Church. She is survived by her husband and a family of three sons and seven daughters, viz., Messrs. Daniel, Martin, and John Gregan, Sister Mary Casimir (St. Joseph's Convent, Williamstown, Melbourne), Mrs. T. Lyons (Peefton), Mrs. J. Hennessy and Mrs. M. Higgins (Orepuke), Mrs. F. J. Doolan (Christchurch), and the Misses S. and J. Gregan. The funeral took place on Easter Monday, and after Requiem Mass the remains were interred at the Linwood Cemetery. The Very Rev. Father Price, Adm., officiated both at the Cathedral and graveside.—R.I.P.

Interprovincial

The boisterous weather lately has helped to make a shortage of fresh eggs (says the *Press*), and on Friday and Saturday there was keen inquiry by shopkeepers at 1s 9d and 1s 10d per dozen—a rise of 5d per dozen in a week.

Evansdale Glen, a picturesque spot about twenty miles from Dunedin, has been presented to the city. Councillors Gilkison, Clark, Stewart, and other citizens, and the Government, have agreed to give a subsidy provided it was declared a scenic reserve, which has now been done.

A Press Association telegram states that an area of 5000 acres on the Main Trunk line is to be set apart by the Government for a prison reformatory. Natives own 3500 acres of the land, and are now claiming compensation. The Government valuation is 30s per acre. The case will be heard at Wellington this week.

If there is anything in the theory of the Maoris that Nature provides for the winged tribe in anticipation of times of stress, this coming winter will be an unusually severe one. All through the bush, and particularly the heavy bush along the banks of the Mokau River, the trees are laden with all manner of berries.

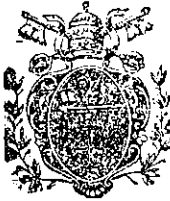
What industry and perseverance can do is well illustrated by a Levin brickmaker and bricklayer. Two years ago he started to build a brick residence for himself. In his spare time, bit by bit, the work was done, till at last a fine brick residence is the result of his labors.

A monstrous denizen of the forest, in the shape of a wild boar, wandered out to a short distance from Tuatapera (says the *Orepuke Advocate*), and met his fate at the hands of Mr. J. Coughlan's son. The bristly old monarch measured 6ft from ears to root of tail. The head, armed with a pair of beautiful tusks, was on view at Tuatapera and attracted a good deal of attention even from experienced hunters.

A story of the troubles of a young immigrant, who arrived in Auckland from London a few months ago, was told in the Magistrate's Court on Thursday. The man (says the *Herald*) was a bookmaker in London, and was attracted to New Zealand by the prospect of better business. When he arrived here he found that the Dominion's legislature had taken away his means of livelihood, and so he went on the land. He was followed by misfortune, his wife had to dispose of her jewellery and other valuables in order to live, but lately they had spent nothing because he earned nothing. 'I reckon I was better off as a London bookmaker,' remarked the man as he left the Court.

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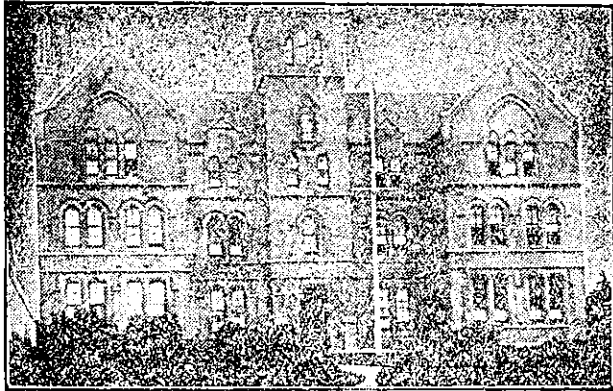
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GREGAN.—Of your charity pray for the repose of the Soul of Margaret, the beloved wife of Daniel Gregan, late of Pleasant Valley, Geraldine, who died at 442 Tuam street, Linwood, Christchurch, on Holy Saturday, April 15, 1911.—R.I.P.

MARRIAGE

HERLIHY—KEARNEY.—On April 18, 1911, at St. John's Church, Ranfurly, by the Rev. W. McMullan, James Patrick, only son of the late James Herlihy, of Patea-roa, to Catherine (Cass), second daughter of Patrick Kearney, Derry Farm, Ranfurly.

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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 Justitiæ causam promovere per vias Veritatis et Pacis.

Die 4 Aprilis, 1900.

LEO XIII., P.M.

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

April 4, 1900.

LEO XIII., Pope.



THURSDAY, APRIL 27, 1911.

SOCIALISM IN NEW ZEALAND

INCLUDED amongst the many organisations which held conference at Eastertide were the N.Z. Socialist Party (which met in Dunedin), the Trades and Labor Conference, and the N.Z. Labor Party, both of which met in Christchurch. In the aggregate, these three organisations can fairly claim to represent a very considerable section of the working classes of the Dominion. The first (numerically much the weakest) is made up of what are known as the 'class-conscious' workers—the thorough-going disciples of Karl Marx; the second represents practically the whole

of organised labor—i.e., of the workers who are enrolled in trades unions; and the third includes virtually the whole of the members of the last-mentioned organisations together with a greater or less proportion of unorganised workers. And the significant feature of these conferences was this: that when it came to settling the goal to be aimed at as the final solution of working class problems, all three organisations were absolutely unanimous that Labor's one objective must be—Socialism. We propose to show (1) That the Socialism of the three representative Labor organisations in New Zealand does not differ, in principle, from Socialism as understood in England, America, and the Continent; and (2) That, as such, it contains a very grave peril against which the workers—and especially Catholic workers—require to be earnestly warned.

*

First, then, as to the fact and nature of the Socialism of these representative Labor organisations. 'So soon,' says the N.Z. Socialist Party's manifesto, 'as we are in a majority we shall establish Socialism. We are convinced that by Socialism, and Socialism alone can we combat the conditions under which the capitalists rob and oppress the wage-workers by every kind of exploitation, whether directed against a class, a party, a sex or a race.' 'Every man round the table,' said one of the delegates to the Trades and Labor Conference, 'is a Socialist.' 'There is a hardly a member of the Conference,' remarked another delegate, 'who can say that he is not a Socialist.' And the Socialism of the N.Z. Labor Party is sufficiently indicated by its objective which we shall presently quote. So much for the fact. As to the nature of the Socialism now adopted by N.Z. Laborites, in principle it differs, as we have said, in no respect from the Socialism of the Old World as ordinarily defined and understood. It is thus defined in the objective of the N.Z. Labor Party, which was also adopted by the Trades and Labor Conference: 'To enact comprehensive measures and establish such conditions as will foster and ensure equality of opportunity; also the moral, material, and educational advancement and the general comfort and well-being of the whole people, based upon the gradual public ownership of all the means of production, distribution, and exchange.' Although wrapped round in more words than usual, this is simply ordinary Socialism in its strictest sense. It fits in precisely with Blatchford's definition—'That the country, and all the machinery of production in the country, shall belong to the whole people, and shall be used by the people and for the people'; with the *Encyclopædia Britannica* definition—'The Socialists propose that land and capital, which are the requisites of labor, and the sources of all wealth and culture, should become the property of society, and be managed by it for the general good'; and with the following description of 'the real aim of the international movement' by a Continental writer: 'To replace the system of private capital by a system of collective capital, that is, by a method of production which would introduce a unified (social or collective) organisation of national labor, on the basis of collective or common ownership of the means of production by all the members of the society.' (Schäffle: *Quintessence of Socialism*, pp. 3, 4.) Differences of opinion there are amongst Socialists everywhere in regard to method—the evolutionary party advocating a gradual movement, and revolutionary party working for the adoption of Socialism at one stroke when the Socialists have obtained a majority—but in respect to essential fundamental principle the Socialism of the N.Z. Labor Party is absolutely identical with the Socialism of England, Italy, Germany, and France.

*

We do not propose to discuss the economic aspect of Socialism, because, for us, the economic aspect is by no means the most important. Socialism is much more than a mere economic system. It has its own philosophy of history, and its own essential attitude towards religion. The 'materialistic conception of history' (i.e., practically, what we understand by 'materialism') is admittedly the fundamental dogma of Marxian Socialism; and the grave evil which we see in Socialism, as expounded by its responsible leaders and its greatest authorities—from whom New Zealand Socialists must, of course, take their teaching—is that it is essentially, and usually openly, hostile to religion. We are aware that a number of excellent representatives of the movement in the Dominion would question this statement; but that is only because their reading on the subject has been very limited in its range. We will take the utterances of the representative Socialist leaders in England, Germany, France, and America; allow these—certainly better qualified than our New Zealand Laborites—to speak for the 'religion' of the movement; and leave our readers to judge. Let us take first Robert Blatchford, at present somewhat under a cloud owing to his semi-militarist articles in the *Daily Mail*, but who, as founder of *The Clarion* and author of *Merric England and Britain for the British* has made more converts to Socialism than any other man, or any combination of men, in all

England. In *God and My Neighbour* (p. 189), Blatchford says: 'I beg to say . . . that I am working for Socialism when I attack a religion which is hindering Socialism; that we must pull down before we can build up, and that I hope to do a little building, if only on the foundation. . . . Briefly, my religion is to do the best I can for humanity. I am a Socialist, a Determinist, and a Rationalist because I believe that Socialism, Determinism, and Rationalism will be beneficial to mankind. I oppose the Christian religion because I do not think the Christian religion is beneficial to mankind, and because I think it is an obstacle in the way of Humanism. . . . Let the Holy have their Heaven. I am a man, and an Infidel.'

The leader of German Socialism is Herr Bebel—a man of world-wide name and celebrity in the great movement. Here is his teaching regarding the order of society under Socialism: 'If anyone has still any religious propensities he may satisfy them in company with his congeners. Society will not care about it. To make his living the priest will be obliged to work, and learning thereby he will finally come to the conviction that *to be the highest is to be a man*. Morality has nothing to do with religion; the contrary is asserted by simpletons and hypocrites. . . . Moral concepts as well as religion are the results of the economic condition of mankind.' (*Die Frau*, p. 326.) And his views, as a Socialist, upon religion are expressed still more explicitly in the following passages. In the words of the frivolous poet Heine, he leaves 'heaven to the angels and the sparrows' (*Unsere Ziele*, p. 38). 'Theology is in contradiction with natural science, and will disappear in the society of the future.' (*Die Frau*, p. 319). 'The conviction that heaven is on this earth,' and that 'to die is to end all here,' will impel every one to lead a natural life.' (*Ibid*, p. 337). 'The gods do not create man, but men create gods and God.' 'Natural science has shown "creation" to be a myth, astronomy and physics prove that "heaven" is a phantom.' (*Ibid*, p. 320). In the Reichstag session of December 31, 1881, the leader of German Socialism declared: 'In politics we profess republicanism, in economics socialism, in religion atheism.' In France the most prominent Socialist leader is Jean Jaurès, a member of the French Chamber of Deputies, for some time a Professor of Philosophy, and at present the general director of a great work, by various authors, on the History of Socialism, to be completed in fifteen volumes. In a long speech in the Chamber of Deputies at the sitting of February 11, 1895, the French Socialist leader—who, it may be remarked, is a powerful orator—delivered himself thus: 'If *God Himself* appeared before the multitudes in palpable form, the first duty of man would be to *refuse Him obedience* and to consider Him, not as a Master to whom men should submit, but as an equal with whom men may argue.' Again in the same speech, he said: 'The idea which we must cherish above all others is the idea that there is no sacred truth; the idea that no power, no dogma, may be allowed to limit the unending effort, the unending quest of the human race; for Humanity sits as a great Commission of Inquiry, the powers of which are unlimited; the idea that every truth which is not of human origin is a lie; the idea that in its every act of assent our critical judgment, ought notwithstanding to be on the alert.' (*Compte-rendu Officiel, Séance du 11 Février, 1895*).

There is no one individual in American Socialism who stands out as leader with such prominence as Bebel and Jaurès in Germany and France; but, in the absence of any great leader, the testimony of one of the highest and most representative Socialist officials will serve our purpose equally well. Here is how the essential antagonism between Christianity and thorough-going Socialism is stated by George D. Herron, one of the intellectual chiefs of the Socialist Party, and secretary for the United States in the International Socialist Bureau. 'Every appeal to men,' says Mr. Herron, 'to become Socialists in the name of Christianity will result in the corruption and betrayal of Socialism in the end, and in the use of the movement for private ends. People cannot separate Christ from Christianity. And Christianity to-day stands for what is lowest and basest in life. The Church of to-day sounds the lowest note in human life. It is the most degrading of all our institutions, and the most brutalising in its effects on the common life. The Church is simply organised Christianity. For Socialism to use it, to make terms with it, or to let it make approaches to the Socialist movement, is for Socialism to *take Judas to its bosom*. . . . Official religion and militarism are the two guardians of capitalism, and the subtle methods of the Church, in destroying the manhood of the soul, and keeping it servile, are infinitely more to be dreaded by the Socialist movement than the world's standing armies.' To which may be added the following from the *New Yorker Volkszeitung*, the principal representative of scientific Socialism in New York State,

which writes under the date of October 9, 1901: 'Socialism and belief in God as it is taught by Christianity and its adherents are incompatible. *Socialism has no meaning unless it is atheistic*, unless it declares that we do not need so-called divine help, because we are able to help ourselves.'

