

MISSING PAGE

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Friends at Court

CLEANINGS FOR NEXT WEEK'S CALENDAR

- May 2, Sunday.—Fourth Sunday after Easter.
 „ 3, Monday.—The Finding of the Holy Cross.
 „ 4, Tuesday.—St. Monica, Widow.
 „ 5, Wednesday.—St. Pius V., Pope and Confessor.
 „ 6, Thursday.—St. John at the Latin Gate.
 „ 7, Friday.—St. Stanislaus, Bishop and Martyr.
 „ 8, Saturday.—Apparition of St. Michael, Archangel.

The Finding of the Holy Cross.

This festival has been celebrated in the Latin Church since the fifth or sixth century. It commemorates the discovery by St. Helena, mother of the Emperor Constantine, A.D. 326, of the Cross on which our Blessed Saviour suffered. In the words of St. Jerome: 'If the ark was held in such high veneration by the Jews, how much more ought Christians respect the wood of the Cross whereon our Saviour offered Himself a bleeding victim for our sins? Christ selected the Cross to be the glorious instrument of His victory, and the Cross is the standard under which all His followers must fight His battles.'

St. Monica, Widow.

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

GRAINS OF GOLD.

TO-DAY.

O, Father, guide these faltering steps to-day,

Lest I should fall!

To-morrow? Ah, to-morrow's far away,—

To-day is all.

If I but keep my feet till evening time,

Night will bring rest;

Then, stronger grown, to-morrow I shall climb

With newer zest.

O may I stoop to no unworthiness,

In pain or sorrow,

Nor bear from yesterday one bitterness

On to to-morrow!

Then, Father, help these searching eyes to-day

The path to see;

Be patient with my feebleness,— the way

Is steep to Thee!

— Ave Maria.

There is a big difference between a wish and a dogged resolution.

The fear of the world influences more lives than the fear of God. How many regulate their action and their conduct by what the world will say; how few ever say, 'What will God say?' How much admiration we should have for a man who measures his life by what God will think! Ask God every day for this spirit of fearlessness—fearlessness to do what is right.

The Storyteller

A TEMPTATION

Mary Ann Welsh had been made a widow at the big jam at the Cascades, a few miles distant from her home. Weary years had elapsed since then. She was thinking of them now as she stood upon the shore, looking out with wrinkled brows over the water. The river glided along in a quiet, ghostly fashion that told nothing of the treacherous current which at certain points it was almost beyond the power of man to stem. A quarter of a mile higher up were rapids churning over hidden rocks; a few miles below here those other rapids in the fierce swirl of which Tom Welsh had met his death.

On the surface of the stream floated logs of every conceivable size and shape, some placidly, others violently. Mary Welsh regarded them dreamily—she had long been accustomed to the sight. Year after year, she had seen them with almost intolerable monotony, as set adrift from the lumber camps above, marked with the owner's name, they were driven to Hull or Ottawa, where they were secured and consigned to their several purchasers. Sometimes they gathered in a 'jam,' which gave the river men considerable trouble, or the laggards among them floated in shoreward and the drivers had to chase out the sluggards. All that would have been picturesque to a stranger had become familiar to Mary Welsh, so it was not of any of those things she was thinking as she drew her shawl tightly about her. For the night was chill. Her tall figure motionless, her print dress blowing about her, her hair loosened in strands from her uncovered head, gave her the appearance of some prophetic who dreamed dreams and saw visions in the light of the moon.

Up in the village a group of 'the lads' employed in the quarries and on the river were waking the echoes with their favorite song, 'The fate of young Monroe.' In their untrained voices there was a certain melody, and a certain pathos, for the fate which the long-drawn-out ballad described was such as might befall any of them. The notes fell on Mary Welsh's ears with a special significance and she shivered. She recalled that as a girl she used to thrill to the rude doggerel telling 'the night was dark and dreary, and he was far from home.' Then had come the time when she had been unable to endure that song, and had gone into the house and put her shawl over her ears to deaden the sounds, bursting into passionate weeping. For the story was no longer a shadowy abstraction, but precisely her story; only, the legendary young Monroe had not been the husband of the heroine or the father of her children. He, too, had fallen under the logs and been carried away in the foam of the rapids before any help was possible. Often her Tom, the most fearless and masterful of all the river drivers, had led to some perilous enterprise a gang of those turbulent spirits, sometimes harder to control than the waters of the Gatineau. And they all loved him, but were powerless to save him.

A hint of Mary's state of mind had been somehow conveyed to the singers, and for a considerable time, delicately and chivalrously, that ballad had been omitted from their repertory. But the ballad had begun of late to resume its time honored place, since the limit of human grief was supposed to be reached in a year or at most two. And it was now five years since Tom Welsh had been found down below at Ironsides, and had been laid, with deep thankfulness on Mary's part, in consecrated earth, in a quiet that the man's strenuous life had never known. To-night, the old air caused the old wound to re-open and to throb fiercely in Mary's heart. There was sob in her throat and the muscles of her face worked. Yet she no longer ran away from that plaintive strain, rather with a curious fascination she desired to catch every word.

'For now,' sang the rough voices, 'her wish is granted, for she sleeps near young Monroe.'

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Mary Welsh was face to face with a great temptation. She had married young, being only eighteen when Tom Welsh had led her to the altar. He had lived ten years and she had now been a widow five. So that, long as life seemed to her, she was only thirty-three. And that evening, since she had come out of her house, she had received a proposal of marriage. It had come as a surprise, and she had felt it to be almost an insult at first, as though Tom had been still living and the worn wedding ring she had on her third finger united him visibly to her. Her first impulse had been one of anger. Then the sudden, bewildering thought had occurred to her that she was really free to listen to 'such talk,' and that Billy Derham meant no disrespect when he began with some of the old nonsense that she had listened to as a girl. He told her how he had long admired her blue eyes, her brown hair, and figure. She had counselled him in the rude vernacular which the man would best understand to 'Quit his fooling.' Half inclined to laugh and half to cry, she had been carried to the misty land of youth, far off and unreal now as some region beyond the encircling chain of the Chelsea hills.

Billy Derham was a big fellow of thirty-five or six, healthy and strong, with good looks which had made many a girl of the village sigh for him, in vain, but which Mary Welsh had never noticed. He was rich, too, as the ideas of that rural community went. He had been the only child of a well-to-do father, who at his death had left him a competency, and this had been increased by the substantial bequest of a bachelor uncle. Billy had continued to be a 'boss' amongst the shanty-men and to draw his pay regularly, for the love of the forest and the hardy adventurous life he led there was deep down in his heart. He could not change even when the necessity for such strenuous labor was past. But he had been careful to invest his money, and even to speculate with some of it, so that he was really wealthy.

He owned a comfortable house, large and quite grand for that village, at a very pretty corner near the red bridge, and he had plenty of good furniture which had descended to him from more than one generation. It was these advantages that had constituted Mary's temptation. After the first distaste, and even repulsion, to an idea that had disturbed the placid depths of a widowhood which she had never dreamed of making anything else than perpetual, there came stealing softly, almost imperceptibly, that second thought. If she could make up her mind to such a course of action as Billy wished, then the worries that had been like thorns and briars all along her way would be at an end.

The house in which she lived, the worst in the village, was falling into ruins, for the hard toil which she had never relaxed had been insufficient for repairs or improvements. Then the needs of the children—the eldest, twin boys, were only fourteen—were growing ever more insistent. She had been striving for some time to put aside a little money which would enable her to send these elder boys to some cheap Catholic college. For she herself had been able to teach them nothing more than the catechism. A charitable summer visitor had taught them how to read and write, but that was all. Mrs. Welsh was determined at any cost to keep them away from the local Protestant school, where bigotry was said to be rampant.

When Billy Derham saw that she shrank from his rudely expressed protestation of love and admiration, he had artfully dwelt instead upon all that he would do for the boys; what a large fine house there would be, with plenty of room for all the children, and good clothes for the girls when they began to grow up. All that had touched the maternal heart deeply. The man had spoken honestly and fairly. He was steady and sober, qualities that were rarer in that locality than might have been desired. He was roughly kind-hearted, and no doubt he would make as men went, a good husband. And it must be owned she counted among the advantages that he would be away for a certain part of each year at the shanties and leave her and the children with the house to herself.

Argue as she would, however, it was certain that, like the placid river occasionally lashed to violent storms, her whole nature was in revolt against the suggestion. Mary remembered how her mother, long dead, had described the women of Ireland, of that generation at least, as looking upon second marriages for women with the strongest distavor. Also, through the strains of that foolish old ballad, with its rude pathos, the old love, the one love of Mary's life, was rising up and fiercely protesting. She had always intended to meet Tom Welsh some day, in that life beyond which her Celtic eyes perceived so clearly, a widow indeed, still faithful to his memory. In fact, in that sense, her late husband had never seemed dead to her. She had regarded herself bound to him as on that day when, coming down from the altar, the full solemnity of the marriage vows had taken possession of her girlish heart. 'Till death do us part,'—aye and after, through all eternity. That was how she had felt.

Her heart throbbed with a pain it had not felt for many days, and that had simply been forced back into dim recesses by the hard struggle of 'bringing up the children.' She was still keenly conscious of the desolation that had fallen upon her beside Tom's grave. For the brave, strong man, with his faults of temper and his occasional roughness, had been all in all to her. No! no! she could not do that terrible thing and prove faithless to that cherished memory. It would almost seem to her like those light women, of whom in her busy life she had heard but dimly, who saw no sacredness in the marriage tie itself.

And yet many people, most people, perhaps even the priest himself, would cry shame on her for refusing thus to benefit her children. It was with a poignant feeling of relief that she suddenly bethought herself of another and weighty reason which must convince the priest and herself at least that she could not entertain her suitor's proposal. For Billy was an Orangeman. Had she not herself seen him hastening to the lodge, when the drum beat through all the hills, to summon the surrounding members to the monthly meetings. Had not, also, her own two eyes watched him, on the last 12th of July, impersonating, as one of the tallest lads in the village, King William, when the local contingent in their costumes marched through the village to the train to take part in the metropolitan celebration. Mary Welsh remembered how her Irish heart had flamed out into indignation, for those anachronistic mummies were stepping out blithely to the strains of 'Croppies, lie down.' Mary had tartly ordered the children, who were innocently pleased with the pageant, to 'Come in out of that,' and had closed down the window with a bang. But just as those men who indulged upon that day of fateful memories in execration of the Pope and of Papists in general settled down upon the morrow to peace and amity with their few Catholic neighbors, so the flame had died out of Mary Welsh's heart and she had thought no more about the matter until the next 12th of July.

But she knew quite well that were she to 'put Billy or any other Orangeman over her childer' as successor to Tom Welsh, that flame of indignation would burst out very often. Billy's 'doing for the boys' would be, no doubt, to insist upon their being sent to a Protestant school. For she felt an inward assurance that when once Billy had the upperhand her dream of putting the lads at a Catholic college would never be realised. She could see, as in a clear vision, Billy protesting against her walk to church on Sunday mornings, Billy interfering here and interfering there, and talking 'forenest the little ones' against that religion which he had been taught to hate. Mary knew for a certainty that her own fighting spirit, inherited from both sides of the house, would rise up then to the detriment of domestic peace. More grievous still, she felt would it be, to see that other influence work against her own, especially with the boys, and weaken, perhaps destroy, their attachment to that old faith to which she herself clung with such passionate loyalty.

'Oh, no! no!' she cried, 'better poverty, even starvation itself, than to be putting the little ones in danger.'

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She drew a long breath and looked around her at the Chelsea hills, with their almost infinite variety of shapes, bathed in a glory of moonlight, at the water, with its logs, down hurrying—that dear stream of the Gatineau with all its tender associations and those peaceful shores that had witnessed her love idyll with Tom Welsh. Stretching forth her arms, for there was none to hear, she cried aloud:

'Ah, then, Tom darlin', no other man will ever put a ring on my finger. It's your wife I'll be always till we meet up above.' The echo caught up her words and repeated them weirdly; while a distant whip-poor-will emphasised by its lonely note the cold stillness of the atmosphere, contrasting with the hot, passionate heart of love and loyalty that was beating in the woman's breast.

She walked homeward with her head high in the air, looking proudly, defiantly at Billy Derham's house as it lay silent in the moonlight. Joyfully she entered that half-ruined dwelling where her children, even the boys, lay sleeping. She passed from bed to bed, looking down upon them with a blessing on her lips. When she reached the crib of the youngest, she bent over it, pressing her lips to the tiny sleeper's forehead, and crying: 'Oh, my fatherless little ones! I'll put no man over you, and least of all one that hasn't the faith in his heart.'—*The Magnificent.*

THE PRIEST AND THE DOCTOR

'Father Timothy Casey,' cried the faithful old housekeeper, who had, by the authority of long service, acquired a sort of suzerainty over the good priest's wardrobe, 'you're not dreaming of going out to the grand banquet in honor of President Wilson in that horrid green coat!'

'Why, Hannah,' said Father Casey, looking regretfully at the old coat which had been his companion for many a season in sunshine and storm, and which had such a comfortable and homelike feeling about it, 'sure you don't mean to tell me that green is a color to be ashamed of!'

To this tantalising remark Hannah's only answer was a disdainful sniff, as she bounced out of the room to fetch his new broadcloth Prince Albert, a recent gift from the sodality. Father Casey put on the grand coat with a sigh and left the house.

The banquet was a success beyond the fondest hopes of the entertainment committee. Next to Father Casey sat one of the leading physicians of the city, the renowned Doctor Bastamby. Though a non-Catholic, he had been for years on moderately intimate terms with the priest. This evening the doctor had given himself up for the first hour or so to the pleasures of the table, and now he felt in prime condition for a spicy little discussion of some kind. He saw the opportunity he sought in Father Casey. Pushing his chair in a chummy way nearer the priest, he said:

'Father Casey, you and I have met amid at least a thousand varying circumstances during the past years. I say without flattery that you have always and invariably impressed me as a clear-headed, straight-forward American. And therefore how you of all men can actually believe a word from you will take away a man's sins is something that—that—well, that gets my goat!'

'Indeed!' was Father Casey's illuminating reply.

Clearly, the chances for a discussion were not promising; the doctor tried again.

'Don't hesitate to call me to task, Father Casey, if I am going too far, but honestly it would interest me deeply to hear how you satisfy your mind on a belief which appears diametrically opposed to modern learning and common sense.'

Now it should be observed that Father Casey had a few inflexible principles, and one of them was this: never to tolerate the popular fallacy that a Catholic must do nothing but meekly strive to answer the questions and refute the objections of his non-Catholic adversary. Indeed, the good priest believed in carrying

the war into the enemy's country and doing a fair share of the quizzing and objecting himself.

'Doctor, supposing a man knowing absolutely nothing about gasoline engines were to ask you how on earth you expected to start your big car by standing in front of it and turning a crank; and even after you had told him that that was the natural way to start such a machine, suppose he would laugh at your explanation, what would you answer?'

'It would be useless to answer anything to such a fellow until he had first learned the fundamental principles of gasoline engines in general.'

'Doctor, the Catholic Church is, so to speak, a great gasoline engine. Go and learn the fundamental principles upon which she works; then come to me, and I shall gladly explain to your complete satisfaction the forgiveness of sins in confession or any other of her numerous operations. To try to explain it to you before that would only cause us both to lose our time and perhaps our temper into the bargain.'

'Father Casey,' said the doctor, drawing himself up while there was evidence of a strong outward pressure on his broad white shirt front, 'I have long ago mastered the fundamental principles of the Catholic religion.'

'Congratulations!' cried the priest; 'I had never dreamed that your education extended thus far; we now have one topic in common which both thoroughly understand. Let me see—some of the principal points wherein Catholics and non-Catholics differ are: the doctrine on grace, free-will, and predestination, the doctrine on the infallibility of the Pope, purgatory, indulgences, the veneration of saints and images, Holy Mass, the Real Presence, and your besetting difficulty, the forgiveness of sin in confession. So you know, at least in substance, what the Catholic Church teaches on all these points. Now, for instance, state briefly what she teaches on the celebrated question of grace, free-will, and predestination.'

'Aw, come now, Father Casey, you know I don't mean that I have made a thorough investigation of all such fine, technical points as that!'

'Fine, technical points! Why, man, don't you know that it was precisely on this point that the so-called reformers broke away from the Catholic Church and founded Protestantism! Well, then, since you know nothing about that you may try your luck at Papal infallibility.'

'Ah, that's an easy one. Papal infallibility means that the Pope can't make a mistake.'

'To go out without an umbrella and get soaked in a shower is a mistake; couldn't the Pope do that?'

'Oh, that's not it. Infallibility means that he cannot make a mistake about religion—morals and religion.'

'My morals and religion are all right—at least for the sake of argument we'll suppose they are. Does the doctrine of infallibility teach that the Pope couldn't make a mistake and judge me a criminal and a heretic, and—?'

'That's it; that's an example of what your Church teaches by Papal infallibility!'

'Slowly, doctor: that's an example of your ignorance. The Church teaches nothing of the kind. One more chance: What does the Church mean by purgatory?'

'She means a place where Catholics go after they're dead.'

'All Catholics?'

'No—not all Catholics—the bad ones—the bad ones go there—and then you buy Masses to bail them out,' cried the doctor, triumphantly.

'The Church teaches that all who die as bad Catholics go to hell. Once there nothing in existence will ever bail them out. Doctor, you have not correct ideas about a single Catholic doctrine. Any child in the catechism class could show you where you are wrong!'

'Well, Father Casey, I suppose I must admit the impeachment,' cried the doctor with a hearty laugh. 'Give me a black mark in catechism, and send me to the foot of the class. However, I have one little excuse to



It is Important to You

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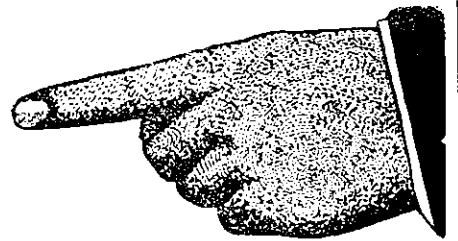
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offer for my ignorance, and it is this: I never in my life went to the trouble of taking a course in Catholic doctrine."

'Your excuse is as poor as your recitation. Your wilful neglect in this matter is without doubt blameworthy.'

'Blameworthy!' shouted the doctor. 'For me, a Protestant, not to study your religion, blameworthy! What do you mean?'

'With your permission, doctor, I could show my meaning better by a similitude.'

'Father Casey, you're the very deuce for similitudes! Well, fire away!'

'Let us try to imagine a man—well educated on most points, possessed of means, fairly influential—let us imagine such a man having at the same time none but the most hazy, distorted ideas on civil government. Let us suppose that he knows very little about civil government in general and still less about his own, the American Government, in particular. He does not know what bodies make the laws of the country, nor by what power they make them, and he knows very few of the laws that they have made. He has on all sides ample opportunities for learning, but he refuses to make use of them. What would you think of such a man?'

'Such a man, if it were possible for him to exist, would be both a knave and a fool.'

'Why?'

'He would be a knave because by his wilful ignorance of the ordinary laws of the land he would put himself in constant danger of violating the strict rights of others, assured to them by law, and furthermore, being a man of influence, he would by his conduct lead many to practise a like disregard for the law. He would be a fool, for, knowing nothing of the laws of the land, he would undoubtedly transgress many of them, and thus bring upon himself heavy loss and punishments in the form of fines and imprisonment.'

'But, doctor, how can you hold him responsible, since he does not even know enough about civil government to realise what risks he is taking by his ignorance of the laws?'

'If he does not realise it, it is his own fault. Wherever he goes he sees that the influence of the government is there in some form or other: everyone he meets is affected by it; if he does not realise his obligation of investigating what bearing this ever-present power should have upon his own conduct, it is because he deliberately shuts his eyes to the fact.'

'Doctor, you are strong and pointed in your condemnation of the man who wilfully neglects to learn the principles of civil government, but I tell you honestly that I cannot see how you, yourself, escape the same condemnation for neglecting to study the fundamental principles of the Catholic religion.'

'Why, the comparison is preposterous!—'

'Listen, doctor, you have had wide experience with men; among those whom you have met are hundreds, whose intelligence and honesty you cannot doubt, who, being well-instructed Catholics, know exactly what the Catholic Church is, and who are firmly convinced that it is the highest duty of every human being to belong to that Church and regulate his conduct by her teaching. Secondly, you have travelled extensively, and in every country on the face of the earth which you have visited, you have found there the Catholic Church; you have found there men and women devoted heart and soul to her; you have found there her places of worship from the peerless Cathedral that cost the fortune of a kingdom and centuries of time in building to the bamboo chapel that cost the life blood of a devoted missionary. Thirdly, you have read history, and there you have seen that the Catholic Church stands unrivalled—alone—in her immense influence in moulding the destinies of men and of nations.'

'She stood out as the power most loved or most hated in the world during the first 300 years after Christ, when the world empire of Rome strove to crush

her by bloody persecutions; she stood out as the power most loved or most hated in the world during the transition of the tribes of northern Europe from barbarism to Christianity—during the life of Arianism and the other heresies of early times—during the mighty struggle between Popes and the emperors of the Holy Roman Empire of Germany—during the crusades when a whole continent united for the recovery of the Holy Land—during the Protestant Reformation (or better, Protestant Revolt) of the sixteenth century—during the social revolution that began in France and overran Europe a century ago—during the recent upbuilding of the nations of modern Europe—in fact, even during the year of 1914 that has just closed. Fourthly, you are acquainted with statistics; you know that this Church which should, after the manner of other institutions, be now decrepit and dying of old age, this Church oft doomed to death, yet fated not to die, has at present over 301,000,000 members, that 16,000,000 of them are your own fellow countrymen here in free America, and that every day men of intelligence and learning are renouncing their former beliefs in order to enter the Catholic Church.'

'These facts prove to any thinking mind that either the Catholic Church is the true Church, upheld and guided by the power of God, or she is the most gigantic fraud ever devised by the mind of man.'

'Which of these two views is the correct one you do not know, because you have never investigated the doctrines and claims of the Catholic Church. You know that the Catholic Church teaches that every human being is bound by the divine law to believe in her and follow her teaching in all his relations with God, with his neighbor, and with himself. If she is the true Church then you are sinning against God, your neighbor, and yourself by not obeying her. Hence it is your bounden duty to convince yourself whether she is the true Church or not. But this you can not honestly do without a careful investigation from reliable sources of her doctrines and the grounds upon which she bases them. Neither have you any lawful excuse for neglecting this investigation. There are numberless books, for instance, the well-known Catholic Encyclopedia wherein these things are clearly set forth by men who knew whereof they wrote. Then there is the living voice—every priest in the land is ready for the asking to give you a detailed course of instruction.'

At that moment the toast-master rapped for silence, and the Mayor rose to address the President. The next morning when Father Casey was sorting his mail, the desk telephone rang.

'This is Doctor Bustanoby,' said a voice; 'I thought of calling on you this evening to arrange for a course in Christian doctrine.'

'Come right along, doctor, you're as welcome as the flowers of May,' said Father Casey.—C. D. McENIRY, C.S.S.R., in the *Liquorian*.

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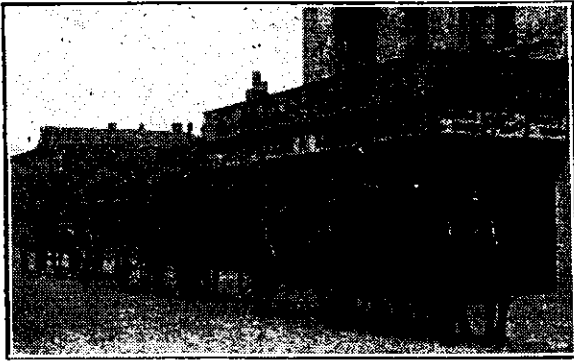
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I KNOW THAT MY REDEEMER LIVETH.

'For I know that my Redeemer liveth, and in the last day I shall rise out of the earth. And I shall be clothed again with my skin and in my flesh I shall see my God, Whom I myself shall see, and my eyes shall behold, and not another: this my hope is laid up in my bosom.' (Job xix., 25-27.)

The author of these remarkable words, written some centuries before the Redeemer came, had felt the iron of suffering pass deeply into his soul and had been driven by the reproaches of well-meaning friends into something like despair. The sorrows of life had accumulated to such an extent that death seemed the only way out. But as he looked again into its depths, the place of the dead appeared to him in grim reality

'a land of darkness and murk
A land of thick darkness and chaos,
Where the light itself is like pitch.'

Nor could he ever return to see on earth his character vindicated. If death were the end, then (and this thought for a Jew was intolerable) he must go down to posterity as a godless man.

In the hour of midnight gloom the first gleam of hope appears. Job is mourning over man's short and troubled life, and swift, untimely end. The tree of the garden is cut down, but there is always hope that it will sprout again. The roots may be rotten with age, yet at the scent of water life comes back and buds are put forth.

'But man dieth, and is laid in the dust;
He yieldeth his breath, and is gone.
As the waters fail from the sea,
And the river dries up and is vanished,
Till the heavens be no more, he shall not awake,
Nor be roused out of his sleep.'

For all that the hope of the tree suggests to the despairing soul a possible hope for man. If man after death may live again, if God would only hide him in the place of the dead until His wrath is past, and then 'appoint him a set time and remember him'—if there were anything in this hope, it would be easy for him to wait patiently and wear life's crown of thorns, till death came to bring happy release; and when at last God called him to the fair blue hills of the Land of Promise, he would answer joyfully and forget the sorrow of the past in the joy of his new life with God.

This hope, however, seems too fair—what is he but a 'phantom, watching from a phantom shore?' The doors of Night are shut tighter than ever.

'The waters wear the stones,
The floods wash off the dust;
So Thou destroyest man's hope—
He sleepeth, and riseth no more.
Thou prevailest against him for ever;
Thou changest his face, and dost banish him.'

Once more Job thinks of the lot of the dead in the place of death, and it appears utterly miserable. They can know nothing of what happens on earth.

'His sons are honored, but he knoweth it not;
They are brought low, but he marketh it not.'
Even the sleep of death is not unbroken rest, for

'His own flesh hath pain,
And his own soul mourneth.'

Finding no comfort in the thought of death, the sufferer turns back to the living. His friends perhaps may be moved to pity him—but he finds them cold and unsympathetic. If he could only write his defence in a book, or engrave it on the rock, men in days to come would read it and he would be vindicated, but the record on the rocks is impossible.

This God-fearing man, however, had not served and lived in prayerful communion with his Maker for nothing, and light now shines in the darkness. Past experience had taught him something of the sympathy of God, and now he feels that he can claim and trust it. Job himself may die, but his cause is just and cannot die. His Redeemer will stand upon his dust and vindicate his life. Nay, anticipating the fuller light of Christian revelation, he looks forward to the better world in which he shall even see his Redeemer.

'But I know that my Redeemer liveth,
And that He shall stand up at the last upon the earth:
And after my skin hath been thus destroyed,
Yet from my flesh shall I see God:
Whom I shall see for myself,
And mine eyes shall behold, and not another.
This my hope is laid up in my bosom.'

