

MISSING PAGE

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Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR

- August 19, Sunday.—Twelfth Sunday after Pentecost.
 „ 20, Monday.—St. Bernard, Abbot, Confessor,
 and Doctor.
 „ 21, Tuesday.—St. Jane Frances de Chantal,
 Widow.
 „ 22, Wednesday.—Octave of the Assumption.
 „ 23, Thursday.—St. Philip Beniti, Confessor.
 „ 24, Friday.—St. Bartholomew, Apostle.
 „ 25, Saturday.—St. Louis, King and Confessor.

St. Jane Frances de Chantal, Widow.

This saint was born at Dijon in 1573. She was married at the age of twenty to the Baron de Chantal, but eight years later she had the misfortune to lose her husband through an accident. Having completed the education of her children, she founded, under the direction of St. Francis de Sales, and with the co-operation of some other ladies of rank, the religious Order of the Visitation. She died in 1641.

St. Philip Beniti, Confessor.

St. Philip Beniti, a priest of the Servite Order, was born at Florence about the beginning of the thirteenth century. He was remarkable for his extreme humility, which caused him to refuse all offices of distinction, and for a burning zeal, which brought about the conversion of innumerable sinners in the different parts of Italy which he visited. He died in 1285.

St. Bartholomew, Apostle.

After the Ascension of our Blessed Lord, St. Bartholomew carried the Gospel to the most remote and barbarous countries of the East. He afterwards preached in Asia Minor, and crowned his labors by a glorious martyrdom in Armenia. The manner of his death is not absolutely certain, but the common tradition is that he was flayed alive.

GRAINS OF GOLD.

AT THE CATHEDRAL.

O Holy Spirit wings, so white and pure,
 I seem to see you tenderly outspread
 Above these worshippers, as if to shed
 A softening influence their woes to cure,
 Each soul has its own trials to endure,
 Its cross to bear: from yonder priest in red
 Of martyr fires to the small lad who said
 Amiens responsive with a face demure.

Hover above all these, O silver wings!
 Console them, Dove of Grace, with the sweet sense
 Of Thy Divine! As life's sea-surgings swing,
 Come lower, nearer still, with love intense;
 Reveal Thine opening heaven! Bid warfare cease,
 And drop the blessed olive-leaves of Peace.

Caroline D. Swan in the *London Tablet*.

REFLECTIONS.

How sweet it is to die after having had a constant devotion to the Sacred Heart of Him Who is to judge us. Blessed Margaret Mary Alacoque.

The one who is truly wise, and who uses the forces and powers with which he is endowed, to him the great universe always opens her treasure house. R. W. Trine.

Do not judge the conduct of others: be indulgent. Do not think it enough to be good: you must also be amiable in that kind and energetic manner which we learn from the mighty and meek Heart of Jesus.

There is one principle which ought to be mentioned as a leading peculiarity of human nature. This is the desire of action. A person accustomed to a life of activity longs for ease and refinement, and when he has accomplished his purpose finds himself wretched.

The Storyteller

THE O'DONNELLS OF GLEN COTTAGE A TALE OF THE FAMINE YEARS IN IRELAND.

(By D. P. CONYNGHAM, LL.D.)

CHAPTER XL.—THE FOSTER BROTHERS— MR. BAKER'S EXPLOITS.

Frank found the party in the kitchen in the height of their enjoyment: the laugh, and jest, and voice of the players rose from the table, while high above the rest rose Shemus-a-Clough's voice chanting one of his hunting songs. Frank beheld all this from the hall, where he stood a moment to listen to the merry voices of the party.

"Poor souls!" thought he: "one would think that they never knew care nor sorrow, so gay and light-hearted are they. There are some of these poor fellows, now, under notice to quit their happy homes, and yet they can laugh and sing, as if they were secure from any landlord power. How would I feel if I were to be turned out of my fine house and place; and, who knows, in this land of uncertainties! Good God! I fear I could not bear it so quietly. Yet it is hard to know them: there is within them a deep current of underfeeling; they could be gay and light-hearted as now, and in an hour again they could band together in the wild spirit of self-revenge. Heigh ho! I pity the poor fellows if they should be turned out; and the Cornacks, my foster-brothers, what would become of them, and of their poor mother, my old nurse, and their fair sister; well, they shan't want while I am alive, anyway." So saying, Frank opened the door, and passed into the kitchen.

"Arrah! welcome, Misher Frank, welcome," was the exclamation that greeted him on his entrance.

"Thank you, boys, thank you, how are you?" said he, shaking hands with the brothers, James and John Cornack.

It is necessary that we should give some account of the relationship, if I may so call it, that existed between Frank and the Cornacks. This might be inferred from Frank's soliloquy at the door.

The tie of foster-ship is, or at least was, held as sacred as that of natural brothers. We have several instances of foster-brothers exposing, in fact losing their lives, in order to protect their wealthier relations.

In some work on '98 I have read a very feeling account of how a young insurgent gentleman was taken prisoner, and brought before the next magistrate; of course his committal was at once made out, but, it being too late—it was, on account of the disturbed state of the country, and the small force at the magistrate's disposal—thought better to detain him closely guarded, until morning.

The prisoner recognised in the butler his foster-brother. The latter did not pretend to notice him.

"Alas!" thought he, as he stretched in his little prison, "I am forsaken by the world: come death, I am ready for you!"

He heard singing and revelry going on through the house all night.

"These can laugh and be merry, while they hold revel over a poor wretch that is to die on the gallows," said he to himself.

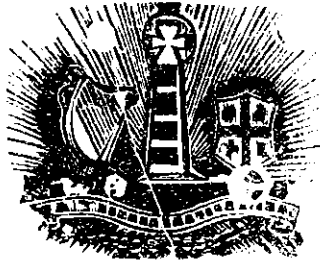
At length the butler came in with something for him to eat. He looked at him——

"And have you, too, brother, forsaken me?" said he.

The other placed his fingers on his lips, in token of silence.

"Strip off smart," whispered he: "I have drugged their drink: the guards are all drunk or sleeping; put on my clothes, and act as butler; the hall door is open, and pass out."

"No," said the other; "it would endanger you; they might make a victim of you."



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'Breathes there a man with soul so dead,
Who never to himself has said,
"This is my own, my native land"?'

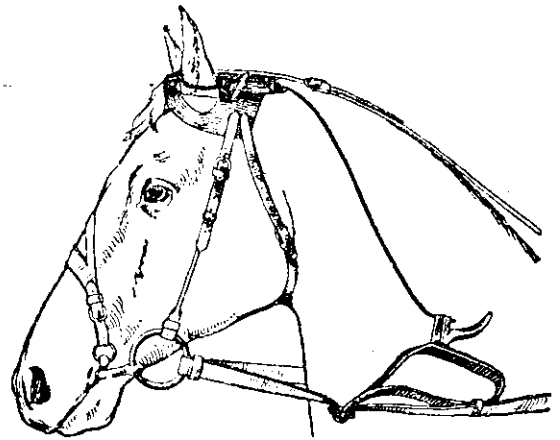
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"Not at all, man; here, I have them off; what would they do with me; they will treat it as a good joke when you are gone. Come, off smart; on wid them; there is not a moment to be lost!"

They exchanged clothes, and as he passed out with the dishes, he wrung the brave fellow's hand, exclaiming:

"God bless you! I'll reward you well."

"Pooh," said the other, "that will do: pass on now, and don't appear concerned."

He was challenged by the sentinel, and even by the party in the parlor; yet he stood the test. As soon as the butler heard the hall-door close after him, he breathed freely.

"Thank God! he is safe! I might as well say my prayers now; for I know the men I have to deal with too well to expect mercy; no matter, he's saved!"

When the magistrate discovered the trick that had been played upon him, there was no end to his anger; he at once ordered the poor fellow to execution. When going to the gallows, the magistrate asked him—

"Why did you do it?"

"Sir," said he, "I am his foster-brother!"

His death did not pass unavenged; for, after some years, the young gentleman returned from the Continent; he challenged the magistrate to a duel. They had selected a retired part, near a plantation. They took their positions on two mounds. The magistrate was shot through the breast. After falling, the young man walked over to him, and whispered into his ear:

"You recollect John Mahou, he was my foster-brother; his grave is now drinking your blood; you murdered him, you did; but he is avenged. I have nursed my vengeance for years; I have practised until I could put a ball where I like; now, I have sweet revenge upon his murderer. And, if there be any one here," looking fiercely around him, "that says he was not murdered, let him take your place, you dog."

Such was the affection existing between foster-brothers. Whether it is so fervid now or not, I cannot say; perhaps, like a good many of our old Irish customs and habits, our very impulsive affections have given way to the cold, soulless philosophy of English innovators.

This was the kind of relationship that existed between Frank and the Cormacks. The Cormacks held a small farm of about ten acres. They never worked for hire, as their little farm gave them sufficient employment; they helped Mr. O'Donnell during his busy season, for which they received more than an equivalent in various ways such as a plough to till their garden, a present of a cow, a few lambs or pigs, as they wanted them. With all O'Donnell's kindness, it is no wonder that the Cormacks were what is called well-to-do in the world; besides, they were sober, industrious young men.

After some commonplace conversation with those in the kitchen, Frank remarked:

"We have old Mr. Baker above half-drunk. He is as usual killing every one. I was thinking it would be a good joke if two of you would meet him when going home, and take his pistols and money from him; we would have such a good laugh at him."

"I and Neddy Burkem will go," said James Cormack.

"Well, I don't care," said Burkem. "But he does be so often at Mr. Ellis's that he might know me; besides he might fire."

"No danger of that," said Frank; "I have drawn the balls from his pistols; besides, he will be so much frightened I am sure he won't know any one."

"Let another of the boys go with you, James," said Burkem.

"Burkem is afeered; I'll go, Misther Frank," said another.

"Oh, divil afeerd," said Burkem; "but you know if he should chance to know me, I was undone."

"A four-year-old child needn't be afeerd of Slob Baker," said the Rover. "Did you ever hear what they did to him at Mr. Lane's?"

"Shure young Mr. Lane vexed him one night until

they got him up to fight a duel. Well becomes Mr. Lane, he loaded his pistol with blood, and put nothing but powder in Mr. Baker's. They fired across the table. When Baker saw himself all covered with blood, he kicked, and tumbled, and swore he was shot. 'Oh, Lane,' says he, 'you have me murdered. God have mercy on me a poor sinner.' They all laughed at him. 'Oh! laugh and be —,' said he. 'You can easily laugh at a dead man,' 'Ha! ha! ha! You're not dead at all man,' said Mr. Lane; 'get up, man alive.' 'Dead—as dead as a door nail, man; if I weren't, I'd have you shot for laughing at a poor devil you are after murdering.' 'Ha! ha! ha! Where do you feel the pain?' 'Where do I feel the pain? Shure a man never feels pain after being shot until he's dead. Shure I am all covered wid blood—isn't that enuff? You kilt me; for you hadn't any ball in my pistol, for if you had you were shot.' 'No, nor in mine either; there was only blood in it.' Do you say so? Gog! maybe I'm not dead afther all.' 'Divil a dead. Get up to a glass of punch.' 'Well, well; did any one ever hear the likes! When I saw the blood I thought I was done for. Down wid the decanthur!' They then set him drunk, and rubbed his face with lamp-black; so they took him up to the drawing-room to dance wid the ladies. Shure if they didn't laugh at him, nabock-lish."

The parlor bell was rung.

"Run, Mary Cahill; and none of your sly ways there with James; and bring them up more water. I know that is what they want. And, Cormack, let you and another of the boys get two peeled cabbage stumps, and meet him at the gate. I'll go up to hurry him off."

When Frank returned to the parlor he found his father and Mr. Baker taking a parting glass.

"Come, Frank, boy, take a *doch a durris*."

"You don't mean to go home, Mr. Baker? It is rather late and not too safe to travel."

"Safe! boy, safe! That's what makes me go, to show you and the pa——, robbers, I mean, that I'm not afraid; order my horse, Frank; order my horse."

"Mary," said Frank to Mary Cahill, who had brought in the hot water, "Mary, tell one of the boys to bring out Mr. Baker's horse."

"Yes, sir."

As Mr. Baker rode from the house he held the following bit of conversation with himself.

"I think I was a deuce of a fool, an ass, to say the least of it, to leave to-night; but then they'd say I was afraid; ay, afraid, and that wouldn't do, Mr. Baker. Afraid! who said I was afraid; who dare say it, I want to know? Oh! protect me! What the devil is that though? Oh! only an ass—ha! out of my way. Well, if I meet any fellows will I shoot them? Sure they'd shoot me, but then I'd be a deuce of a fool to lose my life on account of two pistols and a few pounds. No, I am at the gate now, I —"

"Deliver your arms and money or you're a dead man!" was shouted from behind the piers, and two wicked looking things, guns, no doubt, looked out at him as if they would take great pleasure in cracking at him.

"Ye-ye-yes! gentlemen, fo-fo-for the love of God, don't shoot me! here they are," and he handed out his pistols and money.

"Ride back again now."

"Ye-ye-yes! gentlemen; Lord spare your lives for sparing me."

Mr. Baker thundered up to the hall door, and knocked fiercely; Frank made his appearance.

"O, Frank, Frank, for the love of God, hurry! Call out the men! I was robbed; about twenty men attacked me. I shot two, anyway; I think three; two for certain; then they overpowered me, but I made my escape from the pa——, robbers, I mean, robbers, Frank, robbers. There are four shot, anyway; four of the pa——, robbers, I mean. The government will hear all this in the morning. I will have them taken like the pa——, robbers, I mean, I shot coming from Cashel."

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"Right, Mr. Baker," said Frank, "I am sure you will get a pension; come in, anyway; you won't go home to-night, now?"

"No, Frank; no, boy."

"Come in, sir."

"What are these?" said Mr. Baker, as he saw his purse and pistols on the parlor table.

"I think you ought to know them," said Frank.

"Ha, ha, ha, two of the boys got cabbage stumps, it appears, and robbed you, ha! ha! ha!"

"Gog! I have my purse and pistols anyway; you think I didn't know them, Frank, right well; a good joke, by Jove; ha! ha! ha! I'd like to shoot your servants, wouldn't I; catch me at that, boy! ha! ha! ha! Well for them it wasn't any one else was in it; ha! ha! ha! here, get up the decanter, and some hot water; ring the bell, Frank!"

Mary Cahill made her appearance.

"More hot water, Mary," said Frank.

"See, Mary, try is there any cold meat for a snack," said Mr. Baker. "Ha! ha! ha! faith, it was a good joke. Give me the hand, Frank, they may thank being your servants for having whole skins. That's a good girl, Mary; is that hot? It is; now, Mary, what about the meat?"

"I fear there is none done, sir."

"No matter, get a chop fine mutton! Nothing makes a man drink but to eat enough. Eat, drink, and be merry," as his lordship says; you know, Frank, we are particular friends."

Perhaps we have devoted too much of our space to Mr. Baker. However, he belonged to a class, now nearly, if not altogether, extinct. Many of my readers will, no doubt, be surprised that the craft of his profession did not, like magic tricks, change his very nature, and make something of him. All I can say to this is that he was not fit for his profession, nor his profession for him.

Like most, I might say nearly all, of my characters, Mr. Baker is no ideal being created to heighten the plot; no, I give him in *propra persona*.

"I think, Kate," said Frank, at the breakfast table next morning, "as we had some rain last night, we must give up our little picnic to Glenbovier."

"I fear so," said Kate, looking disappointed.

"I will tell you what we will do; Willy and I will go shooting until dinner-time, and then we will spend the evening in the summer-house."

"Very well," said Kate.

So Frank and Willy set out, with their dogs and guns.

"I must pass by Ballybruff, to see my poor nurse, Willy," said Frank.

Mrs. Cormack's house was a nice clean one. It was surrounded with larch and poplar trees. The walls were rough-cast, and three real glass windows gave light and air to the interior. The yard was gravelled, and free from sink holes, or any nuisance of the kind. Nelly Cormack was very busy in the yard, feeding a whole regiment of poultry, that clattered and cackled about her.

"Good morning, Mary," said Frank; "old nurse doesn't see me yet, she is so busy at her stocking. How are you?" said he, coming up, and blocking up the door near her. Mrs. Cormack raised her head, and pulled her specks over her nose.

"Arrah! is this Mither Frank?"

"It is, ma'am; and this is my young friend, Mr. Shea."

"Shure ye're welcome; sit down, gintlemen; Mary, get thim chairs."

Mary dusted two suggawn-bottomed chairs, and placed them near the fire. Willy cast his eyes about the clean, tidy kitchen, with its rows of tins and plates and noggins, all as bright and clean as sand could make them.

"This is a comfortable house you have, Mrs. Cormack," said Willy.

"It is indeed, sir," said she; "but what good is that; shure we are sarved wid an ejectionment," and Mrs. Cormack sighed and wiped her eyes.

"Do you owe much rent?" said he.

"Only a year's, and I have it all barrin' three pounds; but what good is that; I fear they won't take it; it is said that they mean to throw us all out, for to make large farms, as they did to the Croghlawn tenants."

"I hope not," said Frank; "they cannot be so cruel as that, to toss out a poor widow, that pays her rent."

"I hope not, sir, I hope not; but they have done as bad. If they were to throw me out I would not live long; mavrone, it would be the heart-break, where my father and mother, and my poor man all died, if I don't be allowed to close my eyes there."

Mrs. Cormack wiped her eyes, for a mournful tear rose from the heart to them, and from them along her withered cheeks.

"Oh! offer them the rent, nurse," said Frank; "I will see if I can do anything for you; they cannot refuse it."

"I will, alanna, as soon as we sell the slip of a pig, to make up the three pounds, and may God soften their hearts to take it."

"Don't sell your pig, Mrs. Cormack," said Frank; "I will be your creditor, until you get richer," and he placed three pounds in her lap.

"I won't take it, Mither Frank; it is too good you are."

"No, now, you must keep it; it is my Christmas present to my old nurse; and God knows, Mrs. Cormack, I would not have a happy Christmas if you were disturbed."

"God bless you! Mither Frank; it's you have the good heart; God will reward you, Frank, for happy are they who feel for the widow and the orphan."

"Well, Mary," said Frank, in order to change the conversation, "I hope you don't be courting the boys yet."

"A little, sir," said Mary, looking most coquet-tishly at Frank, and then tossing back her hair with a shake of her head.

Mary was evidently a coquette; it was in the sparkle of her eye, it was in the toss of her head, it was in her pretty dimpled face, it was in every braid of her auburn hair.

"I fear, Mary, you are a coquette; take care that you don't burn your wings like the moth," said Frank.

"O! sorra fear of that, Mister Frank; I only pay back the boys wid their own coin; they think, wid their palavering, they have nothing to do but coax poor innocent colleens; faith, they'll have two dishes to wash wid me, I am thinkin'."

"Take care, Mary, take care; we are often caught when we least expect it; it is time for us to go now, Willy; good-bye, Mary, and take care of the boys," said Frank, extending his hand with a smile to her, "and you, nurse, good-bye."

"Take care, yourself," said Mary, with a sly wink at him. "I don't know is it devotion takes you to see your uncle so often; ha! ha! ha! take that."

Frank blushed up.

"Ha! Mary, you are too many for me, I see."

"Don't mind that helther-skelther, Mither Frank," said Mrs. Cormack.

"I believe you are right, ma'am," said Frank, "so good day."

"Good-day, and God bless ye!" replied Mrs. Cormack.

"Go to Clerihan on Sunday; there does be some one in a front pew there, looking out for Mither Frank," said Mary.

"She is a pretty girl, Frank, and can banter well," said Willy.

"She is," said Frank, with a sigh.

"I think there were some grains of truth in her bantering, though," said Willy with a smile; "at least, Frank, you got very red in a minute."

"Hem! maybe so," said Frank; "I didn't turn poet yet though, Willy, and begin to make songs, and call her 'Cathleen dear'."

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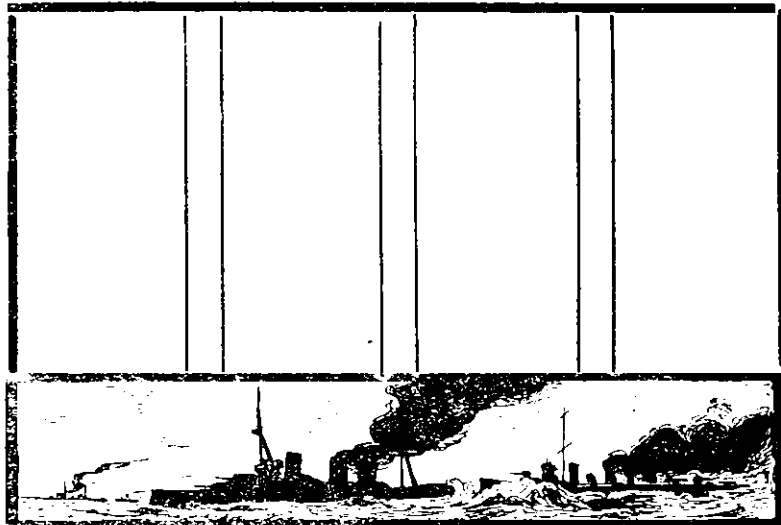
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(22)

It was Willy's turn now to blush.

"Oh, don't change colors that way, man," said Frank; "you see we both have our secrets: and, Willy, my dear fellow," said Frank taking him by the hand, "if I have judged your secret rightly, I will respect it, and be your friend, too."

(To be continued.)

READINGS IN IRISH HISTORY

By "SHANACHIE."

POPE ADRIAN'S ALLEGED GRANT OF IRELAND TO HENRY II.

Much controversy has raged round the alleged Bull of Adrian IV. Some have stoutly defended its genuineness; others have unhesitatingly set it down as a forgery. This document has been used by turns as a whetstone on which to sharpen political axes, and as a stalking-horse behind which writers have screened themselves to shoot poisoned arrows of prejudice against the Sovereign Pontiffs. Religious bigots hark back to it as a stock-in-trade example of papal aggression. Englishmen from the 13th to the 15th century looked upon it as the sacred sanction of their interference in the government of Ireland, and as the chief ground of Irish allegiance to the English monarch. So much is clear from an Act of the Irish Parliament in 1497. To-day it has no more bearing on the political relations between Great Britain and Ireland than the spots in the sun have on the price of eggs in London. It is a purely academic matter. Thus the genuineness or spuriousness of Adrian's Bull must be viewed altogether in the light of history: religious prejudice or political bias should not enter into the discussion.

Since men of unquestionable sincerity and historical scholarship range themselves on different sides in the controversy that has arisen round the Bull, we cannot do better than summarise the arguments for and against its authenticity. Those who hold that the Bull is genuine, do so for the following reasons:

1. John of Salisbury, secretary to the Archbishop of Canterbury, states in his *Metabogues* that he was sent in 1155 by Henry II. as an envoy to Adrian IV., and asked and obtained for that monarch the grant of Ireland, together with an emerald ring as token of investiture.
2. The Bull is to be found in the writings of Giraldus Cambrensis, Roger of Wendover, and Matthew Paris, both monks of St. Albans.
3. There exist three letters of Alexander III. confirming the grant made by Adrian, his predecessor.
4. We have the recorded public reading of the Bull's of Adrian and Alexander at a synod of the bishops of Ireland held at Waterford in 1175.
5. In 1318, Donnell O'Neill and other kings and chieftains, and the whole laity of Ireland, forwarded to Pope John XXII. a letter of appeal and protest. They state in the letter that Pope Adrian induced by false representations granted Ireland to Henry II., and enclose a copy of a Bull which the context shows was Adrian's.
6. Cardinal Baronius has embodied the Bull in his annals.
7. The Bull is, moreover, found in the Bullarium Romanum printed at Rome in 1739.

