

MISSING PAGE

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Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR.

November 13, Sunday.—Twenty-sixth Sunday after Pentecost.

- „ 14, Monday.—St. Josaphat, Bishop and Martyr.
- „ 15, Tuesday.—St. Gertrude, Virgin.
- „ 16, Wednesday.—Of the Feria.
- „ 17, Thursday.—St. Gregory Thaumaturgus, Bishop and Confessor.
- „ 18, Friday.—Dedication of the Basilicas of SS. Peter and Paul.
- „ 19, Saturday.—St. Elizabeth, Widow.

St. Josaphat, Bishop and Martyr.

St. Josaphat, a native of Poland, displayed, while still in his boyhood, such piety and fraternal charity as to excite the admiration of all who knew him. After having been for some years a monk of the Order of St. Basil, he was raised to the dignity of Archbishop. The zeal and success with which he preserved his flock from heresy and schism drew upon him the hatred of some sectarians, who compassed his death in 1623.

St. Gertrude, Virgin.

St. Gertrude was for many years Superioress of a community of Benedictine Nuns in Saxony. By fasting, perfect conformity to the rule of her Order, constant denial of her own will, and frequent meditation on the Passion of Our Blessed Redeemer, she endeavored to check the growth of any inordinate affection, and unite all the powers of the soul in a pure and intense love of God. She died in 1292, after having enriched the Church with writings which are of incalculable utility to all who aim at spiritual perfection.

Dedication of the Basilicas of SS. Peter and Paul.

These two basilicas are situated in Rome, the one on the Vatican Hill, the other on the road which leads to the mouth of the Tiber. They are famous throughout the world for size, richness, and magnificence of decoration; but the most precious treasures which they contain are the relics of the two great Apostles—St. Peter, the Vicar of Christ; and St. Paul, the zealous missionary of the infant Church.

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And do you wish me to possess
Your heart and dwell therein?
Dear child, how can I when you've barred
And bolted it with sin?

Lo, I have stood and humbly knocked
In patience year by year
Upon the portals of your heart,
But you would never hear.

I've waited at your threshold, sad,
Nor left it night or day;
Ah, had my love been less intense,
I would have gone away.

Year in, year out, 'twas all the same:
For Me you had no part;
The sinful world had gained complete
Possession of your heart.

But now at last that fickle men
Have turned their backs on you,
Upon your knees in shame you kneel!
And ask Me what to do.

Dear child, My love grows never cold
To-day, as oft before,
I stand and knock entreatingly
Upon your bolted door.

Oh, haste and swing it open wide
To One who loves you well;
For in your chastened, contrite heart
I long to come and dwell.

—CHESTER A. BURNS, S.J., in *The Messenger*.

The Storyteller

WHEN WE WERE BOYS

(By WILLIAM O'BRIEN.)

CHAPTER XXX.—(Continued.)

Shortly after Lord Drumshaughlin's arrival in the reading-room there seemed to run around the buzzing groups some strange electric current, the first effect of which was a whispering hush, and the next effect a polyphloisboisterous hum of voices, laughter and excitement. The knowledge that Lord Drumshaughlin had brought not a white but a black bean in his pocket circulated rapidly, and added to the interest of the struggle in the ballot between the old school and the new a fresh excitement as to the result of the inexplicable duel between Lord Drumshaughlin and his agent. Harman's face darkened, but his eye glanced over his own musters with assurance.

"This is deuced bad conduct on Lord Drumshaughlin's part," said Mr. Flibbert, tugging nervously at his moustache, as if it were the American Captain he were dragging out of his lurking-place. "I really must get Mr. Dargan to take notice of it."

"Pooh!" was the agent's whispered reply. "The notice to take of it is to win without him and in spite of him." Then undauntedly to his wavering legionaries: "Of course everybody understands Drumshaughlin's position is a peculiar one. He is bound to make some show as the haughty Custos Rotulorum and all that, you see, but they will be no friends who will do him the ill turn of voting with him."

The voting went on slowly. Men seemed to have been stricken with a sudden incapacity to make up their minds. Harman flitted more actively than ever through the rooms, without, however, approaching Lord Drumshaughlin's group. Admiral Ffrench, who had come to lead a forlorn hope, was beginning to feel (not now for the first time in his life) that forlorn hopes sometimes in a twinkling turn to glittering victories. The excitement was running higher. So was the betting.

"I'll give you five to one still on the Gombeen-man," said one of the young gentlemen in white coats, scarlet gills, and horsey continuations, to Reggy Neville.

"No," said the Guardsman. "Can't, as a stranger, interfere; very sorry, for I should dearly like to lay something against that little policeman."

"I had hardly hoped ever to see a spark of public spirit in the county again," said a delicately-featured old Deputy-Lieutenant, who had hobbled in on a crutch and on the arm of Admiral Ffrench.

"It was really time for Lord Drumshaughlin to put himself at the head of the county," said another.

"The presumption of the fellow!" remarked the landlords' attorney of the district, a loud-lunged, truculent plebeian, who had only edged his way into the Club himself some six months before. "And Harman swears he'll carry him still."

"No, he won't!" cried one of the younger men, bursting into the group. "Harman has thrown up the sponge. The nomination is withdrawn."

The news was true. Upon a rapid review of his mutinous forces, Hans Harman had come to the determination to withdraw the name and stop the balloting. "You have won, my lord," he said, laughingly, but with something like a faint red glare lurking out of his smiling dark eyes. "I hope it may turn out that you have been as wise as you have been brave."

"Trust me, Harman, as you have failed as a diplomatist, you will never be a success as a bully," replied Lord Drumshaughlin, as he drew his furred overcoat about his ears and passed out on the arm of Admiral Ffrench.

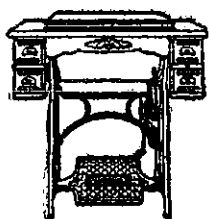
Two mornings afterwards Lord Drumshaughlin was served from the Landed Estates Court, in Dublin, with notice of a conditional order of sale, requiring him within twenty-eight days to show cause why the court should not proceed to a sale of the estate on foot of a certain mortgage transaction duly set forth in the matter of Ralph Adalbert Warbro Westropp, Baron Drumshaughlin, Owner; Humphrey Dargan, Petitioner.

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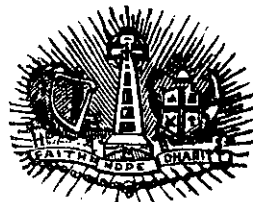
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CHAPTER XXXI.—IN THE CHURCHYARD.

Monsignor McGrudder was staggered. He could swear he had heard singular noises in the churchyard outside his window. He was sitting later than usual, examining the plates attached to Miss Stokes' edition of the *Notes on Irish Architecture*, in his old-fashioned chintz-covered arm-chair, in the room which was at once his study and bedroom at the back of the new cut-stone Presbytery, looking out on the graveyard. The antiquated armchair, with arms like lofty fortifications and cushions like fragments of a feather-bed, was the only article of furniture at all old-fashioned in the room. The Monsignor had found himself unable to sacrifice this relic of old simplicity, this ancient seat of homely comfort, to the more ambitious requirements of his new Italian dignities. His old friend in chintz survived amidst the brass-mounted bedstead, mirrored wardrobe, and polished birch appointments of the bedroom in the new Presbytery, even as the worn, plain, old silver chalice, which was handed down from the Penal Days, was still to be seen among the gold and jewelled cups of the Emancipation times in the sacarium. The rest of the room was equipped in a style of costliness, which wanted nothing but a woman's taste to make it elegant. A black and yellow Japanese folding-screen gracefully marked the transition from the region of the bed to the region of the books. The bookcases were of shiny oak; the volumes themselves splendid in gold-printed half-calf; the two regular library-chairs covered with stamped white leather; the fire was in the custody of brass dogs, in a dainty prison of glossy white and black tiles, and any indiscreet glow that escaped from it fell into the respectable arms of a fluffy white hearthrug which suggested something of the animal life of the North Pole as well as just a suspicion of the want of animal heat appertaining to those latitudes as well. Please don't do the Monsignor the injustice of supposing that he lolled in all this luxury like an Epicurean philosopher. He found the old armchair the most luxurious article in the room—that and a few old books hidden in the basement of the bookshelves because of their shabby exteriors. He would have given up the Presbytery for a cabin of thatch in the mountains, cheerfully, if the necessities of the Church had demanded it. But the Church did not demand it. The Church, on the contrary, demanded once more a position of splendor and power in the land, and demanded that he, as one of her empurpled captains, should prove himself equal to her more exalted fortunes by holding his head as high as his predecessors of the Penal Days had held theirs low. He accordingly built the cut-stone Presbytery, as he placed the purple edging round his buttons, because the rubric so ordained; and he bought the birchwood wardrobe, as he contemplated himself in its glass panel, in his tasselled biretta and soutane, simply as portion of the statelier finery that beseeemed the Church's new career.

The Monsignor applied himself again determinedly to the engravings. He examined with the genuine archaeological eye, which is (necessarily) rather that of the stonemason than the enthusiast, the zigzag lacework tracery of a recessed doorway in King Cormac's Cathedral on the Rock of Cashel; but, before he had half-mastered the details of the pattern, the sound from the graveyard again struck his ear. He threw himself back into the capacious feather-bed bosom of the arm-chair to consider what it was like. At one moment he thought it resembled a muffled cry, and at another it seemed to sound more like weird diabolical laughter. He lifted the green jalousie of the window overlooking the graveyard and looked out. The night was pitch-dark. A nipping wind was blowing the few last leaves of the elm-tree outside against the window panes, and (a thing that struck the Monsignor more uncomfortably than the ghostly tapping of the leaves) was beating a sort of chattering tattoo between the ill-jointed sections of the window-frame. As his eyes came to forage more expertly in the darkness, the skeleton arms of the moaning elm-tree, and here and there an indistinct gray blotch of tombstone with stiff plumes of cypress standing over them like mourners, began to come out in gloomy silhouette, and then a bright eye of light which caused him to start back. He had noticed that mysterious eye in the darkness more than once before during the last few nights. He pressed his face close to the glass again in order to fix its exact position. It looked a mere spot of light; but the surrounding gloom intensified its thin ray until it ex-

tended like a mystic white shining sword across the graves. He was now certain it proceeded from the Tower which rose in the graveyard at the rear of the Chapel, separated only by a stretch of grassy mounds and mouldering tombstones from the back windows of the Presbytery. Monsignor McGrudder was an ardent partisan by pen and deed in the never-ending wars as to the origin of the Irish Round Towers—those Irish Sphinxes at whose base a thousand devastating invaders have swept by, with fire and sword, and left them still lifting their graceful stone fingers silently to the sky, putting to the puzzled generations the conundrum who built them, how or when or why?—a type of the still greater mystery how the Irish race itself has survived all the salt tides that have ebbed and flowed over it, miserable age after age, and has kept its well-spring pure in the deep living heart of it? The Monsignor was of the school that insists the Round Towers were Christian bellfries built with an eye to serving as the strong box for the valuables of the adjoining churches in case of a raid by the freebooting Danes. In testimony of the faith that was in him, and in proof of the eligibility of such structures as bell-towers, he himself built a Round Tower at the rear of the chapel, in the upper chamber of which, pierced by four large apses towards the main points of the compass, he hung the bell. Opinions differed about Monsignor McGrudder's Tower almost as much as about the ancient conundrums after which it was modelled—differed as to whether the architecture of the Round Tower was ever caricatured more abominably than by this lanky stone beehive; differed especially as to whether the structure was not more effectual in smothering the clangor of the bell than in publishing it. The Monsignor, however, it is scarcely necessary to add, was as much pleased with his tower and his bell as with his theory. It was at once his strength and his weakness that whatever he, in his biretta and purple-edged buttons, believed to be right was in his eyes a dogma, wanting only the vote of an Ecumenical Council to be *de fide*.

"A light in the Tower at such an hour!—oh, it must be Mrs. Lehane, the chapel-woman! Somebody's dead, perhaps, and she's arranging to have the funeral bell tolled to-morrow." And he returned to the wavy stone tracery of King Cormac's recessed doorway. But he could see nothing in the engraving but his own Tower, with the phosphorescent blade of light, like Death's sickle, glittering over the shuddering graves. He looked around the room, and found it chilly. In his zeal for the Church's speedy rehabilitation in the matter of presbyteries, the Monsignor, being his own architect, had unfortunately hung the door of his room on the wrong side, and had, moreover, left the door-handle open to the seductions of any wanton winter wind that chose to demoralise it; in addition to which the fire-grate had to a large extent lost in warmth what it had gained in elegance; so that at this moment almost as icy a blast was moaning about the room as in the graveyard. He stamped his foot two or three times with annoyance at finding that he felt nervous and uneasy. His wrought-iron frame had never been quite the same since the day his authority had been flouted to his face on his own altar. Though he followed up his anathemas against the secret society with unflinching vigor in sermon and confessional, he had an uneasy consciousness that the young men were not afraid of him—that his diatribes only made the reckless more reckless, and that the remainder quietly listened to him within the church doors, and went their own ways the moment they crossed the threshold. To a priest conscientiously alive to his responsibility for the eternal salvation of all these young souls, the failure of his authority was as saddening as it was astounding to the high-stomached churchman. He could not in his heart, nor even in his face or frame, conceal the effects of the blow which he—the haughty purpleman, who had rolled in Cardinals' carriages to the houses of Roman Princesses—had sustained from little Danny, the miller's lame man. Even at this moment he felt that it was little Danny, and not the churchyard sounds and chills, that was unnerving him. While he lay back in his arm-chair irresolute, a continued low, wailing croon was heard from the darkness. This time the sound was unmistakable. It was still going on, in a muffled cadence, and the cry, dirge, diabolical chorus, or whatever it might be, proceeded beyond doubt from the graveyard.

(To be continued.)

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The Story of Ireland

(By A. M. SULLIVAN.)

(Resumed from August 4.)

CHAPTER LXXXIII.—HOW THE IRISH CATHOLICS, UNDER THE LEADERSHIP OF O'CONNELL, WON CATHOLIC EMANCIPATION.

Emmet's insurrection riveted the Union chain on Ireland. It was for a time the death-blow of public life in the country. When political action reappeared, a startling change, a complete revolution, had been wrought. An entirely new order of things appeared in politics—an entirely new phase of national life and effort: new forces in new positions and with new tactics. Everything seemed changed.

Hitherto political Ireland meant the Protestant minority of the population alone. Within this section there were nationalists and anti-nationalists, whigs and tories, emancipationists and anti-emancipationists. They talked of, and at, and about the Catholics (the overwhelming mass of the population) very much as parties in America, previous to 1860, debated the theoretical views and doctrines relating to negro emancipation. Some went so far as to maintain that a Catholic was "a man and a brother." Others declared this a revolutionary proposition, subversive of the Crown and Government. The parties discussed the matter as a speculative subject. But now the Catholic millions themselves appeared on the scene, to plead and agitate their own cause, and alongside the huge reality of their power, the exclusively Protestant political fabric sunk into insignificance, and as such disappeared for ever. In theory—legal theory—no doubt the Protestant minority were for a long time subsequently "The State," but men ignored the theory and dealt with the fact. From 1810 to 1829, the politics of Ireland were bound up in the one question—emancipation or no emancipation. The Catholics had many true and staunch friends amongst the Protestant patriots. Grattan, Curran, Plunket, Burke, are names that will never be forgotten by enfranchised Catholic Irishmen. But by all British parties and party leaders alike they found themselves in turn deceived, abandoned, betrayed. Denounced by the king, assailed by the tories, betrayed by the whigs; one moment favored by a premier, a cabinet, or a section of a cabinet; the next, forbidden to hope, and commanded to desist from further effort, on the peril of fresh chains and scourges—the enslaved millions at length took the work of their redemption out of the hands of English party chiefs and cliques, and resolved to make it a question of national emergency, not of party expediency.

The great victory of Catholic Emancipation was won outside of the Parliament, but within the lines of constitutional action. It was mainly the work of one man, whose place in the hearts of his countrymen was rarely, if ever before, reached, and probably will be rarely reached again by king or commoner. The people called him "Liberator." Others styled him truly the "Father of his Country"—the "Uncrowned Monarch of Ireland." All the nations of Christendom, as the simplest yet truest homage to his fame, recognise him in the world's history as "O'Connell."

It may well be doubted if any other man or any other tactics could have succeeded, where the majestic genius, the indomitable energy, and the protean strategy of O'Connell were so notably victorious. Irishmen of this generation can scarcely form an adequate conception of the herculean task that confronted the young barrister of 1812. The condition of Ireland was unlike that of any other country in the world in any age. The Catholic nobility and old gentry had read history so mournfully that the soul had quietly departed from them. They had seen nothing but confiscation result from past efforts, and they had learned to fear nothing more than new agitation that might end similarly. Like the lotus-eater, their cry was, "Let us alone." By degrees some of them crept out a little into the popular movement; but at the utterance of an "extreme" doctrine or "violent" opinion by young O'Connell, or other of those "inflammatory politicians," they fled back to their retirement with terrified hearts, and called out to the government that, for their parts, they reprobated anything that might displease the king or embarrass the ministry.

Nor was it the Catholic nobility and gentry alone whose unexampled pusillanimity long thwarted and retarded O'Connell. The Catholic bishops for a long time received him and the "advanced" school of emancipationists with unconcealed dislike and alarm. They had seen the terrors and rigors of the penal times; and "leave to live," even by mere connivance, seemed to them a great boon. The "extreme" ideas of this young O'Connell and his party could only result in mischief. Could he not go on in the old slow and prudent way? What could he gain by "extreme" and "impracticable" demands?

In nothing did O'Connell's supreme tact and prudence manifest itself more notably than in his dealings with the Catholic bishops who were opposed to and unfriendly to him. He never attempted to excite popular indignation against them as "Castle politicians"; he never allowed a word disrespectful towards them to be uttered; he never attempted to degrade them in public estimation, even on the specious plea that it was "only in the capacity of politicians" he assailed them. Many and painful were the provocations he received; yet he never was betrayed from his impregnable position of mingled firmness and prudence. It was hard to find the powers of an oppressive government—fines and penalties, proclamations and prosecutions—smiting him at every step, and withal behold not only the Catholic aristocracy, but the chief members of the hierarchy also arrayed against him, negatively sustaining and encouraging the tyranny of the government. But he bore it all; for he well knew that, calamitous as was the conduct of those prelates, it proceeded from no corrupt or selfish consideration, but arose from weakness of judgment, when dealing with such critical legal and political questions. He bore their negative if not positive opposition long and patiently, and in the end had the triumph of seeing many converts from amongst his early opponents zealous in action by his side, and of feeling that no word or act of his had weakened the respect, veneration, and affection due from a Catholic people to their pastors and prelates.

From the outset he was loyally sustained by the Catholic mercantile classes, by the body of the clergy, and by the masses of the population in town and country. Owing to the attitude of the bishops, the secular or parochial clergy for a time deemed it prudent to hold aloof from any very prominent participation in the movement, though their sentiments were never doubted. But the regular clergy—the religious Orders—flung themselves ardently into the people's cause. When every other place of meeting, owing to one cause or another, was closed against the young Catholic leaders, the Carmelite Church in Clarendon Street became their rallying point and place of assembly in Dublin, freely given for the purpose by the community.

O'Connell laid down as the basis of his political action in Ireland this proposition. *Ireland cannot fight England.* From this he evolved others. "If Ireland try to fight England, she will be worsted. She has tried too often. She must not try it any more." That acumen, that prescience, in which he excelled all men of his generation, taught him that a change was coming over the world, and that superior might—brute force—would not always be able to resist the power of opinion, could not always afford to be made odious and rendered morally weak. Above all, he knew that there remained, at the worst, to an oppressed people unable to match their oppressors in a military struggle, the grand policy of *Passive Resistance*, by which the weak can drag down the haughty and the strong.

Moulding all his movements on these principles, O'Connell resolved to show his countrymen that they could win their rights by action strictly within the constitution. And, very naturally, therefore, he regarded the man who would even ever so slightly tempt them outside of it, as their direst enemy. He happily combined in himself all the qualifications for guiding them through that system of guerilla warfare in politics, which alone could enable them to defeat the government, without violating the law: quick to meet each dexterous evolution of the foe by some equally ingenious artifice; evading the ponderous blow designed to crush him—disappearing in one guise, only to start up in another. No man but himself could have carried the people, as he did, safely and victoriously through such a campaign, with the scanty political re-

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sources then possessed by Irish Catholics. It was scarcely hyperbole to call him the Moses of the modern Israel.

His was no smooth and straight road. Young Irishmen can scarcely realise the discouragements and difficulties the repeated failures—seeming failures—the reverses, that often flung him backward, apparently defeated. But with him there was no such word as fail. The people trusted him and followed him with the docile and trustful obedience of troops obeying the commands of a chosen general. For them—for the service of Ireland—he gave up his professional prospects. He labored for them, he thought for them, he lived but for them; and he was ready to die for them. A trained shot—a chosen bravo—D'Esterre—was set on by the Orange Corporation of Dublin to shoot him down in a duel. O'Connell met his adversary at eighteen paces, and laid him mortally wounded on the field. By degrees even those who for long years had held aloof from the Catholic leader began to bow in homage to the sovereignty conferred by the popular will; and English ministries, one by one found themselves powerless to grapple with the influence he wielded. If, indeed, they could but goad or entrap him into a breach of the law; if they could only persuade the banded Irish millions to obligingly meet England in the arena of her choice—namely, the field of war—then the ministerial anxieties would be over. They could soon make an end of the Catholic cause there. But, most provokingly, O'Connell was able to baffle this idea—was able to keep the most high-spirited, impetuous, and war-loving people in the world deaf, as it were to all such challenges; callous, as it were, to all such provocations. They would, most vexatiously, persist in choosing their own ground, their own tactics, their own time and mode of action, and would not allow England to force hers upon them at all. Such a policy broke the heart and maddened the brain of English oppression. In vain the king stormed and the Duke of York swore. In vain the old "saws" of "utopian dreams" and "splendid phantoms" were flung at the emancipationists. Men sagely pointed out that emancipation was "inconsistent with the coronation oath," was "incompatible with the British constitution"; that it involved "the severance of the countries," "the dismemberment of the empire," and that "England would spend her last shilling, and her last man, rather than grant it." Others, equally profound, declared that in a week after emancipation, Irish Catholics and Protestants "would be cutting each other's throats"; that there would be a massacre of Protestants all over the island, and that it was England's duty, in the interests of good order, civilisation, and humanity, not to afford an opportunity for such anarchy.

There is a most ancient and fish-like smell about these precious arguments. They are indeed very old and much decayed; yet my young readers will find them always used whenever an Irish demand for freedom cannot be encountered on the merits.

But none of them could impose upon or frighten O'Connell. He went on, rousing the whole people into one mass of fierce earnestness and enthusiasm, until the island glowed and heaved like a volcano. Peel and Wellington threatened war. Coercion acts followed each other in quick succession. Suddenly there appeared a sight as horrific to English oppression as the hand upon the wall to Belshazzar—Irish regiments cheering for O'Connell! Then, indeed, the hand that held the chain shook with the palsy of mortal fear. Peel and Wellington—those same Ministers whose special "platform" was resistance *à l'outrance* to Catholic emancipation—came down to the House of Commons, and told the assembled parliament that Catholic emancipation *must* be granted. The "Man of the People" had conquered!

(To be continued.)

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A Talk on Economics

(By M. P. CONNERY, in America.)

What is now commonly called economics was up to recent years known as political economy. For less than two hundred years the study of the business of nations has been somewhat systematised, and political economy or economics is now classed as a science, "the dismal science." Because it is taught and studied in the higher schools, the common man and woman hesitate to give even the slightest attention to it. Yet it is the problem the current expression of which most affects the material welfare of all peoples.

It is not economics, which is the presentation of the correct practices in the affairs of the public, that is difficult to understand or uninteresting to study; the cause of the confusion is in the intricacies that are woven into the arguments of men who are influenced in advocating measures that favor, not the whole people of a community or the world in general, but the interests towards which they have a more or less unconscious, if not occasionally a wilful, leaning. For example, it is common even for those who think themselves democratic, to ask "Who will dig our sewers and clean our streets if we do not have low-grade labor?" Such men, and they are legion, will then taint their economics with such principles as bring about the welfare of some at the expense of others.