POLAND'S CRY OF DISTRESS**THE RAVAGES OF WAR.**

A cable message states that unemployment and starvation are increasing daily in Poland. The misery exceeds the official methods of relief. Five thousand five hundred villages have been devastated and pillaged and 1000 utterly destroyed. Five hundred towns have been partially or entirely destroyed. Agriculturists have lost heavily, the losses of small farmers amounting to £6,800,000 and those of the larger proprietors to £2,300,000. The total agrarian loss is estimated at £462,250,000.

Regarding the state of affairs in the eastern theatre of the war a writer in the *Catholic Times* says:—During the war the people of these islands have heard a great deal of the sufferings of Catholic Belgium, and it is well that it has been so, for in the course of the conflict no sentiment has contributed more effectively to the defence of the cause of justice than sympathy with the brave and afflicted Belgian people. But little has been heard of the sufferings of the Catholic Poles, though in many respects they are as trying as those of the Belgians. The Poles are more distant from us; the names of persons and places are not so well known; and news concerning the sufferers excites less interest amongst the readers of the newspapers. Yet in Poland the ravages of the war have been terribly destructive. In Belgium the Germans have held the ground pretty well since they first occupied it. In Poland the tide of war has been ebbing and flowing, and some of the Russian, Austrian, and Prussian Poles have had to endure again and again the bitterest results of warfare. It would seem as if the unfortunate race were doomed to misfortune. History records nothing

More Iniquitous than the Partition of Poland.

The nation was robbed of 82,000 square miles of its finest provinces. Later its territory was further reduced. When under Kosciusko the Poles rose to defend their rights and liberties they fought bravely, but were overpowered. In numbers and discipline the enemy was superior to them. Their country was laid waste with fire and sword. Their heroic leader, Kosciusko, was defeated and captured. Courland was annexed to Russia, and their King, Stanislaus II., was compelled to resign his crown and conveyed as a prisoner to St. Petersburg. Russia, Austria, and Prussia entered into a pact, in accordance with which the name of Poland was erased from the list of independent States. When the areas of the appropriated territories were defined after the Congress of Vienna, it was found that Russia had 220,500 English square miles; Austria, 35,000; and Prussia, 26,000.

The Poles have never given up the idea of regaining their national unity and freedom. Like the Irish, with whom they have often been compared, they have persistently upheld the cause of faith and fatherland. What they have had to bear with in their struggles words would fail to describe. The severity of their

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oppressors was unrelenting, and the Poles were subjected to many a reign of terror. Arrests, banishments, executions, confiscations, and enforced contributions were made familiar to them. Any display of love of country, which has such a large place in the Polish heart, was ruthlessly suppressed. The sacred ministers of religion were persecuted. In Prussian Poland an immense amount of money has been spent for the purpose of expropriating them and replacing them by Germans, but without any marked success. The Poles, despite all the adverse conditions, have increased and multiplied and have preserved their national spirit.

Russia made fair promises to them at the beginning of the war, and Austria and Prussia have also been offering them pledges. The end of the conflict will, it is hoped, be a turning point in the fortunes of the Poles. There is a prospect of a bright future for them, but at present they are sorely tried. Poles are fighting against Poles, some fighting for Russia and others for Austria and Prussia. The whole of Poland is a battlefield. The fields are broken by trenches; many of the houses are mere ruins. Entire villages have been pitilessly wrecked. The population are victims of hunger, cold, and misery in various other forms.

In support of an appeal for help addressed to the Christian world on behalf of the Poles by Mgr. Sapieha, Prince-Bishop of Cracow, the *Nova Reforma*, a Polish paper published in that city, raises a cry of distress. 'Twelve million Poles are (it says) plunged deeply in misery at this moment. Several millions of them

Are Literally Perishing of Cold and Want.

It is not a question of one province, but of all the Polish people. A horrible tragedy is being enacted on Polish soil. But no one pays any attention to us. America does not think of us. We have not only lost everything, but we are daily obliged to see thousands of our fellow-citizens dying of cold and starvation. Mothers lose their senses through grief at not being able to appease their children's hunger. Great numbers of our people have no homes but abandoned trenches and no food except the bark of trees. All the countries watered by the Dunajec, the Wisloca, the Vistula, the Nida, the Pilica, and the Wartha have been turned into a vast desert, covered with burnt houses and tombs. One may travel a long distance without meeting a single living person as well on the banks of the Dunajec and the San as on those of the Vistula, places which were lately inhabited by people in easy circumstances. The ruin caused by the military operations is widespread.

The thought that the nations are indifferent to their trials makes the bitterness of the suffering through which the Poles are passing more acute. 'Surely (says the *Nova Reforma*) they will not allow us to perish of hunger and misery. If there is still a civilisation, still a conscience in Europe, if compassion is still felt for the misfortunes of others, they cannot refuse to give us, as soon as possible, the help of which we are in need. It is the duty of the civilised countries to come to our assistance. We who have constantly defended civilisation have a right to call upon the whole world to save our people.' This is a cry of distress which evidently comes from the soul.

There is, I am glad to see, a 'Great Britain to Poland' Committee which has been established to raise funds for the relief of the Poles, and a branch of it has just been formed in Manchester under the chairmanship of Dr. Weisse, Vice-Chancellor of the University. Whether the Catholic members of the population are represented on the committee I do not know, but either through this or some other agency they will, no doubt, show practical sympathy with their Polish co-religionists. Let us comfort Poland in her sorrow, and, when the time comes, rejoice with her in her joy.

I canna leave the auld folks now,
I'd better 'bide a wee,
Dad's got a cold, and Mum's not well,
And pipes the ither e'e.
I'll gang doon to the corner store
For Woods' Great Peppermint Cure,
And Mum and Dad will 'greet' no more.
Aye—they'll be richt for sure.

Kononi

(From an occasional correspondent.)

There was a large gathering of parishioners in the hall at Kononi on the evening of March 4, when Rev. Father O'Connell, who had been transferred from Lawrence to Oamaru, was entertained at a farewell social.

Mr. J. Fahey occupied the chair, and spoke at some length of the admirable qualities of Father O'Connell. He said that everywhere he went throughout the district he heard the people speak in the highest terms of Father O'Connell, who, by his kind and gentle disposition, had won the affections of all, and he felt sure those present found it hard to have to say good-bye.

Mr. McGovern then on behalf of the parishioners made the presentation of a well-filled purse of sovereigns. He expressed his sorrow at having to say good-bye to Father O'Connell, and in saying this he was certain he voiced the sentiments of all present. Father O'Connell was a man of splendid qualities, a gentleman in every sense of the word, and a worthy representative of the great name he bore. Though in delicate health, he had worked with untiring zeal and energy for the past three years amongst them. Mr. McGovern concluded by wishing Father O'Connell perfect health and happiness in his new sphere of duties, and hoped that he would remember them sometimes when offering the Holy Sacrifice.

Messrs McTerney, Hartstonge, and Hart also spoke in eulogistic terms of Father O'Connell, and expressed their regret at his removal from the Lawrence parish.

Rev. Father O'Connell in replying said he rose with feelings mingled with pleasure and regret—pleasure at being made the recipient of such a handsome gift and at hearing all the flattering remarks that were made about him; sorrow at having to leave them. During his three years' sojourn in Lawrence he had always found the people most hospitable and kind-hearted, and it was with feelings of the deepest regret that he was leaving them. He promised to remember them always in his Masses.

Musical items were contributed during the evening, and supper was provided by the ladies of the district.

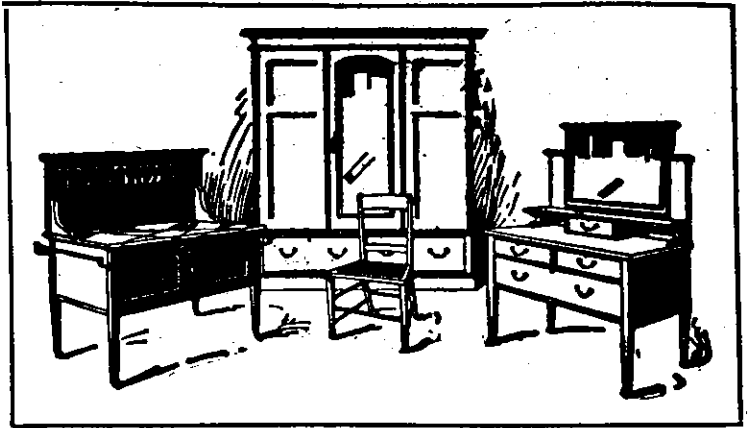
Tuakau

The people of Tuakau were treated to a concert on Saturday evening, April 10, by members of the Marist Brothers' Old Boys' Club, Auckland. The concert was arranged with a view to reducing the debt on the Tuakau Catholic church. The hall was taxed to its utmost, many of the audience having to stand throughout the performance. The Rev. Father O'Hara, in a few well-chosen words, introduced the performers and expressed his deep gratitude to them for visiting the district and his happiness at seeing such a packed audience. The following contributed items:—Messrs. T. King, J. Lonergan, N. Tremain, E. Casey, F. G. Bourke, C. Dod, W. Miller, J. F. McKenna, and J. P. Lonergan. On Sunday the visitors were taken for a pleasure trip in launches on the Waikato river. The launch chartered for the occasion was inadequate to accommodate the large number of people who arrived at the beach, and an additional boat was procured. A landing was effected at Roose's Island, a short distance above Mercer, where lunch was partaken of. After a little further cruising the party returned to Tuakau, where on landing short speeches were given by Messrs. Clarke, Casey, and Lonergan, in which they each expressed their deep appreciation of the kindly manner in which they had been received by the people of Tuakau, and their willingness to favor them with another visit when opportunity offered. After the singing of 'For they are jolly good fellows' and 'God save the King' the happy party dispersed to their respective homes. At the evening service in the Catholic church the club members kindly relieved the local choir of their responsibilities, and rendered the music. Much credit is due to the committee for the completeness of all the arrangements, and to the secretaries, Miss A. McGuire and Mr. T. B. McGahan, for their assiduous attention to every detail.

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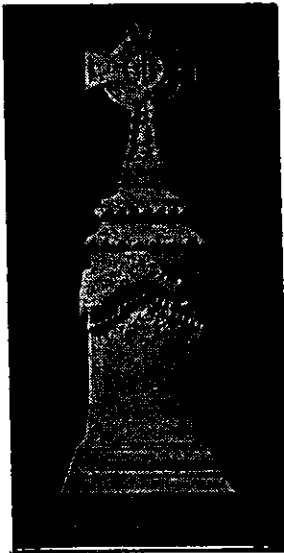
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CARDINAL MERCIER'S LENTEN PASTORAL

In all Catholic churches in Holland the day of prayer ordered by Pope Benedict XV. was observed with great devotion. Many thousands of people approached the Holy Table, and in the five episcopal towns the solemnities were conducted by the bishops. In Antwerp and Brussels, as in Malines, the day of prayer was observed with much fervor. In the damaged church of St. Rombaut, Mass was celebrated at 9 a.m. at a temporary altar erected in the nave of the church, Cardinal Mercier being present at the ceremony, supported by the canons and assistant bishops. During Mass Holy Communion was administered by the Cardinal personally, a large number of the faithful, among them being many German soldiers, partaking. Cardinal Mercier was accompanied on his way back to his palace by the pupils of the Grand Seminary. In the afternoon Vespers were sung, and Benediction was given by Cardinal Mercier. In the morning a vast number of worshippers were present in the Cathedral, among others being the Mayor of Malines, M. Dessain, and his brother, the publisher, who was fined by the Germans for printing Cardinal Mercier's Advent Pastoral.

Cardinal Mercier communicated to his clergy in the usual way the Papal instructions regarding the prayers for peace, and the special instructions for the diocese of Malines, and these communications were not interfered with in the least. Everywhere the day of prayer was freely held. In most of the Belgian parishes the Catholic German soldiers zealously participated, and this joint prayer of the German garrison and the population whose country is in the grip of the enemy, offering up supplications for peace, was extremely moving.

The Pope's voice calling on Christendom to do penance and pray for peace also penetrated into the quiet solitude of the heaths of Nunspelt, where at the present moment about 6000 Belgian refugees reside in the concentration camp. As true children of the Church, the refugees answered the call of the Holy Father, and in great numbers came to beseech God to have mercy on them and their dear Fatherland. It was a touching moment when the broad-shouldered navvies from Flanders and the hardy brickmakers from the land of Boom knelt down at the Holy Table side by side with the quiet countryfolk and the agitated workers of the towns.

Cardinal Mercier's Lenten Pastoral contains a striking dissertation regarding Holy Church and the Papacy, and the following are his principal points: The world was astonished and at times even uneasy (says the Cardinal), at seeing the valiant Pope Pius X. waging battle against Modernism. If the Church at the time of the revolt of Luther and Calvin had had a Pope like Pius X., who knows whether Protestantism would not have failed in wresting a third part of Christian unity from Rome's authority? Pius X. showed prudence and determination in the struggle. He was not to be tempted by the coaxings of the reformers who, frivolously impious, sought to pour fresh blood into the veins of the Church, and dreamt of giving her an up-to-date appearance—to 'modernise' her after the caprices and errors of present-day Protestantism and Rationalism. True to Catholic tradition, he put forward the unchangeable principles which were enunciated in the fifth century by St. Vincent of Lerins, himself a disciple of the martyr-bishop, the holy St. Cyprian, against the advocates of so-called progressive teachings, the only result of which would have been the loss of the treasures of the past. *Nihil innovetur nisi quod traditum est.* One thing especially caused Pius X. anxiety, according to those who had confidential conversations with him, namely, the thought that priests, servants in the cause of peace, would have to sacrifice the lives of their fellow-members in the priesthood. As he lived, so he was up till his last hour. 'I did not possess anything,' he said at the end, 'on ascending the Papal throne, neither do I now leave anything which belongs to me, and which I can leave to my relatives, but I ask my successor in his charity to remember my two sisters who followed me to Rome. My

brother will continue to live on the earnings of his labors, but I should like an allowance to be made to my sisters of 250 francs a month.' What a lesson to those who delight in displaying their wealth! What respect for the dignity of labor! What an honoring of poverty! The population of Rome, to a man, was moved by a spectacle of such grandeur, and a daily paper said that Pius X. was a second St. Francis of Assisi, and a saint.

Let us pause for a moment (proceeds the Cardinal) and behold the grand spectacle of Catholic unity; and let us bow down under the fatherly hand of him who is the cause of it. It is well in the troubled time of war to observe that while the nations are annihilating each other, our Mother, Holy Church, goes her way, and summons to the centre of the Catholic world Cardinals from both hemispheres. It does the heart good to see Benedict XV. ascending the throne of Pius X. and beholding the stability of Catholic tradition in Peter's See, the proof of her inexhaustible vitality given for the 260th time. The best homage we can pay to God in the times through which we are passing is to preserve clearness and composure of mind. In the evening when the daily task is done; at the hour when degenerate human creatures in disreputable places defile the night by bestial pleasures, the Church summons her servants to common prayer, and from their lips arises the song of joyful thankfulness: 'Come brothers, come sisters, let us be joyful before God, Who is our salvation; let us show ourselves before Him and bless Him.'

Preaching at St. Carthage's Cathedral, Lismore, recently, his Lordship Bishop Carroll announced his intention of appealing to the people of the diocese to clear away the remainder of the debt on the Cathedral. In March, 1910 (said his Lordship), the debt stood at £12,000. In the meantime the attention of the people was occupied by the building of the memorial tower, the erection of the bells, the building of an organ gallery, and the installation of a new organ. In addition to these works the parish established a new school for boys, and provided a residence for the Marist Brothers. Yet, though no special appeal was made, the principal was reduced by £1370. This amount was raised by donations and bequests made by friends of the Cathedral. In February last the debt stood at £10,000. Through the generosity and loyalty of the people, the Bishop, on the day of his return from Europe, was able to give a donation of £1152, and the debt on this Easter Sunday, 1915, stands at £9478. Now, in the name of God, I propose to make an appeal to the people of this Cathedral parish, and to the people of the diocese, to blot out this remaining debt.

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SIDELIGHTS ON THE WAR

GENERAL.

It is estimated that the Irish Guards have lost more men *pro rata* in the present war than any British regiment has ever lost in any war before.

Of the Newfoundland soldiers recently quartered in Edinburgh Castle, three hundred were Catholics. Canon Stuart described them as amongst the finest type of men he has met in the British Army.

Three months ago it was on record that 87 Catholic priests and 127 nuns had been awarded the Legion of Honor by the French Government for services in the field. As many as 426 French Jesuits went to the front, and of these many are now no more.

Mr. Comingsby Dawson, a French correspondent of the daily press, has given currency to the statement that General Joffre gave the countersign *Jeanne d'Arc* to his troops on the critical day when, together with the British, they stopped the German advance to Paris, and adds, 'The use of the word *Jeanne d'Arc* for an Anglo-French Army is one of the miracles of history.'

Mr. Spencer Leigh Hughes, M.P., comments in a London weekly paper on the statement that the Connaught Rangers, in coming to the rescue of the Gordon Highlanders in a recent battle in France, sang 'God save Ireland' as they marched. He adds, 'I should like to know if "Dolly's Brae" has been heard in France or Flanders of late, and also how many of the Ulster Volunteers are at the front to-day?'

They have the name of Ypres in England—in that of the Ypres Tower at Rye, in Sussex, though local talk knows nothing of its proper pronunciation, and broadly calls it the 'Wipers Tower.' It is a twelfth-century building, the oldest secular building of all the Cinque Ports, and was at one time the only stronghold of the town, though later walls and gates were built. The reason for its name is to be found in the commonly-accepted statement that it was built by William des Ypres, Earl of Kent.

SAD CONDITION OF BELGIUM.

News which reaches England from all quarters of Belgium and France and neutral countries (says the *Universe*) proves without a shadow of doubt that Germany is stripping Belgium by confiscation, and is engaged in what can be designated by no other term than systematic plundering. Food is taken from non-combatants on the plea that it is needed for civilians in Germany, but all the evidence at hand distinctly shows that the goods are destined for German troops. The total value of raw materials taken from Belgium is, up to the present, over £15,000,000. The monetary exactions demanded from even small Belgian towns is without parallel in the history of the world. It amounts to nothing less than robbery. It is not to be wondered at that Mr. Robinson Smith, a member of the Committee for Relief in Belgium, in his latest report on the condition of the people still remaining in Belgium, states that the major portion of those remaining in their sorely afflicted country are on the verge of starvation.

THE SPIRIT OF THE TIMES.

The spirit of the times was shown at a marriage celebrated by Father Bernard Vaughan, S.J., at St. Pancras' Church, Ipswich, on February 11. The contracting parties were Mr. Richard S. Weld-Blundell and Mrs. Mayne. Father Bernard Vaughan said in an address that he felt proud to think that, while the bridegroom held a commission in the Coldstream Guards, his brother, the best man, was a private in the ranks of a Liverpool regiment. The British Empire had rallied her sons by the million to her flag, and her daughters at home were as active as her sons at the front. Never were they so proud of their place in the sun as to-day, when there was a marvellous unity among them.

'THY WILL BE DONE.'

The *Ampleforth Journal* prints a pathetic letter written by Lieutenant A. M. A. T. de L. Teeling, an 'old boy,' who was killed in action at the Battle of the Aisne. It shows remarkable submission to the will of God. Writing to his father before going to the front Lieutenant Teeling said:

'I wonder if I'll ever return should I go out! I wonder still more if I'll ever go out. I daily pray that I may, but God knows what is good for us, so I always add, "Thy will, not mine, be done." If He sees fit for me to go and return safely He'll grant my prayer. Whereas if He sees it would be for my greater good that I never return I'll be shot. And again, if it is best for me not to go out at all He'll keep me here. Nevertheless, I can't help praying that I may be allowed to go.'

Lieutenant Teeling was the youngest son of Captain Bartle Teeling, Private Chamberlain to his Holiness.

THE CZAR HONORS CATHOLIC TROOPER.

Along with several officers and men of the Royal Scots Greys, Trooper Fred G. Higgins, who is a son of Mr. Matthew Higgins, Ringford, Kirkcudbright, has received a decoration from his Imperial Majesty the Emperor of Russia, who is Colonel-in-Chief of the regiment. The decoration is a silver Maltese cross, bearing the Czar's monogram on the obverse and on the reverse St. George and the dragon is depicted. The ribbon to be worn with the decoration is composed of black and yellow perpendicular bars. Private Higgins, who is a Catholic, joined the Royal Scots Greys in January, 1911. His elder brother, Private Matthew Higgins, is at the front with the 1st Battalion Cameron Highlanders, and a younger brother, Private John Higgins, is in the Argyll and Sutherland Highlanders. Trooper Higgins formed one of a mounted escort at the marriage of Prince Arthur of Connaught, who is an officer in the Greys, and had also a similar honor when the King and Queen visited Glasgow. He went to the front with his regiment at the beginning of the war, and has seen all the fighting since the battle of Mons, taking part in the charges which his regiment made during the famous retreat.

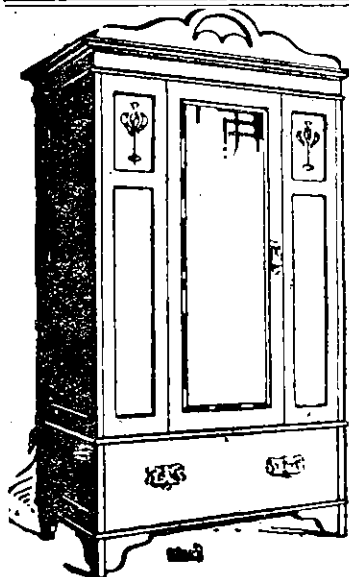
GERMANY'S GIBRALTAR.

'Germany's Gibraltar' is the term applied to Heligoland, the triangular-shaped island which occupies so valuable a strategical position in the North Sea. Situated some twenty-eight miles from the mainland, this fortified island acts as an effective guardian of the mouths of the rivers Elbe and Weser, and the German coast-line generally.

This island has had a chequered career. At one time it was an amusement centre similar to the famous Coney Island of America. Cafes, dancing-halls, and a museum were erected there, but now these buildings have been replaced by grim fortresses and armoured gun-turrets. Since the Germans took over Heligoland in 1890 from the British in exchange for Zanzibar, they have spent millions in transforming the island into a fortified base, for their naval experts soon recognised its value as a factor of defence. During the last twenty years six millions have been expended in supplementing the natural fortifications of the isle. The cliffs have been strengthened by great walls of cement, and the harbor there, intended for a base for torpedo craft, is one of the most highly-fortified defences in the world.

The surrender of Heligoland to Germany by Lord Salisbury at the time of the famous bargain of the 'nineties' aroused much hostile comment amongst Britishers, and there is little doubt that this island has added a valuable link to the chain of fortresses which guard the Kaiser's dominions.

A new importance has recently been given Heligoland by the establishment there of a base for airships. It is possible to house five Zeppelins there and keep them well supplied with gas.



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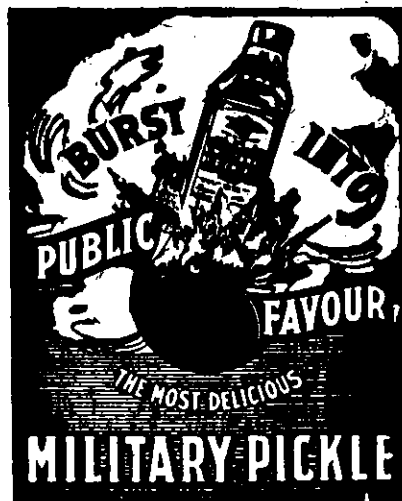
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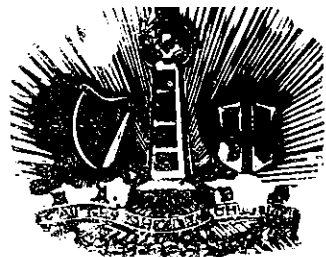
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THE CRUCIFIX.

'Eye-Witness,' present with the British Headquarters in France, in a descriptive account, dated March 5, says that the astonishing strength of many of the old medieval buildings in the country, such as the Templars' Tower at Nieuport and the church tower of Messines, is evinced by the fact that they have resisted bombardment by modern artillery. The latter is, of course, in a more or less ruinous condition as a result of the German bombardment four months ago; great blocks of masonry have been blown off it, the belfry has been shot away, the interior is completely burnt out; but the framework, though irregular in outline and full of gaping holes, still stands defiant amid the surrounding ruins. The church contained a very fine oak screen, in the centre of which was a lifesize plaster crucifix. When the British evacuated the place on October 31 the German shells had set alight the woodwork, which was completely burnt, and everything in the church destroyed, with the sole exception of the crucifix, which was not touched.

'PRIVATE MOUREY.'

'A Second Lieutenant,' writing to the *Times*, says that among the 20,000 priests, religious, and seminarists, serving in the French Army, are Mgr. Ruch, the Coadjutor of Nancy, who is acting as a stretcher-bearer; Mgr. Perros, Vicar Apostolic of Siam, who is sub-lieutenant in an infantry regiment; and Mgr. Mourey, Bishop of the Gold Coast, who, in the ranks, is simply 'Private Mourey.' 'Second Lieutenant' speaks of the coolness under fire of Bishop Ruch, and says of 'Private Mourey' that he might have been excused military service, as he was born at Le Puy in 1873, 'but his straightforward conscience impelled him to serve.'

A RIGHT AND TRUE VIEW.

Mr. T. P. O'Connor, M.P., in an article in the *Daily Chronicle*, says that many people are still under the hallucination that Ireland has held back and is not doing her fair share in defending the Empire from peril. As a matter of fact, to him the most extraordinary outcome of the war is the incredible rapidity with which the good results of the just treatment of Ireland by the Empire have borne fruit. Especially he has been quite astounded at the promptitude and unanimity with which the Irish in Great Britain took the right and true view of the present struggle. Glasgow's meeting stands out in his memory as one of the most remarkable gatherings he ever addressed. One of the men sentenced to be hanged with the 'Manchester Martyrs' survives. His name is Captain O'Meagher Condon. He has nothing to hope nor to fear from England now, but he is on the side of England and the Allies. 'An old fighter for freedom, how could he take any other side?'

THE PRINCIPLES OF LIBERTY AND CIVILISATION.

Mr. Redmond, after his speech in Manchester in connection with the St. Patrick's Day celebration there, remained in Manchester for a few days. In the course of his stay he paid a visit to the local branch of the Calico Printers' Association, and was afterwards entertained with his wife to lunch at the Town Hall by the Lord Mayor and Lady Mayoress. This year, as last, Manchester has a Catholic Nationalist Lord Mayor in the person of Alderman Dan McCabe. The guests invited to meet Mr. Redmond included Bishop Hanlon, of Uganda, Abbot Seadon, the Protestant Dean of Manchester, Bishop Weldon, and a number of local notabilities. Mr. Redmond said it was not only the duty of young Irishmen to face the risks and sacrifices of the

war, but it ought to be their glory as well, since the Allies were engaged in a battle for the maintenance of the most sacred of principles, liberty, and civilisation.

