

**MISSING PAGE**

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## Friends at Court

### GLEANINGS FOR NEXT WEEK'S CALENDAR

- June 2, Sunday.—Second Sunday after Pentecost.  
 „ 3, Monday.—Of the Octave.  
 „ 4, Tuesday.—Of the Octave.  
 „ 5, Wednesday.—Of the Octave.  
 „ 6, Thursday.—Octave of Corpus Christi.  
 „ 7, Friday.—Most Sacred Heart of Jesus.  
 „ 8, Saturday.—Blessed Virgin Mary (Votive Office).

#### Feast of the Sacred Heart of Jesus.

Since the Person of Christ, including His human nature, is the object of divine adoration, the worship which is due to His Person is due to all that is united to His Person. For this reason the Fifth General Council condemned the Nestorians, who introduced two adorations as to two separate natures and to two separate persons. The Council affirms that one adoration is to be offered to the Word united to His humanity. The material object of this divine adoration is Christ, God, and man; the formal object or the reason for which this divine adoration is given to Him in both natures is the divinity of the Incarnate Son. Thus the Sacred Heart of Jesus, the human heart which the Son of God took from the substance of His Immaculate Mother, is adored with divine worship in heaven and on earth—at the right hand of His Father and in His real presence in the Most Holy Sacrament of the Altar. Devotion to the Sacred Heart reveals to us the personal love of our Divine Redeemer towards each and every one for whom He died. It is a manifestation of His pity, tenderness, compassion, and mercy to sinners and to penitents. Nevertheless, its chief characteristic and its dominant note is His disappointment at the return we make to Him for His love. Cardinal Manning.

### GRAINS OF GOLD.

#### A MOTHER'S PRAYER.

To Thee, O Jesus, Saviour dear, to Thy altar I flee,  
 My sorrow and my anguish sore with trust I bring to Thee.  
 O Gentle Lord, my bitter tears take Thine as worship prayer,  
 Soothe in Thy mercy all my fears: to me my darling spare.  
 Do Thou Thy tenderest pity show to him, dear Sacred Heart!  
 My boy, in trenches far away, shelter from all apart,  
 In danger's ever-present hour, Oh! be Thine arm stretched out  
 To save and shield and keep him close and circle him about.  
 O Heart, so pitiful and kind, which on the cross did'st bleed,  
 Here at Thine altar's foot behold my sorrow for me plead!  
 Bring back to me my son, my child, I pray, O Jesus sweet!  
 And in Thy love let us rejoice once more here, at Thy feet!

*Holy Family Church Calendar.*

The voice that speaks from the Seven Hills beside the Yellow River has sent its sound into all lands, insisting on the Apostolate of the Press and every Catholic ear is listening, says "John Ayscough." But the message cannot, in the nature of things, be to the Christian press alone; it implies the correspondence of the Catholic public.

## The Storyteller

### FABIOLA;

OR,

### THE CHURCH OF THE CATACOMBS

(BY CARDINAL WISEMAN.)

#### CHAPTER IV. WHAT DIOGENES DID TELL ABOUT THE CATACOMBS.

All that we have told our readers of the first period of the history of subterranean Rome, as ecclesiastical antiquarians love to call the catacombs, has no doubt been better related by Diogenes to his youthful hearers, as, taper in hand, they have been slowly walking through a long straight gallery, crossed, indeed, by many others, but adhered to faithfully; with sundry pauses, and, of course, lectures, embodying what we have put together in our prosaic second chapter.

At length Diogenes turned to the right, and Torquatus looked around him anxiously.

"I wonder," he said, "how many turns we have passed by, before leaving this main gallery?"

"A great many," answered Severus drily.

"How many do you think, ten or twenty?"

"Full that, I fancy; for I never have counted them."

Torquatus had, however, but wished to make sure. He continued, still pausing.

"How do you distinguish the right turn, then? Oh, what is this?" and he pretended to examine a small niche in the corner. But Severus kept too sharp a look out, and saw that he was making a mark in the sand.

"Come, come along," he said, "or we shall lose sight of the rest, and not see which way they turn. That little niche is to hold a lamp; you will find one at each angle. As to ourselves, we know every alley and turn here below, as you do those of the city above."

Torquatus was somewhat reassured by this account of the lamps—those little earthen ones, evidently made on purpose for the catacombs, of which so many are there found. But not content, he kept as good count as he could of the turns, as they went; and now with one excuse, and now with another, he constantly stopped, and scrutinised particular spots and corners. But Severus had a lynx's eye upon him, and allowed nothing to escape his attention.

At last they entered a doorway, and found themselves in a square chamber, richly adorned with paintings.

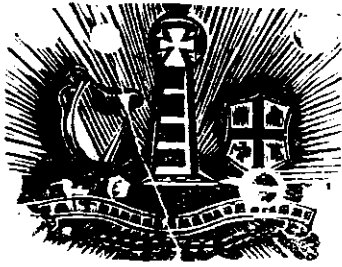
"What do you call this?" asked Tiburtius.

"It is one of the many crypts, or *cubicula*, which abound in our cemeteries," answered Diogenes: "sometimes they are merely family sepulchres, but generally they contain the tomb of some martyr, on whose anniversary we meet here. See that tomb opposite us, which, though flush with the wall, is arched over. That becomes, on such an occasion, the altar whereon the Divine mysteries are celebrated. You are, of course, aware of the custom of so performing them."

"Perhaps my two friends," interposed Paneratus, "so recently baptised, may not have heard it; but I know it well. It is surely one of the glorious privileges of martyrdom to have the Lord's sacred Body and precious Blood offered upon one's ashes, and to repose thus under the very feet of God." But let us see well the paintings all over this crypt.

"It is on account of them that I brought you into this chamber, in preference to so many others in the cemetery. It is one of the most ancient, and contains a most complete series of pictures, from the remotest times down to some of my son's doing."

"Well, then, Diogenes, explain them systematically to my friends," said Paneratus. "I think I know most of them, but not all; and I shall be glad to hear you describe them."



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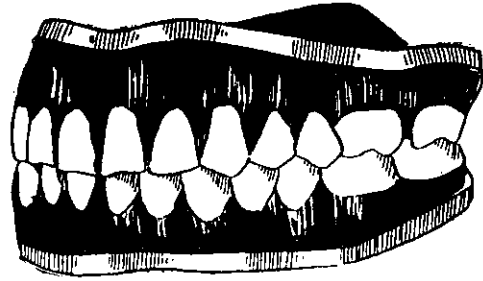
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"I am no scholar," replied the old man modestly, "but when one has lived sixty years, man and boy, among things, one gets to know them better than others, because one loves them more. All here have been fully initiated, I suppose?" he added with a pause.

"All," answered Tiburtius, "though not so fully instructed as converts ordinarily are. Torquatus and myself have received the sacred gift."

"Enough," resumed the excavator. "The ceiling is the oldest part of the painting, as is natural; for that was done when the crypt was excavated, whereas the walls were decorated as tombs were hollowed out. You see the ceiling has a sort of trellis-work painted over it, with grapes, to represent perhaps our true Vine, of which we are the branches. There you see Orpheus sitting down and playing sweet music, not only to his own flock, but to the wild beasts of the desert, which stand charmed around him."

"Why, that is a heathen picture altogether," interrupted Torquatus, with pettishness, and some sarcasm; "what has it to do with Christianity?"

"It is an allegory, Torquatus," replied Pancratius gently, "and a favorite one. The use of Gentile images, when in themselves harmless, has been permitted. You see masks, for instance, and other pagan ornaments in this ceiling, and they belong generally to a very ancient period. And so our Lord was represented under the symbol of Orpheus, to conceal His sacred representation from Gentile blasphemy and sacrilege. Look, now, in that arch: you have a more recent representation of the same subject."

"I see," said Torquatus, "a shepherd with a sheep over his shoulders—the Good Shepherd: that I can understand: I remember the parable."

"But why is this subject such a favorite one?" asked Tiburtius; "I have observed it in other cemeteries."

"If you will look over the *arcosolium*," answered Severus, "you will see a fuller representation of the scene. But I think we had better first continue what we have begun, and finish the ceiling. You see that figure on the right?"

"Yes," replied Tiburtius; "it is that of a man apparently in a chest, with a dove flying towards him. Is that meant to represent the Deluge?"

"It is," said Severus, "as the emblem of regeneration by water and the Holy Spirit; and of the salvation of the world. Such is our beginning; and here is our end: Jonas thrown out of the boat, and swallowed by the whale; and then sitting in enjoyment under his gourd. The resurrection with our Lord, and eternal rest as its fruit."

"How natural is this representation in such a place!" observed Pancratius, pointing to the other side; "and here we have another type of the same consoling doctrine."

"Where?" asked Torquatus languidly; "I see nothing but a figure bandaged all round, and standing up, like a huge infant, in a small temple; and another person opposite to it."

"Exactly," said Severus; "that is the way we always represent the resurrection of Lazarus. Here, look, is a touching expression of the hopes of our fathers in persecution: The three Babylonian children in the fiery furnace."

"Well, now, I think," said Torquatus, "we may come to the *arcosolium*, and finish this room. What are these pictures round it?"

"If you look at the left side, you see the multiplication of the loaves and fishes. The fish is, you know, the symbol of Christ."

"Why so?" asked Torquatus, rather impatiently. Severus turned to Pancratius, as the better scholar, to answer.

"There are two opinions about its origin," said the youth readily; "one finds the meaning in the word itself; its letters forming the beginning of words, so as to mean 'Jesus Christ, Son of God, Saviour.' Another puts it in the symbol itself; that as fish are born and live in the water, so is the Christian born of water,

and buried with Christ in it, by baptism. Hence, as we came along we saw the figure of a fish carved on tombs, or its name engraven on them. Now go on, Severus."

"Then the union of the bread and the fish in one multiplication shows us how, in the Eucharist, Christ becomes the food of all. Opposite, is Moses striking the rock, from which all drank, and which is Christ, our drink as well as our food."

"Now at last," said Torquatus, "we are come to the Good Shepherd."

"Yes," continued Severus, "you see Him in the centre of the *arcosolium* in His simple tunic and leggings, with a sheep upon His shoulders, the recovered wanderer from the flock. Two more are standing at His sides, the truant ram on His right, the gentle ewe upon His left, the penitent in the post of honor. On each side, too, you see a person evidently sent by Him to preach. Both are leaning forward, and addressing sheep not of the fold. One on either side is apparently giving no heed to their words, but browsing quietly on, while one is turning up its eyes and head, looking and listening with eager attention. Rain is falling copiously on them; that is the grace of God. It is not difficult to interpret this picture."

"But what makes this emblem such a particular favorite?" again pressed Tiburtius.

"We consider this, and similar paintings, to belong chiefly to the time when the Novatian heresy so much plagued the Church," answered Severus.

"And pray what heresy is that?" asked Torquatus carelessly; for he thought he was losing time.

"It was, and indeed is, the heresy," answered Pancratius, "that teaches that there are sins which the Church has not power to forgive, which are too great for God to pardon."

Pancratius was not aware of the effect of his words; but Severus, who never took off his eye from Torquatus, saw the blood come and go violently in his countenance.

"Is that a heresy?" asked the traitor, confused.

"Surely a dreadful one," replied Pancratius, "to limit the mercy and forgiveness of Him who came to call not the just, but sinners to repentance. The Catholic Church has always held that a sinner, however dark the dye, however huge the mass of his crimes, on truly repenting, may receive forgiveness, through the penitential remedy left in her hands. And, therefore, she has always so much loved this type of the Good Shepherd, ready to run into the wilderness to bring back a lost sheep."

"But suppose," said Torquatus, evidently moved, "that one who had become a Christian, and received the sacred Gift, were to fall away, and plunge into vice, and—and—" (his voice faltered)—"almost betray his brethren, would not the Church reject such a one from hope?"

"No, no," answered the youth; "these are the very crimes which the Novatians insult the Catholics for admitting to pardon. The Church is a mother, with her arms ever open to re-embrace her erring children."

There was a tear trembling in Torquatus's eye; his lips quivered with the confession of his guilt, which ascended to them for a moment; but as if a black poisonous drop rose up his throat with it and choked him, he changed in a moment to a hard obstinate look, bit his lip, and said, with an effort at coolness, "It is certainly a consoling doctrine for those that need it."

Severus alone observed that a moment of grace had been forfeited, and that some despairing thought had quenched a flash of hope in that man's heart. Diogenes and Majus, who had been absent, looking at a new place for opening a gallery near, now returned. Torquatus addressed the old master-digger

"We have now seen the galleries and the chambers: I am anxious to visit the church in which we shall have to assemble."

"The unconscious excavator was going to lead the way when the inexorable artist interposed.

"I think, father, it is too late for to-day; you

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know we have got our work to do. These young friends will excuse us, especially as they will see the church in good time, and in better order also, as the holy Pontiff intends to officiate in it."

They assented; and when they arrived at the point where they had turned off from the first straight gallery to visit the ornamental chamber, Diogenes stopped the party, turned a few steps along an opposite passage, and said:—

"If you pursue this corridor, and turn to the right, you come to the church. I have merely brought you here to show you an *arcosolium*, with a beautiful painting. You here see the Virgin Mother holding her Divine Infant in her arms, while the wise Easterns, here represented as four, though generally we only reckon three, are adoring Him."

All admired the painting; but poor Severus was much chagrined at seeing how his good father had unwittingly supplied the information desired by Torquatus, and had furnished him with a sure clue to the desired turn, by calling his attention to the tomb close round it, distinguishable by so remarkable a picture.