General Considerations

True economics considers the due and proper welfare of all people in all lands; and the handicap to its simple explanation lies in disentangling the deceptive practices and teachings that are prompted by selfish interests.

Let us conceive of a complete though primitive social unit, that is, a body of people that form a society or State or nation that have a common language. And a language that is common to a body of people will tend to indicate the compass, the extent, of each complete social unit. Just as even in the United States, despite the oneness of the Union in education, laws, and institutions, in a few generations there have been developed in various sections dialects not readily understood by the mass of the people in other sections of the country. So, too, would the rest of the world, but to a much greater extent, though starting with the same language, deviate from it in various territories; and the proper size of social unit would be indicated by the uniformity of the language used by the people. That sameness of language would be evidence of the general intermingling of the people in industry, trade, and social relations.

For convenience in the discussion let us consider the division of the world into small social and industrial units, and have in mind a primitive condition of industry, commerce, and agriculture. In such a community there would be no labor-saving devices as are now known. Men would work for the owners of land and the directors or bosses of work required for the support of the community. There would be money in the community to make easy the exchange, or buying and selling, of goods and services. Some men would be servants and would receive money in pay for services.

Gold as Money

Among the first considerations that confront us in the study of economics is the purchasing power of gold and the reason for the choice of gold for use as money. Gold is used as money because it has a special appeal to people as a precious metal and is convenient to handle as a medium of exchange. If copper were as difficult as gold to produce, it would not be produced at all, because it would cost as much labor as gold, but it would not have the quality of appealing to the desires of people to a sufficient extent to cause them to expend the amount of labor needed for its production.

It is not the fact that gold is used as money that gives it its value. Rather it is used as money because the people set a value upon it apart from its use as money. If there is relatively much gold being produced at any one time, it may be evidence of general prosperity; because its production represents the number of workers producing that luxurious commodity that are spared from producing such necessary articles as compose food and clothing. Gold is destroyed or lost, and nearly all that has been produced is in existence. And just as a pair of shoes already in the stores is affected in price by the cost of the shoes being produced at that same time in the factory, so does all existing gold get its value fixed by the price that is paid for new gold. There is no difference between old gold and new gold; hence the price is the same.

If a season of poor crops or some other calamity befalls a community, the people then have an increased appreciation of food or other necessities, and a less desire for gold

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as compared with food. The production of gold will then tend to cease, because it requires as much labor as ever to procure it; and because of adverse conditions in the productions of necessities, the people must expend more labor for the production of each unit of the product that has been injuriously affected by the industrial misfortune. The producers of necessities will then demand a greater quantity of gold for their products than they did before. The value of gold is then said to have depreciated and prices are called high. The depreciation is because it requires as much labor as ever to produce gold, and more labor than is commonly needed to produce necessities. In other words, the depreciation is relative between commodities, and gold is a commodity as well as money.

Increased Production and Prices

What effect has the increased production of gold on prices? The increased production is occasioned by easier means of production, that is, if it requires less labor, the value or purchasing power of the gold will fall, assuming the production of necessities to be normal. But if the increased production of gold is the expression of the extravagance of the few, there is a shortage of labor-producing goods for the many. The total product of a community represents its total effort, its total expenditure of labor, and if there is too much of one thing there must be too little of something else. The community can easily utilise all that is produced, if the product is the kind the community wants. What is not wanted should not have been produced and represents wasted labor. If the extra number of producers of gold were, instead, producing even a modicum of other goods, the community's wants would be much more satisfied.

If the increased production of gold is because of general prosperity, and not because of the lessened labor required to produce gold, the prices of goods would tend to lessen, because the increase in gold would mean a lessened appreciation of goods by the people as compared with their desire for gold. The increased desire for gold would cause the development of low-grade mines or sources of gold, which would require a greater expenditure of labor, causing greater price to that product. Or, the greater value, or desire of the people for gold, would warrant the expenditure of extra labor in its production.

What Causes Value?

Right at the beginning we have to answer the question as to what causes value, the labor cost entailed in the production of gold or other commodity, or the desire of the people for a commodity? Well, the desire for anything differs in each individual, but all pay the same price. And that price must be at least the cost of production. No matter how greatly one desires any commodity he will not pay more than its price.

But no commodity will be produced unless it has a selling value equal to the value the producer sets upon his labor. No one needs to pay more. Hence it is accurate, as well as convenient, to hold that labor, or the cost of labor, is or should be the measure of value or price.

"Value," though not really synonymous with "price," may for convenience be considered so. It does "accidentally" happen that goods of one dollar's value are sold for the price of ninety cents or perhaps 110 cents. But, particularly in the industrial unit it is purposed to consider, "value" would approximate "price." An appreciation of "value" and "price" is fundamental to an understanding of economics, and that is why it is considered in this preliminary discussion.

Ashburton

October 30.

The weekly meeting of the Ashburton Catholic Club was held last Wednesday evening, the president (Mr. L. T. J. Ryan) presiding over a large attendance of members (writes a correspondent.) One new member was elected and two were proposed for membership. The programme for the evening was a debate on the subject of the "Extension of State control in New Zealand as regards shipping industry and banking." The affirmative was taken by Mr. L. M. Steegin (leader) and Mr. F. K. Cooper, and the negative by Mr. Val Cullen (leader) and Mr. M. J. Burgess. After the speakers had addressed the meeting, a general discussion took place, followed by a vote, resulting in the negative side being declared victors by one vote.

A mission conducted by the Redemptorist Fathers is to begin in Ashburton on Wednesday, November 23, and extend to Sunday, December 4.

Grocer: "And some 'NO-RUBBING,' Miss—a 1/- carton?"

A Word for the Workless

The Rev. Father O'Meara, a Labor Alderman on the Southwark (London) Borough Council, dealt on Sunday at St. George's Cathedral with the agitation amongst certain London newspapers against the payment from the rates of adequate means for the support of families affected by unemployment (says the *Catholic Times* for September 10). He emphasised the fact that the spirit of charity had always been impressed by the Catholic Church upon her children. The first service was to God and then came the love of neighbor, and because of that law they were bound to give their neighbor his rightful and proper place as a brother. The State had a duty to those who were its citizens, and whilst the State had the right to call upon its citizens in the time of its need, it had also the responsibility not to ignore them at a period when they were confronted with trouble and difficulty. It was all very well to talk about laws and regulations; it was far better to recognise that certain laws must be set aside, even if only temporarily, when it was a question of dealing with acute distress. Would it be fair or just to deprive a member of a family of the bare necessities of life, because he or she had the misfortune to be unemployed through no personal fault? The State had a right to demand service of its citizens, but it had also a duty to those citizens based upon charity and justice. Citizens were bound to observe the laws of the State and they were punished for the breach of them, but when a question arose which was in the main not the fault of the citizen but of some economic difficulty, and oppression resulted, surely it was only fair and just that the State should come to his assistance. To-day there was considerable perturbation regarding what was claimed to be an excessive demand of the unemployed, but

Every Man Had a Right to Live

The most perfect exposition of the rights of employers and employed was found in the letter of Leo XIII., who laid down the regulations of charity and justice that should obtain between the employer and the employed. There were, of course, duties on both sides, but it was made clear by the letter of the Pontiff that every man had a right to a proper livelihood. He had that right because he was a citizen of the State and he had that right also because he was a creature of God, and because the Almighty had distinctly defined the law of charity as well as of justice.

It was all very well to argue about economic laws; of course they must be observed when times were normal, but when they were otherwise then they must be temporarily suspended and relief given in the hope that the situation would improve, and that, through the contentment caused by such relief, a better frame of mind would be created. The demand for relief might, in the opinion of some people, seem extravagant, and no doubt there were extremists amongst the working classes who were "work-shy," but the majority were honest in the desire to live and to give others a chance to live. When mothers of families balanced the cost of maintaining the families they would agree with him that the amount received at present for unemployment was not excessive. Speaking from personal experience, he could say without fear of contradiction that the majority of working men would much prefer to do a day's work and be paid for it rather than receive double the amount of pay without working for it. The working-man had certain rights and it was the duty of the State to recognise those rights and to meet his needs as far as possible. The law on the matter could be quoted, and the difficulties of the economic situation fully set out, but by so doing the mouths of starving men, women, and children would not be filled.

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A Sermon Under Six Heads

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

I have emphasised, perhaps too often, the first fact that America is a foreign country, that is an independent nation. Apart from all external evidence of it, I had the internal evidence of a most acute sensation of being an exile. It may seem absurd to use so tragic a term for so short an expatriation. But indeed I think that in this case the vast stretches of space in some fashion do the work of vaster spaces of time. A man feels as if he had not only travelled for thousands of miles, but for thousands of years. I, for one, felt as if I were wandering in one of the moons of some other solar system; and wondering if I should ever find my way back to the world. And there came to me those traditional signs of exile; those dislocated pictures that have been turned into so many poems. The common things of the exile's daily life; seem too good ever to happen again. I had many of these piercing hints of home; I had one when I heard an English voice in the telephone far away in the Red Indian province of Oklahoma. I had another when I saw the chief pinnacle of Philadelphia, with William Penn standing high above the whole city, like the statue of some pagan protecting deity under the stars; and remembered that his body lay behind low hedges at the turning of a lane, within a walk of my own door.

But the most consoling of all these wandering voices from home came to me in the midst of the sea within sight of the New World, with the Statue of Liberty beginning to loom up on the horizon. From the lips of a young Scotch engineer, of all people in the world, I heard for the first time these immortal words from a London music-hall song:—

"Father's got the sack from the water-works
For smoking of his old cherry-briar;
Father's got the sack from the water-works
'Cos he might set the water-works on fire."

As I told my friends in America, I think it no part of a patriot to boast; and boasting itself is certainly not a thing to boast of. I doubt the persuasive power of English as exemplified in Kipling, and one can easily force it on foreigners too much, even as exemplified in Dickens. I am no Imperialist, and only on rare and proper occasions a Jingo. But when I hear those words about Father and the water-works, when I hear under far-off foreign skies anything so gloriously English as that, then indeed (I said to them) then indeed:—

"I thank the goodness and the grace
That on my birth have smiled,
And made me, as you see me here,
A little English child."

But that noble stanza about the water-works has other elements of nobility besides nationality. It provides a compact and almost perfect summary of the whole social problem in industrial countries like England and America. If I wished to set forth systematically the elements of the ethical and economic problem in Pittsburgh or Sheffield, I could not do better than take these few words as a text, and divide them up like the heads of a sermon. Let me note the points in some rough fashion here.

1.—*Father*. This word is still in use among the more ignorant and ill-paid of the industrial community; and is the badge of an old convention or unit called the family. A man and woman having vowed to be faithful to each other, the man makes himself responsible for all the children of the woman, and is thus generically called "Father." It must not be supposed that the poet or singer is necessarily one of the children. It may be the wife, called by the same ritual "Mother." Poor English wives say "Father" as poor Irish wives say "Himself," meaning the titular head of the house. The point to seize is that among the ignorant this convention or custom still exists. Father and the family are the foundations of thought; the natural authority still comes natural to the poet; but it is overlaid and thwarted with more artificial authorities; the official, the schoolmaster, the policeman, the employer, and so on. What these forces fighting the family are we shall see, my dear brethren, when we pass to our second heading; which is:—

2.—*Got the Sack*. This idiom marks a later stage of the history of the language than the comparatively primitive word "father." It is needless to discuss whether the term comes from Turkey or some other servile society. In America they say that father has been fired. But it involves the whole of the unique economic system under

which father has now to live. Though assumed by family tradition to be a master, he can now, by industrial tradition, only be a particular kind of servant; a servant who has not the security of a slave. If he owned his own shop and tools, he could not get the sack. If his master owned him, he could not get the sack. The slave and the guildsman know where they will sleep every night; it was only the proletarian of individualist industrialism who could get the sack, if not in the style of the Bosphorus, at least in the sense of the Embankment. We pass to the third heading.

3.—*From the Water-works*. This detail of Father's life is very important; for this is the reply to most of the Socialists, as the last section is to so many of the Capitalists. The water-works which employed Father is a very large, official and impersonal institution. Whether it is technically a bureaucratic department or a big business makes little or no change in the feelings of Father in connection with it. The water-works might or might not be nationalised; and it would make no necessary difference to Father being fired, and no difference at all to his being accused of playing with fire. In fact, if the Capitalists are more likely to give him the sack, the Socialists are even more likely to forbid him the smoke. There is no freedom for Father except in some sort of private ownership of things like water and fire. If he owned his own well his water could never be cut off, and while he sits by his own fire his pipe can never be put out. That is the real meaning of property, and the real argument against Socialism; probably the only argument against Socialism.

4.—*For Smoking*. Nothing marks this queer intermediate phase of industrialism more strangely than the fact that, while employers still claim the right to sack him like a stranger, they are already beginning to claim the right to supervise him like a son. Economically he can go and starve on the Embankment; but ethically and hygienically he must be controlled and coddled in the nursery. Government repudiates all responsibility for seeing that he gets bread. But it anxiously accepts all responsibility for seeing that he does not get beer. It passes an Insurance Act to force him to provide himself with medicine; but it is avowedly indifferent to whether he is able to provide himself with meals. Thus while the sack is inconsistent with the family, the supervision is really inconsistent with the sack. The whole thing is a tangled chain of contradictions. It is true that in the special and sacred text of scripture we are here considering, the smoking is forbidden on a general and public and not on a medicinal and private ground. But it is none the less relevant to remember that, as his masters have already proved that alcohol is a poison, they may soon prove that nicotine is a poison. And it is most significant of all that this sort of danger is even greater in what is called the new democracy of America than in what is called the old oligarchy of England. When I was in America, people were already "defending" tobacco. People who defend tobacco are on the road to proving that daylight is defensible, or that it is not really sinful to sneeze. In other words, they are quietly going mad.

5.—*Of his old Cherry-briar*. Here we have the intermediate and anomalous position of the institution of Property. The sentiment still exists, even among the poor, or perhaps especially among the poor. But it is attached to toys rather than tools; to the minor products rather than to the means of production. But something of the sanity of ownership is still to be observed; for instance, the element of custom and continuity. It was an old cherry-briar; systematically smoked by father in spite of all wiles and temptations to Woodbines and gaspers; an old companion possibly connected with various romantic or diverting events in father's life. It is perhaps a relic as well as a trinket. But because it is not a true tool, because it gives the man no grip on the creative energies of society, it is, with all the rest of his self-respect, at the mercy of the thing called the sack. When he gets the sack from the water-works, it is only too probable that he will have to pawn his old cherry-briar.

6.—*'Cos he might set the water-works on fire*. And that single line, like the lovely single lines of the great poets, is so full, so final, so perfect a picture of all the laws we pass and all the reasons we give for them, so exact an analysis of the logic of all our precautions and preventions at the present time, that the pen falls even from the hands of the commentator; and the masterpiece is left to speak for itself.

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Current Topics

"Father"

Next to the time-honored and well-merited title of *superior*, no other title ought to be as dear to the priest as the word "Father." We read that in poor old dying England certain bright spirits have objected to calling a priest "father" on the ground that it is of Irish origin. While noting that English Catholics might object to their faith with good reason on the same ground it is pleasing to find that a sane-minded Briton staunchly defends and thoroughly appreciates the familiar title. Bishop Vaughan writes concerning the discussion:

"The pastor, he says, is *ex officio*, the true father of his flock. He lives in their midst. He baptises them, and so they become his spiritual children; he teaches and instructs them; he feeds them with the supersubstantial Bread, which comes down from heaven. And, when their souls are sick and suffering from sin and spiritual ailments, he it is who attends to them, and heals them, in the sacrament of Penance. Further, he unites them in holy Matrimony; and he stands at their bedside, when they are dying, and prepares them for their last long journey. In short, like a loving parent he is at their beck and call both night and day. In a word, the secular priest is—to a greater extent than any religious—their spiritual Father, and they are more truly his children than anyone else. So let them glory in the title of 'Father.' The old Cardinal [Manning] used also to say that it is a great help to the priest himself to hear himself addressed as 'Father.' It reminds him of his duty to his flock. It helps him to realise the obligations he is under of watching over them, and of counselling and advising them, and attending to all their wants."

Catholic Doctrine in High Schools

A couple of years ago a thoughtful and learned superior of a convent remarked to us what a great pity it is that in every Catholic secondary school there is not a regular, efficient, up-to-date course of lectures on Christian belief for the pupils. It is more than a pity: it is almost a sin. When one thinks of the boys and girls who go out into the world without a scientific knowledge of religion one ceases to wonder that so many of them either lose their faith or else lose their morals. One ceases to be astonished that of so many of them it may well be said by the public: *Optimi pessima corruptio*—The best when corrupted becomes the worst. And it is precisely from such boys and girls that the greatest harm for our secondary schools, nay, for the Church itself, comes. People point the finger at them and ask sneeringly: Are these the product of Catholic secondary schools? And, apart from the number of those who go down in the fight, what of the rest, of those who cannot give a reasoned and intelligent explanation of the faith for which their fathers died; who cannot answer the easiest objection levelled at the Church; who can only blush and be dumb when some scoffer repeats the lies he has learned from the works of Joseph McCabe and his peers? Are they a credit to us? They certainly are not, but it is not their fault. If secondary schools profess to give a secular education higher than that of the primary, we think it a scandal if they neglect to give a religious education higher than that which suffices for children in primary schools. We go so far as to say that a secondary Catholic school that does not try to give children a right solid grounding in religion is unworthy to exist. It may be a hard saying; it may cause some of our friends to denounce us, as so many other remarks we made did in the past. But it is God's truth. Go through a secondary school to-morrow and find out how many pupils who know French and who have passed high examinations in singing and music can tell you how to answer the commonest objections concerning the Bible, the Popes, the

Church, the existence of God. And yet, we have the word of Jesus Christ to assure us that this is precisely the knowledge that must be sought first by His followers if they would save their souls. *This is eternal life, that they know Thee the only true God and Thy Son Whom Thou hast sent, Jesus Christ.* We may pride ourselves on our secular learning, but in the end the only learning that matters is that of Christ. We are Christians in name but in deed we are only poor ones if we neglect to learn the knowledge of our religion. And who can deny that the best test of the efficiency of a Catholic school is the standard of religious knowledge among its pupils? What do they know about Christ, about the Church, about the Mysteries of Faith, about the theology of the Sacraments? The answer that must be given to these questions will reveal whether a Catholic High School is worth its place or not. In theory all will agree with this. It is a matter of common sense to admit it: nobody who has the slightest conception of what the Faith means could deny it. But how do theory and practice work together? If you want to find out go through a class some day and ask the children a few questions like the following: How was there day and night before the sun was created? How do you reconcile the statement that all mankind except those in the Ark were drowned by the Flood with certain indications that this was not the case? Why does a good God allow so much pain and misery in the world? How can you reconcile the Pope's infallibility with the case of Honorius, of Galileo? Does not the doctrine of Evolution dispose of the immortality and spirituality of the human soul? If there were bad Popes how could the Church be Holy? What is to be said about the conflict between science and Faith? Many such questions will arise when pupils go out into the world, and if they cannot answer them now what hope have they later on? Nevertheless, it is the solemn duty of every Catholic High School to see that they go forth prepared to answer them—a solemn duty, is, we think, the right word for it.

The Gaelic Tongue

Some time ago a certain fidget who serves the Empire by forging passages from Lecky and by making attacks on Irish Catholics that must surely be penned or dictated in the saner intervals of chronic madness told the public that there were only a few thousand people in the world who knew Gaelic at the present time. As another example of the sort of falsehood served up for public consumption by the fidget and similar assistants in the propaganda work of our New Zealand day-lies we here publish the statistics given by a recent Irish census:

THE IRISH LANGUAGE. IMMENSE STRIDES BEING MADE IN THE SCHOOLS.

The striking fact that out of 139,990 children in Ireland, 92,819 are learning the national speech emerges from a census made by the general secretary of the Gaelic League.

To each of the 1,117 parishes in Ireland a form was sent out—to every parish priest or manager, who was asked to answer questions. Although Mr. O Murthuile is not quite satisfied with the result of the inquiry, he was surprised that the census was so complete, having regard to the state of the country during the year. He then gives a table according to the diocese, as follows:—

	Children attending school.	Children learning Irish.
Kerry	15,710	15,153
Dublin	12,673	9,657
Limerick	8,863	8,175
Elphin	7,887	6,781
Waterford and Lismore ...	8,220	5,815
Killaloe	6,295	4,677
Tuam	5,634	4,191
Galway	5,668	4,677
Cloyne	4,937	4,059
Ossory	4,880	3,660

Other diocesan percentages are lower than these.

The number of teachers teaching Irish in their schools is reported as 2,418 out of 3,928.

The return for the Intermediate schools is not yet ready for publication, nor is the return from the primary schools complete, and the secretary expresses a hope that the managers will send in the returns as soon as possible. He hopes to have a complete census of all the schools before Christmas.

Add to that number the numbers of children who left school every year for the past fifteen years or more in Ireland, and basing a calculation on the proportion given in the foregoing extract you will find that there are probably half a million young Gaelic speakers in the country to-day, not to speak of the older native speakers and of the Gaelic speakers in the Greater Ireland. Lies told by day-lie hirelings cannot kill the language of the Irish people any more than the lies told by British Ministers can kill their love of freedom. It strikes one that the British press at the present moment is nearly as rotten as British finance, and that just as the approach to London along the Thames is lined with dead ships to-day, the temples of Propaganda, at home and abroad, are lined with men in whom all sense of truth and honor is also dead.

Psycho-Analysis

Recently a correspondent wrote to us concerning a book dealing with the subject of Psycho-Analysis. We searched for the book everywhere and it had gone the way of so many other books that fold up their tents and steal away in the night to return no more. However, here is an extract from the *Fortnightly Review* which throws some light on the subject:

"In a recent lecture at the Catholic Institute, Glasgow, Dr. Charles G. A. Chislett described the methods of the psycho-analyst. He said that psycho-analysis was a legitimate means of medical treatment, and it was admitted by leading psycho-analysts that it is a method of treatment less needed by Catholics than non-Catholics, for the Church has made provision not so much for the unearthing of mental complexes as for their repression. Every time the Catholic goes to confession he indulges in introspection by the examination of his conscience. He does not repress his bogies and his sins into his unconscious mind, for he confesses them, and the suggestion that they are for the future non-existent is so powerful that the unconscious never receives them.

"A debate ensued, which was participated in by physicians and clergymen and the general result of which is summed up thus by the *London Universe* (No. 3154):

"It was the general opinion of the speakers that while psycho-analysis might do good in cases of shell-shock and other sudden shocks to the mind, and also in hysteria, it was of no value where the neurosis resulted from an early stage of some organic disease, such as an aneurism or a cancer. For the sexual pervert the best remedy was a double dose of moral teaching by a minister of religion, and especially a Catholic priest. It was also the feeling of the meeting that psycho-analysis lent itself to quackery, and the professional and moral credentials of the psycho-analyst should be very closely scrutinised."