We could multiply many-fold such testimonies as those given above. We do not assert that all Socialists would subscribe to these opinions; but that the ringleaders, the men of weight, the great outstanding representative figures in Socialistic circles in England, America, and the Continent, hold these notions, cannot be gainsaid. It is true that many well-meaning people are supporting Socialism who are friendly to Christianity. But the central force of any great movement in public sentiment inevitably draws into its current, sooner or later, the subsidiary ripples. In practical conflict on the field of politics all great causes gather round general principles and great personalities; and minor details and the individual opinions of the rank and file drop out of view. The question between North and South in the American civil war was that between freedom and slavery, with details omitted. The broad issue between scientific Socialism, on the one hand, and the Christian commonwealth on the other, is, ultimately and in the long run, the contrast between an atheistic and a theistic arrangement of society—between God and no-God. With the issue thus made clear—and kept clear—we have few misgivings as to the side on which the great bulk of Catholic workers will be found to range themselves.

Notes

Irishwomen and the Cause

We print elsewhere a letter from 'A Daughter of Erin,' in which the suggestion is made that the Irishwomen of New Zealand and their daughters should be invited in a special way to make donations, be they ever so small, in what we all believe will be the last appeal for funds for Home Rule. We think the suggestion is an excellent one, and one which affords the daughters of Erin throughout the Dominion an admirable opportunity of showing what they can do. If everyone does a little, the grand total should be well worth while. In regard to districts where no local treasurer is appointed the *N.Z. Tablet* will gladly take charge of donations. Donations, then, may be sent either to the local treasurers, or to 'The Manager, *N.Z. Tablet* Office, Dunedin'—the totals, in each case, to be specially credited to the New Zealand Irishwomen.

Socialism in Australia

Apologues of the remarks in our leading columns on the subject of Socialism, the following items—supplied by an esteemed Queensland correspondent—will be of interest as showing that the same trend which is observable here is in still more active force 'on the other side.' The first is an extract from Mr. Bowman's opening speech at the Labor Convention held in Townsville (Q.), in May, 1910. Mr. Bowman, besides being Leader of the Parliamentary Labor Party, was chairman of the Central Political Executive, and also president of the Convention held in Townsville. 'We are twitted,' he said, 'by our opponents and by the press, as being Socialists. As leader of the party in this State, and as president of this important convention, I have no hesitation whatever in declaring my firm belief in the principles of Socialism, and I hope that every delegate here present is imbued with the same belief. (Hear, hear.) I am glad to be able to recognise in the present Prime Minister of the Commonwealth (Andrew Fisher) a man who is not ashamed to be classed as a Socialist and an advocate of the principles of Socialism. (Cheers.) . . . It should be recognised that the principles of the party are not peculiar to Queensland, nor yet to Australia. I was pleased when visiting the Southern States during the recent campaign, that the same Socialistic spirit permeated every Labor speaker that I heard; and the same is true of men and women in every part of the world who are also earnestly engaged in struggling for the success of the same cause. . . . We should everyone of us receive from this convention an inspiration to do even more in the way of propaganda than has been done in the past. To me this movement is a religion. It is the religion of Humanity. It is an endeavor to uplift and to elevate. We want every man and woman to be freed from the system of wage slavery, and in my opinion the Socialistic principles embodied in our platform are a step towards that end.' (*Brisbane Worker*, May 21, 1910.)

In order to understand (says our correspondent) what kind of Socialism Mr. Bowman really means, consult the objective of the Queensland Labor Party—viz., 'The securing of the full results of their industry to all wealth-pro-

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ducers by the collective ownership of the means of production, distribution, and exchange to be attained through the extension of the industrial and economic functions of the State and local governing bodies.' Mr. William Jones, one of the Labor candidates for a Queensland seat at the State elections in October, 1909, is thus reported, in his opening speech at the elections. 'Dealing with the question of Socialism, he (Mr. Jones) quoted a Socialist writer to show that Socialism was the next inevitable stage in social evolution, when the exploitation of man by man should cease and give place to scientific production. . . . Political economists had divided the means of production under three agencies, land, labor, and capital. Some writers advocated the nationalisation of land only, some advocated land and labor, but their Queensland Labor Objective advocated the whole three. He read the Objective adopted at the 1907 convention.' The foregoing, adds our correspondent, 'spells Continental Socialism, pure and simple.'

DIOCESE OF DUNEDIN

The Christian Brothers' School re-opened after the Easter holidays on Monday.

The annual meeting of St. Joseph's Catholic Men's Club takes place in St. Joseph's Hall on Monday week.

During the absence of his Lordship Bishop Verdon at the Hot Springs the Right Rev. Mgr. Mackay, V.G., will attend to any diocesan business.

Owing to an oversight, the Sacred Heart Convents at Timaru and Wellington were omitted from the list of exhibitors at the A.M.D.G. Guild exhibition on Holy Thursday.

Constable Power, who has been in charge of the Mornington district for the past 16 years, has found it necessary, on account of ill-health, to resign from the police force, and retires on superannuation. Constable Power joined the force in Wellington, and came on at once to Dunedin. He was only four or five years here when he was placed in charge of a station, and has been in charge of one ever since. Prior to going to Mornington he was at Green Island for eight years, and then at Caversham for five years. The retiring constable has served in the police force for 33 years.

The annual meeting of St. Joseph's Glee Club was held in St. Joseph's Hall on Tuesday evening, when there was a large attendance. The report showed a satisfactory season's work, and from the enthusiastic nature of the meeting it is anticipated that the coming season will be highly successful. The election of office-bearers for the ensuing year resulted as follows:—Patron, Rev. Father Coffey, A.M.; conductor, Mr. T. Deehan; accompanist, Mr. Jos. Swanson; secretary, Mr. Jos. Swanson; the committee to consist of the foregoing, and Messrs. E. W. Spain, J. Flynn, and L. Coughlan. During the evening special votes of thanks were accorded to Messrs. Deehan and Heley for the interest taken in the club since its inception.

The members of the Dunedin and St. Joseph's Harrier Clubs held a combined run from Wakari on Saturday. Notwithstanding the very unfavorable weather, each of the two clubs turned out a very satisfactory muster, the Dunedin with 13 and St. Joseph's with 10. Messrs. P. Romerill and H. McLaughlin (representing the Dunedin Club) and James Hughes (the St. Joseph's Club) took charge of the paper, and laid a very satisfactory trail. Commencing in Helensburgh road, the trail led in the direction of lower Flagstaff, over a big stretch of cross-country to the power station. From here the road was followed till home was reached. Mr. V. Hawke, representative of the Canterbury Harrier Club, ran with the combined clubs.

THE HOME RULE DELEGATES

THE PROGRAMME OF MEETINGS

In a letter to Rev. Father Coffey, Dunedin, Mr. Martin Kennedy, Wellington, states that the Irish delegates will reach Otago about June 14, and requests that the various centres, where it is likely successful meetings could be held, should be communicated with. This has been done. It is intended to hold a meeting in Dunedin within the next fortnight to make arrangements for the reception and visit of the delegates.

A Press Association message from Wellington states that the following dates have been arranged for the meetings for the Irish Home Rule delegates, now en route for New Zealand:—Wellington, May 3; Masterton, May 4; Dannevirke, May 18; Napier, May 17; Palmerston, May 10; Hawera, May 16; Wanganui, May 19; Stratford, May 23. Other dates have to be arranged. May 25 has been selected for the Christchurch visit, and June 6 for that to Auckland.

NAPIER

A meeting for the purpose of arranging a reception to the Irish delegates was held in the Theatre Royal, Napier, on the evening of April 19 (says the local *Tribune*). Mr. S. E. McCarthy was elected to the chair.

During the course of his remarks the chairman stated that he felt greatly honored at being invited to be present at the meeting. He was in perfect sympathy with the ideals of self-government which the Home Rulers looked forward to obtaining one day. The best way for Australasians to understand properly the question of Home Rule was to refer back to events that were almost within living memory. There was the separation of New Zealand from the parent colony of Victoria; the reason that impelled New Zealanders to sever all connection with Victoria was the same as that which made Ireland ask for Home Rule. When Home Rule was granted the Irish problem would cease to exist; Great Britain would present an unbroken front to her enemies, and the one great festering sore now disfiguring her administration would become a thing of the past. In concluding, Mr. McCarthy stated that a cordial reception to the Irish delegates should be accorded them on their arrival, and that New Zealanders, although separated from the Homeland by thousands of miles, should show that their hearts beat in unison.

The secretary, Mr. P. S. Foley, read letters of apology for unavoidable absence from Mr. J. Vigor Brown, M.P., and Dr. Leahy, the former enclosing a cheque for £10 10s and the latter a cheque for £5 5s.

Mr. B. J. Dolan moved—'That this meeting emphatically affirms the principle of Irish self-government in the belief that the granting to the Irish people of the management of their own affairs is in the best interests of Anglo-Irish union, will tend to promote a definite treaty between Great Britain and the United States of America, and will be a powerful factor in ensuring the strength and solidarity of the British Empire.' He said that when self-government was granted to Ireland he looked to its being one of the brightest gems in the Imperial crown. The Irish had fought in every bloody battle that had helped to make the Empire; they had been present in every siege; and it was time that their claims to Home Rule were considered. Instead of a process of disintegration taking place in the affairs of Ireland when self-government was granted, as had been several times asserted in one of the local newspapers, he looked forward to greater solidity and unity. As an example, he cited the county council system of government, which, according to an Ulster man, Lord Pirie, was one of the finest in the world. If Ireland could look after her county affairs, there was no reason why she should not have her own Parliament. In modern times it was the Irish Party that had been foremost in several important reforms. The present agitation for the reorganisation or total abolition of the House of Lords was largely due to Irish influence. The House of Lords had for a long time been a hindrance to all democratic legislation, but it was pleasing to think that very likely it would soon cease to exist. The much-talked-of Anglo-American treaty could never be ratified until the Irish question was settled.

Mr. John Higgins moved—'That the delegates of the Irish Nationalist Party now on their way to the Dominion be accorded a hearty welcome on their forthcoming visit to Napier on May 17 next, and that a committee be formed for the purpose of arranging the details of the reception and the collection of funds in aid of the Home Rule movement.' He spoke very forcibly concerning Ireland's grievances, and his speech concluded amid applause.

Mr. M. P. Bourke seconded the motion.

Mr. McCarthy stated that the motions had not yet been put to the meeting, but judging by the applause with which each was greeted he had no doubt they would be carried.

Both motions were then put and carried unanimously.

Mr. Foley stated that from Tangaio subscriptions to the amount of £9 had been received. The total funds up to date were £72 8s 6d.

On the motion of Mr. Dolan, all those present were elected a committee, with power to add to their number, for the collection of funds in furtherance of preparations for the delegates' reception.

Before the meeting closed £75 1s had been obtained.

A very enthusiastic meeting concluded with a vote of thanks to Mr. J. Vigor Brown for the use of the theatre free of charge.

N.Z. IRISHWOMEN: A SUGGESTION.

TO THE EDITOR.

SIR,—Now that the Irish delegates are on their way to New Zealand to make what we hope will be a final appeal for support, allow me to suggest that all Irishwomen and their descendants, in this Dominion, should contribute their mite—say, from a shilling upwards, to assist the Nationalist Party in their noble struggle for Home Rule. Trusting you will find space in your valuable columns to voice this suggestion.—I am, etc.,

A DAUGHTER OF ERIN.

Christchurch, April 21.

Timaru sportsmen are agitated over the discovery that the Washdyke lagoon, close to the town, was made a sanctuary for ducks in 1906. This was not known there (says a Press Association message), and the lagoon has been shot over during the last five seasons. The Hon. D. Buddo was appealed to to cancel the order, but he has replied declining to do so. He advises sportsmen to station themselves outside the area, and shoot the birds on the wing as they come and go.

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Palmerston North

(From our own correspondent.)

April 24.

The Irish delegates are to visit Palmerston North on Wednesday, May 10, and will be the guests of Mr. Robert McNabb whilst they are here.