When their company was departed, he told all that he had observed to his brother, remarking, "That man will give us trouble yet: I strongly suspect him."

In a short time they had removed every mark which Torquatus had made at the turnings. But this was no security against his reckonings; and they determined to prepare for changing the road, by blocking up the present one, and turning off at another point. For this purpose, they had the sand of new excavations brought to the ends of a gallery which crossed the main avenue, where this was low, and left it heaped up there, till the faithful could be instructed of the intended change.

#### CHAPTER V. ABOVE GROUND.

To recover our reader from his long subterranean excursion, we must take him with us on another visit to the "happy Campania," or, "Campany the blest," as an old writer might have called it. There we left Fabiola perplexed by some sentences which she had found. They came to her like a letter from another world; she hardly knew of what character. She wished to learn more about them, but she hardly durst inquire. Many visitors called the next day, and for several days after, and she often thought of putting before some or other of them the mysterious sentences, but she could not bring herself to do it.

A lady, whose life was like her own, philosophically correct, and coldly virtuous, came, and they talked together over the fashionable opinions of the day. She took out her vellum page to puzzle her; but she shrank from submitting it to her: it felt profane to do so. A learned man, well read in all branches of science and literature, paid her a long visit, and spoke very charmingly on the sublimer views of the older schools. She was tempted to consult him about her discovery; but it seemed to contain something higher than he could comprehend. It was strange that, after all, when wisdom or consolation was to be sought, the noble and haughty Roman lady should turn instinctively to her Christian slave. And so it was now. The first moment they were alone, after several days of company and visits, Fabiola produced her parchment, and placed it before Syra. There passed over her countenance an emotion not observable to her mistress; but she was perfectly calm, as she looked up from reading.

"That writing," said her mistress, "I got at Chromatius's villa, on the back of a note, probably by mistake. I cannot drive it out of my mind, which is quite perplexed by it."

"Why should it be so, my noble lady?" Its sense seems plain enough."

"Yes; and that very plainness gives me trouble. My natural feelings revolt against this sentiment; I fancy I ought to despise a man, who does not resent an injury, and return hatred for hatred. To forgive at most would be much; but to do good in return for

evil, seems to me an unnatural exaction from human nature. Now, while I feel all this, I am conscious that I have been brought to esteem you, for conduct exactly the reverse of what I am naturally impelled to expect."

"Oh, do not talk of me, my dear mistress; but look at the simple principle; you honor it in others, too. Do you despise, or do you respect, Aristides, for obliging a boorish enemy, by writing, when asked, his own name on the shell that voted his banishment? Do you, as a Roman lady, contemn, or honor, the name of Coriolanus for his generous forbearance to your city?"

"I venerate both, most truly, Syra; but then you know those were heroes, and not every-day men."

"And why should we not all be heroes?" asked Syra, laughing.

"Bless me, child! what a world we should live in if we were. It is very pleasant reading about the feats of such wonderful people; but one would be very sorry to see them performed by common men every day."

"Why so?" pressed the servant.

"Why so? who would like to find a baby she was nursing, playing with, or strangling, serpents in the cradle? I should be very sorry to have a gentleman, whom I invited to dinner, telling me coolly he had that morning killed a minotaur, or strangled a hydra; or to have a friend offering to send the Tiber through my stables to cleanse them. Preserve us from a generation of heroes, say I." And Fabiola laughed heartily at the conceit. In the same good humor Syra continued:—

"But suppose we had the misfortune to live in a country where such monsters existed, centaurs and minotaurs, hydras and dragons. Would it not be better that common men should be heroes enough to conquer them, than that we should have to send off to the other side of the world for a Theseus or a Hercules to destroy them? In fact, in that case, a man would be no more a hero if he fought them than a lion slayer is in my country."

"Quite true, Syra; but I do not see the application of your idea."

"It is this: anger, hatred, revenge, ambition, avarice, are to my mind as complete monsters, as serpents or dragons; and they attack common men much as great ones. Why should not I try to be as able to conquer them as Aristides, or Coriolanus, or Cincinnatus? Why leave it to heroes only, to do what we can do as well?"

"And do you really hold this as a common moral principle? If so, I fear you will soar too high."

"No, dear lady. You were startled when I ventured to maintain that inward and unseen virtue was as necessary as the outward and visible: I fear I must surprise you still more."

"Go on, and do not fear to tell me all."

"Well, then, the principle of that system which I profess is this: that we must treat, and practice, as every day and common virtue, nay, as simple duty, whatever any other code, the purest and sublimest that may be, considers heroic, and proof of transcendent virtue."

"That is indeed a sublime standard to form of moral elevation; but mark the difference between the two cases. The hero is supported by the praises of the world: his act is recorded and transmitted to posterity, when he checks his passions, and performs a sublime action. But who sees, cares for, or shall requite, the poor obscure wretch, who in humble secrecy imitates his conduct?"

Syra, with solemn, reverential look and gesture, raised her eyes and her right hand to heaven, and slowly said, "His Father, who is in heaven, who maketh His sun to rise on the good and the bad, and raineth on the just and the unjust."

Fabiola paused for a time, overawed; then said affectionately and respectfully: "Agam, Syra, you have conquered my philosophy. Your wisdom is consistent as it is sublime. A virtue heroic, even when unseen,

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you propose as the ordinary daily virtue of every one. Men must indeed become more than what gods have been thought to be to attempt it; but the very idea is worth a whole philosophy. Can you lead me higher than this?"

"Oh, far!—far higher still."

"And where at length would you leave me?"

"Where your heart should tell you, that it had found peace."

(To be continued.)

## THE TRUTH ABOUT SHYLOCK

(By GILBERT K. CHESTERTON in *America*.)

It is odd that among all the eulogies, often extravagant, that have been poured out upon Shakespeare in his tercentenary year no one seems to have noticed this point. For in this point the most extravagant and hackneyed compliments are really deserved. In this matter Shakespeare is really not for an age but for all time. For in this matter he told something very like the eternal truth, and the truth he told has survived three quite conflicting fashions in Europe. At the end of several centuries we seem to be coming back to it.

The story of Shylock which Shakespeare found current in his day was a popular fable: like many popular fables, coarse, comic, and somewhat barbarous: like most popular fables, possessed of a sharp point and a sound moral. In order to appreciate this somewhat rugged root of the thing, it is necessary to reduce to more reasonable proportions a common criticism of the poet. It is constantly said that Shakespeare disliked or despised the populace. This exaggeration is rooted in two modern ideas, both mistaken. The first is the attitude, notable in persons of insufficient vitality, which takes Elizabethans much too seriously, especially when they curse or swear. Shakespeare's few outbursts against the mob are flourishes and traditional flourishes, employed to express fleeting humors. He has not in the least the deep disdain of democracy which possessed the mind of Milton. It is not the poet outside the city denouncing the greasy citizens who will not follow him into the wilderness. It is much more likely the poet outside the tavern denouncing the greasy citizen who will not let him have a bite to eat and a drink on credit. His *odi profanum* is a levity like his *vanitas vanitatum* which Mr. Bernard Shaw has taken far too literally. The Elizabethan is playful even in his pessimism. Mr. Shaw is much more fundamentally solemn in his wildest satire than Shakespeare in his heaviest dirge. The other mistake that has mixed Shakespeare's name with anti-popular opinions is his undoubted tenderness for the medieval monarchy and the divine-right doctrines of Richard II. But the mental association is mere historical ignorance. The medieval monarchy was much more sympathetic with the populace than were the parliaments which succeeded it. It was Richard II. who offered to put himself at the head of the peasants. Henry of Bolingbroke would never even have offered this: he was already at the head of the lords "in parliament assembled." In so far as Shakespeare was a Royalist rather than a Whig, he was at one with the democracy of England.

Shakespeare then did not seriously despise the people, and he would not necessarily despise the grossness and fierceness of one of the popular tales. The man who contrasted the morbidity of Hamlet, the prince, with the good humor of the grave-digger was far from being unappreciative of the salt and virtue of the poor. And in the old tale of the Jew and the pound of flesh he found a primary idea which is present in all the folklore of the planet. One of the great central figures upon which ten thousand tales have turned is the figure of the man who, as the phrase goes, is too clever by half. This figure, who may be called the cunning fool, is found in all fairy-tales and

epics and anecdotes. The point of him is that he gains ingeniously some abnormal power, uses it logically and ruthlessly, and then finds that his own logic can entrap and destroy him. Midas turns all he touches into gold and finds himself starving. Claverhouse obtains a charm against all leaden bullets, but fails to protect himself against a silver button. Shylock contracts for a pound of flesh, but forgets that he cannot take it without blood. This is a central moral idea in all literature: that simplicity often wins in the long-run because subtlety becomes entangled in itself; that God has often made the foolish things of the earth to confound the wise.

This truth being the soul of an old story, its body was as grotesque and ugly as any other medieval gargoyle. The man asking for his pound of flesh is a Jew; because in the Middle Ages the Jew represented this relentless theory of individualistic bargaining amid a society that went much more by custom, by kinship, or by local loyalties. The Jew was to the medievals pre-eminently the usurer; and the usurer was to them pre-eminently the man who made an unnatural and inhuman calculation advance at the expense of natural and human facts. But while he was made a Jew, he was also made a ridiculous and impossible Jew. No attempt was made to enter into his feelings, even his bad feelings; he was exhibited as a vulturous old pantaloon with a hook nose and a carving knife, who at the end of the story was thrown about like a sack of potatoes. The sociology of the Middle Ages was like its illumination and heraldry; that is, it was clear, harmonious, ingenious, and significant, but fixed, flat, absolute, and in a sense conventional. Shylock was the usurer as the Doge was the Doge; he had a place in a plan or pattern of colors and degrees. This decorative spirit in medievalism, which was its only stiffness and its only real weakness, prevented any written appreciation of the psychology of the Jew or the subtlety of the Jewish question. With admirable mental lucidity the medievals saw that the most important thing about Shylock was that he was wrong. But they had not the type of mental pliancy which enables one to see that a man may be wrong and yet be wronged. There was much more strict justice to the Jew in the Middle Ages than superficial modernity supposes. There was a great deal of unjust favor to the Jew on the part of the rulers and the rich. But it is quite true that there was no sympathy with the Jew; he was not understood, but merely flattered or bullied, used and disliked. Whether the Jews were privileged aliens or persecuted aliens, and they were both, it is natural that such lack of sympathy should have sometimes embittered a sensitive and brilliant people; and helped to harden them in that shell of Shylock in which they were so powerful and so unpopular. To say that they were forced to be usurers is simply false; but it is true to say that there was no encouragement in the emotional atmosphere for them widely to distinguish themselves otherwise. It would, I think, be unfair to say that the Chinese mandarins have seriously persecuted commercial travellers on Brighton Road. But if a commercial traveller were to try to become a mandarin, I fear he would find himself excluded by a hundred curious Confucian obstacles. In the same way the medieval Jew could not get into a knight's suit of armor, not so much because he was forbidden as because the suit of armor had been made not to fit him. The civilisation had been built for Christians; and nowhere would it have been so irritating to a Jew as where it was unconsciously Christian. The result for the Jew was that he had for hundreds of years a real and sincere sense of being misunderstood. The result for the Christians was that they did not even try to understand him. He remained in their midst a monstrosity like the Shylock, or Gernutus, of the old ballad, a mad creature who objected to a slice of pork, but apparently had no objection to a slice of a man.

Then Shakespeare came by, and with perhaps the greatest gesture of his life opened up all the windows of that isolated soul.

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Shakespeare abolished the absurd Jew altogether, and made a mad usurer one of the most dignified and delicate of his characters. Shylock defends the pound of flesh in whole passages of passionate rationality. He appeals, as Jews do still all over Europe, to the tremendous truisms of the human brotherhood, asking whether a Jew does not bleed when he is pricked and laugh when he is tickled. The conjunction of words is almost sinister in its suitability: for Europeans have alternately tickled the Jew and pricked him. And the same revulsion has always occurred in rotation: for while his blood was a black reproach, his laughter was always a maddening provocation. Yet this great speech of Shylock remains perhaps the finest thing ever written, finer even than Rousseau's, about the great unanswerable truth on the equality of men: the fact that every man has to die just as he has to sneeze; and that men are uncommonly alike in the presence of death or hunger or murder or the multiplication table. Yet while Shakespeare thus anticipated the sincere liberalism and humanitarianism of the modern Jew, he saw in him also more ancient and uncompromising qualities. He saw, for instance, his strict domesticity, the guarding of his daughter behind curtains and doors, with a really tragic solemnity and tenderness. Above all, he realised the sensibility of the Jew: that high, quivering self-respect by which he anticipates insults before they are offered, and the word "dog," uttered perhaps once or accidentally, echoes again and again in his reverberant soul like the howling of numberless hounds.

Now it happened that the rise of Shakespeare's glory through the eighteenth century coincided with the rise of republican humanitarianism, and also with the rise of the merely financial good fortune of the Jew. The red flag and the red shield happened to rise together. And though the red shield was still, in practical heraldry, charged with three golden balls: though, in short, the lucky Jew was still a usurer, as he had been in the Middle Ages, it became in our own time the fashion to praise all his virtues and palliate all his vices: partly through a just and general respect for his humanity, but partly also through a rather timid respect for his economic triumphs. Also, while solid Jews like Rothschild and Samuel were ruling the European market, really brilliant and creative Jews, like Disraeli and Lasalle, were fascinating the European mind. They generally fascinated it in the direction of very un-European things: Lasalle in the direction of Socialism; Disraeli in the direction of Imperialism. In this third epoch the character of Shylock took on a new treatment. Critics and actors went to the other extreme from the medieval gargoyle. So great an actor as Sir Henry Irving acted Shylock as if he were entirely noble and almost entirely right. So fine a critic as Sir Walter Raleigh writes of Shylock as if the tale of the pound of flesh were a tiresome accident tacked on to him: as if in all other respects Shakespeare meant him as a hero and a sage. We have boxed the compass from the medievalism that could see no good in the Jew to the modernism that can see no ill in him. But Shakespeare's Shylock has remained all the time: and Shakespeare's Shylock is right.