Planchette

When there is a large number of silly, weak-minded people in any community you will always find superstitious practices flourishing among them. Hence it is not surprising to find various and more or less harmful forms of superstitious practices in vogue in New Zealand. We are told that fortune-tellers reap a rich harvest from their gullible dupes; Ratana had his army of followers, and even some divines to approve him with a text; and among the sensible people who as a rule make up the crowd of racing people you will find now and then a few who prefer to lose their money by investing it on a horse which has a tail like one that their grandmother dreamed about three nights running. A correspondent invites us to say a word concerning the Planchette, which is certainly not one of the harmless forms of superstition. We shall confine ourselves

to giving a summary of the conclusions arrived at by persons who are qualified to pronounce judgment on the subject as a result of their investigations. There are people who look on the little board simply as a toy, and as a means of entertainment. They admit that they receive strange messages, that they are often false and unusually silly, or, what is almost the same thing as silly, reflexes of their own thoughts. But there are also experimenters who study the matter deeply and who come to the conclusion that in many cases an external and independent intelligence must be directing the board. Psychological research has shewn that there is a great subconscious activity of the mind—subliminal or lying below the threshold of the ordinary conscious mind. In the subliminal mind are stored up all the complex experiences of life, from childhood onwards. Records are preserved that the conscious mind cannot recall, but which at times come to the surface in dreams or trances. In the second place, experiments have proved that in proportion as the active and conscious mind is passive and lethargic the subconscious activities are more likely to come to the surface. And when the material brought back in this manner comes into play it is, owing to the distraction and inattention of the conscious mind, often casual and haphazard. Thirdly, experience has demonstrated that the habit of suspending the activities of the conscious mind and developing those of the subliminal self gradually opens a door through which external intelligences may and do invade the mind and gain access to its subconscious storehouse. Applying those principles to the board we find that results depend on the mental condition of the experimenter. At first, before the mind has become very passive, the slightly awakened subconscious mind probably directs the pencil without the interference of an external intelligence. As greater experience is gained and as the mind becomes more passive the phenomena pass from the natural to the preternatural and startling messages are now and then interjected. Disclosures are made and messages given that indicate information beyond the powers of the experimenter. Later, in answer to questions, the experimenter may be told that the answers come from the spirit of some deceased person, and gradually instructions are given that lead to closer communications. In fine, while much of the Planchette writing is automatic and natural, it seems certain that real intercourse with spirits can be established by means of the board. In answer to the further question concerning the identity of the spirits, facts go to prove that the claim that the spirits are really those of the dead is unjustifiable and untenable. The practical conclusion is that the planchette, or ouija board is not a mere toy, and that recourse to it exposes experimenters to grave mental and moral dangers. Dr. Carrington says: "I doubt not that hundreds of persons become insane every year by means of these experiments with the planchette board." Such being the case, the New Zealand Government ought to be sent to a lunatic asylum for permitting the sale of these boards in our shops.

ARABS INTERVIEW CARDINAL

The Palestine Arab delegation to England has issued the following (says the *London Catholic Times* for September 24):—The Arab delegation had the honor on Friday last of an interview with his Eminence the Cardinal Archbishop of Westminster. After a review of their interview in Rome with his Holiness the Pope, the delegation explained the reasons why they had approached his Majesty's Government on the subject of Zionist activities in Palestine. His Eminence reminded the delegation of the speech he had made in Liverpool on his return from a visit to the Holy Land in 1919, and expressed his sympathy with the Arabs in the difficulties in Palestine at the present time. He expressed regret that the commission appointed to inquire into questions concerning the sacred sites had not yet been able to carry out its work.

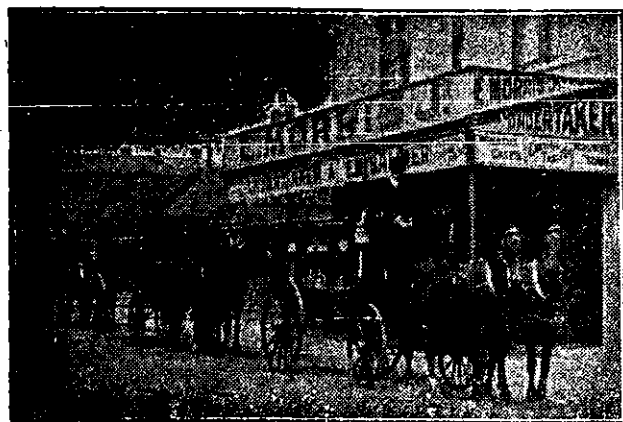
• Gratitude for favors and gifts received is a thing loved and esteemed in heaven and on earth.—St. Ignatius Loyola.

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His Excellency the Apostolic Delegate

Visit to Dunedin. An Enthusiastic Welcome
A Series of Pleasing Functions in His Honor

His Excellency the Most Rev. Bartholomew Cattaneo, D.D., LL.D., titular Archbishop of Palmyra, and Apostolic Delegate to Australasia, arrived at Dunedin on Thursday evening by the first express from the North. His Excellency was accompanied by his Lordship Dr. Whyte, Bishop of Dunedin, and Rev. Dr. Farrelly, secretary to the Delegation, and Right Rev. Mgr. Mackay, V.G., who joined the party at Oamaru. On arrival at the Dunedin station, where a very large crowd had assembled, his Excellency was met in the reserved carriage in which he travelled, by Very Rev. Father Coffey, Rev. Fathers Delany, Morkane, Collins, Silk, Graham, McLoughlin, Marlow, and Rooney, and members of the lay reception committee, and was accorded an enthusiastic welcome. His Lordship Bishop Whyte was also warmly welcomed on his return from Sydney.

After arrival of the party by motor cars at the Bishop's Palace, where a hearty welcome was accorded the distinguished visitor, the Apostolic Delegate and the clergy came in processional order to St. Joseph's Cathedral, a guard of honor being formed at the entrance by members of the Hibernian Society, in regalia. His Lordship Bishop Whyte proceeded from the sanctuary to the Cathedral entrance to meet his Excellency. The choir sang the "Ecce Sacerdos Magnus" while the procession approached the sanctuary, and from the high altar the Apostolic Delegate imparted the Papal blessing. Having vested, and attended by Rev. Fathers Kaveney and Spillane, as deacon and sub-deacon respectively, Very Rev. Father Coffey being master of ceremonies, his Excellency officiated at Pontifical Benediction of the Blessed Sacrament. After the singing of the "O Salutaris" the "Te Deum" was rendered by the choir.

Address of Welcome

The Blessed Sacrament having been removed, his Lordship Bishop Whyte, in the presence of members of the reception committee, read and presented the following address:—

ADDRESS

to

HIS EXCELLENCY BARTHOLOMEW CATTANEO,
D.D., LL.D.,
ARCHBISHOP OF PALMYRA, DELEGATE APOSTOLIC
TO AUSTRALASIA,

from

THE BISHOP, PRIESTS, AND LAITY OF THE
DIOCESE OF DUNEDIN.

MAY IT PLEASE YOUR EXCELLENCY.

We, the Bishop, Priests, and Laity of the Diocese of Dunedin, with one voice, in the expressive language of our fathers, give you a *Cead Mile Failte* to our Cathedral City. We assure you that we recognise and highly appreciate the honor you confer upon us by your visit.

The eminent success that has attended your labors for the Church, as Rector of that great missionary College—the Propaganda—and for the past four years, as Delegate Apostolic to Australasia, is well known to us. We welcome you, therefore, as a distinguished ruler and leader in the Church Militant, whose work and worth have been well established. Especially do we welcome you as the representative of Our Holy Father Benedict XV., whose Ambassador you are, sent to guide, by your experience and wise counsels, the Church in these far southern lands. We recognise the heavy burden of responsibility that rests on the shoulders of the Pope, who, under the Holy Ghost, steers the "Barque of Peter" over the turbulent waters of the present age.

May we ask your Excellency to make known to the Holy Father that, though the farthest removed from the

centre of Catholicity, nowhere in that vast kingdom upon which the sun never sets will he find a people more attached to his person and office.

We regret that your stay is to be so short amongst us, as we should like you to see, for yourself, the progress of religion in every parish, to see the seed so recently sown, blossoming into a rich harvest, and to witness the truly Catholic spirit that lives in the hearts of the people.

We pray that God may bless your work, that your visit may give fresh impetus to religion in the Diocese, and that it may strengthen that bond of unity which is the characteristic of our Holy Church.

With loyal affection we subscribe ourselves your obedient servants in Christ.

✠ JAMES WHYTE,

Bishop of Dunedin

MONSIGNOR JOHN MACKAY.

J. J. MARLOW.

D. L. POPPELWELL. } Representing

T. J. HUSSEY. } Laity.

VERY REV. J. COFFEY,

Chairman of Committee.

H. K. POPPELWELL,

Hon. Secretary.

Father Coffey presented the delegate with a handsomely-bound volume of views of Dunedin and Otago.

The Delegate's Reply

His Excellency the Apostolic Delegate, in his reply, said it gave him great pleasure and happiness to be with the Bishop, clergy, and laity of the diocese of Dunedin. Everywhere in Australasia he had met the greatest kindness and most cordial of welcomes. He attributed this not to any personal qualities of his—for he recognised his own limitations—but to the sincere love and loyalty to the Holy See of the Catholics of Australasia. He was particularly gratified by the Dunedin Catholics manifestation of loyalty to His Holiness the Pope, though this was already well known to him. His Excellency went on to say that he felt bound by particularly strong ties of affection to the Dunedin Diocese, since he first made its acquaintance in its sorrow on the occasion of the death of the late revered Bishop M. Verdon. Nothing so united us as sorrow, and consequently his Excellency admitted that if he had a preference for any diocese in New Zealand that preference was for Dunedin. His Excellency went on to say that, though he grieved with Dunedin in its loss, he sincerely rejoiced with it in the appointment of the present esteemed Bishop of the Diocese, his Lordship Dr. Whyte. His stay among them was to be short, indeed, but he felt confident that as their first meeting had taken place before the Blessed Sacrament his stay would be very happy, both to himself and to the people. Had circumstances allowed he would have visited New Zealand earlier; but there was this compensation for the people—that, as he was in a few months to visit Rome, he would bear with him, fresh in mind the memory of the love and loyalty of the New Zealand Catholics. He assured his hearers that he would be delighted to give his Holiness a full account of his New Zealand visit, and that he would always remember them in the Holy Mass and in his prayers in the shrines of Rome. His Excellency concluded by again expressing his gratitude to the Bishop, priests, and people for their cordial reception, and by asking from all a remembrance in prayer.

Of the diocesan clergy present to meet the Apostolic Delegate, besides those already mentioned, were Rev. Fathers Howard (Milton), O'Reilly (Port Chalmers), P. J. O'Neill (Riversdale), Kavanagh (Palmerston), Hunt (Alexandar), and O'Dea (Omakau).

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Visit to the Dominican Priory and Schools

Friday, the 4th inst., the Feast of St. Charles Borromeo, will be for ever memorable in the annals of St. Dominic's Priory as the day on which our Holy Father's direct representative, the Most Rev. Bartholomew Cattaneo, celebrated Holy Mass in the Sisters' Chapel of the Immaculate Conception. Kneeling there in the stillness of the early morning, with the first rays of the sun resting lovingly on the head of the venerated Prelate as he stood at the altar of God, while the voices of the nuns rose reverently in union with the infinite pleading of the Sacred Victim in the Holy Mass, all present were thrilled by the thought that here, so far from the centre of Christendom, they knelt, as it were, in the presence of the Holy Father, and received his personal blessing from the hands of his Delegate.

After breakfast, his Excellency expressed a wish to meet the whole community, whom he graciously received with most fatherly kindness, showing a sympathetic interest in the welfare of all.

During the forenoon, the Most Rev. visitor, accompanied by the Right Rev. Dr. Whyte, Monsignor Mackay, and several of the clergy, visited the Dominican Schools, beginning with St. Joseph's Parochial School. Here the children sang a pretty chorus of welcome, for which his Excellency thanked them warmly; he passed in and out among the little ones laying his consecrated hands on their heads.

His Excellency then went to the college, going through all the classes, from the kindergarten to those of the higher students; he showed keen interest in the work being done, and even in the text books in use, and he won the hearts of all the children by his benevolent manner and quick appreciation of each expression of loyalty to their Mother Church, and to the Holy Father as represented by himself. The visit was closed by an assemblage of the students in the study hall, the enthusiastic singing of the "Hymn for the Pope," and the blessing of the children by his Excellency. With sympathetic knowledge of child-nature, Dr. Cattaneo also granted a three-days' holiday to be given at the discretion of the teachers.

In the evening of this golden day, his Excellency, his Lordship the Bishop, Dr. Farrelly, the diocesan clergy, and the Christian Brothers were invited to an entertainment given by the pupils of the nuns. The clergy present were: Right Rev. Mgr. Mackay, Very Rev. J. Coffey, Adm., and Revs. G. Hunt, J. O'Dea, M. Howard, J. Delany, O. Morkane, P. J. O'Neill, D. Silk, J. McLoughlin, M. Spillane, and F. Marlow. The following programme was rendered:—Orchestral selection, "Dainty Dance," Misses E. Fraser, P. Haweridge, A. and G. Thompson, A. Sligo, G. Beath, M. Coughlan (violins), W. Haweridge (cello), M. Hart (triangle), and E. Milow (piano); part songs, "Hark the Lark" and "Blow, Blow, Thou Winter Wind," Misses Sweeney (2), Todd (2), O'Sullivan (2), Hart (2), Cullen (2), Craighead, O'Shea, Toomey, Atkinson, Hardy, Inder, London, McGrath, Coughlan, McKenzie, Prichard, and Brenussel; piano solo, "La Danse des Lutins," Roberta Simpson; vocal solo, "Ave Maria," N. O'Sullivan (violin obbligato, E. Fraser); piano duet, "Fandango," N. Spiers and R. Simpson; instrumental trio, "Serenade," Misses P. Haweridge (violin), W. Haweridge (cello), and E. Milow (piano); vocal solo, "The Bird With the Broken Wing," M. Craighead. The programme concluded with the sacred drama, "St. Catherine of Alexandria," the characters in which were filled by the following: E. Dowdall, R. McGrath, U. London, and Veronica Inder. The accompanists were Misses Milow and Spiers.

At the conclusion of the drama, all the artists, united with the young collegians, who were grouped *en masse* below the stage, sang with enthusiasm the "Song for the Pope." Then one of the senior students, Adelina McGrath, came forward, and in the name of the pupils recited an address to his Excellency. In his reply the distinguished Prelate was warm in his appreciation of the beautiful sentiments expressed in the address. It would be a joy to him, on his approaching visit to Rome, to convey to Benedict XV. the assurance of their fidelity to Holy Church and their love and veneration for the Vicar of Christ. His Excellency said that before coming to New Zealand he had heard much of the high degree of culture attained by the Dominican pupils in Otago; his expectations, therefore, had been great, yet what he had heard that evening went beyond his expectations. The vocal and instrumental music to which he had been listening had given him very great pleasure; no true Italian could be without the love of music as an ennobling and uplifting art. He complimented especially the piano soloist and the cellist. But if the music had been delightful, what must he said of the drama! By it, not only lofty emotions were aroused, but high moral lessons were taught. The young Christian philosopher, St. Catherine, spoke of

the harmony that exists between science and religion. This is a truth to be pondered over; science is the handmaid of faith. As Dante says, "Theology is the daughter, science the niece, of God." The Catholic Church has ever fostered and encouraged learning. No sincere Catholic should be afraid of studying deeply and widely, always guided by the light of religion. The girl-students before him must aim at the highest, and always put forth their best efforts in every branch of study. Another lesson taught by this beautiful drama was one as valuable now as in the early days of Christianity—that all must be prepared to suffer, even perhaps to die, for their faith. Referring once more to the pupils' address, his Excellency said that when, next year, he would visit the Holy Father, whilst assuring him of their love and loyalty, he would also speak to his Holiness of this his own first visit to the Dominican Schools in New Zealand, and of the excellence of the entertainment given him by the students.

Visit of His Excellency to South Dunedin

Friday last, the occasion of the visit of Most Rev. Archbishop Cattaneo, Apostolic Delegate to Australasia, was a day of joy for the Sisters of Mercy and their pupils. The grounds, around which were grouped the children, presented a gay appearance, with scrolls, flags, bunting, and floral decorations, the Papal white and gold being conspicuous. Over the main entrance a graceful Papal flag floated. His Excellency was accompanied by Right Rev. Dr. Whyte, Right Rev. Monsignor Mackay, V.G., Rev. Dr. Farrelly, (Secretary to the Delegation), Very Rev. J. Coffey, Adm., Very Rev. G. M. Hunt (Alexandra), Rev. Fathers P. O'Dea (Omakau), P. J. O'Neill (Riversdale), and D. V. Silk (Holy Cross College). On arrival the distinguished visitors were welcomed by Rev. Fathers Delany, Graham, Rooney, and the nuns. Having received the Apostolic Benediction the children sang a chorus of welcome, after which Miss Leila Campbell, on behalf of the pupils of the South Dunedin Catholic schools, delivered the following address:

To the Most Reverend Bartholomew Cattaneo, Archbishop of Palmyra, from the Children of St. Patrick's Parish, South Dunedin.

May it please your Excellency,

Years ago a Pope sent the patron of our schools to the Irish people, and St. Patrick taught them they must be true to Rome, just as they must be true to Christianity. The Irish people learnt the lesson so well that through the centuries no land has been more loyal to the Pope than the Island of Saints and Scholars. The Irish priests who came to preach the Gospel in New Zealand taught our fathers and mothers the same lesson of loyalty to Rome, saying as Patrick said long ago: "Be Roman as you are Christian—*Ut Christiani, ita et Romani sitis*"—our present pastors instil the same lesson.

Therefore we claim the right on this joyful occasion to welcome your Excellency as young Romans who are receiving a visit from the representative of the Vicar of Christ, the Pope of Rome. And if your Excellency could see into our hearts, you would find there affection and fidelity as lively as could be found even under the shadow of St. Peter's dome itself.

Like those who have gone before us, we have learned to love Rome and to regard our holy faith as our greatest treasure. And, while we can more than hold our own in examinations, we recognise that we are receiving in the religious instruction given us by our devoted teachers that true education which the secular schools cannot give, and that we are thus being prepared to live on earth lives pleasing to God and worthy of our grand Catholic traditions.

The recollection of this memorable visit will remain always with us, and it will remind us constantly to pray that God may reward and bless your Excellency's great work for His Holy Church in Australia and New Zealand.

With heartfelt assurances of loyalty and love, we beg your Excellency to accept our little spiritual bouquet and to bless our pastors, our teachers, our schools, our friends, and ourselves—

Your devoted children of St. Patrick's Parish.

On behalf of the children Miss Mary Poppelwell presented his Excellency with the spiritual bouquet.

The "Hymn for the Pope" having been feelingly sung, Archbishop Cattaneo thanked the children for the enthusiastic welcome they had given him as the ambassador of the Holy Father. He felt sure that their address, expressing warm sentiments of loving veneration for his Holiness the Pope, came from their hearts. This welcome from

MARTIN HOULIHAN

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the children of St. Patrick's parish would always remain in his memory. He wished them all every blessing and granted them three holidays. At the magic word "holidays" the children applauded heartily and all joined in three cheers for the Delegate.

Before leaving, his Excellency, Dr. Whyte, and the visiting clergy were shown over the convent, college, orphanage, and schools; Archbishop Cattaneo expressed his pleasure with all he saw. On Saturday morning his Excellency celebrated Holy Mass for the community in the convent chapel, at which the boarders and the orphans had the privilege of assisting. All received Holy Communion from his hands.

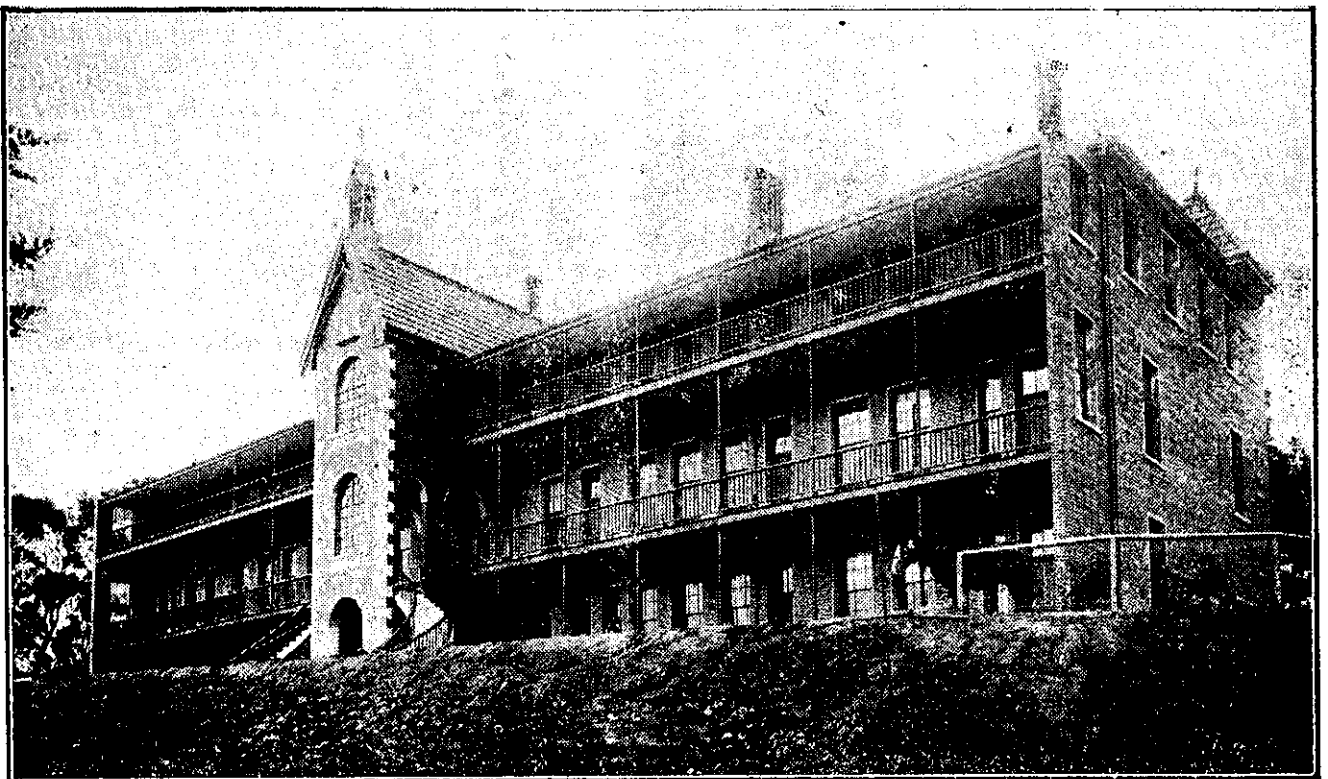
Visit to the Home of the Little Sisters of the Poor, Anderson's Bay

On Saturday morning, his Excellency the Apostolic Delegate, accompanied by his Lordship Bishop Whyte, Very Rev. Father Coffey, Adm., Rev. Dr. Farrelly (Secretary to the Delegation), Rev. Fathers Delany and Rooney, arrived at the Sacred Heart Home of the Little Sisters of the Poor, Anderson's Bay, at about half-past nine. An artistic arch of welcome was erected over the main gateway and the entrance to the Home was appropriately decor-

in Paradise. The Apostolic Delegate then visited the various parts of the Home, spending a short time in the infirmaries, where the invalids were provided with dolcies (sweets), accompanied with a kind word for each. Then came his Excellency's good-bye, leaving the Sisters and the good old people a grateful remembrance of his paternal solicitude for the welfare of Our Lord's beloved poor.