The annual concert of the convent pupils will be held on May 3, and a programme of even greater merit than those submitted in previous years may be expected.

Mr. James Nash has been returned opposed for the third year in succession as Mayor of the town. On Wednesday next there will be an election for nine councillors, for which there are twenty-three nominations, and a great deal of interest is being taken in the event. Messrs. Broad, T. J. Rodgers, and M. O'Reilly, prominent members of the congregation, are amongst the number. The latter gentleman was on the late council, and has every chance of success.

A very successful euchre party, under the auspices of the Catholic ladies of the district, was held on Thursday evening in the Manawatu Mounted Rifles' orderly room. There was a large attendance, including Rev. Fathers Costello, Keogh, and Dore, and a very enjoyable evening was spent. The gentleman's prize was won by Mr. Walker, and the lady's by Miss Hurley. Supper was provided by the ladies, after which Mr. M. Kennedy presented the prizes to the winners. The ladies' committee deserve great praise for the excellent way in which they arranged matters, and for the success of the party. The use of the hall was kindly given free of charge by the Mounted Rifles.

Leeston

A party of Christchurch artists presented the three-act farcical military comedy, 'My Soldier Boy,' at the Leeston Town Hall, on Easter Monday night, in aid of the Leeston Convent School (says the *Ellesmere Guardian*). The hall was crowded in every part, and the financial result of the entertainment is considered very satisfactory. The piece is of a bright and entertaining nature, and comprising many exciting and humorous situations. The play was produced under the direction of Mr. H. Glubb, who acted as stage manager, besides playing the important part of 'Montague Mendle.' Mr. Glubb's acting was one of the features of the piece, and left nothing to be desired. The part of 'Jonas Tuddenham,' Mendle's stepfather, was admirably interpreted by Mr. Frank McDonald, and the character suited the player immensely. Mr. Syd. Allwright's acting as Michael O'Doherty was very good. Miss A. Foley was good as Miss Geraldine Morrison, and Miss Evie Smith filled the role of Martha creditably. Miss A. M. McDonald as Lydia Mendle, and Miss Horan as Mrs. Morrison, did full justice to the parts allotted to them. Mr. C. Young as Captain Cullender, Mr. G. Copeland as Archie Allison, and Mr. J. Foley as Colonel Rosecoe, played very well indeed. The scenery was good, and the staging of the piece reflected much credit on those responsible. The arrangements for the entertainment were in the capable hands of Mr. F. J. Helley, who acted as hon. secretary, which is a sufficient guarantee that they were well carried out.

Timaru

(From our own correspondent.)

April 25.

At the Masses on Sunday Rev. Father Tubman said that the new church would be completed for well under £15,000. The furnishing, etc., together with the cost of the schools just erected, would total about £18,500. This leaves about £4500 as the sum necessary to entirely pay off this amount. The work had progressed beyond their most sanguine expectations, and the progress made, coupled with the relatively small expenditure, compared with the tenders received, fully justified the carrying out of the work by day labor.

In commenting on the figures disclosed one of the Timaru papers states: 'The approximate cost of the building revealed a startling and a very satisfactory state of affairs, showing that the singular venture of the Rev. Father Tubman to shoulder all responsibilities and complete the whole of the edifice by day labor had proved a very prudent and economical step.'

The members of St. John's Tennis Club journeyed to Ashburton on Easter Monday and played St. Mary's Club there. The games resulted in favor of St. John's by 107 to 48. A very pleasant outing was brought to a close by a social gathering in the evening in honor of the visitors, who were unanimous in their praise of their treatment at the hands of St. Mary's members.

The bazaar which commenced on Tuesday evening last in the St. Andrews Public Hall, in order to help on the building of the Timaru Catholic church, has been to date a great success, it being anticipated that fully £400 will be realised. Mr. George Lyall opened the fair. The Rev. Father Tubman felicitated the workers on the grand display of goods. The following are the stallholders:—Mrs. Rae, Miss Stack, Mrs. Seannell, and Miss O'Loughlin, and these ladies are helped by an army of willing assistants. The Rev. Fathers Tubman, Smyth, and Murphy have done all in their power to make the fair a success, and Rev. Fathers

Fay (Temuka) and Aubry (Waimate) have also been present. A tug-of-war is proving a great draw, the contest being in charge of Father Smyth.

FAREWELL TO REV. FATHER HILLS, S.M.
SOUTHBRIDGE

(From our Christchurch correspondent.)

In the Town Hall, Southbridge, on last Wednesday evening, a farewell social was tendered to the Rev. Father Hills, S.M., who has been pastor of the Ellesmere parochial district for the past three years, and who is now leaving to enter upon the duties of parish priest of Blenheim. There was a representative attendance of parishioners resident in that portion of the district. Mr. M. Curran presided, and with him on the platform were the Rev. Father Hills and Mr. M. Twiss. An enjoyable programme of songs was contributed by Mesdames L. Andrews and T. McEvedy, Miss L. B. Kilbride, Father Hills, and Messrs. J. Kilbride, F. McDonald, and Bernard McEvedy. Miss F. McDonald played a pianoforte solo artistically, and the accompanists were Mesdames Andrews and McEvedy, and Misses Kilbride, G. McEvedy, and F. McDonald.

During an interval in the programme, Mr. M. Riordan expressed the deep regret of the congregation at Father Hills' departure from the district. He had great pleasure in asking Father Hills to accept a purse of sovereigns as a small token of the congregation's esteem and goodwill.

The Rev. Father Hills was very warmly received on rising to reply. He cordially thanked all present for their attendance and for the excellent entertainment given in his honor. He desired to thank them most heartily for their kindness to him during his three years' residence in the district, and especially for their generous gift that evening. Mr. Riordan had said that the present was a small token of the congregation's goodwill toward him, but if it had been a thousand times smaller he would have treasured it quite as much, and he would accept it in the spirit in which it was given. He did not know that they were more sorry that he was leaving than he was himself. He had done his best during the time he had been in the district and was quite satisfied to remain here, but his superiors had decided otherwise. The three years he had spent in the district were the happiest of his life, and he had been quite willing to remain among them. He would, however, with the help of God, do his best in his new parish. Father Hills concluded his remarks by stating that he would always have a warm corner in his heart for the people of this parish whom he would unfailingly remember in his daily Mass.

On behalf of the Ellesmere branch of the Hibernian Society, Mr. T. Riordan handed to Father Hills, who had been chaplain of the branch for three years, a well-filled purse of sovereigns. Father Hills had, as chaplain, proved to be the right man in the right place.

In thanking the members of the branch for their present, which was to him quite unexpected, Father Hills expressed his admiration of the society as a factor for good in the parish. He wished the branch every prosperity, in strength of numbers and beneficial results.

An excellent supper was provided by the ladies of the parish.

THIS WEEK'S ISSUE

- The Real Danger in Modern Socialism. (Page 769.)
- The Irish Delegates: What is Being Done. (Page 771.)
- The Orangemen's Lament: 'A Conspiracy of Silence.' (Page 757.)
- Irishwomen and the Envoys. (Pages 770, 771.)
- Why Our Schools are Penalised. (Page 757.)
- The Churchman and the Tablet. (Page 758.)
- Historic Ireland: Some Noted Places. (Page 753.)
- Sensational Autobiography: Late General Butler and the Boer War. (Page 758.)
- Financial Aspect of Home Rule. (Page 759.)
- Irish Campaign in British Constituencies. (Page 760.)
- A German Information Bureau: An Aid to the Catholic Press. (Page 763.)
- Home Rule Discussed at Oxford. (Page 779.)
- Cardinal Moran on Irish Affairs. (Page 781.)

By advertisement elsewhere in this issue, Mr. B. Moriarty, the well-known South Canterbury builder, announces his intention to secure engagements for the erection of ecclesiastical edifices in any part of the Dominion. Mr. Moriarty is at present engaged on the erection of the handsome new church in Timaru, which is being erected on the direct control or day-labor principle. Although Mr. Moriarty's reputation, as the builder of some of the largest buildings in South Canterbury, was already a high one, his present engagement is a splendid testimonial to his ability to carry out important works expeditiously, and at a minimum of cost. His services no doubt will be in demand by the clergy, who are always anxious to build well and spend cautiously....

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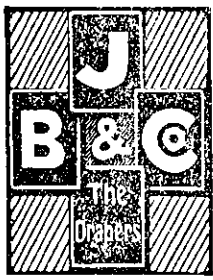
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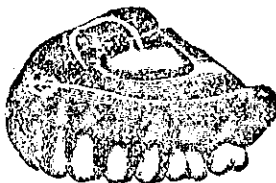
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Irish News

ANTRIM—Poverty in Belfast

Now and again we hear of the alleged prosperity of Belfast as compared with other parts of Ireland, but the speakers at a meeting of mission workers held on March 2 had another tale to tell. Lady Whitla, who presided, asked how was it that under the flag of England there should be such squalor, distress, misery, and sickening sights, such as they all knew were festering round them in the city. Rescue work, Lady Whitla continued, dealt with the result of sin, and she thought they should all try to cope with it, and bring home to the public the wretched conditions under which their poorer brothers and sisters live. Let them try to picture the homes of the poor-mill workers when they return from their day's toil. The ordeal she was afraid would be too much for the bravest of them. A great many people would not believe that such conditions existed in their midst, but she had personal knowledge of the fact. How could a woman look after her home and her daughters if she had to be out all day working to keep the family in food? The poor of Belfast were living under terrible conditions. The owners of prize cattle, dogs, or cats would not allow these animals to live under the conditions that were countenanced by the city fathers in this centre of civilisation. Mr. J. J. Bell, in the course of a review of the work done by the society, said if they were to remove the people from the slums all creeds must unite in the work. There were many causes that drove girls to the slums. One was the dancing saloons, which were a curse in Belfast. Another great cause that drove the girls of Belfast to the streets and the slums was the starvation wages paid for their work. He had come across cases where girls were paid at the rates of 5s and 6d a week. He asked the employer of Belfast would 5s and 6d or 7s a week keep their wives and daughters. Many of these people who paid low wages were professing Christians. It pained him to say so, but nevertheless it was true.

CORK—Christian Brothers' Centenary

At a large and representative gathering of the clergy and laity of Cork, held with the object of inaugurating in a worthy manner the celebration of the hundredth anniversary of the establishment of the Christian Brothers' Schools in the southern metropolis, much enthusiasm was displayed and a tribute was paid to the great teaching Order. Mr. Maurice Healy, M.P., said what the Christian Brothers had done was done without one penny of State aid, and through the voluntary contributions of the poor. He sometimes read discussions that took place between clergymen of other denominations, and he was always proud to see the handsome way in which they spoke of the teaching imparted by the Christian Brothers. Very Rev. Canon McNamara said the Christian Brothers performed noble work in a devoted and efficient manner. The priests' work would be hard indeed only for the great assistance rendered by them. The Brothers always kept religion in the forefront.

DERRY—Sanitation and Religion

Derry Corporation met specially on March 1 to appoint a sanitary sub-officer at 30s a week, when a letter was received from an applicant, who reminded the Council that twice before he had applied to it for a similar position, having recommendations from the Assistant Executive Sanitary Officer in Dublin, and that the Council had then interviewed him to find out (presumably) if he were "a proper sort of person to nose out the disease and dirt-infested spots of Derry," but that, instead, the Council heatedly debated 'the nature, length, strength, and breadth of his religious convictions, which were finally disapproved of,' it being decided that he had not 'the proper theology for examining Derry dirt.' 'I may apologetically explain,' the writer went on, 'that when passing my examination I was not asked a single question on any theological subject. . . . I must also apologise for my name being O'Brien, as I admit it is a poor recommendation in a city like Derry. . . . Should your Council see fit to appoint me this time, I can assure them I shall not indulge in the popular pastime of some Derry people—viz., religious mud-slinging, nor shall I take any steps (of which intention I was apparently suspected before) to bring over the Pope and saddle him on Derry by virtue of my position of enormous power and influence of a Sanitary Sub-Officer. Neither would I endeavour to dethrone his Majesty King George in favor of the Stuart claimant, whose family, you remember—as is occasionally mentioned in Derry—got knocked out at the Boyne. If elected, I shall entirely confine myself to the useful and humble work of clearing out Derry's drains, dirt, and disease, as a Sanitary Sub-Officer should.' The Mayor said the letter was a very good one. It was decided to appoint Mr P. Rooney, Derry, to the vacancy.