Shakespeare does mean that Shylock is a very fine fellow, with a great deal to say for himself, like Macbeth. He does mean that Shylock is a man and in many respects a good man. But he does also mean that his being a good man is seriously complicated by his being a Jew. He does mean, in other words, that he stands for a philosophy different from that of the Europeans around him. As Macbeth is poisoned by the morbid notion that success is fate, so Shylock is poisoned by the morbid notion that business is business. If we could manage to be half so magnanimous and moderate as this dead Elizabethan, we might yet solve a very real problem. Something will certainly be done to the Jew. Let us pray God it may be justice.

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## CONSCRIPTING THE PRIESTS

### A GRAVE PERIL.

These stories, and countless others like them, that found their way into the papers, may or may not have been true (states the *Catholic Bulletin* of Dublin). There is nothing improbable about them. They are, in fact, the kind of things we should naturally have expected from men who stood so loyally together and endured with such sublime fortitude the savage persecution to which they were subjected up to the beginning of the war. But, true or fictitious, it is of importance to note that the incidents described were calculated to produce in the public a state of mind with regard to the Church and her ministers highly injurious to the best interests of religion. In some instances the stories of soldier priests have been written by Catholics, and given to the public with the best possible motives. An honest pride is taken in the heroism of those servants of God, and a deep sense of satisfaction is felt at the bright prospect of a religious awakening that is likely to be produced by the labors of those who have acquired increased influence among their countrymen. In other cases, the stories are published with the plain business-like motive of enlisting the sympathy and enthusiasm of the religious minded on the side of those who are giving priests an opportunity of showing how much they can suffer. But whatever the motive, the effect produced is the same. The accounts are so presented that people are blinded to the fact that the imposition of military service on the priesthood is in reality gravely injurious to religion: is indeed, an infamy of the darkest kind. Readers come to forget that it was prompted, and is maintained, not by military necessity, love of country, or any other reason that might carry with it some shadow of justification, that it was a callous, deliberate, and premeditated attempt to strike at the foundations of the Church's influence. The name of God has been erased from the child's books, de-Christianised teachers were in the schools, and it had been hoped, with much reason, that the generalisation and reduction in numbers of the priestly workers would complete the work of quenching the lights of heaven.

#### Priests Should Not be Forced to Bear Arms.

Those who are out of touch with the actual state of affairs, and are dependent on a specially-prepared diet of incidents for their knowledge, may be inclined to entertain delusions regarding the likelihood of the frustration of the designs of the enemies of the Church. Many have gone so far as to cite the existing situation as another evidence of the wonderful providence that draws good out of evil. Unfortunately, the French Bishops who have the interests of religion at heart, and who see things as they really are, have found no grounds for such optimism. As a matter of fact, the transitory and accidental good effects that meet the public eye serve only to increase the peril: for, as an eminent ecclesiastic commenting on this question, has said, "The devil is never more dangerous than when he comes clothed as an angel of light."

But has not the State the right to impose military service on the priests of the Church, just as it imposes taxes on them and subjects them to the other burdens that are shared by other citizens? It has not. Freedom from service in arms is one of those immunities or privileges that the Church possesses as a strict right, and which she must have if she is to fulfil her obligations to her Divine Master.

#### The Divine Right.

The immunities that the Church enjoyed in former ages were more extensive than those in force to-day. Some she has voluntarily allowed to fall into disuse; others she allows to be disregarded; but the right to exemption from military service she has never relinquished, nor could she relinquish it, even if she wished to do so. Up to the middle of the last century there existed a school of thought, comprising men who upheld the supreme right of the State in this as, indeed, many

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other matters. They maintained that the privilege of personal immunity was really of civil origin, and that consequently without any violation of natural right or equity, it could be abrogated by the State. This, of course, is the present position of French atheists. For Catholics, however, the question was definitely closed by the express condemnation of these doctrines by Pius IX. Anyone wishing to verify this may do so by referring to the condemned propositions, 30 and 32, contained in the Syllabus of Errors. In issuing these condemnations, Pius IX. was not making a new departure, or insisting on a doctrine that had not been all along definitely accepted by trustworthy canonists and theologians. Boniface VIII. declared the privilege of personal immunity of ecclesiastics to be not merely of human, but of divine right. Leo X. promulgated the same doctrine at the Lateran Council, and renewed all the constitutions in favor of ecclesiastical liberty. At the Council of Trent the right of personal immunity was said to be an arrangement of God, and princes were exhorted to see that it was duly observed.

If, then, this privilege of ecclesiastics be of divine origin as so great an authority as Suarez has held, or if it is contained in the powers entrusted by Christ to the Church for the purpose of fulfilling her mission as is more generally accepted, it follows that no State can arrogate to itself the power of subjecting the priests of the Church to the service of arms. The State, just as well as the Church, derives whatever powers it possesses from God: and in the case of the State, as well as in that of the individual, God will not allow spiritual interests to be injured, even for the gaining of problematical temporal advantage. It follows, too, that no one who has the interests of religion at heart can view with complacency the formation in the public of a condition of mind that endures with indifference the gross violation of the Church's rights, or, what is more serious still, is disposed to accept this violation as a blessing in disguise.

#### Great Loss to the Church.

Apart altogether from the divine insight that the Church enjoys in matters seriously affecting the fulfilment of her mission, centuries of experience have taught her that long, careful, and uninterrupted training under the supervision of competent spiritual guides is essential if her ministers are to be fitted for the duties they will have to discharge: and even when all that is humanly possible has been done, the result attained will oftentimes fall far short of what is desirable. The heresies and schisms that have been caused by ministers of the Gospel, the corruption and abuses that have broken out at times in monastic Orders and among the secular clergy, give proof enough of this. But what is to be expected, considering the common frailty of human nature and the strong and invidious temptations of the world, if the helps for the formation of habits of probity that are secured in the system of preparation for the ministry have to be dispensed with.

With all due allowance for the high standard of morality that is said to prevail among soldiery, especially in war time, I think no one will venture to assert that the moral atmosphere of a military barracks, of a military camp, or even of the field of battle, is ideal for the training of aspirants to the priesthood. It is from this direction as well as from the slaughter and incapacitating of the priests, who are already too few for the work that is to be accomplished, that the peril exists for the Church, and her enemies know this as well as herself.

Pere Dudon, who has made an exhaustive study of the question of the supply of priests in France, computed that as far back as 1906, there was a deficiency of 3109, and predicted that, on account of the position of the Church before the law, vocations would go on decreasing in frequency. His forebodings have unfortunately been fully justified.

#### Trying Position of the French Bishops.

We can readily understand that the very trying position in which the French episcopacy is placed makes a free and candid expression of their views on this

question practically impossible. Nevertheless, it is abundantly clear that the situation has not been presented in this paper in darker colors than they see it. This may be gathered from the following grave words of the illustrious Cardinal Billot, addressed to the French Catholics of Rome at the French Seminary on March 25 of this year: "To guard ourselves from all exaggerated enthusiasm it is sufficient to give ear to the cries of anguish that reach us from the chaplains at the front, and, above all, from those attached to ambulances and hospitals, placed in the presence of reality, in the presence of those sacerdotal souls that are enervated and deformed in a place and in a profession that does not belong to them; of those poor seminarists, above all, abandoned to themselves, separated from their superiors and directors, deprived of the spiritual aids of which now, more than ever, they have need, so as to be maintained in the spirit of their vocation. It is sufficient to have received the confidences of our worthy bishops tortured (the word is not too strong) by the anguish that the prospect of the future occasions them, of the future of the Church of France, three-fourths of whose clergy (according to the figures of the Minister of War) is at this moment under military service: of our bishops who seek, with little success (above all, if the present condition should happen to be prolonged) for suitable remedies, I shall not say to arrest, but, even to diminish the appalling evils."

#### Protest Against Conscription.

Referring to the threat of conscripting Ireland, the writer says: It is better to say at once what we shall certainly say if we are faced with conscription, and that is that we won't have it in any shape or form; and it is well to take the necessary steps to ensure that our determination will not be overborne. In this matter the priest is bound with the layman, and we have it on the authority of the illustrious prince of the Church already referred to that conscription as applied to the priest is impious, sacrilegious, revolutionary, and atheistical, that it is a profanation of the sacerdotal character, a transgression of the most sacred laws of the Church, and leads naturally to a debasing of the priestly character and destruction of the priestly influence. Irishmen, priests and people, have fought many a good cause in common before. They have never been confronted with a more righteous one than that which has for its object the safeguarding of their country from the most appalling spiritual dangers by which it has ever been threatened.

#### COUGHS AND COLDS.

##### GOOD HOME-MADE REMEDY.

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Never neglect a cold. Tackle it right at the start. Colds neglected leave the lungs weak; then serious chest trouble, such as bronchitis, asthma, or dread consumption makes its appearance and the trouble becomes much more difficult to cure.

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## IRISH RESOLUTIONS IN CONGRESS

Declaring that Great Britain is merely one "co-belligerent" and not our "ally" and that therefore the Irish question must be weighted on its merits by America and not prejudged, sixteen leading Irish men and women—heads of Irish organisations with a membership said to reach three-quarters of a million, filed with Chairman Flood, of the House Foreign Affairs Committee, on March 14 an open letter asking that a date be set for a public hearing on the numerous resolutions now pending in Congress on the Irish question.

Among those signing the letter are—From New York City: Justice Daniel F. Cohalan; John Devoy, editor of the *Gaelic-American*; Dr. Gertrude B. Kelly, president of the Irish Women's Council; Padraic Colum, and Mary Colum. From Philadelphia: Joseph McGarrity, chairman of the Irish Volunteer Committee of America; President Luke Dillon, of the Associated Clan-na-Gael Clubs of Philadelphia; James B. Givin, chairman of Philadelphia branch of the Friends of Irish Freedom; Francis S. Clark, chairman of the Philadelphia Council of the Irish Volunteers; Francis O. Kane, president of the Philo-Celtic Society of Philadelphia, and Rev. T. J. Hurton, president of St. Enda's Irish School. From Buffalo: John T. Ryan, chairman Irish Nationalist Committee; Joseph E. Conboy, vice-president Emmet branch of the Gaelic League; President William P. Kilawley, president of the Plunkett branch of the Friends of Irish Freedom; President Martin Coyne, of the Erie County branch of the Ancient Order of Hibernians, and Mrs. Sabina O'Leary Gavin, president of the Buffalo Chapter of the Irish Women's Council.

Copies of the letter were given out at the New Ebbitt Hotel by Mrs. Hanna Sheehy Skeffington. It read as follows:—

At least eight members of the House of Representatives have introduced resolutions on Ireland's claims at the peace conference. Almost every issue of the Congressional Record contains memorials and petitions from Americans of Irish descent urging Congress to take up the consideration of the Irish question at this time. As representatives of loyal and patriotic organisations of Irish Americans deeply interested in the achievement of a final, just, and peaceable settlement of the Irish question we respectfully request the House Committee on Foreign Affairs to set a date for a public hearing to:

(a) those representatives whose resolutions on the Irish question have been referred to your committee for consideration, and to

(b) the representatives of responsible and patriotic organisations of Americans who have filed petitions with the Speaker of the House and with your committee on behalf of those resolutions.

Great Britain, as the President has frequently reminded us, is not our "ally" but merely our "co-belligerent." As he has shown in his position on the proposed invasion of Siberia by Japan, our attitude toward our "co-belligerents" is to be defined, not by a supine regard for their selfish interests, but by eternal principles of right and wrong. Upon those principles Ireland's case is based. Among the "voices of humanity" which are "in the air," surely none is more poignant and persistent than the voice of that unhappy island whose fifteen million exiles are among the most devoted sons and daughters of this republic. On their behalf we respectfully ask an early opportunity to be heard.

Washington, March 16.—Self-determination as to their political future is proposed for the people of Ireland in a joint resolution introduced late to-day by Senator Gallinger of New Hampshire.

The action follows the visit of a large delegation of Irish-Americans to Congress yesterday.

The measure was referred to the Senate Committee on Foreign Relations.

## IN SOLITUDE

Mid veils of gay, light, floating laughter  
Is many a sorrow concealed,  
In hearts that are bleeding though merry,  
Lies many a sore wound unhealed;  
And shoulders that never seem aching  
Are torn by the cross that they bear,  
And lips that smile sweet words of kindness  
In solitude close in despair.

Those eyes that are filled oft with pity  
Unseen shine like dim, misty stars,  
And hands that so often serve others,  
Of prisons are rending the bars;  
And souls that seem still like some harbor  
Where storms and rough winds are unknown,  
Oft groan mid the wrath of Life's tempests  
As journeying, silent, alone.

It is not the voice that is wailing  
That tells of the weariest pain,  
But that which falls gently and lightly,  
As fresh as the summer-time rain;  
It is not the feet that walk furthest,  
Are slowest at close of the day,  
Nor those that have readily hastened,  
When Charity pointed the way.