This, briefly set forth, is the case in favor of the Bull. The following are the answers to the above arguments by those who reject this document as a forgery:

1. Cardinal Moran, W. B. Morris, Bellesheim, hold that the words imputed to John of Salisbury, and found in the last chapter of his book, are not part of the original, and were inserted by a later hand: because (a) They interfere with the continuity of the passage in which they occur; (b) they are out of place in a work dealing with questions of logic; (c) and contain expressions that betray the hand of the forger. In

later life, when John of Salisbury fell into disfavor with Henry and complained of the many good services he had rendered the king, he did not mention having obtained the grant of Ireland though one would imagine it would have been much to his purpose to have done so. Moreover, if, as John of Salisbury is alleged to say, Henry received the grant of Ireland in 1155, why did the king keep it a secret for 20 years—from 1155 to 1175? It cannot be pleaded that opportune occasions for mentioning and producing the Bull did not arise before 1175. Why did he not produce it, if he had it, when he permitted his vassals to join Dermot Mac-Morrough in the invasion of Ireland in 1169? Why was it not produced at the synod of the Irish bishops at Cashel, presided over by the papal legate in 1172? A document so vital to the interests of the Irish Church should have been mentioned, if it existed. Why was no mention made of the Bull when Henry solicited and received in person the homage of the Irish bishops and chiefs at Dublin? It is no use to say that the state policy of Henry II. enjoined silence, for his agent, John of Salisbury, proclaimed the existence of the Bull to the world in 1159. How, then, explain this remarkable silence of Henry regarding the existence of the Bull? Hence, from external as well as internal evidence, learned historians conclude that this passage attributed to John of Salisbury is an interpolation or insertion by some later hand, probably not made till many years after the first Anglo-Norman invasion of Ireland.

Reply to the second argument that Giraldus, a contemporary witness, gives in full the Bull of Adrian IV., and nowhere betrays the slightest doubt as to its genuineness: It was not till many years after the death of Adrian that Giraldus entered on the stage of Irish history. He visited Ireland on two occasions, first in 1185 as Prince John's secretary. He was, therefore, the special court correspondent with the invading army. He wrote two books on Ireland, *The Topography* and *The Conquest of Ireland*. *The Conquest of Ireland* may justly be said to have been written to order. Hence, as a matter of course, Giraldus adopted as genuine any document set forth as such by his royal master; and any statements to strengthen the claims or promote the interests of the Welsh adventurers were not likely to be too nicely weighed in the scales of criticism by such an historian. In their prefaces to the collected works of Giraldus in the Rolls Series, Brewer and Dimock both recognise this special feature of his historical works. The official catalogue describing *The Conquest of Ireland* expressly says:—"It must be regarded rather as a great epic than as a sober relation of facts occurring in his own days. No one can peruse it without coming to the conclusion that it is rather a poetical fiction than a prosaic, truthful history." In the preface to the fifth volume of the historical treatise of Giraldus, the learned editor, Dimock, thus concludes his criticism of *The Conquest of Ireland*:—"I think I have said enough to justify me in refusing to accept Giraldus's history of the Irish and of their English invaders, as sober, truthful history." Dimock next quotes with approbation Brewer's statement that *The Conquest* is in great measure rather a poetical fiction than a prosaic, truthful history."

It is sufficient to say in regard to the other writers mentioned as witnesses in support of the Bull that they only incidentally make reference to Irish matters, and in these they naturally enough take Giraldus as their guide.

Criticism of the third argument in favor of the Bull: It is quite true that we have some letters of Alexander III. connected with the Irish invasion. Three of these written in 1172 are certainly authentic. They are found in *Libro Scaccarii*, and are printed in Nigme. It must be borne in mind, however, that none of these three letters contains any direct confirmation of Adrian's supposed grant of Ireland. So far, therefore, are these letters from corroborating the genuineness of Adrian's Bull that they furnish an unanswerable argument for wholly setting it aside as groundless and unauthentic. They are entirely de-

voted to the circumstances of the invasion of Ireland and its results, and yet the only title they recognise in Henry is that monarch's power and the submission of the Irish chiefs. They simply ignore any Bull of Adrian and any investiture from the Holy See. There is, we are told, another letter of Alexander III. preserved by Giraldus, granted to Henry in 1172, confirming the gift and investiture made by Adrian IV. This, it is triumphantly asserted, sets at rest for ever any doubt about the authenticity of Adrian's Bull. This objection is met with the answer that the confirmatory letter of Alexander III. is also a forgery, because the three genuine letters of Alexander are dated from Tarentum 1172, while the supposed confirmatory letter is dated from Rome 1172. Now, owing to the disturbed state of Rome, it was impossible for the Pope to reside there at that period, and as a matter of fact, he did not return to the city till 1178. Moreover, Dimock asserts, what Ussher long ago remarked, that the confirmatory letter of Alexander once formed part of *The Conquest*, though later copyists and the first editors, including the learned Camden, recognising its spuriousness, excluded it from the text. The same letter is found in another work of Giraldus, *De Instructione Principis*, and here it is stated that, "some assert or imagine that the Bull was obtained from the Pope, but others deny that it was ever obtained." Thus the confirmatory letter, with its evidence in support of Adrian's Bull, goes by the board.

(To be continued.)

AUCKLAND DIOCESAN CATHOLIC TEACHERS' INSTITUTE

REPORT OF PROCEEDINGS.

(Continued.)

THE TEACHING OF SCIENCE.

(BY A MARIST BROTHER.)

The purpose of this paper is not to outline definite methods of teaching science in the school, especially the primary school, nor is its purpose to set out schemes of work in elementary practical science, but it is sought that it might prove an incentive to an introduction into all schools and all classes in those schools of a more scientific method in imparting knowledge, a method which will make for the cultivation of the habit of accurate investigation and be a means of mental discipline of the highest value.

Till recent years, the pupils' powers of observation were left lie dormant, and were it not for the old-timed but very useful object lessons, science was practically unknown in the primary school, and as for secondary schools the subject was on the curriculum unfortunately, but was so treated that instead of its promoting interest in the facts of everyday life, of fostering a habit of right reasoning, it was made a "cram" subject for public examinations, with the disastrous result that science for most pupils was nothing more nor less than a number of dry facts and theories, bearing no relation to one another, loosely strung together to be memorised.

Formal science itself need not be introduced into the primary school, at least in the lower standards, but what is there to prevent an enthusiastic teacher being ever on the look out for opportunities of making clear to the child mind the various happenings going on around him. The child's mind is curious and active, seeking in a general way an explanation of all that happens, and the teacher should be ever ready to afford that explanation and present it in such a way as can be grasped by the child mind, and make it more eager to delight in organising by late studies some of the vast store of general knowledge, it has been acquiring during its earlier years. We must develop in the child the desire to find purpose and motive in its occupations; the motive may be trivial, but what is not so, and what will make it effective is, that it must be felt at the time

to be important. Moreover, if we are in earnest, and desire our children to grow rational, that is, to note the relations of cause and effect in daily life, then we shall always be seeking to base our scholars' activities on those motives which lie within their grasp.

The real study of true science commences, then, at a very early stage. The children who show a desire to play with boxes of letters, picture blocks, to notice the succession of objects by counting, experience a marked pleasure in all this, and a tactful teacher, far from debarring such enjoyment, will encourage it. At this stage all the science the child needs is such as bears immediately on problems which are presented by his occupation. No wealth of apparatus is needed, all they require is simple material—the simpler the better—which they can employ to give concrete expression to their fancy. There must be something tangible, such as chalks, blackboard, bricks, plasticine, with which each might be occupied.

Once the child has come to realise that the new acquirement is really of benefit to himself—an avenue to new experience,—it will learn with better success. The time is ripe for such teaching when the teacher finds that the pupils have become curious as to the use of the various objects in the home, in the classroom, in his general surroundings. The term correlation in its wide and more important sense is applicable here, for if the young mind is to go forward to new pursuits with its maximum of energy all new information must be introduced as an interpretation of practical interests, for it is well known that though science in its various branches has rendered service to practical life, yet the rise of such science was from practical life. We must then seek for some powerful motives which will elicit the best attention and energy of the learner. These are to be found in the varying normal interests, which a boy or girl of seven or eight years manifests, and from then, till the age of thirteen there is a gradual succession of fields of activity leading from the home indoors to the busy world around. It has already been mentioned that science as a separate subject need not find a place on a curriculum covering the years from seven to twelve—there is no necessity during that time of the boy formulating the ideas, collected from his varied experience—this belongs to the organised studies of the next stage. That is not to say that the child is to neglect science, for he is ever curious, and the teacher will take time as occasion arises to treat separately of any topics in natural science when explanation seems required in order to help the young mind to master a situation, but all this must be done within limitation, for in school practice it is often the teacher alone that masters the pursuit, and expounds it to a docile audience: it is treated as matter merely to be read and learned: here it is the textbook discourses and the audience is still more docile. What is needed is co-operative activity from the pupils while the teacher falls into the background and acts merely as a guide.

Apart altogether from the general scientific training which should run through all the lower forms and provide foundation for the more systematic study of elementary science in late school-life, there should be some definite schemes in natural science arranged for the various grades. In formulating these schemes for the different standards, we can be guided largely by realising that the school itself should produce an environment where a love of nature can be fostered and this by means of its garden, its natural history collections, its laboratory, or by means of excursions to neighboring parks or fields, the river side, or sea coast, etc.

In the lower classes the studies would be of a very general nature, mainly observations on outdoor life, spring gardening, etc. At the next stage the observations might be more extensive—simple experiments might be worked in the school garden, in the field or classroom, while enthusiasm might be maintained by well-devised excursions to some neighboring plantation, field, or seaside. A higher course should provide material for connected observation and study: drawing

should be made and notebooks and weather records kept, or natural history specimens collected, all of which serve to express the pupil's growing interest and knowledge. The one great aim of the teacher ought to be, how to get the problems of science presented to the children so as to bring them to the proper exercise of their powers of observation and thought. It is the teacher's business to centre the child's observation and thought on one of these problems, and to keep his thoughts moving in the right direction. The life histories of plants and animals supply a teacher with many of the leading units of study and illustrate life processes—machinery embodying practical application of science to life furnishes a series of problems.

If the teacher is enthusiastic, has an adequate practical knowledge of his subject, prepares his lesson thoroughly, he will find that he will establish in his class habits of close and accurate observation: he will have awakened an interest in applied science by constant reference to the application of the principles and processes studied in the laboratory or workshop, and, moreover, he will have promoted clear thinking and independent judgment, have taught his pupils to give exact expression to their reasoning.

Method is needed to secure all this, and in general such method requires a careful and intelligent observation of the facts, a tracing of the casual sequence running through the whole topic, a comparison with other similar phenomena observed in nature, a derivation of the principle illustrated and a broader survey to comprehend the wider application of this law. Whether in the field or laboratory, "First hand investigation by each pupil of definite problems should be the keynote of the work," and at least half the time set aside for the subject should be given to individual work. In general, the heuristic method of teaching might be adopted, but in the science room or laboratory much of the work done must be that of verification rather than of discovery. While the children are encouraged to "find out for themselves," the teacher must guide the work, but all work should be preceded by such discussion and explanation as will serve to make clear to the pupil the exact nature of the problem to be attacked, and the line of attack suggested: the operation should be followed by comparison of the results obtained by the students, by discussion of the divergences, by the drawing of conclusions and inferences, and by the examination of the principles involved in the experiments, and the results obtained by the pupils should be confirmed by supplementary demonstrations given by the teacher. The study of things and phenomena is of paramount importance, and the teacher, not the text-book, should be the pupil's guide—in fact, the teacher ought to be as a fellow-worker with the pupil in the field of investigation, encouraging him to hunt out things worth seeing, not injudiciously telling him what he sees, but dropping a hint here and there to guide his observations.

Throughout the work the teacher should use every opportunity to show the practical application of the scientific principles learned—e.g., the specific gravities of pure, and watered milk, the applications of expansion and contraction caused by heating and cooling metals, convective currents in a system of ventilation, the principles underlying the various methods of preparing food and the mechanical principles involved in ordinary tools and machines should be indicated. To carry out this plan, it is necessary where possible that all the pupils of a class should be investigating at the same time a problem of the same general nature: but in place of having each pupil working at the same experiment, it would be well to vary the particular form of the experiment, and thereby secure a wider basis for subsequent discussion. Individual experiments and independent observations are recommended, so that each pupil is thrown on his own resources, and self-reliance is encouraged.

Under the aids that materially help in the successful imparting of scientific knowledge might be grouped: (a) Experiments individually worked where possible. (b) The object itself—models and apparatus.

In all cases simple apparatus constructed by the pupils themselves is a powerful means of arousing interest and developing the children's powers of inventiveness. (c) Specimens especially where children are encouraged to collect specimens for illustration during their lessons. Wherever possible a sufficient number of specimens should be available for distribution to every scholar. (d) Pictures, and better still, diagrams, especially those in colored chalk by the teacher. (e) Nature study excursions into the fields, along the shore, into the bush, is a splendid means of opening up the world to children, and of giving stimulus and purpose to other opportunities for observation in the world about them, but before setting out on such an excursion it is well to have some controlling purpose, to which observation is to be chiefly directed—for example, the study of the habits of one of the native birds. (f) Blackboard summaries of pupil's observations. (g) Oral questioning, revising, the matter taught. (h) Lastly, text-books which will prove a ready means of recapitulation and should be, as it were, a supplement to knowledge already acquired.

In the upper grade, at least, each pupil should keep a notebook in which should be entered a continuous dated record of his laboratory work throughout the year. This book should provide a truthful and clear record of his own individual operations, and observations, entered, preferably, in the science room at the time, and should not be copied from a rough book. The apparatus used should be stated and diagrams given. Every observation made should be entered, and, where possible, the results should be presented in tabular form. A help in the work would be to attach a value to each experiment, and in all examinations, the record-books of the course could be taken into account. In some experiments the quantitative results of the class might be noted on the board, and the mean arrived at, and recorded. The value of this work as a training in the scientific method should be evident, and at the same time it promotes interest, and a healthy rivalry in securing accuracy in the individual work of the pupils.

In a very general paper it is not possible to deal with many important points, but a brief reference must be made to some of the causes of failure in the teaching of science:—(1) No comment is needed on inadequate preparation. (2) Insufficiency of illustration, especially where inner forces in process are not visible—want of forethought in providing necessary apparatus and equipment. (3) Stating facts, which a good question might have elicited, without undue expenditure of time. (4) Performing experiments without making sure that the truths which they illustrate are understood. (5) The use of scientific terms without explaining their meaning, and only bewildering the pupils. Such technical terms should be used sparingly, cautiously, and gradually introduced. Plunging a young learner into a sea of technicalities is to disgust him with what should be a most fascinating and useful study. (6) Insufficient use of the blackboard. The science teacher should be expert in the use of graphic methods of illustration—e.g., sections, working drawing, models and apparatus, arrangement of flowers, seeds, parts of insects, etc.

In the matter of special science teaching, various claims have been put forward prominently of recent years. There seems to have been a great "boom" in "nature study"; but this study seems to have been pursued largely in the elementary schools only, and to have been neglected in the higher schools, though true nature study is one which can be pursued throughout a life-time, for all natural science is nature study, though all "nature study" is not natural science.

It is clear that the school boy cannot be expected to get any real knowledge of the whole range of science, physical and biological, but must confine his attention to one or two subjects, and there is general agreement as to the subjects which are of the greatest importance, viz., chemistry and physics, and it is right therefore that any boy beginning the study of science should be taught the elements of chemistry and physics, and for-



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tunately such teaching is simple and does not ask for special originality on the part of the teacher, whereas such subjects as botany, agriculture, physical geography where the teaching depends to a considerable extent upon the nature of the surrounding country, and where accordingly it is necessary to supplement the book work by out-door work, which is different for various localities necessitating a certain amount of originality, and of thought on the part of the teacher himself.

In considering the value of a subject in connection with education, we are not however concerned so much with the possibilities of research or of the importance of that subject on account of its application as with *its actual use as a means of education*. A subject, that should hold a more prominent place in the elementary school curriculum, a science and one that all schools can cope with is physical geography, a study in which a large number of facts must be acquired by oral instruction, reading and observation and so co-ordinated as to give us that "exact, regular, arranged knowledge" which is science.

In cultivating the powers of observation, physical geography shares much in common with the experimental sciences. Inasmuch, however, as it depends little upon experiment, but chiefly upon study of natural physical features, the kind of observation required is somewhat different from that demanded by the sciences of chemistry and physics, and each kind supplements the other, and where possible a combination of the two is desirable for the proper quickening of the observing power. Likewise it is of value as a means in developing the reasoning powers and that in a most instructive and interesting way.

It is, however, as an aid to the appreciation of the beauties of nature that the study of physical geography differs most markedly from that of other sciences taught in the school. The artistic temperament may appear to have little to do with the spirit of scientific enquiry: but one usually finds that the lover of natural beauty has an insight into the meaning of the objects which call forth his admiration, and at all periods of human history, lovers of nature seem to have had a desire to explain what they saw.

Presuming that every school in which natural science is taught possesses its little museum or specimen press and the larger school, especially the secondary school its laboratory, the outlay for furnishing the requisites for teaching physical geography, and its correlated subjects need not be great.

The chief instruments for the study of the climate, will be found in the laboratory, and where that is not possible the cost of an elementary set of weather instruments is not prohibitive. Typical weather charts may readily be collected and displayed and also photographs of the principal types of clouds. Photographs and other illustrations are readily obtainable and pupils should be encouraged to make simple models, illustrating their work—temporary ones may be formed of plasticine or other material. Collections of material which have been modified by wind, water, and ice action and the products of volcanic and other actions will be gradually brought together; and these will enable the teacher to give instruction of real value in those cases, where illustration cannot be obtained in the open country.

It scarce needs to be pointed out that science can be a very powerful, and at the same time, interesting factor in the developing of other subjects, and this correlation with other studies also aids to unify the scattered facts that are gleaned throughout the school-life. What more practical method of teaching arithmetic system, angular measure, measurement of mass, volume and capacity, inter-relation of the units in the metric system, angular measure, measurement of mass, time, relative density, than by following out the simple experiments in physical measurements provided in an elementary course of physical science and all quite within the reach of Standards V. and VI., some of them of Standards III. and IV.

Geography, I have already treated at length. English, too, profits largely, for one great function of

the science teacher is to cultivate clear and correct thinking, and to do this, the art of exact expression must be fostered. Notebooks may give an excellent training in English composition. It should be insisted that the pupils interpret keenly, express fittingly what observations have been made, inferences drawn, so that a science lesson becomes in this sense, applied reading. The study lends itself peculiarly in aiding drawing and sketching, for they are essential means of expression and illustration in science studies. Extreme cleanliness in manipulating, order in the use and care of tools and material in the laboratory or workshop is of primary value.

And in domestic science we have splendid opportunities for correlation with the general science work of the school, especially in those schools, where a little chemistry has been taught.

The imperative need for applying knowledge and habits gained in one study to other studies is universal, and the conclusion may well be drawn that the knowledge gained on one study is chiefly valuable because it can be applied to interpretations of other studies.

In conclusion, if the teacher follows the higher aim, to give to each child a personal insight, a sympathetic appreciation of the realm of nature, so far as it can be grasped by his mind, he shall find this phase of culture an essential agency in social equipment and in personal character development.

Every child, therefore, should go into nature studies up to the full measure of his powers, and come out enriched in knowledge, discipline, and practical power.

The keynote of the paper was the development of the powers of observation and the encouragement of individual work, the teacher merely directing. It was considered that the lack of apparatus in the primary school prevented science holding its proper place, and a "penny day" was suggested to provide necessary funds.

All were agreed that the individual work on the part of the pupil was most essential, and thought the paper helpful in that direction. The need for monetary assistance in the work was brought prominently forward.

The Very Rev. Dean Power gathered from the paper that science is not the dry subject it is commonly thought to be. At a meeting of the N.Z. Educational Institute in Wellington, Sir Robert Stout said that whenever religion entered the schools science departed. The Rev. speaker showed that religion is the queen of sciences, therefore instead of banishing all other sciences she fosters and encourages them. The first musician of the day is a Catholic so with the greatest artist and the greatest historian.

A fitting conclusion to be derived from the paper is that the study of nature must lead to love of nature's God.

Advice must first be weighed; and if found weighty, sound, and profitable, they may be followed.

Fate rarely grants us what we crave
Betwixt the cradle and the grave,
Anticipating boons to come
Makes phantom happiness for some;
But when with croup a child lies sick,
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Current Topics

A Franciscan Kaiser

If one were so credulous as to believe all the stories told by some ministers of untruth who are very active in New Zealand at present, the Kaiser is not only a Jesuit in disguise, but he also masquerades as a Franciscan or a Dominican when the humor seizes him. The Kaiser did *not* perform the ceremony of opening a church in the Holy Land, dressed as a Franciscan. The facts are that he was present at the consecration of a Protestant church in Palestine in 1898, and that by special arrangement with the Sultan he was able to secure a plot of ground which he presented to the German Catholics.

Another Brilliant Effort

We know now that the Kaiser is a Jesuit—or was it a Franciscan he was last? We are reconciled to the fact that Monsignor Gerlach did not call on Carson when he escaped from Rome to Ballyhooley. But the latest revelation leaves us weak and limp from laughter. We give the news as we find it in the Roman letter to the *Catholic Bulletin*:—

"It has just transpired that a report has been circulated and an effort made to create an impression in high ecclesiastical circles in Rome that the Maynooth mission to China was set on foot and is being organised chiefly for the purpose of enabling a number of Irish priests to shirk volunteering as chaplains for service in the British Army and Navy." What shall we do when Elliott hears of that? We suppose, too, that Archbishop Walsh and Cardinal Logue were purposely born over seventy years ago in order to escape being called upon to serve as chaplains!

The Holy Father and Peace

In his prison in the Vatican the Pope is quietly striving for the relief of those who are suffering through the war which he is powerless to stop. And his failure to bring about peace causes him unspeakable anguish of soul as he sees the sorrows and hardships accumulate year after year. In a letter to the Cardinal Secretary of State he still expresses the hope "that the long-wished-for day is not far distant, when all men, the children of the same Heavenly Father, will once again come to regard each other as brethren. . . . May the Divine Redeemer in the infinite goodness of His Heart, grant that counsels of mildness will prevail in the minds of those in power, and that, conscious of their individual responsibilities before God and man, they will no longer resist the voice of the peoples for peace." For beyond a doubt the peoples do want peace. The war is not their war, but theirs is the suffering of it. May it be that when peace does come the power of rulers to plunge their subjects into wars for which they have no will shall have gone for ever.

More About U-Boats

Writing in *The Saturday Evening Post*, Henry Reuterdahl gives us some information about the German submarines which emphasises the fact that Americans look on them as a grave menace still. He says that the latest U-boats are 1800 tons, that they have heavily armoured conning-towers, which mount five low velocity five inch guns, that they are capable of a very high surface speed, and can travel 250 miles submerged. They operate from Heligoland as a base, and go round the north of Scotland to the scene of operations, some 100 miles south of the Irish coast. The run out and home is a matter of 2700 miles. This takes them nine days, and twelve are spent searching for ships when they reach the field of their activities. He does not minimise the danger as some writers are too much inclined to do. He says, "We must strip to the waist; we must help. . . . The skull and cross-bones still floats free." In view of the fact that the tonnage sunk during the first six months of the year is estimated at

3,000,000 tons, excluding neutrals, the solution of the difficulty is still to be found.

Lowering the Age Limit

It seems to be anticipated that the Government will propose to lower the age limit for military service from twenty to nineteen, and already there are signs that such a proceeding will encounter determined opposition. It is first of all a confession of weakness. It is tantamount to admitting that the manhood of the country has been taxed to its utmost limits and that we have to call on immature boys to keep the ranks filled. It is objectionable also on physical grounds, for it is well known that only strong men whose frames are set and hardened can stand the severe strain of the life in the trenches: indeed, from that point of view we think it is certain that if circumstances permitted, the age should rather be increased than lowered. The moral aspect of the proposal is also serious. Parents have now no illusions as to the awful temptations to which the men are exposed on active service, and they, and all who have the welfare of the young at heart will be very reluctant to agree to a measure which will plunge boys, in many cases, totally inexperienced, into the danger of moral shipwreck. Already protests are raised in various parts of the Dominion against such a measure, which seems as unnecessary as it is unwise.

In the East

It now appears that the Russian Government protested against the action of the Allies both with regard to their intervention in Greece and their methods in substituting one king for another, the Provisional Government holding that nations have the right to choose their own rulers. We must remember that the Greek Church is powerful in Russia, and that its influence would not be lightly thrown in the scale against Greece. However, M. Venezilos is now engaged in reorganising the army, and he announces that he hopes to have 200,000 men ready to take the field in three months. The arrival of Italian reinforcements before Gaza is reported. General Allenby, who distinguished himself in France, has taken command of the British forces. Aeroplanes have been busy bombing the Turkish headquarters around Jerusalem, and it is stated that an aeroplane attack on the fleet at Constantinople had satisfactory results. The Turks have apparently been strongly reinforced in Mesopotamia, and the presence of General von Mackensen has been reported. Mr. Stead points out that as von Mackensen has never gone anywhere without something unpleasant happening immediately after, an enemy offensive may be expected shortly in Asia Minor. In fact, the retiring of the Russians suggests that the advance has begun.