DUBLIN—A Venerable Christian Brother

His numerous friends and admirers will learn with keen regret of the death of Rev. Brother Swan, which took place in the O'Brien Institute, Fairview, Clontarf, Dublin, on March 5, in the seventy-seventh year of his age. Deceased was born in Dublin, received his education in the celebrated O'Connell Schools, North Richmond street, and

at the age of sixteen entered the novitiate of the Christian Brothers' Community, then situated at Mount Sion, Waterford. Liverpool was the scene of his early labors as a teacher, and in that great centre of industry, where so many of his fellow countrymen have made a home, he toiled in season and out of season, day and night, until his health gave way, and he was recalled to Dublin. He was appointed to the staff of his Alma Mater, and there he worked for forty years, with great credit to himself and inestimable advantage to the thousands of Dublin boys who passed through the schools. Brother Swan, after so many years of labor in his native city, was selected by his superiors to fill the position of President of Prior Park College, Bath, and for seven years he worked with great success in his new sphere of labor, until his health gave way and he was in consequence recalled to Ireland. During the last seven years of his fruitful career, Brother Swan was President of the O'Brien Institute, Marino, Clontarf, where he found most congenial occupation in assisting the orphan and training him to become a worthy member of the community in which his lot was cast in after life. For sixty years he devoted his ability and great talent to the education of the young with marvellous success, and his popularity was not confined to his pupils, for his unfailing courtesy won him hosts of friends in all circles.

DUBLIN—National Health Association

His Excellency Lord Aberdeen, who was the principal speaker at the annual Charter Day dinner of the Royal College of Surgeons, Dublin, recently, in replying to the toast of his health, referred to the work of the Women's National Health Association, and said that during a recent visit to France Lady Aberdeen and he had an opportunity of visiting a magnificent sanatorium which had recently been erected near Dunkirk entirely for the benefit of little sufferers from tuberculosis. It had developed from very humble efforts and from the experience of how efficacious such seaside treatment proved. They felt very envious at such generous arrangements, and in expressing that feeling the founder of the institution offered to take in any Irish children that they might send at the cost of a shilling per day. They were trying to evolve a scheme whereby the Women's National Health Association might take advantage of this offer and send batches of children under the charge of Irish nurses to Dunkirk, provided that the modest cost of their maintenance could be raised. Their idea was that some arrangement should be made whereby the children could be conveyed by sea direct from Irish ports to Dunkirk; and the association hoped that the medical profession, and especially the surgeons of Ireland, would be good enough to co-operate in making this proposal practical and in choosing such patients as would be most likely to benefit by it.

GALWAY—A Rector's Tribute

A public meeting has been held in the Town Hall, Galway, with the object of taking steps to commemorate the approaching golden jubilee of Very Rev. Peter Dooley, V.F. There was a large attendance which included, amongst other non-Catholics, the Rev. J. Fleetwood Berry, Protestant rector of the parish, who, in commending the project, said that for twenty years he had known Father Dooley and had always found him a kind, courageous, Christian gentleman. They all rejoiced in that opportunity of showing their appreciation of his work and worth, and he gladly joined the committee appointed to carry out the object in view.

The Holy Father's Thanks

The Archbishop of Tuam has received a letter from the Pope, written in his own hand, thanking in the warmest terms his Grace and his faithful clergy and people for their generous offering of Peter's Pence and most cordially bestowing on all who subscribed the Apostolic Benediction.

LEITRIM—At the Heels of a Political Party

The Rev. Mr. Orr, a Church of Ireland clergyman, Drumkeeran, Co. Leitrim, in the *Church of Ireland Gazette* says that the Church of Ireland has allowed herself to be dragged at the heels of one particular political party. She has suffered herself to be used as a political agent by those who were thinking only of their own selfish interests. All this has been against her true development on spiritual lines. Things temporal have been mistaken for things eternal, with the natural result. Unless the Church of Ireland has the courage to shake herself free from these accretions and turn her attention to her own proper functions, the light that is in her must become darkness.

LIMERICK—A Protestant's Experience

At the meeting of the Limerick Corporation Mr. William Halliday was re-installed City High Sheriff for the ensuing year. The Mayor (Councillor Ryan), who presided, said the election of Mr. Halliday, who was a Protestant, was a complete vindication of a democratic and Nationalist Corporation, and proved that religious and political intolerance did not exist in Limerick, and when Home Rule came all would unite in the building up of the country for the benefit of every creed and class. The High Sheriff, in reply, said that as reference was made to Home Rule being very near, he desired to say that he had read Mr. Dundon's (the Law Agent) speech the other day, and was proud of his allusion to Protestants. He hoped his words would reach the hearts of the more prejudiced members of the Protestant faith who were opposed to Home Rule. The action of that Corporation in electing him High Sheriff

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proved that religious intolerance did not exist in Limerick, and that Protestants were welcome to take their part in the government of the country. That was his experience after forty-four years' business experience with Catholics, who were always sympathetic and tolerant towards their Protestant fellow-countrymen.

ROSCOMMON—The Breaking-up of Grass Lands

Replying to a letter from the Department of Agriculture pointing out that there was a decrease of over fifty thousand sheep in the County Roscommon last year as compared with the previous year, the County Council attributes the great diminution to the breaking up of grass lands, and the creation of small holdings.

TIPPERARY—A Catholic Hall

With the object of taking steps for the erection of a new Catholic hall and library in Roscrea, a meeting has been held under the chairmanship of the Ven. Archdeacon Stewart. A company, to be worked on the co-operative principle, has been formed for the purpose. Amongst the subscribers are Venerable Archdeacon Stewart, P.P., £50; Count O'Byrne, £25; Mr. James Dwyer, J.P., £10; Mr. A. Houlihan, solicitor, £5.

GENERAL

Public Appointments

In a letter to the press dealing with the appointment of Commissioner Finucane's successor, a Catholic nationalist points out that in the Land Commission a Catholic enjoys the relatively subordinate position of one of a tolerated minority. Take the Estates Commissioners. All of them are non-Catholic. The judge, secretary, and all chief officials are non-Catholic. There remain only in any position of importance on the Land Commission staff Mr. Justice Fitzgerald and Mr. Commissioner Lynch, who, when he retires, as in the course of nature must soon occur, will not have a successor. The secretary assistant and all the chief clerks are non-Catholic. Of the assistant Commissioners two only are Catholic. Of the lay Commissioners not a sixth are Catholic. Of the Examiners of Title only a fifth are Catholic! This disparity may be an accident, but it looks suspiciously like a calculated system and a concerted move, and the same principle of exclusion of the creed of the majority pervades all the other departments.

The Home Rule Bill

Mr. Birrell, speaking at the Oxford Union on a motion in favor of Home Rule for Ireland, which was carried by 81 votes, said that the Bill which the Government would introduce would possibly be on the lines of that of 1893, with some modifications made necessary by the changed circumstances.

Estate Commissioner

Mr. William Henry Stuart has been appointed an Estates Commissioner in the room of the Right Honorable Michael Finucane, C.S.I., deceased. Mr. Michael P. Hogan has been appointed a chief land inspector in succession to Mr. Stuart. Mr. W. H. Stuart, the new Estates Commissioner, is a son of the late Mr. Henry Stuart, of Cloonamore, Ballaghaderin, Co. Roscommon. He is a member of the Institute of Civil Engineers, and holds the silver medal, diploma, and first-class certificate of the Royal Agricultural Society. Mr. Stuart was appointed an Assistant Land Commissioner in 1900. He was appointed an Inspector to the Estates Commissioners in 1904, and promoted to be Chief Inspector in 1908. Mr. Michael Hogan, who was one of the most successful farmers in Co. Galway, was the Chairman of the Loughrea Board of Guardians. He joined the Land Commission in 1904 as Assistant Inspector, and in 1906 he was promoted to be Inspector, and was placed on the permanent staff in 1909. He now becomes the Chief Inspector in succession to Mr. Stuart.

University Scholarships

The Most Rev. Dr. Foley, Bishop of Kildare and Leighlin, in his Lenten Pastoral, refers to the duty laid upon county councils of providing scholarships by which distinguished pupils of intermediate schools may be enabled to avail themselves of the facilities for higher education which exist in the colleges of the recently established National University of Ireland. At a meeting of the South Tipperary County Council Father Pembroke, President, Rockwell College, attended, and addressed those present in favor of striking a rate for the scholarships. The scholarships, he said, should be given only to students of undoubted ability, and not through influence. There was, he thought, rather a tendency to suppose, now that they had a University, that every student should get a University education. That was a great fallacy. If the scholarships were given too cheaply, or for only average ability, the number of B.A.'s in the country in a few years would be exceedingly great, and their would be no occupation for them. By giving scholarships only on merit, the country would be provided with a number of young men whose high attainments would be at the beck and call of the nation when, as they all hoped, it would have the management of its own affairs in the very near future.

People We Hear About

Signor Fogazzaro, the Italian novelist, died on Monday morning, March 6, at the age of sixty-nine. Before passing away he received the last rites of the Church. Signor Fogazzaro was a member of the Italian Senate.

Lady Hallé, the distinguished Catholic violinist, whose death took place last week, was a native of Austria. She began her English career at the age of nine years, that is over sixty years ago. Her maiden name was Neruda, and her first husband was Norman Ludwig, of Stockholm. Her second husband, Sir Charles Hallé, died in 1895, since when her appearances in public were comparatively few.

His Grace Archbishop Redwood, who entered on his 73rd year on April 8, came to New Zealand with his parents, in November, 1842. His Grace studied first at Nelson, under the late Archpriest Garin, and afterwards in France and Ireland. He was ordained to the priesthood 46 years ago, and was consecrated Bishop of Wellington by Cardinal Manning on St. Patrick's Day, 1874. Thirteen years later he was appointed first Archbishop of Wellington and Metropolitan of New Zealand.

Mr. John Lee Carroll, former Governor of Maryland, who died in Washington, February 27, was a great-grandson of Charles Carroll, of Carrollton, the Catholic signer of the Declaration of Independence. In 1889, when the centennial of the American hierarchy was held in Baltimore, Governor Carroll was the leading layman to attend, and was chosen to preside over the congress of laymen, which convened in old Concordia Hall and continued in session for two days.

Very Rev. Joseph P. Lynch, who has been appointed Bishop of Dallas, in succession to the late Right Rev. Edward J. Dunne, was born a few miles outside of Chicago, and like a number of others in the American Catholic hierarchy, was once a lawyer. He was engaged in the practice of law at the time the late Bishop Dunne was looking for volunteers for his diocese. Under the Bishop's influence he began his course of theology at the Kenrick seminary, in St. Louis, where he was ordained priest by Archbishop Montgomery about eleven years ago.

A large audience, which included many members of the House of Commons, assembled at the Palace Theatre, London, on March 6, on the occasion of the production of a dramatic sketch by Miss Johanna Redmond, the young and talented daughter of Mr. John Redmond, entitled 'Falsely True.' The dramatic power of the sketch was such as to hold the audience spellbound. At the fall of the curtain the house burst into a tornado of applause, and the artistes were repeatedly recalled. There were enthusiastic calls for the authoress, and eventually the curtain was again raised, and Miss Redmond, a girlish figure in evening dress, was led forth by the members of her company, and gracefully bowed her acknowledgments of the ovation accorded her. Amongst the audience were Mr. and Mrs. John Redmond.

Lord and Lady Aberdeen have been most popular with the people of Ireland. They have had two terms as viceregal representatives in Dublin. First, from January to July, 1886, when the Earl was appointed with the mission of carrying out the Home Rule policy of the Government; and the scene in Dublin on the departure of himself and Lady Aberdeen, after the fall of the Gladstone Cabinet, is said to have been such as was never before witnessed—at least not since the departure of Lord Fitzwilliam in 1795. Their second term began in 1905, with the return of the Liberal Party to power. Lady Aberdeen, who is fifty-four—ten years younger than her husband—is the daughter of the first Baron Tweedmouth, and married the Earl in 1877. She is an industrious worker on behalf of her sex and her Irish neighbors. She was president of the International Council of Women from 1893 to 1899, and from 1904 to 1909. She is president of the Irish Industries Association and the Women's National Health Association of Ireland. During her husband's term as Governor-General of Canada she founded the Victorian Order of Nurses in that Dominion. She is an LL.D. of Queen's University, Canada, and the author of *Through Canada with a Kodak*.

In view of the fact that a scheme for the linking, by more rapid communication, of Great Britain with Canada, Australia, and New Zealand, will be one of the principal subjects for discussion at the Imperial Conference to be held in May next, Mr. Brady, the energetic member for St. Stephen's Green Division of Dublin, suggests the formation of a small but representative committee, which will see that Ireland's interests are considered (says a Dublin correspondent). The hon. gentleman's suggestion is an excellent one, and it is to be hoped that no time will be lost in adopting it, for the claims of Ireland, based upon her fine natural position, to have a voice in the shaping of any great scheme for the linking, by rapid communication, of those distant parts of the Empire with these islands, are undeniable. An important function of the suggested committee, which will be composed of gentlemen differing in politics, will be to consider closely the merits of the splendid harbors on the west and south-west coast of Ireland.