It is not the one who has boasted  
Of all the great deeds he has done,  
Who when the Life Battle was ended,  
In Heaven the guerdon had won;  
But he whose heart ached on in silence,  
Whose victories have never been told,  
'Twas he whom God clasped to His Bosom,  
And ever and ever shall hold.

—MICHAEL SENLAC.

## HUMAN SIDE OF THE PRIEST

In her volume of reminiscences, *The Middle Years*, Katharine Tynan writes thus of her clerical friends:—  
"There is no such everlasting boy as the priest. He gives up the things that sweeten life for other men. He has the "loneliness," as the old saints used to put it very often a heart breaking malady. On the other hand, he keeps the heart of a boy. There is no such place for jests and laughter as the community rooms of the Orders, and the diocesan colleges to which their students return from time to time like happy school boys. They are always laughing at each other, playing pranks on each other, telling sly stories of each other. If you are lucky enough to be in their confidence you enjoy a golden humor, a humor without malice. . . . One of my happiest memories of my English life is of the priests and our friendships with them. In England, that land of converts, the priest suffers from being placed on a pedestal, where he is most uncomfortable. He is always "the Father" and treated as though he were the Grand Lama. Those good people never understand the human side of the priest. . . . I think no greater kindness can be done than to receive a lonely priest into the family life in which he can be perfectly at his ease. A priest's friendship is a deeply touching thing. Where he bestows it he gives of necessity—he, the man of no ties more than those with many ties can return him."

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## Current Topics

### German Plots and Sinn Fein Outrages

For some days we have been reading in our press that the Government is busy arresting priests, laymen, and women in Ireland, and we are told that this is done because a pro-German plot has been unearthed. We are also told that the wholesale arrests prevented a rebellion from breaking out. The Irish papers have denied that any such plot exists; the Nationalists and the Sinn Feiners have denied it; and, so far, no justification has been given by the Government for the truly Prussian procedure of the past few weeks. To try to get at the truth of the matter we must go back a little. Mr. Sheehy-Skeffington wrote to an English paper before the Easter Rising a letter in which he said that the Castle gang, stirred up by the Tories and the Orangemen, were doing their best to drive the Irish into rebellion by urging Mr. Birrell to do the very thing that has now been done. Mr. Birrell was a strong man and he kept the "carrion crows" in their places until by false manifestoes and other means the harm was done and the Rising engineered. Later on the same ignoble crew tried to get Lord Wimborne to order wholesale arrests with the purpose of destroying whatever chance of success the packed Convention might be supposed to have. They raised a scare about pro-German plots and about Sinn Fein secret societies exactly on the same lines as the present hullabuloo. Lord Wimborne was a decent man who would not sell his soul even to please an Orangeman, and he frankly told the Government that the talk of pro-Germanism among the Sinn Feiners was all moonshine. Now what happens? General French, who sowed the seeds of anarchy in the army three years ago by declaring that he would not obey orders and enforce the laws of England if these laws did not please the Orangemen, having been lately found unfitted for the task of leading the British forces, is sent to Ireland to do the dirty work with which Lord Wimborne and Mr. Birrell refused to soil their hands. And no sooner is he in power than the Tories and the Orangemen have their will and another effort is made to discredit Irishmen in the eyes of the world and to wreck the prospects of Home Rule. This is the interpretation which anyone who knows the history of British rule in Ireland must put on the cables lately offered for our consumption here.

### Is There Evidence?

For a whole fortnight the charges have been broad-spread and not a tittle of evidence to justify the arrests was adduced, with the result that we look on the whole thing as another choice specimen of British Prussianism. Let us recall how bishops, priests, and people are united in Ireland lately, and how Eoin MacNeill was enthusiastically put at the head of the poll at the Sinn Fein elections, it being well known that he was the leader of the moderate party and an opponent of force. Remember again Lord Wimborne's declaration that the Sinn Feiners were not pro-Germans. Remember, too, how the Orangemen and the Tories tried to drive the people to desperation, just as they did drive them to rebellion by their sexual filth in '98. Anyone who can appreciate these facts will never believe that there is any German plot in Ireland that would warrant the wholesale arrests of the past weeks. It may be that there are a few, as there are in every country, who would welcome another rebellion, and who would be pleased to treat with Germany or with any other power that would help to free Ireland from her tyrants. But we say without hesitation that Lord Wimborne was right when he said that Sinn Fein was not pro-German. Sinn Fein is anti-British, but not pro-German in spite of the fact that the stupidity of the Government is enough to make Irishmen pray that a summary vengeance may overtake those who are responsible for so much suffering and injustice. Irishmen who know with what facility the British Government

has manufactured proof of Irish outrages when it suited them are puzzled to know where the Sheridans and the Ashtons and the Pigotts are now. Are all the perjurers and informers engaged on the shameful press propaganda against which Mr. Asquith protested in the name of common decency? At any rate we see that the Government is now looking for proofs in America to justify its tyranny in Ireland. Probably it will find proofs there. It could also find them in England, where there is, in very high places, as much pro-Germanism as in Ireland or America. A cable on Saturday night completes the farce: Lloyd George begins to doubt if there is any plot! Monday morning: the cable is changed: Lloyd George has no doubt that, etc., etc. What will it be on Tuesday?

### How They Do It

A word here about the inglorious press propaganda, which makes every decent man ashamed of the British Government, will not be inapposite. First remember that the capitalists are making a good thing out of the war and that the end of the war will mean the end of profiteering; then remember that Lord Northcliffe is the greatest enemy of the Democracy in England and you will have the elementary bearings of the press propaganda. In the light of these facts one can understand why Lord Lansdowne or anybody else who dares speak of peace is denounced almost as a traitor by the Northcliffe gang, who apparently have the support of such brainless members of the House of Lords as that anti-Irish Catholic peer, Lord Denbigh. Here is an instance of the way the gang goes to work: Mr. Gardiner points out that when Lloyd George had to face Mr. Asquith's fire in the House of Commons lately the Northcliffe organ, the *Daily Mail*, told its readers next day that cheers of approval for Lloyd George drowned Mr. Asquith's voice. What did happen was that the tumult of applause which greeted Mr. Asquith was so great that it began the moment he arose to reply to Lloyd George and continued for many minutes with an enthusiasm which showed clearly that the House was not with the Prime Minister at all. Mr. Gardiner denounces the distortion of facts as a "scandalous fabrication" and he refers to Northcliffe as "a master of poison gas." So far has the scandal gone now that when Mr. Lloyd George gives the word half a dozen London papers are ready to jump off and spread news *exactly as he wishes it to spread*. Among the prominent papers thus prostituted are all the Northcliffe organs, Lord Rothermere's *Sunday Pictorial*, Sir George Riddell's *Views of the World*, *Reynolds's*, *Lloyd's Weekly*, and the *Observer*, edited by that political acrobat, Mr. Garvin. In Ireland they are ably and scandalously seconded by the *Irish Times*, and lately in America the Northcliffe mission resulted in the lassoing of a number of editors there who would do anything for a price. Whether the efforts of the gang reached as far as New Zealand or not we do not know, but at any rate the job is so well done here that money would be thrown away in that direction except as a reward for past services. Every one who knows anything about Ireland can see for himself what sort of "British fair play" Ireland gets in certain of our colonial dailies. Did any man ever know one of them to apologise when a cable came to hand revealing how their abuse and their lies were founded on nothing better than the hate of some insane Orange ranter or some bold British Prussian who forgets to tell the truth in his eagerness to slay a small nation or exterminate Catholics? British fair play is one thing as it is preached. As it is practised it is another thing; and there is no more sordid and shameful thing on earth as far as Catholics and Irishmen know of it. As we have said already, the cables that on Saturday night announced that Lloyd George was doubtful about the existence of a plot in Ireland are now made to read that he has no doubt about the plot at all! The evidence of the statement issued to the press is of no account. Conscious of its worthlessness, the persons responsible regret that they cannot give details as it might be awkward for certain friends of theirs. If

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this sort of thing were done by Germany what a shriek of wrath and derision would arise from our Jingo press. But whatever we do is right. That is the law now. Knowing that De Valera was already engaged in a struggle for Irish freedom it is not impossible that he would again fight if there were a hope of success, even if that hope depended on the help of a foreign power such as the Orangemen invoked. With him there would be a small section of the Sinn Feiners and a large number of the British subjects who deserted and found a refuge in Ireland during the war; but evidence or no evidence, we state that there is no great pro-German plot in Ireland and no widespread movement towards rebellion. A pro-German plot in America is quite another thing, and we have little doubt that the millions of Irishmen there are willing to help any power that will help them to loosen the tyrant's grasp on the neck of the small nation they love. T. P. O'Connor sadly confesses that they are not pleased with England at present.

### G. B. Shaw Settles the Irish Question

G. B. Shaw is a man of many parts and of infinite variety. He now proposes to settle the eternal Irish question which Lloyd George has so badly bungled. Shaw's method has the simplicity of genius. It is (1) to get the Orangemen on his side by blowing the Sinn Feiners sky-high; (2) to placate the Sinn Feiners by telling them what asses the Orangemen are; (3) then, both parties being well disposed to listen to him, he will reveal the solution of the whole difficulty, and all will live happy ever afterwards. He begins by stating that Sinn Fein is a disgraceful, obsolete sentiment, horribly anti-Catholic, and acutely ridiculous in the presence of a crisis which has shown that countries twenty times as big as Ireland cannot stand alone. The following piece of criticism of Sinn Fein is essentially Shavian: "Forbidden to wear uniform or carry arms, they formed a procession three miles long, fully equipped and armed, and gave an impressive funeral to Thomas Ashe, whose body lay in state under their guard at the Dublin Guildhall, with the British army hiding in the cellar." With a word of ridicule for the pretensions of the Irish in asking for representation at a peace conference, he passes on to discuss the folly of Ulster. Of the Orangemen he says: "They have a penny-dreadful vision of an Irish Parliament establishing the inquisition; massacring the Protestant infants; condemning all the maids of Ulster to the doom of Maria Monk; inviting the Pope to transfer the Vatican to Maynooth; exempting the priests from the jurisdiction of the civil law, making mixed marriages illegal; reviving the penal laws with the boot on the other foot; and crushing the shipyards of Belfast by huge import duties on steel, raw materials, and everything English, whilst dispensing unheard-of bounties to farmers, graziers, dairymen, and convent workshops." He scoffs at the fears of religious persecution and at all the other Orange catch-cries, and he sums up by telling Ulster that, although the South might be able to suffice for itself and support itself, Ulster is up to the neck in old-world industrialism and completely dependent on others for existence. Then comes his solution: "Being obvious it will not be new. It will indeed be older than Parnellism. But when it was new it was too good to be true. And bigger places than Ireland had to come first. It will be none the worse for us now that it has been tried on the kangaroo." This is execrable writing for Shaw, with its "new," "true," and "kangaroo," but one never knows whether he is laughing at his readers or not. Anyhow here is his panacea: (1) Ireland must force Home Rule on England as a measure of common humanity and good political sense—and of course Scotland and Wales will have Home Rule as a matter of course. (2) In a Conference formed for the consideration of Imperial questions Ireland shall be represented. (3) Ireland must get Dominion Home Rule: "It remains only for the Convention Secretariat to draft the Bill. All they need is a pair of scissors and a pot of paste, a set of copies of the British North America Act, 1867, the

Commonwealth Constitution Act, 1900, and the South Africa Act, 1909, with a few special clauses which the Convention must by this time be able to draft with full knowledge of the political, fiscal, and industrial considerations which demand specifically Irish handling and conciliation. Then strike out the colonial names and figures and replace them with Irish names, and the thing is done." As a parting shot he adds the note: "The expense can be covered by selling the existing copies of the Home Rule Bill as waste paper."

This scheme is set forth in a pamphlet entitled, *How to Settle the Irish Question*, by Bernard Shaw (price sixpence net). It is worth spending a few pennies on it. It is more than clever fooling, as all Shaw's humor is more than mere humor. Neither Sinn Feiners nor Orangemen will appreciate his criticisms of them, but in sober truth the solution is just as simple and just as easy as he pretends. Nothing but English stupidity and Tory dishonesty stand between Ireland and the measure of colonial Home Rule which justice and common sense dictate. And because the Tories are both stupid and dishonest England is telling the world that she is fighting for the rights of small nations and all the world is laughing at her hypocrisy—except Ireland, which weeps tears of blood.