Visit to Holy Cross College, Mosgiel

His Excellency the Apostolic Delegate arrived at Holy Cross College, Mosgiel, at mid-day and was received in the beautiful college grounds by the staff and students of the college, who greeted the distinguished visitor with hearty cheers. Over the entrance to the college grounds the students had erected a very pleasing arch of welcome, while the Papal flag flew over the main building. After several photographs had been taken, Archbishop Cattaneo paid a visit to the chapel and expressed himself as delighted with it. He was keenly interested in the very fine sancturay, a memorial to the late Father McMenamin, chaplain to the Dominion Forces, who lost his life at Messines. The college refectory, where luncheon was served, was decorated with the Papal flag and colors. After luncheon his Excel-



SACRED HEART HOME FOR THE AGED. LITTLE SISTERS OF THE POOR, ANDERSON'S BAY, DUNEDIN.

ated in episcopal colors. His Excellency was greeted on arrival by the ringing of the chapel bell, and was received by the Good Mother and Sisters of the community. Proceeding to the chapel, Archbishop Cattaneo knelt on a *prie-dieu* while the Sisters' choir sang the "Magnificat." From thence he was shown to the reception-room, which was tastefully decorated in Papal colors for the occasion, and where the old people were assembled to bid his Excellency a hearty welcome. Mr. D. Marr, an inmate of the Home, read an appropriately worded address on behalf of the community and aged people, to which his Excellency responded in very touching terms, thanking them all for the address which had just been read. He was (he said) most grateful to Father Coffey for having arranged the visit, for it was always a great pleasure for him to visit the Homes of the Little Sisters wherever they were established, and he was pleased to be in their midst that day. His Excellency said that he had seen many Homes of the Little Sisters of the Poor in Italy and elsewhere—some very beautiful—but he had never seen any so beautifully situated as the one of Dunedin. It is a real paradise (he said), and he felt sure that they were preparing in peace and contentment for the eternal paradise, not only by the help and kindness of the Sisters but in helping each other by their good example of charity and patience in bearing the infirmities of old age; as indeed old age is in itself a *malady*. In concluding his Excellency distributed tobacco, sweets, etc., to the old people, and before imparting his blessing he said as they might never meet again on this earth they must all strive, with the grace of God, to meet

lency inspected the college and the grounds, and was then entertained by the students with a short concert. Rev. Father Morkane (rector of the college) welcomed his Excellency, and expressed the sincere gratitude of the professors and students for the signal honor conferred on Holy Cross by the visit of the ambassador of the Holy Father. Even the famous Urban College (he said) did not rival Holy Cross in devotion and loyalty to the Holy See. Father Morkane concluded by asking his Excellency to offer His Holiness the Pope the sincere tribute of loving obedience of one of the youngest and most remote from Rome of the world's seminaries. An address from the staff and students was then read by the Rev. James Fenton, senior prefect. His Excellency, who charmed all by his happy reply and valued counsel, said he was particularly pleased to be a guest at Holy Cross College, of which he had so long heard such excellent reports. He made graceful reference to the noble example left the students by the life and death of Father McMenamin, and exhorted the students to prepare themselves to the best of their power for their great work as the future pastors of New Zealand. His Excellency gave an assurance that he would be glad to give a report to the Holy Father of the excellent spirit and work of the College of Holy Cross. Shortly afterwards the Apostolic Delegate motored away amid the cheers of the students, who will long remember the happy visit of his Excellency.

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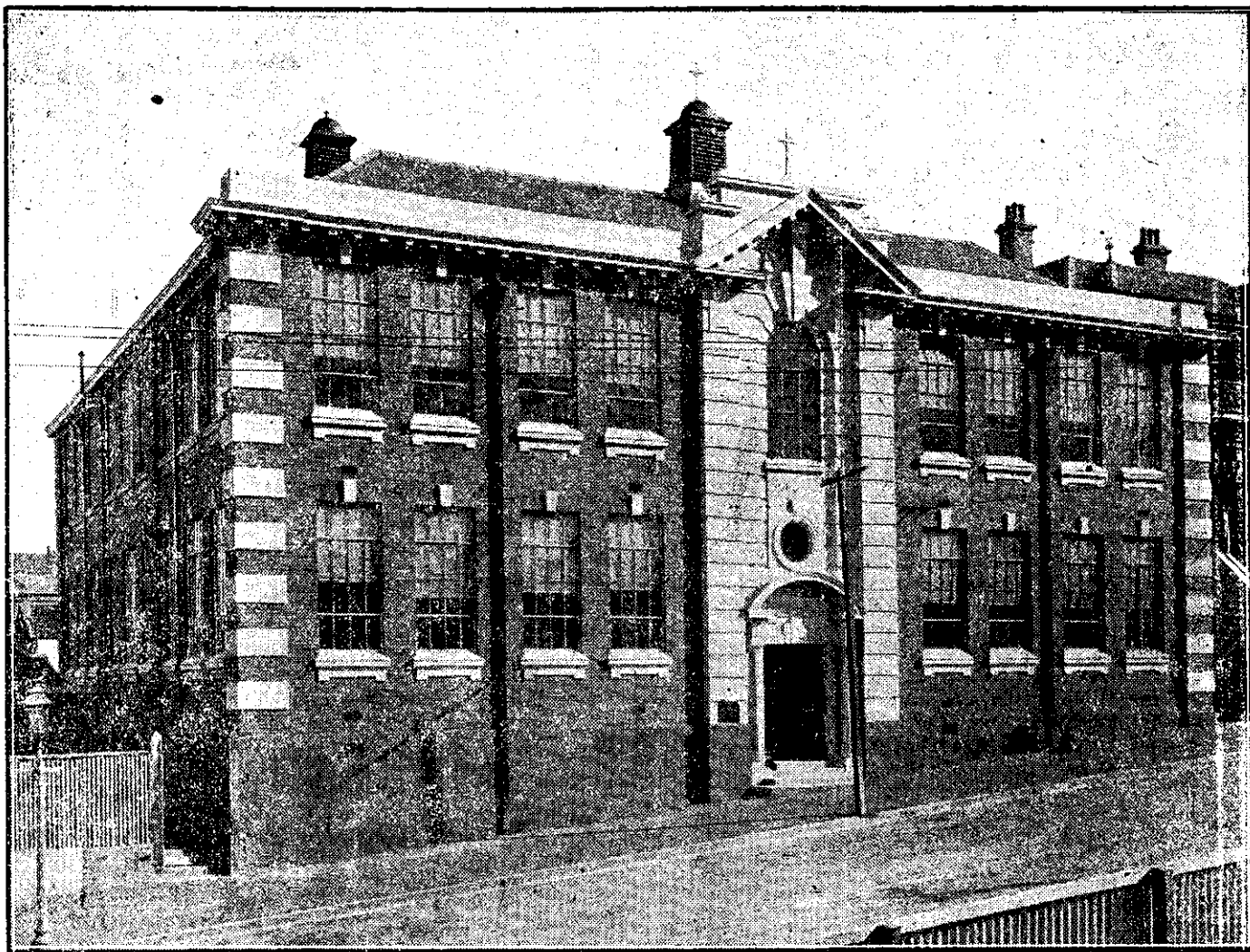
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CHRISTIAN BROTHERS' SCHOOL, DUNEDIN.

At the Christian Brothers' School

On Friday morning his Excellency the Apostolic Delegate visited the Christian Brothers' School, accompanied by his Lordship the Bishop, Very Rev. Father Coffey A dm., and others of the clergy, where he received an enthusiastic welcome from the teaching staff and pupils.

Garden Party at St. Dominic's Priory

Favored with an afternoon of glorious sunshine and just sufficient breeze to stir the profusion of flags and bunting of varied hues with which the courts were overhung, the garden party in the grounds of St. Dominic's Priory on Saturday, in honor of the visit to Dunedin of his Excellency the Apostolic Delegate, was not alone a pronounced success but also a most pleasurable function. There was a very large attendance, the terraces and flat spaces presenting an animated scene—in fact quite a gala appearance. An efficient orchestra, under the conductorship of Mr. Pettitt, discoursed delightful music, while at intervals St. Joseph's Cathedral Choir and individual members thereof rendered several vocal numbers.

A number of energetic ladies handed round afternoon tea with its concomitant dainties. Members of the Hibernian Society, conspicuous in their bright green regalia were on hand to render whatever services were required, as were also those of the reception committee who already had accomplished much necessary work in decorating the grounds and carrying out general details. His Excellency, accompanied by his Lordship Dr. Whyte and several of the clergy, immediately after his arrival from Mosgiel, moved among the crowd, greeting as many as could conveniently be met. He afterwards, accompanied by Bishop Whyte, Very Rev. Father Coffey, and Rev. Father Delany, ascended a nicely arranged dais erected in a sheltered position, decorated in white and gold with the Papal flag as a back ground, and suitably furnished. Later, what appeared to be an interminable queue of those present under the guidance of Very Rev. Father Coffey (who also made the necessary individual introductions) met his Excellency, who stood

on the lower step of the dais. Although the ordeal must have been a fairly trying one, few, if any, passed without a kindly greeting from Archbishop Cattaneo. The enthusiasm of the people was a striking evidence of their love and veneration for Our Holy Father the Pope and for his illustrious representative.

St. Joseph's Cathedral

His Excellency the Apostolic Delegate was celebrant of the half-past seven o'clock Mass on Sunday at St. Joseph's Cathedral in the presence of a crowded congregation. He was attended by the Rev. Dr. Farrelly (Secretary to the Delegation). Practically the whole of the congregation, including the Children of Mary in regalia, and the boys of the Christian Brothers' School, wearing red sashes, approached the Holy Table, and the sight was a most inspiring one. Although the Most Rev. Archbishop Cattaneo gave Holy Communion to very many, so numerous were the communicants that he had to be assisted by the Very Rev. Father Coffey. His Excellency presided on the throne at Solemn High Mass at eleven o'clock. Rev. Father Morkano (rector of Holy Cross College, Mosgiel) was celebrant. Rev. Fathers Kaveney and Silk, deacon and sub-deacon respectively, and Very Rev. Father Coffey, master of ceremonies. Rev. Dr. Farrelly and Rev. Father Sallane were deacons of honor at the throne. His Lordship Bishop Whyte was present in the sanctuary and preached.

His Lordship, from the text "Lord, to whom shall we go: Thou hast the word of eternal life" (John, vi., 69), spoke in part as follows:—

These words were spoken by St. Peter on a certain occasion described in the sixth chapter of the Gospel according to St. John. Our Lord had just made a promise to leave His Flesh and Blood to be the food and drink of His followers. Many of His disciples said this saying is hard: who can bear it? and many went away and walked no more with Him. Our Lord turned to the twelve and said "Will you also go away?" St. Peter answered, "Lord, to whom shall we go? Thou hast the words of eternal life." Why do I select this text for my remarks this morning? The answer is because to-day we have with us the Apostolic Delegate, the direct representative of Pope Benedict XV., who is the successor of St. Peter and the Vicar of Christ. Before Our Saviour left this world He established a Church.

That Church He promised would last till the end of time; that the gates of hell would never overcome it or prevail against it, for He would be with it, and with it to protect it. We Catholics say, to what other authority are we to appeal for knowledge that leads to salvation if not to the Church which He established to take His place? Had Our Saviour intended that we should be our own guide in religion, had He wished us to make our own form of belief, had He intended that we should—each one of us—be sufficient for himself, He would have told us so, and He would not have set up special teachers, He would not have established a Church. Instead, however, of entrusting everything to ourselves, He founded a Church, He appointed a head, giving him extensive authority, saying to him, "I will give you the keys of the Kingdom of Heaven: Feed My lambs, feed My sheep." We Catholics believe that the Catholic Church was established by Christ, and that St. Peter was the first head, and that his place as head is now taken by Pope Benedict XV. And hence this morning I say in presence of his representative, now seated on the Bishop's throne, that we acknowledge Pope Benedict as the head of the Church, and only Church, established by Jesus Christ our Saviour. To whom, then, shall we turn for guidance? To what religious authority can we give our allegiance but Benedict, now happily ruling the Church of Christ; for he has the words of eternal life? The faith of Catholics, who number about 300 millions, is no blind unreasoning faith. It is in full agreement with reason, not in conflict with it. The Catholic reasons with himself in this manner: God exists, for my reason convinces me of His existence. He made a revelation of Himself to man and sent a messenger to earth. Of this messenger the book, called the Bible, gives me much information. I examine this book and find it worthy of credence and reliable. That book tells me that the messenger sent from heaven was God, for the book is historically accurate and it tells me that, by His own power, He raised Himself from the dead. I learn also from that historical work that this Divine messenger established a Church and endowed it with authority to teach in His name and therefore to teach the truth and only the truth, and that it was to last till the end of the world and that it was to be limited only by the bounds of the earth. Whatever, then, this Church bids me believe, I must believe under the penalty of disobedience to its Founder who was God and who had said, "He that heareth you, heareth Me." That Church tells me that Peter was made head of the society by Our Lord Himself, that the keys of heaven were entrusted to him and that he was to teach the whole flock, pastors and people, for Christ commanded him to do so when He said, "Feed My lambs, feed my sheep." Briefly stated, then, the Catholic says: Christ was God (for He proved it by his Resurrection); He established a Church—only one Church—that Church must be divine; He gave it authority to teach in His name; He promised to be always with it so that the gates of hell, the powers of hell, should never overcome or conquer it; He would therefore protect it from teaching error, for if it did teach error the gates of hell would have prevailed against it; it would last always, for He said He would be with it till the consummation of the world. That is our belief, my dear people—yours and mine—and that belief it is that gives us that great confidence that if we are faithful on earth to our belief and everything it involves, we shall be happy with God for ever in heaven.

In the many addresses presented to his Excellency the Apostolic Delegate during the few days he has already spent in the Dominion, he has been asked to assure his august master, Benedict XV., of our loyalty to his throne and person. Both his Excellency and his Holiness the Pope are well aware of our attachment to the Holy See. The gifted writer of the "Song for the Pope" said:—

Over all the orb no land more true than our own old Catholic land,

Through ages of blood to the Rock hath stood, Oh! true may she ever stand.

If that is true of Ireland, it is true also of all the English-speaking countries in which the scattered sons and daughters of Ireland have found a home. Ireland's allegiance to Rome and the faith has never wavered even for a moment. St. Patrick went to Ireland with the blessing and the sanction of Pope Celestine. The land became Catholic in a short time from end to end. Irish missionaries were soon able to spread the faith over Western Europe, France, Belgium, Switzerland, and even Italy early benefited by the zeal of those learned and saintly missionaries. Traces of their enduring work are still discernible in the names of patrons of churches and towns in many parts of Europe.

Successive Popes, remembering their obligation to Ireland, sent to her help of various kinds when the sword of persecution was dripping with the blood of her martyrs.

And Ireland never forgot her duty to the Holy See. Rather than abandon their fidelity to Peter, the Irish people in their darkest days sacrificed their wealth and even their lives. Who, then, or what can separate us from Rome? Neither life nor death, nor poverty nor affliction can divide us.

The Irish people of to-day, Irish either by birth or by descent, appreciate the gallant fight of their ancestors for the faith. That faith has come down to us as a precious heirloom, and here in the southern seas our professions of loyalty to the faith ring as true as in Ireland itself.

We are proud of our line of supreme pontiffs stretching back in a long array to the days of St. Peter. Amongst them we recognise some two score who laid down their lives for the faith of Christ and an equal number whose sanctity gave them a place amongst the canonised confessors of Holy Church. Coming down to our own times, we honor the memory of Leo XIII. for many reasons, one of which is his fatherly interest in the working classes. Read his Encyclical on "Labor," which has been styled the "Magna Charta of the rights of Labor," and you will see that, nobleman though he was by family, he was at heart a democrat and keenly grieved for the social conditions which placed so heavy a burden upon the weak shoulders of the toiling multitude.

His successor, Pius X., was noble, not because of descent from the aristocracy, but because he belonged to the aristocracy of brains and virtue. He aimed at restoring all things in Christ (after the example and under the inspiration of St. Paul) and left a record of work done which will long continue to bear fruit.

And what shall I say of the present august occupant of the papal throne? As in examining a large edifice, we fail to see its huge proportions if we stand close to it, so in appraising the worth of Pope Benedict, we are too close to realise its sterling qualities. What he accomplished during the fearful ravages of the war, we cannot see for the smoke of the battle which has not yet been dissipated. His tender heart has been bruised and wounded by the useless carnage that has devastated the world. His statesmanship, which he was ready to lay at the feet of Europe, has not been accepted, and that refusal has been to the great injury of a peaceful settlement of a bewildered world.

It is a consolation to his kind fatherly heart to know that his children throughout the world sympathise with him in the evil days through which he is passing. His representative, whom it is an honor to us to be allowed these days to honor, can with genuine sincerity assure him that here, at the uttermost end of the earth, almost under the shadow of the South Pole, we are watching with filial interest his efforts to alleviate the distress that is now afflicting many parts of his extensive dominions. It will please him to hear of our loyalty to the throne of Peter, of the strong faith and fervent piety of our people, to hear of the gallant army of our religious teachers implanting the faith in the hearts of our little ones, to hear of the enlightened zeal and generous sacrifices of our priests in these southern latitudes, and of the strong bond of union joining together with hoops of steel bishops, priests, religious, and people, and of our undiminished fidelity to the faith of our fathers, to God, our Father in Heaven, and to himself, our Father on earth.

At the conclusion of Mass his Excellency imparted the Apostolic Blessing. The music, very capably rendered by the choir, was Gounod's "No. 3 Mass." Mr. A. Vallis conducted and Mr. F. Stokes was organist. The high altar was tastefully adorned, while the rear of the altar and throne and the pulpit were draped in the papal gold and white. There was Exposition of the Blessed Sacrament from the eleven o'clock Mass. Long before the hour appointed for evening devotions the Cathedral was crowded, and by 6.30 o'clock every available space was thronged. His Excellency again presided at the throne, attended by Rev. Dr. Farrelly and Rev. M. Spillane, with Very Rev. Father Coffey as master of ceremonies. His Lordship the Bishop was present in the sanctuary. After Compline, at which Rev. Father Kageney officiated, a fine discourse on the Blessed Sacrament was delivered by Rev. Father Morlane (rector of Holy Cross College). Prior to Pontifical Benediction of the Blessed Sacrament the choir sang the "Ave Verum" (Mozart). Probably the largest procession yet seen in the Cathedral was participated in by the men and boys of the congregation, a number of little flower girls immediately preceding the canopy raised above the Sacred Host borne by the Apostolic Delegate. The ceremonies of the day were, throughout, most impressive, and marked an important event in the history of the Church in this diocese that will be long remembered.

His Excellency, accompanied by his Lordship Bishop Whyte, Very Rev. Father Coffey, Adm., and Rev. Dr. Farrelly, left on Monday morning for Queenstown, and is expected to return from the Lakes District to Dunedin on Wednesday night.

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Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

November 4.

Preliminary arrangements are being made for the annual Catholic picnic, to be held on Boxing Day. As the surplus proceeds are to be devoted to the education fund, every effort will be made to ensure success.

Euchre socials to assist the funds of St. Joseph's bazaar, organised by Rev. Father Cullen, are being held each Wednesday evening at the residence of Miss Collins, corner of Brougham and Pirie Streets.

Miss Fagan, of Newtown parish, gained distinction in the recent Trinity College of Music examinations through the success of one of her pupils (Miss Mavis Dillon), securing the highest marks in the higher division, thereby securing a medal. Another pupil (Miss Mary Priest) secured the highest marks in the intermediate division and secured the Begg medal.

The following candidates in ambulance work passed in first aid at the examination held recently at the Green Street (Newtown) Convent School, conducted by the Sisters of Mercy:—Agnes Ward, Jessie Ward, Hazel Smith, Amy Moloney, Ena Wickliffe, Olive Clark, Lucy Hickey, Ethel Quirk, Rose Harris, Norma Clark, Ellen Stratford, Mary Hollis, Maurya Cauley, Clare O'Regan, Eileen Niall, Beatrice Hoskins, Frances Scanlan.

Over 30 members of the committee who are raising funds for Mother Aubert's Home of Compassion at Island Bay attended a meeting held at the rooms, 10 Woodward Street, last week. Mr. J. J. McGrath presided, and reported that all funds that had been received were being deposited with the Public Trustee, who had generously agreed to accept them at call, free of charge, and allowing current rates of interest. Mrs. Richard Dwyer donated a magnificent collection of art needlework, which will be exhibited at the Bristol Piano Company's window, and the proceeds of which will greatly enhance the fund. The following further functions were arranged:—Dance by Miss Doris Guise and her pupils in the large hall, Town Hall, on the 26th; "At Home" by Mrs. T. W. Young, at her residence, Hataitai, on the 30th. The ladies who have not yet given the "At Homes" or entertainments promised in aid of the fund are urged to do so before the end of November, and the appeal will close with the street day on December 2. The committee is fortunate in its secretary, Mrs. Gleeson, whose soul is in her work. She attends and assists at all functions, and to her energies much of the success already achieved is due.

A correspondent at Foxton writes to the effect that a bazaar in aid of the local church will be held at Shannon during the third week of November.

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Wanganui

(From our own correspondent.)

November 3.

This week has been one of special devotions. On Sunday morning, after Solemn High Mass, came the Forty Hours' Adoration, carried through in all solemnity till Tuesday morning, Feast of All Saints. The attendance at Holy Communion, at the various devotions, and at adoration was very large. Rev. Father Gondringer, S.M. (St. Patrick's College), preached the sermons on Sunday and Monday. All Saints' and All Souls' Days followed up with more opportunities, availed of to the full by the congregation, and now, we are simply exhausted physically, but, something to the good spiritually. How hard it is in these strenuous times to work in even a few extra exercises and prayers!

One of those events, alas! not too frequent in the history of the parish, occurred last Sunday, when the men after receiving Holy Communion, adjourned to St. Joseph's Hall for breakfast. The tables were tastefully decorated, and justice was done to the many good things provided. Rev. Father O'Connell presided at the principal table, and with him were Rev. Father Gondringer, the Marist Brothers, and the heads of the various societies. The usual toasts were honored, including "The Pope," "The Clergy," and "Kindred Societies." There was a fine address from Father Gondringer, and finally, the rev. chairman thanked those present for their attendance, especially mentioning the ladies—Mrs. Richardson, Mrs. Coxon, Mrs. Sharpe, Miss Koorey, and the assistants—for their energetic work.

Rev. Father Gondringer has returned to Wellington,

after a few days here. That we wish him all the joy and satisfaction of a perfectly lovely trip Home, right home to his very own country, Luxembourg, goes without saying, and we add the sincere wish for his safe return to us in New Zealand.

Rev. Father Fay, recovering quite cheerfully from his recent severe illness, is spending a week or two with Rev. Father O'Connell. Though a long way from well, Father Fay is improving wonderfully, even since he came back to our little old village and his old friends.

There is no end of sickness about, which the very unsettled season does not tend to dispel. Mr. William Kennedy, sen., is in bad health and has been confined to his bed for some weeks. Mrs. Crotty, who has been very ill indeed, is home again from hospital, and on the mend. Mrs. McArtney, Gonville, is still in hospital, but is getting better.

Senior-Sergeant Bourke retired from the Police Force at the end of October, and was farewelled and farewelled and farewelled day and night, for a whole week. Fortunately, there was no parish farewell, as Mr. Bourke has decided to live right here, where he can still keep his eye on us, a habit which has become part of himself during the 14 years of his efficient and kindly supervision. Their many friends, public and private, unite in wishing Mr. and Mrs. Bourke, Pat, too, and Simon, the happiest and jolliest times in their new life and home at Upper Aramoho.

The sad news, received last week-end, of the death at Auckland of Mrs. E. Wilson, was a great shock to many. During their years in Wanganui, Inspector and Mrs. Wilson were very well known, and made many friends in all sections of the community. Our sincere sympathy is extended to Mr. Wilson and the family.—R.I.P.

Died recently at Inglewood, after a long and painful illness, Mrs. James Ennes. The late Mrs. Ennes, who was 78 years of age, was the eldest sister of Mrs. Sullivan, of Mangamahū, both of whom were old and well-known residents of Christchurch. A grown-up family of two sons and a daughter is left.—R.I.P.

DIOCESE OF AUCKLAND

(From our own correspondent.)

November 4.

Great regret is expressed for the continued serious illness of Hon. P. J. Nerheny, by the parishioners of St. Patrick's parish and the residents of the city generally. He has ever been a friend to the poor, irrespective of creed, and all sincerely hope that he will soon be restored to health.

Father Bradley, writing from Panama, states that the voyage has been a pleasant one, for the weather has been good, and that Bishop Cleary and he are both well.

For a few days Rev. Father Buckley returned from the Mater Hospital to St. Patrick's. He is very well after his serious operation, but has, by the doctor's orders, gone to Rotorua and Taupo to recruit.

An old and much respected parishioner of St. Patrick's, in the person of Mr. E. O'Hare, died lately after a long and painful illness, which he bore with great resignation and piety.—R.I.P.