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HOME RULE DISCUSSED AT OXFORD

Mr. Augustine Birrell, Chief Secretary for Ireland, spoke at a meeting of the Oxford Union Society, when the question debated was 'Home Rule for Ireland.'

Mr. P. Gaedalla (Balliol) moved—'That, in the opinion of this House, the time has come when the control of Irish affairs can with safety be entrusted to an Irish Parliament subordinate to the Imperial Parliament.'

Mr. Birrell, who on rising late to speak in support, had a cordial reception. He said questions had been addressed to the Government as to the details of any Home Rule Bill, and complaints made that such information had not been given. They were asked what they were going to do with the Irish members in the Imperial Parliament. Were they to remain there or not? If they were to be removed outside they would not be representative, and therefore would be untaxable by the Imperial Parliament, if we acted on the principle that taxation and representation should go together. If, on the other hand, they were present, what were they to do when purely English or Scotch or Welsh business was under discussion? Well, that was a conundrum which undoubtedly in earlier days it was difficult to answer; but if there were federations, that difficulty, of course, disappeared, if they frankly admitted that Home Rule for Ireland involved the subsequent consideration of what was called Home Rule all round for Scotland, Wales, and for England also. Alluding to the religious aspect of the Home Rule controversy, Mr. Birrell remarked that some of their opponents were thirsting to have an opportunity of putting before the Protestant electors of England, Scotland, and Wales the idea that no Roman Catholic country or community was fit to be entrusted under any circumstances to have control over a Protestant minority. 'Home Rule means Rome Rule' they said. He was the last person in the world to underrate the force of a cry of 'No Popery.' He heard the rumbling of a religious storm only the other night in the House of Lords, though the Duke of Norfolk was there and other great potentates. The McCann case discussion in that serene atmosphere recalled the echoes of 1850 on the Ecclesiastical Titles Bill. He did not wonder at the fears and suspicions of Protestants, particularly outside Ireland, but he said that those suspicions and fears must be allayed in Ireland. He was well persuaded that except in a few

places in the north-eastern portion of Ireland the spirit of religious bigotry was gradually dying down. That it should have done so was not discreditable to the Roman Catholics, when one remembered the long series of penal laws under which they had suffered. Ireland was not the country that people represented it to be, full of bitterness and perpetual disputes. The Irish people were as keen for business as any people he had ever been brought into contact with, and they were not going to spend money on Dreadnoughts in order that they might have a foreign policy of their own.

That was One of the Wildest Dreams, and showed the ignorance of the real nature of the new Ireland that was springing up. The financial difficulty had been raised with the object of showing that Home Rule was impracticable. It was the crux of Home Rule that we should be able to make proposals to the Irish people of a financial character which should be such as to enable them to support their new system of government with some kind of success. The question had to be answered as to what justice demanded should be done and what it was politically wise and expedient to do. Mr. Birrell proceeded: 'The Government are engaged now in an actuarial inquiry without romance, fancy, or anything of that kind, and are trying to find out how the financial position is, which position has completely altered since Mr. Gladstone's second Home Rule Bill. A new scheme will have to be devised if Home Rule is to have a chance of success. That is a thing which you will have to weigh; and, if it is impossible, there will be no Home Rule. The subject is one upon which many people in Ireland have very strong views of their own. I believe, after full inquiry, it will be found quite practicable, though it may be a tight fit, to make financial proposals which will not be open to the charge of being impossible or absurd.' Touching further upon the religious antipathy of Ulster to Home Rule, Mr. Birrell said a great Labor Party was rising up in Belfast, and he believed that before long that would more occupy the attention of the people of the province than the Battle of the Boyne. Dealing with the general character of the proposal, the Chief Secretary said he admitted that Home Rule advocacy involved a great responsibility. At the same time, if they had had a full opportunity of reading the Bill of 1893, it would be seen that what was proposed would be something like that, subject to the alterations and the changes and the modifications which the times that had

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gone by since then had taught all wise and rational men. The nature of the Home Rule measure would be a National Parliament, with restricted power, subject to a National Executive. With reason and calm judgment he believed that a Bill could be produced which would bear the test of criticism and stand the test of time.

On the motion being put, there voted in favor of it, 385; against, 304; majority, 81.

CARDINAL MORAN ON IRISH AFFAIRS

His Eminence Cardinal Moran, speaking at the final meeting of the St. Patrick's Day committee in Sydney, referred to the utterances of some of the speakers at an Orange demonstration a few days before. He said he was impressed with the fact that some of the gentlemen who assisted at the meeting had the affix ex-member attached to their name. He hoped that, after the next election, many more of them would have the same affix. Mr. Henley, when referring to his visit to Ireland, seemed to lament that he saw, on every side, a great number of beautiful Catholic churches had sprung up in Ireland, and when he visited Waterford, the guide could only point out the Protestant Cathedral, the brewery, and the gaol. The Protestant Cathedral had remained alone, although the Orange party had the whole of the resources of England, and indeed the wealth of the country they oppressed, yet, as far as he could see, they had not erected another church. On the contrary, when peace was restored, the Catholic body showed enthusiasm in substituting for the poor chapels of penal times beautiful churches. Of course, the brewery was one of the industries the Orange faction encouraged amongst the people during the past hundred years, while they destroyed every other industry.

As for the gaols, fifty years ago he (the Cardinal) had heard the remark made by a visitor to Ireland, that if the British Government stopped away from Ireland, one of the series of edifices erected, which showed that the British Government had existed in Ireland, would be the gaols. As it was, more than half the gaols were empty. When the Coercion laws ceased in Ireland there was no crime to fill the gaols. Some of the gaols had been sold to the religious communities who used them for industrial schools, and as centres of education and religious instruction. He (the Cardinal) thought that such a visitor as Mr. Henley might have looked abroad over the country, and noticed the great changes which had taken place during the past years. Mr. Henley would have found that the poor mud huts, in which the poor tenantry were compelled, by the Orange landlords, to live because they refused fixity of tenure, were replaced by 79,000 laborers' cottages, which were ornamented, comfortable homes with land attached for the convenience of the laborers. The Orange landlords not only taxed the poor people to live in these mud huts, but compelled them to pay an annual rent of £6 per

acre, the marketable value of which would not be £1. As the poor tenants had no money to pay such a rent they were obliged to pay it by day labor, each day of which was accounted as 5d. This showed the tyranny and oppression which prevailed in the land. In the history of the world for the past 1000 years, they could not find anything to equal or surpass the terrible oppression and wholesale robbery of the poor tenants in Ireland, by those who represented the Orange sentiment in the land.

Stratford

April 16.

Before the 11 o'clock Mass on Sunday, the 16th inst., the Rev. Father Treacy unveiled the two beautiful stained-glass windows that had been presented by Messrs. Laverty and Magner. He had seen windows that had been made in Newcastle-on-Tyne, Berlin, and Munich, and he had been advised by a friend of his, who had a great knowledge of art, to buy the windows in Youghal, Cork, and he was pleased to say he was satisfied that he had procured the best that was to be obtained. Again, they were the only windows in the whole of New Zealand that were of Irish manufacture, and with a view of introducing their work into the Dominion the manufacturers had made a great reduction in the price. The window presented by Mr. Magner was of the Madonna and Child, the one on the Gospel side was presented by Mr. John Laverty, and was in memory of his son, John Edward. It was of St. John the Evangelist. They were works of art, and gave added charm to our beautiful church. He had also received sanction from his Grace the Archbishop to put up the new Stations of the Cross which now completed the furnishing of the church. They were bought in Dublin. They were all taken up, and during the coming week he would have the donors' names inscribed on them. Unfortunately, the beautiful oil painting of the Crucifixion that he had bought during his recent visit to Ireland had not yet arrived. He intended to hang that at the back of the Altar. It was again his pleasant task to thank them for their continued generosity. It would be ten years next month since he first took charge of the parish, and during that time he had collected and spent £5000. He thanked them for their kindness, and also for the trust they had reposed in him. He would continue as in the past, to render a strict account of all moneys received and expended. He had collected the whole of that money without an art union or a bazaar, and it had all been given in his own parish. It was a grand record for his people. They had now a church of which they could rightly be proud. The parish was free of debt. The music of the Mass was admirably rendered by the choir, under the able conductorship of Mr. Lonergan. Great praise is due to the conductor for the way in which he has devoted his time and ability to the training of the choir. Wiegand's Festival Mass in B flat was rendered. Mr. Hewes presided at the organ.

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soles) ...	4 9	3 6	Leather Slippers ...	4 9	3 3
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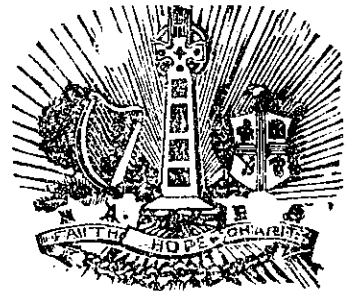
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The Catholic World

CHINA

A HERO OF THE FAITH.

The age of heroes (says the *Catholic Weekly*) is not yet past. We are reminded that it still preserves its glorious record by the news that comes to us from plague-stricken Manchuria of the death of one of China's most devoted Catholic missionaries, Father P. Bourlès, who has just died at Harbin, the victim of his own self-sacrificing efforts for the bodies and souls of those he sought to save. The deceased priest, who had labored successfully all through the Boxer riots, went to Harbin seven or eight months ago, and quickly set himself to fight the plague in the Chinese city of Foo-kia-ten. He opened a hospital where sufferers were received, regardless of creed distinction, and though his voluntary helpers all in turn succumbed to the pestilence, he had the happiness of baptising 200 pagan patients who were sheltered in its walls. Monsignor Lalanger, Vicar-Apostolic in Manchuria, himself visited Father Bourlès' missionary station, and testifies warmly, in a letter recently published in the *Osservatore Romano*, to the zeal and charity of the priest who died full of joy at having been able to spend his last days in the service of the plague victims. Such a life needs no comment; it speaks more eloquently than words.

ENGLAND

FOR THE BENEFIT OF CHARITY.

Monsignor Thomas John Marsden, of Birkenhead, Canon and Vicar-General of the diocese of Shrewsbury, and Rector of St. Werburgh's Mission, Birkenhead, who died on December 28, aged seventy-two, left property valued for probate at £573 5s 5d gross, with net personalty £583 7s 3d. Subject to a few specific bequests, he left all his property on trust for the reduction of the debt upon the church and mission of St. Werburgh, stating that he had intentionally devoted the residue of his property for the benefit of charity because he considered that any money that had been given to him had been so given by reason of his profession as a priest, and that his duty was to devote such portion of his property to charitable objects.

GENEROUS BENEFACTIONS.

Miss Helen Mary Gulson (76), of Hawkesyard Cottage, Rugeley, Staffordshire, who died on November 2, left estate valued at £80,421. Miss Gulson bequeathed £3000 for the restoration of St. Chad's Catholic Church, Birmingham; £4000 to the Prioress of St. Dominic's Priory, Stone, Staffordshire; £100 to the Aged Poor Society; the residue of her estate, after providing for private legacies, she left to the executors of her will, desiring, but without imposing any legal obligation, that they will expend £5000 in paying off the debt on Hawkesyard Priory, £12,000 for the building fund of the said Priory, £200 per annum for the repair fund of the said Priory, and the balance for the benefit of the said Priory and members thereof.

FRANCE

HEARTLESS ROBBERY.

In the year 1881 (says the *Glasgow Observer*) the clergy of the diocese of Tulle opened a fund in aid of aged and infirm priests. The fund prospered through the generous help of the laity. When the Law of Disestablishment of the Church was passed in the French Parliament in 1905, the fund had a capital of 274,000 francs. The Government lost no time in seizing this money that had been contributed for the poor, sick, and aged priests. Since 1906 the soldiers of Christ have been deprived of the succors that are indispensable to them. The administrators of the fund have carried their case from one Court to another, with the result that the whole capital is frittered away in law expenses.

HOLLAND

CAMPAIGN AGAINST IMMORALITY.