Monsignor Cattaneo

This week we are able, through the kindness of a friend in Rome, to present our readers with a picture of the new Apostolic Delegate to Australia and New Zealand. Advices from Rome state that his Eminence Cardinal Serafini, Prefect of the Propaganda, has consecrated Monsignor Cattaneo titular Archbishop of Palmyra. By invitation of the new Archbishop, his Lordship Dr. Cleary, Bishop of Auckland, was one of the consecrating prelates. Monsignor Cattaneo succeeded Monsignor Bonzano, the present Delegate to the United States, as Rector of the great missionary college of the Propaganda within the walls of which students of every nation on earth are prepared for the priesthood. Monsignor Bonzano's appointment to the responsible position he holds in America has been crowned with success, and from Rome we hear that Australasia has reason to feel proud that his successor is to be her new Delegate. Our late Delegate now holds an office which practically corresponds to that of foreign secretary for the Holy See. Writing of him in the *Catholic Bulletin*, "Scottus" says: "Providence has afforded him many opportunities—in Italy, America, and Aus-

tralia—of acquiring that experience of men and things which is so indispensable to one who is to help in moulding the destinies of peoples. During his years in America he was brought into close contact with the Irish race and learned to estimate their worth. The experience derived across the Atlantic cannot but have ripened under the Southern Cross. From this point of view one could wish for no more promising asset in this crucial period of our country's history. And personally I have reason to look back with pleasure and satisfaction to the attitude he adopted nearly three years ago, when, on his way through England to Rome from America, three eminent Englishmen, one of whom is now no more, tried to use him as a vehicle for the spread of their newest pet theory that Irish freedom would be disastrous to the interests of the Church, and even injurious to the temporal interests of the Irish people."

Chickens Come Home to Roost

Every day we now hear new protests against the growth of immorality in this Dominion. And from beyond the seas the cry is re-echoed. The evidences of the want of self-restraint resulting in scandalous breaches of the laws of God are appalling. There is no need to dwell on the proofs we have of the havoc wrought by vice among our unfortunate soldiers who have been plunged by the war into the midst of temptations which they were no way prepared to withstand. It is enough to say that a more terrible foe than their enemies in the field is striking them down, and that for many of them death in the trenches were preferable to the consequences of their sins. Still less is there need to call attention to the plague rife in our midst here at home at a time when we ought to be doing penance in sack-cloth and ashes if we were not blind to all the lessons of the war. Over and over again it has been preached from the house-tops that no legislation will strike at the root of the evil. From America and England and Germany warnings are uttered regularly that nothing is of any avail but the fear and love of God. Even men who have advocated the secular schools are forced to admit their dire failure, and to recognise that without religious training the morals of the young people can never be saved from shipwreck. Grave men of every Church have condemned the system which, in spite of the testimony of our senses and of the evidences of awful results, is still perversely supported even by ministers of religion. The sentence of the secular schools of New Zealand is written in the daily records of the police courts; it is written in letters of fire in the annals of our expeditionary forces. And if common sense and common decency have not lost their force, the time will come when the men who are responsible for maintaining that system will be branded as criminals. In a sermon preached at St. Paul's Presbyterian Church, Christchurch, on August 5, the Rev. J. Paterson told his hearers in unmistakable words where the cause of the rottenness lay. "The war," he said, "was teaching that there was no real uplifting of character in secular culture. There was a great warning in it for New Zealanders. They talked with pride of their secular education, but they were trying to build upon a foundation of shifting sands. Unless in the hearts of men and rulers there was placed the fear of God there was not sufficient force making for truth and justice." We endorse these remarks of Mr. Paterson, and recommend them to the consideration of our legislators. As we are going on at present New Zealand bids fair to rival France in its unenviable record amongst the nations.

Here a word as to the material cost of the unpardonable and exploded system by the maintenance of which the Minister always draws the plaudits of a clique of men too blind to see a danger which is overwhelming people who care for purity and decency with fear. The present cost of education if any sane man will dare call it so—in this country is accord-

ing to the latest report £1,704,000. It is costing the country three times as much to-day as it cost seventeen years ago, and twice as much in proportion to the population. And if the number of children was to-day in the same proportion to the population as then, there should be 1800 more attending schools now than there are. That the children are not there is one of the effects of the system itself. It costs £120 to educate a child who remains to take advantage of the High Schools. As a matter of fact only one in every thirty children go on to the High Schools at all, and parents who cannot take advantage of these schools have to pay for this minority. The Otago High Schools—to take only one example—cost the State £9379 for the year, and this was paid by parents who in most cases derived absolutely no advantages from the schools in question. And what are they paying for? They are paying for a system which is not education at all. The money levied from them is going to support schools condemned by statesmen who are willing to look facts in the face, and by ministers of religion whose Gospel does not altogether consist in bigotry, as being utter failures in so far as the preparation of children for becoming worthy members of society goes, and as positive stumbling blocks where the welfare of their souls is concerned. Only those who have no regard for the welfare of the Dominion can consistently support such schools: to all who believe in God and in a future life they are nothing short of an abomination.

Francis Ledwidge

Lord Dunsany tells us that he had long looked for a star in the same part of the sky, and that he found it where he looked for it when Francis Ledwidge raised his voice in song among the Irish peasants, among whom alone, he says, "was a diction worthy of poetry, as well as an imagination capable of dealing with the great and simple things that are a poet's wares." This new poet is kin to John Keats in his Greek sense of light and beauty, limpid beauty of words, exquisite beauty of ideas, delicate beauty of art. His muse does not build unsubstantial, airy fabrics in fairyland: to quote Lord Dunsany again, it is a "mirror reflecting beautiful fields . . . a very still lake on a very cloudless evening." We limit ourselves to a few extracts from much that clamors for quotation:

A LITTLE BOY IN THE MORNING.

He will not come, and still I wait,
He whistles at another gate,
Where angels listen. Ah, I know
He will not come: yet if I go,
How shall I know he did not pass
Barefooted in the flowery grass?

The moon leans on one silver horn,
Above the silhouettes of morn,
And from their nest-sills finches whistle,
Or stooping, pluck the downy thistle,
How is the morn so gay and fair
Without his whistling in the air?

The world is calling, I must go,
How shall I know he did not pass
Barefooted through the shining grass?

GROWING OLD.

We'll fill a Provence bowl and pledge us deep
The memory of the far ones, and between
The soothing pipes, in heavy lidded sleep,
Perhaps we'll dream the things that once have been,
'Tis only noon and still too soon to die,
Yet we are growing old, my heart and I.

Across a bed of bells the river flows,
And roses dawn, but not for us: we want
The new thing ever as the old thing grows
Spectral and weary on the hills we haunt,
And that is why we feast, and that is why
We're growing old, my heart and I.

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APRIL.

And I will meet her on the hills of South,
 And I will lead her to a northern water,
 My wild one, the sweet beautiful uncouth,
 The eldest maiden of the Winter's daughter.
 And down the rainbows of her noon shall glide
 Lark music, and the little sunbeam people,
 And nomad wings shall fill the river side,
 And ground winds rocking in the lilies steeple.

OBITUARY

REV. MOTHER MARY ALACOQUE, ST. MARY'S CONVENT, PONSONBY.

There was universal regret in Auckland when it was announced early on Wednesday morning (August 1st) that Rev. Mother Alacoque had died the previous evening at the Mater Hospital. The deceased religious had been ailing for some weeks but it was thought that a change to the Mater would ensure a speedy recovery. God, however, had willed otherwise for on the very morning of her arrival there, she had a recurrence of the heart seizures from which she had suffered and the last Sacraments having been administered by the hospital chaplain, Rev. Father Speirings, she passed painlessly to her reward. Rev. Mother Alacoque's name has been a household word in Auckland for over thirty years, as she had been stationed at St. Mary's Convent during the greater portion of her religious life and her death besides being a great loss to her community will be mourned by numbers of people in whose lives she has been a potent influence for good. She was a native of Elphin, Co. Roscommon, from which town she left as a volunteer for the missionary work of the Order of Mercy in New Zealand nearly 43 years ago. A pupil of the Sisters of Mercy, it was remarked of her always that she carried from them the noblest tradition of the Order in Ireland, and during the long years of her career the highest praise that could be awarded to her was to say that she exemplified that ideal Sister of Mercy of whom Cardinal Newman writing of the Foundress, Mother Catherine Macauley, says "Perfection was the bright goal to which she tended—and hence we find her possessed of such noble self-command, so crucified in the flesh, so meek, so gentle, so tender hearted, so merciful, so prayerful, so diligent, so forgetful of injuries, together with that facility of performing acts of devotedness above and beyond the ordinary acts of good people in which Benedict XV. places heroic virtue." A skilful educationist for quarter of a century she labored as Principle of St. Mary's High School—a duty that she was relieved of, only to assume the weightier responsibility of the Superiorship of the Order of Mercy in Auckland. The watchword of her

life was "Devotion to Duty," and her one aim—to instil the spirit of faith into the girls, who came under her care. During the days preceding the funeral the remains were viewed by hundreds of sorrowing friends, and at the obsequies on Friday morning the convent chapel was all too small for the numbers who came to pay the last duty of religious charity to the deceased nun. The Solemn Requiem Mass was celebrated by the Very Rev. Chancellor Holbrook, D.S., assisted by Rev. Fathers Dunphy and O'Malley, as deacon and subdeacon respectively, and Rev. Father Murphy, Adm., master of ceremonies. The music of the Mass was sung by the Rev. Fathers Furlong, Kelly, Speirings, Taylor, and the Marist Brothers, while in the sanctuary were the Rev. Fathers Golden, Tormey, Cahill, O'Brien, McLaughlin, Bleakley, Brennan, and Ainsworth, S.M. (Wellington). The sermon was preached by the Right Rev. Mgr. Gillan, V.G., who took for his text, "Who

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is man that he should live for ever," and in a brief address consoled the sorrowing congregation with the thought of the many virtues and life of preparedness of the deceased Rev. Mother. He reminded the laity that as they were there to pay her the last tribute of love and respect, they were also to remember the solemn debt of gratitude they owed to the dear Rev. Mother who had during her long years in Auckland, educated more than half the Catholic mothers of the present generation, and this debt could be repaid only by prayer, and by fidelity to the virtues she had so nobly inculcated. What these virtues were they all knew, but the greatest of them was charity and a loving trust in God's Providence, shown by acceptance of all things from the hand of God, as His holy and adorable will. The last blessing having been given the procession formed and the congregation, reciting the Rosary meanwhile, slowly filed through the convent grounds to the gate, where the motors awaited. In it were the Sisters of Mercy with their representative Superiors from the twelve branch houses of the Order, the Sisters of the Poor, Sisters of the Mission, and Sisters of St. Joseph, followed by the laity. Outside the convent a body-guard of pupils had been formed under the direction of the Rev. Brothers Benignus and Calixtus, which extended from St. Francis de Sales street to St. Mary's road. At the gates of the new cemetery, Hillsboro', which is at the crest of a neighboring hill to the Pah, a column of children in blue from St. Mary's Orphanage, lined the roadway to the grave, and there, beside the recently-formed grave of another saintly pioneer (the late Mother de Chantal), was laid to rest all that was earthly of one of God's heroines in New Zealand, Mother M. Alacoque. The Rev. clergy intoned the burial service psalms, and the "Benedictus" being sung, the last "Requiem aeternam" was said and many a fervent prayer offered that the soul of the dear Rev. Mother might rest in peace.—R.I.P.

MR. THOMAS WYNN FORDE, HEDDON BUSH.

It caused a great shock to the residents of surrounding districts when it became known that Mr. Thomas Wynn Forde, a much-respected resident of Heddon Bush, had died in a private hospital in Invercargill on Saturday morning, July 7. The deceased, who was always in the best of health, motored to Invercargill on Friday, the 6th, accompanied by his wife. He seemed quite as well as usual, and attended to his business about the town until about 3 o'clock in the afternoon, when he complained of feeling unwell. This illness so developed that he was obliged to stay in town overnight. During the night, acting under medical advice, he was removed to a private hospital, where he peacefully passed away in the morning, fortified by the rights of Holy Church. The late Mr. Forde, who was born in County Galway, Ireland, 58 years ago, came to New Zealand when about 19 years of age. He began road contracting with his brother, and later on his own account. About 25 years ago he acquired land in the Heddon Bush district, where he farmed successfully until his death. During his residence there he had witnessed the conversion of three or four sheep stations in the immediate vicinity from tussocky wilds into one of the richest parts of the province. He was a keen enthusiast in all kinds of sport. In his young days he was a fine athlete, being possessed of great endurance and physique. Being of a genial and kindly disposition, the late Mr. Forde never studied himself when he saw anyone in need of assistance, and his death at so early an age and when in robust health will be keenly felt by all. He is survived by his widow and five of a family (two boys and three girls) to mourn the deep loss of so good a husband and father. The funeral, which left St. Mary's Basilica for the Eastern Cemetery on Monday, July 9, was the largest ever seen in Invercargill, which goes to show the high esteem in which deceased was held. Very Rev. Father Lynch, of Wrey's Bush (to whose parish the

late Mr. Forde belonged), and Rev. Father Woods officiated at the interment.—R.I.P.

MRS. EDWARD CONWAY, WANGANUI.

Death has deprived the community of a promising young woman, in the person of Mrs. Edward Conway (nee Miss B. Haugh), who passed away at Wanganui on Saturday, July 28, after an illness of several months' duration, borne with piety and resignation. The deceased was born at Nenagh, County Tipperary, and was a daughter of the late Michael Haugh, a sterling and upright Catholic and Nationalist. After spending some years in the United States, the late Mrs. Conway came to New Zealand about twelve months ago, and was married on arrival. Ill-health supervened, ending in her sad and early demise. The Sisters of St. Joseph's Convent were in constant attendance during her illness, and the Rev. Father O'Farrell, S.M., was unremitting in his attention to her, and administered the last rites of Holy Church. The remains were interred in the Catholic Cemetery, Wanganui, Rev. Father O'Farrell officiating at the graveside. The deceased leaves a husband to mourn his loss, also a baby girl seven weeks' old. The deceased was much beloved by all who knew her, and greatly respected for her great Catholic faith and love of country.—R.I.P.

MR. ROBERT J. McCLINTOCK, ALEXANDRA.

Mr. Robert James McClintock, proprietor of the Bendigo Hotel, Alexandra, died on Tuesday night, July 17, after a long and painful illness patiently borne. He was a native of Melbourne, and was aged 48 years. He came to New Zealand 22 years ago, worked for a short time in Invercargill, then went to Oamaru to manage a hotel. He was married in Oamaru in 1901 to Miss A. Tobin, of Arrowtown, and Mr. and Mrs. McClintock entered into possession of the Ballarat Hotel at St. Bathans. Subsequent movements were to the West Coast, Dunedin, and finally to Alexandra. It is nine years ago since Mr. and Mrs. McClintock took possession of the Bendigo Hotel, and both became deservedly popular in Alexandra. Mr. McClintock, who was known as a generous and upright man, took a lively interest in all movements for the betterment of the town. For seven years up to last April, when he resigned his seat on account of ill health, he was a member of the Borough Council, in which body he rendered much good service. He took a prominent part in bowling, of which he was a keen devotee, and in the earlier days of the club lent yeoman service. Mrs. McClintock is left with four young children, three boys and one girl. The first children of the union, twin daughters, died shortly after birth at St. Bathans, and it was Mr. McClintock's wish to be buried alongside these. In accordance with his wish the interment took place at St. Bathans, Rev. Father O'Dea officiating at the graveside. On Thursday morning the body was taken from Alexandra to St. Bathans, and a good number of residents attended the procession from the Bendigo Hotel to the railway station to pay their last respects to the dead. Members of the Borough Council acted as pall-bearers. On Thursday morning Requiem Mass for the repose of the soul of deceased was celebrated in the Alexandra Catholic Church by Rev. Father Hunt. The deepest sympathy of a wide circle of friends is extended to Mrs. McClintock and family in their bereavement.—R.I.P.

Replying to a congratulatory message from Cardinal Bourne on America's entrance into the war, Cardinal Gibbons says that America was happy to unite with England and every other nation to ensure the loyal acceptance by the Governments of the world of those principles of peace and justice which are the sole guarantees of the permanence of their Christian civilisation.

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[We do not hold ourselves responsible for opinions expressed by our correspondents.]

FEILDING PARISH COMMITTEE.

TO THE EDITOR.

Sir,—May we ask the favor of a little of your valuable space to place before your readers a work of charity which is being undertaken by the Feilding Parish Committee. As our present church is very old and too small to contain the growing congregation, it has been decided to erect a large and substantial church as soon as building conditions warrant, for the needs of the parish and in memory of all the New Zealand soldiers who have laid down their lives during the war. Now, Sir, the people of Feilding will erect this church and are not now asking for any contribution for such purpose; but it is the desire of our committee that there should be kept in the new church a permanent record of the names, regiment, date, and if possible, place of death of every deceased Catholic New Zealand soldier, whether he belonged to the New Zealand, Australian, or Imperial Forces, and irrespective of the parish or diocese to which he or his relations belonged.

We would therefore ask your valued assistance in bringing the compilation of this Roll of Honor before the notice of your readers. You will recognise that such roll will be valueless if it is not as complete as it is possible to make it, and that now is the time to compile it.

When the new Memorial Church is erected Holy Mass will be said regularly for the repose of the souls of all those on the Roll of Honor to be prepared as above stated. And until the church is erected the parish priest undertakes to say Mass weekly for all those whose names for the time being are on the Roll of Honor, which will be kept in the church.

We would ask all relatives of deceased Catholic New Zealand soldiers to forward the particulars required to the "Secretary," Box 42, Feilding. We shall acquaint your readers from time to time of the number on our roll, which we will endeavor to make as correct and comprehensive as possible.

We trust the next of kin of our heroic dead will, in return for the spiritual benefits offered, send in the names at the earliest moment. Yours faithfully,

(REV.) D. P. CRONIN, *Chairman.*

J. PAUL KAVANAGH, *Hon. Secretary.*

Feilding, July 16.

ROLL OF HONOR

SERGEANT PATRICK REIDY.

Mr. J. Reidy, of Kyber Pass, Auckland, has received news that his son, Sergeant Patrick Reidy, was severely wounded in the recent fighting round Messines. Sergeant Reidy left with the 3rd Battalion, N.Z.R.B., and had been eighteen months in the firing line. He is an ex-pupil of the Marist Brothers, Auckland. His sister is a nurse at the New Zealand General Hospital, Brockenhurst. Two of his brothers, Dan and Martin, are at present in camp.

SERGEANT DAN O'LEARY.

Advice has been received by Mr. and Mrs. O'Leary, of Upper Hutt, that their son, Sergeant Dan O'Leary, was killed in action in France on July 10. Deceased was a nephew of Messrs. James and Steve Dealy and of Sister Paula, St. Mary's Convent. He was born at New Plymouth in 1888, and was educated at the convent, Hill street, Newtown, and Hutt. He served his time at the Petone Railway Workshops, and after completing his indenture he joined the New South

Wales Railways. Immediately on the outbreak of war he enlisted in the 13th Battalion of the 4th Australian Light Horse. He served some time in Egypt, and then went to France. The late Sergeant O'Leary's only brother, Mr. Steve O'Leary (who served his apprenticeship at the same time in the Petone Workshops), is now chief engineer on an overseas vessel. Mrs. Cudby, of Waikanae, is a sister.

PRIVATE GEORGE McLAUGHLIN.

Private George McLaughlin, who was wounded in the advance on Messines on June 7, is the eldest son of Mr. and Mrs. George McLaughlin, of Cheviot, where the family have resided for the past 21 years. He was born at Waikari 25 years ago, and, enlisting in the 9th Reinforcements, was kept back owing to illness in camp, and eventually left with the 12th Reinforcements. Prior to enlisting, he was employed by the New Zealand Express Co., Christchurch. On arrival in Egypt he contracted pleurisy, and on recovering departed for England. There he joined the 16th Reinforcements at Sling Camp, where he met his younger brother, both afterwards proceeding to France. He was admitted on June 9 to Brockenhurst Military Hospital suffering from severe gunshot wounds in the right thigh and arm.

NIGHTCAPS

BLESSING AND OPENING OF NEW SCHOOL.

The ceremonial blessing and opening of the fine new Catholic school at Nightcaps, in the parochial district of Wrey's Bush, of which the Very Rev. Father James Lynch is pastor, took place on Sunday last in delightful spring weather. There was a very large attendance, and the splendid result of the collection (£210) enabled the school, which was dedicated to St. Patrick, to be opened free of debt. The building is a substantial one of ferro-concrete, with iron roof. It will be conducted by the Sisters of Mercy, and there is ample accommodation for sixty pupils, the roll attendance at present being forty. A music-room and playshed are also provided, together with complete conveniences. Coupled with the beautiful church, the new school building presents an imposing picture at the entrance to the township. The Very Rev. Father Coffey, Adm. (St. Joseph's Cathedral, Dunedin) in the course of the occasional address made a strong appeal for the support of religious teaching in schools. He showed that the present system of public education was illogical in a Christian country. Children cannot be trained in morality by a system which does not teach them the essential truths regarding the end of their creation. As morality must be founded on religion the child's training must not be neutral to religion. Neutrality in such a sense was impossible, and it actually opposes religion by ignoring it. It would be unjust, not only to Catholics, but to the vast majority of the wage earning, middle classes who cannot allow their children to remain at school to take advantage of what they pay for.

The Very Rev. Father Lynch sincerely thanked the parishioners for their great generosity, and noble response to the eloquent appeal in the interests of Catholic education.

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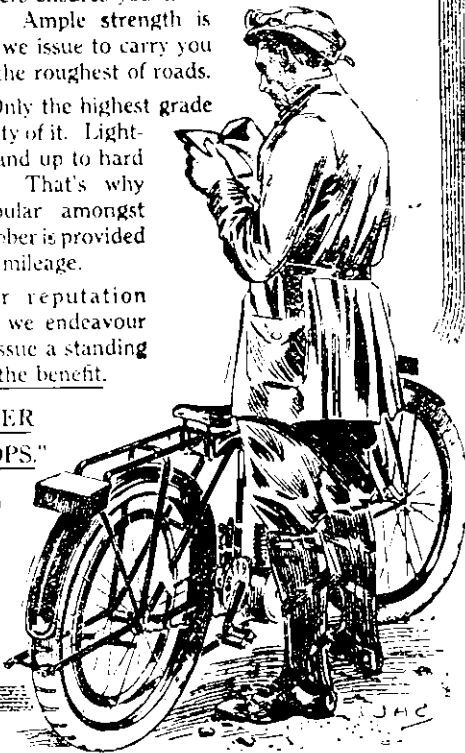
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Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

August 11.

The Right Rev. Dr. Verdon, Bishop of Dunedin, the Right Rev. Dr. Brodie, Bishop of Christchurch, and the Right Rev. Mgr. Mahoney, V.G. (Diocesan Administrator), of Auckland, were visitors to Wellington during the week.

The Marist Old Boys' 3rd grade football team met and defeated Wadestown by 4 goals to 1 on Saturday, August 4. With four points each the Marists, Institute, and Karori teams are equal for the championship. The Marist 4th grade team met and defeated Empire by 1 goal to nil, after an interesting game. The Marists are now leading the Empire team by two points.

There was a large attendance at St. Anne's Church last Sunday, when Solemn High Mass was celebrated for peace. The Rev. Father Kimbell, S.M., was celebrant, Rev. Father Campbell, S.M., deacon, and Rev. Father Mark Devoy, S.M., subdeacon. The Rev. Father Kimbell preached an eloquent sermon, and the choir, conducted by Mr. E. B. L. Reacie, rendered the incidental music.

The Wellington Diocesan Executive of the Catholic Federation met on last Tuesday evening, the president, the Rev. Father Hurley, S.M., Adm., presiding. There was a full attendance of members. A large amount of correspondence was dealt with. Good reports from the various branches in the archdiocese were received, all tending to show that the excellent work of last year would easily be equalled this year. Much of the time of the executive was taken up in dealing with the reports and business referred to the executive by the council at its annual meeting.