Some 300 delegates from the different committees of the Irish Self-Determination League in the Auckland province met in St. Benedict's Hall on Sunday, the 30th ult., the principal business being to deal with the envoy's funds. Mr. M. J. Sheahan presided, and on the platform were Mr. W. T. Jennings, M.P. (who was welcomed home after his tour abroad), and Mr. A. Hall Skelton, one of the delegates to the Pan-Irish Conference to be held in Paris in January. On rising to reply to his welcome, Mr. Jennings received an ovation. He spoke of his travels in Ireland and the devastation he had seen. It had been most gratifying to find Protestants and Catholics alike evidencing a strong desire for a united Ireland under one Government. He contradicted the statement of a recent visitor from Co. Fermanagh that the Protestants of Ulster were strongly opposed to a united Government. Many Protestants to whom he spoke deplored the division of Ireland, and a deputation of Protestants had waited upon Mr. de Valera informing him that they had no desire for Ulster to be separate from the rest of Ireland. He said he believed that Mr. Lloyd George, within the next few days, would denounce the ultra-Unionist party, and that a definite basis of settlement was near at hand. To his surprise he had found no sign of ill-feeling between Protestants and Catholics. Mr. Jennings referred to the satisfaction he felt at Mr. Hall Skelton having been chosen a New Zealand delegate. Physically and mentally he was a good specimen of New Zealand manhood, and would represent the Dominion both on the platform and at the Conference with the greatest credit.

Selected Poetry

Nature's Thanksgiving

Sweet rhapsodist, to whom the serenade
That, day-long, thou dost from unwearyed throat
Pour forth in treble of thy woodland note,
Amid the leaf-gloom singing unafraid;
To whom, upborne from censers flowers have made,
Floats incense skywards where the sun's gold boat
Oars westward in the blue to lands remote;
To whom smile fields their thanks for summer's aid?
Unthinking questions; yet how seldom seen
A church door open; temples everywhere
Stand dark and silent that for God were meant;
Nature alone gives thanks; in pious mien
Early and late with song and thrifter
She kneels in adoration, lowly bent.

—J. R. CLEMENS, in *America*.

The Great Seducer

Who looks too long from this window
At the gray, wide, cold sea,
Where breakers scour the beaches
With fingers of sharp foam;
Who looks too long through the gray pane
At the mad, wild, bold sea,
Shall sell his hearth to a stranger
And turn his back on home.

Who looks too long from his window,
Tho' his wife waits by the fireside,
At a ship's wings in the offing,
At a gull's wings on air,
Shall latch his gate behind him.
Tho' his cattle call from the byreside,
And kiss his wife, and leave her,
And wander everywhere.

Who looks too long in the twilight,
Or the dawnlight or the moonlight,
Who sees an anchor lifted
And hungers past content,
Shall pack his chest for the world's end,
For alien sun—or moonlight,
And follow the wind, sateless,
To disillusionment!

COLE YOUNG RICE, in *The Century*.

Two Sewing

The wind is sewing with needles of rain:
With shining needles of rain
It stitches into the thin
Cloth of earth—in.
In, in, in.
(Oh, the wind has often sewed with me!—
One, two, three.)

Spring must have fine things
To wear, like other springs.
Of silken green the grass must be
Embroidered. (One and two and three.)
Then every crocus must be made
So subtly as to seem afraid
Of lifting color from the ground.
And after crocuses the round
Heads of tulips, and all the fair
Intricate garb that Spring will wear
The wind must sew with needles of rain,
With shining needles of rain
Stitching into the thin
Cloth of earth—in,
In, in, in—
For all the springs of futurity.
(One, two, three.)

—HAZEL HALL, in *Current Opinion*.

A Dream

It was fanned of unseen fires,
The fires that chasten and smart,
Of my seared soul's white flame,
And the red flame of my heart.

Of the fierce white heat of youth
And the glow of its passion fire
Youth, the Dreamer, who fashions
And colors the Heart's Desiré.

With dead dreams half forgot
The living ore was wrought,
Till it shaped itself in my heart,
Took form, and came forth—a thought

It burned as a star in the dark,
In its travail hour of birth,
As a diamond deep in the womb
Of the fruitful red-brown earth.

Like the rhythm of joyous sound,
Like a gleam of tremulous light,
It fell on men's wond'ring ears,
It glowed and sang in their sight.

They pondered it o'er and o'er,
They sundered it part from part.
The song that was half my soul,
The word that was all my heart.

"He has lost the clue," they said—
"The clue and the golden key."
But it—it was all my life
For it came from the soul of me.

—CATHAL O'BYRNE, in the *Irish World*.

Light-Foot

GREEN TATTERS.

Green tatters flung to every wind,
Swinging from the crooked arms of walnuts,
Flying from the storm-tops of maples,
Every poplar a-flutter
With green and silver,
Bending, bending, bending.

When did it happen?
When were these green tatters
Flung out to every wind?
When did the new grass
Go blazing over the hills?
Who can remember
When the sky was heavy with bare branches?
Who can remember
Any day not filled with green and silver
Bending, bending, bending?

RUNNERS.

Moonseed and honeysuckle
Running along old walls
Fling out bare arms, bend down a peach tree,
And so clamber
Out into the roadside,
To loaf in the deep grass.
Curl about blackberry canes
And shake down storms of white petals.
Away and away, following
A lazy mud-road,
Out between the tumbled fences,
Out among the pastures.

Oh runners,
Let me go with you,
Let me clamber over an old wall,
And breaking through blackberry canes,
Let me follow you
Barefoot along a thick roadside,
Away and away.
Wait for me, I am coming,
Moonseed and honeysuckle!

BERNARD RAYMUND, in the *Nation and Athenaeum*.



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FEATURES OF THIS WEEK'S ISSUE

Leader—The Origin of the State, p. 25. Notes—Anarchy; "The Pity of it"; Music in Churches, p. 26. Topics—"Father"; Catholic Doctrine in High Schools; The Gaelic Tongue; Psycho-Analysis; Planchette, pp. 14-15. A Talk on Economics, p. 9. A Sermon Under Six Heads, p. 13. Visit of the Apostolic Delegate to Dunedin, p. 17. Arrival of the Apostolic Delegate at Wellington, p. 27.

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

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

Die 4 Aprilis, 1900.

LEO XIII., P.M.

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

April 4, 1900.

LEO XIII., Pope.



THURSDAY, NOVEMBER 10, 1921.

THE ORIGIN OF THE STATE



In the confusion of modern thought, after the errors which concern the eternal truths of man's destiny and end, perhaps none are so fraught with universally evil results as the modern errors which have made of the State an idol instead of a slave of mankind. Hence, at the risk of repeating ourselves, we believe it is useful once again to set before our readers clearly certain fundamental notions about the State, as regards its origin and as regards man's relations to it.

*

History shows us the family as the origin of the State and traces how the latter developed from some sort of rudimentary and embryonic authority exercised in families, or in groups of families, or in tribes. Man is a social animal and to live gregariously is a law to mankind. Aristotle rightly said that the man who lived outside of some sort of society—the extra social man—is not man at all: *Unus homo, nullus homo*. Whatever fantastic theories philosophers like Rousseau might excogitate the fact remains that man is and was found only in society in his normal condition. In this fact lies the true *rationale* of the origin of the State, not in theories about social contracts or about divine right. In the latter there is a compact of truth but not the whole truth. It is true that there is a compact inasmuch as there is no government without the consent of the governed; it is true also that there is divine right to this extent, that civil society is natural to man, and what is natural has its origin in the Creator. But radically the origin of the State is the fact that men naturally form themselves into a society, and that there are fundamental laws of right and wrong which must be maintained by authority in every society however small. The State thus springs from an original necessity; and as man differs from other animals in that through will and intellect he is, as Aristotle says, an ethical animal having perception of right and wrong, justice and injustice, and the like," so the State differs from animal societies inasmuch as it is formed and fashioned on reason and justice. From man's very nature arises the need for organisation and authority. Lasson says: "The external ground for the existence of the State is the nature of man. There are no men without continuity of social life. There is no

continuity of social life without order. There is no order without law. There is no law without coercive force. There is no coercive force without organisation. And this organisation is the State. The inner ground for the existence of the State is man's endowment of reason, which is the most distinctive part of his manhood." The fact that not only natural inclination but also material and spiritual necessity, or at least utility, draw men into society, postulates that there be some authority for the preservation of good order and for the protection of individual members and of the society as a whole. Men endowed with reason and will could not long exist together without an authority being exercised as well for the common good as for the good of individuals. Moreover, society must have a common end, and a directive power is necessary if any progress towards that end is to be made by the society and its members. This authority has therefore its origin remotely in the moral order and proximately in reason and will by which men are responsible under that order. History proves that authority is necessary, for even in barbarous communities there has always been a government of some kind, however rudimentary and embryonic.

*

Therefore, we hold that the State has its origin in the natural social needs and inclinations of mankind, and that just as the State is natural so the authority, without which the State cannot exist, is founded in natural law and in reason and free will. From this doctrine it follows that it is erroneous to hold that there was ever a natural anti-social or extra-social condition in the history of mankind; and also that men existing in an extra-social condition formed a State by free consent or compact. It also follows that as the State is a natural necessity and not a creation of free human intellects, the State must have its own natural and essential character, in fixed relation to its natural end. The State is a consequence of human nature; therefore it has stable relations to mankind: in other words, it is natural, and being natural its limits and its functions are conditioned by its natural aim and end. The State is for man, and not man for the State: the State is a servant and a helper of humanity, and not an idol or a Juggernaut before which man must fall down in slavery. And it is precisely from this truth most modern States have wandered away in recent years, bringing untold confusion and misery on the victims of State tyranny. And it is precisely to this truth we must go back if we would again have governments for the people and by the people instead of for placemen and by placemen.

A Mistake in Modernism

The Rev. Father A. L. Cortie, S.J., F.R.A.S., Director of Stonyhurst College Observatory, preaching in the Sacred Heart Church, Edinburgh, recently, said that the true believer had nothing to fear from science, and cordially welcomed every advance in natural knowledge. For historical, archaeological, anthropological, and ethnological science all conspired to show the authenticity and the veracity of the Gospel of Christ, which set forth His claims to be divine. If science cannot give faith, it at least prepared the way for faith. In the whole range of natural science, physical and biological, there was no single known process of nature, no law of nature, which ran counter to revealed religion. It was by confounding

The Natural and the Supernatural,

the laws deduced by observation and experiment and the truths of faith and revelation, that the so-called modern Churchmen had been led to the denial of the fundamental doctrines of the Christian faith, and even the central doctrine, the Divinity of Christ. Let the Modernist confuse the natural and supernatural and he was logical in denying the Divinity of Christ.

"But," said Father Cortie, "for the Christian who is a student of nature, his attitude is sufficiently explained by the words of one of the greatest of Catholic scientists, Pasteur. 'The deeper I go,' he writes, 'into the mysteries of Nature, the more simple becomes my faith. Already it is as the faith of the Breton peasant, and I have every reason to believe that if I am able to penetrate yet deeper it will become as the faith of the Breton peasant's wife.'"

NOTES

Anarchy

Authority, obedience, justice: these three are the pillars of society. Take them away and the whole structure rushes down in ruin and confusion. Once they are destroyed there is an end to civil and social and political order. All governments rest on them; the elements of unity depend on them; the very unit of the State, which is the family, stands or falls by them. Hence they that undermine authority, weaken obedience, and pervert justice are the enemies of mankind, the traitors par excellence, the real anarchists. Authority is not respected when it is abused; obedience is not freely given when authority ceases to deserve it; loyalty dies when those who are elected to see that justice is done prostitute their office. Look around for examples of the ruin brought on individuals, on families, on society by neglect of the three elementary principles of authority, obedience, and justice. What authority has the Orange Premier of New Zealand today? What obedience is due to a Government that barter and trafficks with bigots for votes? What justice is there when Ministers pledge themselves to attack the religious beliefs of sections of the community in return for the support of a secret society once rightly suppressed by the British Government? Common sense, reason, facts tell us that the politicians of New Zealand are traitors to their country, and that their corruption and venal jobbery have brought the Dominion to the brink of chaos. When will the people open their eyes and regard the unfaithful stewards in their true colors? When will they see Massey, Bell, Lee, Anderson, and the rest of them for what they really are—the enemies of the people, the stumbling-blocks in the march of true progress?

"The Pity of It"

God is banned from the State schools. Children are taught that religion is a matter of indifference. The marriage bond is reduced to the level of a bargain at a cattle fair. Juvenile crime is rampant. Sexual filth is eating the heart out of the population. And against the one and only remedy there are none that set their faces more strenuously than the politicians who have sold their souls for the votes of bigots. The Catholic Church bravely supports her own schools and repels with scorn the mess of potage offered by the godless schools; the Anglicans and the Presbyterians have been roused to their danger. They have come to see that if the grass is growing on the paths to their churches the reason lies in the infidel schools of Massey and Bell and the rest of the jobbers. The crying pity of it is that while earnest clergymen of all denominations are striving to save religion, and thereby save the children, there are other clergymen working hand-in-hand with the atheists and the enemies of Christ to undo what their faithful brethren are trying to do. There is a clergyman going round the Dominion—protected by Government servants in his infamous work—preaching hatred amongst creeds and classes and uttering unspeakable calumnies against men and women who have given their lives for God; there are several other clergymen, like wolves in sheep's clothing, ready to stand by his side and to cover themselves with his sins of the tongue, with the opprobrium of his falsehoods and libels and calumnies, because they know no better way of earning their bread than to preach hatred and to goad to fury brainless fools like those who burned Grey Lynn Convent. These "blind mouths" are to be pitied. But what is to be said of their bosses, of the men who wilfully use them as tools for their own interest, who provide the funds for the hired liars, who employ them to keep the people at variance in order to enable themselves to carry out their own selfish schemes? Do they not deserve to be scourged at cart-tails through the cities of New Zealand? They are the real criminals.

Music in Churches

It is evident that music in church and Church music are two very different things. Not all music in churches is calculated to edify the congregation as Church music edified St. Ambrose long ago. Consideration of the fact caused several Popes to lay down regulations regarding the quality and the quantity of music during liturgical services—for be it said that there was matter for complaint regarding both. Nowadays in Catholic churches we do not hear sacred themes set to light opera airs and nobody is shocked by hearing a *Gloria* sung to the strains of *The Soldiers' Chorus*. It was not always thus with us, and that it is thus at present in many Protestant churches appears from an article in the *Literary Digest*. Rev. J. F. Ohl complains (in *The Lutheran*) that no devout frame of mind can be induced by the *Song to the Evening Star*, or the *Intermezzo* from *Cavalleria Rusticana*, or the *Barcarole* from the *Tales of Hoffman*, for "such strains transfer the thoughts to other places and scenes, and for the moment all worship ceases." Not only would he regulate what the organist plays but he would reform the organist himself, because:

"His position is next in importance to that of the minister. He can do a great deal to further devotion and a vast deal to hinder it. The latter he is almost sure to do if he is not a Christian. How can one who does not himself know the saving, life-giving power of the Gospel enter into the spirit of that worship which only God's word and grace can beget? How can he have a holy reverence for the place which to him is not really 'the house of prayer'? How can he feel what befits the holy place and its holy services, and what not? Such a person has no business on an organist's bench, nor should any Christian congregation that wants a godly man in its pulpit ever give the next most important place to one who is not.

"The organist, moreover, should be musically intelligent. He should not only have the technical ability to handle his organ well, but he should also be fairly conversant with the history of music, especially of Church music, and know the phases through which it has passed, the influences it has encountered, etc. He should have a large acquaintance with the music of the different periods and schools. He should be as familiar with the ancient plain song as with the modern chant; with the purely vocal works of the old Church composers as with those of modern writers; with the stately and vigorous choral melodies of the German Protestant Church as with the best tunes from other sources; with the substantial organ compositions of Bach and his school as with the productions of recent times. It is only such knowledge that enables the really sincere organist to select compositions that will not conflict with the character and spirit of the Church's service as an act of worship.

"Nevertheless, the blame must not always rest on the organist. Some years ago I said to one of Philadelphia's leading organists: 'If I were pastor of a church and you were my organist and played what I hear in some churches either you would leave or I would.' He answered: 'I know what belongs in the church, and what not: but suppose the congregation demands the kind of music you oppose, and your living depends on holding your position, what would you do?' I could not reply. Here was a man of fine ability and superior intelligence, who was obliged, against his will, to profane the house of God to please a less reverent congregation. I am not sure but that some organists of Lutheran churches have had the same experience.

"What does your organist play?" is therefore not only a question to be considered by the one who presides at the organ, but it is equally pertinent to the congregation. Let both remember the psalmist's words, 'Holiness becometh thine house, O Lord!'

Irish History Competition

Those interested are reminded that the papers for the Irish History Competition are to be in by Tuesday next, November 15.

DIOCESE OF DUNEDIN

A social will be held in the Sacred Heart School-room, North-east Valley, on next Monday evening, the 14th inst., in aid of the piano fund.

Sympathisers in the work of the Sisters of Mercy are reminded of the "gift afternoon" at St. Vincent de Paul's Orphanage, South Dunedin, on next Saturday, the 12th inst. Any gift of provisions or groceries, such as jam, butter, eggs, oatmeal, sugar, etc., will be highly appreciated. There will be no charge for admission, and patrons are assured of a pleasant time, as the children are busily preparing a musical entertainment which will commence at half-past two, and be repeated for the benefit of late-comers. A committee of lady friends is at present collecting necessities for the tea-kiosk, which is expected to do record business.

A special general meeting of the members of St. Joseph's Ladies' Club is convened for next Wednesday evening (the 16th inst.), in the club rooms, St. Joseph's Hall, to arrange preliminaries in connection with the club's stall at the projected St. Vincent de Paul's Orphanage bazaar.

The Queenstown correspondent of the *Otago Daily Times* wires:—The Apostolic Delegate, Archbishop Cattaneo, accompanied by Bishop Whyte, Rev. Dr. Farrelly, Fathers Coffey, O'Neill (Riversdale), and O'Neill (Wai-kiwi), arrived here by steamer on Monday evening. The distinguished visitor was met by the local priest (Father Woods), and there was a good crowd on the wharf. The party were motored to the presbytery, where they are the guests of Father Woods. The Archbishop and party journeyed to the head of the lake on Tuesday, and will return to Dunedin on Wednesday. Fortunately the weather is fine.

In Memoriam:

Rev. Mother M. Raymond, Sister M. Louis, and Sister M. Carmel, O.S.D.

On Monday, the 31st ult., a Solemn Requiem Mass was celebrated in St. Joseph's Cathedral for the happy repose of the souls of Mother Mary Raymond (late Prioress) and Sisters Mary Louis and Carmel, O.S.D., the first anniversaries of whose deaths occurred on the 1st and 2nd of November. Rev. Father Kaveney was celebrant. Very Rev. Father Coffey, Adm., deacon, and Rev. Father Marlow subdeacon. The music was devotionally rendered by the Dominican Nuns. At the Mass there was a general Communion of the pupils of St. Dominic's and St. Joseph's Schools, and many and fervent were the prayers offered for the repose of the souls of the deceased Sisters. May they rest in peace!

His Excellency the Apostolic Delegate VISIT TO THE DOMINION.

(From our Wellington correspondent.)

On the arrival at Wellington on last Monday week of his Excellency the Most Rev. Archbishop Cattaneo, Apostolic Delegate to Australasia, on his first visit to the Dominion, his Excellency and party, including the Most Rev. Dr. Redwood, Archbishop of Wellington, his Lordship Dr. Whyte, Bishop of Dunedin, and Rev. Dr. Farrelly (Secretary to the Delegation) who were passengers by the Marama from Sydney, they were met by his Grace Archbishop O'Shea and motored to the archiepiscopal residence, Guilford Terrace, Thorndon, where his Excellency stayed during his brief sojourn in Wellington in passing through to Dunedin. On Monday afternoon his Excellency was taken to St. Gerard's Redemptorist Church and Monastery, where he was received by the rector (Very Rev. Father Whelan, C.S.S.R.) and the Redemptorist Fathers. From St. Gerard's his Excellency was taken to view the new St. Mary of the Angels' Church, Boucott Street, where he was shown over the building by Rev. Father S. Mahony, S.M., and in which he evinced the keenest interest and satisfaction.

In the evening a canonical reception was tendered to his Excellency at the Basilica of the Sacred Heart. The distinguished prelate was met at the church door by his Grace Archbishop Redwood, and, accompanied by Archbishop O'Shea and Bishop Whyte, proceeded to the altar to the singing of Elgar's "Ecce Sacerdos" by the Basilica and St. Patrick's College Choirs. Rev. Father Smyth, Adm., officiated as deacon, Rev. Dr. Farrelly as subdeacon, and Rev. Father Moloney, S.M., as master of ceremonies. There was a very large congregation, which included all the clergy of the Wellington archdiocese. The choir, under Father Schaeffer, of St. Patrick's College, sang "Cor Jesu" (Smith), the soloist being Miss Teresa McEnroe. Mr. Paul Cullen presided at the organ. After Benediction of the Blessed Sacrament his Excellency imparted the Apostolic Blessing.

On Tuesday his Grace Archbishop Redwood presided at the luncheon tendered to his Excellency at St. Patrick's College. On his right was the guest, and there were also present Archbishop O'Shea, Bishop Whyte, of Dunedin, Ven. Archdeacon Devoy, Dean Lane, Dean McKenna, Rev. Fathers Smyth, Devoy, Carmine, Moloney, Walsh, Mahony, Murphy, Griffin, O'Donnell, McDonnell, Buckley, Segrief, Cullen (2), Ainsworth, and Rev. Dr. Farrelly (Secretary to the Papal Delegation).

His Grace Archbishop Redwood welcomed Archbishop Cattaneo, and expressed the hope that his tour of the Dominion would be interesting and beneficial to him.

Archbishop O'Shea also welcomed the visiting prelate, and presented him, on behalf of the clergy of the diocese, with a greenstone inkstand.

In responding, Archbishop Cattaneo said he had heard a great deal about New Zealand since he took up his office in Australia four years ago, and had been longing for the time to come when he would visit the Dominion. What he had seen in the two days he was ashore was very interesting, and pleased him very much. He hoped to see more of the people, and to meet them individually.

In the afternoon about two thousand people attended a garden party in the grounds of St. Patrick's College. The gathering was introduced to the Delegate by the respective parish priests and by Archbishop O'Shea. The Williams Orchestra played musical items on the lawn.

In the evening the pupils of St. Mary's Convent tendered a concert to the visiting dignitary. Those who took part were Misses Ward and Emerson, who played a pianoforte duet, Misses Teresa McEnroe and M. Esquilant, who contributed vocal items, and the pupils of St. Mary's College. At the close of the concert, Archbishop Cattaneo returned thanks, and in doing so remarked that the entertainment in New Zealand was equal to the scenery, and both were beautiful.

On Wednesday his Excellency visited the Marist Brothers' School, Thorndon, and thence was taken to the Home of Compassion and the Sacred Heart Convent, Island Bay. From Island Bay he was taken to the Sisters of Mercy's Preparatory College for Boys at Seatoun, where he lunched. His Excellency then visited St. Patrick's College, Petone Convent School, the Nai Nai orphanage, and the Lower Hutt Convent. In the evening, accompanied by his Lordship Bishop Whyte and Rev. Dr. Farrelly, his Excellency departed by ferry steamer for the south.

Messrs. Richard and Joseph Dwyer very kindly placed their motor cars and chauffeurs at the disposal of his Excellency while in Wellington.

DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

November 7.

A large number of the congregation of the Church of Our Lady "Star of the Sea," Sumner, met in the Town Hall on Monday evening for the dual purpose of farewelling Father Gallagher and welcoming Dean Bowers. The function took the form of a social, the musical portion of the programme being contributed to by Miss Hatch, Miss Monica Hennessey, and Miss Madeline Kennedy, and the male quartet party—Messrs. Beveridge, Hawker, Joll, and Mathieson, and Mr. Noonan. During the evening Mr. T. B. Gaffney, on behalf of those present, asked Father Gallagher to accept a handsome Kaiapoi rug and pair of fur motor gloves as a token of their appreciation of his work during his 18 months' service. He referred to Father Gallagher's popularity and capacity for hard work, and wished him God-speed in his work in the Cathedral parish. Mr. Gaffney also extended a hearty welcome to Dean Bowers, who is taking up residence in the borough. Both Father Gallagher and Dean Bowers feelingly acknowledged the good wishes expressed. A dainty supper was then partaken of, the ladies responsible being Mrs. Lee, Mrs. Mitchell, Mrs. Kennedy, and Miss Pender.