In Holland the legislators are busying themselves in the discharge of a duty which has become more and more important in these days of lax moral views. The Second Chamber has been discussing a Bill, the object of which is to ensure effective measures for the suppression of pornography and literature containing neo-Malthusian doctrines. These doctrines (says the *Catholic Times*) have rapidly gained ground amongst the Protestants of Holland, and the *Beukelaar*, a Protestant paper, has confessed that largely owing to this cause the relative proportions of Catholics and Protestants in that country are changing year by year, to the advantage of the Catholics. In the northern villages, it says, the neo-Malthusian theories are

so commonly translated into practice by the Protestants that it is estimated Catholics will greatly preponderate in the population within three generations from the present time. We are glad to observe that though these pernicious theories found an advocate in Professor Treut, the powerful plea of the Catholic Minister of Justice, M. Regout, for action by the Government was successful, and the Penal Code has been strengthened by an Article making anyone who prints, issues, or circulates immoral publications liable to a year's imprisonment or a fine of three thousand florins. The people who propagate immoral literature cannot be too severely punished. They are deadly enemies of society.

PORTUGAL

A RECOGNISED INDUSTRY.

The special correspondent of the *Times* in Portugal says: 'The art of bomb-making, now a recognised industry in Lisbon, was originally acquired from certain Italian Anarchists, specially imported for the purpose. It is a terrorist trade, anti-monarchical, anti-clerical, and, in a sense, international; a disgrace to the Government that encourages it, and a menace to civilisation.'

GLOOMY PROSPECTS.

The special correspondent of the *Times*, who has been discussing the affairs of Portugal in a series of articles, must have left that country after having made his investigations, or if he remains there must have taken care that the Dictators had no opportunity of suppressing the communications he has addressed to his paper. Such outspoken criticism of their conduct and policy they would never willingly permit to see the light. The correspondent's view as to the nation's future is not such as to give them comfort. It rests, he says, in the hands of 'the small minority which, by virtue of a certain amount of organisation brought to bear upon a completely disorganised society, succeeded in overthrowing the monarchy.' But disorder has not been banished (says the *Catholic Times*). On the contrary, it has become more widespread as the people have realised that the assurances to the effect that the remediable causes of discontent lay in the monarchy and the clergy were false. The members of the Anarchist clubs and secret societies have become more powerful and more domineering, and the armed forces cannot be relied on to maintain law and order, for in both the army and navy the greater part of the commanders and the men entertain principles which are dangerous to the Government and utterly at variance with loyalty to the State.

SPAIN

A PASTORAL ON VOTING.

The Right Rev. Dr. Salvador y Barrera, Bishop of Madrid, has devoted his Lenten Pastoral to instructions as to the use of the franchise by Catholics and the attitude of the Church towards public questions and political parties. It is a document that affords much useful enlightenment on a subject upon which there is occasionally confusion of thought. Some Catholics in the Bishop's diocese were about to appeal to the electors as Anti-Liberals, and they asked for his blessing. He explains that he cannot give it. Quoting from the letter 'Inter Catholicos Hispanicis,' addressed to the Bishop of Madrid by the Holy Father on December 20, 1906, the prelate points out that it would not be just to accuse people of want of fidelity to the Church simply because they belong to the Liberal Party. The Catholic Church cannot identify itself with one political party or another. What it teaches is that every citizen should take a real interest in the welfare of his religion and his country. The Church does not say—is very far from saying—that Catholics should avoid or despise politics. They are bound to take an upright, honest view of public matters, and that condition being fulfilled, they cannot be too active in politics, for political activity is an effective means of defending and promoting the right.

UNITED STATES

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The new St. Mary's Hospital at San Francisco was formally dedicated on Washington's birthday by Archbishop Riordan. The new hospital is one of the notable buildings of the Pacific Coast. As planned, it will when wholly completed, be one of the largest hospitals in the world.

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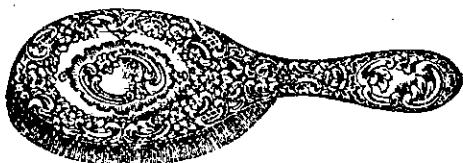
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Christianity in Ceylon

Ecclesiastical returns for the past year in the Island of Ceylon will necessarily direct the attention of Catholics to the flourishing condition of the Church in that portion of the far East. There, side by side, are working 133 European secular priests, 43 native priests, 300 religious, Oblates, Benedictines, and Jesuits, and 450 Sisters in various educational and charitable institutions.

The Island of Ceylon, 266 miles long and 140 miles broad, lies to the south east of India, separated from it only by a chain of reefs. Before the Christian era it became a stronghold of Buddhism, and it was there that the Buddhist Scriptures were first reduced to writing in the year 88 B.C. After the advent of Europeans to Ceylon in the sixteenth century and the consequent introduction of Christianity, Buddhism lost much of its prestige, just as it had previously lost much of its purity and activity. The credit of introducing Christianity among the Cinghalese belongs to the Franciscans, who arrived in Ceylon in 1518, and under the protection of the Portuguese government preached the Faith, and converted many thousands.

About the middle of the same century the island was visited by St. Francis Xavier, who converted large numbers to the Faith, especially among the Tamils of the north. Catholicism prospered until it encountered the opposition of the Dutch, by whom the Catholic Faith was proscribed, penal laws enacted against Catholics and the Dutch Reformed religion set up as the religion of the State. Catholicity would have been extinguished were it not for the efforts of missionaries from Goa, who kept the spark of faith alive and even converted many heathens. A new era dawned with the conquest of the island by Great Britain, for although the Church of England became in turn the established form of Christianity, religious liberty was granted to all. In our day Dutch Presbyterianism is represented by a few hundred Dutch descendants, who are ministered to by Presbyterian ministers from Scotland. Anglican disestablishment came about in 1881.

To-day the Catholic Church is the largest Christian body in the island, numbering fully 300,000—the Anglicans coming next with about 35,000, and the Presbyterians with 4000. At the date of the British occupation in 1796, the Catholic population was only 50,000. However, there are still on the island 2,150,000 Buddhists, 830,000 Hindus, and 250,000 Mohammedans, showing that notwithstanding the good work accomplished the missionary field remains a large one. There are now five dioceses in Ceylon, the Metropolitan See of Colombo, and four Suffragan Sees in Jaffna, Kandy, Galle, and Trincomalee. The hierarchy is composed of two Oblates, two Jesuits, and one Benedictine. These five bishops have, besides the priests, European and native, assisting them, communities of Sisters of the Good Shepherd, the Sisters of the Holy Family, the Franciscan Nuns, the Missionaries of Mary, the Little Sisters of the Poor, and the Sisters of Charity of Jesus and Mary, in charge of various schools and institutions. One institution worthy of special mention is the General Seminary, established by Leo XIII. at Kandy, for the education of a native clergy, and placed by him under the direction of the Fathers of the Society of Jesus. To-day there are nearly one hundred students in this Seminary, who are recruited from all parts of the east.

Wanganui

(From our own correspondent.)

The parishioners of Wanganui are looking forward to the advent of the newly-appointed parish priest, Rev. Father Holley, which takes place on the same date as that of the Archbishop's visit.

The *Tablet* traveller (Mr. Moriarty) informs me that he has met with a good reception from the Catholics of Wanganui, the clergy having spoken of the *Tablet* from the pulpit, with the result that the Wanganui circulation of the paper will be about doubled.

The ceremonies of Holy Week were carried out in their entirety in St. Mary's Church this year, and large congregations were the rule. Solemn High Mass was celebrated on Holy Thursday, Holy Saturday, and Easter Day, while on Easter Sunday night Rev. Father Gilbert, of St. Patrick's College, preached the 'Resurrection'. His Grace the Archbishop is expected to be in Wanganui on May 7, when he will administer the Sacrament of Confirmation after the last Mass, and will lay the foundation stone of the new Convent of St. Joseph, on St. John's Hill, in the afternoon.

No blister will form if white of egg and olive oil are mixed quickly in equal portions and applied to a burn. The place should be covered with a piece of soft linen. Bicarbonate of soda is more quickly obtained and is quite as good. It should be used dry, covered with a cloth, and kept wet with cold water. A bad blister was covered with a piece of linen wet in 1 per cent. solution of carbonic acid, kept wet for a day or two, and no scar resulted and there was little pain.

Domestic

By MAUREEN

Venetian Blinds.

To make Venetian blinds like new, first take them in pieces, wash them well, and dry thoroughly. Then rub well with a cloth dipped in linseed oil, and polish. They will look as fresh as when new.

The Yolk of an Egg.

When the white and not the yolk of an egg is required for use, make a small hole in the shell and let the white run out, and stand the egg in an egg-cup, which should be set in a cool place. The yolk will keep its color and freshness for some days.

To Soften Paint Brushes.

Very often when paint brushes have been laid aside for some time they become very hard and dry. To remedy this, heat some vinegar to boiling point, immerse the brushes, and allow them to simmer about fifteen minutes. Then wash them in strong soapsuds, and they will be as good as new again.

To Clean Tea Trays.

Boiling water should never be poured over tea trays, japanised goods, etc., as it will make the varnish crack and peel off. Get a sponge wet with water and a little soap, and if the tray is very dirty, rub it with a cloth. If the tray looks very smeary, dust on a little flour and rub it. If the tray is marked, take a piece of woollen cloth, dip it in sweet oil, and rub out the marks.

Cleaning Mirrors.

Take a soft sponge, wash it well in clean water, and squeeze it as dry as possible; dip it into some spirits of wine, and rub over the glass; then have some powdered blue tied up in a rag, dust it over your glass, and rub it lightly and quickly with a soft cloth; afterwards finish with a silk handkerchief. Mirrors may also be effectually cleaned by rubbing them over with old newspapers crumpled up into balls.

How to Wash Windows Properly.

Strange as it may seem, there is a right and wrong way to wash windows, and as this operation is usually dreaded, the following method will doubtless be appreciated, as it saves both time and labor: Choose a dull day, or at least a time when the sun is not shining on the windows, for when the sun shines on the windows it causes it to dry streaked, no matter how much it is rubbed. Take a painter's brush and dust them inside and out, washing all the woodwork inside before touching the glass. The latter must be washed slowly in warm water diluted with ammonia—do not use soap. Use a small cloth with a pointed stick to get the dust out of the corners; wipe dry with a soft piece of cotton cloth—do not use linen, as it makes the glass linty when dry. Polish with tissue paper or old newspaper. You will find that this can be done in half the time taken where soap is used, and the result will be brighter windows.

Use and Abuse of Tea.

An English physician writing on the use and abuse of tea says:—Wholesome tea should be freshly made with water just brought to the boil (a different liquid from boiled water), and allowed to infuse for two or three minutes. This, and this alone, provides the cup that cheers and not inebriates. How often may one take tea in the day without injury to health? Most persons can take tea twice a day, and feel the better for it. Curiously enough, it has been ascertained by experiment that the foods which digest most readily in the presence of tea are the usual breakfast foods, to wit: eggs, bacon, and fish. Tea does not appreciably retard the digestion of these; hence it may be taken with perfect physiological safety at breakfast, when it is peculiarly grateful after the long night's sleep, and is undoubtedly beneficial to the system in virtue of the comparatively large quantity of hot water which is introduced into the tissues along with the *theine* proper. When tea has been taken in the morning it should not be again taken until well on in the afternoon, when a cup or two will be found to be very welcome, expediting, as it so often does, the final stages of digestion of the midday meal, and reviving in an entirely wholesome way the vital energy which tends to flag toward five o'clock. Over-indulgence in tea, like over-indulgence in everything else that is good, will, of course, produce an abnormal condition of the system. It will cause digestive troubles; these must lead to perversion of nutrition, and this, in its turn, to a general disorganisation of the system as a whole.

Maureen

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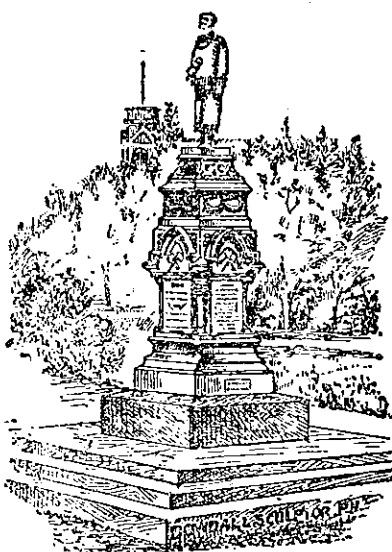
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Has just landed his usual shipment of Superior New Season's NORWICHAN COD LIVER OIL, which is now ready in bottles 1s, 1s 6d, 2s 6d, and one gallon tins. The Weather Man says 'Colder.' Keep Green's White Pine Expectorant for Coughs and Colds on hand; it is promptly effective—1s 6d and 2s 6d. DON'T FORGET that it is my business to put up all sorts of prescriptions CAREFULLY, QUICKLY, CHEAPLY, and ACCURATELY.

QUALIFIED CHEMIST,
CORNER TARANAKI & VIVIAN
STS., WELLINGTON.

Science Siftings

BY 'VOLT'

A Ton of Coal.