### Oliver Plunket

With deep satisfaction all Irish Catholics will read of the decree recently issued for the Beatification of Oliver Plunket, Archbishop of Armagh and Primate of all Ireland. He was born at Loughcrew in County Meath. At sixteen he went to Rome to study. He was ordained priest in 1654 after the completion of his collegiate course, during which he was a model of diligence and piety to his fellow students, among whom he was eminent for his ability. There is still preserved in the ancient Irish College in Rome a copy of a petition he sent to the General of the Jesuits on June 14, 1654, praying that he might be allowed to continue in Rome and dwell with the Oratorian Fathers at San Girolamo della Carita. The necessary permission was granted, and for three years he lived among the Oratorians, waiting until such time as his superiors might judge it well to send him to Ireland. In those days every Irish student had to take an oath that he would return home after his ordination and face the danger of persecution and death which awaited him at the hands of the English, who loved Ireland then as they do now. As we have seen, Oliver Plunket was dispensed from his obligation for a time. And while he was at San Girolamo the fame of his learning became known abroad, with the result that he was invited to take the chair of theology in the College of Propaganda, a post he filled with distinction for twelve years. In 1668 he was nominated Archbishop of Armagh, and at the end of August in that year he bade farewell to Rome and went to Ireland. It is related that before he left he went to visit at the hospital of Spirito Santo a Polish priest of great sanctity who embracing him said: "My lord, you are going now to shed your blood for the Catholic Faith." The words were prophetic. On the octave day of St. John the Baptist, July 1, 1681, he was executed at Tyburn, where his head was cut off and his body quartered. As the Pope remarked, speaking of the Beatification of this heroic martyr, it will bring a special joy to the present and past children of the old Collegio Irlandese, which prepared Oliver Plunket so well for his great life and his glorious end. The hearts of all the priests who were educated in the same alma mater will be uplifted by the tidings of this new glory of their mother. Many will flock to Rome to share in the glory when the beatification takes place, and those of us who cannot attend will be there in spirit. There is no country where English is spoken that has not received bishops and priests from the college that prepared Oliver Plunket for Heaven. Not to mention the numbers of distinguished sons she has given to Ireland, she gave to Australasia Cardinal Moran, the present Archbishop of Sydney, the Arch-bishop of Brisbane, the Bishop of Dunedin, and in Dr.

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Croke, a Bishop to Auckland. We who have lived within her walls are familiar with the portraits of distinguished churchmen that line the corridors, bringing back every day the memory of those old years when the same price was set on the head of a wolf and of an Irish priest. The faces of Oliver Plunket, of the brave Bishop Heber Macmahon, of bishops who lived and died in distant lands true to the traditions of our missionary forebears, of Cardinals whose learning and piety are an honor to the Irish Church, of theologians and scholars whose scholarship was an ornament to the college, became well known to us in the days when we walked where they had walked before us. They taught us as they looked down silently from the walls that it was our business there to learn how to imitate them and to profit by their high example: *Memento præpositorum vestrorum imitami fidem*. Generations of students come and go even as the bloom comes and goes on the orange trees in the garden, or as the clear water flows out of the fountain across which, tradition has it, Dr. Croke once leaped when he was a student; but the pictures on the walls look down unchangingly, and the little lamp burns, year in year out, in the chapel where we knelt so many mornings long ago. To us who are proud of our alma mater, and to all Irishmen and Irishwomen, the news of the Beatification of our martyr-Archbishop and patriot is glad tidings. Let us not forget that through the Communion of Saints he is with us and watching over us. Let us not forget Ireland also.

### RECRUITING AND EDUCATION

#### ARCHBISHOP KELLY'S PASTORAL LETTER.

A pastoral letter, written by Archbishop Kelly, was read on Sunday, May 12, in the churches of the Catholic archdiocese of Sydney. The following are extracts:—

"Recruiting for the land and sea forces devolves as a duty upon the nation, and as such it was a duty well fulfilled under the voluntary system, both in Australia and in Ireland, until certain events, and their developments, did lamentably occur both here and at home. The facts are but too well remembered.

"We affirm in goodwill to all that recruiting in Australia and in Ireland, so far as religion and nationality are factors of effectiveness, postulates an alteration of the policy in two main directions. Firstly, the surviving remnants of old policies working for the impoverishment, debasement, and enslavement, or extermination of true Irishmen in Ireland are to be disavowed candidly and practically by Great Britain. Yes, and moreover replaced at once by honorable recog-

nitition of the national rights of the sister island; secondly, let Australian democracy prove itself true to its aspirations by a reform of its laws, so that these may afford protection in civic, domestic, and personal duties and rights to fellow citizens, who believe in God and in Christianity. We refer to disabilities affecting the only complete and sound system of instruction in primary schools in our midst, viz., the combined religious and secular system. Against such schools our Public Instruction Act and the administration thereof enforce penalties and exclusions which are unnecessary, unjust, unpatriotic, and inexcusable. Let such unwise bigotry disappear from our Public Instruction Act, and from the department to which its administration is confined."

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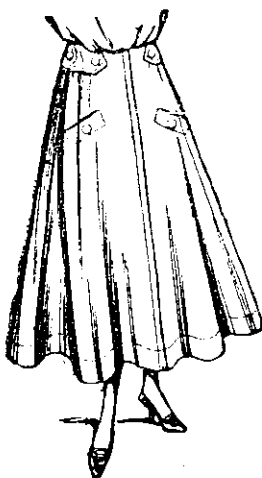
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## THE CENTENARY AT ST. PATRICK'S, SYDNEY

### WHAT IT MEANS.

The occasion which brings together this week his Excellency the Apostolic Delegate, two Archbishops, and also the Bishops of the Province—the centenary celebrations in the historic Church of St. Patrick—afford a striking testimony to the remarkable beginning and wonderful progress of Catholicity in the youngest of the British dominions (states the *Catholic Press* of May 9). The time was when Father Flynn was the only priest on this great island-continent and the populous islands of the Pacific which are now united under the Delegate of the Apostolic See. No fewer than a million and a half of Catholics are scattered over this vast area, organised under a Hierarchy of 28 Archbishops, Bishops, and Vicars-Apostolic, supported by nearly 1500 priests. The faith is instilled into the children by nearly 10,000 teachers in religious communities, who conduct more than 1500 schools, wholly maintained by the self-sacrificing spirit of the Catholic people. We have here all the elements of a vital faith, the diffusion of which is comparable only to the Scriptural grain of mustard-seed.

#### Along With God.

When Father Flynn was banished from Sydney, Catholics were not left without consolation; for, by a dispensation of Providence, the Blessed Sacrament remained in the house of a sterling Irish Catholic, where the exiled priest was accustomed to celebrate the Holy Sacrifice. For more than two years this humble cottage was the holy shrine of all Australia, and thither the Catholics of the convict settlement, the lowly and despised, like the Christians of the Catacombs, came to pray in the Divine Presence. And then, when the days of persecution were over, it was a fine thought to preserve the sacred spot, and to erect upon it a church dedicated to the Apostle of the land from which these exiles sprang. What glorious traditions of Irish fidelity to God and country are associated with St. Patrick's on Church Hill!

#### Pioneer Priests.

The noble generosity of William Davis, who devoted his last to the service of God; the burning energy of Father Francis Murphy, who found the days too short when pushing on with the building in which it was his realised hope to be consecrated for the See to which he was pioneer Bishop and priest at the same time; the apostolic fervor of Archdeacon McEneaney, whose wise foresight attracted in great numbers the Irish priesthood to Australia; the Apostolic zeal of the remarkable Marist trinity, Fathers Le Rennetel, Guistly, and Piquet; all these combine to endear St. Patrick's to the Australian people, and make it the central figure in the great circle of Australasian missionary progress.

#### The Coming of the Brothers.

It was to St. Patrick's that the pioneer band of teaching Brothers came, the fervent children of Father Champagnat. From St. Patrick's they radiated to the other States, gathering their postulants from among their Australian pupils, and inspiring youth with the true spirit of Christian patriotism. So that when, a few years later, the enemy came with systems of education, intended to "drive a wedge that would split the Catholics asunder," and to forge a weapon that would bring "death to the calling of the clergy," these noble teachers of youth manned the trenches, and enabled the Catholics of Australia to withstand the great offensive. They seek no temporal rewards, no luxuries in return for their life-work; but it is the plain duty of Catholics to see that their schools are suitable for the service, and their dwelling-places sanitary and comfortable. The old school building and the old dwelling in which they began their work nearly fifty years ago was then inadequate, and is now impossible.

#### The Appeal of St. Patrick's.

That the good priests of St. Patrick's have a claim on the Australian community is evidenced by the distinguished ecclesiastics who are taking part in the celebrations of this week. It is fitting that the Bishops of the Province should participate in them, for it was chiefly owing to the efforts of Archdeacon McEneaney, when parish priest of St. Patrick's, that the Hierarchy of this State was established, and that Irish prelates were chosen for the new Sees. Then we have the religious Orders represented by their Australian heads, as a tribute to the Marists, who have done such noble work in the southern hemisphere. The ceremonies of this centennial week will indeed be worthy of the occasion which they commemorate, and a well-deserved tribute to the devoted priests who have so nobly continued the traditions of St. Patrick's.

#### Poor in Wealth, Rich in Souls.

As might be expected, the extensive work done in this district, the very heart of the great city, has involved the Fathers in heavy expenditure. The bulk of the parishioners, of what might be termed a maritime parish, are employed in manual and irregular work on the wharves and industrial establishments. Those whom fortune favors are able to withdraw to less congested districts, leaving a numerous congregation not well provided with the world's goods. In addition, frequent industrial troubles add to their distress, and while increasing the work of the Fathers, render their ability to pay off the parochial debt far more remote. But there are few long-established families in the metropolis which are not linked up with old St. Patrick's, and the princely generosity of the early days is continued in the children and the grandchildren of those who shouldered the burdens when the lines of the church were laid down by Dr. Murphy, and the schools were developed under Archdeacon McEneaney.

#### Our Duty.

The hallowed memory of Father Le Rennetel will appeal to many, and the no less noble work done by his confreres, one of whom is, happily, still with us, will surely meet its reward in the lightening of their heavy burdens by generous donations in this historic week. All who contribute to reduce the liability incurred in this the last of the necessary works to make St. Patrick's worthy of its title and its founders, will not only be a tribute to the worthy priests who have ministered to the whole metropolis for nearly a century, but will show the heritage of all Irish attributes, devotion to the traditions of our apostolic faith. St. Patrick's is to this province more than a parish. It will always be a place of pilgrimage like Crouch Patrick, and like the great centres of devotion in European countries, for it was here that, when the people were deprived of priestly counsel, our Divine Lord Himself remained in their midst to comfort and console them.

### BOOK NOTICES

Australian C.T. publications received: *The Two Swords*, by Father Fisher, S.J. This is a timely pamphlet nowadays when Catholics are accused of disloyalty if they are true to God. *Mary, Tower of Ivory*, by Canon Sheehan. (One penny each.)

*Guth Ya Bhadhna* (MacLabhraim is a Mhic, Glas-lin). This thoroughly Celtic magazine should be welcome to all Gaelic scholars. (One shilling, quarterly.)

The *Ecclesiastical Review*—April number. (From W. Linchan, Little Collins Street, Melbourne, 20s yearly). Interesting articles for priests and students are always found in this review. The present number contains articles on "The Catholic Pulpit," "The New Code of Canon Law," "The Restoration of the Russian Patriarchate," and many studies in theological and liturgical subjects. A very useful publication for all priests.

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## Diocesan News

### ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

May 25.

His Grace Archbishop Redwood has returned from Blenheim, where he visited in order to be with his brother (Mr. Thomas Redwood) in his last moments.

His Grace Archbishop O'Shea is at present on an episcopal visitation of the northern portion of the archdiocese.

The Thomas Moore Anniversary Festival Executive met last week at the Marist Brothers' School, Newtown, Mr. F. J. Oakes presiding. It was reported that the entries for the competition was encouraging, and now that the date has been postponed to the 1st July it is expected that those schools which did not enter in the first instance will do so now. A splendid programme for the concert has been arranged, and it is expected that a full house will reward the committee for its efforts.

The annual schools social organised by the combined parishes of Wellington for the Catholic Education Fund will take place at the Town Hall on Wednesday, June 19.

During the sojourn of a draft of Australian soldiers in Wellington, the men marched from the transport to the Basilica, Thorndon, where Mass was celebrated by Chaplain Major Devine in presence of his Grace the Most Rev. Dr. O'Shea, Co-Adjutor Archbishop. The Co-Adjutor-Archbishop preached on the occasion. The nuns and children of St. Mary's Convent rendered the music of the Mass, and after Mass the Sisters of Mercy distributed Rosary beads and medals among the men. His Grace and the priests of the Basilica then assisted in hearing the confessions of the soldiers.

A message received by the Governor-General states that the King has conferred the honor of Knight Bachelor on the Honorable C. J. Johnston, Speaker of the Legislative Council of New Zealand. In view of the Speaker's illness, the King specially commands that the announcement be made now instead of on his Majesty's Birthday. Sir Charles Johnston, a well-known Catholic citizen of Wellington, was born in Wellington in 1845. He began his schooling here, and completed his education in England. On his return to his native city he gave much time and energy to public work. From 1882 to 1886 he was member for Te Aro in the House of Representatives. In 1899 he was elected Mayor of Wellington, and in the following year he was appointed a life member of the Legislative Council. In July, 1915, he was elected Speaker in succession to the late Sir Charles Bowen. From his early manhood Sir Charles Johnston has been an active believer in a sound system of defence. He helped to build up the Wellington Navals, and achieved the rank of Commandant. He served in the Maori Wars, including the expedition to Paribaka.

The secretary of the New Zealand Educational Institute has received a letter from the Hon. J. A. Hanan, Minister of Education, in reply to a request for information regarding the tenure of scholarships at private schools. The Minister says that for many years, probably ever since the passing of the Education Act, 1877, scholarships have been held at the two "endowed schools"—the Wanganui Collegiate School and Christ's College which, though endowed with funds originally granted by the Government, and accordingly occupying a different position from private schools as generally understood, are not included in the list of secondary schools forming the ninth schedule to the Education Act. The first private school which was approved as a place of tenure for a national scholarship was St. Mary's High School. This approval was given early in 1914 on the application of the Grey Education

Board. National Scholarships, the letter states, have been held at the following private schools:—Sacred Heart College, Auckland; King's College, Auckland; Wanganui Convent High School; St. Patrick's College, Wellington; St. Mary's Convent, Greymouth; Columba College, Dunedin; Christian Brothers' School, Dunedin. Out of a total of about 800 scholarships now held, 18 are held at private schools, and four at the endowed schools named above.

