

the House of Representatives; and we honestly believe that the country is dead against its unjust scheme. But those who would be the victims of that scheme cannot afford to be over-confident or to take any chances: the man who under-rates an enemy is laying himself out for a beating. The League is making a supreme and desperate effort to retrieve its fallen fortunes. 'Earnestness' cards have been signed, by which the signatories pledge themselves to place the Bible-in-schools question above all other issues; synods and assemblies are passing resolutions urging their people in the same direction; and we are informed that secret circulars have been sent out by the League, instructing League supporters to work secretly for their chosen candidates. Catholics must fully realise, therefore, that they will need to be alert and active. A question, and in some districts a number of questions, are being sent out to the branches of the Catholic Federation, with instructions that the views of all candidates be ascertained on the referendum issue. *We earnestly request that copies of candidates' replies be immediately forwarded to us; and all replies received will be published in our next issue (December 3). Secretaries are asked to remember that the following issue (December 10) will be too late, and that all communications must reach us not later than December 1. Subscribers who are not Federation secretaries can assist by sending us newspaper cuttings containing candidates' answers, and these can be used in cases where the official reply does not reach us in time. This, and the energetic circulation of the compact and altogether admirable Catholic Federation pamphlet No. 7—which should be placed in the hands of every elector in every district—is the work requiring urgent and immediate attention. Members of the Federation have already rendered magnificent service in the battle for justice and religious liberty, and we confidently rely upon them to see this thing through. When the candidates' replies are to hand, we shall have a further word to say on the subject.*

Notes

Two Cathedrals

Writing of St. John the Divine and Notre Dame de Reims, May Preston Slosson in the *Independent* says:—

I watch the patient masons in the sun
Building a House to God upon the hill
That overhangs the city; just begun
The toil of years—the care—the loving skill.

Another minster lifted arch and spire
By patient builders wrought in futile trust.
The Iron Eagle dropt a plume of fire—
And all its beauty is a heap of dust!

As Others See Us

According to the familiar maxim, if you want a thing done well, you must do it yourself; but there are limits to the application even of this wise old saw. When it comes to sounding one's praises, it is infinitely pleasanter and better when it is done by others; and with all the will in the world we could not ourselves have performed the work of recommending the *N.Z. Tablet* nearly so well as our esteemed contemporary, the *New York Freeman's Journal*, has done it for us. What we think of our contemporary we will not at present say, as our remarks would lie under the suspicion of not being strictly disinterested, but New Zealanders will read with interest what this leading American journal has to say regarding the New Zealand Catholic paper. 'It gives us much pleasure,' says the *Freeman* of October 17, 'to congratulate the *New Zealand Tablet* of August 17 on its splendid pictorial supplement. Those eight pages of illustrations showing our late beloved Pontiff at varying stages of his life, scenes with which he was connected, and several of his relatives are something to be proud of, and will surely receive the appreciation they deserve. At no time in

her history has the Church needed the service of a worthy Catholic press more than now in this reading age, and it is good to find in a great and growing country like Australia such a fine publication as the *New Zealand Tablet* to defend her interests. Indeed we may extend our congratulations and include all the Catholic papers that come to our exchange department from Australia, for they are all admirable. In these days of close and rapid intercommunication between countries and peoples there is little excuse for any Catholic paper not being up-to-date, and, to speak truly, very few are other than excellent, but some are better than others, and among them we shall rank the *New Zealand Tablet*.' Our friends in Britain and America will persist in placing New Zealand in Australia; but in the present case we cheerfully forgive this little geographical injustice out of sincere appreciation for the extremely cordial and kindly sentiments expressed.

Heroic Soldier-Priests

Tributes are coming from all quarters to the heroism and fine spirit of self-sacrifice and devotion which are being displayed by Catholic priests at the front. We cite a few from widely separated sources. 'The so-called clerical peril,' says the Paris correspondent of the *London Times*, 'has disappeared from the popular imagination in the face of the real peril of the German invasion. Everywhere the priests have been distinguished for their heroism, and their devotion to the patriotic cause is shared by many members of religious Orders, both men and women. Abbé Luchat, a sergeant in a cyclist corps, was killed on the field of battle after having been mentioned in dispatches on the previous day. Abbé Monbru, a lieutenant of infantry, fell at the head of his company. Another clerical lieutenant, Abbé Grenier, was struck down in leading his men in a charge. Abbé Fumin, an ensign, died also in battle. In the imperishable roll of soldier-priests figure twelve abbés, who were either officers, non-commissioned officers, or private soldiers.'

The *Journal Officiel* contains the following lines, typical of the gallantry shown by French priests in the present campaign:—'Abbé Buscoz, adjutant of the 97th Infantry, has died as a hero. He had just been promoted a second lieutenant on the field of battle for two acts of bravery. His last hours were admirable. He dashed to the attack with his men while crying: "I am a priest. I fear not death. *En avant!*"' Other priests, unable to serve in the army on account of their age, are showing great devotion either as chaplains on the field of battle or in ministering to the wounded in stations where hospitals are established. Some pass the entire night in this service, bringing the men material comforts in the shape of cigarettes and chocolates as well as spiritual consolation. In other cases soldier priests wearing a stole with Christian emblems over their uniforms, have buried their fallen comrades in consecrated ground.'

Gunner C. Ayres, 29th Battery, Royal Field Artillery, wounded at Mons, tells this story in the *London Evening News*:—'Only ten out of our battery, fighting at Mons, live to tell the story of the little bit we did against the Germans, who were advancing all along the line like a plague of locusts. They caught it thick before "the boys" were overwhelmed, and that's a good deal to be thankful for. I caught some of their shrapnel properly after getting through the best part of the job unscathed, and when it came it seemed as though something as big as a motor-bus had hit me all over. After that I lay for four hours, not able to move, being paralysed completely on my right side. All the time I lay near the gun-limber I had comparatively little pain, though it seemed that my arm had been blown away. I could not verify this, because I was so numb it was impossible to move. What did hurt was the sight of pal after pal around me either being killed outright at one go, or "snuffing