As an illustration of the resources of modern chemistry, it may be mentioned that from one ton of ordinary gas coal may be produced 1500 pounds of coke, 20 gallons of ammonia water, and 140 pounds of coal-tar. By destructive distillation the coal-tar will yield 69.6 pounds of pitch, 17 pounds of creosote, 14 pounds heavy oils, 9.5 pounds naphtha (yellow), 6.3 pounds naphthaline, 4.75 pounds naphthol, 2.25 pounds alazarin, 2.4 pounds solvent naphtha, 1.5 pounds phenol, 1.2 pounds aurine, 1.1 pounds benzine, 1.1 pounds aniline, 0.77 of a pound toluidine, 0.46 of a pound anthracene, and 0.9 of a pound toluene. From the latter is obtained the new substance known as saccharine, which is 230 times as sweet as the best cane sugar, one part of it giving a very sweet taste to 1000 parts of water.

The Useful Sunflower.

The most remarkable use to which the sunflower has been put is in the construction of battleships. The stalk of the plant is very pithy, and even when compressed into blocks this pith is capable of absorbing a tremendous quantity of water. These blocks, in which the pith retains some of its flexibility, have been employed with much success in the solution of the vexed problem of the lining of a battleship's sides. They are placed between two walls of steel, and the substance is so resilient that it completely closes up the hole made by a projectile, keeping out the water for a long time. Another little known use of the sunflower is in the manufacture of cigars. There is not a part of the plant that is without commercial value. The seed, which is raised by hundreds of millions of pounds every year in Russia, makes a palatable edible oil, with a residue of seed cake for cattle; or it may be fed in the kernel to poultry. The blossoms furnish honey first and then an excellent yellow dye. As for the stalks, the Chinese are clever enough to get a sort of silky fibre from them, and they are also good for fuel and for the production of potash. In New England it is believed that the blossoms follow the sun in its daily course, but that is not true.

Making Rice Paper.

The so-called rice-paper is not made from rice, as its name implies, but from the snow-white pith of a small tree belonging to the genus *Aralia*. The tree grows in Formosa, and, so far as is known, nowhere else. The stems are transported to China, and there the rice paper is made. It is used, aside from a number of other purposes, by the native artists for water-color drawings, and sometimes it is dyed in various colors and made into artificial flowers. The tools of the pith worker comprise a smooth stone, about a foot square, and a large knife or hatchet, with a short wooden handle. The blade is about a foot long, two inches broad, and nearly half an inch thick at the back, and it is as sharp as a razor. Placing a piece of the cylindrical pith on the stone, and his left hand on the top, the pith worker will roll the pith backward and forward for a moment until he gets it in the required position. Then, seizing the knife with his right hand, he will hold the edge of the blade, after a feint or two, close to the pith, which he will keep rolling to the left with his left hand until nothing remains to unroll; for the pith has, by the application of the knife, been pared into a square white sheet of uniform thickness. All that remains to be done is to square the edges. If one will roll up a sheet of paper, lay it on a table, place the left hand on top, and gently unroll it to the left he will have a good idea of how the feat is accomplished.

In Place of Wool.

Referring to the efforts which are being made to find a substitute for wool, the *Sydney Daily Telegraph* says:— 'On this side of the world the bed of the ocean is to be exploited to secure a fibre which, it is fondly hoped, will fill the bill in some directions. It is somewhat strange that the scheme which bids fair to supply the greatest bulk of material—we say nothing for or against its adaptability, which has to be proved by experience—should have originated so near to the seat of wool-production. It is not generally known that wood-pulp has for some years been used for the production of cloth. This is, however, the case in several factories in England. In one factory alone no fewer than 2000 tons annually are spun into yarn. Experiments of an important nature are being carried on elsewhere with a view to still further extending the use of wood-pulp in the same direction, and in all likelihood the near future will see wood-pulp largely used, more particularly in some of the cotton factories. In some parts of Austria there are mills making cloth from grass. It is poor stuff at best, unhealthy, and, though of considerable thickness, gives comparatively little warmth. The danger from fire with most of these substitutes is excessive, sufficient really to warrant the prohibition of their use. Cloth made from the coarsest or cheapest wool would at all times be preferable to the most attractive fabrics made either from most similar substitutes.'

Intercolonial

The City Council, Sydney, intends to spend £600 in decorations and illuminations on Coronation Day.

St. Patrick's Day demonstration in Ballarat gave a net profit of £750 10s.

Rev. Father Barrett, O.P., of St. Saviour's Priory, Dublin, is visiting Australia. He is staying at the Dominican Priory, North Adelaide.

The Hon. L. F. Heydon, M.L.C., president of the Superior Council of the Society of St. Vincent de Paul in Australasia, will visit Western Australia early next month to establish branches of the society in Perth, and in other large centres throughout the diocese.

The Rev. Father Gerald Doyle, who had been on a tour round the world, returned to his parish of St. Arnaud, Victoria, a few days ago. He was given a great reception, and replied in an eloquent address, in which he told of his travels.

Master Alan Steele, of Gympie, a student of the De la Salle College, Armidale, at the recent entrance examination to the Military College of Australia, secured second place in Queensland and fourth in the Commonwealth. He is just sixteen years of age, and was probably the youngest candidate who sat for the examination.

Bishop Clune entertained over 300 people at an at home the other day. Mrs. J. D. Connolly, wife of the Colonial Secretary, at his Lordship's request, acted as hostess. The numerous presents received by his Lordship in connection with his consecration were on view.

The Bishop of Lismore (the Right Rev. Dr. Carroll) has made the following appointments:—Rev. R. Williams, from Ballina to Wardell; Rev. P. Kiely, Coff's Harbor, to Coraki; Rev. C. Callinan, Coraki to Cowper; Rev. M. J. Battle, Wardell, to Ballina; Rev. C. Griffin, from Murwillumbah, to Coff's Harbor.

Mr. Percy Jones, formerly conductor of St. Augustine's Orphanage Band, Geelong, who is known to Sydney audiences, has returned to Geelong after three years' study in Europe. He was given a magnificent welcome, which included a civic reception at the Town Hall. Thousands of people were at the station to meet him. At the orphanage he was warmly welcomed by the Christian Brothers and boys.

Since Dr. Clune's consecration (says the *W.A. Record*) an exquisite address in album shape arrived from the men's Confraternity of the Holy Family attached to St. Gerard's Church, Wellington, New Zealand. The Bishop values the present most highly, as he was the founder of the society in Wellington, and the builder of the church, which, occupying a superb site overlooking the harbor—is considered to be an architectural gem.

Messrs. Hazleton, M.P., W. A. Redmond, M.P., and J. Donovan, who are on their way to the Dominion of New Zealand as delegates from the Irish National Party, will be accorded a welcome on their arrival in Hobart on the 27th inst. (says the *Tasmanian Monitor*). His Grace the Archbishop recently received a cablegram from Mr. John Redmond announcing the fact that the delegates would call at Hobart *en route*, and preliminary steps have already been taken to give the distinguished visitors a fitting reception.

The final meeting of the general committee of the recent St. Patrick's Day celebration was held at the Chapter Hall, St. Mary's Cathedral, Sydney, on April 10, under the presidency of his Eminence the Cardinal. The balance sheet was read and adopted. The profits of the sports and concert amounted to £634 10s 9d, as against £638 last year, and it was decided to give £80 each to the following orphanages: St. Vincent's Industrial Home, Westmead; St. Joseph's, Gore Hill; St. Anne's, Liverpool; St. Michael's, Baulkham Hills; St. Brigid's, Ryde; Mater Dei, Narellan (Sisters of the Good Samaritan, late of Manly); and the Foundling Home, Waitara.

One of Bishop Clune's first acts after receiving Cardinal Gotti's cable announcing his appointment as Bishop of Perth was to communicate with the secretary of the Catholic Boys' Brigade, London, asking for full particulars, with a view to establishing companies of the brigade in Perth and the principal centres of the diocese. The information, together with samples of uniforms, has reached his Lordship, who has had it submitted to the local military commandant, who has expressed himself confident that companies of the brigade could be formed in connection with the compulsory training scheme.

Very Rev. Father Francis Kelly, who was Rector of the Passionist Monastery at Glen Osmond, Adelaide, for almost nine years, sailed from Sydney the other day for Vancouver, en route to England, where he will attend the General Chapter of the Passionist Order, at which he will represent Australia. Before leaving Adelaide, Father Francis was farewelled by the parishioners of Parkside, Eastwood, Glen Osmond, and Mitcham—the district of which the Passionists have charge—and presented with a cheque. The gathering was large and representative. He also received a presentation from the pupils of the Convent of Mercy School, Parkside.

WHY IS GOOD BREAD THE CHEAPEST?

BECAUSE it is seldom wasted, is relished by everyone, and is always sweet and nutritious.

OUR BAKERY is the Largest and Most Complete in the Dominion. It is fitted up with the Latest Modern Machinery experts have produced, and, with the aid of First-class Workmen and using only the Best Ingredients, we claim to have achieved our object—viz., A SWEET AND WHOLESOME LOAF OF BREAD.

OUR CARTS deliver daily in the City and Suburbs.

ALL SHIPPING ORDERS receive prompt attention.

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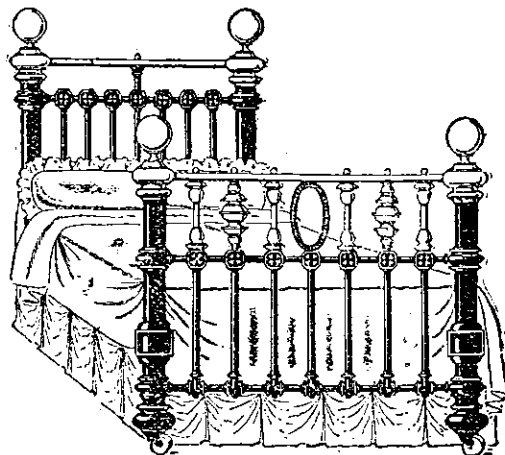
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EVERYTHING REDUCED.

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The Family Circle

RICHES

A rusty nail, a bit of string,
Keys that won't fit anything,
A spinning-top, a piece of chalk,
Peppermints, a broken cork,
A jew's-harp, and a postage stamp,
A wick that once burned in a lamp,
Shotgun pellets, two cents in cash,
One-half of a false moustache,
A broken knife, a piece of wax,
Two bullets, and a carpet tack—
These things, together with a rag,
A ring, a comb, a little tag,
Rubber bands, an empty locket,
I found in Dicky's little pocket!

'A LIBERAL REWARD'

'Here it is!' Ione's voice was shrill with excitement as she read, 'Lost—On Jefferson street, between Eighteenth and Thirty-second, a locket set with diamonds. Liberal reward if returned to 2020 Spring street.'

'That's nice,' her mother said, as she poured the coffee. 'I felt sure it would be in the "Lost and Found Column" this morning. People who lose diamond lockets aren't going to give up without making an effort to find them.'

'And a reward for anything like that ought to be pretty liberal, too,' declared Ione's brother, Jack. 'What are you going to do with your wealth, Ione? Whew! weren't you lucky, though, to stumble on that on your way from school?'

'Wasn't I!' Ione's face glowed. 'I could hardly believe my eyes, when I saw it there right at my feet and not a soul in sight. I'd love to have a pretty locket like that, but, of course, I'd rather the owner got it back. And besides, there's the reward.'

'And a liberal one, too,' Jack reminded her. 'Don't forget that! And don't forget your needy relatives, either.'

As soon as breakfast was over, Ione started out to find the number indicated in the advertisement. She did not think Spring street quite deserved its name. Instead of suggesting the freshness and charm of the favorite of all seasons, it was dingy and unattractive. And number 2020 was the shabbiest in all the shabby row. As Ione read the number, she felt convinced that there must be some mistake. Certainly no one who owned a diamond locket would be likely to live in a house of this kind.

The little old lady who answered her ring seemed as difficult to associate with jewellery as was the shabby house she lived in. Yet, in spite of her cheap dress, she was unmistakably a lady, and her greeting showed refinement unobscured by age or poverty. Ione came to the point at once.

'Did you lose a locket?'

'Oh, the locket!' said the little old lady, and put her hand against her heart. 'Come in, my dear; come in.'

Ione followed her in silence into the plain little front room with the faded carpet and worn furniture. 'It is a heart-shaped locket,' said the old lady, standing before the young girl, her voice vibrating with eagerness, 'and there is a monogram in the centre, made of diamonds.'

'Yes, that's the one I found.'

Ione produced it from her purse, and the old lady pounced upon it. After a moment she pressed a spring, and beckoned to the girl. 'That,' she said softly, 'is the precious part.'