CATHOLIC CLERGY ACCLAIMED.

A volume entitled 'With the Allies,' by Richard Harding Davis, refers in terms of glowing admiration to the courage of the Catholic clergy in the bombardment of Rheims. The *Scotsman* review of the volume, having described the terror and wreckage wrought by the bursting shells, and referred with admiration to the bravery of the women of Rheims, who stood with their knitting in their hands watching the terrific spectacle, goes on to make these references to the Catholic clergy:—

'But more heroic than their composure was the noble conduct of the clergy of the Cathedral, who, led by their Archbishop, carried the German wounded, who had been taken for shelter within the Cathedral walls, out of the burning and mutilated edifice, when German shells were raining steadily upon it. Enraged by the infamous action of the enemy, the citizens of Rheims threatened to take vengeance upon the German wounded; but, says Mr. Davis, the Archbishop and his priests formed a protecting guard around their charges, and bore them unmolested through the excited throng.'

HOW THE MUNSTERS FOUGHT.

Whoever reads Mr. John Buchan's fine story of the war (says the *Irish News*) will understand a hundred things which still mystify the public. We quote the author's narrative of the fate of a heroic battalion of the Munster Fusiliers—an incident which has not been officially explained with any degree of clarity up to the present:—

'The critical day for the British force had been that of Le Cateau (August 26). Smith-Dorrien's dogged resistance on that day had done more than merely save the army for the moment. It had broken the vigor of the German pursuit. Heavy as the British losses had been, both in the battle and in the terrible night march southwards, von Kluck's attempt to envelop and cut off the Second Corps had failed, and for the next few days Sir John French had an easier task. On the day of the battle the First Corps had marched southwards towards Guise, in the valley of the Oise, without serious menace from the German pursuit. Early on the next morning, however, it suffered an unfortunate loss. The Munster Fusiliers had halted for the night on the extreme right rear of the corps. A dispatch rider sent to them with orders for an early march next day lost his way, and was made prisoner. At dawn the Munsters found themselves attacked by several German battalions, and presently noticed that their retreat was cut off. They made a good fight for several hours, hoping to hold out till help should come. But all the while their comrades of the First Corps were marching southward, utterly unaware of their desperate position. It was only when they had lost their colonel, most of their officers, and a large proportion of their rank and file, when their ammunition was all but expended, and they were ringed round by superior numbers, that the remnant of this splendid battalion surrendered.'

All this happened six and a-half months ago; and no finer deed has been recorded since that 27th of August. The little battalion of Munsters, unwittingly deserted by their comrades, fought against all the advancing victorious German legions, held them back for several hours, and did not surrender until scarcely a round of ammunition was left to the shattered, wearied, leaderless remnant of the heroes from Cork and Kerry. Many other battalions of the Munster Fusiliers have distinguished themselves since the end of August; but the glory of the men who fought near Guise will never be eclipsed.

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Current Topics

Prophetic

That the German Administration long ago clearly and accurately foresaw the possibilities and dangers of failure at sea is rather strikingly shown by the memorandum of the German Navy Act of 1900, in which it was impressed upon members of the Reichstag that:— 'An unsuccessful naval war of the duration of even only a year would destroy Germany's sea trade, and would thereby bring about the most disastrous conditions, first in her economic, and then, as an immediate consequence, in her social life. Quite apart from the consequences of the possible peace conditions, the destruction of our sea trade during the war could not, even at the close of it, be made good within measurable time, and would add to the sacrifices of the war a serious economic depression.' As a long range guess at the course which events might take this is remarkably close to the mark.

To Beat the Zeppelins

The cables hint that the Germans intend in the near future suddenly to launch a great fleet of Zeppelins from Germany and Belgium for a spectacular raid on England: and the experts all agree that the story is quite a probable one. The invasion, we should judge, will be awaited with more curiosity than dread by the great majority of the people. For so far the damage wrought by Zeppelins in England has been negligible, and, more important still, it would seem as if the effective counter-move to the attacks of these air monsters had been discovered. It consists in a strict and rigid adherence to the simple programme of 'Lights Out.' All the evidence goes to show that if this precaution is thoroughly carried out even the mighty Zeppelins are almost absolutely harmless. In the recent raid, described in last week's cables, it was recorded that the Zeppelin travelled up the Tyne, but the extinction of lights confused the airmen. Still more conclusive is the evidence afforded by the experience of Antwerp in the very first month of the war. The first Zeppelin which visited the city damaged many buildings, killed a dozen people, and narrowly missed destroying the Royal Palace, in which were the King and Queen of the Belgians and their three children. On the occasion of the second Zeppelin's visit the lights of the city had been extinguished, and there was a very different tale to tell. 'On the day following the first visit,' says Sir Cecil Hertslet, late British Consul-General for Belgium, 'the General issued strict injunctions that the whole of Antwerp was to be placed in darkness every night at 8 o'clock. The darkness was very real. There were no lights in the streets, the shops were all closed, and the cafés shut. It was as dark as one could imagine Egypt to have been during one of the plagues. The result was that when the second Zeppelin paid the city a visit ten days later it did not succeed in getting to the heart of the city at all. It threw its deadly bombs, but they fell just outside the inhabited part of the city, and no one was killed; whereas on the first occasion eleven people were killed, all of them women or non-combatants. This is, I think, worth mentioning, because it proved the value of darkness as a precaution against Zeppelin raids. The second Zeppelin came over the forts, and it was at once taken up by the searchlights.' Fore-warned is said to be fore-armed; and if the 'Zeps.' come in force to England, at least the country will be fully prepared.

Benedict XV. on Preaching

The address delivered by the Holy Father to the parish priests and the Lenten preachers of Rome, which appears elsewhere in this issue, sets forth briefly and simply the essential requirements for effective preaching. His Holiness had in view not that rare and highest type of sacred oratory which implies the possession of special genius, but the plain, practical, everyday preaching which falls to the lot and is well within the scope of the humblest curate or parish priest. The require-

ments outlined by the Holy Father mainly concern the matter and the form of sermons. As to the former, the object being the spiritual profit and not the mere intellectual gratification of the hearers, the staple of the sermon is to be drawn direct and first hand from the pure source and fountainhead of that 'Word of God, written and revealed,' which forms the deposit of the Faith; and the discussion of 'arid questions of philosophy, history, or politics,' is, of course, to be avoided. In regard to this latter point, we think the most exacting censor of present-day Catholic discourses could find little of which to complain. We have listened to thousands of Catholic sermons in many lands, but we have never heard one which, in regard to its subject matter, could for a moment bring the preacher under suspicion of being engaged in holy trifling or mere intellectual display. It is not from Catholic pulpits that hungry flocks are regaled with disquisitions on the ten toes of the beast, the 'little horn' of Daniel, the nine and twenty knives of Esdras, and the question of pre or post millenarian schemes—all of which, it is on record, have formed the subject of discourses elsewhere. Whatever else they are, Catholic sermons are, we should say, invariably and essentially practical.

As to the form, the Holy Father lays it down, first, that preachers should above all remember the care with which they should give to their discourses 'a most clear order in their different parts,' and, secondly, that 'no amount of literary or rhetorical beauty can make up for the failure to drive home the definite and practical application of the truths and principles proclaimed. Both of these requirements imply preparation—not necessarily written preparation, but an adequate amount of preparatory study and thought. The speaker who has not made clear to himself beforehand what he intends to say suffers truths to drop from him pell-mell, forgetful of the fact that one thought fixed on the mind is better than fifty thoughts made to flit across the ear. There will, moreover, in such a case, of necessity be more or less of rambling and repetition, with loss of attention and an inevitable soporific effect upon the congregation. 'We all know,' says a writer in the *Imperial Review*, 'how the noise of running water, or the murmur of the sea, or the sighing of the south wind among the pines, or the moaning of wood-doves, induces a delicious dreamy languor.' It is even so with a congregation, when the preacher

Leaves his hearers perplex'd—

Twixt the two to determine:

'Watch and pray,' says the text,

'Go to sleep,' says the sermon.

The one and sovereign remedy against such a state of affairs, as the Holy Father plainly hints, is definiteness and orderly arrangement, and, as far as time permits, careful and thorough preparation.

Germany and Peace

Press discussion as to what will be or what ought to be the terms of settlement when the great conflict is over has become very keen and very general amongst the belligerent nations: and though such speculation is altogether premature, and more or less futile, at least it witnesses to the almost universal conviction that the end is now within some sort of measurable distance. The spirit of discussion has even extended to Germany, where it has so far found expression chiefly in a demand that when the psychological moment arrives—and that moment is more or less clearly indicated—the people shall be consulted and their views considered when negotiations are entered into. In a review called *Das Neue Deutschland (The New Germany)*, Herr de Zedlitz, the leader of the free Conservatives in the Prussian Chamber, publishes an article on the manner in which the terms of future peace ought to be discussed in Germany. The article is all the more remarkable in that de Zedlitz is a very well-known personality in the German parliamentary world, and his party is in aim and object the Government party. The article was transferred to the columns of the well-known *Berliner Tageblatt*,

from which *L'Echo de Paris* has reproduced, with comment, the more salient passages. We translate from the Paris paper, of date January 28, both quotations and comment.

*

'The object of the article,' says the *Echo*, 'is quite other than one would have expected from the party affiliations of the author. It is written to protest against the severity of the censorship, and to induce the Government to permit a free discussion of the conditions upon which Germany will make peace. De Zedlitz declares: 'It must be afflicted with a bureaucratic presumption and with an unlimited blindness, or else with an excessively timorous spirit, to desire that the existing situation should be prolonged right up to the conclusion of peace. The German people are not children. They have the right to insist that their voice shall be heard before the negotiations, and that due account of their views shall be taken throughout the pourparlers. If they are prevented by force from raising their voice at a time when it would be of some advantage, the intensity of their feelings would bring them to the state of an over-heated boiler the safety-valve of which has been closed. If one opens too late the safety-valve of free discussion in the press, one is not able to avoid the danger of an explosion. There is no need to point out that in such a case the public authority, and those in whose charge it has been placed, will be the first to be placed in peril?' De Zedlitz does not fix the precise date at which it would be desirable to open the safety-valve of which he speaks. He indicates simply that Germany must have first obtained complete victory *on one of the two fronts*. But he affirms that even before this period the Government ought to make promises of free speech in Parliament: 'It must be recognised that if the moment of a free discussion has not arrived before the next parliamentary session, some undertakings must be entered into with the Reichstag and with the Prussian Landtag.' In conclusion, de Zedlitz returns to his favorite and disquieting comparison. 'In default of such a safety-valve, the danger of parliamentary explosions would by no means be remote, even in full session. Whoever figures to himself the consequences of such a happening will acknowledge at the same time how fitting and opportune is the saying of M. Miquel: Give way in time.'

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'The significance of this extremely curious article (comments the *Echo*) depends on the circumstances under which it was written: and on this point we are unable to do more than conjecture. If de Zedlitz is, in this affair, only in the position of a parliamentary leader who voices his personal view or the view of his group, it is without doubt a manoeuvre directed against the chancellor himself and certain of his colleagues. That would then be the sequel to the reproaches which the leader of the strict Conservatives, de Heydebrand, directed on January 18 against German diplomacy. If that is so, it would appear that confidence does not reign amongst the German authorities, and that instability of government is not a scourge from which Germany is exempt. There remains the other hypothesis: that M. de Zedlitz has written his article in agreement with the Government. The authorities in Germany perceived, then, that their country will not bear the burden of the war indefinitely, that the peace will be far from corresponding to the expectations and sacrifices of the nation, and that it is necessary to speak of all these things in order to soften the blow, and perhaps also to provoke in the foreign press controversies from which Germany would draw a supreme advantage. If that explanation is correct, our enemies are in rather a bad way.'

Why Christ Died

We should rather have headed this, Why, and in what sense, was it necessary that Christ should have died for the salvation of mankind? The question is worth discussing partly because there is room for clear light on the subject, and partly because in these

materialistic and pleasure-loving days there is urgent need to re-state and emphasise the great doctrine of the heinousness of sin, of which the Atonement is the practical expression. There is need for enlightenment even among those whose duty it is to instruct others, and to speak with knowledge and authority on the subject. Outside of the Catholic Church there is a large and growing school of clergymen who do not believe in the necessity, in any sense, of the death of Christ, and who deny the fact of the Atonement—that is, that the Saviour's death was offered in any sort as a satisfaction or expiation for sin. In a well-known work published by a New Zealand minister our Lord is described, in relation to His crucifixion, as merely 'an unconscious martyr.' Dr. R. F. Horton, one of the most representative of Nonconformist divines, declares that the traditional doctrine of the Atonement 'is shattered on all the salient points of the New Testament teaching.' Robertson, of Brighton, and other eminent Protestant authorities, have expressed similar views. And even amongst Catholics—we speak, of course, of the laity—while the fact and doctrine of the Atonement are believed and held without a question, there are many, and these not the least educated, who would experience some difficulty in giving an adequate and effective answer to the query: Why, or how far, was it necessary for Christ to die to provide a way of salvation for mankind? Being God, could He not have redeemed the world without shedding His own blood?

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One such Catholic, a reader of the *Bombay Examiner*, non-plussed by these two questions, which had been submitted to him by a non-Catholic friend, passed the problem on to the editor, with the happiest results. Father Hull fairly revels in the exposition of these finer theological points; and his answer is so clear and apposite that we reproduce it in its entirety. 'There are,' writes Father Hull, 'two sorts of necessity, the one absolute, the other relative. Thus to take a simple instance, food and drink of some kind is an absolute necessity for a man's existence, because he is so constituted that without food and drink he must waste away and die. But it is not an absolute necessity for a man to wear clothes. In hot countries they are superfluous; and even in cold countries archaic man seemed to get on without them. But clothes have nevertheless become a necessity for most men, simply because they have got used to them and would suffer and possibly die of catarrh if they suddenly threw them off. This is a *relative* necessity. Another instance would be this: It is not absolutely necessary that a bicycle should have a bell. The necessity arises only from the police laws, which impose a fine on those who ride without a bell. This may be called a *consequent* necessity; that is, a necessity which arises in consequence of a law. With these ordinary instances to explain the idea, we can say that there is no *absolute* necessity for Christ to have died on the cross in order to deliver us from the bonds of sin. God could have decreed any other way of restoring us to His favor. He might have simply made a clean sweep of the effects of the fall, restoring His grace to mankind by a pure and simple act of bounty. When we say that the divine justice demanded some kind of satisfaction, we only mean that the divine justice could make such a demand if God so willed; but this demand could be waived by the divine mercy. Even if such a demand was made, theologians teach that this satisfaction could have been fulfilled by Christ without undergoing death on the cross. He could have secured our redemption by a simple wish, if the Father had been willing to accept that wish.'

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In what sense then can the death of Christ be called a necessity? It can be called a necessity in two ways, first *relatively*, second *consequently*—as above explained. The death of Christ was necessary relatively to God's design in dealing with mankind. God wished to impress on our minds the heinousness of sin; and in no more vivid a way could this be done than by the picture of His own beloved Son dying on the cross as a

victim for sin. In order to produce this vivid impression the death of Christ was therefore relatively necessary. Secondly, the death of Christ was necessary consequently to God's decrees. God chose to impress us with the sense of His divine justice, and the claims of justice against sin, by putting forth the demand that sin should be counter-balanced by satisfaction. Unaided man was incapable of rendering any satisfaction which would have even the semblance of being adequate. Therefore a human nature was elevated by the hypostatic union into a divine person, whose every act was of infinite value, and whose suffering for sin would therefore be an infinite satisfaction. In both ways the death of Christ was a great dramatic object-lesson to mankind on the enormity of sin. Relatively to this dramatic object-lesson, and in consequence of God decreeing to give us such a lesson, the death of Christ therefore became a necessity—and this in two ways: First, a necessity as the means of carrying out God's designs and decrees; and secondly, a necessity to us, as the only means offered to us by God for our salvation.'

PARIS IN WAR TIME

Some months ago (writes our Christchurch correspondent) I had the pleasure of being permitted to take copious notes from letters sent by Mrs. Arthur Mead, the well-known Dominion vocalist, to her relatives in this city. The narrative then related to 'Lourdes, and the great Eucharistic Congress,' and I have now placed at my disposal for the benefit of *Tablet* readers some particularly timely, and deeply interesting notes treating of the French capital in war time.

Writing from Rue de Faubourg St. Honore, Paris, under date February 25, Mrs. Mead says:—Paris does not appeal to me as did that peaceful holy valley of Lourdes, but in the light of present-day happenings it largely shares the attention directed by the wide world toward the Allies. I left London on a dull grey November morning to commence the second stage of my two years' study in Europe. When I left 'Mount Loretto' (Mrs. Mead's home on Cashmere Hills, Christchurch) on January 8, 1914, I felt that two years were to be endless. It seemed so long to look forward to—two years from home. However, as all other things pass, so have almost eleven months of my two years. I was not beginning my second stage under the most favorable circumstances. To begin with, all my relations and friends thought it madness to go so near hostilities as Paris was then; the Government had not returned from Bordeaux, consequently all who could, even Parisians themselves, remained in London. I had nearly nine months under dear old Sir Charles Santley, and was anxious to begin my work in Paris, so against everyone's wishes I decided on crossing the Channel and chancing the German mines and submarines. On embarking on the boat at Folkestone I had some qualms of conscience at taking, what everyone assured me, was so great a risk. Being a misty day we were soon out of sight of land, but not out of sight of some of our gallant fleet. Every now and then one or two of them could be seen in the distance. The journey from Folkestone to Dieppe generally takes four hours, but, although having left the former at 1 o'clock in the afternoon, at 4, as dusk was falling, there was no sight of land, and we ran into a heavy thick snowstorm. Just on 5 o'clock we saw the old and familiar landing of Dieppe, with its well-worn steps, come into view. The landing wharf and steps had a thick coating of white, and in the dim light of a few lamps (full lights not being allowed anywhere) the scene of the disembarkation of the weary, anxious passengers was most picturesque. Everyone was very relieved that the crossing was safely accomplished. The journey to Paris, owing to snow and many restrictions on account of war, was necessarily a slow one, and it was 10 by the clock before we saw the lights of St. Lazare Station. Having been in Paris before, and having seen it by night with its gay crowd and brightly lit cafes, one could not but notice how dull and sombre the city had become. A taxi ride of

a few minutes soon brought me to my destination, where I was glad to rest after an anxious if not exciting day's travel. That was three and a-half months ago, and now I will try to give you my impressions of those fourteen weeks of Paris in war time.

When here many years ago, and then again in May last year, the place and people gave me an impression that no thought of 'The morrow' ever troubled them. Their one idea seemed to be the drinking of the 'cup of gladness'; everything was a pleasure to them, and one seldom saw a downcast expression. They were here to enjoy life, and this they did—both rich and poor. We all know that France has had many saints and has sent its zealous, pious missionaries all over the world, including our own little islands. The magnificent cathedrals and churches all over this beautiful country are evidence of the faith that few other countries can boast of. Yet this France so favored by God, almost one might say the 'spoilt child of God,' was every day becoming less fervent, until many had the mark of the atheist. Seven months ago this cruel relentless war broke out, and what has it done for France? To-day it is a look of sorrow and mourning one sees everywhere, but also a look of hope that not only this sad time will pass away, but that France will be reborn and its old faith and fervor will return. You cannot go very far in Paris without coming to some beautiful masterpiece raised in God's honor. It is my delight to visit as many of these as often as I can. When one goes into such cathedrals as Notre Dame, and such churches as La Madeleine, Le Sacre Coeur, St. Augustine, Sainte Trinite, St. Phillippe, St. Roch, St. Germaine, and numerous others with their beautiful old carvings and groups of statuary and magnificent windows, one has to thank God for the great gifts he has given to these French architects, sculptors, painters, etc. The majority of families have lost some relation in the awful struggle that is going on, and one cannot go into any church in Paris to-day at any hour without finding very many in adoration before the tabernacle. On different days during the week, each church has Exposition. Here at St. Phillippe it is Thursday, from the last Mass until 6 o'clock Benediction. This means that the Blessed Sacrament is exposed every day in some church, and one sees fervent souls praying for the one thing, that all France is praying for, a successful issue of this war. One thing you hear on all sides, and that is that peace must not be declared until France and Belgium have been restored. It is very dreadful to think that many tabernacles have been desecrated and the Sacred Host thrown away. The marvel is that Almighty God does not strike those men dead. Every day, here in Paris, one hears of fresh atrocities committed on our priests, nuns, or Catholic people. Since coming to Paris I have heard a great deal of the German character, as so many resided here, and now to me their actions in this war are more comprehensible. I have not heard anything to their advantage I can assure you. It is very sad to see the poor Belgian refugees here, many who were comfortably off and living happily, now having to accept charity for the many institutions opened for their relief. We see a great many of the French and Belgian chorus men and girls, and some of the orchestra, playing and singing in the courtyard. The people in the different flats round throw down whatever they can afford, as these poor theatricals are feeling the war very keenly, as so many of the theatres are closed. Sometimes we have some really good performers. It is very hard on their voices performing so much in the open air, but, poor people, they must live. The poor here are so different from the same class in London. It does not matter how poor they are, they are always clean and tidy; they do not wear hats but their hair is always done up nicely, and they wear nice clean aprons, even if they are made of patches. They do not seem to lose their self respect, and in the fourteen weeks I have been here I have not seen one person intoxicated. I notice they take a great deal of water with their wine, and really the poor seem to nearly live on bread; you see them eating quantities of dry bread. There certainly must be a lot of nourishment in their

bread, as the working men on the roads appear to make their lunch on it, with perhaps a tiny piece of cheese. Can you imagine our working men thriving on this?

I forgot to say that many old barges have been fixed up on the Seine, and here whole families of Belgian refugees are housed. As in England, these poor people are being kept by the generosity of the public. Another thing I have noticed here in all the churches every day after the usual collection, a collection is taken up by one of the Ladies of Charity for the poor. This may account for one seeing so little poverty, although it must be as prevalent here as in all large cities. With regard to the women whose husbands are serving at the front, they have been allowed to take their husbands' place at work, and consequently you see women as tram conductors (or conductresses if you wish), and even delivering merchandise, such as charcoal and braise, etc., and I have seen one or two driving taxis, but these are few. It shows that the women are resourceful; and they are also very thrifty and clever with their needle, which means they make all their own clothes. When there is a blue sky overhead and the sun is shining Paris is a succession of beautiful pictures, as all the avenues and boulevards have either, at one end or the other, some magnificent building with a glorious gold dome, or beautifully carved statuary standing out against the clear sky. I am sure the view from the La Madeleine steps of La Place de La Concord with its fine statues, its obelisk, fountains, buildings all round, including the Chamber of Deputies with the dome of Les Invalides in the distance is a sight never to be forgotten. I could write about places that are a delight to me to look at constantly, but one must come and see them for themselves, it is so different to reading of them. I spend all my time just walking round admiring the picturesque.

(To be continued.)

Diocesan News

ARCHDIOCESE OF WELLINGTON

From our own correspondent.

April 24.

Mr. F. Venning (brother of the Rev. Father Venning, of St. Mary's), of the staff of the District Lands and Survey Office, who has been promoted to the position of Receiver of Land Revenue at Gisborne, has been presented by his fellow-officers with a pair of binoculars.

The quarterly meeting of the St. Vincent de Paul Society took place last Sunday at St. Patrick's Hall. Bro. L. T. Reichel presided. Bro. A. A. Corrigan was appointed secretary of the Particular Council. Good reports were received from the various conferences of the circumscription, especially from the Seamen's Conference, which is doing a lot for the Catholic seafaring men visiting this port.

The interment of the late Mr. Cornelius McManus, formerly proprietor of the New Zealander Hotel, who died at Otahuhu, took place on Thursday morning. The body arrived by the morning Main Trunk train from Auckland, and was taken to the Basilica of the Sacred Heart. Among those who attended were the Rev. Fathers Walsh (Lower Hutt) and Daly (Upper Hutt). The members of the Hibernian Society acted as pall-bearers.

The mission conducted by the Very Rev. Father Taylor and Rev. Father A. T. Herring, Marist Mis-

sioners, at the Basilica of the Sacred Heart, Thorndon, has been most successful. The services are all well attended, and the number of communicants at the early Mass is daily increasing. Strenuous efforts are being made during the mission to strengthen the various parish organisations—Catholic Federation, Hibernian Society, St. Vincent de Paul Society, etc. The mission will conclude on Sunday.

A quiet wedding took place in St. Joseph's Church on Tuesday, the contracting parties being Mr. Arthur Coates and Miss Mary O'Keefe. The Rev. Father Barra officiated, and the bride was given away by Mr. M. Laracy. Mr. L. M. A. Rearden was best man, and Miss Nora O'Keefe was bridesmaid. After the ceremony a wedding breakfast was held at the residence of Mr. Laracy. The function was presided over by Mr. W. C. Noot. Mr. and Mrs. Coates left for the south by Tuesday night's ferry steamer.

The wedding took place on Wednesday morning, in St. Mary of the Angels' Church, of Miss Nonie Spring, second daughter of Mr. Alexander W. Spring, of Ashburton, and Mr. Michael James McEnroe, eldest son of the late Mr. Philip McEnroe and Mrs. McEnroe, formerly of the West Coast. The Rev. Father Murphy officiated. The bridesmaid was Miss Ellen Spring, and the best man was Mr. Philip McEnroe (brother of the bridegroom). Mr. McEnroe, who has been a member of St. Mary of the Angels' Choir for several years, was, in honor of the occasion, presented with a mark of esteem by the Very Rev. Father O'Connell, S.M., on behalf of the choir.

The Rev. Father Hurley, S.M., Adm., Dominion treasurer of the Catholic Federation, has received the following additional donations towards the Catholic church-room and social hall at the military camp, Trentham:—Mr. Martin Kennedy, K.S.G., Wellington, £50; anonymous, £25; Mr J. Griffin, Nightcaps, £5 5s; Mrs. J. Griffin, Nightcaps, £1 1s; Miss Janie Griffin, Nightcaps, £1 1s. Father Hurley will gratefully acknowledge further donations. The hall, which, although not yet completed, was used for Mass for the first time last Sunday, is greatly appreciated by the men. Provision is made in the building for a chaplain's room, and facilities are afforded for hearing confessions. There is seating accommodation for 400. The men will be supplied with writing material and reading matter, and donations of suitable current and up-to-date magazines and papers will be gratefully accepted if forwarded to the Rev. Father Daly, Catholic camp-chaplain, Trentham. The Catholic Federation, under the directorship of Father Daly, is arranging a concert for Wednesday evening for the amusement of the men.