Congregations attending Catholic churches throughout the Wellington archdiocese last week held meetings of protest against the conscription of Marist Brothers. Those present at each meeting pledged themselves to resist the conscription of priests, Brothers, and theological students "by every constitutional means." To-day the resolutions were to have been forwarded to the Prime Minister and the members of Parliament for each district. Mr. D. R. Lawlor presided at the meeting of parishioners of St. Mary of the Angels Church, Boulcott street. Catholics had again to raise their voices, he said, against the monstrous attempt to conscript priests, Brothers, and students. A few sectarian bigots had dared even to question Catholic loyalty and the more than proportionate sacrifice Catholics were making in the number of men sent and being sent to the front. The Catholic chaplains, too, had done their part nobly and well. A similar motion was carried at St. Joseph's, Messrs. J. J. L. Burke, B. Nolan, M. J. Reardon, and W. Gamble, speaking in support of it. Also at St. Anne's, which was moved by Messrs. Gamble, and Hoskins. St. Francis, Island Bay, by Mr. P. J. O'Regan, and St. Patrick's, Kilbirnie.

The part old boys of the Marist Brothers' School have taken in the war was stressed by Mr. J. J. McGrath at a meeting of Catholics held last Sunday evening. He stated that the Honors Board at the Tasman Street School has on it the names of over 100 old boys. Included among their honors are the V.C., and more than one D.C.M., D.S.O., and Military Cross. The advance guard of the Main Body, consisting of 1100 men, had approximately 500 Catholics in it. Nearly all these received their education and physical training at the hands of the Marist Brothers. "Looking with pride a little while ago at a photo of the Tinian Marist Brothers' football team, trained by our devoted Brother Egbert, I found," said Mr. McGrath, "that every member of the team had voluntarily enlisted, either in

the Main Body or in very early Reinforcements. Eight of these boys, including two who left with the Main Body, are still in action, four have been severely wounded on the battlefield, and three have been killed in action. Before our force left Egypt a football match was arranged between an English regiment and a Canterbury (New Zealand) regiment. Of the fifteen players selected for the Canterbury regiment, ten were Marist Old Boys from Christchurch."

After the meeting of the Hibernian Society at St. Patrick's Hall last evening, a social was held between the members of the society and members of the Catholic Club. A very pleasant time was spent with music, song, and story. The attendance was not as large as that at similar gatherings held, and the depletion of members of both bodies owing to the war was very noticeable, as the Rolls of Honor in the club-room and lodge-room bear ample testimony to the fighting spirit of both bodies. Some feeling references were made by members, during which it was stated that 500 Hibernians of New Zealand are at the war, of whom 50 belong to St. Patrick's (Wellington) branch. The remaining members of the society are paying the contributions of these members to keep them financial, approximating £1500 per annum. This is a sacrifice drawn from a class of people by no means wealthy. Mr. H. McKeown, who is a life vice-president of the Catholic Club, in proposing the toast of "Absent Friends," reminded those present that the Catholic Club sprang into being from the Marist Brothers' Old Boys' Association in the early nineties. He referred to the fact that most of those present had received their tuition in school days from the Marist Brothers, and he regretted that the authorities should insist on the conscription of Brothers. The remarks met with the hearty applause of those present.

CATHOLIC FIELD SERVICE FUND.

The Dominion treasurer of the Catholic Federation acknowledges the receipt of the following additional donations to the field service fund:

Amount previously acknowledged	£1734	13	9
Felding and District Patriotic Society	£50	0	0
Through Editor <i>N.Z. Tablet</i> , F. Rose, Woodend, North Canterbury	0	5	0
		50	5
		1784	18
		9	
Less			
Expenditure, as previously detailed	£1063	5	10
Chaplain-Captain O'Flynn	25	0	0
		1088	5
		12	11
Balance at credit	£696	12	11

DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

August 13.

The Rev. Father Cooney, diocesan examiner of Catholic schools in religious knowledge, is to visit the suburban schools of the Cathedral parish during this week.

St. Mary's Conference of the Society of St. Vincent de Paul will be pleased to receive donations of magazines, copies of the *Tablet*, or *Messengers*, for the benefit of patients in the local public hospital.

At the carnival to be held in November in connection with St. Mary's parish, the tobacco stall is to be in charge of Nurse Doherty, and the Telegraph Office, Hoop-la, etc., in charge of Miss Marie Banfield. These were omitted from list previously published.

The renovation of the sanctuary of St. Mary's Church, as well as the erection of a new episcopal throne are due to the Altar Society, under the presi-

dency of Mrs. Barrett. The throne, constructed by Mr. Charles Geoghegan, is of very artistic design and workmanship.

The fifth of the series of basket-ball matches of the season was played on last Friday, when Technical College A met and defeated Sacred Heart Girls' College A by seven points to three. Sacred Heart Girls' College B played and defeated Girls' High School A by 13 points to 6.

The members of St. Patrick's branch H.A.C.B. Society in regalia approached the Holy Table at the seven o'clock Mass in the Cathedral on last Sunday, their Communion being offered for the repose of the soul of their late Bro. James Nelson. It being also the monthly Communion morning of the women's division of the archconfraternity of the Blessed Sacrament, the combined numbers were very large.

Playing in the senior Rugby football contest Marists secured a victory on Saturday last over Linwood by the narrow margin of one point, the scores being Marists 11, Linwood 10. Little can be said of the game except that it was intensely hard and exciting, the crowd of spectators at the Show Ground being kept well interested. Marist team played well, but was unfortunate in being somewhat disorganised through the absence of the selected wing forward. Linwood, Merivale A, and Marists are now on even terms for the championship.

Gratifying success attended the social given under the auspices of the M.R.O.B. Association in the Hibernian Hall on last Tuesday evening. In the euche contest Miss Mannion and Mr. O. McGough, jun., were the winners; the consolation prizes being allotted to Miss K. Goulding and Mr. E. McCullough. Supper was served, and the social was continued for several hours. As pianist Mrs. Miles (whose services were gratuitous) gave general satisfaction. On behalf of the association, Mr. P. Greenlees (secretary) thanked those present for their patronage, and especially the members of St. Matthew's (Ladies') branch H.A.C.B. Society, for their generous assistance in making the social such an unqualified success.

The ordinary fortnightly meeting of St. Patrick's branch H.A.C.B. Society was held in the Hibernian Hall on last Monday evening. Bro. J. Jacques, B.P., presided. All the officers were present, and a good attendance of members. It was resolved that the members of the branch, in regular, approach the Holy Table in a body every quarter. Three new members were elected and one candidate nominated. Sick pay amounting to £16 1s, and accounts for £12 were passed for payment. Bro. Jas. McCormick submitted the report of U.F.S. Benevolent Association, which showed a credit balance of £19 17s 3d, after having disbursed £50 in benefits to needful cases during the year. The report was accepted by the branch as being eminently satisfactory.

The ordinary fortnightly meeting of St. Mary's branch H.A.C.B. Society was held on Monday evening, August 6. Bro. Gunn, B.P., presided. The Rev. Father Roche, S.M. (chaplain) was present, and a full attendance of officers. Sick pay (£2) and accounts amounting to £1 were passed for payment. Bro. Ormandy, V.P., reported satisfactory progress regarding Catholic Federation. Three candidates were nominated. The statement of accounts presented by the secretary in connection with the recent social in aid of St. Mary's Church improvement fund disclosed the satisfactory net proceeds to be £53 12s. The secretary (Bro. Johnston) and assistant secretary (Bro. Moir) were accorded a vote of thanks for the devoted manner in which they had carried out their onerous duties in connection with that event. At the conclusion of the business a "social" was held, the Very Rev. Dean Reguault, S.M., and Rev. Father Galerne, S.M., being present as guests. Bro. Johnston took the opportunity to present the Very Rev. Dean with a cheque for the amount previously mentioned as the result of the branch's effort to assist in liquidating the debt incurred in the church improvement. He also expressed

appreciation of the great assistance given the branch by the Children of Mary on the occasion of the social. The Very Rev. Dean in accepting the cheque, expressed his gratitude to the branch for the good will and energy displayed by the members. The amount realised by them for so worthy an object was to him (the speaker) a pleasant surprise, and afforded a still further proof of their love of the faith. During the evening refreshments were served, and an enjoyable programme was contributed to by Rev. Father Galerne, Bros. L. Blake, A. De-la-Cour, C. Fottrell, Ormond, and J. Ormandy.

Rangiora

The death of Miss Kathleen O'Carroll, daughter of Mr. and Mrs. T. O'Carroll, King street North, Rangiora, which occurred very suddenly, about three weeks ago, at the age of 16 years, occasioned widespread sorrow (writes a correspondent). She was on the teaching staff of the local convent school, and had been engaged in her usual avocations until three days before her death. The deceased was a devout Child of Mary, being a most exemplary member, never having missed a meeting; and was also a member of the choir. Her piety and sound faith were remarkable in one so young, and this, together with a most cheery disposition, won for her numerous friends, and endeared her to all with whom she came in contact. The funeral, which was a large one, took place immediately after the Requiem Mass. The Children of Mary in regalia preceded the cortege from the church to the cemetery, and as the casket was borne from the church the "Dead March" from "Saul" was played by the organist. Much sympathy is extended towards the bereaved parents as this is the second sad loss they have sustained within this last year, a son, Private John O'Carroll, having been killed in the great Somme offensive. R.I.P.

Timaru

(From our own correspondent.)

August 13.
The half yearly meeting of the local branch of the Hibernian Society was held on last Monday evening. Bro. Shea, vice-president, presided. The sick visitors reported that there were only two brothers on the funds, and their sick pay was passed for payment. The U.F.S. Council delegates gave a lengthy report on the hospital bed scheme. A Roll of Honor board was received from an anonymous donor. The balance sheet was read and adopted. The election of officers resulted as follows: President, Bro. J. Shea; vice-president, Bro. H. Travis; secretary, Bro. P. Mahoney; treasurer, Bro. J. Sullivan; warden, Bro. G. Mellor; guardian, Bro. F. O'Connell; sick visitors, Bros. C. Sullivan and B. Conlon; auditors, Bros. J. G. Veuning, and A. Wilson; canopy-bearers—Bros. F. O'Connell, W. Cosgrove, G. Mellor, and C. Whittleston; delegate to Catholic Federation, Bro. J. Shea. Bro. M. Hyland, P.P. (in the absence of Bro. M. O'Connor, P.P.) installed the newly-elected officers. It was decided to present Bro. M. O'Connor, the retiring president, with a P.P. certificate in appreciation of the good work he had done for the branch during his term as president.

Morven

On Thursday evening, July 26, a concert of exceptional merit was given in the Morven Hall, in aid of St. Joseph's Church funds. The hall was filled to overflowing, and that the audience appreciated the talented contributors to an excellent programme (which was opened with the National Anthem) was proved by the rounds of applause given to each number. Vocal solos were contributed by Misses M. G. O'Connor (Christchurch) and Meehan (Makikihi), Rev. Fathers J. S. Herbert (Timaru), and O'Connell (Oamaru), and Mr. G. H. Andrews (Timaru). Miss Scherek (Dun-

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edin) gave a number of violin solos most artistically. Mrs. N. D. Mangos, as accompanist, gave the utmost satisfaction. The Rev. Father Aubry, S.M., very sincerely thanked the performers for their much valued services, and also the audience which so numerously patronised the concert. After supper was served a social was held, music being supplied by Mrs. T. L. Cooney, Miss Delahunt, and Mr. McAleer.

CATHOLICS AND THE WAR

REMARKS RESENTED.

A meeting of the Marist Brothers' Old Boys' Association, Wellington, held for the purpose of arranging the celebration of the centenary of the Marist Brothers' Order, passed a motion emphatically protesting against the statement made in the House of Representatives recently by Mr. Nosworthy, M.P. for Ashburton, regarding the enlistment of Catholics, and particularly regarding the exemption of Marist Brothers. In support of the motion, the following position was outlined:—

1. Our school Roll of Honor in Wellington contains upwards of 400 names, among which are those of the late Captain A. Shout, V.C., M.C., D.C.M. who was awarded the Victoria Cross as well as the Military Cross and Distinguished Conduct Medal for conspicuous bravery; of the late Chaplain-Major McMenamin, recommended for the Victoria Cross; Lieutenant William Healy, M.C., and of many other winners of distinction.
2. That the first New Zealand Expeditionary Force consisting of 1400 men, hurriedly despatched, contained no fewer than 500 Catholics.
3. That in March of this year, from a basis of calculation followed by the Defence authorities of providing a Catholic chaplain for every 1000 men, we had then in the ranks 14,000 men—a number well ahead of our due proportion—and as the compulsory system had not then been long in force, it can be seen that Catholics have joined in such creditable numbers under the voluntary system.
4. That Catholic clubs and associations have responded in a manner worthy of admiration. To quote examples: The Marist Brothers' Old Boys' Association of Christchurch, out of 280 members, had sent 220 members to the ranks under the voluntary system; the kindred association of Auckland had now sent 170 out of 180 members; and the Hamilton Catholic Club had sent 82 out of its 100 members. These figures are typical of the uniformly remarkable response of the Catholics of the Dominion.
5. That as Catholics have for 35 years contributed hundreds of thousands of pounds annually towards the secular system of education of New Zealand which they cannot conscientiously accept, in addition to maintaining their own schools, it would be against the public interest and a matter of undue hardship to conscript the 33 religious Brothers, who are absolutely essential for the proper teaching of the 2000 boys in their schools.

COMMERCIAL

Messrs Stronach, Morris, and Co., Ltd., report for week ended Tuesday, August 14, 1917, as follows:—

Rabbitskins. We held our usual fortnightly sale yesterday, when we submitted a very large catalogue to the usual attendance of buyers. Although competition was keen, prices were easier, especially for prime winter skins. The drop in prices is due to the shortage of shipping space. Prime winter does, to 59½d; winter bucks, to 42½d; incoming, to 35½d; light racks, to 16½d; racks, to 19d; autumns, to 30½d; winter hawked, to 16½d; second winter bucks and does, to 42½d; first black, to 64d; second winter black, to 54½d; incoming black, to 33½d; horsehair, to 15½d per lb; ferretskins, from 1d to 2s 6d each.

Oats.—There has been more inquiry of late for prime grades, and late values are maintained. Inferior and damaged lines are difficult to sell. Quotations: Prime milling, 4s to 4s 1d; good to best feed, 3s 9d to 3s 10d per bushel (sacks extra).

Wheat.—Millers are keen buyers of any lines offering, but practically the only lines in store are small lots of fowl wheat, which can be sold at up to 6s 3d per bushel for best quality (sacks extra).

Potatoes.—The market is fully supplied, and only choice, freshly-picked lots are in demand. Quotations: Choice tables, £4 to £4 5s; others, £2 10s up (sacks in).

Chaff.—The market has been barely supplied of late, and all consignments coming to hand have been readily sold on arrival at quotations. Best oaten sheaf, £6 to £6 5s; medium to good, £5 10s to £5 15s per ton (sacks extra).

Hamilton

(From our own correspondent.)

August 10.

There was a crowded audience at the Town Hall on the evening of July 20, when the comedy-drama, "The Upper Crust," was staged by the members of St. Mary's Junior Club in aid of the club funds. The performance was a most creditable one, and the staging was also excellent. Mr. C. D. Hopkins gave a very faithful interpretation of the chief role, which was not an easy one by any means. He was well supported by Miss Clarice Chainey, who was both natural and effective, her lines being declaimed in a manner well above the ordinary, combined with a pleasing stage presence. Miss Cushla Kelly was equally good, and seemed quite at home on the stage. In her part Miss Bernice Tabb did all that was required of her most effectively. Mr. R. Kelly scored quite a success, the part allotted him being a most important one. Mr. T. Patton fulfilled with credit a not too easy role, and this may also be said of Mr. S. Clarkin and Mr. M. Chainey. The overture was played most tastefully by Miss N. Hulme (pianist) and Master Jack Hulme (violinist). Mr. Aubrey Chitty was stage manager, and Mrs. C. D. Hopkins business manager. An invitation was accorded by the management to returned soldiers.

On Saturday, July 21, St. Mary's football team met Old Boys and after a fast and willing game St. Mary's proved victors by 11 points to 6. For St. Mary's C. Clarkin (2) and Campbell scored tries, S. Clarkin converting one. For St. Mary's Kelly at full played well, as did C. Clarkin on the wing. S. Clarkin, Cuthbert, and Vernal each played well. The forwards all played willingly, Patton and Trainor being the pick.

At the usual weekly meeting of the Catholic Men's Club, held in the Parish Hall on Tuesday evening, August 7, there was a debate on Pastoral v. Agricultural Pursuits. Mr. Pryor championed the side of agriculture (as leader), while Mr. Murphy opposed on the pastoral side. Each gave very interesting speeches in favor of their respective sides. Every member present took part in the debate. Rev. Father Duffy (as chairman) thanked the leaders for the energy they had devoted to the subject, and for the very interesting discussion brought about thereby, also the members generally for the spirit in which they entered into the debate. In giving his decision he said the arguments for and against were so even, he would declare it a draw.

Heaven smiles down on earth, and then
Thrice welcome kindly spring.

With the myriad gifts you bring!
Earth smiles up to heaven again!

O Mary, our Mother and Queen! We invoke thy sweet name, we implore thy protection. Be with us in our pains to comfort and assuage our sufferings; in our sorrows and tribulations be our consolation and our joy, our help in temptation, and at the supreme hour, O powerful Mother! terror of Satan, strength of the weak give to thy children the courage of the strong.

J. M. J.

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 - Lingard's History of England, Vol XI. (Belloc) £1
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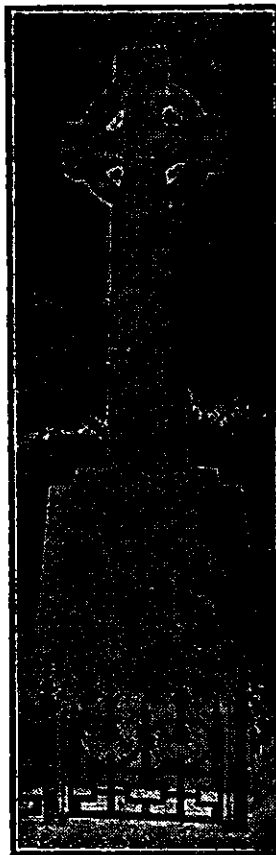
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NOTICE TO ADVERTISERS

ADVERTISEMENTS of 16 Words under the Heading Situations Vacant, Wanted, For Sale, To Let, Lost and Found, Miscellaneous Wants, etc., 2s per insertion, Death Notices, etc., 2s 6d; verses, 4s per inch extra. Strictly Cash in Advance. No booking for casual Advertisements.

BIRTHS

CORCORAN.—At Lindisfarne, Invercargill, on July 11, 1917, to Mr. and Mrs. D. J. Corcoran (late of Wellington South)—twin daughters.
 DELARGEY.—At Lawrence, on August 9, 1917, to Mr. and Mrs. A. P. Delargey—a daughter.

DEATHS

CONWAY.—Of your charity pray for the repose of the soul of Beatrice, dearly beloved wife of Edward Conway, who died at Wanganui on Saturday, July 28, 1917.—R.I.P.
 KILMARTIN.—On August 6, 1917, at her father's residence, 317 Rattray street, Dunedin, Margaret Ann, dearly beloved daughter of Francis Kilmartin. Deeply regretted.—R.I.P.
 ROBERTSON.—In loving memory of our dear daughter and sister, Agnes Mary, who died at Te Kawa, August 8, 1916.—Sacred Heart of Jesus, have mercy on her soul.
 —Inserted by her loving parents, sisters, and brothers.

FOR THE EMPIRE'S CAUSE

IN MEMORIAM

DILLON.—In loving memory of our dear son and brother, Private James Daniel Dillon, died of wounds at Gallipoli, August 6, 1915 (Main Body), second beloved son of James and Ellen Dillon, Eketahuna; aged 25 years.—On whose soul, sweet Jesus, have mercy.

He sleeps not in his native land,
 But 'neath a foreign sky,
 Far from those who loved him best,
 In a hero's grave he lies,
 Too far away thy grave to see,
 But not too far to think of thee.

—Inserted by his loving mother, father, sisters, and brothers.

JOYCE.—Of your charity pray for the happy repose of the soul of Henry Bernard Joyce, who died of wounds in Gallipoli on August 22, 1915.—On whose soul, sweet Jesus, have mercy.

ELTHAM

Wanted 20,000 CATHOLICS TO SEND 1/=

Newly-formed parish—£600 debt on Church—School urgently needs enlarging—NO PRESBYTERY. The virtue of charity to be Christ-like must be active, universal, and sympathetic. As a proof that this Divine virtue is not dead amongst us will 20,000 Catholics send me ONE SHILLING to enable me to build a Presbytery. It means so little to you, but so much to me. Mass every Saturday for intentions of subscribers, for repose of souls of deceased N.Z. soldiers, and for the spiritual and temporal welfare of those at the Fronts. FATHER JAMES ARKWRIGHT, ELTHAM.

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

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

Die 4 Aprilis, 1900.

LEO XIII., P.M.

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

April 4, 1900.

LEO XIII., Pope.



THURSDAY, AUGUST 16, 1917.

ETHICAL PROBLEMS IN WARTIME



WAR is, according to Grotius, a state of violent conflict between opponents formally declared as such—*status per vim certantium, quo tales sunt*—and in modern phraseology it is a condition of armed active hostility between two or more sovereign states. Wars are just or unjust according as the conditions warrant them or not: wars are offensive or defensive according to some writers as they are on the side of the State which first declares war, or on that of the State against which war is declared, although, strictly speaking, as every just war presupposes some hostile or unjust act a war may be defensive on the side of the State that declares war. Rightly, therefore, a defensive war signifies a war undertaken in defence of the people or of the property or the honor of the State; from which it follows that a just war is always in the nature of a defence. Again, that any war be just it is necessary that it be declared by the supreme authority in the State: that it be waged against actual aggression on the part of the enemy; or against an enemy who refuses to repair grave injuries already done; or in punishment for such injuries. Common sense dictates that no war be undertaken if the injustice can be repaired in any other way. The natural law teaches that during wartime no unnecessary damage be done to life or property, and that acts in themselves wrong, such as slaughter of innocent people, lies and treachery, must be avoided, and that as soon as the end of the war is obtained to continue the slaughter is murder.

A just war, therefore, being in the nature of a defence, it is lawful to beat down all opposition on the part of the enemy and to scatter all combatants. But war does not justify the too frequent policy of molesting non-combatants; for to do violence to them is in no way an act of self-defence or in any way excusable. The question is, who come under the category of combatants? First, all those who are actually engaged in aggression, forming an actual part of the belligerent forces; and, secondly, all who are actually engaged in the promotion of the war though not part of the actual belligerent forces. Under these categories come all soldiers in uniform or soldiers called to arms, all persons who are engaged in supporting them, such as workers on arms and munitions, and persons occupied in transporting food or munitions to the soldiers. Spies who enter the enemies' territory under the guise of subjects can be

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punished at the discretion of the authorities. But prisoners taken in battle are no longer active aggressors and to kill them is murder. A State has no authority over their lives except with regard to actions done by them after they have been taken prisoners. In the case of rebels the State has authority and is justified in punishing them even after they have been taken prisoners. Thus, if we once admit that the Irish insurgents were rebels against lawful authority we admit the right of the State to deal with them as such. But in the eyes of every Irish Nationalist no allegiance is due to a Government which on its own confession rules in virtue of a Bill passed by fraud and chicanery.

*

The same principles analogically apply to the destruction of property by an army. All property that has been ear-marked for purposes of war can be destroyed even if belonging to private persons. In all other cases private property must be respected. The international law allows the invader to appropriate public property with certain exceptions excluded by treaty. As regards private property the law does not sanction the appropriation of movables or immovables, or of the profits arising from them, unless they are calculated to help the enemy directly. An army of occupation may levy requisitions and contributions for its support and to pay for the administration of the place, but for all such exactions private persons have a right to receive a receipt entitling them to compensation for their losses. To destroy a war-loan would be perfectly lawful, but to kill those who subscribe to such loan would be unlawful.