Ione advanced and looked down. The face of a little boy smiled up at her from the interior of the locket, wreathed about by a tiny golden-brown curl.

'It was my only child,' said the old lady softly. 'It is forty years since I cut that curl from his head, dearie. A great many things have gone since then—money and my home, and some of those whom I called my friends—but all my troubles together were nothing to the loss of him. It's the only picture I have of him, the one in the locket. You can guess what it meant to me when I came home and found it gone from the little chain where I always wear it.'

She went out of the room, her eyes still on the pictured face in the locket. When she returned her pocketbook was in her hand—such a lean, shabby, pathetic pocketbook! The very sight of it made Ione uncomfortable.

'Oh, no!' she exclaimed, jumping to her feet. 'I don't want anything.'

'But, my dear,' the old lady remonstrated, 'I promised a liberal reward and I am glad to pay it. I haven't a great deal of money left, but I would spend it all gladly to get my locket back.'

Ione looked at the old face, transfigured by joy. There was a color in the withered cheeks which had not been there when she entered, a new light in the faded eyes.

'I've had my reward already,' said the girl gently, 'and it was a liberal one.'

ANIMALS IN COLD WEATHER

The wild animal that minds cold the least is undoubtedly the rabbit. Indeed, it is said that the rabbit is, of all warm-blooded creatures, the most capable of withstanding very low temperatures. A rabbit which had got into a block of ice was imprisoned there twelve hours. When freedom was finally secured it began almost instantly to feed. Hares, too, can stand a lot of cold so long as they can get food. The Alpine hare, which is found in Cumberland and Scotland, never seems inconvenienced by the worst frosts. The Arctic fox is another creature which no degree of cold seems to bother. It is one of the very few animals of the Arctic regions which does not hibernate. Of domestic animals, sheep come first as cold resisters. In a great blizzard which swept England in 1891, sheep were dug out of the drifts where they had been buried twenty-four days. They were still alive. Next to sheep in cold weather hardiness come goats and then pigs. Among the birds, thrushes and blackbirds seem able to endure less cold than the finch tribe, of which the house sparrow is the commonest type. The hedge sparrow appears, of all birds, to be the most affected by cold. Perch enjoy cold weather and freezes, comfortably making their winter homes in lakes that are frozen practically solid.

IRISH WIT

'In Ireland the whole world jokes,' writes Mrs. Hinkson, 'and the responsiveness is delicious. In England you have learned a sober demeanor. As soon as the first velvet breath of Irish air blows on your face you begin to rollick.'

'Lunching at a Dublin restaurant, a friend of ours of an impassively dry demeanor tried a joke on the waiter. When the bill was brought he placed on it a bright new farthing and went on talking to us, apparently unconscious of his mistake. The waiter stood by patiently till there was a pause in the conversation.'

'I beg your pardon, sir,' he said, 'but have you no smaller change?'

'As we came across from Holyhead the Irish ticket collector on the boat scrutinized our return tickets closely.'

'They're a fortnight old,' said one of us.

'Bedad, then they're wearin' their age well,' he replied delightedly.

'A friend of mine who was very enthusiastic about things Irish, herself being an English woman, was driving on an outside car in Dublin. She was praising everything to the carman, and among the rest the famous Dublin stout, with which she had just become acquainted.'

'What an excellent drink it is,' she said. 'Why, it is meat and drink, too.'

'Thrice for you, ma'am,' replied the car driver, 'an' a night's lodgin', too, if you only drink enough of it.'

THE BARGAIN BET

The genuine Yankee pedlar passed out of existence with the creation of the 'notion store,' but he was a most interesting character, astonishingly sharp and frequently amusing. One such appeared in a general store in a Southern town on one occasion, deposited his pack on the floor, and remarked to the merchant:

'I guess I couldn't drive a trade with you, Colonel?'

'I reckon you calculate just about right,' was the decided reply of the merchant, who had 'had dealings' with Yankee pedlars on previous occasions. 'Get out!'

'Oh, well, don't get riled up; no harm done. Now just look at this dozen genuine razor strops; easy worth 3 dollars—let you have 'em for 2 dollars, Colonel.'

'I wouldn't touch any of your trash. You get out!' the merchant declared.

'Well, now, Colonel, I always like to do some business in a place. Tell you what, I'll bet you 5 dollars that if you make an offer for them strops we'll make a trade.'

'I'll go you,' said the merchant, 'and,' he added when the stakes had been put up, 'I'll give you a quarter for the strops.'

'They're yourn, Colonel,' said the Yankee, pocketing the wager.

THE BEAR AND THE BOAT

A bear story with an element of novelty is related by Dr. J. Winslow Ayre in his *Life in the Wilds of America*. The incident occurred on the Little Missouri River, in Dakota:

'A young Indian told us one morning that he had seen an old bear and cub on the bluff of a small creek on the opposite side of the river. Several of the party at once took a small boat and started in search of the game, resolved to take the cub alive and keep it for a pet.'

'They proceeded up the creek for a hundred yards or more. Then, hastily clambering up the bluff, they soon found the cub in a recess of the rocks, but the dam was not to be seen.'

'This suited the hunters very well, as they were not in a bloodthirsty mood. By means of a rope they secured

the cub without difficulty, but when they began to drag it down the cliff it made a noisy protest, and by the time the men entered the boat with their prize they discovered the old bear bounding downward in pursuit. Just at the mouth of the creek a large rock projected over the water, and toward this point the bear advanced.

Several shots were fired at her, but not one took effect. The men thought that they could easily row away from her, but, to their consternation, just as they were abreast of the rock she sprang from the extreme point directly into the boat!

The celerity with which the gentlemen vacated the premises was really astonishing. Over the side of the skiff and into the water they plunged and swam to land, regardless of guns and wet clothing. The situation was ludicrous, or would have been so to persons in a less perilous position.

Meantime the boat had acquired sufficient headway to carry it down the river in midstream, with the bears still in it. Later it drifted ashore and was recovered, but the bears had escaped.

THE FIRST WRITING PEN

In any large city can be found in use to-day the first type of pen and the latest. A fine hair brush was the first instrument used by man for writing purposes. The Chinese laundryman of to-day marks his tickets and keeps his accounts with a camel's hair pen dipped in ink. Next door probably is a white merchant who uses the latest make of steel pen.

Between the two in the long history of the pen came the reed, then the quill. Steel pens are almost in universal use now, and are made by the ton and in increasing volume every year.

Confucius used a hair brush for a pen, and his ancestors for thousands of years before his time. The reed came into use for writing in the marshy countries of the Orient. It was hollow and, cut in short lengths with sharpened ends, it was some improvement on the hair pen.

The value of the quill was discovered at an early date in the history of civilisation, and its use spread from the East over Europe and then to the New World. Before the day of the metal pen England annually was importing more than 25,000,000 quills for pens. They were from the swans of Iceland, the Irish geese, the geese of the Hudson Bay country, etc.

Early in the nineteenth century the metal pen began to be used in England, the first one being one piece of metal for holder and point. The improvement of making the point detachable followed quickly, and to keep the point from being so stiff the sides were slit, as they are to-day. Steel pens in the early days cost 1/- each, sometimes double that.

AN AGED PUN

There are times when the pun, much abused and poverty-stricken and aged as it generally is, seems to justify its appearance. One day, when Mr. Potter was trying to read a romantic story to his matter-of-fact wife, he had recourse to a pun to save his temper.

'And so the evening wore on,' read Mr. Potter, 'And—'

'What did it wear?' inquired his wife in her driest tone.

'My dear,' said Mr. Potter, after a scarcely perceptible hesitation, 'if you must know, it was the close of an autumn day.'

FAMILY FUN

GUESS THE ANSWER.

Why does a dressmaker never lose her hooks?—Because she has an eye to each of them.

What is the difference between a cow and an old chair?—One gives milk and the other gives way (whey).

Why are quinine and iron like the Germans?—Because they are two tonics (Tentonics).

Why is a sleepy policeman like a rainbow?—Because he rarely appears until the storm is over.

Why is a little dog's tail like the heart of a tree?—Because it is farthest from the bark.

What word, by changing a letter, becomes its opposite?—United—untied.

Why is a thunderstorm like an onion?—Because it is peal on peal.

What did the potter say to the clay?—Beware.

When is a fowl's neck like a bell?—When it is rung for dinner.

What is the difference between a fool and a looking glass?—A fool speaks without reflecting, and a looking glass reflects without speaking.

What is it that the fewer there are to guard it the safer it is?—A secret.

Why is a pawnbroker like a drunkard?—Because he takes the pledge, but cannot always keep it.

On the Land

An important thing that buyers overlook is the number of teats on a sow. She should have at least twelve, and fourteen are better, because if she is a good breeder all will be needed to take care of a large litter of pigs.

The average threshing tallies for the threshing mills in the Ashburton County for the season just closed are about 43,000 bushels of mixed grain, which is fully 20,000 bushels short of last year. This represents a shortage of 800,000 bushels for the Ashburton County, the falling-off being mainly represented by wheat.

At the Addington stock sale last week there were fairly large entries, and a good attendance. Fat cattle showed little or no change in values. Store sheep were dull of sale in consequence of the unsatisfactory outlook for feed for the winter. Fat lambs were not quite equal to last week's rates, and prime fat sheep were firm, whilst others were easier. Store cattle were dull of sale, and dairy cows in keen demand.

Writing of linseed-growing in the Levin district, the *Chronicle* says that a field was sown in lint on Mr. J. R. McDonald's farm at Heatherlen, by Mr. J. Cameron. The crop grew and developed astonishingly well, and the opinion of Mr. Cameron is that the lint proved itself to be one of the field products most easy of cultivation that he has had experience of. The linseed was threshed out of the stocks, with flails, some two months ago, and now it only needs a final clean-up with fanning machine to make it ready for the market. The crop is certain to return a highly profitable revenue in comparison to expenditure.

The following is an extract from a report by the Agent-General for Tasmania:—'My attention has been directed to what appears to be the profitable treatment of separated milk at the milk factory, and also whey from the cheese factory. From these products I am informed it is possible to obtain casein by precipitation, worth about 30s per cwt. in England. From the liquid remaining after the precipitation of casein, by evaporation lactose is obtained, and it is worth at the present time 45s per cwt. I am informed that the yield to the manufacturer after paying expenses is 3d per gallon for the separator milk and whey. The plant to treat 500 gallons per day is estimated to cost about £200, and I understand a second-hand plant could be obtained for about half that amount.'

'You've got the make, you've got the shape, and you've got the legs,' remarked a recent arrival from New Zealand, 'but the point which at once strikes every New Zealander who lands in Melbourne or Sydney is the fact that your draught horses—I am speaking strictly as regards the horses used for town work—carry neither condition nor polish. They have got the frames, but they are leg-weary and out of condition, and it seems hard to understand that the carriers in two such great centres as Melbourne and Sydney cannot afford to give better attention to their animals. The bulk of your horses appear to run to the half-draught type, and even when of this type are so inefficiently cared for that they do not appear to the casual observer to be fit to draw what one may term a fair load. During the last 12 months New Zealand draughts have earned a wonderfully good name in Australia. To the casual visitor from New Zealand your half-draught, or what is termed your general purpose horse, is very well represented, but specimens of your Clydesdale or Shire horse are hard to meet. I fail to see why a high-class draught mare or gelding should not be bred in Australia, and, if you will allow me to say so, I have failed to find specimens of such in your streets.—Sydney paper.'

At the Burnside stock market last week there was an advance of 10s per head in the price of cattle as compared with the previous week's market. During the past two weeks (says the *Otago Daily Times*) the price of cattle has increased to the extent of fully 30s per head, and it is considered that it will go a great deal higher before the maximum is reached. About 140 head were yarded, and the highest price reached per head was £14. The quality was not good. In fact, the cattle that have been offering of late would at ordinary times be classed as stores, but there is not a sufficient number of good quality cattle in the market to meet the demand. As an indication of what is to be expected in the way of dear meat, it is reported that an Invercargill butcher has entered into a contract with a southern stock dealer to supply him with cattle during the winter and the early spring at the rate of 40s per 100lb, which is equivalent to £14 for an animal turning the scale at 700lb, which can only be classed as a medium sized beast. About 3300 sheep were penned, and while there were a few pens of good wethers, some of which made up to 24s each, the bulk of what was offering comprised ewes. About 200 lambs were yarded, and showed in a marked degree the effects of the drought.

Nothing grieves the careful housewife more than to see her good furniture mishandled by careless carriers. If you have to shift, be wise and get a reliable firm like the **NEW ZEALAND EXPRESS COMPANY** to remove your things. They are very careful, and charge reasonably too. Their address is Boud street....

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