In its notice of the ninth concert of the Hawera Liedertafel on Wednesday last, the *Hawera Star* says: Miss Teresa McEureo, a Wellington soprano, of whom many in Hawera have pleasant recollections, was the soprano soloist. She has an exceedingly artistic style, and sings all her most florid work with consummate ability and the utmost ease, a great charm in a singer. She was equally *au fait* with the brilliant and florid 'Polonaise' from 'Mignon,' the touching and expressive 'Songs my mother taught me,' and 'A birthday.' In all of these she fully caught the spirit of the composer, and gave a delightful interpretation of them all. Her clear enunciation, artistic style of production, great expression, and, above all, her marvellous range and brilliancy, combined to give a performance that carried her audience away and led them to demand encores in each case. She added 'I wish I were a tiny bird,' 'Wake up,' and 'Believe me, if all those endearing young charms.' Her performance was really delightful. Miss McEureo is a pupil of the Sisters of Mercy, St. Mary's College, Hill street.

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DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

April 26.

The Rev. Mother Clare, Mother-General of the Sisters of Nazareth, is at present on a visit to Nazareth House, Christchurch.

The Rugby football season was opened on last Saturday for the Union matches. Marist Old Boys and Sydenham played a drawn game, each side scoring six points.

Westport

(From our own correspondent.)

April 21.

On Friday evening last Mr. H. Pain, who has joined the Expeditionary Force, was entertained by the members of St. Canice's Football Club, and presented with a suitable token, as a memento of the esteem in which he was held by his clubmates. The presentation was made by Mr. J. Radford.

Since it became known that the Ven. Archbishop Walshe had received from the Holy Father the title of Monsignor, messages from all quarters, congratulating him on the high dignity conferred, have been received. During the past week, the children of St. Canice's School presented an address to the Right Rev. Monsignor, during a concert organised in honor of the occasion. The following programme was submitted: Vocal duet, Misses B. Doyle and N. Crabb; address, read and presented by Master P. Carmine; 'Dance of the dragon flies,' Miss Taylor; chorus, 'Night, stilly night,' pupils; vocal solo, Miss B. Doyle; vocal solo with action, Miss Taylor; vocal solo, Miss Crabb; vocal solo, Miss D. Moroney; quartet, Misses Parsons, Doyle, Crabb, and Moroney.

DIOCESE OF AUCKLAND

(By telegraph, from our own correspondent.)

April 26.

Exposition of the Blessed Sacrament took place at the Sacred Heart Church on Sunday from the last Mass until after Vespers.

On viewing the grounds of the Sacred Heart College on Saturday afternoon, I was gratified to see the large number of youths who were engaged in football practice, and, above all, to see the Brothers taking such a keen interest in the proceedings.

The half-yearly general meeting of St. Benedict's Catholic Club was held on Sunday afternoon, when there was a large attendance of members. Reports were received from the delegates, who attended the annual conference of the Federated Clubs at Timaru at Easter. Several new members were elected. The election of officers for the new term resulted as follows:—Patron, Right Rev. Mgr. Gillan, V.G.; president, Mr. L. O'Malley; vice-president, Mr. F. G. J. Temm; secretary, Mr. L. Hodgson; assistant-secretary, Mr. W. Heighton; treasurer, Mr. R. H. Owens; librarian, Mr. F. Foreman; custodian, Mr. D. Slade; deputy-custodian, Mr. R. Early.

The mission at the Cathedral is now in its third and last week. The attendances every morning and evening have kept up marvellously. On Sunday morning four hundred men received Holy Communion. These consisted of the members of the Hibernian Society, the Confraternity of the Holy Family, and men of the parish, who sang appropriate hymns during Mass, which was celebrated by the Rev. Father Kelly, C.S.S.R. It was a most edifying sight to see so many men approach the Holy Table, and also the large contingent of juvenile Hibernians who attended the children's mission, which was brought to a close in the afternoon. In the evening the church was crowded, when Very Rev. Father Roche, C.S.S.R., preached a fine sermon on the sin of scandal and its evil and far-reaching effects. The success of the mission is largely due to the work of the missionaries in visiting all parts of the parish and inducing negligent Catholics to attend the exercises of the mission. On next Sunday a general Communion of the parishioners takes place.

Huntly

(By telegraph, from our own correspondent.)

April 26.

A social in aid of the convent schools will be held at Taupiri on May 27.

The sodality of the Children of Mary held their monthly meeting last Sunday.

Rev. Father O'Doherty proceeded to Waerenga and Taniwha last week, where he celebrated Mass. A large number of people attended, and many received Holy Communion.

Owing to the steady increase of the congregation, the capacity of the church is being greatly taxed, and the necessity of providing increased accommodation may shortly have to be considered by the parishioners.

The first Hibernian social to be held in the parish will take place in the Miners' Hall to-night, and,

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judging by the amount of work the members are putting into the matter and the number of tickets sold, their efforts should be crowned with success.

Miss Ralph was in Huntly last week, and visited the convent school. She was pleasantly surprised at the number of children attending, and has further shown her generosity by providing four more desks for the accommodation of the little ones.

A special feature of the ceremonies in connection with the Decree of the Holy Father that Sunday, March 21, be observed as a day of expiation and intercession for peace, was the large number of young men, members of the Hibernian and St. Vincent de Paul Societies, who took part in the devotions. Exposition of the Blessed Sacrament took place from the 11 o'clock Mass until after the evening devotions. Throughout the day adoration was kept up by the congregation and members of the above-mentioned societies. The devotions concluded with Benediction of the Blessed Sacrament.

A word of praise is due to the Catholic young men of Huntly for the admirable way in which they have been working together and carrying out the duties imposed upon them by membership of the different societies. In order to consolidate the good work which is being done, and to promote and foster a strong bond of brotherhood, it is essential that some means should be provided for frequent and closer social intercourse, and wherein an environment would be created suitable to the tastes and welfare of Catholic young men. In this connection an effort is being made to procure a section upon which to build a hall or clubroom.

THE IRISH PARTY

A TRIBUTE TO MR. REDMOND'S STATESMANSHIP.

There was a big demonstration of National Volunteers in Belfast on March 7, followed by a banquet in the evening, at which the principal speaker was Mr. John Dillon, M.P. After dealing with the question of volunteering, Mr. Dillon went on to say:—I claim that no nation has ever in the history of the world given such marvellous proof of political capacity as has been given by the Irish Party and the political machine, as it is called, on which the Irish Party rests, and from which it draws its powers and discipline, than that given during the last 37 years since the Land League was founded by the Irish Party. Here was a body of men without political experience elected to the House of Commons, the greatest assembly in the world. They had to face the most expert statesmen of England and all the corrupt influences of that assembly. There is no Government in the world that has in its power so much influence to corrupt and attack a hostile party than the British House of Commons, by office, by rewards, and by forces and influences which I need not dwell upon; and the Irish Party, for which I now speak—what is their position to-day? Why, for years they have dominated the House of Commons. For 37 years they have stood on the floor of that House like a Macedonian phalanx of old surrounded by enemies, and for that long space of years all the power and wealth and influence of England has been unable to break our ranks, and not one single man has been reduced from the ranks of the Irish Party. I challenge with confidence the record of political parties in all the countries of the world to find

A Parallel to That Boast.

Take the position of our leader, Mr. Redmond, to-day. Can you mention a single statesman in England who occupies a position of greater influence and power, or who commands greater respect in the whole of the British Empire than Mr. Redmond? Did he win that position by truckling to hostile sentiment or English prejudice? No. He won it by fighting them honestly and squarely. To-day our leader ranks on an equal with the mightiest and most influential statesmen, and

I don't think throughout the whole length and breadth of the Empire there is a man who occupies a position of greater respect and influence than Mr. John Redmond. The only people in this country who are now found to throw any doubt on Mr. Redmond's capacity, his honor or honesty are the cranks in our country. Why, the very Tories in England and our bitterest enemies have no word of disrespect to say of him. They hate his policy, they dread his power; but you will never hear from any Tory any hint of his being incapable of leadership or untrustworthy. You have got to come over to Ireland to find these people, and latterly, indeed, the only spot in the Empire where the capacity and honesty and power of Mr. Redmond are questioned is by the cranks in Ireland. I think that I have as much admiration and as keen an appreciation of Mr. Redmond's skill as a political leader as any man, and for his judgment and his courage, which I personally have seen tested, behind the scenes and unknown to his countrymen, by circumstances as terrible as have ever tested the courage and judgment of any political leader in the whole history of mankind. I don't think there is a man living in Ireland to-day who has a keener appreciation of Mr. Redmond's power, his judgment, and his courage than I have, or any man living who has a greater opportunity of judging him, and I am perfectly convinced that Mr. Redmond himself would be the first to admit that all his acts and all his exertions would have been entirely vain and fruitless, and that he would have been absolutely powerless to achieve any one of the great things he has done for Ireland during the last seven years, had he not been supported by the political machine in Ireland and the discipline of his party. Break what is described as the political machine, and you break the party. Make no mistake about it—the men who attack the political machine do so because they want to break the Party and to set free what they are pleased to call this intolerable tyranny, and to play the game our predecessors in the Irish political representation played until

They Made Parliament a Sham,

as it was in the days of my youth, when all that was manly and upright and honest politically in this country called down shame on the Parliamentary representation and would not touch it with a forty foot pole. That was the condition of things which these men desired to see renewed in Ireland. That is the condition to which some of these gentlemen would like to see Ireland reduced, after forty years of honorable struggle, during which we have lifted the cause of Ireland from the mire, and placed it high in the esteem of all the civilised races of mankind. But thank God the common-sense of Ireland and the political intelligence of Ireland is far too great, and has had far too many bitter experiences to tolerate for a single moment such insane faction as is manifested in the proceedings of these gentlemen. I appeal here to-night to the people of Ireland—and I know I shall appeal with confidence to the Nationalists of Belfast—that until the Irish Parliament is established in power, and until the authority of that Parliament is recognised unchallenged in every corner and parish of Ireland, to stick by the machine, and treat every man who endeavours, on whatever plea, to smash that machine as

An Enemy of the Cause of Ireland.

The English people are a slow people to learn, and they never had the smallest notion of the power of the Irish race until they got into this war. The very first thing they did when they got into this war was to see where America stood, and they have come to see and to realise, as they never did before, what the power of the Irish race was in America and the power of the German race in America, and to realise that if they had the Germans and the Irish against them, then America was against them. Then they began to realise that the value of Irish friendship was. They realised that though we might be held down by brute force in Ireland, we had resources outside Ireland, and for the first time now every Englishman understood what it meant to England in this great hour of her danger—and she was in terrific

danger in the early months of this war—what it meant to England that the Irish in America were not solid with the Germans against them. There is no doubt there was a section in America who could not forget and could not forgive. None of us can forget, but it is the duty of wise politicians and sensible men to forgive when you get cause to forgive—and we have got cause. I am in a position to announce to you to-night that I have been in close correspondence with the Irish in America since this war commenced, and I am in a position to assert without any fear of its being proved that I am wrong—with absolute confidence—that the overwhelming majority of the Irish in America are with Mr. Redmond in the policy he is pursuing.

THE CHURCH AND THE WAR

Professor J. Phillimore lectured recently before the Edinburgh Catholic Students' Union on 'The Catholic Church and the War.' Whilst in the main a general survey of the moral causes and factors at work in the present tremendous struggle, the address constituted a most cheering and persuasive apologetic for the Catholic faith—all the more effective because incidental and suggestive rather than directly argumentative or controversial in character.

This tremendous war, in the view of the lecturer, will effect a great break with the past in many ways. It will be the beginning of a new epoch not only in the political but in the social and religious history of the world. Assuming that the physical, financial, and moral resources of England, France, and Russia must inevitably bring victory to them, the future life of each of these three great nations, of Germany, and of the rest of the occidental world, must be profoundly affected. Looking back to the politico-religious situation of the world two or three years ago, it was, from a human point of view, not encouraging. The drift of religious thought, or what survived of religious thought, in the political management of the three most influential nations of the west—England, Germany, and the United States,—was towards an attenuated Unitarianism. The creed of the late Mr. Joseph Chamberlain might be taken as a fair sample of the religious lines on which the government of these three great Empires would be run.

The Influence of Germany on Religious Thought was deep and far-reaching. In the eyes of the literary men of Great Britain and America, Germany was not only the land of Schiller and Goethe, of Ranke and of Mommsen, of Helmholtz and Röntgen; it was above all the land of Luther. Prussianism, in so far as it had any religion at all, was the development of Lutheranism. The tremendous shock of this war, of the object, of the spirit and the methods by which it was waged by Germany, on the mind of other nations, must be enormous. That Unitarian triple alliance adumbrated by Joseph Chamberlain was already dead and buried.

On the other hand, the revival of religion in France, already begun before the war, was immensely stimulated. The effect of our alliance with Belgium and France, of the experiences of our soldiers in these countries, the reward for the generous hospitality bestowed on the Belgian refugees throughout the length and breadth of Great Britain, and the conviction far and wide that it was this heroic little Catholic nation which by its self-immolation stood between Great Britain and frightful disaster—all these factors had co-operated to produce a change in the national attitude towards the Catholic Church that it would be impossible to over-estimate. We had only to glance at our halfpenny illustrated papers to see it. The outburst of admiration over Cardinal Mercier's Pastoral was one symptom. The universal and intense desire to have the sympathy of the Pope on the side of the Allies was another. Again, the effect of the war on the future of the relations of Russia with the Catholic Church must inevitably be profoundly beneficial. If, as we had good reason to hope, one result would be a resuscitated self-

governed Poland under some form of Russian suzerainty, this act of atonement on the part of Russia should soften the feelings of the ruling power towards Catholicism, just as

The Long-Delayed Concession of Justice to Ireland by Great Britain had not only accomplished the good work of winning at last in the hour of need the friendship and goodwill of Ireland, but had also effected the not less difficult and necessary task of enabling England herself to develop real friendship and goodwill towards Ireland. There was every reason to anticipate that by the end of the war the position of the Pope and his influence would be better and more potent for good than it had been for three hundred years. The consequences of the revulsion from the pagan culture of modern Prussia would most probably be deep and lasting in the spiritual life of the western civilised world, and the general outcome should be a powerful trend in the direction of sacramental and dogmatic religion.

THE REPORTER WHO BECAME KING

Under the above heading (says the *Sacred Heart Review*) a daily contemporary publishes a sketch of the life of the present King of Belgium; for it appears that when King Albert was a young prince, desirous of seeing the world and learning about it at first hand, he came to the United States and took some lessons in that most interesting and strenuous of all schools, daily journalism. The young Belgian prince used to sign himself 'John Banks, of New York,' and at other times, 'C. A. Harris.' He had done some newspaper work for a home paper, and had travelled extensively through Europe, studying commerce, ports, shipyards, etc. The tour to America rounded out his experiences. We are told in the sketch of his life that as the guest of James J. Hill, the railroad magnate, the young nobleman travelled throughout the North-West. He also spent a month in Minneapolis, finding employment as a protegee of Mr. Hill on a newspaper there, and acquitting himself creditably. In St. Paul he repeated the experience, and even now there are city editors in the sister cities who will learn with a shock that the promising 'cub' they employed then—at the behest of the railroad owner—is now one of the commanding figures in the greatest war the world has ever known.

The Democratic Young Prince

fitted easily into his new environment. He liked journalism because of its opportunities of gaining knowledge in a wide range of subjects, and because of its surprises, interests, and even an element of romance that it held for him. Says his American historian:

'If you ever looked into the steady, thoughtful blue eyes of the King you would realise at once that wedded to the hard, practical element in him is the rare and beautiful spirit of the romance of the middle ages. And yet they say that if he had not been born a prince he would have been a mechanic of exceptional ability—probably an inventor. There are few things that he can not do. He boxes, fences, rides, shoots, swims; knows metallurgy, mining, and shipbuilding; is an expert aviator and an all-round engineer. He drives his own motor—or did before the war—and should the gear box go wrong he has never hesitated to get on his back under the car and do the fixing himself. A story is told of a pretty waitress of a Tyrol inn who, beholding him after a long struggle with a rebellious motor had made him look like an oiler on a tramp steamer, ordered him from the spick and span place. It was characteristic of him that appreciating the humor of the situation he quietly obeyed her.'

An even more amusing incident occurred last summer when the King—who had been the reporter—drove his Queen to a store in a Swiss town. And while he waited there for her to make her purchases along came an American lady. She saw the car, and the smart chauffeur standing beside it, reading a newspaper. She was in a hurry. Fortunately here was a taxi at her hand, so stepping into the car, she curtly commanded

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King Albert to drive her to her hotel. The King only said: 'I am at your orders, madam,' and drove her to the hotel. She paid him a generous fee, and the royal chauffeur went off in high glee to get his Queen, who was wondering what had become of her husband. When he told her of his experience she joined with him in a hearty laugh.

To King Albert, America is a country of great ideals and of great deeds, and the generous response of the nation to the needs of his people has cemented the bonds of friendly feeling and admiration. The King who said: 'My skin is no better than my men's,' when urged to leave the trenches, has proved himself to be not only every inch a king and soldier, but also every inch a man.

ANSWER TO CORRESPONDENT

AMATEUR.—Your story, 'Bugler Jimmy's Convert,' is not up to publication standard—written at the mature age of sixteen it was not, of course, to be expected that it would be. The faults are those almost necessarily incidental to a beginner's work. The plot is on the simple side: some of the utterances are, to put it mildly, improbable—as, for example, that a priest would address the German soldiers with 'Back, dogs,' or that the bigoted Harris would 'feel holy' at the mere sight of a scapular and the English leaves a little to be desired. Nevertheless, you show such vim, and snap, and 'go' in your work, and such a cheerful and breezy self-confidence, that we cannot find it in our heart to do other than encourage you. For your age, you manage your characters, incidents, and dialogue remarkably well, and you write with a sureness of touch that is very welcome and distinctly promising. Your plot is, as we have said, rather simple, but in view of some of the efforts that come our way it is matter for gratitude that there is a plot at all. Do not be in a hurry to write more stories until your mind has developed a good deal; in the meantime lay a foundation for future work by giving yourself to a thorough study of higher English. If you are too far from any centre to be able to obtain personal tuition, buy a good work on English composition, and another on English literature, and set yourself to master both. You have the real thing in you, and in due time will be able to tell a good story—we mean, of course, in the strictly literary sense.

WEDDING BELLS

CAMPION—McDONALD.

A quiet wedding was solemnised at St. Mary's Church, Wanganui, on February 11, when Mr. Roy Campion, third son of Mr. James Campion, of Okirae Station, Fordell, and Miss Sheila McDonald, youngest daughter of Mrs. A. McDonald and the late Alex. McDonald, of Wanganui, were united in the bonds of Matrimony. The ceremony was performed by the Rev. Father McDonald (brother of the bride), assisted by Very Rev. Dean Holley, and the local clergy. The bride was given away by her brother (Mr. Lewy McDonald, of Invercargill). Miss Coralie Campion attended the bride, the duties of best man being carried out by Mr. Ivan Campion (brother of the bridegroom). After the ceremony, the guests were entertained at morning tea at the residence of the bride's mother. Mr. and Mrs. Campion left by motor for Wellington.

The meat cargo sent away from New Zealand by the Hawke's Bay a few days ago constituted a record for New Zealand. It was equivalent to 125,627 mutton carcasses, and was valued at £157,034. Up to date the value of the meat purchased in New Zealand on behalf of the Imperial Government since the new scheme was inaugurated totals nearly one million pounds.

OBITUARY

MR. LAURENCE GERAGHTY, ONEWHERO.

The death occurred on Sunday, April 18, of Mr. Laurence Geraghty, at the Hamilton Hospital, after a brief illness, in his 70th year (writes our Tuakau correspondent). He was attended during his last illness by Very Rev. Dean Darby, of Hamilton, and died fortified by all the rites of the Church. He leaves a large family of fourteen, all grown up, to mourn their loss. The funeral took place at Tuakau on Tuesday, April 20, and was very largely attended by residents of the surrounding districts. The Rev. Father O'Hara officiated at the graveside.—R.I.P.

Paeroa

(From our own correspondent.)

A farewell dinner was given to the officers of the Sixth Haurakis at the Criterion Hotel on the eve of their departure by the residents of Paeroa, many influential townspeople being present.

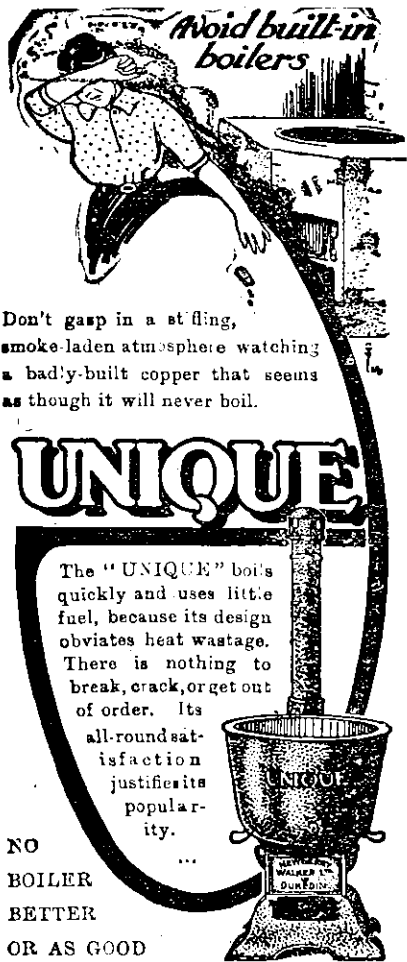
Monsignor Hackett entertained the men in camp on Tuesday evening, and paid a special tribute to the good work of Colonel Porritt and his officers, and also to the men in camp. He afterwards amused the men by narrating the doings and sayings of Irish soldiers and sailors at home and at the front.

During the encampment a Catholic social was held in the Central Theatre, at which the Territorials attended in large numbers. Monsignor Hackett expressed great pleasure at seeing such a record attendance, and Mr. H. Poland, M.P., distributed the prizes won by the competitors during the evening. Mrs. G. Dean and her committee left nothing undone in the matter of supplying the supper.

There was a crowded congregation at St. Mary's Church, Paeroa, on Sunday last, when the solemn ceremonies ordered by the Holy Father for peace were carried out. The 11 o'clock Mass was attended by all the Catholic Territorials, who were in camp here. The Right Rev. Mgr. Hackett delivered an appropriate sermon. During the day there was Exposition of the Blessed Sacrament, and in the evening Monsignor Hackett preached to a crowded congregation. Several of the officers and men of the Sixth Hauraki Regiment were present. The choir rendered special music at the morning and evening services, Mrs. Budd acting as organist.

In order to relieve the scarcity and consequent high prices in Wellington, big shipments of eggs from America have been arriving of late (says the *Post*). The *Moana*, which arrived from San Francisco, brought 1144 cases.

The Prime Minister, in reply to a query by a reporter a few days ago, said with regard to the price of butter:—'I do not intend to anticipate any evidence that may be submitted to the commission, but I may point out that the increase in the price of butter, about which many suggestions have been made, is not so easily dealt with as many people imagine. The reasons for the increase are the price of cheese, which is in strong demand for army purposes, and along with that the drought in Australia, which has caused a very unusual demand from the Commonwealth. The suggestion has been made that the Government should prohibit the export of butter. This would be an extreme step, though we find it necessary in the case of wheat and oats. My experts tell me that at present prices the making of cheese pays the producer better than the making of butter, and we certainly cannot stop the export of cheese, because more is wanted for the army than we are able to supply, so that so far as the wholesale prices are concerned the price of the one article will to a certain extent govern the price and output of the other. I am not expressing any opinion about the retail price, which is a matter for the commission, and I have no doubt that it will be thoroughly looked into.'



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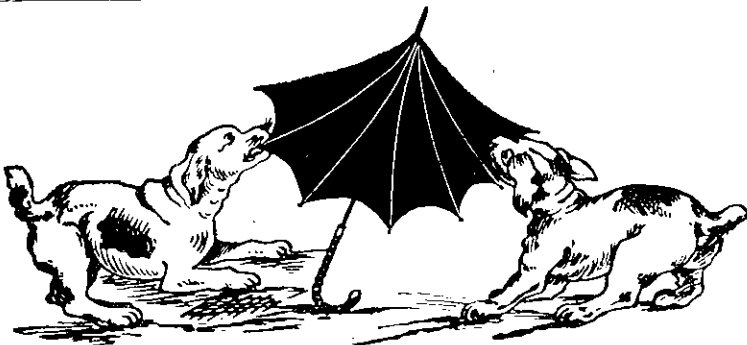
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FEILDING

COMMERCIAL

The High Commissioner cabled from London on April 24 as follows:—

Mutton.—Market very firm, partly owing to the Government buying Australian mutton. Canterbury, 6½d, and as high as 6¾d for best quality light-weight. There is a limited supply of North Island at 6 1-16d, and as high as 6¾d for light-weight. Ordinary quality, 6d; ewes, 5½d.

Lamb.—Market dull and unsettled. Canterbury, 8d for all weights; other than Canterbury, 7½d.

Beef.—Market very firm. Supplies of American chilled are small. Prices for frozen beef have been affected by large purchases for the Government of Australian and New Zealand beef. New Zealand hinds, 6¾d; fores, 6½d; chilled hinds, 7½d; fores, 6½d.

Butter.—Market quiet, but steady. Fair demand for best quality, but poorer demand for lower grades. Danish (steady), 142s to 144s; New Zealand (market quiet), 132s to 134s; unsalted, 137s to 140s; Australian, 128s to 130s; Siberian (fair demand), 128s to 130s; Argentine, 126s to 130s.

Cheese.—No alteration in market since last week. Larger quantities from the United States continue to arrive. The Government purchases still keep the market steady. Prices are well maintained for New Zealand. There is a dull demand in the usual trade on account of the high price. The Canadian stock is small. White, 96s to 98s; colored, 94s to 96s. New Zealand, steady; white, 93s to 94s; colored, 93s. United States is in good demand. Flats and doubles, colored, 85s to 88s; white, 88s to 90s. Australian white, colored, 88s to 90s. English cheddar (supplies nearly exhausted), 104s to 106s.

Hemp.—Market very quiet, and nothing doing. Prices have declined. New Zealand good fair grade, £32 10s; fair, £30 10s. Manila, £38. Forward shipment: Good fair, £31 10s; fair, £29 10s; Manila, £36 10s.

Wheat. Market firm, with improved demand. Canadian and American, 6s 6d per quarter; Argentine, 58s for any position.

Oats.—Market firm, with improved demand. Argentine, 30s per quarter.