*

Beyond these general principles and their application to questions that ordinarily arise in war time some new problems have arisen in connection with the present war. They have never arisen before, and it is to be hoped they never will again. Chief among these are the air-raids and the submarining of merchant vessels. A little reflection will show that the old principles apply to these new phases of war. It is always unlawful to intend to kill non-combatants or to destroy private property. Consequently, although air-raids upon fortifications, arsenals, military barracks, munition factories and other belligerent institutions are allowed, provided due care is taken to safeguard the lives and property of non-combatants, indiscriminate raids upon unfortified cities are inexcusable. Such raids aim directly at the death of non-combatants in pursuance of a policy of striking terror into the people and undermining their *morale*. Consequently air-raids on London are wrong, just as the policy advocated publicly by Lord Rosebery and by the *London Times* during the South African war was wrong. It cannot be urged in palliation of such offences that the killing of non-combatants is indirectly intended, for there is no end gained of sufficient importance to justify such an excuse. Again, it is allowed to sink ships carrying food to soldiers, but to sink ships not engaged in the war is contrary to the natural law. If a passenger ship is known to carry munitions it is lawful to sink her provided that all that is possible is done to save the passengers. With regard to reprisals they are not justified when they involve doing something which is wrong because of the natural law. To blockade a country which has already instituted a blockade to prevent food from coming in is lawful, but to retaliate by air-raids on unfortified towns is never lawful. What is evil by the natural law remains evil, and no provocation excuses it: two wrongs never make a right. War itself, even when just, is full of evil things, and like a surgical operation is tolerable only as the cure of intolerable ills.

REPRESENTATIVES' MOVEMENTS

MR. RYAN—Hastings and Napier.
MR. DEERE—Auckland and Hamilton.
MR. HANRAHAN—Gore and Invercargill.

.. NOTES ..

Up-to-Date Catholic News

"The Right Rev. Dr. Brodie, Roman Catholic Bishop of Christchurch, and the Right Rev. Dr. Verdon, Bishop of Dunedin, returned from Wellington to-day, where they have been in connection with the celebration of the Feast of Adolphus." (*Christchurch Sun*.) Who is Adolphus, anyhow?

The Clergy

The following extract from a schoolboy's essay deserves to find a place beside that brilliant item we have just quoted:—"There are three kinds of clergymen—bishops, vicars, and curits. The bishops tell the vicars to work, and the curits do it. A curit is a very thin man, but when he becomes a vicar he gets fuller and becomes a cannon or a big gun."

Religion in the School

The Bishop of Nelson has added his authority to the arguments of men to whom the welfare of the youth of New Zealand is dear. He recognises the necessity of schools wherein the elementary principles of religion will be taught to every child, and he hopes to see such a school attached to every church in his diocese. We have seen how the Methodists in Fiji also insisted on their right to teach religion in their schools. Here, our own Bishops, the Church of England Bishops, and dignitaries of the Presbyterian Church, have all pointed out that legislation is worth nothing as a remedy for the social plague, and that unless we compel the Government to recognise the right of parents to have children taught their religion in the school we are only beating the wind. The secular school is doing the devil's work.

Hereditary Faith

In one of the lessons in the Breviary a phrase occurs which seems to suggest that the theory of heredity applies to matters of faith. And in one of his *Notre Dame* conferences Pere Montsabré develops the same point. In a beautiful book written lately by Father Gavin Duffy we find a note illustrating the same idea. Speaking of a little Indian Catholic boy, in whose spiritual training the good Father had a deep interest, he says: "Spiritual things do little more than flect the outer surface, and it takes many years of tending ere the motives of the other world awake. He remembered his own boyhood. . . . And the difference was not of education only for had not these boys too been with him always, away from crude home influence? Yet the quickening of the spirit moved them very faintly, because there was no answer to it in the blood." To put it in another way, the supernatural atmosphere is foreign to the natural man, but some people are acclimated from birth as it were through inherited qualities.

Yonder?

The book to which we have just referred is called *Yonder!* All the Gavin Duffys knew how to write, and on this good Missionary Father the gift has been largely bestowed. *Yonder!* as he tells us, is not intended to be a treatise. But it is a very fine piece of literature, full of poetry, piety, and philosophy, and it will help more than twenty treatises to reveal to its readers the wonderful inspiration which sends men afar to labor among pagan people for the love of Christ. Nobody can read the book without feeling how intensely Father T. Gavin Duffy has caught the old Irish missionary spirit which filled Europe once with Irish scholars burning with the desire to spread the light of truth everywhere: *peregrinari pro Christo*, as the old phrase has it. Hear how the spirit is expressed in the words of the great Catholic poet, Francis Thompson:

"Learn to water joy with tears,
Learn from fear to banish fears:
To hope, for thou dar'st not despair,
Exult, for thou dar'st not grieve;
Plough thou the rock until it bear:
Know, for else thou couldst not believe:
Lose, that the lost thou may'st receive:
Die, for none other way caust live."

The Mission

At Vellantagal, in the heart of India, is the scene of this zealous priest's labors. Since 1913 he has already done wonders among the natives, and in time with the help of friends, he will have a new church and a convent from which spiritual force will radiate throughout the surrounding district. At present well, the following note will tell you in his own words how things are at present:—

1. Here is a missionary who has built a school and put his last cent into the ultimate tile of the roof.
2. Here is a missionary who has laid the foundations of a convent, and he has no cash with which to put up the walls.
3. Here is a missionary who has planned a house for himself and his successors; and there is no house.
4. Here is a missionary with an allowance of 10 dollars a month, and with 30 dollars to pay out in monthly salaries.

And then this:

"My God, if the work I am doing for You is Your work, put it into the hearts of others to support it. If not, cut off my work by any means you wish." Can you not read in these words the secret of the humanly unintelligible success of such men? And if no other way of helping suggests itself to us, let us remember that our prayers are asked for the following objects:—

1. The spread of frequent Communion in the district.
2. Peace in the district.
3. The efficiency of the schools.
4. The finding of capable teachers.
5. The founding of the convent.
6. The humiliation of God's enemies.

Maxims from St. Philip

St. Philip Neri, kindest and dearest of all Roman saints, reveals in his sayings a vein of quaint humor which is as delightful as everything in his life was. With a smile which beams on us across the centuries he imparts his lesson in a way that is often witty and humorous. What a depth of insight there is in the following remark: "He who feels that the vice of avarice has got hold of him, should not wish to observe fasts of supererogation, but should give alms"; and in this one: "If we wish to keep peace with our neighbors, we should never remind anyone of his natural defects." St. Philip taught many people how to find holiness in the "trivial round" of life without seeking out opportunities of heroic sacrifice, or waiting for opportunities which never come to most. Charity and cheerfulness were his favorite prescriptions. He discouraged all sorts of spiritual affectation and everything approaching a falsetto note in piety. "He who desires ecstasies and visions does not know what he is desiring," he says, "and as for those who run after them we must lay hold of them by the feet and pull them to the ground by force." Here are three sayings of his well worth remembering:—

"Men are generally the carpenters of their own crosses."

"A man without prayer is an animal without the use of reason."

"There is not a finer thing on earth than to make a virtue of necessity."

Though you think all the world's a stage, learn to act well your part.

DIOCESE OF DUNEDIN

On Wednesday (Feast of the Assumption), Masses were celebrated in St. Joseph's Cathedral, at 6.30, 7, 8, and 11 o'clock. In the evening there were devotions, followed by Benediction of the Blessed Sacrament. There were large congregations on all occasions. Mass was celebrated also at the Sacred Heart Church, North-East Valley, and at Kaikorai and Mornington suburban churches of the Cathedral parish.

At the Oddfellows' Hall on a recent date (writes our Oamaru correspondent), the friends of Mr. J. F. Molloy met to tender him a farewell on the eve of his departure for Trentham with the next reinforcements. Mr. J. Eadie presided. In making a presentation to Mr. Molloy, on behalf of the assembly, of a wristlet watch, Captain Redmond referred in eulogistic terms to the character and worth of their departing friend, and wished him God-speed and a safe and speedy return. Remarks in a similar vein of praise were made by many of those present. The recipient suitably replied, and thanked them for their present.

News has been received from headquarters by Mr. L. Clancy, Neville street, Parkside, that his son, Lieut. W. Sarfield Clancy, is being invalided home. Lieut. Clancy left with the Main Body, and has been in the firing line since the beginning of the war. He was wounded in the Gallipoli campaign, and has been in France since the New Zealand troops arrived there. He was awarded the Military Medal, and received his commission for bravery on the Somme battlefield. He has been again wounded at Messines, and was, on latest advice, in the Walton-on-Thames Hospital.

DEATH OF VERY REV. FATHER KEOGH, S.M.

With deep regret we announce the death of Father Augustine Keogh, S.M., B.A., who died at Greenmeadows on Monday night. Father Keogh was born in Dublin in 1858. At an early age he joined the Marist Order, in which in later years he occupied high positions, which were adorned by his great ability and scholarship. In 1901 he succeeded the late Dr. Watters as President of St. Patrick's College, Wellington, a position he held until 1909, during which time 400 boys enjoyed the privilege of his direction. In 1909 he became parish priest of Hastings, succeeding the late Dean Smyth. He remained at Hastings until 1915, when he again joined the staff of St. Patrick's College. About a year ago, owing to ill-health, he retired to Greenmeadows, where he remained until his death. His many friends in New Zealand, particularly past students of "St. Pat's" will mourn his decease.—R.I.P.

HOME RULE CONVENTION

The All-Parties Irish Home Rule Convention, summoned by the Government to consider the Irish question, opened its sittings at Trinity College, Dublin, on July 25, when Sir Horace Plunkett (Commissioner of the Irish Congested Districts Board, who was nominated as a Government delegate) was elected chairman and Sir Francis Hopwood (a former Civil Lord of the Admiralty) secretary. The Convention appointed a Preliminary Procedure Committee, and then adjourned to enable the chairman and the secretary to prepare and circulate material in connection with the data received.

The sittings of the Irish Convention being resumed on Wednesday, August 8, Sir Horace Plunkett suggested procedure whereby the existing scheme of Government in Ireland should be examined and presented for the Convention's consideration.

The Convention decided to appoint a Standing Committee to consult the chairman regarding the general forms of procedure.

'AN IMPEACHED NATION' (A Study of Irish Outrages).—At the request of a large number of our Subscribers we have secured fresh supplies of Bishop Cleary's famous book, *An Impeached Nation*, and are prepared to execute orders. The book deals with Ireland and her history, and is one that should be of educational value to readers at this eventful period of Ireland's history. Price 3/6, post free.

A message dated August 10 reports that the Irish Convention has instructed the Secretariate to present a scheme for the Government of Ireland to a Standing Committee in a form suitable for discussion, and adjourned until the 21st inst. to enable the preparation and distribution among members of historical, statistical, and constitutional documents relating to the schemes.

ST. PATRICK'S COLLEGE AND THE WAR

THIRTY STUDENTS MAKE THE SUPREME SACRIFICE.

There was a crowded congregation at the Solemn Requiem High Mass celebrated at St. Joseph's Church, Buckle street, on last Wednesday morning for the repose of the souls of those old boys of St. Patrick's College who have fallen in battle. The Ven. Archdeacon Devoy, S.M., first Vice-Rector of the College, was celebrant, Rev. Fathers O'Connor, S.M., and Dignan, S.M., deacon and subdeacon respectively, and Rev. Father Hurley, S.M., master of ceremonies (all ex-students of the college). His Grace Archbishop O'Shea, also an ex-student of the college, was present in the sanctuary, and among those in the body of the church were the Mayor (Mr. J. P. Luke), Major-General Sir Alfred Robin, Surgeon-General Henderson, Colonel R. J. Collins, C.M.G., I.S.O., Major Sleeman, Captain Bryan, Lieutenant-Colonel Hughes, Mr. W. T. Jennings, M.P., Dr. Cahill, Dr. Maekin, Mr. Maurice O'Connor, Mrs. Martin Kennedy, Mr. O. P. Lynch (father of two of the boys killed), Mr. J. W. Bridges, Mr. M. Crombie, Mr. J. J. L. Burke, and many of the old boys. The religious Orders were represented by the Sisters of Mercy and the Sisters of Compassion. The students of the college and the College Cadets in full military uniform were present. In front of the altar was a catafalque draped with the college flag (blue and white), for which the fallen heroes had fought on the football fields of New Zealand, and the Union Jack, under whose folds they fought their greater fight in Gallipoli, on the Somme, and at Messines.

The Very Rev. Dr. Kennedy, S.M., Rector of the College, taking for his text, "Greater love than this no man hath shown, that he lay down his life for his friend," gave an eloquent and impressive discourse. No words were quoted (he said) so frequently during this war than those of our Divine Saviour. None were so consoling, none so inspiring, none so encouraging. The words of his text should therefore be our consolation for the thirty gallant boys who a few years ago were students at the college. Young men who bravely and cheerfully laid down their lives that we may live in peace and security. Nine were having the long sleep on the now hallowed shores of Gallipoli—Philip Blake, Henry Lynch, William Lynch, Robert Daniel, Horace Philp, Archibald Simpson, Frederick Moore, Oscar Lynch, and Albert Beswick.

In 1916, nine were killed almost at the same time, on September 15, at the Somme—Edward Garth, Charles Browne, Matthew Wall, Onslow Cullen, Harold Jennings, Francis Condon, William Dath, Andrew Currie, James McGarrigle.

In 1917 eleven were killed at Messines—Melville Johnstone, William Redmond, Francis Cranston, Thos. Hodgins, Maurice Dignan, Frederick Crombie, Daniel Scanlon, Patrick Morland, Ivan Bridge, John Brophy, and James McGinley.

These were the brave young heroes whose memory they were honoring that day; young men whose courage, brave deeds, and generous and heroic self-sacrifice, had emulated the example given by their Divine Saviour in sacrificing their lives for all they held dear. Our Divine Lord's command was: "Love one another as I have loved you." St. Paul says: "Love is fulfilling the law." Again our Lord, in speaking of Mary Magdalen: "Many sins are forgiven her

because she has loved much." Had they not reason to be comforted and consoled by these words from Sacred Scripture? These young heroes would receive their reward in dying for their friends and their country; and our Lord, Who said that a cup of cold water given in His name would not go unrewarded, would, when He came to separate the good from the bad, address to them these consoling words: "Come ye blessed of My Father and possess the kingdom prepared for you. When I was hungry you gave Me to eat, when I was thirsty you gave Me to drink, when I was naked you clothed Me, when I was in prison you visited Me." "Lord, Lord, when did we give You food to eat and drink? When did we see thee?" "Amen; since you have done it to the least of My brethren you have done it to Me." Surely, then, our young heroes would be among those to hear these consoling words. These words should serve as a trumpet call to us, awakening us from a life of ease and selfishness to fight beneath the standard of the Cross. "Let him take up his cross and follow Me," says our Divine Lord. Three dreadful years of war have passed, three years of bright, heroic deeds and sacrifice. There was now no need for us to search for brave and heroic deeds and for heroes in the histories of other countries. We had now no need to go beyond our own land nor our own flesh and blood for heroes and valient deeds. This heritage should be treasured in the casket of loving and generous hearts. All should pray for the repose of the souls of the heroes whose memory was being perpetuated. It was a great consolation to know that we can assist them by our prayers, by offering up our Holy Communions, and good works for their benefit. We should strive to emulate their spirit of self-denial, and make our lives acceptable to God so that when the end came we could say with St. Paul: "I have fought the good fight, I have kept the faith."

At the conclusion of the Mass, the "Dead March" from "Saul" was played by Mr. G. O'Meeghan, the whole congregation standing. The college choir rendered the music throughout the Mass.

Sir James Allen (Minister of Defence), in expressing regret at not being able to attend, wired as follows: "I desire to express to you my appreciation of the splendid services rendered to the Empire by the old boys of St. Patrick's, and I wish to extend my sincere sympathy to the parents of the boys who have fallen."

DISTRESS IN IRELAND RELIEF FUND

Nelson District List.—Amounts collected by Mr. W. O'Donnell: A friend (per Rev. Father McGrath), £2; Mrs. Guy, M. Silke, J. Larmer, each £1; subscriptions (per E. D. Barry), 13s; E. D. Barry, 10s 6d; W. O'Donnell, W. Shain, F. Curran, D. Finnigan, L. Frank, M. O'Sullivan, J. Noonan, P. Crowe, each 10s; W. Campion (Takaka), J. Halpin, J. D. Moriarty, J. McDonnell, Miss A. O'Connor, J. O'Connor, F. O'Connor, each 5s; Mrs. T. Louison, 4s. Collected by Mr. J. Burke: Mr. W. O'Connor, £4 15s; Mrs. J. O'Connor, W.E.W., each 10s; J. Burke, Miss E. Pearson, W. Arnold, Miss E. O'Connor, R. B. Stewart, Mrs. M. Stewart, B. Sheary, C. Stone, P. Clarke, E. A. Tomlinson, N. H. Tomlinson, F. E. Fowler, Peter Gamboni, each 5s; D. O'Connell, 4s 6d; G. S. Hibberd, G. Shand, Miss J. Sheary, Mrs. H. Cook, Miss A. O'Connor, Miss R. Stewart, R. J. Stewart, H. Sykes, H. Sullivan, F. T. Peychers, A. McLean; small amounts totalling £1 9s. Collected by Mr. T. Brennan: T. Brennan, £1; P. Ryan, W. Hanrahan, each 10s; J. Griffin, E. H. Sherwood, H. Talbot Cowie, each 5s. Collected by Mr. J. Gaffey: T. Cotter, J. Gaffey, W. Arnold, Mrs. H. Fowler, each 10s; L. J. Hoult, 5s. Total, £27 16s; less forwarding costs, 2s; net amount of subscriptions, £27 14s.

The above amount will be remitted to the treasurer of the Dublin Relief Fund, together with other late contributions.

CONSCRIPTION OF BROTHERS AND STUDENTS

RESOLUTIONS OF PROTEST.

Under the auspices of the Marist Brothers' Old Boys' Association a crowded and most enthusiastic meeting of Catholic laymen was held on Wednesday evening, August 1, in the Hibernian Hall, Auckland. Long before the proceedings commenced the hall was packed; seating accommodation was overtaxed, large numbers being obliged to stand. One could easily discern the simmering excitement and high tension running through the assemblage, and above all there was a downright earnestness in evidence which during the evening was made manifest. The proceedings were from first to last of a dignified, lofty tone, begotten of the sacred and high duty which called those men from every part of the city, and miles beyond it. It was a memorable gathering, and will long remain impressed on the minds of those who had the privilege to participate in it.

Mr. Eugene Casey, president of the Marist Brothers' Old Boys' Club, presided, and in his opening remarks said:—"We have met to consider one of the most serious problems with which the Catholics of the Dominion had as yet been confronted, namely, the conscription of Marist Brothers for military service. They were not there to dictate to other sections of the community as to what they should do in prosecuting the war, but when their clergy and Brothers were threatened with conscription the Catholic people cried 'Hands off.' The Catholics regarded the teaching Orders as an essential part of the system of the Church. They wanted to impress upon the public that the Marist Brothers were as priests engaged in the work of secular and religious instruction of the youth of the Church. In England the clergy, religious teachers, and religious students had not been conscripted, and the Catholics in New Zealand wanted the same treatment. (Applause.) If the Marist Brothers were taken, many of their schools would have to be closed, but they would not relax in their efforts to prevent the cause of Catholic education being sacrificed.

Mr. R. McVeagh moved "That this meeting of Catholic men respectfully protest against the conscription of religious Brothers, and records its solemn determination to prevent by all constitutional means their being taken from their essential and legitimate occupation." Mr. McVeagh said that serious and solemn rights of the Catholics were being invaded, and it was their duty to ask that the matter be remedied immediately. A large number of people did not understand the position, according to resolutions published in the press. The conscription of Marist Brothers imposed a disability that was not put upon any other section of the community, and it was the duty of any Government with the welfare of the people at heart to prevent that disability and see that right and justice were maintained toward all classes of the community. (Applause.)

Mr. M. J. Sheahan on seconding the motion said: The resolution moved by Mr. McVeagh must command not only the whole-hearted support and sympathy of Catholics, but of every person who believes in and adheres to Christianity. Cardinal Newman defined Christianity as "universal benevolence." To-night we are assembled to demand our rightful share in that "universal benevolence." It cannot be said that the inclusion of a dozen Marist Brothers in the New Zealand Expeditionary Forces would hasten by one day the

latter's arrival at Potsdam. It is not, therefore, for military reasons the Brothers are required, but for quite another reason: to injure, if not to close up, our Catholic schools. No Government should be guilty of such a crime.

The following resolution was proposed by Mr. P. J. Nerheny—"That this meeting of Catholic men extend its sympathy to the individual members of religious Orders who as loyal citizens have been placed in a false position by the operation of the Military Service Act." In speaking to the resolution Mr. Nerheny said it was unnecessary for him to ask for sympathy for the Brothers in the trial to which they were now subjected. They entered into the very lives of our people. They took in hand the education of our children from childhood, preparing them for their first confession, communion, and confirmation. A departing soldier had said to him (the speaker), "Should anything happen to me, I ask you to see that my children shall be educated by the Marist Brothers." Was it any wonder, then, that we resented any interference with our Brothers?

Mr. Prendergast in seconding the motion said that those organisations and persons who had thought fit to pass resolutions or write letters to the newspapers containing reflections on the Marist and Christian Brothers by reason of appeals for exemption having been lodged were not surely fully seized of the position. The Military Service Act permitted exemption from service being granted where appellants were engaged in essential industries or occupations. The Brothers were surely engaged in an essential industry as one could conceive. It might be said that the public schools were available, but Catholics demanded something more than the public schools could give, they required religious instruction for their children and to be imparted by their own teachers. To compel the Brothers to render military service was not only an injustice to them when they had devoted their lives to the great work of education, but was a distinct injustice to the Catholic community, which has erected and maintained schools at considerable cost to themselves.

WELLINGTON.

The following motion was unanimously passed at a meeting of the parishioners of the Thorndon parish, Wellington, to be forwarded to the authorities:—"That this meeting of the Thorndon Catholic parish enters its earnest and emphatic protest against the calling up for active service of Brother Oswin (W. P. Doody) under the Military Service Act. In doing so the signatories on behalf of the parish, all of whom have children attending the school, desire to make two points perfectly clear. The first is that if Brother Oswin is called up the Marist Brothers' School at Thorndon will have to be partially closed. The second point is that the Catholics of Thorndon, as elsewhere, have done such good work in connection with war service that they feel they are entitled to some consideration in this particular respect. Hundreds of the Marist Brothers' pupils in Thorndon alone fought for the Empire long before compulsion came into operation. Some have made the supreme sacrifice, some are wounded, some have done deeds which redound to the glory of the Empire. We urge that if you take a step which will result in the partial closing of our school you will commit an act inimical to the nation's interest, because there is no more fruitful source of patriotism than the schools in charge of the Marist Brothers."

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ORMOND.

A large representative meeting of the Catholics of the parish was held for the purpose of protesting against the conscription of religious Brothers and clerical students. Rev. Father Farragher explained the law of the Church regarding religious bound by vows, and showed how unjust it was for any temporal power to infringe upon the rights of the Church in such matters. New Zealand (he said) was the only country under the British flag to conscript the clergy and men bound by religious vows, and contrasted the attitude of the Government of this country with that of the Home Government.

Mr. T. Quirk, speaking on behalf of the Catholics of the district, said they were ready to stand behind their bishops and clergy in this matter, and follow their guidance.

Mr. P. McLoughlin also spoke, and it was resolved to send wires of protest to the Prime Minister and the members for the district.

REEFTON.

The Catholics at Reefton have (states a press message) unanimously resolved to resist military service by priests, Marist Brothers, and theological students by every constitutional means. Various speakers gave logical reasons in support of the motion, pointing out that while the priests had never failed to do their share as chaplains, and were always most willing to do so, Marist Brothers could do more good in the Dominion than as combatants. A copy of the resolution was telegraphed to the Prime Minister and the member for the district.

DEVONPORT.

At a meeting of Catholics of Devonport on Sunday, July 29, it was resolved:—"That this meeting, while pledging its unswerving loyalty to the Empire and its utmost assistance towards winning the war, at the same time emphatically protests against the conscription of priests, Brothers, and clerical students, and is prepared to resist the same by every constitutional means." The resolution was signed by Father Furlong, J. Bray, and J. P. Wright.

At a meeting of Catholics Second Division Reservists held on July 29, it was resolved:—"As members of the Second Division, we Catholics protest against sending Marist Brothers to the front, as the education of our children, who will be deprived of our guidance when we are called to the Colors, depends principally on the retention of these teachers in the Dominion, and we further impress on the Government the necessity of exempting them from service." This resolution was signed by Messrs. L. McGann and A. A. Cowan.