### Wanganui

Crowded in every portion, Everybody's Theatre presented a very animated appearance on Saturday evening, May 18, when the official opening of the Coronation Carnival took place (states the *Wanganui Herald*).

Upon the stage were seated his Worship the Mayor and the Mayoress, together with the Rev. Father O'Connell, S.M. (chairman of committee) and the queen candidates, while the young performers, grouped behind them, formed a picturesque background.

In a few opening remarks, Father O'Connell expressed his pleasure at seeing so large a gathering, which augured well for the success of the carnival. He expressed his great gratitude to the people of Wanganui, both Catholic and non-Catholic, for the great kindness shown to him during his short stay here. His parishioners had loyally proved themselves in this carnival, and he was proud of them, and outside friends, too, had been willing to assist. This was as it should be Wanganui people should be one happy, united family.

His Worship the Mayor, in declaring the carnival open, wished it every possible success. He mentioned the success which has attended the Catholic educational methods, and remarked that the work of equipping the rising generation for the battle of life was one of the most important works of all, and was made all the more important by the war.

The opening ceremony was concluded by the singing of "The Carnival."

All the stalls reported good business, the takings going towards their respective candidates.

Prior to the opening of the carnival, the Queen Alexandra Band played a programme of music on the theatre balcony. During the evening a bright programme of costume dances, part songs, and nursery rhymes was given and greatly appreciated.

### DIOCESE OF AUCKLAND

(From our own correspondent.)

May 24.

His Grace Archbishop O'Shea, of Wellington, is at present on a visit to Auckland.

A meeting of the diocesan consultors was held yesterday at St. John's Presbytery, Parnell, his Lordship the Bishop presiding.

On Tuesday evening last, at St. Patrick's Cathedral, the Rev. Father O'Malley continued his course of lectures on "Early Irish History" to the men's section of the Holy Family Confraternity, when there was a good attendance of members.

The bazaar in aid of St. John's parish funds was concluded on Saturday evening last, and is regarded as being very successful.

Mr. Cyril Towsey, who for some years held the position of conductor of St. Mary's Choir at Hamilton, has been appointed conductor of St. Patrick's Cathedral Choir at Auckland, and entered upon his duties on Sunday last.

The diocesan treasurer of the Catholic Federation has received a donation of £25 from the Ohinemuri Jockey Club through the secretary (Mr. Hugh Poland, M.P.), towards the Catholic Field Service Fund. The diocesan executive has forwarded a letter of thanks to the club for its generous donation.

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**LAMBTON QUAY, WELLINGTON**

The bazaar in aid of the Catholic Women's Hostel, Auckland, will be opened on June 24 instead of on June 10 as originally proposed.

At a meeting of St. Benedict's Club held on Sunday last, the suggestion of the executive to donate a sanctuary lamp to the Right Rev. Mgr. Gillan, V.G., was unanimously approved. The presentation is to be made as a memorial gift in honor of those members who have been killed in the war. With the assistance of the acting-chaplain (Rev. Father Colgan) a very handsome design has been selected at a cost of approximately £15.

A plain and fancy-dress social was held on Thursday evening, May 23, in St. Benedict's Hall in aid of the Catholic Women's Hostel bazaar fund. The gathering, which was organised by a committee of ladies with Mrs. L. Cullen as hon. secretary, was well attended. The Misses M. and E. Beresford directed the function. Mrs. Brandon Cremer and Mrs. Lewis judged the costumes, for which the first prizes were awarded to Miss Eileen Kelly and Mr. W. M. McElwain, a second prize being also awarded to Sergeant-major Darby.

### DIocese OF CHRISTCHURCH

(From our own correspondent.)

May 27.

The social held on Thursday evening last in the Hibernian Hall under the auspices of the Catholic Girls' Club was a complete success. The patrons outnumbered expectations, and the committee wishes to express its gratitude to St. Patrick's branch, H.A.C.B. Society for the valuable assistance given during the evening.

Shields bearing the sign H.A.C.B. Society are now placed in position at the Cathedral on each first Sunday of the month in order to indicate the reserved seating accommodation for members taking part in the procession of the Blessed Sacrament. The attention of members is directed to this fact, and the president (Bro. J. Jacques) requests them to occupy these sittings, where the regalia will be in readiness.

On last Tuesday evening, at the close of the month of May devotions held in conjunction with the meeting of the men's division of the archconfraternity of the Blessed Sacrament, his Lordship the Bishop administered the Sacrament of Confirmation to a number of adults. His Lordship addressed the candidates appropriate of their reception of, and of the efficacy of the sacrament of Confirmation.

The executive of the M.B.O.B. Association met on Sunday morning, and decided that the annual Communion and breakfast take place on Sunday, 30th June.

In the present Rugby football contest the Marist senior team defeated Linwood last year's champions, —by 19 points to 8 on Saturday last. The forwards played a fine game, securing the ball in the scrums, whilst the backs, as the score shows, made every use of the advantages given them by the "pack."

The many friends and supporters of the Sisters of Mercy, Christchurch—non-Catholic as well as Catholic—will be pleased to learn that a new and up-to-date building for the accommodation of this community of religious is to be immediately erected. Messrs. Moore Bros. are the successful tenderers for the work. They are to commence operations on next Monday morning, and expect to have their contract completed in February next. The new convent will be built at the back of the present building, facing Colombo Street, and will extend across the ground between the chapel and the High School. Thirty-seven rooms are provided for in the plans, and include a number of apartments for educational and other purposes. The front will be of blue stone and the remainder of brick. In shape the building will be in the form of the letter H, of two storeys, with a front verandah and balcony. The roof at the back over the two main central buildings will be flat, thus affording an open-air outlook and recreation

place for the Sisters. There will be no accommodation for boarders, as plans are now being prepared for a boarding school at "Villa Maria," Riccarton. Electric light is to be installed throughout the building, and heating arrangements are provided for. The foundation stone will be laid by his Lordship Bishop Brodie after his return from Australia.

The Sisters of Nazareth entertained the Hibernians of Christchurch and their friends on last Sunday afternoon at Nazareth House. Some 300 guests assembled, and were treated to a very pleasant afternoon. The class rooms, which served the purpose of a hall, were tastefully decorated. Amongst those present were Very Rev. Father Graham, S.M. (chaplain), Rev. Dr. Kennedy, Adm., and Rev. Fathers Fogarty and Carroll. The girls' choir sang three choruses sweetly and tunefully, and in a manner reflecting the greatest credit on their teacher. Under the direction of Sergt.-Major Pound, of the Defence Dept., a group of boys gave a display of physical drill, the different movements being carried out gracefully and with precision. Clad in white tunics and shoes, and with black ties, the lads presented a fine smart appearance. The children are regularly drilled by Sergt.-Major Pound, with beneficial physical results.

On behalf of the Rev. Mother and Sisters of the institution, Very Rev. Father Graham expressed appreciation and thanks for the practical interest taken by members of the Hibernian Society in Nazareth House, and particularly for their assistance in connection with the concert on the evening of St. Patrick's Day. The entertainment given them by the Sisters, he said, was but a feeble expression of the gratitude they felt, but helpers must remember that they also share in the grand work carried out in the institution. The Sisters, though few numerically, get through an enormous amount of work an amount surprising to him (the speaker), and pay the greatest attention to every detail. In conclusion Father Graham said the gathering that afternoon was a source of great pleasure to the community of Nazareth House.

### Invercargill

(From our own correspondent.)

May 27.

On Tuesday evening, May 21, the members of St. Mary's Tennis Club held a highly successful euchro social in Ashley's Hall, which was tastefully decorated for the occasion. There was a very large attendance. The Very Rev. Dean Burke, V.F., and Rev. Father Woods were among those present. Mr. Percy Stokes, who had charge of the euchro arrangements, deserves to be complimented on his management. The prizes were won by Mrs. James Sheehan and Mr. M. Sheehan. The committee desire to thank Mr. Wm. Baird, jun., for donating the prizes, and Messrs. A. R. Wills and J. McDonald for supplying the music. The complete success attained must have been gratifying to Mr. Peter Kelly, the unassuming but capable and energetic secretary of the Tennis Club.

Next Sunday evening, 2nd prox., there will be a procession of the Blessed Sacrament in honor of the feast of Corpus Christi. The Hibernians, Children of Mary, and school children will take part.

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## N.Z. CATHOLIC FEDERATION

The Dominion Executive of the Catholic Federation met at St. Patrick's Hall on last Wednesday evening, Mr. J. J. L. Burke presiding (writes our Wellington correspondent, under date May 25). A large amount of routine business was transacted, and arrangements advanced to endeavor to make Federation Sunday, the first Sunday in July, a memorable day in the history of the Federation by enrolling every Catholic in the Dominion. There is an urgent need at the present time for Catholics to unite and stand shoulder to shoulder, and the only way to do this is by joining the ranks of the Federation. The subscription is only nominal—one shilling per annum for adults and six-pence for children, and is thus within the means of every Catholic, no matter how poor. This sum is necessary for organisation expenses, and office management, and even out of that modest amount it is proposed to set aside twopence-halfpenny per member for the Federation Scholarship Fund, details of which were published in the last issue of the *Tablet*. The attitude of the Teachers' Educational Institute on denominational grants was the subject of some discussion. This body has been at considerable pains to criticise the policy of the Government in regard to grants to denominational schools. No body of public servants has the right to dictate to its employer on policy matters, and the object of the Union of Teachers is to safeguard the teaching service in respect to salaries and conditions of employment. Not only has the Teachers' Institute passed resolutions, but it is endeavoring to induce other associations of public servants to go and do likewise. This matter the Federation has taken up, and it is probable that the correspondence on the subject will be published later. The question of war bursaries was discussed, and postponed for further consideration at the next meeting.

## ARCHBISHOP KELLY'S PASTORAL

### THE HERALD'S SEXTILE CRITICISM.

The timely Pastoral Letter of his Grace the Archbishop of Sydney, written to introduce, during the month of May, fervent prayers for peace, has caused considerable commotion among the Jingoes (says the *Catholic Press*). Their chief organ, the *Sydney Morning Herald*, which could only find room for a few selected extracts from the pastoral, though the *Telegraph* printed it in full, found space the following day for two columns of replies, one of them being an anonymous letter twice the length of the pastoral, two others might as well have been anonymous for all the information their signatures convey, together with a windy leading article. This is quite in keeping with Tory practice to comment on matter which the public has not seen. It is by these methods that another Archbishop is made, according to the confession of a Sydney newspaper, to "elicit the impressions formed about him" by those who do not hear him. The Archbishop of Sydney was on perfectly safe ground when he asserted the principle that "in declaring war, public authority is obliged in duty to the people to seek the common welfare, to respect the rights of the people, and to observe the limits of the law and constitution." The Archbishop's comments on the voluntary system, and his references to the baneful influence of the daily journals in trying to force the hands of Government on the conscription issue, may not be pleasant reading for the baffled Tories; but they have been unmistakably endorsed by the voice of Australia. The Archbishop is also correct in his claim that the British Government has no right to enforce conscription on Ireland. His Grace's apt illustration, "Let equals be added to equals, and the sums shall be equal," applies not only to Ireland, but to the treatment of Catholics in Australia. It is impolite and unjust to restrict the rights of citizens, and then to expect them to take a full share of the duties. And before striving to reform the world we should put our own house in order.

## OBITUARY

### MR. EDMOND CARRIGAN, WELLINGTON.

Mr. Edmond B. Carrigan, J.P., who died at his home in Austin Street, last Sunday (writes our Wellington correspondent, under date May 25), was an old resident of Wellington. The deceased was a native of Tipperary, Ireland, and came to New Zealand when a young man. He followed the trade of builder and retired many years ago from active work. He was a pioneer member of the Hibernian Society, having joined it in 1876, two years after it was established. For several terms he occupied the presidential chair of St. Patrick's branch, and was senior trustee of the society from 1889 till the time of his death. He was a staunch supporter of the Irish Land League when it was established in New Zealand, and was a keen and practical supporter of the Irish Nationalist Party. The late Mr. Carrigan was a prominent member of the Catholic Church, being a parishioner of St. Mary's, Boulcott Street, for many years until the district in which he resided was constituted a parish and attached to St. Joseph's, Buckle Street. Mr. Carrigan some years ago visited relatives in America, and also revisited the land of his birth. On his return he established a successful juvenile branch of the Hibernian Society, and many members of the society to-day owe their membership to his enthusiasm and energy. He was the principal advocate for the celebration of St. Patrick's Day during the past forty years, and in the early years it was through his energy that these successful functions were held. During the late Mr. Seddon's days he was a prominent member of the Clyde Quay branch of the Liberal and Labor Federation, and was created a Justice of the Peace by Mr. Seddon. He leaves a family of one son (Mr. James Carrigan) and three daughters (Mrs. Thomas Madden, Mrs. Jago, Wangamui, and Miss Eileen Carrigan). His wife predeceased him last year. The interment took place on Tuesday. Requiem Mass for the repose of the soul of the deceased was celebrated at St. Joseph's Church, Buckle Street, by the Rev. Father Hurley, S.M., Adm., there being also present in the sanctuary the Ven. Archbishop Dwyer, S.M., and Very Rev. Dean Holley, S.M. Pr. Adm. The church was well filled, and the ceremony, which was a very one, proceeded to the Karori Cemetery, headed by the members of the Hibernian Society, the latter being pall-bearers. The Ven. Archbishop Dwyer, and the Very Rev. Dean Holley officiated at the graveside. R.I.P.