Messrs. Stronach, Morris, and Co., Ltd., report for week ended Tuesday, April 27, 1915, as follows:—**Rabbitskins.**—We held our usual sale on Monday, 26th inst., and offered a fair catalogue to the usual attendance of buyers. Prices were much the same as at our last sale. Quotations: Prime winter does, to 1½d; best winter bucks, to 9d; autumns and incoming, 9d to 10½d; prime racks, to 7½d; light racks, 4d to 5½d; prime winter blacks, to 26d; horsehair, 19d to 20½d per lb. **Sheepskins.**—Our next sale will be held on Tuesday, May 4. **Hides.**—We held our fortnightly sale on Thursday, and offered a fair catalogue to the usual attendance of buyers. There was good competition and prices were much the same as last week. Quotations: Stout heavy ox, 10d to 10½d; medium, 9½d to 10d; light, 9d to 9½d; best cows, to 9½d; light to medium, 8d to 8½d; inferior, 6d to 8d; calfskins, 6d to 10½d; medium, to 9½d; yearlings, 8d to 8½d per lb. **Tallow and Fat.**—We offered a medium catalogue to the usual attendance of buyers. Best rendered tallow, 22s to 24s; medium to good, 18s to 20s; best rough fat, 16s to 18s 6d; medium, 14s to 15s 6d. **Oats.**—Buyers are not operating keenly, and the market is easier. A good many samples are coming to hand, but prices are easier than last week's quotations. Prime milling, 3s 10½d to 3s 11d; good to best feed, 3s 9d to 3s 10d; inferior to medium, 3s 6d to 3s 8d per bushel (sacks extra). **Wheat.** The market is quiet and millers are fully stocked and are not operating freely. Prime velvet, 6s 10d to 6s 11d; Tuscan, 6s 8d to 6s 10d per bushel (sacks extra). **Chaff.**—There is a good demand for prime oaten sheaf. Small consignments are coming forward and the market is firm. Best white oaten, £6 to £6 5s; choice black oaten, to £6 10s; medium to

good, to £5 10s per ton (sacks extra). **Potatoes.**—Supplies have been coming to hand more freely, and the market shows an easier tendency. Best tables, £4 10s to £5; medium to good, £4 to £4 7s 6d per ton (sacks in).

Messrs. Donald Reid and Co. report:—We held our weekly sale of grain and produce on Monday, when values ruled as under:—**Oats.**—Exporters are not keen buyers, except for special lines, but nearly all the good to prime Gartons and sparrowbills offering during the week have been dealt with at prices a shade below late quotations. Choice lines, suitable for seed, have more inquiry. Prime milling, 3s 10½d to 3s 11d; good to best feed, 3s 9d to 3s 10d; inferior to medium, 3s 6d to 3s 8d per bushel (sacks extra). **Wheat.**—The tone of the market has been quieter, and only choice lots are readily placed. A large proportion of later thrashed wheat is in questionable condition for milling, and is not easily placed. Fowl wheat is in moderate demand at quotations. Prime milling velvet, 6s 10d to 6s 11d; Tuscan, velvet ear, etc., 6s 8d to 6s 10d; best whole fowl wheat, 6s 6d to 6s 8d; inferior to medium, 6s to 6s 4d per bushel (sacks extra). **Potatoes.**—Full supplies have come forward, and with only a moderate local demand, late values are barely maintained. Best table potatoes, £4 15s to £5; others, £4 to £4 10s per ton (sacks included). **Chaff.**—Prime oaten sheaf is in strong demand, but lower grades have not the same attention. The market is moderately supplied, and all prime lots meet with ready sale. Best oaten sheaf, £6 2s 6d to £6 5s; choice black oat, £6 7s 6d to £6 10s; medium to good, £5 10s to £6; light and discolored, £5 to £5 7s 6d per ton (bags extra).

FATHER VAUGHAN IN A BIPLANE

Father Bernard Vaughan, after his recent biplane flight, told a press representative that he believed he was the first priest who had ever sailed through the air, and he was proud of the fact.

'Not bad for an old man of sixty-nine,' he said, 'to risk a journey to the clouds. It was my first flight towards heaven, but (with a twinkle in the eye) I am hoping it won't be the last.'

Father Vaughan said some of his friends were rather doubtful as to the wisdom of his making the experiment, 'but what is good enough for our gallant aviators is good enough for me or any other man,' he said.

'I wanted to know something of what our fliers experience, and as the machines are made now there is not much danger. If you went through the aircraft factory and saw the scrupulously careful manner in which every little bit of the machine is made and fitted together, and how thoroughly all the parts are tested, you would not be afraid to make a voyage in any of the military aeroplanes.

'If you were on the look-out for risks you would find, if you could see the complex machinery of the human body, that there was even a danger in living.'

He said a pilot from the aircraft factory took him aloft, and they had a cross-country flight of forty miles, ascending to a height of about 4000 feet.

'Except in the first few minutes of the ascent, when all my attention was devoted to holding on like grim death, I was very comfortable,' said Father Vaughan. 'It was a biplane that carried us, and I sat in front of the pilot, well protected from the cold—and it was cold—by a leather jacket.

'We went along smoothly, except for an occasional "bump" when a gust of wind buffeted us, and I could hardly tell that we were moving. The only evidence was the gradually moving panorama of the country underneath.

'It was so clear that every object on the earth could be distinctly made out, and I felt that I could drop a bomb on any spot below to an inch. As we travelled sometimes at the rate of 75 miles an hour, that might have been, perhaps, rather difficult.'

J. M. J.

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- ¶ Students not preparing for the learned professions have the advantage of a Special COMMERCIAL COURSE, comprising Shorthand, Typewriting, and Book-keeping; and those who intend to take up Farming Pursuits may follow a Special Course of AGRICULTURAL and DAIRY SCIENCE.
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† Students twelve years of age and upwards will be admitted.
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† The Pension is £55 a year, payable half-yearly in advance. It provides for Board and Lodging, Tuition, School Books, Furniture, Bedding, and House Linen.

† The Extra Charges are: Washing, £1 10/- a year, and Medicine and Medical Attendance if required.

† Students will provide their own wearing apparel, including the Soutane, as well as Surplice for assistance in Choir

† The Seminary is under the patronage and direction of the Archbishops and Bishops of New Zealand, and under the immediate personal supervision of the Right Rev. Bishop of Dunedin.

† Donations towards the establishment of Bursaries for the Free Education of Ecclesiastical Students will be thankfully received.

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PERSONAL

JOHN SOMERS, of Carnew, Co. Wicklow, last address Sydenham Hotel, Christchurch, New Zealand, 20 years ago. Will anyone who has any news of him kindly communicate with his brother, Michael Somers. All communications to be addressed—'Michael Somers, c/o Catholic Times, 30 Manchester street, Liverpool, England.'

ART UNION

A Magnificent Flounce of REAL BRUSSELS APPLIQUE LACE, two and a-half yards in length, and valued at £8/8/- has been given, to be raffled for the benefit of the Redemptoristine Nuns, who have been obliged to leave their Convents in Belgium, and are now refugees in England. As these Nuns belong to a strictly enclosed Order, they have now no means of support, and depend exclusively on the offerings of the charitable. Those anxious to help them can do so by applying for Tickets (1/- each, or small books containing five tickets) for this beautiful lace, from—

MRS. T. J. BOURKE,
Non. Secretary,
115 Hamilton Road, Wellington.

Owing to the great demand for tickets, and in the interests of this cause, we have received permission from the Minister for Internal Affairs to extend date of drawing till May 15, and the result will appear in the *N.Z. Tablet* of May 20.

MARRIAGES

CAMPION McDONALD. On February 11, 1915, at St. Mary's Church, Wanganui, by Very Rev. Dean Tolley, Roy, third son of Mr. Jas. Campion, Fardell, to Shiela, youngest daughter of Mrs. McDonald, Wanganui.

DONOVAN RALPH. On January 7, 1915, at the Pro-Cathedral, Dublin, by the Rev. Father F. J. O'Hara, assisted by the Rev. J. O'Reilly, John T. Donovan, B.L., M.P., to Ada, second daughter of Mr. and Mrs. W. J. Ralph, Princes street, Auckland.

LEACH—McSWEENEY. At St. Francis' Church, Marton, on Easter Monday, April 5, 1915, by Rev. Father Dooley, Walter, son of Mr. Leach, Dannevirke, to Ellen, eldest daughter of Mr. McSweeney, Marton.

NAPIER—RALPH. At St. Patrick's Cathedral, Auckland, on March 18, 1915, by the Rev. Father Cahill, assisted by the Rev. T. Furlong, William Esmond Lemnox, eldest son of W. J. Napier, Devonport, to Rose, fifth daughter of W. J. Ralph, Princes street, Auckland.

IN MEMORIAM

PONINGHAUS. In loving memory of Annie Poninghaus, who departed this life at Christchurch, on May 9, 1914. Eternal rest, grant to her, O Lord.

A tender sister, true and kind,
She proved to be in heart and mind;
A loving daughter we have lost.

But trust her soul has gone to rest.

—Inserted by her loving parents and sisters.

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

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

Die 4 Aprilis, 1900.

LEO XIII., P.M.

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

April 4, 1900.

LEO XIII., Pope.



THURSDAY, APRIL 29, 1915.

CATHOLICS AND THE VICTORIAN LABOR PARTY



WHAT may be described as a sort of mild political crisis has arisen in Victoria, through the misguided and suicidal action of the recent annual Conference of the Political Labor Council of that State. Annoyed, apparently, by the vitality and activity evinced by the Catholic Federation at the recent elections, the Conference, by a vote of 98 to 48, adopted the following extraordinary resolution: 'That rule 38 (g) be amended to read: "No person shall be eligible to become, or permitted to remain, a member of the P.L.C. who is a member of any other organisation which selects or lends support to candidates for public positions." This means, of course, that no Catholic who wishes to remain or to become a member of the Victorian Labor Party, will be allowed to continue his membership in the Catholic Federation. We have described the resulting crisis as 'mild'—although white-hot indignation is naturally being expressed by Catholics and non-Catholics at the monumentally stupid blunder which produced it—because we do not believe that the new rule will ever become seriously operative, that it will have any serious or lasting consequences—at least so far as the Catholic Federation is concerned—or that it will amount to anything more than a nine days' wonder, of a rather ridiculous and ignominious kind. We have seen many such attempts on the part of Labor executives to dragoon their followers—though none, perhaps, quite so stupid and high-handed—and we have never yet known any of them to succeed.

We have no information as to the exact procedure adopted by the Conference in coming to a decision on this matter. In this part of the world the invariable method followed in preparing the agenda paper for Labor conferences is as follows. Each of the organisations having representation at the conference is allowed to draw up a limited number of remits, and these are all forwarded to the central executive. The executive arranges and classifies the remits so received, dropping those which have been duplicated or which overlap, and the whole revised list of remits is then submitted to each of the organisations. The organisations discuss the remits, generally at a special meeting called for the purpose; and the appointed delegates are specifically instructed how they are to vote on each proposal. There is a further full discussion at the Conference, and the final result may be taken as being as near an approximation to the voice of the Party as can well be secured. So far as we can gather from the reports in our Melbourne contemporaries, no such procedure was followed by the Victorian P.L.C. It seems clear that there was no proper notice, and no adequate consultation of the branches; and knowing fairly well, as we do, the general

spirit of the Labor movement in the Australasian democracies, we do not for a moment believe that this piece of hasty and ill-considered panic legislation truly represents the views and attitude of the Party on which it has been imposed. This opinion is confirmed by the fact that already some of the largest and most influential unions have entered a vigorous and emphatic protest against the proposal.

*

The object of the new move is perfectly clear: it is to drive a wedge into the Catholic body, and to coerce as many as possible of the Catholic Laborites into abandoning their allegiance to the Catholic Federation. Catholic sympathisers with Labor are bidden peremptorily to give up either their Faith or their Party. Left to themselves, they are perfectly willing to follow both. They will be true to their Faith—their most precious possession—in questions involving religious issues; and they will be absolutely loyal to their Party on what may fairly be described as party questions. The Political Labor Council claims the right to control them in both fields. The claim is a piece of unheard of and intolerable tyranny, and the attempt to enforce it is at the same time unspeakably and unpardonably stupid tactics. At the best, organised Labor, in its conflict with the immense resources of wealth, privilege, and monopoly, requires all the friends and allies it can obtain. In New Zealand, at least, this fact is now fully realised; and at the last elections in this country even the most extreme Labor wing—the violent and hot-headed 'Red Feds.'—saw the wisdom of coming to some sort of friendly understanding with other political parties, and so making an end of the insensate division of forces which has so long been a source of weakness in the Labor ranks. The result was that Labor achieved by far the greatest parliamentary success it has yet obtained in the Dominion. The wisecracks of the Victorian P.L.C. have taken the opposite course, and have deliberately started their Party on the path of disintegration and destruction. If they persist in carrying their feud to the bitter end, there will be but one result—and it will not be the Catholic Federation which will be the sufferer. But we do not believe that the present stupendous blunder will be allowed to stand. A great Catholic meeting of protest is to be held in Melbourne to-night, and the Catholic Federation is also officially considering the position; and the Catholic body, fortunate in having leaders of great sagacity and ability, can be trusted to make a wise and firm pronouncement on the matter. In the meantime, we venture to think, there is no occasion for precipitate action on the part of individual Catholics. If the new rule is insisted on, they will, of course, ultimately have to resign from the Labor Party: but for the present let them stay where they are, and use their efforts to vote it out. They are not all fools in the Victorian P.L.C.; and when the wiser heads see the impending break-up of their Party they will have the courage to face the consequences of their false step, and to take the path which has been trod by greater than they—the fateful path that leads to Canossa.

Notes

A Suggested Pledge

The following, from the 'Bulletin of the Catholic Federation of New South Wales,' is a pledge which Catholic papers everywhere will cordially endorse: 'It is the principle of the Catholic Federation that it requires no political pledge from its members. If Catholics thoroughly understand the principles for which the Federation is fighting, and the stigma placed upon them by State laws, which discriminate against civic rights, there will be no need for a pledge. But there are two voluntary pledges or promises which every Catholic Federationist ought to make:—

'1.—I hereby promise to take and read one of our weekly Catholic papers, which will enable me to learn of Catholic activities, and to reply to anti-Catholic slanders.

'2.—I hereby promise to take my opinions as to the aims and methods of the Catholic Federation from those appointed to explain them, and not from anti-Catholic newspapers.'

Catholic Schools in the Firing Line

All the great public schools of England are well represented at the front, and every Catholic school now has its Roll of Honor, but the record of the Catholic school conducted by the Oratorians at Edgbaston is surely unparalleled and unique. An 'Old Oratorian,' in a letter to the London *Times*, states that at an outside estimate there may be 430 Oratory men between the ages of 18 and 40. Of these, 250 have served or are serving in the Army or Navy. Sixteen have been killed at the front or have died of wounds, and twenty more have been wounded. 'What is, perhaps, more remarkable is that no fewer than seven Old Oratorians are in command of battalions; while one, George Morris, of the Irish Guards, was killed while in command. If you take the average number of boys at the school as fifty-six, it means that there is one colonel in command to every seven boys at school—an almost unbelievable ratio. It is also curious that in Mr. Arthur Pollen and Mr. Hilaire Belloc the Oratory has produced two of the best naval and military critics of the day.'

The 'Reckless Irish': A Scottish Tribute

The story of a fight in which Irish and Scottish combined against the enemy with deadly effect has been graphically told by Private Robert McGregor, of the Gordon Highlanders, in a letter to his father at Parkhead, England. It is interesting as being a spontaneous and generous Scottish tribute to the irresistible valor of the Irishmen. The account was crowded out of our last issue, and is now a little belated; but it is emphatically one of those items which are better late than never.

*

Private McGregor writes:—'On the night of the 28th December we were informed that the Germans would make an attack on our trenches, so not an eye was closed that night. About 4 o'clock we thought it was a false alarm, and settled down to enjoy forty winks, when their artillery opened fire on us. Our trenches for two miles were a V shape, and the enemy seemed to direct all their guns on this part, but, thanks to their marksmanship, our immediate neighborhood didn't get much attention at first. We were near what I think you call the apex of the V, and howling and screaming shells passed well over us until we heard the throbbing of an aeroplane. Then we saw the Germans advancing as unconcerned as if on parade. On they came in close formation, and there must have been ten to one against us. We fired as hard as we could, but they seemed to come out of nowhere, and never halted. When they were getting too close we charged. It was our only chance. When they saw us leave the trenches they halted for a moment, but afterwards came on to meet us. I don't remember much of what took place then. It was a stab and hack, hack and stab. You could hear the smash of gun against gun, the thud, thud, but beyond this there was an uncanny silence broken sometimes by an oath and groan. We drove them back about one hundred yards. Our officers saw the Germans reinforced, and sounded the retreat, but owing to a few machine guns we couldn't get back to our trenches. The Germans, now greatly increased, came on again, and our fellows, only about 170 left, got ready to meet what seemed certain annihilation.

*

'But just at that moment we heard the sound of singing, and the song was "God save Ireland." It was the Connaught Rangers coming to our relief. Well, I have seen some reckless Irishmen in my time, but nothing to match the recklessness and daring of these gallant Rangers. They took the Germans on the left flank. The Germans now would probably number about 2000 against 800 Connaughts and 70 of us, but had there been 50,000 Germans I don't believe in my soul they could have stood before the Irish. They

simply were irresistible, and all the time they kept singing "God save Ireland." One huge red-haired son of Erin having broken his rifle, got possession of a German officer's sword, and everything that came in the way of this giant went down. I thought of Wallace. Four hundred and seventy Germans were killed and wounded, and we took seventy prisoners. Had it not been for the Irish I wouldn't be writing this, and when it comes to a hand-to-hand job there is nothing in the whole British Army to approach them. God save Ireland and Irishmen.'

DIocese OF DUNEDIN

The annual meeting of St. Joseph's Ladies' Club will be held in St. Joseph's Hall on Wednesday evening.

On Saturday last, St. Joseph's Harriers ran from St. Joseph's Hall, as the guests of Mrs. Jackson and her lady friends. The run was over the usual course adopted at the combined run, and was enjoyed by all. In the final sprint home P. O'Farrell and J. Flanagan were first and second respectively. Later on the members sat down to an excellent tea provided by the ladies. During the evening a successful entertainment was held, to which the following contributed items:—Pianoforte solo, Mrs. Burke; songs—Miss E. Murphy, Messrs. F. T. Tourell, A. Nelson, and A. Ahern; recitations—Messrs. J. O'Farrell and C. Moloney. Much of the success of the entertainment was due to the assistance given by Miss E. Murphy as accompanist. The captain thanked the ladies, especially Mrs. Jackson, for the way she had catered for the members, and also referred to her long connection with the club. On behalf of the ladies Mr. A. E. Ahern suitably replied. After three new members and one hon. member had been elected, the evening was brought to a close by the singing of the National Anthem. Next Saturday the club will run from the residence of Mr. J. B. Callan, jun., Roslyn.

CATHOLIC SEWING GUILD.

At the meeting of the Catholic Sewing Guild for Belgian relief on Wednesday donations were received from the following:—Mrs. Dunne, 5s 6d; Mesdames Horne, Graham, Dunne, Hayne, Crawford, Shiel, Clark, Cumming (Arthurton), Kennedy, Brown, Mcenan, Miss Connor.

BELGIAN RELIEF FUND

The following sums have been received so far by Very Rev. Father Coffey, Adm., as the result of the collection in the diocese of Dunedin for the relief of the Belgians. Other lists will be published as they come in:—

Dunedin	...	...	...	...	£134	15	0
Lawrence	...	...	...	...	86	0	3
South Dunedin	...	...	...	...	55	0	0
Gore	...	...	...	...	48	3	0
Mosgiel	...	...	...	...	20	5	6
Milton	...	...	...	...	13	3	6
Riversdale	...	...	...	...	12	12	0
Port Chalmers	...	...	...	...	11	15	9
Omakau	...	...	...	...	11	0	0

Christchurch North

April 26.

The Rev. Father Hoare, S.M., leaves on a short holiday for the West Coast on Tuesday.

Mr. Girling-Butcher, secretary and organiser of the Catholic Federation, will speak in St. Mary's on Sunday next on the aims and objects of the Federation.

Mr. McGowan, of Willowbridge, who has a New Zealand reputation as one skilled in the culture of the potato, has obtained a yield of 19 tons to the acre (says the *Timaru Herald*) from one variety, the seed of which he imported from Home.

THE BELGIANS' 'ALMA MATER'

'Nowhere is the Church more intimately identified with every form of intellectual, political, and social progress than in Belgium,' writes John G. Vance, in the *British Review*. He attributes this (says the *Sacred Heart Review*) to the enlightened policy of the Belgian Bishops in fostering a great modern University. In 1834 the undergraduates of Louvain numbered only 84; within the last year there were 3000, which is about the number of students at Cambridge University. Commenting on the great expense of maintaining the University of Louvain, which had no subsidy or grant of any kind from State, province, or commune, Mr. Vance asks, and answers, the question:

'Whence, then, does the governing body of Bishops derive the means to finance the whole University and to pay its professors? It will seem strange to many when they learn that the work is due entirely to the devotion and sacrifice of the Belgian Catholics. Rich and poor have contributed now for some eighty years to build up the University, which has been a common charge and a common burden.'

The University is 'Alma Mater' to every Belgian Catholic, 'whether he be farm laborer or barrister,' and at great personal sacrifice the work has been maintained, with the result that, we are told:

'The effect of the University on the influence and standing of the Catholic body and of the Catholic religion has been quite extraordinary. It is impossible for even the most prejudiced observer to suggest that Catholic faith and science are at variance in a country whose chief University is manned by priests and laymen, theologians, biologists, physicists, philosophers, medical men, and professors of law, all working harmoniously together, and all equally jealous in guarding the one Catholic faith. Louvain, then, is a stumbling-block of considerable magnitude to those who hate Christianity. It is also, and above all, a source of incalculable strength to the Catholic body.'

This writer does not see in the town of Louvain the resemblance to Oxford and Cambridge that some writers claim for it. It lacked the air of wealth and ease, of exclusiveness, and the old buildings of the English Universities:

'Its charm lay elsewhere. It attracted and captivated the attention of all who loved its traditions, because it stood for a mighty ideal which had been courageously pursued and fostered at the cost of many a sacrifice.'

Mr. Vance concludes his interesting paper with the hope that Louvain will once again take its place among the Universities of Europe—a hope that his readers share with him.

Waipawa

(From our own correspondent.)

The mission that is being preached by Rev. Father Grogan, C.S.S.R., in the parish is progressing most satisfactorily. The first five days are being spent in Waipukarau, where the faithful are attending the daily exercises of the mission in large numbers and with great fervor.

On Thursday evening, April 22, a meeting parishioners was held after Benediction, whereat Mr. J. Duggan, parish secretary of the Catholic Federation delivered a short address on the aims and practical working of the Federation, making special mention of the church and social hall now in course of erection at Trentham Camp, and also of the projected girls' hostel in Wellington. On behalf of the Waipukarau congregation, Rev. Father Bergin returned thanks to the speaker for his earnest and enthusiastic address.

The mission in Waipawa commences on Sunday evening, May 2.

CRUSADE OF RESCUE

We have received the following donations for Father Bans' Crusade of Rescue, London:—J. L. Field, Clifden, 10s; 'Two Orphans,' 2s.

Interprovincial

The meteorological director reports (says the *New Zealand Times*) that the aggregate rainfall for February was considerably below normal over the North Island, but in the south, with the exception of portions of the East Coast districts, it was nearly everywhere in excess. In Westland the percentage above was greatest, several stations recording over 100 per cent. in excess of the mean of previous years.

Farmers in the Ashburton County who are fortunate enough to possess good crops of turnips are being besieged by stock-raisers to sell, and are even asked to make their own prices (says the correspondent of the *Lyttelton Times*). Several sales have taken place in the Methven district, for instance, and at the very good price of £6 10s per acre. One district farmer has been offered £7 per acre for his crop.

There is now a prospect that the work of erection at the new Parliament Buildings will be resumed at an early date. For some time work has been hung up owing to a difficulty in securing suitable large blocks of marble from quarries in the Motueka district. It is now announced that a supply of marble to meet requirements has been located three miles from the old quarries, but about four miles and a-half of tramline will have to be built over difficult country. It is stated also that the Government is affording assistance to push on with the tramline, so that the new source of supply may be available to draw upon in a few months' time.

The Prime Minister stated the other day that in order to see if anything could be done to relieve the position of the Canterbury producers through the shortage of shipping space he had called to the Board of Trade, London, asking that body if it could secure any ships with insulated space to send them out immediately in ballast. This, of course, would mean a lapse of at least six weeks before the vessels would be available here, but the Prime Minister thought it possible in the circumstances that Southland producers might forego some of their space allotment in order to help the Canterbury men out of their plight. He telegraphed to the Southland meat producers accordingly, but it is understood that the reply was not favorable, as they could not see their way at present to accede to the request.

Stoats appear to be on the increase in Otago (says the *Otago Daily Times*). Writing to the Otago Council of the Acclimatization Society, Mr. Steven, curator at Clinton, reported that he was often surprised that any of the ducks or pheasants managed to survive the invasion of stoats, which were more numerous about the place now than he had ever known them before. While writing his report he happened to glance through the window and saw a stoat taking an egg across the drive. If measures were not taken to check the pest it would only mean a few years before game birds in New Zealand would be a thing of the past. The council briefly discussed the matter, but took no action.

Preparations for the erection of the public monument to the memory of the Right Hon. R. J. Seddon are well in hand (says the *Wellington Post*). The monument will occupy a prominent position on the lawn in front of the new Parliament Buildings, fronting Molesworth street, where a solid stone base is being constructed by the Public Works Department. The cost of the memorial is being paid out of the sum of £808 collected by the committee of the Seddon memorial fund and £466 contributed by the railway employees and paid into the public account in 1908 and 1909 respectively. The interest accruing on these sums will be very considerable, and the Government has placed on the Estimates a vote of £1000 as the contribution of the Dominion towards the cost of the monument, which will take the form of a bronze statue of the deceased statesman, the work of the celebrated sculptor, Sir Thomas Brock, R.A. The statue is on board the *Turakina*, which arrived at Wellington from London on Saturday. The contract price for the statue with Sir Thomas Brock was £2000.

About nine o'clock on Thursday night of last week a very large stable at the foot of St. George's Bay road, owned by Messrs. J. J. Craig, Ltd., one of the principal carrying firms in Auckland, suddenly burst into flames. The lots were full of straw and hay, and this is believed to account for the fact that the flames spread so rapidly that it was found impossible to save the horses. There were no fewer than 300 magnificent animals, the average value of which was about £40, in the stable, and of these only three were saved. In addition many lorries and drays and a large quantity of equipment were destroyed.

The phenomenal rise in the price of butter has led to a great reduction in the sale of that important article of food (says the *New Zealand Herald*). 'It is an acknowledged fact in commercial life,' declared a leading retailer, 'that when the price of a commodity exceeds a certain figure, its sale diminishes. That is precisely what has happened to butter. As you know, the sales of large quantities to Australia put up the price to 1s 5d, and now it is 1s 6d per lb. The people begrudged paying 1s 5d, and sales fell off, but since the extra penny was put on large sections have ceased to purchase it, while many people have reduced their orders. The working classes simply cannot buy it, and many of the poorer people are buying roast beef dripping from the restaurants at 6d per lb. It is only at a time like this, when prices are so high, that people in such a prosperous country as New Zealand turn to dripping; but I can tell you that the position is very different in the Old Country. The demand for the first class roast beef dripping is so keen that people have to await their turn to be supplied. One effect of the present position is that our sales of cheap jams and golden syrup have greatly increased.'