PEOPLE WE HEAR ABOUT

Mr. Cecil Chesterton, who is a private in the Highland Light Infantry and brother of Mr. G. K. Chesterton, was married recently to Miss Ada Jones, the writer known by the pen-name of "John Keith Prothero." The bridegroom, who was expecting to leave shortly for the front, was in uniform, and was attended by Mr. T. Michael Pope. The ceremony took place at Corpus Christi Church, Maiden Lane, London, and was attended by many journalistic friends of both bride and bridegroom. Rev. Father Kearney officiated. Mr. and Mrs. G. K. Chesterton and Mr. Hilaire Belloc were amongst those present.

Among those confirmed by the Bishop of Southwark at St. George's Cathedral early in June were eleven recent converts presented by Mgr. Hinde from St. Vincent de Paul, Altenburg Gardens. Two of these were ex-Anglican clergymen—viz., Mr. Sidney A. Cutlibert, formerly rector of Molesworth, Huntingdon, and Mr. Rowland Arthur Williams, who until a few months ago was curate of St. John's, Clevedon, and is now under training for military service. Another was the Hon. Mrs. Bertram Mitford, wife of General Mitford, who is serving at the front.

The death occurred in the recent severe fighting, of Second-Lieutenant Edward Edwards, Worcester Regiment, son of Mr. Herbert Edwards, of Oamaru (states an exchange). Formerly a Church of England curate at Avonside and Phillipstown, Christchurch, Lieutenant Edwards left New Zealand in 1912 and joined the Novitiate of the Society of the Divine Compassion, at Stanford-le-Hope, Essex. When war broke out he joined the R.A.M.C. as a private and saw two years' service before being gazetted to a commission in the Worcester Regiment. He left for France in April. A few months before his death Lieutenant Edwards joined the Catholic Church.

According to *The Catholic Convert*, Frank Urban, well known to Socialist audiences of the great East Side of New York, as an open-air lecturer, is a recent convert to the Church. Mr. Urban had no trace of any Christian heritage. Both his parents were Socialists, and he was brought up without religion. He seems to have been led to inquire into Catholicity by reason of having been accustomed to read Catholic periodicals in order better to be able to combat what they had to say. He was thoroughly versed in the monistic philosophy, of which Karl Marx was the great exemplar. Rev. R. H. Tierney, S.J., editor of *America*, received him into the Church.

Rev. Basil W. Holman, B.A., Cantab, England, who was ordained by the late Anglican Bishop King, of Lincoln, in 1901, was received into the Church by Father Carey, at Holloway, England, recently. After having spent four years in the Lincoln diocese, as curate of Horncastle, he became acting Anglican chaplain to the Forces in 1904 for 18 months, and went to Lucknow diocese in India, in 1905, as chaplain of the Bengal Ecclesiastical Establishment. He left on account of ill-health in September, 1913, and, when the war broke out, he joined the New Zealand army as a private in August, 1914, and was with that army both in Egypt and in France. He is still attached to the New Zealand army, in which he is now expecting his commission.

Everyone familiar (as what Catholic lover of ecclesiastical antiquities was not?) with his writings was delighted to note the conversion in his old age of Dr. J. Charles Cox in England (states the *Glasgow Observer*). No one acquainted with his historical work, especially his general editorship of the series, *The Antiquary's Books*, was surprised to see that even at the age of 74 he had submitted to the Catholic Church, of whose history he was such a profound student. The list of books written or edited by this most learned and versatile historian fills a big space in *Cruckford*. Dr. Cox, who was successively rector of Barton-le-Street and Joldenby, has had no preferment for many years, his time having long been devoted to writing and historical research. Possibly his intimate friendship with Cardinal Gasquet may have had some influence upon the acceptance of the faith. He is admittedly in the first rank of British ecclesiastical antiquaries, a man of surpassing scholarship and ability. He was received into the Church at Downside Abbey, appropriately enough as the peaceful abode of the learned sons of St. Benedict. It only teaches us once more that it is never too late to mend, and that the Catholic Church attracts to her ample fold the greatest and brightest intellects of all centuries. It is a pleasure to see that practically the first public act of Dr. Cox on behalf of the truth which he has embraced is to pronounce a scathing denunciation of the low Protestant agency that had the impertinence to write to him. Like many others, he had inflicted on him a communication from the Protestant Press Bureau enclosing samples of shaving-papers and pipe-lights disguised as Protestant tracts. The zealous convert at once published the following comment, circulated last week, which certainly will not penetrate brass, but would bring humiliation to any average man capable of feeling it:—"Dr. Cox has not the slightest intention of holding any correspondence with anyone sending

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him such blasphemous and untrue tracts as those that reached him this morning. He is ashamed to think that any Englishmen are to be found banded together to circulate such stuff."

SIDELIGHTS ON THE WAR

GENERAL.

Reports declare that Turkey is looking toward the Pope for aid in an eventual separate peace. The relations between the Holy See and Turkey have improved to such an extent that the Apostolic Delegate at Constantinople has practically assumed protection over the Allied prisoners held in Turkey. While requests from the Allied Governments to send food and clothing to the prisoners have been refused, when the same request was made by the Pope it was immediately granted.

The *Daily Chronicle* joins in the demand for the appointment of a Reconstruction Minister. Already the Cabinet has done something in the way of looking to the necessity of prompt reconstruction and development of industry after the war, but the agency appointed is too cumbersome and slow-moving to meet the necessities of the case. Whether peace may come in a year or longer (Mr. Hoover, an American authority in close touch with things, places the date at from two to five years hence), we must be found ready. The *Chronicle* frankly tells the Premier, to whom it is always friendly, that he has far too much to do, and that he would be well advised to devolve his responsibilities by appointing a Reconstruction Minister.

The German press affects to belittle and disdain the entry of America into the war. "The American Army is not to be taken seriously." Some German writers recollect hearing this sort of stuff before. Herr Harden, the Labouchere of the German press, reminds his compatriots that they heard that "refrain" before in the days when Germany scoffed at "a contemptible little British Army." America has a hundred millions of people to draw from—more than twice the population of these kingdoms. And if we have expanded our fighting forces by millions since the war began, then much more are the possibilities of the American expansion once Uncle Sam puts his back into the job. Doubtless German press scoffers are fully aware of that, but meantime their war-weary people must be sustained on a diet of hope. There is nothing in the way of victory available.

In the course of a reply to a circular issued by the Middlesborough branch of the Peace-by-Negotiation Society, Bishop Lacy, Middlesborough, says:—"In reply to your query, let me say at once that if the present inhuman war is ever to be brought to an end it will only be brought about by negotiation. It seems to me that, in the interests of humanity, we have reached a stage in the war when the belligerents should seriously set about making an interchange of ideas with a view to peace. It may not come at once, but much might be gained by such a preliminary interchange of views. Sooner or later it will come to this, and why not sooner than later? We can always retire from the conference if we are not satisfied. There is so much to be gained by such a course that the experiment is worth trying. Meanwhile rivers of blood are flowing and countless hearts are made desolate."

C.S.S.R. CHAPLAINS.

There are 18 Redemptorist Fathers serving as chaplains at the various war fronts. Just lately one of the Fathers—the Rev. Father Aherne, C.S.S.R., received the D.S.O. distinction for conspicuous bravery on the battlefield. Among the chaplains is the Rev. Father Haig, C.S.S.R. Father Haig is a convert to the Catholic Church, and a brother of General Sir Douglas Haig, the Commander-in-Chief.

CATHOLIC CHAPLAINS.

From the diary of a Catholic chaplain we take the following note: "The *Tablet* (London), in the course of a highly laudatory notice of a pamphlet, entitled *Catholics of the British Empire and the War*, remarks that in the pamphlet "there is full recognition of what the Admiralty and the War Office have done to meet the spiritual needs of Catholics in the Army and Navy. . . . To-day there are 486 Catholic chaplains in the Fleet and the Army, and soon there will be 600. At present the Chaplains are distributed thus:—

Army.		Navy.	
British	372	British	30
Canadian	36	Australian	1
Anzac	32		
India	5		
South Africa	2		
Trinidad	1		
Malta	5		
South America	1		
New Foundland	1		

It will be noted that while India, Trinidad, Canada, and even Malta are duly credited with the number of Catholic chaplains each has sent, there is no word of reference to the Irish priests, to the number of over 150, who have left their homes since the beginning of the war to minister to the spiritual needs of their fellow Catholics in the British Army." In another part of the diary we come upon a complaint made by Archbishop Walsh regarding the "needless difficulties put in the way of priests wishing to volunteer as chaplains." But we have long ago ceased to wonder at anything done by John Bull in his misgovernment of Ireland. The Archbishop compares the stupidity exhibited with regard to chaplains with that of the whole recruiting campaign. After all there was reason in the expression by the Orangeman of their preference for German rule, although they did not have to put up with the insults suffered by the Nationalists.

WOMAN'S WORK IN WAR.

More than 3000 members of the Sodality Union of the archdiocese of St. Louis, the majority being women, listened to Archbishop John J. Glennon's address on "The Place of Women in the War" at the third annual demonstration of the union at the new Cathedral on a recent Sunday afternoon.

"Women's duty is to serve and conserve," the Archbishop declared. "To serve those who have left their homes, and to conserve the homes they have left. It is a man's place, with his strength, to serve at the front. The women's place is to follow him who serves with sympathy and support. She can be a nurse at the base hospital back of the firing line. In that capacity she has a consecrated mission, for in serving humanity she is serving God. Back of the base hospital, she can work at home. She can supply hospitals with equipment, the work of her own hands; she can preserve in the home all the erstwhile virtues that peace promoted; she can keep alive the flame of purest patriotism so that the little ones may be reared in the true meaning of patriotism."

The Archbishop emphasised the unique place that the home holds in time of war as well as peace. He urged the women not to follow modern gospels that represent the home as a place of drudgery.

"The home is a place of service," he said, "and it is only in time of war that we realise the real significance of service. Too many of our young people think the home is obsolete. They care only for enough money for honey-mooning and expect after that to drift around from place to place. You women must keep the home so that those who return may find a welcome, where the torch of patriotism is unquenched and the faith of other days preserved."

The conservation of food and diligent planting were urged by the Archbishop. "There is no law," he said, "that can create the food supply after the harvest time is over. The women must plant, and, after the harvest they must conserve so that of our abundance we may feed the nations that are dying of starvation."

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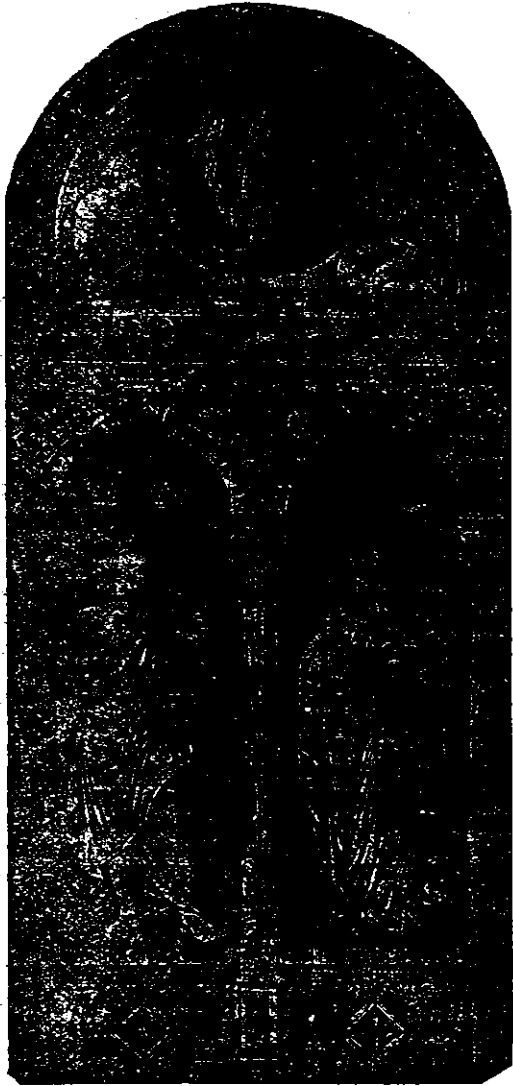
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HISTORICAL NOTES.

Writing to the *Freeman's Journal* from Melbourne on March 14, 1916, Mr. A. T. Dwyer mentioned the following:—

On reading the exceedingly interesting account of the visit of his Excellency the Apostolic Delegate to the Maori settlement in New Zealand, which appeared in your issue of the 9th inst., I was reminded of that excellent and self-sacrificing missionary, the Rev. Father Garavel, who lived and labored amongst them over fifty years ago. The good Father loved and admired the poor Maoris, so much so, indeed, that on account of troubles between the British Government and the Natives he was compelled to leave them. On coming to Sydney he was appointed by his Grace Archbishop Polding to the Newtown district, where he undertook the erection of St. Joseph's Church. Day after day he might be seen on its walls watching the progress of the building. Father Garaval was, I believe, a native of France. He had an attractive personality, with courteous manners, and cheerful disposition. Some years ago he died, as I have heard, beloved and respected by his people.

It may not be out of place to mention that at the termination of the Maori War a very distinguished Catholic British officer, Major-General Strickland, who had been on active service, passed through Sydney en route for England. The Major-General was subsequently knighted. I happened to be a fellow-passenger in the ship by which he and his wife and daughter sailed. On Sundays the Major-General placed a spare cabin of his at the disposal of the few Catholics on board, where the prayers for Mass were read by the youngest of our party. I am under the impression that this excellent Catholic officer was a relative of our present popular and esteemed Governor of New South Wales.

(The facts relating to Father Garavel's withdrawal from the Maori Missions are contained in *The Church in New Zealand—Memoirs of the Early Days*, page 33.)

The following interesting notes regarding the scene of Father Garavel's and others of the early missionary Fathers' labors, and the conditions then obtaining, are extracted from the jubilee number of the *Auckland Herald* (1913):—

The growth of settlement in the Auckland Province during the last 50 years has been too steady and continuous to provide many striking features. There have been no great invasions of immigrants, no fierce land booms, no sudden influxes, and no great exodus. During the trying times of the Maori wars settlement was practically paralysed in nearly every part of the province. Some farmers gave up their holdings, and went elsewhere. Many people who would have settled in the district were prevented by the fear of massacre, and others by the fear of having to fight. Whilst wool production and grain-growing were New Zealand's staple industries, the South Island offered greater attractions than the North, but, in spite of wars and the presence of large bodies of sullen Natives, in spite of land difficulties and all the drawbacks of breaking in bush and scrub country, settlers still flocked to the North. The first little ring of military had in themselves little scope for expansion, settlements encircling Auckland at Onehunga, Otahuhu, Panmure, and Howick. The slender fringe of settlement along the seaboard could not easily spread inland whilst the war against the Maoris continued, and it was not until the last battle had been fought in the Waikato, the last shot fired in the Bay of Plenty, and peace secured that settlement had room to grow.

In 1863 the nearest boundary of the King Country

was only about 20 miles south of Auckland City. After the war these boundaries were thrust back 100 miles to the southward, and a little circle of military settlements which cordoned Auckland with the veteran Fencibles, widened suddenly through the confiscation of Maori territory.

What effect the policy of confiscation of Maori lands had on settlement in the Auckland province can be estimated by the then Colonial Treasurer's speech on the war loan. He said: "If we take the total area of land in the rebel districts, it will be found that it amounts to 8,500,000 acres, and we have obtained information from persons well acquainted with the districts and with the quality of the land, that one half of it will be available for settlement, therefore, we have for settlement 4,250,000 acres." As a matter of fact, fully 8,000,000 acres of this territory was proved fit for settlement.

War and bloodshed opened the great Waikato region to the European farmer, and gradually there grew up about the old military outposts thriving towns and villages. Along the noble valley where in the early sixties a British army of 15,000 men had forced a way by new-made military roads, there spread peaceful farms and snug homesteads, and military outposts grew into centres like Hamilton, Cambridge, Te Awamutu, Ohaupo, and Pirongia, whilst the capital of the Maori king—Potatau—became the peaceful and picturesque town of Ngaurawahia.

For years after the boundaries of Maoridom had been thrust back by force of arms to beyond the Punui, there lay to the southward of that famous stream a territory nearly as large and fully as rich as that included in the confiscation areas. This was still the King Country, which the Maoris held in sullen seclusion. But, just as the British army opened the way to European occupation in the Waikato, so did the Main Trunk railway open the way into the King Country. The construction of this line was in reality as important as a prolonged and successful war, for, although the King Country even of to-day is handicapped by Maori landlordism, it is proving one of the most magnificent fields for settlement that has ever been known in New Zealand.

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THE IRISH REBELLION OF 1916

In *The Irish Rebellion of 1916 and its Martyrs: Erin's Tragic Easter* (The Devin-Adair Company, New York) Padraic Colum, Maurice Joy, James Reidy, Sidney Gifford, Rev. T. Gavin Duffy, Mary Colum, Mary Ryan, and Seumas O'Brien, have given us a work which will be a great help to those who are honestly seeking for light on the events which so many people miscall the Sinn Fein Rising. In the earlier chapters of the book Maurice Joy and Padraic Colum give a clear account of Irish politics and of the Irish struggle for freedom up to the date of the Rising, dealing specially with the question of the consistent and imperishable demand of the people for self-government underlying the aims of parties differing widely in their methods, and with the history of Catholic Emancipation and Agrarian Reform during the nineteenth century. These chapters set forth plainly the reasons on which Ireland bases her demands for freedom, supporting the thesis with arguments that no reasonable man can disregard. The Irish revival, the movement for the reconstruction of Irish life, for "nation-building," which began on the day when Douglas Hyde delivered his historic address on "The necessity for de-Anglicising Ireland" is treated by a man who has the qualification—not too usual nowadays—that he knows exactly what he is talking about. Readers are told how Hyde and the pioneers at last convinced the thinking people that everything vital and distinctive in Ireland's intellectual and spiritual life was being destroyed by contact with the materialism of England which was pouring poison into the country through numerous avenues, and how there arose an earnest desire to become henceforth wholly Irish in speech, in ideals, and in civilisation. From this dated the revival of the language in the schools, the determination to wear Irish clothes—the best that are made in the world to-day, whether they be Donegal carpets or Blarney tweeds,—and the preservation of old games, of old dances, and of old customs. George Russell ("Æ") and W. B. Yeats were inspired by the movement and added glory to its literary side. *The United Irishman*, edited by Arthur Griffith, and *The Leader*, edited by David Moran, did yeoman service to the revival, fostering independence and discrediting for ever the low standards of English thought and English ideals so long accepted by Irishmen. And at last, with the publication of a tract called "The Resurrection of Hungary" Mr. Griffith furnished the programme which was the inspiration of the Sinn Fein Movement.

The Hungarian Movement.

By the passive resistance advised by Francis Deak the Hungarians had forced the Austrians to recognise their national rights. They refused to merge themselves with Austria and set about developing their own local authority. Ireland was like Hungary. She had a constitution which was taken from her by diabolical fraud as that of Hungary was taken by force. It was wrong, Griffith maintained, to demand anything less than the restitution of that which English statesmen acknowledged was taken away by the foulest corruption and chicanery that ever darkened the pages of the history of any country. Ireland was once guaranteed the right of government by the King, Lords, and Commons of Ireland. That she must get back. This should be done by imitating Hungary. Ireland should govern herself by a general delegation from her local councils. Nationalists should resort to Arbitration Courts and disregard the Law Courts set up by England. Agriculture and co-operation should be developed so that Ireland might become independent economically. "Ireland for the Irish" was to be the watchword. The people were to accomplish this by themselves and for themselves. Hence the famous phrase *Sinn Fein*.

Home Rule.

Then a Liberal Government came into power and began to talk of destroying the veto of the House of Lords which twice before had prevented Home Rule

from being passed. The Nationalists prepared to fight for the Bill; the Orangemen to destroy it. The two divisions of the minority—the Episcopalian Protestants who had long unjustly held all the offices and privileges in Ireland, and the Orangemen of Ulster,—made friends now and forgot their old hatred of each other. The Tory Party took them up and determined to espouse their cause in order to wreck the Liberals. Sir Edward Carson openly advocated rebellion against the Crown. Volunteers were armed and drilled. Balfour, F. E. Smith, and Bonar Law joined the rebels and promised them immunity. If men armed to destroy a constitutional movement men surely were justified in arming to protect it. Eoin MacNeill now urged the formation of a body of Volunteers to safeguard the constitution that represented the will of the English Government. MacNeill, Sean MacDermot, Eamonn Ceannt, and nine others met in a Dublin hotel and agreed that the body should not be confined to or controlled by any party, and that they should strive to secure the co-operation of existing organisations such as the Parliamentary Party, the United Irish League, the Hibernians, the Gaelic Athletic Association, the Foresters, etc. *Now the Government that had allowed the Ulsterites to drill moved.* An embargo was enacted. Henceforth the Volunteers had to drill secretly. In the mean time another body had been preparing. The Irish Citizen Army had been formed. It was organised by James Connolly and by James Larkin for the protection of the workers.

What Caused the Rebellion.

Carson's men were allowed to drill and arm. They were assured of protection by men who now rule England. Later on a group of English officers on the Curragh proclaimed that they would disobey orders if asked to proceed against a body of men who were organised to wreck his Majesty's Government. And not one of them was shot. In June, 1914, the soldiers who were ready to mutiny rather than attack Carson's rebels shot down innocent women and men on the streets of Dublin. Ireland was now roused to fury. It was clear that there was no justice or fair play for the Nationalists. In fact there was no Government for Ireland. There was only militarism. When the war broke out Mr. Redmond offered to hand over the Volunteers to the Government as a defence for Ireland. His request was turned down. The exploits of Irish soldiers at the front were systematically kept from the public. It seemed that everything that could be done was tried in order to drive the people into rebellion. Journals were suppressed if they spoke of the tyranny. Men and women were thrown into gaol without a trial. A gentleman was imprisoned for using the Gaelic tongue in speaking to a policeman—"an astonishing piece of bigotry," said Colonel Moore in his evidence. "well calculated to raise the anger and indignation of the people." Sheehy-Skeffington wrote a letter to the *New Statesman* protesting that the officers in the Dublin streets were saying that they would rather have a shot at the Sinn Feiners than at the Germans, pointing out that the situation was becoming intolerable, and that it looked as if they wanted to *drive the people into revolt*.

The Rebellion.

What then happened is told in the following chapters. But as I have already reviewed two books dealing with the subject I leave the task of studying the narrative as given here to our readers who may be tempted to procure this valuable work for themselves. It is the fullest history of the Rebellion yet published. The report of the Royal Commission which acted so strangely when it came to the hearing of evidence is given. The last chapters deal with the leaders who have gone to join the immortal band of those who in so many ages gave their lives for Ireland. If we might venture to select any where all are good we commend the sketches on Casement and Clarke. But they all were heroes. They all thought that life was a little thing to give for Ireland. And never in any country under the sun did a braver and a nobler little band of heroes lay down their lives for the cause of liberty. J.K.

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ARCHBISHOP KELLY'S WARNING.

At the ceremonial blessing of the foundation stone of St. Francis' new church at Paddington on Sunday, July 29, his Grace Archbishop Kelly dealt with the effort now being made to grant powers to the Sydney University to confer degrees of divinity. "They must not Protestantise the University," said his Grace. "Let it be honestly secular. It has come down to us from worthy citizens who took a due account of religion. They gave a college to the Anglicans, to the Presbyterians, to the Catholics, and are prepared to give one to the Methodists. These were built partly by the Government and by the laity. St. John's College represented to the Catholics an expenditure of about £80,000, and before its completion it would require another £80,000 or so to accommodate some 80 or 90 students. The Government gives the Rector a salary. The people who did these things in the past would not want to impose upon us a secular system of education in the schools and say: 'Take it, but if you don't then pay double taxation in building your own schools and supporting the State's as well.'"

No Unity of Religious Thought.

His Grace quoted an extract from the daily paper which set out that the representatives of several theological colleges had waited upon the Minister for Education and urged the amendment of the Act so that the University could confer degrees of divinity. The Minister had no objection, and said he would see if an amending bill could be drawn up. They must not do to the University, continued his Grace the Archbishop, what they have done to the public schools. In these they had Scripture lessons taken from the Protestant Bible, and these were cut up and emasculated, and they have by a kind of vague clause done a good deal to make the public schools Protestant. They must not do that to the University. It would be against the law. If they were true democrats, wishing to give equality to all denominations, they must not let Protestants get possession of the University. Do the several theological colleges agree among themselves except in hating Catholics? "I respect Protestants and have my hand stretched out to every one," added the Archbishop, "and only speak against the general doctrine. Continuing the subject, his Grace was very outspoken. "They must not Protestantise the University as they have tried to do with the public schools," he declared. "It must be secular. . . . London and Manchester Universities were mentioned in support of the request, but what doctrines did they preach? What was the doctrine outside the Catholic Church? A doctrine of corruption—the doctrine of a dead body putrefying and going to pieces. They have lost the meaning of the Bible, and have no one to tell them what it is. Yet they are going to give a degree in divinity! That's doing the devil's work, anyway."