### MR. WILLIAM HENRY DONNELLY, DUNEDIN.

To the regret of a wide circle of friends and acquaintances, the death occurred on last Sunday morning, after a brief but acute illness, of Mr. W. H. Donnelly, chemist, of Dunedin, at the age of 36 years. The deceased, who was born in Melbourne, came to Dunedin to his aunt, the late Mrs. Tynan, as a young boy. After receiving the whole of his education at the local Christian Brothers' School, he went to London, where he served an apprenticeship in chemistry with the firm of Messrs. Freres. Returning to Dunedin, he entered into business on his own account, but subsequently became manager to Mr. F. Wilkinson, chemist, a position he held until his death. The cause of his death was pleurisy and pneumonia. The Very Rev. Father Coffey, Adm., attended him during his illness, and imparted all the last sacred rites of Holy Church, and also officiated at the interment in the Southern Cemetery. Deceased, who was most popular in his profession, leaves a widow (daughter of Sergt. King, late of the Police Force) and three young children to mourn their loss. R.I.P.

If I offer you money, you do not say to me, "I will come to-morrow." No; you accept it at once. No one delays, no one makes excuses. The salvation of the soul is offered, and no one hurries himself.—St. Ambrose.

## HOW THE POPE'S SOVEREIGNTY ORIGINATED

The Temporal Power is no new thing (writes "M.C.L." in the *Glasgow Observer*). As Cardinal Gibbons reminds us, though the first Pope, St. Peter, had no personal property, he received from the faithful large donations to be distributed in the relief of want and necessity. In the Acts of the Apostles we read that as many of the faithful as were owners of houses or lands sold them, "and brought the prices of the things which they sold, and laid them before the feet of the Apostles, and distribution was made to every one according as he had need." (Acts iv.) Such was the confidence reposed in the Bishops of the Church by the first Christians, and such was their filial devotion. During the first, second, and third centuries of Christianity the Popes were unable, generally speaking, to hold property in Rome, for theirs was a proscribed religion, whose followers were subject to violent persecution. In the fourth century peace and liberty for the Church came with the Emperor Constantine, and he endowed it liberally with money and estate, which were added to by succeeding emperors. The Popes expended this wealth in works of charity and religion, in sending missionaries to pagan Europe, and in supporting exiled bishops in Rome, and in relieving the necessities of the poor. The Emperor Constantine transferred the seat of empire to Constantinople; and the city of Rome, thus abandoned, was attacked by hordes of barbarians, Goths, Huns, and Vandals, who were over-running Italy, unable to obtain aid from the absent emperor, or from his deputy at Ravenna. The Roman citizens turned to the Pope for protection, and not in vain. The city was saved from plundering and pillage and its people from slaughter by Pope Leo the Great, who, unattended by any troops, met Attila and his army as they marched upon Rome, and prevailed upon him to retire, one of the most wonderful scenes in history. A second time the same Pope prevailed upon another enemy, Genseric, to spare the people of Rome; and acts such as these were naturally calculated to attach the Romans strongly to their spiritual Fathers, who proved themselves also wise and fearless governors. In the eighth century the King of the Lombards invaded Italy, and captured several cities, and having appealed vainly to the emperor for aid, Pope Stephen appealed in person to the King of France; his monarch defeated the invaders, and placed the Pope at the head of the Italian provinces, a grant confirmed by Charlemagne, the King's successor, who donated some additional provinces to the temporal domain of his Holiness, and the papacy was from that time till 1870 governed by the bishops of Rome. Thus, to quote Cardinal Gibbons, the Pope possessed his temporality by three titles which render the tenure of a sovereign honest and incontestable, namely, long possession, legitimate acquisition, and a just title of the original grant confided to him. The temporal dominion began in the eighth century, and the Pope's civil authority was established neither by usurpation nor by the sword; he was called to rule by the voice of a grateful people, and the power he possessed by their suffrage was ratified and sanctioned by the sovereign act of France. Even the infidel Gibbon admits that the noblest title of the Popes to the Temporal Power "is the free choice of a people whom they had redeemed from slavery." The end and aim of the Temporal Power was to secure for the Pope freedom and independence in the government of the Church. It follows from the doctrine that the Pope is Supreme Head of the Universal Church that he must be free to teach and guide his entire flock, and ought not to be a subject of any outside authority. As ruler of Christ's Church, he must be independent, and unless he possesses a territory which is entirely his own he cannot have that independence to the full. He cannot forego his claim to the Temporal Power; the Popes have always declared that it is the patrimony of St. Peter, not theirs, to give or forego. They are simply its administrators. Though robbed of his territory by Free-

masons and anti-Christians in 1870, the Pope is still independent by his continued protest against that spoliation and outrage, that sacrilegious plunder of the Church which had for its ultimate aim the destruction of the spiritual power held by the Pope as Vicar of Christ. It is urged by anti-Catholics that the Roman people by vote expressed their desire to be annexed to the Piedmontese Government; which plea leaves unaltered the fact that the patrimony of the Pope was not theirs to give away; it did not belong to them, for it had been granted to the Popes for the use and benefit of the Universal Church, not merely for the Roman citizens. Another fact, conveniently ignored by defenders of the spoliation, is that the vote took place under pressure, whilst an occupation army of about 100,000 men was in Rome. Moreover, the occupation was an act of injustice, which no vote could justify; it was an act of violence, and a vote ordered and managed by the perpetrators of the violence could neither justify, alter, nor remedy the violence. The Papal party abstained from voting, in protest, and the vote given by the party of occupation was not even given fairly; all Italians who entered Rome in the train of the army voted, all foreigners were admitted to vote, and bands of voters went from booth to booth and voted at more than one place. It is easy to show a huge majority when methods such as those are employed. For the rest the Popes received their territory from man, and what man gives man may take away. But the spiritual authority of the successor of St. Peter is above and beyond human aggression and spoliation; no human power can destroy that or take that away. Through Peter Christ still teaches, still feeds His lambs and His sheep, still absolves from sin, and Peter still lives to bear witness until the end of time to the Divinity of the Master Who appointed him Head of the Church, Who founded on a rock that House against which rain and floods and winds beat in vain. No human power, no might of arms, no myriad votes can render void the promises of Christ or take away what He has bestowed upon His Vicar on earth. "The gates of hell shall not prevail."

## "THE CANDOR OF SMUTS"

Mr. P. J. O'Regan, under date Wellington, May 22, writes thus to the editor of the *Evening Post*:—

Sir:—Your eulogy of General Smuts in the *Post* of Monday last calls for some comment. The cable message which evoked that eulogy told us that in the course of a speech at Glasgow University, General Smuts, in referring to Ireland, stated that he did not "admit the right of anybody to be an exception to the common obligation of common duties." Apparently the General forgot that in his own country there is no conscription for service abroad. On the eve of the last South African elections, his friend, General Botha, in the course of a policy speech, gave an undertaking that "no man would be commandeered for Europe," and quite recently he found it necessary to reiterate that assurance, saying that he had trouble enough in hand without attempting conscription. Thus we find that South Africa furnishes an illustration of the very exception of which General Smuts disapproves. Again, it may fairly be pointed out that, although she refuses to accept conscription, the smoke had barely lifted from her battlefields when South Africa was granted self-government. Ireland, on the other hand, after years of sustained and orderly endeavor to obtain a right which she has maintained through upwards of seven centuries, found herself cheated and betrayed because a Liberal Government cowered before a truculent clique of reactionaries who openly prepared for civil war. Moreover, she has seen the warmongers rewarded. She has seen the Carsons, the Milners, and Smiths promoted to Ministerial rank! In the face of such amazing facts, it sounds just a little impudent for General Smuts to lecture Irishmen about their duties.

J. M. J.

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**MARRIAGE**

**ECCLETON—KITSON.**—At St. Canice's Church, Westport, on April 24, 1918, by the Rev. Father J. A. Eccleton, S.M., of Reefton (brother of the bridegroom), Joseph Thomas, son of Mr. Joseph and the late Mrs. Eccleton, of Waipawa, H.B., to Kathleen, daughter of the late Patrick Kitson, of Charleston, and of Mrs. Kitson, of Russell Street, Westport. (Nuptial Mass.)

**DEATHS**

**DEEGAN.**—On April 4, 1918, at his residence, Tibaka, Southland (suddenly), Catherine, relict of Edward Deegan, native of County Cork, Ireland; aged 65 years. Deeply regretted. R.I.P.  
—Canadian and Home papers please copy.

**DONNELLY.**—On May 26, 1918, at his residence, 82 Tennyson Street, Dunedin, William Henry, beloved husband of Mabel Donnelly; aged 36 years. —R.I.P.

**DOYLE.**—On May 19 (Pentecost Sunday), at Taree, N.S.W., Katherine Winifred Doyle, mother of Rev. O. M. Doyle, Remuera. —R.I.P.

**McCARTHY.** On May 8, 1918, at Pirongia, Waikato, Catherine, beloved wife of William McCarthy, and eldest daughter of Mrs. W. Warren, Hokitika. —On whose soul, sweet Jesus, have mercy.

**McGOWAN.**—On May 21, 1918, at her residence, 59 Macandrew Road, South Dunedin, Mary, beloved wife of John McGowan. R.I.P.

**McSHANE.** On May 18, 1918, at Temuka, Mary, youngest daughter of Mrs. McShane and the late Peter McShane; aged 35 years. —R.I.P.

**RAHILL.**—On May 15, 1918, at Bald Hill Flat, Bridget Rahill, relict of William Rahill, native of County Cavan, Ireland; aged 79 years. Fortified by the rites of Holy Church. On whose soul, sweet Jesus, have mercy.

**FOR THE EMPIRE'S CAUSE**

**DUNFORD.** On December 12, 1917, killed while in action "Somewhere in France." Private Patrick (27th Reinforcements), sixth son of Wm. Dunford, "Bayfield," Anderson Bay, Dunedin. R.I.P.

**WHITAKER.** Killed in action in France, April 15, 1918, Adrian, dearly beloved fourth son of Agnes Whitaker, 23 Northland Road, Wellington, and of the late Bernard Fear Whitaker (bookseller), in his 21st year. —R.I.P.

**IN MEMORIAM**

**FITZSIMONS.**—In loving memory of Terence Fitzsimons, who died at Wairio on May 31, 1900. O Sacred Heart of Jesus, have mercy on his soul. —Inserted by his loving wife and family.

**WANTED KNOWN**

Replies posted to most writers of letters to "Bachelor" who confides in intercession to "St. Anthony." Others (being considered) within next fortnight.

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**NOTICE TO ADVERTISERS**

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**FEATURES OF THIS WEEK'S ISSUE**

Leader.—The Month of the Sacred Heart, p. 25. Notes.—The Consolation of Books; Reverence for Words; Classicism and Romanticism; A Prophecy; "Gone West," pp 26-27. Current Topics.—German Plots; Is there Evidence? How They Do It; G. B. Shaw Settles the Irish Question; Oliver Plunket, pp. 14-15. The Truth About Shylock, p. 9. Conscripting the Priests, p. 10. Centenary at St. Patrick's, Sydney, p. 18. Archbishop Mannix on Ireland, p. 29. Oliver Plunket—Address to the Pope, p. 27.

**MESSAGE OF POPE LEO XIII. TO THE N.Z. TABLET.**  
*Pergant Directores et Scriptores New Zealand Tablet, Apostolica Benedictione confortati, Religionis et Justitiae causam promovere per vias Veritatis et Pacis.*  
Die 4 Aprilis, 1900. LEO XIII., P.M.

**TRANSLATION.**—Fortified by the Apostolic Blessing let the Directors and Writers of the New Zealand Tablet continue to promote the cause of Religion and Justice by the ways of Truth and Peace.  
April 4, 1900. LEO XIII., Pope.



THURSDAY, MAY 30, 1918.

**THE MONTH OF THE SACRED HEART**

**J**UNE, with its roses in the northern hemisphere, comes in sorrow once more. June, with its grey skies and its dull days in the south, is again a month of gloom. The red roses remind the sufferers of the blood that their dearest have shed; the long nights are symbolic of the darkness of suspense and pain that hangs over the homes of Australasia. But June brings another memory and another message: the only memory and the only message that can help a suffering Christian people to endure heroically the burden the war has laid upon them. June is the month of the Sacred Heart. It recalls us all to the practice of that devotion which is founded on the immense love of Our Saviour for His children, who need all the strength and all the consolation which He alone can give them. The present Pope has pleaded with us all on behalf of the Heart of Our Lord which is ever yearning for the love of men, and he has pointed out that never more than at the present time was greater need for men to draw close to that Divine Heart and to draw from that inexhaustible fountain the graces and comforts necessary in our day. In accordance with his will the soldiers of the Italian army have been almost all specially consecrated to the Sacred Heart since the war began; and we know from our chaplains that on the battlefields of France our own Catholic kinsmen eagerly seek for badges and medals

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that they may go to meet death protected by the Heart of Jesus. The Pope wants not only the soldiers but also them who remain at home, and not only individuals but whole families, to share in this devotion and to enroll themselves as members of the great Christian family which has Christ's Divine Love for its centre.