Mr. Massey informed a newspaper representative a few days ago that, notwithstanding the extra expenditure in connection with the war, the finances of the Dominion are in a particularly satisfactory condition. 'Money for legitimate purposes (said the Prime Minister) is obtainable at (for war times) very reasonable rates, and we hope before long further to relax the restrictions which were placed on the lending departments when war broke out. The exports are being well maintained, and with a sufficient number of insulated ships they could be greatly increased. The deposits in the Post Office Savings Bank from month to month greatly exceed the withdrawals, and depression in the ordinary sense of the term is unknown. There is very little unemployment—probably not so much as at this time last year—and wages are as good as ever they were. It is true that there has been an increase in the price of various commodities, but this is almost unavoidable in war time, especially in a war like this when 25 per cent. of the whole of the world's mercantile shipping is either being used for transport purposes or temporarily laid up. The result is that freights and insurance have gone up enormously, greatly increasing the prices of nearly all imported articles. The war and the shortage both in Australia and New Zealand, taken together, are responsible for the increase in the prices of wheat and flour.'

When the Suez Canal was opened in 1869, Britain at once realised its great importance to her sea routes and trade, and paid Khedive Ismail, father of Prince Hussein, £1,000,000 for his shares. Last year 5000 vessels passed through the canal, 3000 of which were British.

The *Book of Armagh* is a celebrated Irish-Latin manuscript known as *Liber Ar Machanus*. This is kept in the library of Trinity College, Dublin. The name of the writer of perhaps the entire work was Ferdonnack of Armagh, who wrote the first part of it in the year 807 or 808. This book is highly prized, especially by the Irish. It is, for the most part, a transcript of documents written in former times, and is of inestimable value as a record of the early history and civilisation of Ireland, and especially as containing the earliest writings which we have of St. Patrick. It is most important for the history of the Irish language, for it is the oldest manuscript extant of Old Irish and of continuous narration in Irish prose.

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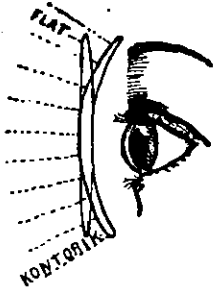
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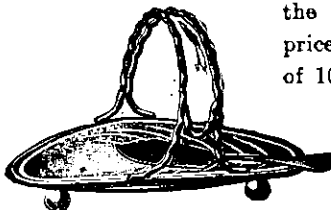
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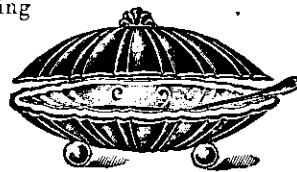


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Irish News

GENERAL.

The Senate has appointed the Rev. P. Power, M.R.I.A., Professor of Archaeology, and Miss Bride Danaher, M.A., Professor of German, at University College, Cork.

Mr. John Redmond, M.P., reviewed a force of 25,000 Nationalist Volunteers in Phoenix Park, gathered from all parts of Ireland, on Easter Monday. He stated that there were 25,000 Nationalists serving with the colors.

There being no criminal business Mr. Justice Dodd was presented with white gloves at Wexford Assizes. His Lordship said the presentation was a symbol of the purity and peace of a county that had been peaceable at all times; indeed, so near perfection as to be entirely free from crime. He would treasure the symbol as a memento of his first visit to Wexford.

The following are the names of Clongowes Wood old boys mentioned in Sir John French's despatch:— Captain P. R. Butler, Staff; Lieut.-Colonel C. Dalton (killed); Captain C. V. Fox, Lieut.-Colonel N. C. Ferguson, Lieut.-Colonel R. J. Copeland, Captain J. S. Dunne, Lieut. F. P. Freeman, Surgeon-General T. J. O'Donnell, Capt. J. J. O'Keefe (Legion of Honor).

The position of Clerk of the Crown and Hanaper and permanent Secretary to the Lord Chancellor, vacated by the death of Mr. Joseph Nugent Lentaigne, has been filled by the appointment of Mr. Gerald Horan, barrister-at-law, who has been acting as Private Secretary to the Lord Chancellor since the latter's appointment. Mr. Horan has been for some time in the enjoyment of one of the most extensive practices at the Junior Bar; and he is a popular figure at the Four Courts.

Second-Lieutenant John J. Ryan, 16th Lancers, who was taken prisoner in Flanders on Feb. 16, is the eldest son of the late Major-General T. R. Ryan, D.L., of Scarteen, Co. Limerick. Born in 1871, and educated at Oscott College, he served in the South African War in the Leicester Imperial Yeomanry under General Sir Leslie Rundle, receiving the medal and four clasps. At the outbreak of the present war he received a commission in the Lancers, being the eldest of seven of his name and family serving at the front.

At Wicklow Spring Assizes Mr. Albert E. West, High Sheriff, presented Judge Madden with white gloves. His lordship said: Mr. High Sheriff, the most pleasing instance in the experience of a judge is the receipt of a pair of white gloves at the hands of a High Sheriff. My knowledge of the County Wicklow as Law Officer and Judge of the High Court extends over a number of years, and during all these years it has always borne the character of a law-abiding and orderly community, and it is with very great pleasure I now accept the emblem of its absolutely spotless character.

In the short period since their return to Scotland, the Marquis and Marchioness of Aberdeen and Temair have already done much to remove the wrong impressions regarding Ireland which prevailed in the North. They have addressed various meetings, and at all of these they have expressed their appreciation of Ireland and the Irish character. At a meeting of the Tarves Literary Society, the Marchioness delivered a lecture on 'Some Aspects of Life in Ireland,' and described the progress which the country was making, under the more enlightened methods of government, which had been pursued in recent years.

Mr. Joseph Nugent Lentaigne, whose death has taken place at a private hospital in Dublin, was a member of a well-known Dublin family, being the eldest son of the late Right Hon. Sir John Lentaigne, C.B., P.C., of Tallaght. He was born in 1847 and was educated at Clongowes Wood College, where he displayed marked ability, and obtained his B.A. degree. He was called to the Irish Bar in 1870. Some years later he became Clerk of the Crown and Hanaper and

Permanent Secretary to the Lord Chancellor of Ireland, which positions he held up to the time of his death. He was also a Justice of the Peace for County Dublin.

A Home Rule celebration of an interesting character was held recently on the Meenachrane Estate, which lies in the Valley of Glenelly, in the north-east of Tyrone. Miss H. Skeffington Thompson, the owner of the estate, to celebrate the passing of the Home Rule Bill, gave her tenants a dinner. The relations between the owner of the estate and her tenants have always been not only of a friendly, but of a really affectionate nature, and the celebration of the passing of the Home Rule Bill was the expression of the political and personal joy shared by landowner and tenants alike.

Addressing the Grand Jury at the Louth Assizes, Mr. Justice Boyd said he was happy to state that their duties would be extremely light. He had narrowly escaped the honor conferred on his colleagues in County Meath of being presented with white gloves, because there were only two cases to be considered. These were cases of no magnitude whatever. He was also happy to assure the Grand Jury that from the police reports he saw that the county was in a state of peace, order, and prosperity. The county had been progressive, and was improving, and he tendered his congratulations to the Grand Jury.

Deep sympathy was felt for Mr. A. A. Anderson, Secretary of the Irish Agricultural Organising Society, on the death of his eldest son, Lieut. Philip Maurice Ramsay Anderson, of the Royal Irish Rifles, whose death took place in France from wounds received in action. This is the second son Mr. Anderson has lost through the war, the other, Lieut. Alan Anderson, having been killed in the beginning of December at the battle of Le Pelly. At the outbreak of the war the eldest son returned from the Argentine, where he held an important post, and joined King Edward's Horse. On receipt of the melancholy news of his brother's death he applied for and received a commission in the Royal Irish Rifles, and soon found himself on active service. Although his experience on active service was unfortunately very short he distinguished himself as a brave soldier.

HEAVY LOSSES AT THE FRONT.

According to the last census returns, there were about 2,500,000 persons of Irish birth or descent living in Great Britain. Adopting the usual methods of calculation, this means that there are about 450,000 males of military age. How many of these have gone to the colors.

Mr. F. J. Crilly, the secretary of the Irish National League of Great Britain, through his district secretaries, has been making an exhaustive enquiry into the whole matter, and he has now forwarded to the press, in as complete a form as investigations so far permit, the results of that enquiry. He has found that, excluding the western, southern, and eastern counties, 115,513 Irishmen have joined the colors since the war began. For the purposes of organisation the United Irish League divides Great Britain into seven districts. Here are the figures for each of these districts:—Lancashire, Cheshire, and N. Wales, 40,786; Scotland, 25,760; Yorkshire, 19,730; North of England, 13,400; Midlands, 5800; South Wales, 4577; London, 5460; total, 115,513.

These figures could be further augmented by returns from many places in Lancashire, North Wales, the Midland Counties, South Wales, and the West of England, which have not yet come in. The North of England total includes the Tyneside Irish Brigade of 5400 men, which has been raised in Newcastle-on-Tyne, and which is one of the most remarkable features of the recruiting campaign in this country. A very large proportion of these men are members of the Irish National League; indeed, it would be safe to say that 99 per cent. of them are Catholic and Nationalist.

The latest casualty lists (says the *Sussex Daily News*) give eloquent testimony to the very heavy losses which have been sustained by the Irish regiments at

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the front. The tale of the Munsters is well known. The 18th Royal Irish have suffered very heavily. In looking down the record of their casualties it is impossible not to notice the extraordinary recurrence of certain names. Thus in the latest list there are no less than thirteen Ryans and thirteen Walshes, as well as ten Powers. These names seem to be in peculiar abundance in the 18th, perhaps for local recruiting reasons. Other Irish regiments—the Royal Irish Rifles, the Connaught Rangers, the Royal Irish Fusiliers, to mention only three—are still returning big batches of killed, wounded, and missing.

SERGEANT O'LEARY. V.C.

Mr. Daniel O'Leary, Kilbarry, Macroom, Co. Cork, has received a letter from Lord de Vesci, Regimental Adjutant at the headquarters of the Irish Guards, London, enclosing an extract from a communication from the front alluding to the gallant conduct of his son on February 1. Lord de Vesci takes occasion to offer his own personal congratulations to the father of the Irish hero, of whom they 'all feel proud.' The extract, which is from a letter from the O.C., 1st Battalion Irish Guards, and which has been forwarded to Sergeant O'Leary's father at the instance of the Lieut.-Colonel Commanding the Irish Guards, has the following sentences:—'At 10.5 a.m. the fiercest bombardment I have ever seen began and lasted for ten minutes. Then the attack began, but stuck after it had passed a barricade held by (Lieut.) Innes and 14 men. Innes and his 14 men were ordered to charge, which they did most gallantly, and took the attack with them. One man, Corporal O'Leary, Irish Guards, rushed up the railway embankment and calmly shot down Germans behind the first barricade—five in all—and then rushed on to another barricade, and shot three more, and took two prisoners all by himself.' Extract of another letter dated February 4:—'I forgot to mention that I promoted Lance-Corporal O'Leary full sergeant for gallantry on the field.'

A movement is now on foot to honor Sergeant Michael O'Leary, V.C. To this end a circular to the press, signed by the Earl of Bandon, Alderman H. O'Shea, Lord Mayor of Cork, and several other public men has been issued.

Te Awamutu

(By telegraph, from our own correspondent.)

April 24.

The Right Rev. Mgr. Mahoney (Onehunga) and the Rev. Father Furlong (Devonport) visited Te Awamutu on the 21st inst. in connection with the Maori Missions of the Waikato and King Country. During their visit they were the guests of Rev. Father Lynch at the presbytery. When their arrival in Te Awamutu became known they were the recipients of invitations from Mr. and Mrs. J. McGovern, Mr. and Mrs. Quin, Mr. and Mrs. H. McGovern, Mr. and Mrs. Jackson, and Mr. and Mrs. Smith. They much regretted being unable to avail of all the kind invitations, as time was limited after they had inspected several proposed centres for establishing Native missions.

Hokitika.

(From our own correspondent.)

April 17.

The Hibernian social, which was postponed owing to the death of the late Bishop Grimes, was held last Wednesday evening, when there was a large number present. Musical items were rendered by Misses Daly, Harvey, and Burke, Mrs. Dillon, Messrs. Dillon, L. Dwan, J. Pickering, Rossiter, and Margle. A most enjoyable evening terminated with the singing of the National Anthem.

Miss Myrtle Keller, who is the Hibernian candidate for the queen of the carnival, which is to be held here on May 24, is still leading. There are seven candidates in the field, and Miss Keller's supporters are working hard to place her first on the list.

People We Hear About

Captain-Adjutant Anthony P. O'Brien and Lieut.-Colonel R. A. Kelly, commanding the Waterford City Battalion of the National Volunteers, are brother and first cousin respectively of the Rev. Dominick O'Brien, curate at Devonport, Auckland.

It is rather a remarkable circumstance (says the *Adelaide Southern Cross*) that, for the first time for some years, there is no Catholic either in the Ministry or any other official Parliamentary position, though Catholic representation in Parliament was increased as the result of the recent election. It is asserted that Mr. Denny's religion and his opposition to the Scripture Referendum had a good deal to do with his exclusion from the new Government.

Father Bernard Vaughan, S.J., flew in a biplane over Aldershot recently. He wanted to try to realise the life of an airman, and so he was taken on a fine flight. He said, on his descent, it was impossible to realise the quickness of the climb of 3000 feet into the sky, and it was only the action of the wind against your face that told you you were speeding across the country at 75 miles an hour. No matter what your height, the land below seemed clearly and definitely mapped out, and left the impression that you could drop a bomb where one liked. Father Vaughan said that on landing he felt he wanted to start again.

An American secular paper, in commenting on the unique position which Cardinal Gibbons occupies in the public life of the United States, says:—'To mention his name anywhere in this country or in Europe evokes tributes which come equally from Protestants and Catholics. No one will question the assertion that he occupies in the hearts of his countrymen a position never before reached by any American churchman. A comprehensive sketch of the life of the Cardinal would be almost a history of his times. He has been thoroughly identified, not only with ecclesiastical, but with political, social, and economic movements in such a prominent way that he has exerted a pronounced influence in many directions. Every great movement which has affected the American people has enlisted his interest. Every President since Garfield has been his friend, and they have all consulted him and in not a few cases have been guided by his advice.'

His Eminence Cardinal Logue, Primate of All Ireland, is now in his 76th year, having been born in 1840, the year in which his present Cathedral of Armagh was begun. His birthplace was Carrygart, in Donegal, in the National School of which he received his primary education. Even then he gave evidence of those talents which were more fully developed later on. Before he was yet a priest he filled the Chairs of Theology and Belles Lettres in the Irish College, Paris, where he was ordained in 1866. Returning to his native diocese of Raphoe in 1874, he was consecrated its Bishop five years later. The Chair of St. Eunan in the early 'eighties was no mere seat of 'learned leisure' for its occupant, and for his flock in famine times he in one year collected close on £30,000. He was chosen as Coadjutor to Archbishop McGettigan in 1877, and became seven months later Archbishop of Armagh and Primate of All Ireland. His elevation to the Cardinalate in 1893 was a dignity never before attained in the line of 108 Primates from St. Patrick. He labored strenuously for the completion of his Cathedral, the memorable consecration of which took place in 1904. Cardinal Logue is an omnivorous reader, and a close student of public affairs, but he takes very little part in politics. He does not speak very often in public, but what he does say is always to the point, and commands attention.

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ROME LETTER

(From our own correspondent.)

March 17.

ST. PATRICK'S DAY IN ROME.

Whether it is because of the war or not I cannot say, but never in all my years by the Tiber have I seen the Feast of the Apostle of Ireland celebrated with so much enthusiasm in Rome. On every side the shamrock is seen worn by Irish, Americans, Australians, New Zealanders, Romans, Canadians, and Scots. And all these nations were represented at the High Mass celebrated in St. Agatha dei Gotthi, attached to the Irish College, by his Grace Archbishop Ranuzzi, Majordomo of the Vatican. Among those present at the banquet, held afterwards in the college, were Archbishop McIntyre (Rector of the English College), and Mgr. Mackintosh, Mgr. Solieri, and Rev. Father Perrin (Rectors of the Scots, Bohemian, and Canadian Colleges respectively), Very Rev. Father David Fleming, O.F.M., Mgr. Sinibaldi, Mgr. Laurenti (Secretary of the Propaganda), Mgr. Verde (Promoter of the Faith), and a large number of other ecclesiastics and laymen.

So that the devotions in the Church of St. Patrick might not clash with those in St. Isidore's of the Irish Franciscans, not until evening was the panegyric of the Apostle preached in St. Patrick's. A large number of priests and students of the English speaking colleges were in attendance to hear Father Macksey, S.J., of Boston. The following extract shows they were not disappointed:—'Like Master, like man—and St. Patrick was a man of God, Christ's man. Like master, like man—and our Irish forefathers were St. Patrick's men and a Godly people, for Godliness stands in likeness unto God. . . . A holy life is one which is according to the canons of God. A saint is a man whose character is formed by grace and constant exercise to a likeness with the character of Christ the perfect Man.' With this introduction Father Macksey sketched the salient points in the life of St. Patrick, and then launched out into a beautiful tribute to the Irish people. Their faith and their loyalty to the Church of God are spoken of in the whole world. They were called Papists in derision, and they made of it a badge of honor; they were 'Romish' and 'Romanists,' and they did not deny it; their name was Christian and their surname Catholic, but the name they lived, fought, suffered, and died for was Roman Catholic. St. Peter was not a mere name to them, but a reality; the Pope no mere functionary. They were 'Paddies' and priest-ridden, proud to be named after their glorious patriarch, and content to take all their guidance in faith and morals and the defence of both from those whom Christ had sent to preach the Gospel and rule the Church of God. Their Church was no Irish Church, but the Catholic Church; and in their exile and world-wide dispersion they have been ministered to by priests of every nationality—a ministry which they accepted with reverence. It was a prayerful people that St. Patrick left to carry down the faith of Christ. The impress which the man of prayer left upon them is legible in their constant telling of well-worn rosary beads; in their fidelity to morning Mass and attachment to Sunday Vespers, to family prayers, to the praises of the Blessed Mother, in their eagerness to have a son serving God at the Altar, a daughter praising God in the cloister. Their vocations to mission and monastery overflowed into other lands. A census of the clergy of Irish blood would have to circle the globe. Of the Irish monks and nuns who have given themselves to a life of prayer, of study, of neighbor-service, there is no ending. The school-monks of Ireland nursed the light of culture through the darkest days of the Christian era, and kindled with its flame the learning of half the world. Irish nuns, busy teaching the young and in the service of the sick, the orphaned, the aged and infirm, will be found in the western, eastern, and southern continents, wherever the work of the Master calls for sacrifice.

After all a man's religion in his own estimate is worth just what he is willing to pay for it. St. Patrick

taught his neophytes to pay dearly for their religion through all these centuries. They have seen poverty and famine, prison, chains, and martyrdom. They have been deprived of education and robbed of their language. Though the perverter of history might insist that they suffered what they suffered from natural ineptitude and for political rebellion, the penal laws of Ireland and the true story of the Irish persecution from Elizabeth to our day, will show to any discerning mind that the rock of offence was the Catholic Faith of this people. They ceased to be a nation, save in undying hope; they were made serfs of the soil, and yet not allowed to remain on it; they were as muzzled oxen treading out the corn for their masters. They were transported and forced to emigration; they have been made world-exiles, assimilating with every clime, soil, and political condition. Their very faith and loyalty to the Church have been pressed into service against them, and the authority of Rome has been invoked in the past to reconcile them to a bondage which they have borne for the name of Christ. But one thing is beyond all doubt—Ireland has had no regrets over the price she has paid for her faith. The record of that salient fact has been written even in the hearts of those who have never seen her skies. The songs of an exile mother, sung by the crib of babyhood, the tales of an exile father, told by the hearth on a winter's evening, have made us familiar with the faith and the prayer and the sacrifice of the people whose blood we share.

What then does it mean for us? Are we predestined because of the glories of St. Patrick? Are we confirmed in grace because of the virtues of our forebears? Is all the prayer, poverty, and suffering over, and are we to enjoy without effort the milk and honey of triumphant Catholicity? Not at all. The dying testament of St. Patrick to the generations coming after him he embodied in the words: 'God grant that you may aim at still nobler things, and achieve still greater things!'

As might be expected, a good deal of interest centred in the functions held in St. Isidore's of the Irish Franciscans, for three centuries of Irish history cling to its walls, and Luke Waddings' bones rest in its vaults. After High Mass, Rev. Father Leo, C.S.S.R., delivered the panegyric before what must be considered a large congregation in these days of turmoil.

Remuera

(From an occasional correspondent.)

April 22.

Despite the unsettled state of the weather on Saturday afternoon last, the garden fete and sale of work, held in the presbytery grounds in aid of the church building fund, were a marked success both from social and financial aspects. There was an attendance of seven or eight hundred people, and all seemed to enjoy themselves thoroughly. In the unavoidable absence of his Worship the Mayor, Rev. Father Doyle performed the opening ceremony. All the side shows and stalls were well patronised. Music was provided throughout the afternoon by an orchestra, which contributed a programme of popular airs. Misses Bannon and Finnerty had charge of the plain and fancy work stall, while the books and works of art were in the hands of Miss G. Finnerty. The sweets stall was looked after by Mr. Rassie, and the amusements and side-shows were conducted by Messrs. Grey, E. Fallon, Bourke, Paget, and Wright. The refreshments were presided over by Mesdames Tole, Duffou, Sims, Oddy, and Porter. On the lawn very interesting and enjoyable drill and dance numbers were gone through by the girls from Remuera and Grey Lynn Convent Schools. Amongst the clergy present were the Right Rev. Mgr. Brodie, V.G., Very Rev. Chancellor Holbrook, and Rev. Fathers Dunphy and Kelly.

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THE HOLY FATHER ON PREACHING

In the customary reception granted to the parish priests and Lenten preachers of Rome his Holiness addressed them as follows (says *Rome*):—

Preaching is an office proper to Bishops because it was to these, in the persons of the Apostles, that the Divine Founder of the Church spoke when He said: 'Go and preach the Gospel to all creatures.' But it is an office which the Bishops cannot accomplish by themselves alone, hindered as they are by the vastness and distance of the places to be evangelised, and immersed in the multiplicity of other cares which accompany the episcopal ministry. Hence they avail themselves of the help of priests of minor rank, to whom they entrust the charge of making known the Divine word to the people, in the way and under the conditions which the variousness of the cases require.

The Bishop of Rome, too, and perhaps more than any other, must appeal to the help of such auxiliaries to fulfil his duty of preaching the Gospel to the diocese to which he is intimately bound. And We are glad to salute so many auxiliaries of our episcopal ministry in you, dearly beloved sons, who are to preach to the people of Rome during the coming Lent. You are assembled here to-day in Our presence to receive, as it were, in a solemn manner the mission of representing the Bishop of Rome in speaking to his people, and We make haste to grant it to you, confirming the approval which Our Cardinal Vicar has already given to the choice of your persons for the most high office of Lenten preachers.

But precisely because destined to represent Us in an office which, like Us, you certainly regard as one of the utmost importance, you must, beloved sons, now harbor the desire to know the manner in which we would have you maintain the charge of representing Us. To gratify a desire so legitimate, We are pleased, first of all, to recall to you what must be the matter of your sermons. We will not do you the wrong to suppose that you are ignorant of your duty to preach 'the word of God'; and therefore We would not admit even the possibility that any one of you is preparing to take into the pulpit arid questions of philosophy, history, or politics. The sacred orator must aim chiefly at the spiritual profit of those who listen to him: but the rule of Christian life is drawn from 'that word of God, written and revealed,' which forms the deposit of the faith, and which is authoritatively interpreted by the infallible magisterium which Christ Himself has put in the Church. To this most pure source, therefore, let the sacred orators have recourse for the saving water wherewith they are to satisfy the people thirsting for truth: thence let them draw the dogmatic doctrines which alone can revive the spirit of faith, now grown so languid even in this city of Rome; and thence, too, let them derive the moral truths which must guide the Christian in the fulfilment of his duties towards God, towards his neighbor, and towards himself.

Far from Our mind is the thought of disapproving the moderate use of an efficacious refutation of modern errors; We certainly do not intend to condemn him who turns his eyes on the conditions of the society in which those live to whom his words are addressed. But the refutation of modern errors, besides being reserved to the place where it may be opportune, We would have presented as the logical consequence of principles previously established beyond discussion: it is only when the people are persuaded of the necessity of accepting the teaching of God even in things which human reason cannot understand that one can usefully deduce the folly of free examination in matters of faith or the pride of the person who denies the miraculous. Turn your eyes, by all means, as to the conditions of the society in which we live, but not for the purpose of composing descriptions suitable in students of rhetoric, but chiefly to indicate the fruit that the faithful must derive from the preaching to which they have listened.

We have referred to the fruits of preaching. Be not impatient, dearly beloved sons, if We insist on this point, and tell you openly that a sacred orator must not

aim so much at correcting the intellect as in reforming the heart, nay the very act of correcting the errors of the mind must be ordained by the sacred orator to the betterment of the practical life of his hearers. Let no one among you, therefore, content himself with a beautiful exposition of Catholic truth, still less be satisfied with a brilliant refutation of modern errors, without descending to the practical applications in both cases. Oh! how often it happens that the hearers are unable of themselves to draw the consequences which are contained in premises recognised to be beyond discussion. It is for you, heralds of the Divine word, to perfect your work to bring home to your hearers *how* and *when* they are to alter their conduct, now by abstaining from doing something which they formerly did, now doing that which they formerly failed to do. Do not be deterred by the fear of being lacking in the esteem due to those who listen to you; the concrete indication of the fruit which is to be drawn from a sermon is for many an absolute necessity; for no one can it be superfluous just as the words of a friend are not superfluous when he encourages another in a good action which has already been decided upon.

We say nothing of the form in which We wish to have the word of God proclaimed. The respect which is due to this, and the most high idea which, beyond doubt, you have of your sacred ministry, persuade you, dearly beloved sons, of the necessity of excluding everything which could remove or diminish the gravity required in the sacred orator. One thing alone regarding the form of your discourses We wish you to remember, and it is the care with which you should give them a most clear order in their different parts: while order makes it easier for all to understand the proposition which has been demonstrated, it is, on the other hand, difficult for the hearer of ordinary culture to retain a sermon in which the various matters do not stand forth as connected with one another, or the different parts are not mutually co-ordinated.

But in speaking to you who are to preach in Rome during the coming Lent, We have not thought of saying things that are unknown to you: We have meant only to remind you of what you certainly knew already, to stimulate you more and more to do everything in your power to render fruitful the mission We entrust to you of representing Us in proclaiming the Divine word to the people of Rome. It can be said that the same office of representing Us, entrusted too in a stable and permanent form, belongs to the several parish priests of this beloved city, because they also exercise among the people that ministry the habitual care of which is reserved to the Bishop of Rome. With reason, then, dearly beloved, can We call you too 'Our co-operators,' and you will not be wrong in taking for yourselves what We have just said for the sacred orators who have come here to be Our auxiliaries in announcing the Divine word during the Lenten season.