Education which does not promote conduct bears within it a moral stain.

The latest figures available relating to dairy produce held in store in the Dominion awaiting shipment and for local consumption, are: 215,000 boxes of butter and 120,000 crates of cheese.

None ever hath assembled to this realm
Who hath not a believer been in Christ
Either before or after the blest limbs
Were nailed upon the wood,
But lo! Of those who call Christ Christ,
There shall be many found
In judgment farther off from Him by far
Than such to Him His name was never known.

—Dante.

GARDENING NOTES

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

THE KITCHEN GARDEN.

The month of August, which ushers in the spring, is a busy one in the garden. With fine weather and the soil in good condition, work in plenty will now be found to do. Early potatoes may be planted in a favorable situation; a well-sheltered, sunny spot for choice. A good plan is to have handy a supply of short straw or stable manure so that the young shoots may be quickly protected should frost threaten. Late frosts are usually experienced about the time the early potato shoots appear above the surface of the ground. A sowing of early peas and broad beans may now also be made, but unless the young shoots—for which the small birds have a great liking—are protected with wire-netting, the sowing of peas is more or less a waste of energy and material. For a succession it is well to sow again when the first lot appear well above ground. A small quantity of turnip seed should now be sown and it matures very quickly. The Early Milan is a very early variety. It is not wise to sow too lavishly, as turnips quickly run to seed; the young leaves, however, make a good substitute for spinach. An occasional small sowing of lettuce and radish may also be made. If the soil is in good working order most garden seeds may now be sown, but if wet or cloggy it is better to wait a while longer. Parsnips, carrots, beet, spinach, leeks, and onions may be sown any time now when the conditions are favorable. Plant the asparagus bed according to the methods mentioned in previous articles. Those who have plenty of stable manure at their disposal could not do better than have an asparagus bed for raising their tender seedlings and plants. Plant rhubarb and sea kale. If the rhubarb roots are grown old and unproductive, dig them up and chop them apart, leaving about three buds to each crown, and plant them in good, prepared soil, where they will soon renew themselves. To get rhubarb early and tender, place some boxes or small barrels over the crown to keep out the sun and air, and to blanch the stalks.

THE FLOWER GARDEN.

Those proposing to lay down a lawn should do so now as soon as possible, providing the ground is in a fit state to work. If bare patches appear on the lawn now is the proper time to treat them if returning is necessary. If otherwise, then scatter seed, top dress with light soil, and roll well in. The grass should be mowed regularly, and then rolled; rolling is absolutely necessary to cultivate a good, solid turf. Hardy annuals may now be sown in patches in the flower beds and borders. If the soil is not too rich a sprinkling of bone-meal or fertiliser may be applied with advantage, worked well in with the rake or hoe before planting the seeds. It is a good plan to reserve some of the seed for another planting in September.

THE FRUIT GARDEN.

If all the planting of fruit and other trees is not yet completed, the time is still favorable and the work may be carried on right into September. When the leaves begin to burst forth it is a warning that the planting season is drawing to a close.

The poor in all ages have been the jewels of the Church, and the sounder part of the faithful. They build our churches, support our clergy, and endow our orphan asylums and charitable institutions. It is the widow's mite that makes the treasury of the Church overflow. —Brownson.

HAYWARD'S PICKLES ARE THE BEST.

They easily outclass the rest. If your grocer is out of stock. Try any live Grocer's shop.

AN ENLIGHTENED LAITY

There are many grave and vexing problems confronting society to-day (states the *Boston Pilot*). They embrace every field of thought and action. Theories, systems, and movements almost without number are thrust under the notice of men.

We are living in times when secular thought has broken from its moorings and drifted afar, even to the province of theology. Writers, commendable in their own sphere, puffed up by popular applause, have presumed to speak with authority on matters of faith. Readers enthused by former and legitimate works of such authors peruse these later scintillations and imbibe novel doctrines that are destitute of truth and subversive of faith and morals.

Agitators are at their discreditable work of breaking down traditions held sacred for centuries, intent only on ministering to popular whims and fancies. Ideas contrary to revealed religion and the commandments of God are thus rendered widely prevalent. In fact there is a distinct purpose of perverting the souls of men and women to the bane of society.

One need but scan the publications of the day to note the influences steadily busy attacking the basic doctrines of our faith and fomenting rebellion against the time-honored institutions of family life.

Hence to-day, there is especial need of vigilance on the part of Catholics. The world realises well that the Church, and the Church alone stands like a wall

of adamant against the inroads of irreligion and detestable social experiments. It knows that in modern life she stands forth as the foe of error and the champion of truth and justice. So every agency is employed to nullify her efforts and bring men under the spell of false teaching.

Our Catholic societies well understand the trend of thought and action that is striving for ascendancy. Federation has put forth splendid efforts to enlighten the public on the truths of Christianity and expose the false doctrine of irreligious bodies. These efforts have been successful to an eminent degree.

But still there remains a personal duty on the part of Catholics to inform themselves on the doctrines and principles of their faith. It is a serious and responsible task and its fulfilment is a sacred duty for every Catholic.

The salvation of souls lays an obligation on the conscience of every individual Catholic, not only to know his faith, but to be able to dissipate error and spread the gospel of truth among those who sit in darkness. Example will do much, but an intelligent understanding of the teachings of our religion will not only beget a more sterling faith and lead us to love the Church of Christ more ardently, but it will make us lights in a world that seeks truth and is often disappointed at failing to find it.

The end of reading (as of everything else we do) should be self-improvement.

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IRISH NEWS

Messrs. T. P. O'Connor, R. Hazleton, and Daniel Boyle, M.P.'s, have been despatched to the United States to collect funds for the Irish Party mainly for the purpose of fighting electoral contests in Ireland at the next General Election.

The *London Gazette* announces that Captain W. A. Redmond, M.P., has been transferred from the Royal Dublin Fusiliers to the Irish Guards, in which corps he will hold a similar rank. The transfer took effect as from the 12th May.

The undermentioned priests have been appointed to the forces (4th class)—Fathers Cornelius Michael Creed, Timothy O'Connell, Edward McGrath, Francis Sebastian Burns, Michael Joseph Lalor, George William O'Neill, James McCann, John Ninian MacDonald, Edward O'Hart, and Austin Aloysius Joseph Askew.

Bishop McHugh, of Derry, in a letter to the Irish papers denounces the constitution of the Irish Convention, and calls for an elected and constitutional Irish assembly instead. The Bishop was a leading figure in the anti-partisan agitation, and was practically the founder of the Irish Nation League.

Mrs. Susanna Lennane, of Dublin, a mineral water manufacturer, who died lately, left estate valued at over £33,000. Among other bequests she left £1000 to the Rev. Peter Finlay; £3000 for Masses; £1000 to the Ursuline Convent, Thurles, and £500 each to other 25 institutions in Ireland. The residue goes to Catholic education in Ireland and the relief of the Dublin poor.

Archbishop Walsh is one of the signatories to a statement published recently in the *Irish Times* expressing general agreement with the conclusions reached by Mr. Geo. Russell (better known by his pen name, "Æ") in a memorandum written by him regarding the Irish Convention, and outlining a scheme of settlement for the Irish difficulty. Mr. Russell is a Dublin Protestant and a protege of Sir Horace Plunkett. Though not much known in politics, he is one of Ireland's foremost intellectuals and a great litterateur.

Speaking at the second annual meeting of the Co. Galway War Fund Association, at which Lord Killanin presided, Captain Stephen Gwynn, M.P., on behalf of the troops thanked the Association for the comforts they sent out. Nothing they could do to bring in a ray of comfort to these men was too great. The Irish Division to which he belonged was joined by the men who joined for the sake of Ireland. They thought that was the best way to serve Ireland. He referred to the fraternity and comradeship that existed between the Ulster and the Irish Divisions, adding that it might be in that way these men had done a service to Ireland that they did not contemplate or expect.

A great Irish priest has gone to his reward in the person of Venerable Wm. Archdeacon Hutch, D.D., P.P., Middleton, Co. Cork, who died in the Mercy Hospital, Cork, on Thursday night, June 7. Born at Buttevant in 1844, and trained in the Irish College, Rome, he was for a time curate at Doneraile and Professor (afterwards President) of the Diocesan College of Fermoy. For the last 25 years he had been the zealous pastor of Middleton. He was a staunch and active Nationalist and a supporter of Redmond and the Irish Party. Had he lived to December he would have attained his sacerdotal golden jubilee. The funeral took place at Middleton, the cortege being nearly two miles long.

In the death of Alderman Cotton, M.P., which occurred recently at his residence, Roebuck, County Dublin, the Irish Party loses one of its influential members. He was never much of an orator, but a man of considerable position in Dublin commerce. First secretary and then chairman of the Alliance Gas Company, Dublin, he stood against Captain Cooper in South Dublin, in January, 1910, but the Unionist won. In the following December, however, the Alderman beat the Captain, and has since held the seat. He was Lord

Mayor of Dublin in 1911. His majority in South Dublin was only 133, so that any dissension in the Nationalist camp now would hand the seat to a Tory. The Alderman was in his 76th year.

The *Independent* pillories Messrs. T. P. O'Connor and Pat O'Brien for having voted for the closing of Mr. Ginnell when on the eve of the Whitsuntide adjournment he was ventilating the position regarding the continued imprisonment of Mr. McGuinness, the newly-elected member for South Longford. The closure was carried only by a margin of four votes, and two of these were given by the members named. We take very little stock in Mr. Ginnell or Mr. McGuinness or their political peculiarities. Politically they are our opponents. But even an opponent should be heard. Both have been elected by Irish constituencies, and have (still) a majority of their constituents supporting them. It ought not to be the concern of any Nationalist to gag any compatriot, however they differ. Fortunately at least a dozen other Irish members adhered to the principle that the Irish Party should always vote against the closure. Nationalist opinion generally, we believe, will side with them.

Since G. K. Chesterton began to edit the *New Witness* its editorials show here and there characteristic flashes of his brilliancy. In a recent article dealing with the Conservative cosmopolitans who may be more ruinous than any revolutionist and their attack on Nationalism, reference is made to Lord Hugh Cecil, who wishes to keep the Irish under an alien ascendancy. Then comes this fine piece of sarcasm:—"All the most agreeable representatives of our success in Ireland from Castlereagh to Clanricarde would testify that a Nationalist is always a most unchristian character. The most bigoted thing on earth may blossom into broad-mindedness and wear the Orange flower of a blameless international life. Men too narrow to own their own nation will always be wide enough to call in the world against it." Dean Inge, "the gloomy Dean," gets a touch, too, for his assertion that "Nationalism is an open revolt against the Gospel." He is told that "when men like Dean Inge have suffered even a little for their new theology of what the Poles and the Irish have suffered for their old theology, they will be competent to judge of what they have also suffered for their native land."

The Cabinet have swung back towards Mr. O'Brien's ideal in fixing the size of the Irish Convention (says the *Glasgow Observer*) between fifty and sixty representatives. Politicians pure and simple will constitute only about one-fifth of the assembly. Nobody will desire to say a word to embarrass, endanger, or hinder the success of the Convention, but the wisdom of such a wholesale exclusion of politicians in open to argument. After all the politician is the man who has taken interest in politics, knows the history, technique, and necessities of the position. To hand over a supreme political crisis to the settlement of the man who has kept out of politics is a daring experiment. Let us hope for the best. The Convention is to have a secretary "who will be an expert in Colonial precedents." It might have been worth while including some "experts" in its membership too. The same paper comments thus on Carson:—"Sir Edward Carson was accused of having advised the Prime Minister to release the Irish insurrection prisoners. He denies the vile impeachment, and authorises the publication of its denial. Now we can all breathe freely again, for things are what they seemed after all, and there are no visions about. For a moment it looked as if Carson might manifest some gleam of statesmanship, a thing he has never done before. But no. He is a boss bully in politics, a swashbuckler of the swag-gereest, but that is all."

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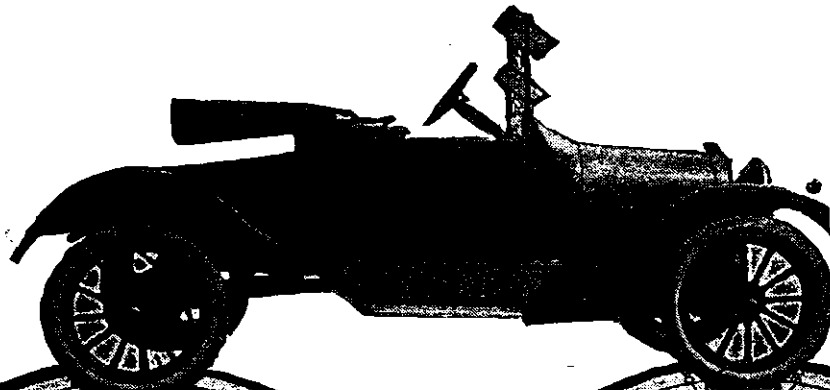
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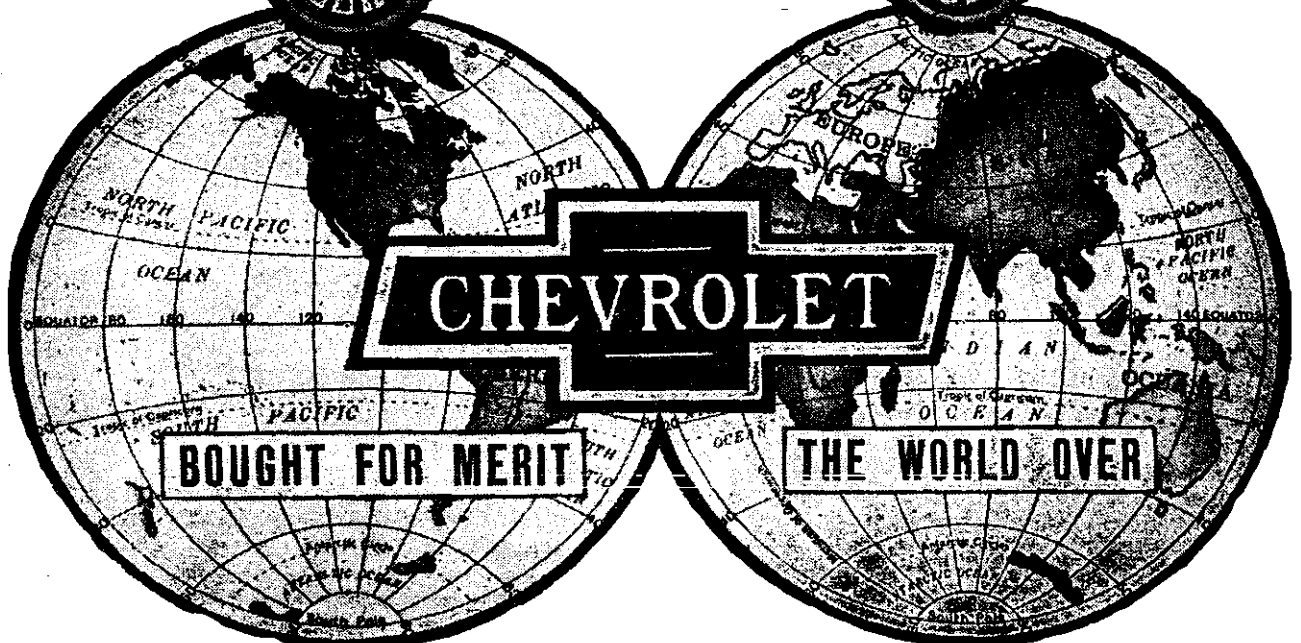
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THE CATHOLIC WORLD

Beginning next year the New York archdiocese expects to turn out of its seminary at Dunwoodie, classes of young priests numbering about sixty a year. Surely, this is a strong evidence of the faith of the present generation, and the wisdom of having a Cathedral College. Meanwhile, watch Brooklyn's Cathedral College grow under the keen supervision of Rev. Dr. Higgins.

The College of St. Anthony in Rome, built 25 years ago, is a vast building. It is the monastery of the Franciscans. It has five storeys, calling for the ascent of 115 steps, and is located on the wide street of Merulana, a short block from St. John Lateran's and a short distance from the Coliseum. One-fourth of it has been transformed into a military hospital, accommodating 300 sick soldiers.

On Friday, June 8, Monsignor O'Hern, coadjutor rector of the American College in Rome, during a private audience with Pope Benedict presented to his Holiness eighteen recently ordained young American priests who are about to return to their native land. The Holy Father gave them a cordial welcome, expressed a hope for their future success as laborers in God's vineyard, and gave them his apostolic blessing.

Most Rev. George W. Mandelain, D.D., Arch-bishop of Chicago, in the baccalaureate sermon delivered in the Church of the Sacred Heart, at Notre-Dame University, in the presence of 35 prelates, hundreds of clergy, and thousands of visitors, Catholic and non-Catholic, said: "While many have had the indecency to accuse American Catholics of disloyalty in time of peace, no one had ever had the hardihood to make this accusation in time of war."

Right Rev. Mgr. Francis C. Kelley, D.D., president of the Catholic Church Extension Society (Chicago) for the past twelve years, has received word from Rome that Pope Benedict XV. has again appointed him to that post for a term of five years. The Extension Society, engaged in spreading the faith in sparsely settled sections of the country, is now building about 300 new chapels every year. The society was established canonically by his Holiness Pope Pius X. in 1912.

The Sisters of Nazareth have lately opened a house of their Order in the Newcastle district, and a letter from the Bishop of Hexham and Newcastle was read in the churches of his diocese commending the work of the Sisters of Nazareth to the charity of the faithful, and intimating that permission was given them to solicit donations in their usual manner. The Mother House of the Order is at Hammersmith, and the new establishment in Newcastle adds another to their houses in the North of England.

There are reports of trouble from Canada, the statement being that the young French Nationalists "have got out of hand" and are agitating fiercely against conscription. The exclusion of French from some Canadian schools—in breach of treaty rights as Nationalists read them—explains the trouble. Happily there seems early prospect of restored harmony. Archbishop Bruchesi has exhorted his flock towards that end, and, still better, there is talk of a Coalition Government, with Sir Wilfrid Laurier, the previous Liberal Premier—and a world-famed Catholic—joining the present Conservative Premier, Sir Robert Borden, in the government of the Dominion.

One of the most unusual ceremonies that has ever taken place in the Catholic Church in the United States was that which occurred on Memorial Day morning in the Cathedral of the Holy Cross, Boston, when Cardinal O'Connell administered the Sacrament of Confirmation to a class numbering more than 800, all of whom have embraced the Catholic faith from other religious persuasions within the past year. Just one

year ago the Cardinal summoned all the converts to the faith from the various parishes of the diocese to the Cathedral for confirmation, and at that time the number was 600. It was thought by many that the class was about as large as could be ordinarily expected. The more than 800 converts to the faith who were confirmed as above stated represented practically every religious belief other than Catholic.

The Roman correspondent of a Catholic weekly journal (states the *Catholic Herald*) supplies the following information regarding the Catholic Church in Italy. The official census reveals a total population of 36½ millions. Of these there are—Protestants, 123,000; Jews, 34,000; no religion, 874,000, leaving Catholics, 35,469,000. In other words, out of every 1000 persons 973 are Catholics. Although the "no religion" numbers seem a high figure, still it is not great relatively to the large population of the whole country. It will, of course, include Freemasons, Socialists, Freethinkers, Anarchists *et omnia hęc genus*, who are logical enough in Italy to register themselves of "no religion," but who in this country would probably count themselves as belonging to one or another of the Kirks. The Latin peoples realise perfectly well that they must either be Catholics or nothing; that they cannot serve God and Mammon at the same time. The "Protestants" doubtless are, as always in those lands, mostly foreigners and not native.

At the funeral of Father Placid O'Hear, O.S.B., Requiem Mass was celebrated in St. Aidan's, Ashington (Scotland), by the Right Rev. Abbot Hurley, the panegyric being pronounced by Rev. Father Kershaw. The mourners included Bailie O'Hear, Maryhill, and Mr. Hugh O'Hear, Coatbridge (brothers), and two sisters, Agnes and Catherine. Rev. R. Robertson, Presbyterian minister at Ashington, paid the following eulphic tribute to deceased:—"The Catholic Church has produced some of the finest types of piety the world has known. Of such products Father O'Hear was one of the noblest examples. On all sides he was spoken of with profound reverence and affection. The sweet gentleness of his disposition, his wide learning, his penetrating intellect, and his diligence in all good works could not fail to command respect. A faithful pastor of his own people, he was also a benefactor to the community at large. For many a year his loss will be felt not only by his own flock, but by hundreds in this place into whose lives he brought light and love and strength."

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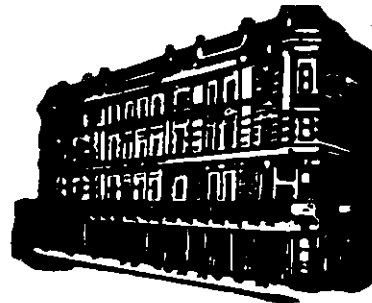
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DOMESTIC

Two-Layer Cake.

To make a two-layer cake, put in the mixing-bowl one cupful of sugar and a cupful and a-half of flour. Stir to mix, then add two beaten eggs and about three-quarters of a cupful of butter softened and beat it well until the butter is blended. Now, if the oven will brown flour in four minutes and the tins are well greased and floured, mix one heaping teaspoonful of baking powder in the batter. Beat vigorously to mix, divide equally in the pans, and immediately put it in the oven to bake for about twelve minutes.

Baked Indian Pudding.

Scald one pint of milk. Pour it gradually over one and a half tablespoonfuls of corn meal. Cook one hour in a double boiler, stirring often. Slightly beat one egg. Add to it one-half teaspoonful of salt, one-half teaspoonful of ground cinnamon, one-quarter teaspoonful each of ground clove and mace, and one-half cupful of molasses. Then add one pint of milk, and one-third cupful of currants. Pour this gradually into first mixture, stirring constantly. Add one-half table spoonful of butter. Bake slowly for three hours in a buttered baking-dish. Serve with thin cream.

Steak and Tripe Pie.

Stew the tripe and leave it to jelly in the liquid in which it was boiled. Line the inside of a pie-dish with good pastry, lay a slice of tender steak or a little uncooked ham at the bottom of the dish, and place the tripe over it with the jellied gravy clinging to it. Season with pepper and salt, and put pieces of butter here and there on the tripe. Put in two or three spoonfuls of brown gravy, and cover the whole with a good piecrust. When the pastry is done the pie is ready for the table.

Household Hints.

To remove grass stains from linen or washing material, rub butter on the stain; let it remain a while, then wash out with soap and water.

Do your flat-irons over with silver aluminium paint, such as is used for radiators, leaving the flat face or ironing base free. Irons thus treated will never rust, and they look so clean and fresh.

If you cut a thin piece of felt, cloth, or velvet, 2 inches long and $\frac{3}{4}$ of an inch wide, and glue this in the back of your shoe, $\frac{1}{2}$ an inch below the edge, it will prevent the shoe slipping up and down, and wearing out the stockings at this part.

To freshen worn leather seats of chairs, rub over them the beaten whites of eggs.

To clean lamp burners wash them in wood ashes and water and they will come out clean and bright.

In cutting fur always use a sharp knife, cut on the wrong side and sew the strips together with coarse thread as silk is apt to cut the skin.

To clean bamboo furniture use a brush dipped in warm water and salt. The salt prevents the bamboo from turning color.

Muslin and cotton goods can be rendered fireproof by putting an ounce of alum in the last rinsing water, or by putting it in the starch.

That "Jack is as good as his master"

May be all very well as a jest.

Despite such patter, in men as in matter,

The best will be always the best.

In the keen competition for trade,

Worth alone can succeed and endure--

For coughs or colds this principle holds

In Woods' Great Peppermint Cure.

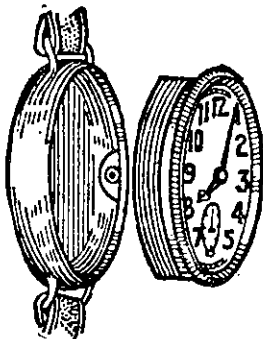
NO RUBBING LAUNDRY HELP contains nothing injurious to hands or finest fabrics.



