

ly. This holiness is found in many a Christian home with which you are acquainted, nay, perhaps, your own sons and daughters afford living specimens of it.

These saints of both kinds, heroic and ordinary, will continue to leaven and transform the world, to elevate it, by creating an atmosphere of virtue which perfects human society. The saints—heroic or ordinary—are like sweet-smelling flowers in the garden of the Church which shed their fragrance to all their neighborhood. If, then, the Christian world is incomparably superior to the ancient world, and the moral level of mankind has constantly risen; if the atrocities which defiled pagan society have disappeared, or are only passing exceptions; if we behold, to a large degree, even yet, conjugal fidelity, purity, justice, charity flourishing around us, it is owing to the Church, for through her and the Christianity she teaches virtues thrive in the world.

THE PRIESTS AND PEOPLE OF IRELAND

SLANDERERS SCORED

(Concluded from last week.)

We now come to the last and most awful injustice. If there was one thing the Irish Catholics particularly hated, it was the new religion. Many had died most cruel deaths rather than embrace it, yet they were taxed to support it. The severity of the landlord was mild compared to the exactions of the tithe proctor, whose claims were always enforced. For some years £2,000,000 were annually taken from an impoverished people by one-ninth of the population. So great was the strain of paying the tithes that a general strike ensued. The tithe war followed, and many a tragic encounter marked its course, numbers of persons being shot down. Disestablishment followed in 1869, and the Irish Protestant Church received back somewhat over £10,000,000 as compensation for invested right. This alone would have erected twice as many churches as were built in Ireland in one hundred years. The Very Rev. lecturer then referred to the Irish Parliament at the end of the eighteenth century and the industrial progress made during its eighteen years of existence.

A tribute was paid to the memory of Michael Davitt, who inaugurated the Land League and fought and suffered for the principle of the land for the people, with the result that he lived to see enacted by the British Government a revolution, which all men then in power had declared to be impossible of realisation—of peasant proprietors on the land. Mention was also made of the King's sympathy with the Irish people and Irish cause. The Very Rev. Dean then referred to the prominent part taken by the Catholic clergy in settling the people on the land and helping to start co-operative societies and industries—assistance given in spite of legal restrictions placed upon the priests' usefulness in secular affairs. In England a priest may be elected to the County Council and the Board of Guardians; in Ireland he is ineligible.

Reference was then made to the charge that nuns are unproductive in the economic sense. A lady may marry or not, as she pleases; she may spend her days in the hunting field, dawdling in a drawing-room, or gambling; she may become a mahatma, or a Christian scientist, and no word of reproach is ever uttered against her, but if she exercises her inalienable right to lead a life of celibacy, prayer, and mortification, the world sheds crocodile tears on the loss of her liberty. The Very Rev. lecturer then went on to show what the nuns were doing in their

Schools, Industrial Institutions, Reformatories, and training colleges, often erected at their own expense. The Government Inspector as early as 1884 wrote of the industrial schools of Ireland, under the care of devoted nuns and Brothers: "The industrial schools of Ireland need no comment. They are considered by the most distinguished publicists of Europe who have visited them to be models on which a general system of technical instruction may well be founded." The nuns have schools of fine needlework, crochet, hosiery, cookery, laundry, dairy, poultry, bees, etc. These schools give employment to large numbers, and in some cases they have been turned into co-operative societies so that the workers, besides their wages, receive a share of the profits. The village of Foxford was instanced. This place had been placed among the congested districts. The Sisters of Charity started a school there. Then they erected a woollen factory, bought the farmers'

wool and sold the woollen goods, having from this industry a turnover of between £8000 and £9000. Then they started a co-operative creamery, and next a workroom where girls are busy making shawls, stockings, and other woollens. Such is the progress of five years. Are the nuns of the unproductive class, and are the Irish without thrift and industry when the opportunity is offered to them?

Speaking of illiteracy the Dean quoted Stephen Gwynne's 'To-day and To-morrow in Ireland.' 'If to be literate is to possess a knowledge of the language, literature, and historical traditions of one's own country—and this is no very unreasonable application of the word—then the Irish-speaking peasantry had a better claim to the title than can be shown by most bodies of men. I have heard the existence of an Irish literature denied by a roomful of prosperous educated gentlemen; and within a week I have heard in the same country the classics of that literature recited by an Irish peasant who could neither read nor write.' On which party should the stigma of illiteracy set the uglier brand?

The Very Rev. lecturer then referred to the morality of the people, and, quoting from Mr. Filsom Young, the 'Edinburgh Review' of April, 1901, and Dr. Leffingwell, proved that Ireland was the most moral country in the world, and that the Catholic countries were more moral than the non-Catholic. 'It seems that in Ireland at least,' said he, 'that illegitimate children are in proportion to the Orange lodges.'

Referring to the charge that the Irish people are priest-ridden, he said there were 3,301,666 Catholics looked after by 3542 priests, that is one priest for every 934. If priests disabled from work by illness or old age be deducted, there remains one to 1000; if members of religious Orders and priests engaged in teaching be left out, it leaves one for every 1206. Why priests are more numerous in New Zealand in proportion to population, and a few more would be of great service. The following table gives the proportion of clergy to the different denominations:—

	Population last Census.	Number of Clergy.	Proportion of Clergy to People.
Catholics ...	3,301,666	3,542	1 in 934
Episcopalian ...	581,089	1,600	1 in 363
Presbyterians ...	443,276	800	1 in 554
Methodists ...	62,000	250	1 in 248

If priests were proportionate to the number of parsons, they ought to be 10,000 instead of 3542. Hence the number of priests cannot be looked upon as a cause of poverty in Ireland.

Dr. Barclay, on behalf of the Protestants and others present, moved a hearty vote of thanks to the Dean for his instructive and eloquent speech. He joined those who deprecated the thrusting under people's noses of books that led to sectarian bitterness and hatred. When they left the Old Land they had hoped to cast aside this class of religious strife. The desire for knowledge of New Zealand Catholics seemed certain disproof of the statement of priesthood did not want their people educated. He referred to the charge laid against Sir W. Steward and the Government that favoritism was shown Catholics in the public service. While he had had official connections with appointments made he said that no suspicion could be at the door of the priesthood of a denomination using undue influence to get such positions.

Mr. Wells seconded the motion, and Mr. Corrigan, in an amusing speech, supported it, which was carried with much enthusiasm.

In replying to the vote of thanks Dean Regnault expressed his indebtedness for much of his matter to the admirable work of the Very Rev. Dr. O'Riordan, 'Catholicity and Progress in Ireland,' which he cordially recommended to his hearers.

An orchestra, consisting of Miss Dooley, Messrs. Cheyne, Hamilton, Stephens, and Rev. Father Tymons, played national airs efficiently during the evening.

Small boy,—little pool,
Oh joy,—no school,
Felt wet,—bad cold,
Home get,—mother scold,
Boy sick,—nearly dead,
Cure quick, doctor said,
Don't wait, but secure

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