We know at the same time that parish priests and sacred orators alike, if their respective ministries are to be made truly fruitful, need more than aught else the help of the blessing of God: 'Unless the Lord has built the house they have labored in vain who build it' (Ps. cxxvi.), and therefore We invoke it copiously on them both. May the blessing of God illumine the minds and inflame the hearts of the heralds of His holy word in this Eternal City: Oh! may it be as dew in developing and increasing the good seed sown by them in the souls of the faithful who listen to them, so that to the sacredness of their ministry may correspond the abundance of its fruit, and the children of Rome, at the coming feasts of Easter, may rejoice Us by participating more largely in the holy Sacraments.

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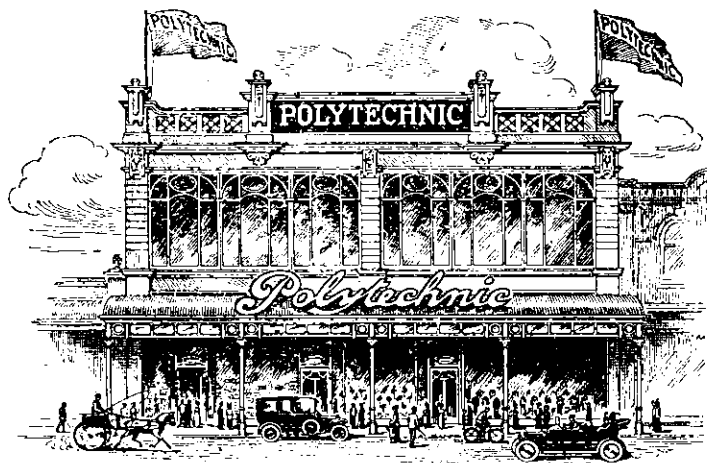
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Intercolonial

Sister Mary Thekla and Sister Mary Benignus have returned to Brisbane from Ireland, with 21 postulants for the Sisters of Mercy.

In spite of the war and the general depression, the celebration of St. Patrick's Day in Sydney this year eclipsed all previous records, and in consequence over eight orphanages will profit to the extent of £85 each, apart from a similar sum allotted to the schools' musical competitions.

The Mater Misericordiae Hospital, Brisbane, treated during the year 1482 in-patients, and 3047 out-patients, a large increase on the preceding year. Of the in-patients 613 were Catholics and 869 Protestants. On the staff of the hospital are 17 Sisters, who are registered with the Queensland Nurses' Registration Board.

After about 21 years' missionary work in Australia the Rev. Father Battle, who has for a few years been in charge of the Ballina parish (Lismore), leaves for Europe, and will be absent for about twelve months. The Rev. Father P. M. Ryan, of the Bellingen district, who was previously in charge of the Ballina parish, will act as *locum tenens* for Father Battle.

The new Ministry (says the Adelaide *Southern Cross*) will probably be known as the Family Cabinet, containing as it does Mr. Crawford Vaughan as Premier, his brother as Attorney-General, and his brother-in-law as Commissioner of Crown Lands and Agriculture. The *Advertiser*, commenting on the new Ministry, says:— 'The caucus, not the Premier, has to answer the interesting question why the former Attorney-General, Mr. Denny, after putting so much literary and other work into the recent campaign, has been quietly dropped in favor of another Vaughan—the Hon. J. H. Nobody would for a moment question the ability of the new Premier's brother, or his fitness for the Attorney-Generalship, but the incumbent of that office is at all times better placed in the Assembly than in the Council, and in a new House containing only two lawyers—one on each side—the Ministry will be at a serious disadvantage with their legal adviser in the other Chamber.

In the course of a press interview his Grace the Archbishop of Melbourne was asked whether he had read the recommendation adopted by the Political Labor Council at their annual conference, to the effect that no person shall be permitted to remain a member of the Political Labor Council who is a member of any other organisation which selects, or lends support to, candidates for public positions, replied:— 'I have read the recommendation adopted with surprise and sorrow. I believe it will have far-reaching consequences beyond what is contemplated by its framers. It will be taken—it is already taken—as a declaration of war on the Catholic Federation, and, through it, on the Catholic people. I can foresee the cleavage this war will create, not only in regard to State elections, but also in regard to Federal and municipal elections. This I sincerely regret. I have always sympathised with the Labor Party in its efforts to ameliorate the conditions of the working men and women. Catholics have aided them to the best of their ability, but the Political Labor Council, judging by the recommendation adopted, seems determined to render it impossible for Catholics to continue their co-operation. There may be a few recreant Catholics, but the heart of the body is sound, and they will not abandon their just claims to remuneration for valuable work done for the State. They will not willingly continue to pay a double school tax, which falls chiefly on the laboring man, nor will they sacrifice the sacred purpose of giving to the poor man's child, as well as to the child of the rich, the inestimable blessing of religious education.'

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Science Siftings

BY 'VOLT.'

Rock Asphalt.

Strange as it may seem, the asphalt with which so many roads in London, Paris, and other great cities are paved was found by accident. Many years ago, in Switzerland, natural rock asphalt was discovered, and for more than a century it was used for the purpose of extracting the rich stores of bitumen it contained. In time it was noticed that pieces of rock which fell from the waggons and were crushed by the wheels formed a marvellously fine road surface when assisted by the heat of the sun. A proper road of asphalt rock was then made, following upon this discovery, and in 1854 an experimental roadway was laid in Paris. From that time the use of rock asphalt for the making of roads and pavements has increased by leaps and bounds; and has extended to many countries.

Effects of Shell Splash.

An authority on naval matters says that when firing at a range of five miles, which is about what some nations practise now, the shot takes twelve seconds to get to its destination; during that time the ship it is being sent to, if steaming at the rate of 20 knots, will have changed her position 120 yards. The gun must be pointed in a direction which allows for this. Then there is the forward movement of the ship from which the firing takes place, and which will be imparted to the projectile, and must be allowed for; and there are other corrections to be applied. The splash of a 12in shell rises higher than a battleship's mast; it contains about 2000 tons of water, and would drown a small ship. The 1400lb shell of a 13.5in gun would make an even greater splash. Indeed, experience in this war has revealed a curious phenomenon: the fire caused by one successful shot will sometimes be extinguished by the huge volume of water thrown over the ship by a subsequent shot which falls short.

Paper Clothes.

Paper dishes of every kind and paper underclothing were very seriously proposed as the next advance step of sanitation among civilised peoples by a noted hygienist before the Congress of Sanitation. Substitute the fire for the wash-tub in every possible particular of life, was his demand; and, to show that such substitution was possible now in a great many details, he had obtained and he exhibited a great quantity of samples of paper goods. He quoted the results of an investigation which showed that cups, plates, bowls, and other table-ware, taken as samples in hotels and homes, had been found to be infected with dangerous germs, even when they were supposed to have been thoroughly washed. And he told of hospitals that have adopted the precaution of giving all the dishes an extra bath in a strong antiseptic mixture. Accordingly he suggested that the doctors attending the congress should advocate the general use of paper tablecloths, paper napkins, paper plates, cups, saucers, and bowls, and paper serving-dishes: so that after each meal most of the table-ware could be burned, leaving only a small number of dishes and the silver-ware to be boiled before they were again used. Paper linings could be used in indispensable china dishes. The most novel of his sanitation ideas was that underclothing should be made of paper and destroyed after it has been used once. Paper underclothing is entirely practicable now, and would not be much more expensive than ordinary cotton underwear at current laundry rates, and perhaps as cheap as linen clothing.

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The Catholic World

ENGLAND

THE LATE MGR. BENSON.

Monsignor Robert Hugh Benson, Private Chamberlain to Pope Pius X., who died at the Bishop's House, Salford, on October 19 last, aged 42, left estate valued at £16,905 3s 9d gross, the greater part of which he inherited. He died intestate, leaving as next of kin his mother, Mrs. Mary Benson, who has renounced administration of his property. Letters of administration thereof have accordingly been granted to his brother, Mr. Arthur Christian Benson. In a will, which the court declared invalid, he left everything to the Church, and his family have decided to carry out his intentions.

FRANCE

THE CLERGY AND WARFARE.

That the clergy are justified in taking up arms and joining the ranks of the combatants in obedience to the law of the land, but not otherwise, is brought out very forcibly in a Pastoral Letter by Mgr. Dubois, Archbishop of Bourges. The Archbishop admits that the French priests were, under the circumstances, bound to obey the call of their country to join the ranks of her soldiers. They have done their duty courageously. But the Gospel of the Divine Master is a peace code, and that is the ideal the Church has always maintained. During war the priest's role is not the front; it is not for him to fill there the role of a combatant, but to act as a chaplain, a comforter of the wounded. St. Thomas says, in his *Summa*: "He who each day participates at the Altar in the Passion of our Lord Jesus Christ should take no part in the work of death. It is not fitting that he should shed blood. Rather should he be ready to shed his own blood for Christ and in union with Him, and thus to give evidence in his life of what he accomplishes in his ministry."

POLAND

THE ARCHBISHOP OF POSEN.

By the death of the Most Rev. Edward Likowski, Archbishop of Posen and Gnesen, attention is once more called to the long quarrel between the German Government and the Catholics of the great united dioceses of Posen and Gnesen (says a Rome correspondent). For five years after the death in 1906 of Dr. Stablewski, Archbishop Likowski's predecessor, the list of candidates chosen by the clergy to be despatched to the Holy See, with a view to the selection of a successor, lay pigeon-holed in the office of the Minister of the Interior. The Government would have a German as Archbishop of the diocese, and the 1,400,000 Polish Catholics would have a Pole. Hence the deadlock. However, as soon as the war broke out, the Government consented to the appointment of Mgr. Likowski, who had already reached the age of seventy-eight years. The Holy Father has now appointed as Administrator Mgr. Jedzink, Director of the Archiepiscopal Seminary at Posen. Mgr. Jedzink is sixty-four years of age.

ROME

FINANCES OF THE VATICAN.

As might be expected in the case of a great centre which depends for its revenues upon every part of the civilised world, the Holy See has been a heavy sufferer financially from the war of the nations (writes the Rome correspondent of the *Catholic Times*). The receipts of Peter's Pence are considerably lower, especially in the countries most seriously affected by the European conflict. Of the Holy See's four sources of revenue—viz., Peter's Pence, dividends from invested funds, private offerings to the Pope from wealthy Catholics visiting

Rome, and receipts from entrance fees to the Vatican museums and galleries, it would be difficult to say which has been the greater sufferer. It is scarcely necessary to point out the depreciation in stocks; private offerings are reduced to almost nil, as foreigners no longer visit Rome on account of the international crisis; and the amount of the entrance fees to the Vatican museums—the most of which went to pay the small army of attendants, custodians, etc., employed in the buildings—is likewise less. The Sovereign Pontiff has to support the members of the Sacred College, dignitaries of the Vatican, lawyers, military men, and gendarmes, artists and artisans, domestics, laborers, and servants of various descriptions. In addition, he has to support the Papal Nuncios and Delegates with their houses and staffs in different countries of the two worlds according to the state due to the representatives of the Holy See. Along with this the Pope must bear the cost of the wear and tear of the largest palace in existence, and find funds for his generous public and private charities. With a view to meeting the requirements of the crisis his Holiness has had to retrench expenses considerably. Chaplaincies have had to be suspended, where feasible, and other sources of outlay have had to be closed up. How long this condition of things may last will, of course, depend upon the length of the war.

THE NEW BREVIARY.

Naturally those under obligation to recite the Divine Office are anxious to procure copies of the Breviary embodying all the latest modifications. As far as one can see at present, clergymen have only to possess their souls in patience (says the Rome correspondent of the *Catholic Times*). Owing to the course events have taken during the past six months, the publication of the books has had to be deferred. Some practical information as to the chances of obtaining copies will doubtless be welcome. For the most part the Breviaries are composed of paper for the manufacture of which a period of about six weeks is required, and, as the material came heretofore from one of the warring nations on the Continent, the publishing houses find themselves at a considerable disadvantage. So much, indeed, is this the case that two of the most important firms in Italy, which obtained their stock from Northern Europe, must await happier days to procure a supply of breviaries for the Roman clergy. The mills are left without paper, and there are no men to work them even if circumstances were otherwise. Therefore the chief sources from which clergymen hitherto obtained their companion book are quite cut off for all practical purposes until Europe returns to a more or less normal condition. But happily there are other sources whence supplies may be drawn—sources heretofore not so well known to many—viz., the Vatican Printing Press, a firm in Turin, and one in Ireland. As mentioned here nine months ago, the Vatican edition consists of a 'totum,' the four parts in one volume, five thousand copies of which were printed and were eagerly snapped up the day they appeared. This institution is now preparing some ten thousand copies, which, it is promised, will be ready by the end of February. The cost per copy, bound in leather, and in strong paper, would be about thirteen francs, a price which is so moderate owing to the representation of Bishops of missionary dioceses regarding the desirableness of relieving poor priests of the expense entailed in purchasing the editions 'de luxe.' In Northern Italy a house publishes the four parts separately, small size and black print. This edition can be had for twenty francs or thereabouts. The edition prepared by the Irish firm will not, it is said, be ready for several months.

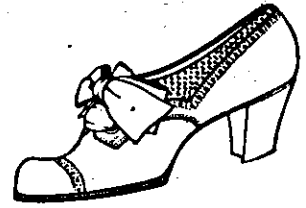
It was the steamer Hesperus
That sailed the wintry sea,
But the skipper bold had an awful cold,
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GARDENING NOTES

(By Mr. J. Joyce, Landscape Gardener, Christchurch.)

KITCHEN GARDEN.

All potatoes ought now to be dug up and stored away, and seed potatoes should be sorted, and laid by in a cool airy room, until they are wanted for planting in the spring. Seed should always be selected from a good, well-grown crop. They should be of a medium size and of good shape, and not allowed to sprout until planting time, as it weakens the vitality of the tubers. Onions should be stored in a cool place. They keep best when tied up in strings; this work can be done in wet weather. Early carrots and beetroot should be stored in dry sand, and covered up from rain and frost. They are best stored outside in pits in a convenient part of the garden. Parsnips are usually left in the ground much later, and they can be dug as required for use. Celery and leeks ought to have a final moulding up now. This should be done when the soil is dry. A few cabbage plants may be planted to come in late in the spring. Asparagus beds may now be done up for the winter. Cut away all the old plants, they are now done growing, and fork up and clean the bed of weeds, giving it a good dressing of well-rotted stable manure. The winter's rain will wash down the fertilising matter to the roots, and benefit them. Dig and manure all vacant plots, so as to have them ready for planting when the time comes, and clear away all decaying vegetation, and place it on the manure heap. Keep down all weeds, for if they get a start now, it will be impossible to keep them in check during the wet and frosty weather.

THE FLOWER GARDEN.

The beauty of the flower garden is now over for the season. All plants that have done flowering should be cleared away, and the beds and borders should be made as tidy as possible before the winter sets in. Seeds which are ripe should be picked, named, and put by until the time for sowing. All herbaceous plants, which require separating, may now be attended to. Gladioli may be lifted and stored away safely until wanted in the spring. Keep on planting narcissi, they make a good show during the spring months; also hyacinths, tulips, irises, crocuses, ixiol, sparaxis, and other spring flowers. Primroses and daisies may be separated and planted out in their permanent places. Take up and put in pots or boxes any plants which are worth saving from the frost, such as geraniums, salvias, and others which will not stand the winter. Now is a good time to tidy up and trim fences. They are always best clipped up to a point wide at the bottom and tapering towards the top. This style looks neater than square tops, and, besides, the rains have a better chance of getting at the roots. Hedges should be well clipped in at this season. It is a mistake to leave the hedge grow too wide; it soon gets out of shape if not well cut in at the winter clipping. If any planting is to be done, the ground should now be dug over, and holes made, so as to have them ready for planting in due season. If this is done the air has a chance to sweeten and pulverise the ground. If fruit trees are to be planted in quantity, it will be wise to have the ground well prepared beforehand. The lawns should be constantly mown, and well rolled, especially after rains, and any bare patches should be sown down with seed, which should be covered with a little fine soil and gently patted down with the spade, or rolled. It is a mistake to dig up those patches as they get too soft, and make a bed for the grubs to get into. The harder the surface of the lawn is the less chance the grubs have of burrowing into it. Where new lawns are to be made, now is a good time to commence the work, by digging or trenching the ground, leaving a rough surface for the weather to play on during winter. It can be sown down early in the coming spring. After April it will be too late for autumn sowing. When sown too late, the winter frosts lift up the young seedling plants, which have not sufficient time to get a good hold of

the ground. People ought now to make up a list of what they are going to plant, and hand it in to a nurseryman as soon as possible, so that he can execute his orders early. Early orders can be supplied from the best stock, but when left too late, most of the choice plants are gone and the selection is not often so satisfactory.

OBITUARY

MRS. ROBERT WERE, TE KUITI.

During the week (writes a correspondent) death took from our midst one near and dear to all in Te Kuiti in the person of Mrs. Robert Were. The deceased lady spent the early part of her life in the Manawatu, and then came to Mangaehae, Te Kuiti, where she resided ever since. During the last year her health was far from good, and about two months ago she became so unwell that doctors were called from Auckland and Te Kuiti to her bedside. They ordered her removal to the Mater Misericordiae Hospital, Auckland, where, in spite of every care and attention, she passed away on Monday, April 11. The remains were brought to Te Kuiti, and after a Requiem Mass the burial took place in the Te Kuiti cemetery. Their many friends offer to Mr. Were and family their deepest sympathy on the death of a faithful wife and loving mother.—R.I.P.

Christchurch North

April 19.

On Sunday afternoon, April 11, the Children of Mary presented Rev. Father Hoare, S.M., their spiritual director, with an illuminated address, the work of the Sisters of Mercy, Christchurch, and with a Limerick lace surplice and hand-worked stole, the work of the Sisters of Mercy, Limerick. The address was read by Miss Cissie Barrett. Miss Grace Haughey (president) and Miss May Cosgrove (vice-president) made the presentations. The address, which was framed in oak, was as follows:—'Dear Rev. Father,—It is with feelings of deep joy and gratitude that we meet here to-day to offer you our best wishes for a holy and happy feast day. We are pleased to have this occasion, dear Rev. Father, to express to you our earnest thanks for your kind ministrations in regard to our spiritual welfare, for we have always found in you a true father and a faithful friend. As spiritual director of our sodality your efforts have been untiring: you have left nothing undone to promote our best interests, ever inculcating by word and example a loving, child-like devotion to our Heavenly Mother. We beg you, dear Rev. Father, to accept this little gift as a slight token of our gratitude. We remain, dear Rev. Father,—The Children of Mary, St. Mary's, Christchurch. April 11, 1915.'

The Rev. Father Hoare, in a few well-chosen words, thanked the Children of Mary for their valuable gifts and the good motives that prompted their kind action. During his long term of office as spiritual director he had always met with the greatest kindness from them, and by their valuable gifts on that occasion they had added another token of esteem to the long list of favors already bestowed upon him. Although the gifts were costly and precious, he knew they fell far short of the good wishes and steadfast loyalty that accompanied them—sentiments that would ever be treasured by him even when the costly gifts would be no more.

At the close of his address Father Hoare presented Miss Ethel Barnett, on the occasion of her approaching marriage, with a handsomely bound prayer book, the gift of the Children of Mary. In asking her to accept the gift, he referred to her long association with the sodality, and the good example she had ever shown as a member. On behalf of the members he wished her every happiness and blessing in her new sphere of life. The party then adjourned to the lawn, where afternoon tea was served.

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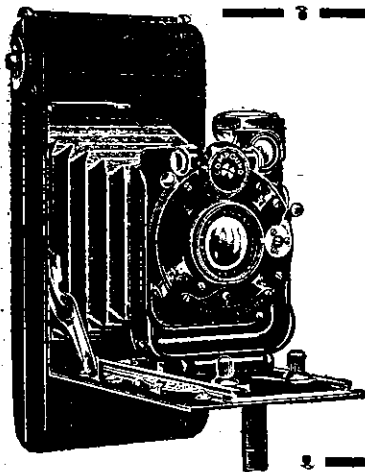
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WEDDING BELLS

BARRY—WALSH.

A wedding which created a good deal of interest took place at Okahune on March 17, the contracting parties being Mr. Edward John Barry, editor of the *Okahune Times*, and Miss Eileen Agatha Walsh, youngest daughter of Mrs. Walsh and the late Stephen Walsh, Clyde street. As both parties were well known and very popular in the town, it was only natural there should be a very large attendance at St. Joseph's Church, where the ceremony was performed by the Rev. Father Menard. The bride, who was given away by her brother, Mr. Michael Walsh (Tauranga), was attired in a beautiful robe of cream duchesse satin, trimmed with applique lace, and a trained skirt finished with true lovers' knots, the whole being completed by a beautifully embroidered tulle veil with wreath of orange blossoms. The bridesmaids were Miss Walsh (sister) and Miss Myrtle Walsh (niece). The chief bridesmaid wore a dainty dress of pale blue oriental satin with silk trimmings and hat to match, and her niece a dress of pale pink satin with suitable hat. Mr. E. Kennedy was best man, and Mr. P. Walsh groomsmen. On the happy couple leaving, the church the 'Wedding March' was played by the organist. The breakfast was laid at the residence of the bride's mother where a large number of relatives and friends assembled. The toast of the bride and bridegroom was proposed by the Mayor (Mr. Goldfinch), who had known the bride's parents for about thirty years. He paid a tribute to their industry and perseverance, and said he had no doubt but that the bride would fill her place in life as the daughter of such worthy settlers. Other customary toasts were also duly honored. Several telegrams of congratulation were received and read during the breakfast. The bride's travelling dress was a beautifully tailored costume of black worsted with striped skirt, also a dainty white hat with white ostrich plume. The bridegroom's present to the bride was a gold neckchain with pendant, and to the bridesmaids handsome gold brooches. The bride's present to the bridegroom was a set of gold sleeve-links. Mr. and Mrs. Barry left for Taumarunui *en route* to Auckland and Rotorua by the afternoon train.

COE - CROMBIE.

A wedding of much interest was solemnised at St. Patrick's Church, Napier, on April 6, by the Rev. Father O'Sullivan, S.M. The contracting parties were Miss Mary Crombie, fifth daughter of the late Mr. Chas. Melville Crombie, Commissioner of Taxes, Wellington, to Mr. John William Coe, only son of Mr. Edward Coe, Bluff Hill, Napier. The bride, who was given away by Dr. Leahy, was daintily attired in a white coat and skirt of rich corded silk, with blouse of real point lace, and a white tassel hat, trimmed with satin and real ospreys. She carried a beautiful shower bouquet, and wore a dainty gold chain and pendant, the gift of the bridegroom. Mr. F. O'Connor discharged the duties of best man; there were no bridesmaids. The church was well filled with many friends of both parties. The 'Wedding March' was played by Mr. F. Madigan. After the ceremony the bride and bridegroom and their relatives assembled at the presbytery, where they were entertained by Rev. Father O'Sullivan. The happy couple subsequently left by the afternoon train for Wanganui and the south, where the honeymoon was to be spent. The bride's travelling dress was a coat and skirt of lavender face cloth, and black velvet hat. The presents were costly and numerous.

SHINGLES--BOYLE.

A quiet but pretty wedding (writes a correspondent) was solemnised at St. Patrick's Church, Ross, on April 14, by the Rev. Father Cronin, when Miss Nora Boyle, sixth daughter of Mrs. and the late James Boyle,

of Donoghues, was married to Mr. Harold Shingles (Stratford), youngest son of Mrs. and the late James Shingles, of Gippisland (Victoria). The bride, who was given away by her brother, was attired in a beautiful frock of white embroidered silk voile with court train, the bodice being prettily trimmed with fine lace and silk. She wore the usual wreath and veil, the latter being handworked and kindly lent by a friend of the bride's family, and carried an ivory-bound prayer book, the gift of a friend. Miss Maria Boyle, who attended her sister as bridesmaid, wore a frock of oyster-colored sponge cloth, which was prettily trimmed with silk and buttons to match. The bridegroom was attended by Mr. W. Minehan, of Greymouth, as best man. The bridegroom's gift to the bride was a gold ring, and to the bridesmaid a gold chain and pendant of sapphires, emeralds, and pearls. The bride's gift to the bridegroom was a set of gold sleeve links. The bride's travelling costume was of navy cloth trimmed with silk and buttons, and she wore a hat of mole-colored silk crepe de chine, trimmed with a wreath of purple flowers and bows of ribbons. After the Nuptial Mass the guests, consisting of the immediate friends of the bride and bridegroom, assembled at the residence of the bride's mother, where the wedding breakfast was partaken of, and the usual toasts honored. The toast of the bride and bridegroom was proposed by the Rev. Father Cronin. The presents, including many cheques, bore testimony to the high esteem in which the young couple are held. During the afternoon the happy couple left by motor car for Greymouth *en route* to their future home in the Wairarapa.

LEACH—McSWEENEY.

St. Francis' Church, Marton, was the scene of a very pretty wedding on Easter Monday, when Miss Ellen McSweeney, eldest daughter of Mr. and Mrs. McSweeney, and Mr. Walter Leach, son of Mr. Leach, of Dannevirke, were united in the bonds of Matrimony. The bride, who was given away by her father, looked charming in a dress of white silk, with a veil and wreath of orange blossoms. She also carried a bouquet of white and cream roses. She was attended by her two sisters—Miss May McSweeney (in blue silk) and Miss Kathleen McSweeney (in a white embroidered dress). Mr. Frank McSweeney acted as best man. After the ceremony, which was performed by the Rev. Father Doolaghty, the bridal party left the church to the strains of the 'Wedding March,' played by Miss Campbell. The church was tastefully decorated with flowers and evergreens for the occasion. The wedding party and their friends proceeded to Gladstone House, where the wedding breakfast was laid. Father Doolaghty proposed the toast of the bride and bridegroom, and referred to their many good qualities. Other toasts suitable to the occasion were also honored. In the afternoon the happy couple left by train for Wellington, thence to the South Island, where the honeymoon is to be spent. The wedding presents were both numerous and costly, testifying to the esteem in which the young couple are held.

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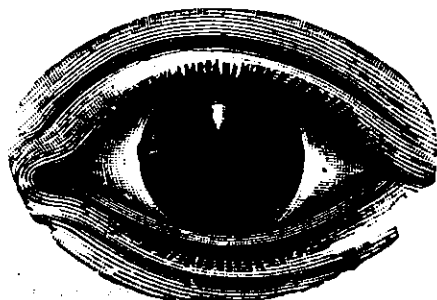
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CATHOLIC FEDERATION**CHRISTCHURCH DIOCESAN COUNCIL.**

(From our own correspondent.)

April 19.