On Sunday last a representative gathering assembled in the grounds of Lewisham Hospital, Mr. Walter Clifford presiding, to consider a scheme for raising funds for the construction of a public hospital in connection with the institution. Dr. Guthrie, in a most interesting address, urged strongly upon his listeners the claims of such a foundation. The time had arrived (he said) when the necessity of ameliorating the condition of the sick poor had appealed to the general community, and consequently right-seeing people acquired the practice of giving the same service to the poor as to the rich in a time of physical suffering. Hence the demand has come for the erection of the proposed building, in conjunction with the present one, where the excellent private nursing may be afforded those in less fortunate circumstances. Dr. Guthrie struck the keynote of efficiency in his address. In treating of the sick this must be postulated in commencing a new work, for it is advantageous both to the doctor and the patient,

saving the former time and inconvenience, and the latter pain, in many cases his life. Consequently he gave an outline of his idea of the proposed building, in which he would wish to see every department co-ordinated in a manner to secure the greatest efficiency. Resident officers would be immediately on hand, and under their supervision the necessary X-ray, pathological department, etc., all working in an excellent unison to a perfect end. Mr. Hamlet briefly encouraged the people to assist, and showed a practical example by donating £50. Dr. O'Brien supported the remarks of the previous speakers, and in a few well-chosen words eulogised the Sisters' work, and stressing the need for grateful assistance. It is decided to hold a bazaar about Easter, and a strong committee was formed, with Miss Farra (secretary) and Mother Superior (treasurer). The friends of the Sisters throughout New Zealand are urged to materially assist in this great work of charity, which is to enable them to realise to the fullest the scope of their foundation, namely, the alleviating of the sufferings of the sick poor.

NOTICE TO ADVERTISERS

Deaths, Marriages, Wanted, etc., will be charged as follows:—Up to 20 words, 3/- minimum; up to 30 words, 4/-; up to 40 words, 5/-. *Strictly Cash in Advance.*

Wedding reports will not be inserted unless accompanied by a marriage notice, cash paid.

In order to insure insertion in the following issue, the copy for above advertisements must reach the office by *noon on Tuesdays.*

MARRIAGES

MEAGHER—HORAN.—On October 31, 1921, at St. Patrick's Church, Fairlie, by Rev. Father Kimbell, S.M., William, fifth son of Mr. and Mrs. Meagher, Kevinstown, Kilbarron, Co. Tipperary, Ireland, to Bridget Mary, fifth daughter of Mrs. and the late Mr. Horan, Killinave, Templederry, Co. Tipperary, Ireland.

O'SULLIVAN—HARRINGTON.—On October 25, 1921, at the Cathedral of the Blessed Sacrament, Christchurch, by the Rev. Father Hanrahan, Adm., assisted by the Rev. Father Gallagher, Lawrence Michael, youngest son of John and the late Mary O'Sullivan, Christchurch, to Hilda Marie, youngest daughter of Mr. and Mrs. J. Harrington, Christchurch.

KENNEDY—SHAW.—On September 29, 1921, at St. Francis de Sales' Church, Rangiora, by the Very Rev. Dean Hyland, Alexander, eldest son of Mr. and Mrs. M. Kennedy, Lohurn, to Greta, youngest daughter of Mr. and Mrs. T. Shaw, Ashley.

DEATHS

BURKE.—Of your charity pray for the repose of the soul of John Andrew, eldest son of Mr. and Mrs. E. Burke, who died at Orari on October 19, 1921, in his 47th year.—Jesus, Mary, and Joseph, pray for him.

HILL.—Of your charity pray for the repose of the soul of Alfred Howard, beloved only son of Bessie and the late Henry Hill, who died at Christchurch Hospital on October 29, 1921; aged 10 years.—Immaculate Heart of Mary, pray for him.

MEEKIN.—Of your charity pray for the repose of the soul of James, beloved fourth son of Richard and the late Mary Meekin, who died at Dunedin on November 9, 1921; aged 28 years. Deeply mourned.—R.I.P.

O'CONNELL.—Of your charity pray for the repose of the soul of John, beloved husband of Mary O'Connell, of Marawiti, Barr Hill, and third son of Bryant O'Connell, Gortlea, Co. Kerry, Ireland, who died at Lewis-Ham Hospital on October 1, 1921.—R.I.P.

TWOMEY.—Of your charity pray for the repose of the soul of J. M. Twomey, beloved husband of Mary Twomey, who died at his residence, High Street, Temuka, on November 1, 1921; aged 74 years.—R.I.P.

WILSON.—Of your charity pray for the repose of the soul of Ellen Mary, dearly beloved wife of Edward Wilson, of Panmure Road, Ellerslie, who died at a private hospital, Auckland, on October 28, 1921.—R.I.P.

KEELTY.—Of your charity pray for the repose of the soul of Julia Keelty, who died at the residence of her brother-in-law (Mr. P. Casey), Waterloo Road, Lower Hutt, on October 13, 1921; aged 75 years.—R.I.P.

IN MEMORIAM

CUNNINGHAM.—Of your charity pray for the repose of the soul of Henry Cunningham, who died on November 7, 1920.—Sacred Heart of Jesus, have mercy on his soul.

DEVINE.—Of your charity pray for the repose of the soul of Elizabeth Devine, who died at Dunedin on November 14, 1920.—Sacred Heart of Jesus, have mercy on her soul.

KELLY.—Of your charity pray for the repose of the soul of Mary, dearly beloved wife of Patrick Kelly, who died at Timaru on November 3, 1920.—On her soul, sweet Jesus, have mercy.—Inserted by her loving husband and family.

MEEHAN.—Of your charity pray for the repose of the soul of James Patrick Meehan, who died at Fargo Military Hospital, England, on October 27, 1918; also his sister, Rose Forbes, who died at Oamaru, August 1, 1918.—On their souls, sweet Jesus, have mercy.

O'BRIEN.—Of your charity pray for the repose of the soul of Daniel O'Brien, who died at Edendale on November 14, 1916.—Sacred Heart of Jesus, have mercy on his soul.

SEXTON.—Of your charity pray for the repose of the soul of Patrick Sexton, who died at South Dunedin on November 4, 1912.—R.I.P.—Inserted by his loving sisters.

FUNERAL NOTICE

The friends of the late James Meekin and family are respectfully invited to attend his funeral, which will leave his father's residence, 20 Fingall Street, South Dunedin, to-morrow (Friday), 11th inst., at 2 p.m. for the Southern Catholic Cemetery.

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Commonwealth Notes

NEW SOUTH WALES.

The celebrations in connection with the golden jubilee of the H.A.C.B. Society were commenced on Sunday morning with solemn and impressive ceremonies (says the *Catholic Press* for October 20). His Excellency the Apostolic Delegate celebrated Mass at 8 o'clock in St. Mary's Cathedral, at which the members of the society approached the altar rails to receive Holy Communion. The scene within the Cathedral was a most inspiring one. The huge edifice was filled by the devout Hibernians, who presented a picturesque sight in their regalia. Members received the Sacrament from the hands of his Excellency the Apostolic Delegate himself, and St. Mary's Cathedral Choir, with Mr. H. B. Dawkins presiding at the organ, rendered impressive music. Immediately after Mass the Hibernians formed up in processional order outside the Cathedral, and marched to the Town Hall, where the Communion breakfast was held. It was a magnificent demonstration of Catholic faith and fervor, and the route of the procession was lined with wondering and admiring crowds. The procession was headed by the members of the National Directory and District Board of the society. The Town Hall was beautifully decorated, Sinn Fein flags, the Australian flag, and flags of the Allied nations forming a conspicuous and pleasing feature of the decorations. During the breakfast a programme of Irish music was rendered, and at the commencement and conclusion of the function the orchestra played "God Save Ireland," in the singing of which the entire assemblage joined. The district president, in opening the proceedings, expressed their deep sense of gratitude to his Excellency the Apostolic Delegate, their beloved Archbishop, the Archbishop of Wellington, and the Archbishop of Melbourne, as well as the delegates from the other States and clergy, who had honored the function with their presence, on the occasion of the inauguration of the society's jubilee. His Excellency the Apostolic Delegate, who was enthusiastically received, said that it was always a great satisfaction to him to have the opportunity of expressing his deep gratification at such a gathering, and especially on that occasion, when the Hibernian Society was celebrating the golden jubilee of its foundation in Australia. (Applause.) They would be glad to hear the words of the Supreme Pontiff, as he had just received a cable from the Secretary of State, in the following congratulatory words: "On the occasion of the 50 years of the foundation of the Hibernian-Australasian Catholic Benefit Society, the august Pontiff, from the fullness of his heart, imparts his blessing to all of the members, and prays that the society would continue worthy of religion and society." Continuing, his Excellency said that the words of his Holiness could not be more appropriate. His Grace Dr. Mannix had said at a Communion breakfast in Melbourne that there was nothing in Australia he could be more proud of than such gatherings. He subscribed to those sentiments from his heart. In the same way, the Hibernian Society in this State had inaugurated their jubilee celebrations in a most worthy way by going to Holy Communion in a body. Every time they knelt, the members renewed their vows of faith and religion, to lead a true Christian life, to do their duty to God, their family, themselves, and society. That meant a great deal for the future of Australia, and in consequence the Hibernian jubilee was something Australia should be very proud of. (Applause.)

At this stage, the district president presented his Grace the Archbishop of Sydney with a cheque for £1000, being portion of the proceeds of the Hibernian art union, to be distributed among the orphanages of the archdiocese. Bro. Walsh said that each year the society organised an art union for the benefit of the orphanages. This year, probably on account of it being the jubilee year, the art union had been the most successful of any yet held. (Applause.) He asked his Grace to accept the cheque with the assurance that the members would heartily co-operate in all his great and splendid works. (Applause.) His Grace Archbishop Kelly was given an enthusiastic reception. His Grace said that he did not feel competent to fully express the sentiments of his heart. He was their servant in matters of religion. Their society, through God, would do good for society and for Australia, and especially among individual members. In introducing the Archbishop of Melbourne, the district president said that all were grateful to his Grace for the noble services rendered to Australia and to his native land. They remembered when this country was threatened by people who gave its interests no consideration, the voice of Dr. Mannix rang out strong and fearless above the tumult, and, thank God, it was heard by those who remained true to Australia. The district president, as a mark of appreciation, then presented an address to Dr. Mannix. An enthusiastic

demonstration greeted the Archbishop of Melbourne as he rose to reply. It was some time before his Grace was able to speak. He said he was overwhelmed by the compliment paid him on that great occasion of their golden jubilee. There was a cheque and an address to be presented. The cheque went to the Archbishop of Sydney and the address was given to him. (Laughter.) He thought that they would agree with him that the Archbishop of Sydney had, as usual, chosen the better part. (Laughter.) When he gladly consented to attend their jubilee, he had no idea that he was to receive the address kindly read by the District President. If it had been left to him he would gladly have come and taken part in the celebrations just like anyone else. On his return, after many vicissitudes, they had taken part in his welcome home, and no doubt now they, as Hibernians, were anxious to present him with some special mark of their affection, which he would treasure. (Applause.)

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QUEENSLAND.

In addressing the newly-confirmed after a Confirmation ceremony at Oakey recently (says the *Catholic Advocate*, Brisbane), his Grace Archbishop Duhig dwelt particularly on the necessity for a religious home life, and every possible refining influence for the children. He impressed upon the parents the necessity for keeping their boys on the land. He trusted that not one of the 73 boys that he had confirmed that morning would go seeking a position elsewhere, and he instanced the present retrenchment and enforced retirement from the Civil Service as a sample of what they might expect if they sought and entered Government billets instead of holding on to their farms. The Archbishop then went on to speak of immigration. He said that while Australia would welcome all who were desirable in this respect, he regretted that the agencies co-operating in bringing about immigration to Australia were all non-Catholic. He thought it was only fair that their co-religionists should be brought here as well as others, but he feared there was prejudice in some quarters against the Catholic immigrant. For this and other reasons, he strongly urged the native-born young men not to forfeit any of their claims to prior right in a country of which their fathers were the pioneers. It had happened in the past that immigrants were treated better than the native-born, and he trusted it would never happen again. The young men could best serve their native land by developing its primary industries and by the practice of thrift. His Grace, in conclusion, strongly advocated early marriages. He said that the prosperity and well-being of the country and the moral welfare of our young people would best be promoted in this way. No country in the world could supply its sons with worthier wives than the young women of Australia were capable of becoming. But the deferring of marriage on the part of their young men was very much to be deplored, and it was particularly noticeable in the country districts, just where early marriages should be most frequent. He trusted that henceforth such marriages would be the rule rather than the exception. They would certainly be one of the best means of peopling this young country.

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TASMANIA.

The burden which Catholics are bearing in Tasmania in the matter of education may be gauged from a knowledge of the fact that on the average daily attendance in the State primary schools, the cost works out at £6 19s 1d per scholar, or 15s 6½d per head of the population. This means that each Catholic, while paying 15s 6½d per head towards State school education pays a goodly sum for the education of Catholic children, as well as paying for the cost of building schools. There are some thousands of children in Catholic primary schools too!

Sacred Heart College Auckland

SCHOLARSHIP EXAMINATIONS.

The ANNUAL EXAMINATIONS for TWO RESIDENT SCHOLARSHIPS (Value £72), tenable for three years at SACRED HEART COLLEGE, AUCKLAND, will be held — on SATURDAY, 26th NOVEMBER. —

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Our Sports Summary

AUCKLAND.

The annual banquet of the Marist Brothers' School (Vermont Street) football teams was held on Saturday, 22nd ult., in the school hall (writes our own correspondent). Besides the staff and the A., B., and Lightweight teams there were present:—Rev. Brother Denis, B.A., provincial; Messrs. H. Frost (chairman A.R.F.U.), A. Gray (deputy chairman, A.R.F.U.), R. Webster (A.R.F.U.), I. Mahen (secretary, A.R.F.U.), T. Buchan (A.R.F.U.), C. Mathieson (A.R.F.U.), T. Crawford (A.R.F.U.), A. Wetherilt (president Auckland Referees Association), H. Moore, C. Hurley, M. Gourley, D. Flynn, and W. J. Grevatt. Rev. Brother Calixtus welcomed the visitors. He said the school felt highly complimented by the presence of practically the whole management committee of the Auckland Rugby Union. He was not surprised when the boys left school by their joining the Marist Brothers' O.B. Rugby team, the official old boys' team. A boy who got his training in Vermont Street and did not play for the M.B.O.B. afterwards was not loyal. The Vermont boys have put up a great performance in the field of sport. They have won the "A" grade for five successive years; not having lost a game since 1917. In 1918-20-21 their line was not crossed and their points totalled in those years 971. They have won two of the highest grades in the seven-a-side since 1917 and thereby the Pascoe cup. The Lightweights have won two years in succession. The school also holds the "A" cricket banner, Massey cup (athletics), Roger cup (100 yards championship, Catholic schools 100 yards championship, primary schools and Nicholson shield (swimming). In the Labor Day sports on Monday, October 24, R. Darby, Vermont Street, won the 100 yards primary schools' championship of Auckland in 12 seconds, beating McMillan (Remuera) the public school champion.

The basket-ball competition was won by St. Joseph's, Grey Lynn, who did remarkably well to beat the Avondale public school team.

On the Sacred Heart College park, on Saturday 29th ult., a most successful sports meeting was held. The keen work of the fine athletes of the college, a numerous and enthusiastic gathering, and glorious weather conditions brought about a very enjoyable afternoon's sport. The kind lady friends of the college dispensed afternoon tea, while Burnand's band supplied a programme of enjoyable music. Four college records were established. W. Kalaugher ran the half-mile in 2 minutes 14 three-fifths seconds, R. Lander the hurdle race of 120 yards over ten hurdles in 16 one-fifth seconds, C. Nicholls the mile in 5 minutes 13 three-fifths seconds, and E. Griffin the 220 yards in 24 two-fifths seconds. The senior shield was won by W. Kalaugher (scoring 43 points), T. Vangioni was second with 28 and R. O'Connor third with 27 points. W. Miller with 32 points won the junior cup, with W. Levin (28 points) second, and R. Keenan (20 points) third.

WELLINGTON.

The annual sports of the students attending St. Patrick's College were held on the Basin Reserve on Monday the 31st ult. The high wind which was blowing interfered to some extent with the enjoyment. There was a large number of parents of the collegians present, and the events were got off according to the time-table. A feature of the afternoon's enjoyment was the blindfold boxing contest, which provided much laughter among the onlookers. Several close finishes were witnessed, notably in the college 100 yards handicap and the half-mile walk. The grand handicap aggregate, carrying with it the challenge cup, was won by J. McSherry. The Ward challenge cup (100 yards sprint) was won by F. McParland, The Segrief cup (one mile race) was won by R. O'Regan. The junior championship and Macarthy challenge cup were secured by J. Smith. Afternoon tea was served by Mrs. Oscar Johnson and staff in a large marquee erected at the western end of the ground. Among those present were his Grace Archbishop O'Shea, Ven. Archdeacon Devoy, Sir James Carroll, and he prefects of Wellington College. The events were ably controlled by the committee assisted by Messrs. W. G. Riddell, T. W. Coltman, J. Henrys, "Dorrie" Leslie, J. Troy, H. Williams, and L. Burns. The officials were: Patron, his Grace the Archbishop of Wellington; vice-patron, his Grace the Coadjutor-Archbishop of Wellington; president, Very Rev. Rector; starters, Messrs. J. E. Henrys and D. Leslie; timekeepers, Messrs. Coltman, Williams, J. Troy, and L. Burns; judges, Father Murphy, S.M., Father F. Cullen, Father M. Devoy, S.M., Messrs. W. G. Riddell, and M. J. Reardon; stewards, Messrs. L. Luxford, T.

Freyne and P. Cullen; announcer, S. Hjorring; committee, Father Ryan, S.M., Dean Lane, Messrs. A. Hjorring, L. Aldridge, F. McParland, M. James, P. Kennedy, C. White, and A. J. Burns; hon. secretary, F. McParland.

The opening of the newly-formed tennis grounds in Hawkestone Street, for the young people of the Thorndon parish, took place on a recent Saturday afternoon. The Rev. Father Smyth, S.M., who energetically secured and placed the grounds in order, officiated at the opening ceremony. There was a good attendance and a most successful season is assured.

The formal opening of the season in connection with the Island Bay Catholic Tennis Club took place the other Saturday, Ven. Archdeacon Devoy presiding. The club held a social on a recent Monday evening, which proved very successful.

CHRISTCHURCH.

At the second annual meeting of the St. Patrick's Athletic Association, held recently, the annual report (published in the *Tablet* issue of the 27th ult.) and balance sheet were adopted. The balance sheet showed an expenditure, principally in connection with the annual sports, of £861 18s 5d leaving a credit balance of £8 0s 10d. Office-bearers were elected as follows:—Patrons, Bishop Brodie, Dr. Thacker, M.P., Sir George Clifford, and Mr. D. G. Sullivan, M.P.; president, Mr. B. McKenna; deputy-president, Mr. G. Hayward; vice-presidents, all re-elected, including the clergy of the diocese; secretary, Mr. J. M. Coffey; assistant secretaries, Messrs. M. Grimes and M. Mannix; treasurer, Mr. M. Grimes; executive committee, Brother Justin, Messrs. J. P. Anderson, C. Taylor, T. P. O'Rourke, M. Rosengrave, G. M. Ryan, J. Flannelly, J. Ormandy, F. Smyth, A. J. Barritt, T. Madden, D. McCormack, H. A. Sloan, B. McCleary, and T. Fogarty; programme committee, Brother Justin, Messrs. C. Taylor, M. Rosengrave, G. Hayward, J. Tulloch, A. J. Barritt, E. Getson, T. P. O'Rourke, F. Smyth, and J. P. Anderson. The president and secretary were elected delegates to the Canterbury Centre of the New Zealand Athletic and Cycling Union. Mr. M. Garty was appointed auditor, and Messrs. J. Jacques and J. Cunningham were elected trustees. Mr. McKenna, in thanking the members for re-electing him to the position of president, said he was proud to accept it. Because of the keenness of the committee the office was made a pleasure, and he felt it a great honor to be at the head of such a live body which was working up an enthusiasm in open-air athletics. He paid a tribute to the capable work done by the secretary, Mr. Coffey. The secretary of the Sacred Heart Girls' College ex-pupils' basket-ball team wrote asking the Association to place on the programme for the next sports a basket-ball competition. Mr. Coffey said that as the Association had been given several championship events for the next meeting, it would be a good idea to hold the meeting on two days, March 17 and 18. This would not necessitate extending the programme, and the two days' meeting could be run almost as cheaply as a one day meeting, and also, the fact that the opening day was on St. Patrick's Day would appeal to Irish sentiment. The suggestion was accepted with general approval, and it was referred to the programme committee.

TIMARU.

At the High School sports on Saturday the 29th ult., four boys from the Marist Brothers' School won the quarter-mile relay race, open to the primary schools, and K. Crowe won the open obstacle race.

On last Saturday (writes our own correspondent under date October 31) the St. John's Tennis Club reopened the season, after two postponements on account of the inclemency of the weather. There was a large attendance. His Lordship Bishop Brodie, Fathers Hurley, O'Ferrell, and Barra were present during the afternoon. The president (Mr. J. G. Venning) after extending a welcome to the gathering, gave a brief history of the club. His Lordship the Bishop made a happy speech, and congratulated the club on the strength of its membership and on the playing facilities. Amidst applause, he declared the season open for play. The grounds and asphalt courts (2) were in splendid order, and many interesting games were witnessed. The ladies provided dainty refreshments, which were much appreciated.

Garden Fete at Mosgiel

SATURDAY, DECEMBER 10, 1921.

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Faith of Our Fathers

[A WEEKLY INSTRUCTION FOR YOUNG AND OLD.]

GRACE.

First Article: General Remarks on Grace.

1. Grace is the fruit of the Passion of Jesus Christ. He has merited it for us by His precious Blood; and it may be said to flow from His sacred Wounds as from so many inexhaustible fountains.

2. It is a gift that comes from God, the sole Author of grace, and is specially attributed to the Holy Ghost, who is called the Dispenser of graces and of all good gifts.

3. By grace, man fallen by sin is raised again; he recovers all that sin had deprived him of, and is re-established in the supernatural order.

4. The supernatural order comprises two things, viz., a supernatural end and the right means of attaining that end.

(1) The supernatural end of man is beatitude or heavenly glory, which consists in the Beatific Vision of God in heaven. This end is called supernatural, because it is above human nature and all created nature. Man, by his nature, has no more right to aspire to so sublime a destiny than a slave born in a hut has to claim the privileges of the sons of a king in their father's palace.

Having a nature made for earth, man has no right to occupy any other abode than that of earth, there to praise and serve his Creator; but God, by an ineffable mercy, drawing him from his low condition, calls him to dwell with the pure spirits in heaven, in order that he may there, as a child of adoption, enjoy the plenitude of all the riches of His house.

(2) This is the supernatural end; the means of it must also be supernatural, and this means is grace; by grace man becomes worthy of glory.

We must understand that, to be admitted to supernatural glory, man must put on a supernatural form—that is to say, a new form, and, so to speak, a new nature: "He must put off the old man," as the Apostle says, "and put on the new." Just as a poor man, called to dwell with a king in his palace, would be required to change his garments and his manners, the human creature, called by the divine bounty to share His heavenly dwelling-place, must undergo a transformation which changes him into a heavenly creature, worthy of the abode of holiness and the presence of God.

This transformation must be complete, and renovate the whole man—his soul, his body, and his works. His soul, his body, and his works must all become ennobled; must pass from darkness to light, and shine with a divine beauty which is the participation in the splendor of God Himself.