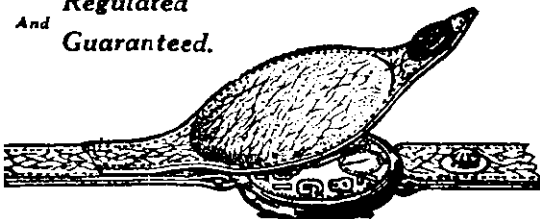
HE'S GOING TO FIGHT FOR YOU!

Don't let him down with a worthless Timekeeper.

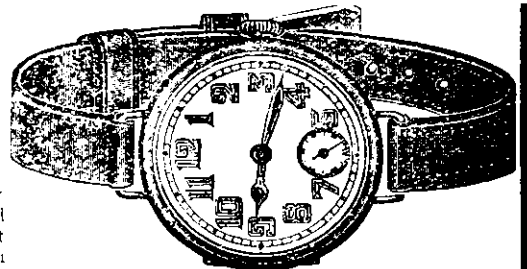
Cheap Watches should be avoided. They fail at "The Front," and are a waste of money. To stand the strain of rough campaigning a watch must possess a high quality movement. That is why you should get a Stewart Dawson Soldier's Watch. Every Timekeeper guaranteed dependable.



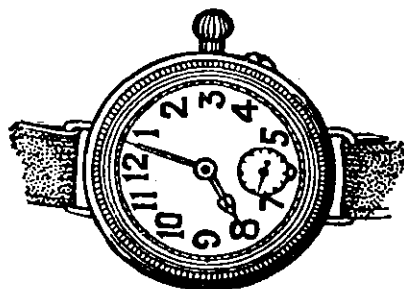
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Gents's Military Wrist Watch, with luminous figures and hands; fine 15-jewelled keyless lever movement; in Solid Silver Case. A splendid timekeeper; and fitted with leather cap for protecting face. Price £3.



Gent's Military Wrist Watch, in Solid Silver Case; fine jewelled lever movement, and luminous dial, £2.



Regulation Military Leather Cover for Protecting the Glass from Breakage, supplied with each watch free of charge.

P3427—Gent's Military Wrist Watch, with luminous figures and hands, which enable the wearer to read the time in the dark. The movement is a fine 15-jewelled lever, and screws into a one-piece Solid Silver Case, as shown in illustration; dust and waterproof.

A most reliable timekeeper for active service. Price £3 10s.

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Every tooth lost adds years to one's looks. Shaken gums to the face of its firm, youthful lines.

Have the gaps filled with new, pearly teeth.

Your sound ones need not be extracted. Plates are unnecessary. My expert Bridgework will meet your requirements.

Beautiful Teeth will be carefully fitted—Teeth that will look as well and prove as comfortable as your natural ones. And they will serve you long, for

My Bridgework is Guaranteed for Ten Years.

Consult me to day. No charge for examination and advice. Superior Plates, Fillings, Crowns and Painless Extractions—all at Moderate Fees.

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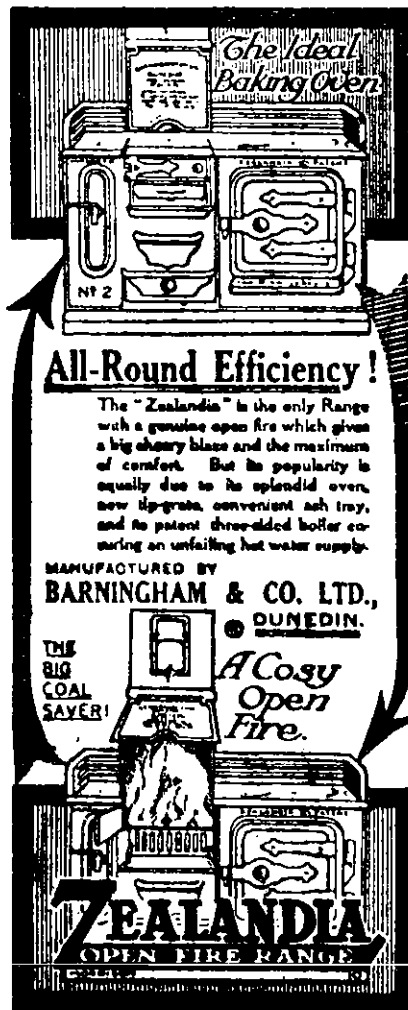
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The Solid Base Portable Boiler!

SCIENCE SIFTINGS

By "VOLTA."

The Use of Gas in War.

"The Use of Gas in War" formed the subject of a lecture delivered by Lieut.-Colonel Cumming in Wellington. There were (said Lieut.-Colonel Cumming) three forms of gas attack. There was the cylinder attack, the cylinders containing about 56lb of liquefied gas. The cylinders were stored in the fire trench in pairs. The gas was released through rubber tubes, and as it was heavier than air it travelled along the ground. A very small portion of gas was sufficient to put a man out of action. The wind must be blowing towards the enemy trenches if the gas was to prove effective, and the velocity of the wind must also be taken into account. Wind blowing at the rate of three miles an hour was not sufficient, but from seven miles to ten miles was very favorable. Gas had been known to be effective at 9000 yards, and under very favorable conditions at 26,000 yards—about 15 miles. The most favorable ground was that which sloped upwards towards the enemy. The first intimation or warning that one got that gas was being released was the noise made by the gas, which could also be seen. There were three kinds of gas used. Chlorine gas affected the lungs, another affected the heart, and these two were generally released together; the third gas affected the eyes. The second gas, when released by itself, did not affect a man for an hour after he had inhaled it. The "tear" gas was generally distributed in "tear shells." The other two gases were also sent across in shells, particularly chlorine gas. In addition to gas, frequent use was made of smoke, and as the two looked alike they were often sandwiched, and it was difficult to distinguish the one from the other.

Visible at Seventy-five Miles.

The tallest lighthouse on the coasts of the United States is at Cape Hatteras, 200ft high. The brightest light is on the Navesink Highlands, at the southern entrance to New York Harbor. Its candle-power is about 25,000,000; it is visible 22 miles away, and it has been seen from a distance of 70 miles at sea under unusual conditions of the atmosphere. The highest light is at Cape Mendocino, Cal., 422ft above sea-level. The first lighthouse on the American continent was built in 1715-16 at the entrance to Boston Harbor.

Where It Is Cold.

On the hottest day in summer a flying man may be in the Arctic regions in ten minutes by mounting to a height of 10,000ft, just as the climber may pass through all the shades of temperature by climbing Kilima-Njaro, that giant peak which rises above the snow-line from the Equator. He commences with the tropical jungle and ends amid eternal snow. The fact is that the temperature is invariably low at 10,000ft and over, whether at the tropics or the poles, and it is quite likely to be lowest at the Equator. Airman will know the intense cold of those upper regions, and they need the rig-out of a Shackleton if they would mount to 20,000ft above the earth's surface. In fact, there is little variation of temperature in these upper reaches of the atmosphere. It is much the same in summer as winter, except for the difference which a high wind makes. Even in the depth of a hot summer the airman will encounter 40 degrees of frost at 10,000ft, and at twice that altitude a hundred degrees of frost—the temperature of the South Pole—is not unusual.

For washing lace curtains NO RUBBING LAUNDRY HELP is best.

FEAST OF SAINT ALPHONSUS

CELEBRATION AT MOUNT ST. GERARD,
WELLINGTON.

The solemnities of the Feast of Saint Alphonsus, the founder of the Redemptorist Order, were observed on Sunday, July 5, at Mount St. Gerard's, Hawker street, when, notwithstanding the inclemency of the weather, the church was full to overflowing. Pontifical High Mass, commencing at 10 o'clock, was celebrated by his Lordship Dr. Brodie, Bishop of Christchurch. The choir gave a delightful yet solemn rendering of the music of the Mass. His Lordship Dr. Verdon, Bishop of Dunedin, presided in the sanctuary. The Very Rev. Father Roche, C.S.S.R., was assistant priest, Rev. Father O'Sullivan, C.S.S.R., deacon, Rev. Father Mageean, C.S.S.R., master of ceremonies. At the Gospel, his Lordship Bishop Brodie, taking as his text Matthew xxviii, 19, preached a most eloquent and brilliant discourse on the saint, portraying Saint Alphonsus as the ideal layman, while he was a lawyer in the world, and also as the ideal priest. His Lordship took occasion to refer to the necessity of a lay apostleship in the Church, wherein laymen might devote themselves wholeheartedly to her interests. "Never," he continued, "did the Church stand more in need of such than at the present day. Before this war, which has laid waste the fairest plains of Europe, people considered certain fortresses, such as Liege impregnable. The Catholic Church, it is true, can never be conquered, for she has the promises of Christ as her shield and protection, yet, at the same time, she expects the assistance and co-operation of all." His Lordship, after paying a graceful tribute to the zeal and self-sacrifice of the Redemptorist Order, dwelt upon some happy recollections of early associations with the Order in Australia. He concluded by saying that Saint Alphonsus should be our inspiration and delight, our example, and guide.

After the Communion of the Mass, Very Rev. Father Roche, C.S.S.R., thanked the Bishops, in the name of the congregation, and in the name of the community of St. Gerard's, for favoring them with their presence on the occasion.

The community were privileged to entertain his Grace Archbishop O'Shea, their Lordships Dr. Verdon and Dr. Brodie, Right Rev. Mgr. Mahoney, V.G. (Auckland), and Very Rev. Dean Holley, S.M., to luncheon at Mount St. Gerard's. In the evening the church was again filled to overflowing, when Rev. Father Mangan, C.S.S.R., preached an eloquent panegyric on the saint, dwelling in a particular manner on the wonderful activity of his life as displayed in his zeal for the glory of God, the honor of the Blessed Virgin, and the salvation of souls. Pontifical Benediction was afterwards given by Bishop Brodie, Bishop Verdon presiding in the sanctuary. The altar was beautifully adorned for the occasion, while the choir rendered a special selection of appropriate music, which united dignity with expression, and charm with excellence.

It is cheering to see so many thrifty families paying spot cash for seven weeks' supply of NO RUBBING LAUNDRY HELP—total amount, 1/-.

THE MOST OBSTINATE

Corn must quickly yield to BAXTER'S RUBY CORN CURE—once this remedy is applied there is no escape for the corn—it must give in. Price, 1/-, post free, from Baxter's Pharmacy, Theatre Buildings, Timaru.

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Furnishings, and Footwear :: :: ::

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"CLUB" COFFEE

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SUBSCRIBED CAPITAL	... £624,100.	TURNOVER (All Operations for	
RESERVE FUND	... £111,398.	Year ending July 31, 1914)	... £3,389,426.
J. A. PANNETT, Chairman of Directors.		E. W. RELPH, General Manager.	

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THE NEW ZEALAND

Farmers' Co-Operative Association of Canterbury Ltd

The Family Circle

THE BOY THAT WAS.

When the hair about the temples starts to show the signs of grey,
And a fellow realises that he's wandering far away
From the pleasures of his boyhood and his youth, and never more
Will know the joy of laughter as he did in days of yore.
Oh, it's then he starts to thinking of a stubby little lad,
With a face as brown as berries, and a soul supremely glad.

When a grey-haired dreamer wanders down the lanes of memory,
And forgets the living present for the time of "used-to-be,"
He takes off his shoes and stockings, and he throws his coat away;
And he's free from all restrictions, save the rules of manly play.
He may be in tattered garments, but bareheaded in the sun
He forgets the proud successes and the riches he has won.

Oh, there's not a man that liveth but would give his all to be
The stubby little fellow that in dreamland he can see.
And the splendors that surround him, and the joys about him spread,
Only seem to rise and taunt him with the boyhood that has fled.
When the hair about the temples starts to show time's silver stain,
Then the richest man that's living yearns to be a boy again.

THE HOME CIRCLE.

In the model domestic circle, meal-time is the happy meeting-time of the family, and the evening meal is looked forward to as the brightest spot in the day. This is as it should be, for happiness should prevail when the family is gathered together.

But, unfortunately, most of us know homes where meal-time is a most trying time for the entire family. The parents scarcely speak during the meal, the children are nervous and restless and anxious to get away from the table, and the meal, altogether, is a dreary one.

Those who live together should try to create an atmosphere of cheer and love and respect around them, and should be willing to make little sacrifices one for the other. They, themselves, will be the happier for so doing.

Time brings many changes, and we have to admit that one of the changes time has brought is the utter—in many families—disregard for parental authority, or at least wishes. Authority is not a nice word, perhaps, to use in relation to parents and children, where love should be the mainspring of actions. Nowadays, young people come and go in the home as they see fit, and parents "let the dear children have their way," and the children are often very selfish in consequence, unpunctual at meals, and thoughtless for the convenience of their mothers.

When the world opens its doors to receive them, it is the children who respected their parents and conformed to their wishes who are likely to make good. They are equipped a hundred per cent. better to fight life's battles than those who never considered the wishes of anyone but themselves.

UNSEEN BLESSINGS.

The people on the crowded street stopped and held their breath as the speeding touring car leaped up on

the sidewalk right in the path of the two girls hurrying across the street to escape it. A sudden swerve of the chauffeur, a switch to one side just in time, and the car shot past, grazing the skirt of one of the girls.

Panting and flushed the two girls stood on the curb. The by-standers' faces expressed relief at the narrow escape, while they joined in indignant protest at the reckless driver speeding away in the distance.

"How we ever escaped, I don't know," panted one of the girls.

"It was only God's providence," answered the other reverently, as they made their way slowly and thoughtfully across the street. "That was the nearest I ever came to being run over. When I saw the car dash up on the sidewalk we were making for—right in our path—I thought there was no escape for us. It was God alone Who saved us."

"I wonder," said her companion, thoughtfully, "how many times He saves us from danger when we don't know about it? This time we saw how wonderful it was, but I wonder if there are not other times when we have just as great deliverances and never know."

"Yes," agreed her companion, "I saw a man crossing the street the other day when a car just missed him. He was walking along with his head down, evidently much preoccupied, and the car coming up behind him just missed him by an inch or so; but he did not seem even to see it, went on the same way—head down, evidently lost in thought."

"I believe God saves us from danger many times when we don't know about it," answered her friend. "How much we have to thank Him for!"

THAT WE MAY FIND REST.

"I find he never rests," said the mother, who was taking her little son upstairs for his noonday nap, "unless I take away his playthings before I put him in his cot. He used to want something to hold when I laid him down. But I found he would not rest as long as he had his treasure to look at."

There are many of us who never find real rest of heart till the Father in His wisdom takes from us the treasures to which we cling. Sometimes it is the educational opportunity on which we have so set our hearts; sometimes it is merely the summer outing that we had planned for, sometimes it is the key to the gateway of what seemed an altogether pleasanter kind of life.

But the taking away of the treasured thing was often necessary that our restless spirits might find in the Father alone the real rest of heart that makes us strong for service.

THE PROFESSOR AGAIN.

The professor had the reputation of being somewhat absent-minded. One evening he was to accompany his wife to the theatre. When they were ready she said to him:

"John, I don't like that necktie you have on; go upstairs and change it."

The obedient man went up, but minute after minute passed without his returning. After waiting as patiently as possible for almost a quarter of an hour, the good lady went to ascertain the cause of the delay. She found him just getting into bed. He had removed his necktie, and force of habit had done the rest.

BLIGHTED ROMANCE.

"By the way," said the man who had stopped at a farmhouse to water his horse, "fifteen years ago a poor boy came this way and you took him in."

"Yes," queried the farmer, somewhat surprised.

"You were kind to him," went on the stranger. "You fed him, gave him words of encouragement and an old suit of clothes, put half a crown in his pocket, and sent him on his way rejoicing. He told you at the time that you never would regret your kindness. Am I right?"

"Yes, you are," replied the farmer.

"He said that if he prospered he would see that you never had occasion to regret your kindness to a poor, struggling lad."

"Gracious!" exclaimed the farmer's wife, excitedly. "It sounds almost like a fairy tale, don't it? Why, you must have seen him."

"I have," said the stranger, "and he sent a message to you."

"What is it?" they both asked, expectantly.

"He told me to tell you that he is still poor."

As the stranger drove away the farmer went out and kicked the pump viciously, while his wife threw a rolling-pin at the chickens.

HONEST MAN.

The preacher was having a sort of test meeting by asking the congregation questions on their conduct.

"Now, brethren," he said, "all of you who pay your debts will please stand up."

In response to this there was an apparently unanimous uprising.

"Now," said the preacher, asking the others to sit down, "all those who do not pay will please stand up."

One man alone rose.

"Ah, brother," said the preacher, "why is it that you, of all this congregation of brethren, should be so different?"

"I don't know, parson," he replied, slowly, as he looked around over his friends and acquaintances in the meeting, "unless it is that I'm not a liar, and 'cause I can't get what the people round me owe me."

SMILE-RAISERS.

Stranger: "I understand that the measles broke out in this town recently."

Officer: "Yes, sir; but our chief inspector caught them."

For the third time in one afternoon the lady found her new maid fast asleep in the kitchen easy chair.

"What, asleep again?" she said. "When I engaged you, you said you were never tired."

"I know I did," the maid answered. "But I should be if I didn't sleep."

At a recent concert, the conclusion of which was a song, "There's a Good Time Coming," a farmer rose in the audience and said:

"Mister, you couldn't fix the date, could you?"

A young theologian named Fiddle.

Refused to accept his degree;

"For," said he, "'tis enough to be Fiddle.

Without being Fiddle, D.D."

"Well, thank heaven," he said, approaching a sad-looking man who sat back in a dark corner, "that's over with."

"What is?"

"I've danced with the hostess. Have you gone through with it yet?"

"No. I don't need to. I'm the host."

An old gentleman walked up to the pretty girl attendant at the counting room of a daily newspaper office and said:

"Miss, I would like to get copies of your paper for a week back."

"You had better get a porous plaster," she abstractedly replied. "You get them just across the street."

LADIES!

If your Grocer is out of the delicious **MILITARY PICKLE**. He's asleep. Just order it from the next **Storekeeper**. Buy a bottle to-day.

ON THE LAND

Gorse ash is very rich in potash, and farmers who burn their hedge trimmings on roadsides are wasting pounds worth of a most valuable manure.

An early pioneer recalls the fact (says the *Auckland Herald*) that long before the Ohinemuri was settled the Maoris grew wheat in considerable quantities on the flats where no wheat is now produced. Trading boats used to go up the river and carry the grain to Auckland. Sixpence more a bushel was received for the Ohinemuri grain than for any other, on account of its superior quality.

The autumn-sown grain crops generally in the Geraldine district have made excellent progress during the last winter month, notably the earliest oats, which already have come in usefully for change sheep feed, and are again in vigorous growth. The wheat also has done well, though in places it is evident that the small birds have levied a considerable toll upon the seed. This winter the same small bird pest has been more active than before, and stacks are to be seen so damaged by the birds constantly pulling out straws to get the grain, that the threshing mill must come to stop the loss at once.

Towards the Moana and Four Peaks Settlements, the condition of affairs is also forward for the time of year, and in most ways satisfactory. Teams are at work upon the plough lands, the crops are doing well, and all farm work is well ahead. Hereabouts the turnip and sward feed is now nearly finished, and in one case an owner has moved his sheep as far as the Ashburton plains, where the required roots were obtained readily. Up to date the stock generally is in good or fair condition, and at least in better order than is usually the case at the beginning of August. A busy time is ahead for the remaining supply of hands, but, other circumstances permitting, the outlook is for a prosperous farming year.

Akaroa has orange trees growing in the open, and in full bearing this winter, too (states the *Press*). On one tree, for instance, barely six feet high, standing on the sunny side of a close fence, are to be found some four or five dozen oranges, the largest of them being fully equal in size to the average Island fruit. A similar sight can be seen in two or three other gardens in this quiet corner of the Peninsula that is so bountifully blessed by Nature. One enthusiastic orchardist, the proud owner of the orange tree referred to, is doing his best to cultivate the lemon as well. It would appear as if, in a few years, Akaroa will be able to display to visitors sub-tropical fruits, for their eyes at least, if not for their palates, to feast upon.

Recently the Wyndham Dairy Factory Company paid out to suppliers a sum of close on £4000 (says the *Wyndham Herald*). The company began the season cautiously by making a progress payment of 1s per lb of butter-fat. A later adjustment brought the amount up to 1s 3d; and now, just after the close of the season, another payment of 4d as for the whole season has been disbursed. This makes the payments for the season equal to 1s 7d per lb of butter-fat. There will be still another payment in respect of the past season, which, it is anticipated, will be equal to nearly 2d more, making the aggregate payment almost 1s 9d for the season. We understand that the previous highest price was 1s 7d. Thus it has been a very profitable season for the suppliers.

PILES

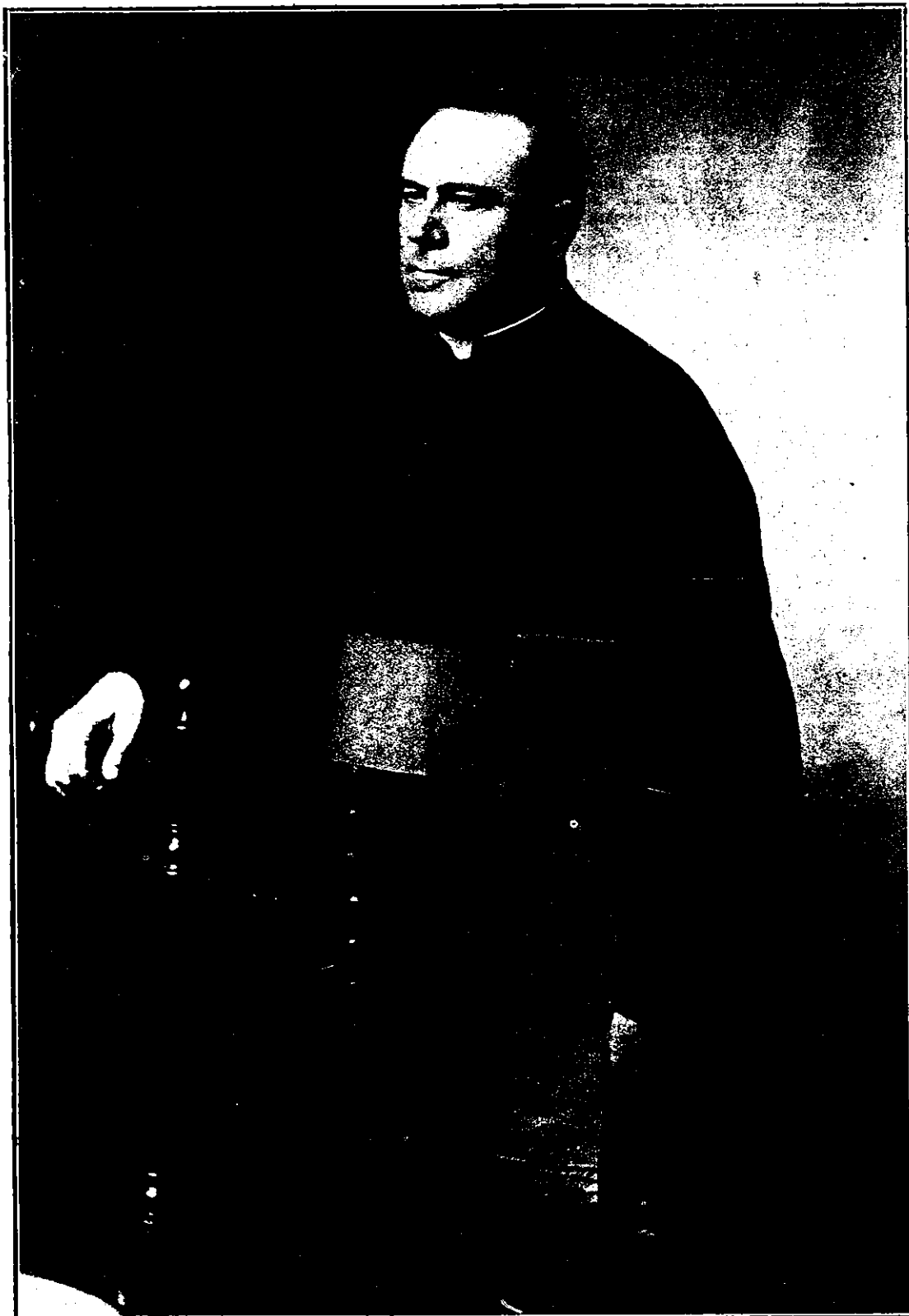
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