Mr. G. Girling-Butcher, general secretary and organiser of the Catholic Federation, arrived in Christchurch on last Tuesday evening after a successful organising and lecturing tour of Westland, and every day since he has been kept busily employed. On Wednesday afternoon he visited the Addington Catholic School, and addressed the children. In the evening, attended by Mr. J. R. Hayward (vice-president of the Diocesan Council), he addressed a crowded audience at the same place. On Thursday afternoon, Mr. Girling-Butcher addressed the children at the Catholic school, Woolston, and in the evening, attended by the diocesan secretary, he addressed a meeting at Woolston, and reformed the sub-committee. This was rendered necessary, owing to the removal of several former members. This local committee, which promises to be an excellent one, consists of Mesdames Garlick, Kennedy, and J. Gilmour, Messrs. McBrearty, Kennedy, and J. Gilmour. It is to meet after Mass on next Sunday week to elect a secretary and two representatives on the Cathedral branch committee. On Friday morning Mr. Butcher addressed the students of St. Bede's College, and in the afternoon gave addresses at the Marist Brothers' School, at the Sacred Heart College (Sisters of the Missions), and St. Joseph's (girls') School of the Cathedral parish. On Saturday evening Mr. Girling-Butcher attended a special meeting of the Diocesan Council executive committee. He addressed the congregation at St. Joseph's Church, Papanui, after Mass on Sunday. To-day (Monday) he speaks at the various schools of St. Mary's parish. Owing to the solemn ceremonies in connection with the Month's Mind of the late Bishop Grimes, no meetings are fixed for Tuesday. His engagements for the immediate future are as follow:—On Wednesday he goes to the Hawarden parochial district, speaking at Amberley on Thursday, April 22, and at Hawarden on Friday. On Saturday, April 24, he goes to the Rangiora parochial district, speaking after Mass on Sunday the 25th at Oxford, and at Rangiora after devotions in the evening, also giving the people of Loburn and Kaiapoi an opportunity of learning about Catholic Federation. Mr. Girling-Butcher goes to Darfield on Monday, April 26, and will be engaged in that large district during the week. He is due to address the congregation of St. Mary's, Manchester street, after Vespers on Sunday, May 2. By then it is hoped arrangements will be complete for touring South Canterbury, taking in Methven, Rakaia, and other centres on the way.

A special meeting of the executive committee of the Diocesan Council was held on last Saturday evening in the Federation rooms, Wiltshire Buildings, when matters of urgent interest were discussed, and arrange-

ments advanced for Mr. Girling-Butcher's lecturing tour of Canterbury. It was decided to adopt the suggestion of the Dominion Executive to ask all branches to offer prizes to Catholic schools for the best essays on the 'Aims and objects of the Federation,' with the addition that Catholic children, where no Catholic school exists, should also be allowed to compete.

CATHEDRAL PARISH COMMITTEE.

(From our Christchurch correspondent.)

April 19.

The ordinary monthly meeting of the Cathedral Parish Committee was held on last Monday evening in the Federation rooms, Wiltshire Buildings. Mr. G. C. Hayward (vice-president) presided. Mr. E. L. McKeon, the newly appointed representative of the M.B.O.B. Association, was cordially welcomed by the chairman. The secretary reported that there were several vacancies on the committee, consequent on the non-attendance at the stipulated consecutive number of meetings of representatives of societies. As there would be only one more meeting before the annual one in June, it was decided to take no present action in the matter. A sum of £1 was voted from the branch funds as a donation to the building fund of the Catholic church and social hall at the Trentham camp. It was decided to give prizes to all the Catholic schools of the Cathedral parish for the best essays on the aims and objects of Catholic Federation, and to ask Mr. G. Girling-Butcher to act as adjudicator. A vote of condolence was passed to Mr. J. Finerty (a member of the committee) on the death of his wife.

Many persuade themselves that they have no true sorrow for their sins if they do not practise many and great corporal austerities. Let us learn, nevertheless, that he does a good penance who studies to please God alone, at all times and in all things. This is a very perfect thing and of great merit.—St. Francis de Sales.

Strange to say, the old-fashioned method of external treatment of Rheumatism and its allied ills is still almost a fetish with some people. They seem to believe that a liniment or plaster is the only way of obtaining relief from uric acid troubles—and so they get worse and worse until their Rheumatism becomes chronic. Liniments and plasters can give but temporary relief. No cure can be effected until the cause is removed. The trouble is due to excess uric acid in the blood, and this must be eradicated. RHEUMO is the one real remedy. It goes to the root of the trouble and expels the uric acid. Thousands have been cured by RHEUMO. Of all chemists and stores, 2/6 and 4/6.

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50 doz. RED CROSS WHITE NURSE APRONS. Cut Wellington price—'The Nora,' 1/2; 'The Rosa,' 1/5½; 'The Nightingale,' 1/10. All full cut; round bib, and pocket. Post free to customers mentioning the *Tablet*.

SPECIAL No. 2.

Ladies' PURE 'LLAMA' HOSE, embroidered. 'Indiana' on each pair. Worth 1/11. At our cut price, post free, 1/7 pair.

SPECIAL No. 4.

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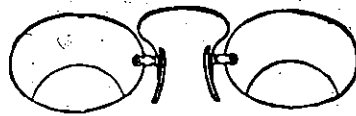
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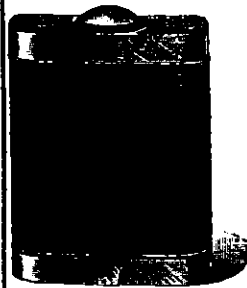
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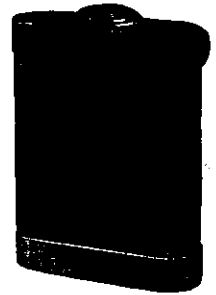
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Domestic

(BY MAUREEN.)

French Buns.

Take 6oz flour, three eggs, weight of one egg in butter, weight of two eggs in castor sugar, two tablespoonfuls of milk, 2oz currants, 1oz candied peel, one teaspoonful baking-powder. Beat butter and sugar to a cream, add the yolks of eggs, and beat, stir in rest of ingredients, lastly add the whites of eggs beaten to a stiff froth. Grease some round tins with butter, half fill with the mixture and bake about a quarter of an hour in a moderate oven. To know when they are done, stick a skewer in the middle; if it comes out clean, they are ready, if sticky, they require more baking. When cold, ice them with lemon icing, prepared in this manner: squeeze the juice of a lemon, stir into it about $\frac{1}{2}$ lb of icing sugar, beat for a few minutes, and spread on the cakes with a knife. Dip the knife in cold water to prevent sticking. Dry in a cool place, or in a very moderate oven. Another kind of icing may be used, but the lemon is the nicest. Put $\frac{1}{2}$ lb icing sugar in a saucepan with $\frac{1}{4}$ pint of water, boil six minutes. Pour into a basin and work with a spoon until it looks milky white. Pour over the cakes and dry as before. This icing can be made with coffee instead of water, or flavored with vanilla, almond, or essence of lemon.

Orange Pie.

Ingredients—the juice and grated rind of two oranges, four eggs, four tablespoonfuls of sugar, one tablespoonful of butter. Method: Beat the butter to a cream, adding the sugar, then the yolks of the eggs, which should previously be well beaten up. Add the orange juice, and grated rind, and lastly the whites of the four eggs, which beat to a froth and mix in lightly. Line a dish with a thin crust, pour in the mixture, and bake.

Horseradish Sauce.

Two tablespoonfuls of grated horseradish, one teaspoonful of castor sugar, half a teaspoonful of mustard, a pinch each of pepper and salt, four tablespoonfuls of cream, and two tablespoonfuls of vinegar. Mix the dry ingredients together first with a little milk, then add the horseradish and vinegar, after which add the cream. The cream should be warmed only as it then keeps the sauce nicer and whiter looking.

Washing Silks.

Washing silks may, when soiled, be made to look like new by careful washing. On no account place them in a tub with other clothes. Prepare a nice lather with white soap and warm water, and wash the silk in it till clean, rubbing it as lightly as possible. Next rinse in tepid water, and then in cold water with a little vinegar added to it. Remember that hot water, washing-powders, and strong soaps, are fatal to the beauty of these silks.

Don'ts For the Sick-Room.

Don't shut out light from the sick-room when the patient is able to tolerate it. Make the sick-room the most cheerful and best ventilated room in the house.

Don't let bad air remain in the sick-room. Pure air is imperative. Avoid air from the kitchen or clothes closets. Outside air is best, but when cool, there should be a fire in the room to take off the chill.

Don't neglect screens to shade the light from the eyes of the patient.

Don't neglect the means to tempt an invalid's appetite.

Don't forget to vary the seasoning of food, according to the condition of the patient.

Household Hint.

As saucepans are used and finished with they should be filled with cold water with a small lump of soda in it. Set them on the stove, bring slowly to the boil, and they are easily cleaned.

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Wallace & Gibson, "THE KASH"
Willis Street, WELLINGTON

On the Land

GENERAL.

Farmers, when buying fertilisers and feeding stuffs, might consider the Chinese proverb: 'Cheap things are not good; good things are not cheap.'

It is feared that cattle in the back country of the Wairarapa will have a bad time during the coming winter, owing to the rough feed having been eaten down in the recent drought.

In 1885 Denmark had 250 dairy societies with a turnover of £400,000, whereas in 1912 there were 3950 societies, with a turnover of £28,000,000. In 1913 the factories owned by the societies slaughtered 1,897,000 pigs.

No food is so cheap or is so effective in the feeding of deep-milking cattle as good pasture. It is only when the pasture is of poor feeding quality, is dried up, or is of too rank a growth, that supplementary fodder is required.

The correspondent of the *Christchurch Press* writes that the threshing returns for Waimate County for March show that 212,448 bushels of wheat were threshed from 7899 acres. This works out at 26.89 bushels per acre. The returns give 94,623 bushels of oats from 3205 acres, equal to 29.52 bushels per acre.

Provision for the instruction of farmers in agricultural science is being made by the Auckland Education Board, in co-operation with the Farmers' Union. The first class has been opened at Matamata, and much interest is being taken by farmers in the experiment, 27 students having already been enrolled.

The figures given in the course of a speech at Uruti a few days ago were interesting, as showing the rapid development of the frozen meat industry in Taranaki during ten years. The number of vessels calling was more than doubled, the meat taken away was nearly trebled, wool quadrupled, while tallow, canned meats, and sundries showed an equal advance.

It is understood that the Maraweka Estate, near Maheno, will shortly be balloted for (says the *North Otago Times*). Surveyors are now busy with the subdivision, and it is expected that the sections will be open for selection by the end of June. It is good agricultural land, and should be eagerly sought after by those who purpose following dairying. There will be seven allotments of from 200 to 400 acres.

The third shipment of this season's apples to South America, which was made from Motucka the other day, consisted of 11,200 cases (says the *Nelson Mail*). The quality of the fruit is described as very good. Practically speaking, not a case was condemned by the inspector, showing that the strict measures adopted in the two previous shipments have had the good effect intended. Another shipment was made last week. The first shipment of apples by the Rualine landed in South America in fairly satisfactory condition. Growers were advised to keep up grades, it having been found that some of the fruit was not uniformly graded.

There was a considerable falling off in the entry of fat lambs and an increase in fat sheep at Addington last week. Other entries were about up to the average. There was a good attendance. Store sheep sold at about previous week's rates, passings being numerous. Fat lambs were very dull of sale. Fat cattle showed a decline of 5s per 100lb, and fat sheep were down 2s to 4s per head. Fat Lambs.—Extra prime show lambs, to 23s; prime lambs, 14s 6d to 18s; others, 8s to 14s. Fat Sheep.—Prime wethers, 17s 6d to 22s 9d; others, 13s 6d to 17s; merino wethers, 7s 3d to 9s 3d; prime ewes, 15s to 22s 6d; medium ewes, 10s 6d to 14s; others, 5s 8d to 10s. Fat Cattle.—Extra steers, to £15 5s; ordinary steers, £7 5s to £9 17s 6d; extra heifers, to £11; ordinary heifers, £5 15s to £8 5s; extra cows, to £11 10s; ordinary cows, £4 10s to £7 15s. Price of beef per 100lb, 23s to 35s. Pigs.—Choppers (practically unsaleable), 40s to 70s; extra heavy baconers, to 69s 6d; heavy baconers, 57s 6d to 65s;

ordinary baconers, 47s to 55s—price per lb, 5d to 5½d; extra porkers, to 40s; heavy porkers, 32s to 36s; light porkers, 27s to 30s—price per lb, 4½d to 5½d; large stores, 25s to 31s 3d; medium, 17s 6d to 24s 7d; smaller, 8s to 17s; weaners, 1s 6d to 5s 6d.

There were average yardings of all classes at Burnside last week. The yarding of fat cattle (206) was in excess of requirements, and competition was not keen, but towards the close of the sale bidding became a little brisker. The yarding, generally, was of medium quality, and a good number of pens were passed in unsold. Prices were from 10s to 15s per head below those of the previous sale. Quotations: Best bullocks, £13 to £14; extra, to £15 7s 6d; medium to good, £9 to £11 10s; best cows and heifers, £8 to £9; extra, to £10; medium, £5 to £6 10s. Fat Sheep.—2440 yarded. The yarding for the most part consisted of medium and inferior quality ewes, very few pens of really prime sheep being forward. What really prime sheep that were offered sold at about previous week's rates, but for medium and inferior quality prices were about 2s below those ruling recently, and in some cases even more; while a good many pens of this class were passed without any offer being made for them, as the yarding was in excess of butchers' requirements. Quotations: Prime wethers, 22s to 24s; medium to good, 19s 6d to 21s; others, 16s to 17s 6d; best ewes, 15s to 16s 6d; extra heavy, 22s to 26s. A small pen of exceptionally heavy ewes brought 31s. Lambs.—500 yarded, being a small offering, and prices realised were much on a par with late rates. Best lambs, 16s to 18s; extra, to 19s 6d; medium and unfinished, 10s to 15s. Pigs.—There was a medium-sized yarding of fat pigs, and these were easier in price than at previous sale. Very few store pigs came forward, which accounts for the slight improvement in demand.

A VALUABLE SOILING-CROP.

Succulent green feed is a valuable asset to the dairy-farmer in the autumn, winter, and early spring months (says a writer in the *Journal of Agriculture*). There is nothing better for this purpose than a mixture of Azof barley (1 bushel), tares (½ bushel), Italian ryegrass (20lb), and beans (15lb). As rapid maturity and a heavy growth are desired the crop should be stimulated by applying with the seed 1½cwt of bonemeal and 1½cwt of superphosphate per acre. Sown early in March the crop may be used to furnish a nice bite when pastures are probably failing at the end of the milking season, after which it could be allowed to develop into a crop for carting out to the cows in the late spring. The better method of utilising the crop is to allow it to mature, which it should do, given fair growing conditions, in July or August, when it could be cut and fed out to the cows just when they are in the greatest need of good food, having just gone through an exhausting milking season and about to bear a calf, though this need would be generally overlooked and the feed kept till the cows have calved. On light land the crop may be fed off with advantage, though on heavier lands the soiling method is preferable. The rye-grass will come away again and give, if desired, fair feeding in the spring months. I would prefer, however, to leave it and utilise the dense matted growth as green manure preparatory to establishing lucerne or for making a fine seed-bed for any other crop. On light land deficient in humus this procedure would be most advisable, as the crop furnishes a great body of humus-forming material.

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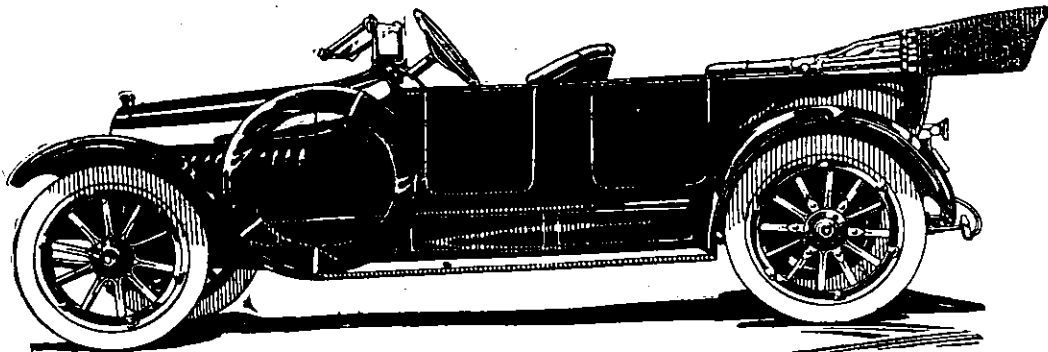
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The Family Circle

DROPPING A KIND WORD.

Drop a word of cheer and kindness—just a flash and it is gone;
But there's half a hundred ripples circling on and on and on,
Bearing hope and joy and comfort on each splashing, dashing wave,
Till you scarce believe a volume of the one kind word you gave.

Drop a word of cheer and kindness—in a minute you forget;
But here's gladness still a-swelling, and there's joy a-circling yet,
And you've rolled a wave of comfort whose sweet music can be heard,
Over miles and miles of water—just by dropping a kind word.

PAID BOTH HIS DEBTS.

A party of noblemen were amusing themselves shooting near Dijon, France. After a shot by the Marquis of Tours, aimed at something seen indistinctly in a thicket, a human cry was heard.

The party rushed to the point whence it proceeded and found a young girl of sixteen lying on the ground bleeding from a bullet wound in her side. From the opposite direction a man came hurrying, and when he saw what had happened he took the girl up in his arms, and, shaking his fist at the huntsmen, cursed them for what had been done.

'Is it thus that you overrun our peaceful fields, you nobles who never toil, but feed on what we common people produce? And, not content with wasting the fruits of our toil, you ruthlessly shoot our children without taking the trouble to discover that they are not birds. Wait, messieurs! The day will come when we will crush you under our heels!'

'It was an accident,' replied the Marquis. 'Here; take this,' throwing him a golden louis. 'Were it not for your threats, I would make it ten times as much. Come, messieurs. Let us go on.'

The party proceeded on their way, but had not gone a dozen yards before the coin was sent spinning past the ear of the marquis. One gentleman, a young fellow of twenty, remained behind. Kneeling beside the girl, he stanchd the blood with his cambric handkerchief, then said to her father:

'Let us carry her to her home. I am a student in the Paris School of Medicine. I will see what I can do for her.'

Henri Duriac did not leave the home of Antoine Garnier until the daughter, Lizette, was out of danger. Indeed, he alone saved her life. Three weeks had elapsed when the young doctor said to Garnier:

'The crisis has passed. Any physician can now attend to the dressing of the wound.'

'Doctor,' replied the father, 'why have you taken this trouble? You are a noble.'

'Yes, but I am a man.'

'You have given me the life of my daughter. Some day I may repay you.'

'I do not need money, and I trust that I may never need your assistance,' replied the young surgeon.

* * * * *

Eighteen years later came the reign of terror. Henri Duriac, now Count Duriac, was about to be arrested, but succeeded in escaping across the border. Count Duriac had been married, and his wife and her daughter, Louise, were about to follow him when they received a warning not to attempt to do so.

Mme. Duriac, though beloved by all the province in which she lived, was at last arrested, and with her daughter taken to the conciergerie in Paris.

One day they were led out to be tried. For what? For being of noble birth. A man sat behind a rude table ready to act as judge and jury and send prisoners to the guillotine. Mme. Duriac and Louise sat waiting their turn, watching the people who were pronounced 'traitors to France' marched away to die. A portly man, who showed by his dress and bearing that he was an aristocrat, stood before this self-constituted tribunal.

'Your name?' asked the judge.

'I am the Marquis of Tours.'

The judge flushed.

'Do you remember, marquis, hunting for birds and shooting a maiden?'

The marquis paled, but said nothing.

'Traitor to France!' said the judge. 'Take him away!'

'Next!'

'These,' said a gendarme, 'are the Countess Duriac and her daughter.'

The judge started. 'Madame,' he said, 'you are accused of being a traitor to France. What is your defence?'

'I make no defence. Defence would be useless.'

'H'm!' said the judge. 'Take these women to the little jail in Rue St. Jacques and bring them here to-morrow for sentence. The executioner is too busy to-day to attend to them.'

That night a muffled figure appeared before the little jail in Rue St. Jacques and presented an order for Mme. and Louise Duriac. Throwing a mantle over each to conceal her features and especially her attire of a gentlewoman, he led them through some of the narrow streets of Paris. Stopping suddenly beside a carriage and opening the door, he bade them enter. Not doubting for a moment that they were going to the guillotine, they obeyed, and their conductor mounted the box beside the coachman, and they were driven beyond the barrier. Stopping now and again for fresh horses, they travelled until at last they heard the splashing of waves. Then they were put into a boat.

'Take this letter to Count Duriac, madame,' said their conductor, 'and tell him that the man who gave it to you may soon be executed as a traitor to France.'

The prisoners were rowed to an English vessel standing off the coast, and in an hour were sailing for England. Once on board Mme. Duriac opened the letter to her husband and read:

'Count—Eighteen years ago a fiend shot my daughter, and a noble saved her for me. I have sent the fiend to the guillotine, and I send the noble two lives for the one he gave me.'

A NOBLE RIVAL.

We have very few anecdotes of the great Raphael. The young, sad-faced painter of Madonnas is associated for the most part with his incomparable masterpieces, and not with sprightly happenings over which we can laugh or chat. There is, however, one incident in his life of which you may care to hear.

Before he had completed the frescoes in the chapels of Santa Maria della Pace he received five hundred scudi. When the last of the series was done, he informed the treasurer that there was more money due him.

'I think you have had enough,' said the treasurer.

'But I haven't.'

'You can't have any more.'

'But if some good judge should say I had earned more?'

'Then I would give it. Appoint your own judge, and let him be one that knows what a painting is.'

'No; you yourself shall appoint the judge,' said Raphael.

Here was the treasurer's opportunity. Michael Angelo, he reasoned, was jealous of Raphael, and would put a low estimate on his work.

'I choose Michael Angelo,' he said.

'Very well,' answered Raphael.

Together the treasurer and the great sculptor went

to examine the frescoes. Michael Angelo took one look at them and stood spellbound.

The treasurer, thinking him indignant at Raphael's effrontery in asking so much for such indifferent paintings, said:

'Well, what do you think?'

'I think a great deal. I think, in the first place, that we are looking at the most magnificent work imaginable. I think, too, that it is worth paying for.'

The treasurer began to be frightened.

'How much, for instance,' he asked, 'would you call the head of that sibyl worth?'

'About one hundred scudi.'

'And the others?'

'Each of them quite as much.'

Thereupon the treasurer hied to the wealthy merchant who had undertaken the contract for frescoing the chapels, and told him the decision of the umpire.

'Give him three hundred scudi at once,' said the merchant; 'and be very polite to him. Why, if we have to pay for the heads at that rate, paying for the drapery will ruin us!'

So Raphael got his price through the generosity of his great rival.

AN ABSENT-MINDED PHILOSOPHER.

One day Sir Isaac Newton, finding the room rather cold, drew his chair close to the grate. The fire soon began to burn furiously, and the philosopher found himself growing uncomfortable; but, being engrossed in some speculative problem, he endured the heat until there was grave danger of setting fire to his dressing-gown. Then he rang the bell, and his servant appeared.

'I'm roasting!' he exclaimed. 'Remove this grate, James, at once.'

'But, my dear master,' answered the man, 'would not it be easier for you to draw back your chair?'

'Upon my word,' said Sir Isaac, with a bland smile, 'I never thought of that!'

The philosopher had a favorite cat, for which he had a large hole cut in his study door, so that she might pass in and out as she pleased. When, however, the family-circle was enlarged by a number of kittens, the good man was dismayed.

'I want the kittens to run in and out just as their mother does,' he said to his servant; 'and the hole in the door is quite too large for them to go through. So make a small hole, James, that will just fit the kittens.'

And James, smiling to himself, did as he was told.

HIS ADVICE.

During the dinner-hour on board the steamer the other day a passenger was much disturbed by the vulgar way in which the man who sat next to him ate his meal.

At last, after watching him pick a bone in a very primitive fashion, he could control his feelings no longer, and, turning to the offending party, he said:

'Don't you think you would be more comfortable if you took that out on the mat?'

RATIONS REDUCED.

Sir Leopold McClintock, the Arctic explorer, was once giving an account of his experiences amid the ice-fields of the north.

'We certainly would have travelled much farther,' he explained, 'had not our dogs given out at the critical time.'

'But,' exclaimed the lady, who had been listening very attentively, 'I thought the Eskimo dogs were perfectly tireless creatures.'

Sir Leopold's face wore a whimsically gloomy expression as he replied:

'I—er—speak in a culinary sense, miss.'

PREPARING FOR THE HARVEST.

A long wisp of artificial wheat that served as a trimming on the sweet girl's hat was placed horizontally so that it tickled up and down the face of the man who sat next to her on the 'bus, until it came to a resting place with the end nestling in his right ear.

After the 'bus had travelled some distance the man was seen to remove from his pocket a large jack-knife, which he proceeded to strop on the palm of a horny hand.

Excitedly the girl inquired:

'Why are you doing that?'

'If them oats gits in my ear agin,' the man ejaculated, 'there's goin' to be a harvest.'

BOYS WE LIKE.

The boy who never makes fun of old age, no matter how decrepit or unfortunate or evil it may be. God's hand rests lovingly on the aged head.

Cheating is contemptible anywhere and at any age. His play should strengthen, not weaken, his character.

The boy who never calls anybody bad names, no matter what anybody calls him.

The boy who is never cruel.

The boy who never lies. Even white lies leave black spots on the character.

The boy who never makes fun of a companion because of a misfortune he could not help.

The boy who never hesitates to say 'No' when asked to do a wrong thing.

The boy who never quarrels.

The boy who never forgets that God made him to be a joyous, loving, helpful being.

PITY THE BAKER.

Little Willie, after flattening his nose against the outside of the baker's window for about half an hour, at last entered, with his mind evidently made up.

'I want to know,' he said, in a determined yet hopeful voice, 'how much those wedding cakes are?'

'Well,' answered that enterprising tradesman, 'I have them at all prices. Tell your mother I can do her a beauty for four pounds. The cheapest is two pounds.'

Willie sighed.

'Ah, well,' he murmured, in a resigned voice, 'let's have one of those ha'penny gingerbread rabbits.'

PEACE, PERFECT PEACE.

'It is the duty of everyone to make at least one person happy during the week,' said the Sunday school teacher.

'Now, have you done so, Johnny?'

'Yes,' said Johnny, promptly.

'That's right. What did you do?'

'I went to see my aunt, and she's always happy when I go home.'

BEYOND HIS COMPREHENSION.

A party of New Yorkers were hunting in Georgia, and had as an attendant an old negro, whose fondness for big words is characteristic of the race. One of the hunters, knowing the old negro's bent, remarked to him:

'Uncle Mose, the indentations in terra firma in this locality render travelling in a vehicular conveyance without springs decidedly objectionable and painful anatomically. Don't you think so?'

Uncle Mose scratched his left ear a moment, and replied, with a slow shake of his woolly head:

'Mistah Gawge, the exuberance ob you' words am beyon' mah jurydiction.'

Dr. J. J. GRESHAM

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