Now all these effects of renovation, of transformation, are worked in man by grace. Grace elevates, purifies, and perfects him; it causes him to become altogether heavenly and fit to enjoy the glory of heaven. Grace is the means that prepares for glory, that conducts to glory; it may even be said that it produces glory, as a seed produces its flower; hence the well-known expression, grace is the seed of glory.

But the question here arises, What is this wonderful agent called grace? What idea are we to form of it in accordance with the teachings of the Catholic faith?

5. Grace, in general, is a supernatural and gratuitous gift granted by God, through the merits of Christ, to His reasonable creatures for their eternal salvation.

6. We distinguish exterior graces from interior graces. The former are the gifts of God existing externally to ourselves, as the Incarnation, the doctrine of Jesus Christ, sermons, spiritual books, good example; the latter are the spiritual gifts which God bestows interiorly on our souls, as faith, hope, charity, etc. It is of interior grace we are about to treat.

7. With regard to the nature of grace, we may say in general that it is a spiritual principle, which is, in the world of souls, what light, heat, sap, and life are in the world of bodies and visible nature. As the hidden life in a seed is the principle of its development and the fruits it will produce, as the life diffused through the members of an animated body is the principle of its beauty and fecundity, so grace, spread throughout the body of the

Church and in its members—that is to say, in our souls—is the invisible principle of their activity, vitality, and spiritual beauty.

8. To understand this doctrine clearly, we must distinguish—(1) actual grace; (2) habitual or sanctifying grace; (3) merit. The first prepares the way for sanctifying grace, or contributes to its increase; sanctifying grace is properly the supernatural life of the soul; merit is the fruit of grace as well sanctifying as actual.

The Persecution Bogey

Refutation of the calumny that freedom for Ireland will mean persecution by the Catholic majority of that country of the Protestant minority was clearly given by Father Cavanaugh, C.S.C., in a sermon at the Cathedral, Detroit, U.S.A., inaugurating the annual Convention of the Ancient Order of Hibernians. He pointed out that "nowhere in all the world has the spirit of religious toleration been more completely triumphant than among the faithful Catholic people of holy Ireland. No Irish hand, in all the centuries of history, ever lighted a faggot to burn a heretic. No martyr was ever sent to the gallows or the block by the Catholics of Ireland; no man was ever flung into prison by any Irish prince or any Irish parliament on account of his religion. Search the long annals of the past and you will find that no unbeliever, or misbeliever, has ever been subjected to penal laws or banished from his home or deprived of his liberty or penalised in any way by the Catholics of Ireland.

"And these beautiful things cannot be said of any other people in all human history. Those who affect to fear that under an independent government in Ireland our non-Catholic brethren would suffer persecution, would do well to meditate those glorious facts. I believe that I merely interpret the feelings of every man and woman of Irish blood when I say that if the establishment of Irish freedom to-morrow meant disabilities for the non-Catholics in the old land, if it meant exclusion from office or discrimination in business, or any kind of social or civil inequality, if it meant reprisals upon non-Catholic neighbors for three hundred years of injustice and persecution, I would rather see the Irish aspirations beaten to the ground and the Irish people manacled for another hundred years than to see the spirit of religious persecution enthroned on the holy hills of Ireland."

New Ireland and Art

Dail Eireann has shown how Ireland maintains her high aims, even in times of anxiety and stress. The appointment of Count Plunkett, T.D., as Minister of Fine Arts, is an act worthy of an artistic people, and marks the high standard of culture that we may expect from a free Ireland. Count Plunkett is well known as a writer and lecturer, and he is a member of the leading Italian academies of art, as well as a life-long worker for Irish Ireland.

For even prayer itself, when it hath not the consort of many voices to strengthen it, is not itself.—St. Basil.

St. Patrick's Church, Raetihi Ireland's Crisis

Ireland's delegates in London to decide Ireland's future. Who with Irish blood and faith is not in breathless anxiety? Who does not hope that Ireland's rights will be fully recognised, and who does not fondly hope and pray that Ireland's women (the bravest of the brave) who stood on Ireland's Calvary, will witness the glory of Ireland's resurrection?

Send an offering to-day to Ireland's Patron, St. Patrick. Ask him to intercede in this crisis and secure freedom for Ireland. Send an offering for St. Patrick's Church, Raetihi.

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IRISH NEWS

-ORIGIN OF THE BELFAST POGROM.

The real causes of the Belfast pogrom are clearly explained by Professor John McNeill (M.P. for Derry City in the Six Counties' Parliament), in an address to the Dail Eireann Cabinet, on the occasion of presenting a deputation of representative men from the counties of Tyrone and Fermanagh, to protest against the inclusion of these Nationalist counties in Carsonia.

Dr. MacNeill drew attention to certain words in a speech that Mr. Lloyd George made the other day. "If you had severance it would lead in Ireland itself to the most cruel and terrible civil war that Ireland has ever seen. We cannot witness civil war at our own door." In this utterance, said Dr. MacNeill, the British Premier wished it to be believed that he and his political associates and the British military domination over Ireland, which they uphold and seek to prolong, are saving Ireland from civil war. When he said these words he knew the facts—no man better. What are the facts? The main fact is that he and his political associates are the plotters and planners of what he calls civil war in Ireland in order that they might be provided with this very plea, and that they might weaken Ireland by fostering and encouraging a fanaticism they despise. The very words in which he pretends to deplore civil war in Ireland will be understood in Belfast as an incitement, and he is well aware that they will be so understood. His words may deceive those who are ignorant of the workings of British policy in Ireland. They will not deceive the Irish people. There will be no civil war in Ireland, and for a very good reason. We know—we are in no doubt about it—that every act of fanatical violence in Ireland is an outcome of British policy, and its fountain head in the Councils of London. British politicians and statesmen have their hand on the main switch of Belfast fanaticism. In that hand the Irish people recognise its only enemy, and when that hand arms and lets loose fanatical disorder, we no more see civil war in the outcome than we have seen civil war in the British Premier's world-renowned campaign of the "Black-and-Tans." We see—and we intend that the world shall see it—in it one more evidence of the blessings bestowed upon Ireland by the British connection. The very argument that the British Premier, relying on the ignorance of those whom he addressed, brings forward against severance is a most powerful argument in favor of severance. Not even Oriental fanaticism presents at this day a spectacle as degraded as the condition to which Belfast has been brought by British political contrivance—a state of things as deliberately planned and as deliberately set in movement as the building and launching of a battleship. In Belfast and a few neighboring towns, in pursuit of the British policy of civil war, thousands upon thousands of workers have been driven from their work, and have been deprived for many months of the right to work—have been cast upon the generosity of the world, and especially upon the generosity of America. Their houses—where they were unable to defend them—have been sacked and burned; their women and children driven forth; whole streets inhabited by them have been destroyed; they have been forced to live for months in a state of perpetual precaution by day and night against fresh onslaughts on the part of the British Government's friendlies. All this, and more, has been brought about with the knowledge and approval—I should say with the foreknowledge and fore-approval—of the British Premier and his Government. It is all as much a factor in their Irish foreign policy as the "Black-and-Tan" campaign of outrage and ravage in the rest of Ireland. The policy is as old as Pitt and Castlereagh, but the present Premier and his Government have been the first to crystallise it under a local regime.

THE L.S.D. OF THE IRISH SITUATION: A CANDID STATEMENT.

(By Sir Godfrey P. Collins, C.M.G., M.P., in the *Daily Mail*, London.)

The Irish issue is essentially economic. If Great Britain and Ireland can come to an agreement about the financial aspect of self-government there is an end to the Irish question.

The chief economic consideration is whether each Irish Parliament should be allowed to collect its own revenue and manage its own finances. Compared with that main consideration, the demand for a yearly contribution from Ireland to the interest of our national debt is only superficially a financial question; the actual aim is not so much solid pounds, shillings, and pence as to score a debating point against the Irish nation, to put them in the position of vassals paying tribute to the British Empire.

The overseas Dominions do not pay such a tribute, nor would the suggestion be considered for a moment. Why should Ireland be forced to do so—Ireland, who wins her freedom later than Canada, Australia, New Zealand, Newfoundland, and South Africa? Any yearly contribution in the future must be the spontaneous offering of the Irish people through their accredited representatives.

Let us not forget that, however much Ireland is costing us in reputation, she costs us nothing whatever to-day in pounds, shillings, and pence.

On the contrary, even including the £7,000,000 paid for a police force which she does not want, we are spending on the civil government of Ireland only about half as much as we take from her in taxes. In 1920, after spending £16,000,000 a year upon our army of occupation, a credit balance still remains.

The cardinal and commonly neglected truth is that at last, and in spite of us, Ireland finds herself self-supporting. During 1919, the latest year for which all the figures are to hand, Ireland exported more domestic produce per head of population than any other country in the world. Canada was next, New Zealand third, and Australia fourth. Great Britain stood ninth. In the vital figure of the excess of exports over imports, Ireland came fourth, after the United States, Canada, and Sweden.

Here we have the answer to the suggestion that if Ireland were left to look after her own commerce she would set up a tariff against the rest of the world. The least discerning of Ireland's enemies has never insinuated that the Irish do not know a good bargain when they see one; quite clearly, then, a policy of free-trade is their only possible policy.

And if that is the case as far as other nations are concerned, especially would it be so with this country. Ireland produces what we consume, consumes what we produce. We are an industrial country; she is an agricultural country, so dependent upon Great Britain that her first concern would be to safeguard the large trade that has grown up between us.

In 1919 we bought from her cattle and beef to the value of £27,468,000—more than we got from any other country, except the Argentine.

All told, we bought from her £93,709,000 worth of farm produce, food and drink; after the war, as before it, more than we got from any other country, save the United States.

If a nation in political subjection can create so vast a trade, a free Ireland will assuredly not spend her first hours of liberty in devising foolish tariffs. She will prefer a policy of enlightened self-interest, setting herself proudly to develop a heritage completely hers.

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Father Murphy wishes to thank very sincerely all those who contributed in any way to the success of the recent sale of work.

J. C. MURPHY,
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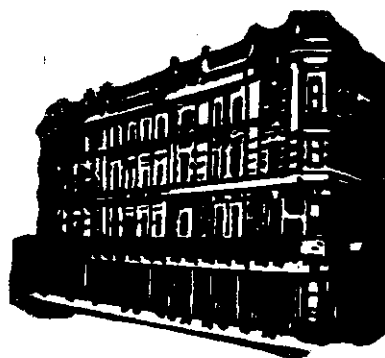
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Levin Convent Building Fund: A Successful Function

The Cosmos Theatre presented a gay and animated appearance on Wednesday evening, October 26 (says the *Levin Chronicle*) when a children's fancy dress social, attended with the greatest success, was held in aid of the Levin convent building fund, and it was evident that the management committee (Misses Hannan, Nash, and Kelleher, Messrs. McDonald, Daly, and Wildsmith) had spared no pains in attending to the preliminaries, for the hall was brilliantly decorated with greenery, bunting, and colored streamers and under the electric lights the color effects presented a charming appearance. The attendance was a very large one, and before 8 o'clock the hall was crowded to overflowing. When the strains from Miss Williamson's orchestra opened the proceedings, the movements of the juvenile company, of whom over 200 were in fancy costume, was specially pleasing and picturesque. The competitions for the various classes of costumes proved a difficult task for the judges—Mrs. H. Palmer (Palmerston North) and Miss Collie (Levin)—but their placings were popularly received, as it was recognised that the winners had fully merited their success. A very pretty spectacular effect was secured later in the evening when the streamers, together with showers of confetti, were let down from the centre of the hall during the progress of a dance, and was in fact the climax of a series of pretty color schemes. The stage was nicely arranged with supper tables, and a capable ladies' committee, consisting of Mesdames Nash, Johnson, Zoche, Misses O'Donnell, Catley, and Kirwin, did full justice to this department, and helped not a little to the enjoyment of the evening. The Mayor, who was unavoidably prevented from opening the event, attended later and presented the prizes to the winners of the competitions as follows:

Best dressed girl, eight and under: Miss Lonie McDonald, "Wasp"; best dressed girl, over eight: Miss Joan George, "Powder Puff"; best dressed boy, eight or under: Master Eric Davies, "The Mad Hatter"; best dressed boy, over eight: Master Jack Gill, "Nigger"; most original costume, girl: Miss Josie Nash, "Lampshade"; most original costume, boy: Master Lloyd George, "Lloyd George"; best national costume, girl: Miss Betty Hall, "Irish Colleen"; best national costume, boy: Master Jimmie Mackenzie, "Mexican Rough Rider"; least expensive original costume: Miss Jean Gregg, "From the Planes"; open special prize: Master Les. McLeavey, "Sir Walter Raleigh"; open special prize: Miss Celia Ryder, "Kewpie"; open special prize: Miss Jean Thomson, "Imp"; judges' special: Master Jackie Johnson, "Maori Chief"; judges' special, No 2: Miss Bernie Dawson, "Fairy".

During the evening Father Fitzgibbon congratulated the competition winners and returned thanks to the committees for their successful work, the public for their attendance, and specially referred to the joint secretaries, Miss M. Kelleher and Mr. Jas. Daly, who had done so much to the desirable results that had been secured that evening. Mr. M. Ryder successfully carried out the duties of M.C., and Mrs. R. W. Percy, Mrs. Campbell, and Misses McDonnell and Hawkins assisted in supplying musical extras. At the conclusion of the juvenile dancing, the adults spent a few enjoyable hours, forming a fitting conclusion of a successful function.

The Obsolescent Commandments

After the fall of our first parents when man found himself following the hard road to heaven with great difficulty because the way was dark and rough and was beset with many perils, Almighty God in His mercy built on either side of the narrow path, for the protection of pilgrims of eternity, a firm wall on which He placed at intervals bright lamps. Consequently, unless those journeying to heaven by that secure road perversely refused to be guided by the lights the Lord God had set up, or deliberately leaped over the wall He had erected, they were sure to reach heaven safely at last. The strong wall and the shining lamps which were meant to be such a strong protection and defence for the Christian traveller, mystical writers tell us, are the Ten Commandments of God, for those who always keep them will never miss the road to heaven, they will be far happier and healthier even in this life, than are those who break them, and the journey done, their joyful home-coming will last forever.

But outside the Catholic Church, as Father Hull well observes in the October 8 issue of the *Catholic Mind*, the religious and moral traditions of the past have now largely lost "all absolute weight and authority."

"Morality is regarded rather as a group of ideals than as a code of imperative laws. The idea imbedded in the

'Ten Commandments' is a thing of the past; and in their place stand certain ethical convictions derived from the human consciousness, elastic and discretionary in their application. Such-and-such is the right line of conduct under normal circumstances. For instance, marriage should generally be regarded as a life-long tie to be faithfully persevered in. But as soon as circumstances become abnormal; as soon as marriage becomes a burden and a misery, surely an exception ought to be made.

"There remains no clear and definite notion of God, the ruler and governor of the world, having the real interests of each creature at heart, and loving it and intending well to it even where appearances are all to the contrary. The only ruler of the universe which survives is the law of nature interpreted human-wise; a code of laws which have for their recommendation the benefits which accrue from their observance, and the damage which accrues from their contravention."

But a moral law which has no Divine sanction is a decidedly weak law. "Why should I be just, chaste, and truthful," the average "modern man" will ask, "if I have succeeded in persuading myself that God does not exist and that nothing but annihilation, therefore, awaits me when I die? As a means to get all I can out of life, I may observe, as far as I think it expedient, those so-called 'Commandments' of yours that govern my relations with my neighbor. But as I have nothing but very doubtful temporal disadvantages to fear in case I do not wish to keep the Fifth, Sixth, Seventh, and Eighth Commandments, and if I am ready to take that risk, for the sake of gaining other advantages which I highly value, why shouldn't I do as I please?" The lamentable spectacle that the modern world presents shows that millions of "civilised" men who have ceased to believe in God have also ceased in consequence to keep the Commandments. So that that most imperative reconstruction of society, for which the age is yearning, can never be effectively brought to pass until mankind returns to the fundamental beliefs that God exists and that He is the rewarder of all who seek Him. For every nation of atheists is headed for disaster.—*America*.

Obituary

MR. ANDREW BURKE, ORARI.

With deep regret (writes a correspondent) the death is recorded of Mr. Andrew Burke, eldest son of Mr. and Mrs. E. Burke, "Oakleigh," Orari, who passed away on the 19th ult. The deceased was born at Geraldine, and after leaving school was engaged in farming pursuits. During a lengthy illness he was attended by Rev. Father O'Connor and passed away fortified by all the rites of Holy Church. The funeral left the residence of the deceased's parents for the church at Geraldine, where Requiem Mass was celebrated by Father O'Connor, who also officiated at the interment in the Geraldine cemetery. Very sincere sympathy is extended to the parents of the deceased, also to his sisters—Mrs. Gardener (Hastings), Mrs. Rigby (Dunedin), the Misses H. and E. Burke (Orari), and to his brother Mr. P. Burke (Taihape), in their bereavement, this being the second death in the family within a few months.—R.I.P.

MR. JOHN O'CONNELL, MARAWITI, BARR HILL.

The death occurred on the 1st ult., at Lewisham Hospital, Christchurch, of Mr. John O'Connell, of Marawiti, Barr Hill (writes a correspondent). The deceased was the third son of the late Bryant O'Connell, was born at Gorthlea, Co. Kerry, Ireland, in 1853, and came to New Zealand in the ship Northern Monarch, arriving at Lyttelton in 1879. After following farming pursuits on the Acton estate for a number of years he acquired a farm at Marawiti, in 1898, which he worked successfully till the time of his death. The deceased was a fervent Catholic and passed away fortified by the last rites of the Church. The funeral was attended by a large number of friends, who held the deceased in the greatest respect. The interment took place in the cemetery at Methven. A widow and family of seven (five sons and two daughters) are left to mourn their loss.—R.I.P.

OUR REPRESENTATIVES' MOVEMENTS

We wish to notify our northern readers that our three representatives have commenced a special visit to the North Island. Mr. T. J. Sheahan, Marton to New Plymouth; Mr. E. Hanrahan, Wellington to Napier; and Mr. J. M. Houlahan, Hamilton and surroundings. A visit to other parts of the Island will follow.

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YOU! SYSTEM needs bracing up 'tween Seasons. Most people require a Tonic during the Change of Seasons.

If you feel the need of a Pick-me-up, get a bottle of

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You are sure to feel greatly improved for it. Hundreds have tried this Medicine, with excellent results. SECURE A BOTTLE TO-DAY.

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Catholic World

POLISH NATIONAL SHRINE.

The restoration of Polish independence is to be commemorated by the erection of a great national Catholic shrine at the capital, according to a vote taken by the Diet. Work on the shrine which is to be called the Church of Divine Providence, will begin at once. It is even possible that the church will be erected on the foundations of one similarly planned by the Diet of 1791, following the ratification of the first Polish Constitution.

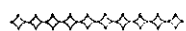


LEGAL TRIBUTE TO POPE.

Speaking at Cincinnati before the convention of the American Bar Association, Mr. James M. Beck, solicitor-general of the United States, paid a tribute to Pope Benedict, as a great international moral power. Mr. Beck's speech was on "The Spirit of Lawlessness." After referring to the era of disrespect for law, he said: "Lest I be accused of undue pessimism, let me cite as a witness one who, of all men, is probably best equipped to express an opinion upon the moral state of the world. I refer to the venerable head of that religious organisation which, with its trained representatives in every part of the world, is probably better informed as to its spiritual state than any other organisation."

"Speaking last Christmas Eve, in an address to the College of Cardinals, the venerable Pontiff gave expression to an estimate of present conditions which should have attracted far greater attention than it apparently did."

"The Pope said that five plagues were now afflicting humanity. The first was the unprecedented challenge to authority. The second, an equally unprecedented hatred between man and man. The third was the abnormal aversion to work. The fourth, the excessive thirst for pleasure as the great aim of life. And the fifth, a gross materialism which denied the reality of the spiritual in human life. The accuracy of this indictment will commend itself to men who, like myself, are not of Pope Benedict's communion."



EARLY CATHOLIC MISSIONS IN AFRICA.

The monthly periodical, *Missions de Scheut*, issued by the Belgian Missionary Congregation of Scheut-les-Bruxelles, has always interesting reports from the missions of the Congo, the Philippines, and the far interior of China, the North-West Provinces and Mongolia, where these Belgian missionaries are doing wonderful pioneer work. The reports from the Congo missions in the September issue tell of steady progress, but also of the terrible loss of life in some districts due to the spread of "sleeping sickness." Before going to Africa the missionaries follow in Belgium a course of tropical medicine and hygiene, and the dispensaries and hospitals at the mission stations are doing good work in combating the pestilence in the districts it has invaded. One of the missionaries tells of an interesting discovery made when paying a first visit to a tribe, which probably had never before seen a white man. In four of the villages he found posts erected, supporting a little canopied shrine of wood, an open niche, in which stood a small weather-worn statue of Our Blessed Lady. The villagers are all pagans. Their hunters before going out in to the forests have the habit of paying offerings before the shrine and expect that this will bring them good luck in their hunting. He was told by the people that they had come, long years ago, from another country, the Portuguese province of Loanda. The statues are of European origin, and he suggests that perhaps when they were in the Portuguese colony the people were Christians, but lost all knowledge of their former religion when they drifted away into the Congo forests. The once flourishing missions of Portuguese Africa were all but destroyed in the latter half of the eighteenth century when the Society of Jesus was suppressed, and a few years later the persecution of the religious Orders in Portugal and the wars of the French Revolution cut off the supply of missionaries from Europe.

CATHOLIC ASCENDANCY IN HOLLAND.

The second chamber of the Dutch Parliament, which corresponds to our House of Representatives, is divided equally between the Right and the Left parties (writes V.S., in the *Fortnightly Review*, N.Y.). The latter, made up mostly of radical Socialists, a sprinkling of Communists, and the sorry remnants of the once all-powerful Liberals, were unable to agree on a Cabinet, and hence the reins had to be taken up by the Right wing, which consists of Catholics, anti-Revolutionaries, and "orthodox Protestants."

The general election of 1918, held for the first time on the principle of proportional representation, resulted in a gain of five members for the Catholics. They are now 30 in number, and being numerically the strongest faction, were asked to form a Cabinet. Of the nine members of the latter, five are practical Catholics. The Premier, Jonkheer Rhuys, in a public address, emphatically expressed his thanks to the Almighty for having mercifully kept the country out of war, and gave no small credit for this favor to the fervent prayers of the Catholic population, especially the little children.

The members of the present Cabinet are able and skillful leaders and statesmen of high purpose, who are putting Holland in the front rank of European countries. They have established the eight-hour day, increased the premiums paid under the old-age pension law, made provisions for the unemployed, etc. The Socialists, quite naturally, do not like to see their thunder stolen and are bitter against the Catholics. What enrages them more than anything else, perhaps, is their inability to capture the Catholic laboring men. The latter, for years past, have been carefully organised in exclusively Catholic unions, and thus, in the main, safeguarded against radicalism.

Despite their endless troubles during the war the Dutch have carefully worked out a new constitution, under which the Catholics, after an uninterrupted struggle lasting over half a century, have secured justice for themselves in the matter of education. Their schools henceforth will be on an equal basis with the public schools.

There is now pending before the Second Chamber an anti-sedition Bill for the purpose of curbing revolutionary speech and punishing acts of rebellion against the established order. The Radicals and the Communists, led by Jews of the Hungarian and Russian type, are infuriated at what they style "political strangulation." They have resorted to all kinds of unparliamentary obstruction, but the Government is standing firm and the Bill is certain of being enacted. Holland's rulers for some time have in various ways been strengthening themselves against radical propaganda, which mostly emanates from abroad. "Civil Guards" have been organised in all parts of the country. They are being drilled regularly in military tactics and the use of firearms, and hold themselves in readiness to squelch any overt act of rebellion. Catholics are prominent in this organisation, and in some places make up as high as 80 per cent. of the membership. Thus, by a strange irony of history, those who till half a century ago were looked upon and treated as social and political outcasts, are now counted as the strongest props of law and order and the most resolute defenders of constituted authority.

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and it costs no more than ordinary breakfast foods.

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TO MY PEOPLE

(Lead, Kindly Light)

Doubtless you are aware England is now in the throes of her free trade policy—i.e., the open door. Prior to the war she was the receptacle for our enemies' goods and undesirables, thus allowing the latter to creep into every crevice of the Empire, to England's peril.

To remove past anomalies "Champion" suggests reasonable protection and a closed door to our enemies, which would enable England to be a much larger manufacturer, with better working conditions and wages for her workers, who have so nobly responded to the Empire's call.

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Domestic

By Maureen

CUP PUDDING.

Three teacups of flour, one teacup of minced suet, one teacup of syrup, two teacups of milk, and one teacup of baking powder. Mix the soda and flour, rub the suet well into them; add syrup and milk. Pour into a greased mould and steam for four hours. A little allspice and a few currants may be added if desired.

RHUBARB TRIFLE.

Stew some fresh young rhubarb until very tender and mash it up. Cut some long thin strips of white bread and arrange these about an inch apart and three or four inches above the top, in a deep glass dish, then put in the rhubarb, then pour on a good thick boiled custard and on top of that pile stiffly whipped cream. Decorate with crystallised cherries or strips of angelica, if obtainable.

ORANGE JAM.

Cut oranges in as thin slices as possible, picking out all the pips; put the cut-up orange in a basin and add one pint of water for each orange; put pips in another dish and cover with some of the water. Let these both stand all night, then strain the water off the pips and add it to the oranges; boil till the skins are quite soft, let stand another night, then add weight for weight of sugar and boil briskly till it will jelly.

SANDWICHES TO SERVE WITH SALAD.

Put a piece of butter on a plate, sprinkle with salt, pepper, and sufficiently finely chopped parsley to well color it green, work all together with the flat of a knife, adding a seasoning of nutmeg and as much lemon juice as the butter will take. When mixed, spread this on thin slices of bread, place another slice on top, press together, cut off the edges and cut into neat squares. This is also extremely good on brown bread.

CHRISTMAS CAKE.

Ingredients: One pound of flour, quarter of a pound of butter (or margarine), half a pound of sugar, half a pound of currants, quarter of a pound of sultanas, four ounces of candied peel, half a pint of milk, two eggs, and one teaspoonful of bicarbonate of soda. Method: Put the flour into a basin with the sugar, currants, and sliced candied peel. Beat the butter to a cream. Mix all, including the eggs, with the milk, stir the bicarbonate of soda into two tablespoonsful of milk, add it to the dough, and beat the whole well until it is well mixed. Put into a well-buttered tin, and bake in a slow oven for two hours.

TURPENTINE AND ITS USES.

The frequent use of turpentine in a house would keep away many troublesome pests, and also render the place more generally healthy (says an exchange). There is nothing that black beetles, ants, flies, and even mice dislike so much as the odor of turpentine. When any shelves or cupboards have been cleaned, apply a little turpentine, especially to the corners, and no form of insect life will exist there. In boxes or wardrobes where woollen clothes are stored, sprinkle a little turpentine occasionally, and the destructive moth will give that place a wide berth. Turpentine has strongly antiseptic properties, and its frequent use helps in keeping disease away from the home. The odor of turpentine is not unpleasant to most people, and, in any case, it is a nice clean smell.

TO REMOVE STAINS.

For fruit stains, pour boiling water through, and for old fruit stains, ink and leather stains and iron mould, use diluted oxalic acid. Wet the stain with this, rinse, wet again with a little ammonia, and rinse well. Salt and lemon juice will remove mildew, and fresh milk will take out a fresh ink stain. If a stain of iron-rust is covered with lemon, salt, and starch, and then put in the sun, it will come out. Cool rain water and soda will remove machine grease, turpentine will take out wheel grease. Kerosene is excellent for blood stains, and equal parts of kerosene and turpentine will remove tar. If tar stain is fresh, rub common dripping well into it, and then dip into hot water and soda. Rust stain can be removed by taking one teaspoonful of tartaric acid and one of salt, wet with a tablespoonful of water, and saturate the stains. Hang out to dry all night.

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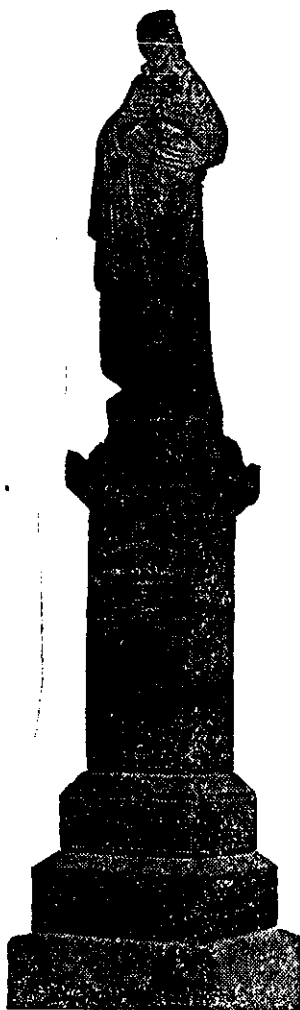
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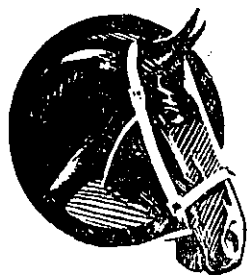
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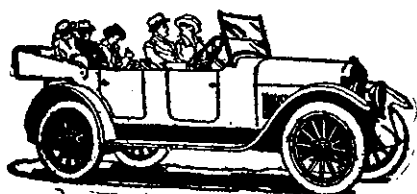
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ON THE LAND

MARKET REPORTS.

At Burnside last week 276 head of fat cattle were yarded, the quality being good. Prices were on a par with the previous week, the sale being steady throughout. Best bullocks made from £15 to £17 2s 6d, medium £11 10s to £13 15s, light from £8 15s, prime cows and heifers £9 7s 6d to £11 10s, others from £6. Fat Sheep.—2918 sheep were yarded, the quality being very good. Prime heavy wethers and ewes were 1s to 1s 6d easier at the commencement of the sale, but recovered as the sale progressed, while medium and light-weight sheep, owing to the operations of northern buyers, were firm at the preceding week's rates. Prime heavy woolly wethers made 26s 9d to 30s, extra to 32s, prime 23s to 25s 6d, medium and light from 19s. Shorn wethers were represented in greater numbers, and sold particularly well, prices ranging from 21s 9d to 24s for heavy sheep, light from 16s, prime heavy ewes, in the wool 19s 6d to 21s 9d, prime 17s to 18s 9d, others from 13s 6d. Lambs.—147 were yarded, being rather many for the present trade requirements, and caused a decline of several shillings per head. Best lambs made 27s 9d to 30s, good 23s 6d to 25s 3d, others from 16s. Pigs.—A medium yarding, all classes being represented. The demand was good for small pigs, but for heavy-weights prices receded fully 15s per head. Best baconers realised from 6½d to 7½d per lb, and best porkers from 7½d to 8½d per lb.

Owing to no market being held on the following week there was a double market at Addington last week, the sale lasting till after 9 p.m. There was a large attendance of buyers. Prices generally were well maintained, fat lambs being the exception. Fat Lambs.—The largest entry of the season, 1351 being forward, including a good proportion of inferior stuff. The market opened with a weak tone, which became more pronounced as the sale progressed. At the finish values were from 3s to 4s a head less than the previous week. Extra prime lambs 26s to 45s, prime 24s to 25s 9d, medium 20s to 23s 6d, small 14s 6d to 18s 9d, inferior and unfinished 9s 10d to 13s 10d. Fat Sheep.—Bidding commenced at the preceding week's rates, and was spirited throughout the sale, late values being maintained. Extra prime wethers 29s to 35s, prime 25s to 28s 7d, medium 21s 3d to 24s 9d, light and unfinished 17s to 20s 9d, extra prime ewes to 27s, prime 20s 9d to 24s, medium 17s to 20s 6d, light and unfinished 13s 6d to 16s 6d, prime hoggets 20s to 22s, ordinary hoggets 13s to 19s 6d. Fat Cattle.—The market opened on a par with the previous week, but quickly improved, and at the finish values were from 20s to 30s a head in advance of late rates. Extra prime bullocks to £20, prime £14 5s to £18, medium £10 7s 6d to £13 7s 6d, light and unfinished £8 to £10, extra prime heifers to £15 12s 6d, prime £9 12s to £13 10s, ordinary £8 10s to £9 5s, extra prime cows to £13 10s, prime £8 to £11 17s 6d, ordinary £5 10s to £7 15s. Vealers.—Runners to £5 15s, good vealers £3 5s to £4, medium £2 5s to £3, small calves 7s 6d to £1 17s 6d. Fat Pigs.—Choppers £2 to £4, light baconers £3 15s to £4 10s, heavy £4 15s to £5 10s (average price per lb 7½d to 8d), light porkers 45s to 55s, heavy 60s to 70s (average price per lb 8d to 9½d).

◆◆◆◆◆◆◆◆◆◆

THE EFFECTS OF BASIC SLAG.

Many farmers of to-day owe their prosperity to the liberal use of basic slag (says a writer in the *Agricultural Gazette*). We still see large tracts of grass land throughout the country, which if dressed with six to eight cwt. per acre of basic slag would produce a wealth of nutritious grasses and clovers, and it is noticed that while some of the pastures near to the homestead receive attention with regard to manuring, many of the outlying fields are totally neglected, and have become so poor that it is thought they are naturally so.

A permanent improvement is effected by slag, as after its application the soil will maintain its fertility for quite a long period. Basic slag owes its value to the phosphates of lime it contains in a fairly simple condition, although at the present time one must guard against the lower grades of slag now on the market. Slag contains a small percentage of lime, which, however, is capable of neutralising acids in the soil, and therefore in purchasing it should be ascertained what percentage of phosphate of lime is present. The finer the slag is ground the better, as very often too little attention is paid to this important point.

Where slag is stored in a damp place it very soon becomes caked into hard lumps like cement, when its value is completely destroyed. It is therefore advisable to sow it as soon after delivery as possible, unless it can be very carefully stored. Some of the best grades of slag contain anything up to 40 or even 50 per cent. of "total phosphate of lime," the solubility of which varies in different samples.

There is no definite relation between the richness of slag in phosphate and its solubility. Never hesitate to buy the higher grades on a basis of analysis, as in view of the high cost of transit these work out considerably cheaper than the low grades, and especially where the intention is to apply the slag direct to a quick-maturing crop in advance of sowing. On pastures, however, quick action is not so important, as the return may spread over several years.

The method of application deserves careful attention, especially where the quickest results are desired. When applied to pasture or meadow land the slag acts somewhat indirectly by encouraging the growth of white clover and other legumes, which have the effect of enriching the soil in various ways. It is noticed that where pasture land is poor the clovers come away much quicker than where there is a thick sward of strong, rough herbage.

While many of the lower grade slags may be beneficially applied to pastures during November and December, there is no particular need to apply the higher grades to arable land before the early months of the year, or at the time of working down the ground previous to drilling.

In applying slag late in the season to swedes, I have noticed that in the South of England, during dry seasons, the swede crop derives little benefit from its application, but the phosphates certainly make themselves apparent in the corn crop which follows, and which under such circumstances should require no further manurial dressing.

Superphosphate is often preferred as a source of phosphatic manuring instead of basic slag, and for immediate results I would certainly give it preference on those soils which are not lacking in lime and also in the cultivation of potatoes. To add an acid manure like superphosphate to a soil which is already acid and sour must necessarily further increase the acidity, a condition which should be avoided on all arable land, especially in low-lying humid districts.

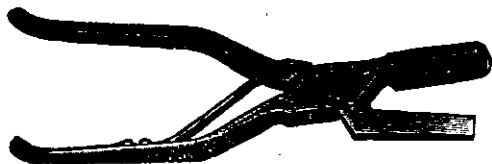
Those farmers who own their farms could not invest capital to a better advantage than that of systematically slagging both arable and pasture land, and to do this effectively it is necessary to manure a definite acreage of certain specified crops each season.

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Keep nothing for yourselves, that He may receive you without reserve, who has given Himself to you without reserve.—St. Francis of Assisi.

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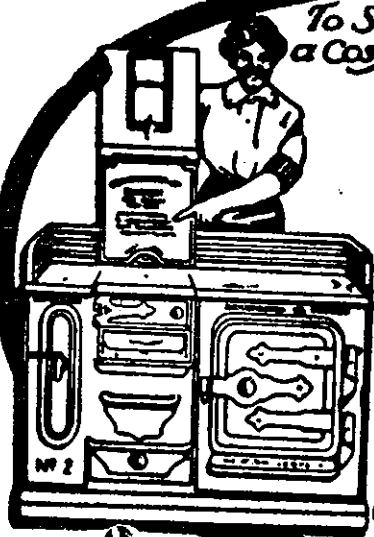
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SIZE DOESN'T COUNT.

A little child I am indeed,
And little do I know;
Much care and help I yet shall need,
That I may wiser grow,
If I would ever hope to do
Things great and good and useful too.

But even now I ought to try
To do what good I may;
God never meant that such as I
Should only live to play,
And talk and laugh and eat and drink,
And sleep and wake and never think.

One gentle word that I may speak,
Or one kind, loving deed,
May, though a trifle poor and weak,
Prove like a tiny seed;
And who can tell what good may spring
From such a very little thing?

Then let me try each day and hour
To act upon this plan—
What little good is in my power,
To do it while I can;
If to be useful thus I try,
I may do better by and by.

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THE PARTS OF THE MASS.

PREPARATION OF THE PEOPLE

The priest having said one or two little ejaculations as he goes up the steps to the altar, as a mark of reverence kisses it; he then goes to the book and begins the second part of the Mass, which consists in preparing the people for it. As this part of the Mass is especially for their instruction and edification, they should try to join in and follow it as far as they can. It consists of prayers and acts of devotion, which are easy to learn. After a verse or two said out of the Missal and called the *Introit*, the priest says alternately with the people, or servers, nine times:

1. *Kyrie eleison*, or "Lord, have mercy on us."
2. The hymn of praise, *Gloria in excelsis*, or "Glory to God in the highest."
3. One or more collects or prayers, which he says for the people, calling on them to join by turning and saying, *Dominus Vobiscum*, "The Lord be with you."
4. The Epistle, a passage taken from the Old Testament or the Epistles, giving some exhortation or instruction suitable to the feast of the day.
5. After some verses of a psalm said or sung, the Gospel (said at the other end of the altar). This consists, not of the words of a Prophet or Apostle, but of Our Lord Himself; so all stand up to show their attention and readiness to listen to and set about doing what He commands.
6. After the Gospel on all the greater feasts the priest recites the profession of faith, called the Nicene Creed. This part of the Mass being intended for the people who assist, many of the prayer-books contain the Collects, Epistles, and Gospels for the year, that the people may study them; and on Sundays it is usual to read the Epistle and Gospel in the language of the country, and generally to preach on it. But the *Kyrie eleison*, the *Gloria in excelsis*, and the Nicene Creed being always the same, may easily be learned by heart.

THE PREPARATION OF THE SACRIFICE

The people being in this way exhorted and instructed, and having joined with the priest in prayer and acts of faith and praise, the priest enters on the third part of the Mass, the preparation of the sacrifice. This is also called the *Offertory*, and is an essential part of the Mass. For sacrifice, it must be remembered, consisted from the earliest times in setting aside something of our goods from our own use, and dedicating them to the service of God. In the times of the Patriarchs and the Jews, men took wine and cakes of flour, and the first fruits of the harvest

and the best of their flocks, and made, each one, his offering in the house of God. And when these old sacrifices were changed for the one great Sacrifice of the New Law, the Christians still kept up the practice of bringing their offerings of bread and wine, and laying them at the foot of the altar. The deacons and acolytes used to receive them and lay them on the credence-table at the side of the altar; and they used to be divided, and given part to the bishop, part for the support of the priest and ministers of the Church, and part for the poor. So the practice of making a collection at this part of the Mass is not a new thing; it is a part of the old service of offering sacrifice, which was made out of what the people brought as an offering to God. They joined in the sacrifice by their offerings as well as their prayers. These offerings are now made in money; but in ancient times the deacons used to take from the bread and wine offered by the people as much as was wanted for the sacrifice; and you may still see them at this part of the Mass bring the bread and wine from the credence table. The priest offers first the oblation of bread and then of wine, with some short prayers. Next, if it is a High Mass, he incenses the offering and the crucifix and the whole altar; and he is incensed himself; and then washes his hands at the corner of the altar, that he may be ready to touch the Holy Sacrifice. Then he turns to the people and says, *Orate fratres*,—"Pray brethren,"—to ask the people to join with him in the sacrifice he is now going to offer. Lastly, he says some prayers in silence, and so these are called the secret prayers. But he ends these by singing or saying the last words of them, *Per omnia secula seculorum*, out loud. This was probably done for the same reason as we now ring the bell, to call the attention of the people who are not near enough to hear and see what the priest does, that they may know that the most solemn part of the Mass, in which the sacrifice is actually offered, is now commencing. Indeed the solemn prayer or address to God that the priest says or sings is called the *Preface*, as coming at the commencement of the principal part of the Mass. The last words of the Preface, called the *Sanctus*, are said in a low tone by the priest, but are sung by the choir.

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A BABY'S FEET.

Dear little feet that one might hold
Just in the hollow of a hand,
Not ready yet to walk alone
In this strange land.

Too hard its paths for such frail things,
Too rough and soiled for baby feet,
They must be hidden from all harm,
In shelter sweet.

I wonder! Ah, I wonder where
Your strange untrodden path will be,
When, all the helpless frailty gone
You wander free.

Love fain would watch with tender care
To guide you, in that distant day;
If Love's strength fails, may angels strong
Beside you stay.

—F. N. HABINSON.

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RIGHT UNDERSTANDING OF THE NEEDS OF YOUTH.

In order to have any permanent influence with young people it is necessary to be tolerant and sympathetic to their needs and outlook on life. And with a friendly, kindly, sympathetic note in all family discussions, instead of a dogmatic, hectoring, and overbearing one, much may be achieved towards a better understanding between the young people of a household and their parents.

If parents more understood the value of sympathy and companionship between their sons and daughters and themselves they would be taking steps towards the establishment of altered conditions as far as the comings and goings of their children were concerned. And if they only realised the need of cultivating an atmosphere of mutual sympathy and community of tastes and interests in their homes there would be less need for the objectionable latch-key and the "boarding-house" tendency of most modern homes.

SUCCESS AT LAST.

"Ah," said the lady palmist, as the stranger entered her studio, "you come to be enlightened? You desire to dip into the future?"

"Well, really, I've just called to——"

"I know—I know! Now look at me. Yes, I see you have suffered many grievous disappointments lately."

"That's correct. I——"

"Hush! Something which you have striven for and sighed for without avail will shortly come within your grasp."

"That's good!"

"Only be patient. Remember that the hard times are past, and that success is now yours."

"Thank you! You've relieved me immensely!" said the caller, diving his hand into his breast-pocket. "I've been here about five times for last quarter's gas-bill. I'm jolly glad to hear that I'm going to get it at last."

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SPOILED EVERYTHING.

The amateur dramatic society had spent many anxious nights in practice and rehearsal, and at length the great evening that was to show their powers arrived. One of the amateurs had found it inconvenient to attend, and his place was taken by an understudy. But, as he was allotted a part with only one sentence, no hitch was anticipated. He was the headman.

Arrayed in all the glory of black tights and mask, he strode on to the stage, and folding his arms, exclaimed: "My lord, my lord! I have beheaded the maid!"

"Oh, you have, have you?" returned the local butcher, who was taking the part of the cruel king. "Well, then, allow me to tell you that you've spoiled the blessed show. You've done it two acts too soon!"

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SMILE RAISERS.

Proud Mother: "Claude has learned to play the piano in no time."

Musician: "Yes, he's playing just like that now!"

¶

Barracker (at local football match): "How do you think we shall get on?"

Captain: "Well, sir, our goal-keeper ain't much use, our centre-forward 'as a gammy knee, and left 'alf-back may not turn up, but—my brother Jim is refereeing for us."

¶

"What's the charge, officer?"

"Vagrancy, your honor. He was loafing around a street corner."

"Ah, impersonating an officer."

¶

More Brains (at piano recital): "What is that charming thing he is playing?"

Less Brains: "A piano, 's' dub."

¶

First Undergrad: "What shall we do?"

Second Undergrad: "I'll spin a coin. If it's heads we'll go to the movies; tails we go to the dance, and if it stands on edge we'll study."

¶

Mrs. Brown: "I hear the vicar thinks your daughter has a real genius for reciting, Mrs. Smith."

Mrs. Smith: "Yes. All she wants, he says to me, is a course of electrocution, just to finish 'er off like."

¶

"Sedentary work," said the college lecturer, "tends to lessen the endurance."

"In other words," butted in the smart student, "the more one sits the less one can stand."

"Exactly," retorted the lecturer; "and if one lies a great deal one's standing is lost completely."

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SCIENCE SIFTINGS

By "VOLT"

A MINERAL YOU CAN WEAVE.

Fifty-five miles from Selukwe, in Rhodesia, on an unspeakable road, axle-deep in dust, is Shabani. And Shabani is the centre of an important and evergrowing group of asbestos mines—or rather, quarries. The Shabani mine itself is cut out of the side of a hill, is some six years old or so, and has already an output of nearly 1000 tons a month.

You are probably familiar enough with asbestos as you see it in stores—a fluffy, cotton-like material that helps to give out heat but is indestructible by fire. As it comes out of the quarry it looks like stems of grass that have been welded together.

You can pick it from the rock with your hands; you can pull the stems apart into infinitesimal fractions, you can rub them in your fingers till they become pliable and silky, but you can't break them.

They are tougher than whipcord. You can weave asbestos. You can make string of it, or cotton or clothing. And yet it is a mineral.

Its uses and potentialities are not yet half realised. In the motor business, in the shipyard, in the building trades its importance is increasing yearly.

It is perhaps destined to supersede corrugated iron. The roofs of the huts in the Shabani native "compound" are made of it. It has a thousand possible uses besides making fire-proof curtains. In short, asbestos has a wonderful future in the world's industries.

I was shown a cross cutting in the walls of the Shabani quarry (writes a *Daily Mail* contributor). Its depth is roughly 20 feet.

There is a stratum of rock, irregular and varying from ten inches to a couple of feet—then a stratum of asbestos from one to three inches thick, then more rock, then more asbestos.

Experimental lodes have been driven down and the same formation exists below. The whole side of the hill is like some Gargantuan jam sandwich.

I have described asbestos in the rough as like grass stems welded together. They vary in this mine from one inch to three inches in length, and lying in the seam between the rock they are all perpendicular.

Except for the slight variation in depth there is no irregularity in their formation. They have been placed in their position, handy for exploitation by mankind, by the greatest engineers in the world, Dame Nature and Co., Unlimited.

It costs £13 a ton to get Shabani asbestos to London, as against £5 a ton for the Canadian.

Explosives and other mining materials and the bags in which it is packed all cost more than in Canada, and while labor is much cheaper, being mostly native, Rhodesian and South African asbestos are heavily handicapped by production and transport costs. And there are rumors of prices going down through Russian competition.

AN APPEAL FROM THE BACKBLOCKS

At Tuatapere—a bush township in Southland—Mass is celebrated in the most westerly part of New Zealand. The few scattered Catholics are making a bold endeavor to raise funds for a much-needed church but realise their difficulties without assistance from outside. They therefore appeal to the generously disposed readers of the *Tablet* to help them in their enterprise.

Subscriptions may be sent to the undersigned—Presbytery, Riverton—and will be acknowledged in the *Tablet*.

(Rev.) D. P. BUCKLEY.

THE MOST OBSTINATE

Corn must quickly yield to BAXTER'S RUBY CORN CURE. Once this remedy is applied there is no escape for the corn—it must give in. Price, 1/- (post free) from BAXTER'S PHARMACY, Theatre Buildings—TIMARU.