\*

The war is the result of forgetfulness of the lessons of the Gospel. If men were mindful of their duty to God there would be no place in the world for the greed and the avarice and the lust of power to which the war and all wars are due. By the sign of love are Christians known to-day, as they were after the Last Supper, when the Saviour in His last discourse commanded His followers to love one another; and by the absence of love are those who are responsible for the slaughter known to be the enemies of Christ. The war is the scourge of God on a sinful people; and not until they have expiated will His hand be stayed. Through the iniquity of others the innocent have been involved in the sufferings, and they will recognise that such pains as theirs are make them more like the Master who suffered so much for the sins of mankind during His life on earth. Their faith will teach them that their wrongs and their pains can be made a bond of close union with Him; and in their dark night of grief for lost loved ones they will be sure that His Sacred Heart is full of compassion for them, and that the waters of bitterness which His own Heart knew in the garden of Gethsemane are an earnest of His sympathy for His children who suffer on earth to-day. He is with the angels and He cannot suffer any more. He sees the Face of God in glory and He is surrounded by the saints who sing eternally in the great white rose of love about the throne of the Father. But the mercy and the love that filled His life when He walked beside the Lake of Galilee are still the same. If His glory was the end of His own time of passion it does not mean that He has no interest in the pain of His children who are still in the world. He has known grief; He has known loneliness; He has known what it is to be punished for the crimes of others; and He is the only One who knowing all this is able to help those who are constrained to walk as He walked and to suffer as He suffered, never afar off, and however small their burden, by a remembrance of His own. "Come to Me all ye who labour and are heavily burdened" is the message which for the wronged and the afflicted; and He offers them the shelter of His Heart and its love that there they may forget all in His sympathy and in His affection. His Heart will be their comfort; and His love will repay them for the love of those whom they shall see no more until they meet them face to face in His presence in Heaven. At all times men and women have found that Heart their sure refuge. Today when the homes of the world are stricken and when universal tears have marked the passing of the Angel of Death the Sacred Heart appeals more than ever to those who mourn and find no human consolation for their sorrow. The men who have fallen with the badge of His Heart on their hearts are with Him now; and the mother who taught their sons to wear that badge and who wear it themselves find in Him a force to sustain them and even a joy in their anguish. On many of the badges are written the words, *They will be done!* Only they who can lean on the Heart of Christ and pray that prayer know what perfect peace His love can bring amid the trials of life.

2

We have said that the war and its sufferings and trials are the result of forgetfulness of God. There is no need to remind Catholics that one of the objects of devotion to the Sacred Heart is to make reparation for such forgetfulness and for the neglect of a world which puts its pleasures and its profits before Christ. The devotion is not only a means of atonement which He Himself suggested to us, but it is moreover the most powerful means of renewing on earth that fervor of love and that intensity of Christian life which our

time needs so badly. Individuals may do, and are doing, much; but as the family is the true unit of society the renaissance of Christian life ought to begin in the home and from there diffuse the spiritual force which can leaven the whole mass. If society is an organic body the families may be likened to the cells that compose it, on the health of which its health depends, the life of which is one with its own life. Every cell counts, and the health of the whole is the health of all the parts. Each Christian family is a power for good incalculable in its ultimate results, a centre of force unlimited by the confines of the earth itself. The special blessing of the Sacred Heart is promised to every family that practises the devotion, and special graces will be given to all the members of the family which consecrates itself to the Heart of Christ. There will be graces for them that suffer, graces for them that are lonely, graces in life and graces in death; and, not less than all these, the grace of doing real efficacious work for God's honor and glory by promoting on earth the revival of that love for Him and for each other which is the one and only secret of happiness and welfare for mankind.

## .. NOTES ..

### The Consolation of Books

A man may be lonely in a great city, exemplifying the saying, *magnum civitatis magna solitudo*, and a man may find his best company when all alone, bearing out that other true phrase, *namquam means solus quam quum solus*. But the man who has learned to love books and to find happiness among them need never be lonely. What a blessing a taste for reading is, and how much they miss who have it not! And what a secure refuge from the lies of politicians and pressmen is a library of good books! "Not only scholars," says Pater, "but all disinterested lovers of books, will always look to it [good literature] as to all other fine art, for a refuge, a sort of cloistered refuge, from a certain vulgarity in the actual world. A perfect poem like *Eglogues*, a perfect fiction like *Esmond*, the perfect handling of a theory like Newman's *Idea of a University*, has for them something of the uses of a religious retreat."

### Reverence for Words

Among the great literary artists there are few noted for verbosity, while the very greatest, like Tacitus, are miserly of their words. Diffuseness, the multiplication of words at the expense of style, prodigality of phrase, may be taken outright as the outward and visible signs of Philistinism in literature. "The artist," says Schiller, "may be known rather by what he omits." Goethe says, "The master is known by his restraint." Again to quote that sublime architect of English style, Walter Pater, "To the grave reader words too are grave; and the ornamental word, the figure, the accessory form or color or reference, is rarely content to die to thought precisely at the right moment, but will inevitably linger awhile, stirring a long 'brain-wave' behind it of perhaps quite alien associations." Measured by the true standards of pure English what is to be said of the modern journalese? Words heaped upon words, seldom the right word in the right place, usually a weak foreign word where good taste would select the little Saxon word which is rejected because it is the common coin of speech, circumlocutions where direct speech is clearer, unnecessary adjectives and meaningless adverbial phrases, involutions so clumsy that even Grammar becomes lost hopelessly among them, form the staple reading of them who learn to write English from reading the daily paper. From journalese going to Newman or Burke is like the passing of Dante from the shades of the *Inferno* into the clear air where he saw the stars again and heard the breathing of the sea—*canobbi il tremolar della marina*.

**Classicism and Romanticism**

When we speak of a classical or of a romantic writer we not unfrequently use terms about which we have no very clear ideas. According to the great French critic, Sainte-Beuve, the special functions of classical art and literature are measure, purity, temperance. Pater says that the charm of a classic is that of the well-known tale to which we can listen over and over again because it is told so well. And in the telling we must find the qualities outlined by Sainte-Beuve. According to Stendhal, Romanticism is the art of presenting to people the literary works which, in the actual state of their habits and beliefs, are capable of giving them pleasure; while classicism is the art of presenting them with that which gave the greatest pleasure to their forefathers. "The classic," says Pater, "comes to us out of the cool and quiet of other times, as the measure of what long experience has shown will never displease us. And in the classics of Greece and Rome, as in the classics of the last century, the essentially classical element is that quality of order in beauty, which they possess, indeed in a pre-eminent degree, and which impresses some mind to the exclusion of everything else in them." A critic may be able to analyse the essential note of a classic, but the reader who has the artistic sense will learn to discern unflinchingly the gold from the dross, even though a subtle exclamation is beyond him.

**A Prophecy**

A correspondent sends us the following prophetic words from George Gissing's beautiful book, *The Private Papers of Henry Bennett*.

"I hate and fear Science, because of my conviction that for long to come, if not forever, it will be the remorseless enemy of man and I see it destroying gentleness and simplicity of life, the beauty of the world, I see it entering humanism under a cloak of civilisation, I see it driving man's minds and hardening their hearts, I see it bringing a time of vast conflicts which will pale into insignificance the thousand wars of old, and as likely as not will wheel all the laborious advances of mankind in blood-stained chaos."

**"Gone West"**

In reference to our note on the above phrase we have received the following interesting communication from a Gaelic scholar who knows intimately the locality in which Mr. MacDonagh thinks the phrase had its origin:

Your notes on Michael MacDonagh's new book, *The Irish at the Sea*, quote a some amusing stories which if not true are at best *hoax-tales*. I am, however, concerned only with those in which "west" is used for "back." The Gaelic word for "west" is *siar* (the *s* in certain cases is aspirated and the word is pronounced *shar* and often written *soi*). *Siar* also means back, backward. An Irish speaker uses the word in such a manner that there can be no mistake about the meaning. It is in translating it into English that things get mixed by those whose knowledge of that language is indifferent. This mixture of meanings is often the cause of amusing blunders, and these have become standing jokes in many neighbourhoods. As a boy I used to hear "move wesht in the bed," but always as a joke. In Mid-Cork "bark" for "west" is used often, but in a limited sense, and in reference to a place. "West to Iveleary" and "Back to Iveleary" (*síor go h-Uíbh Lúagh áiré*) are used indifferently. "Gone west" used to indicate the death of a soldier is a war product. The ancient pagan Irish believed that *Ír Breasail* (Hy Brazil), their paradise, was situated off the west coast of Ireland, and it is not improbable that antiquarians and etymologists at some future date will derive "gone west" in its new sense, from that fact.

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**OLIVER PLUNKET'S BEATIFICATION**

Following is the English translation of the address read by Mgr. O'Riordan, Rector of the Irish College, Rome, to the Pope on the occasion of the reading of the Decree for the Beatification of Oliver Plunket:—

MOST HOLY FATHER,—Through the Decree which your Holiness publishes to-day, you enable Ireland to pay Oliver Plunket a debt which she has owed him for nearly two centuries and a half. In July, 1681, he was condemned to death in London, and was consigned to a grave of legal dishonour. But God's ways are not man's ways. Your Decree of to-day contradicts that condemnation, and solemnly assigns to him that honor in which Ireland has always held him, and which historians, non-Catholic as well as Catholic, have written of him.

The way of religious and civil right has progressed in Ireland since those days when Oliver Plunket left his professor's chair at Propaganda, and was sent from Rome to rule over that See of which St. Patrick was the first Bishop. He had to take possession of his See by faith, and had to govern it in secret. But those laws are dead which obstructed in Ireland the exercise of the spiritual right which the Vicar of Christ holds, not from man, but from God, everywhere through all the kingdom of God on earth. The fidelity of the Irish people to Catholic principle, and their insistence on the religious and civil rights which it includes, have made those laws disappear one by one. Their resistances left some of them still bare, some ineffective; others they had cancelled from the Statute Book, thus securing religious and civil liberty for their brethren in Great Britain as well as for themselves. The struggle lasted for the days of Plunket all within the memory of some still living, and it involved many sacrifices. It cost the life of many like Plunket, for Ireland itself it meant the martyrdom of a nation.

But, O Holy Father, the kingdom of God and His justice and all things else shall be added unto you" must have a very real meaning, for they are the words of eternal truth. The people of Ireland found themselves at that parting of the ways set forth by St. Peter: "You must obey God rather than man." They chose the former, and the latter has cost them dearly. But they never lost hope, for they never lost faith. Divine Providence provides for nations as well as for individuals, for the one as well as the other must rest on the Divine Law or founders on a quagmire. Hence, in those days when the storm was fiercest and the clouds were thickest, their faith shone through, and gave them a glimpse of the calm and sunshine, which they had always hoped should come at last.

By your solemn act, O Holy Father, you take Oliver Plunket from the grave and you place him on the altar. For this gracious act I come to offer you the thanks of the Irish Bishops, the living representatives of an hierarchical chain unbroken for fifteen centuries, of which Plunket is one of the golden links of the clergy and laity of Ireland, as pure in faith and as strong in hope as were those of Plunket's day, and to whom he was the *typus fidelis gratias et animus*. And I present to you the profound thanks of my own dear and venerable College, where Oliver Plunket cultivated the science of Catholic teaching and the fortitude to die for it.

True diamonds need no work of the artificer to reflect and multiply their rays. Goodness is more within than without, and goodness is of nearer kin to the soul than to the body.

**NOTICE RE REMITTANCES**

Will the senders of the amounts hereunder mentioned please notify us of their names and addresses:— Postal note 13/- (T. McKenna); stamps 7/6 (Lyttelton).

## DIocese of Dunedin

The devotion of the Forty Hours' Adoration will commence on Friday morning, June 7, at 9 o'clock, at the Church of the Sacred Heart, North-east Valley, Dunedin.

A Triduum in honor of the feast of Corpus Christi will commence in St. Joseph's Cathedral to-morrow (Friday), and will be brought to a close on Sunday night.

An interesting and instructive lecture on "Siam Fein" (of which an extended report will appear in next week's issue of the *Tablet*) was given in the presence of a large audience by the Rev. Father Silk, of Holy Cross College, Mosgiel, at St. Joseph's Hall on last Monday evening, under the auspices of St. Joseph's Men's Club.

Pontifical Requiem Mass was celebrated in St. Joseph's Cathedral on last Tuesday morning, in observance of the anniversary of the death of Bishop Moran. His Lordship Bishop Verdon was celebrant, Very Rev. Father Coffey, Adm., assistant priest, Rev. Fathers Kaveney and Ardagh deacon and subdeacon respectively. The incidental music was impressively rendered by the Dominican Nuns' Choir. There was a large congregation.

On next Sunday at St. Joseph's Cathedral, and at the suburban churches of Dunedin, a collection will be taken up in aid of the Catholic chaplains' Field Service Fund. Special reference to this collection was made on last Sunday, the congregations being exhorted to make their offerings as generous as possible to the fund, the dispensing of which by our chaplains at the front being of the greatest help to our boys.

With the fourth grade boys standing first in Association football competition, and the thirds one point lower than the leading team of that grade, the Christian Brothers' junior grades continued their play in a most successful and promising manner on Saturday. The fourths once more proved their superiority by defeating Mornington by 5 goals to 1, while with exceptional keenness and by a display of good sound football, the thirds had a decided victory over Northern B by 6 goals to nil. The first grade, however, were less fortunate, being forced during the second half of their game against Mornington to proceed with only ten men, H. Fogarty having to leave the field with a bad knee, the result of an old injury. The remaining ten, however, fought bravely against great odds in weight and pace, and though the lads in green put up a very creditable battle the Mornington team left the field victors by 4 goals to nil. The following players showed extra promise: Fourth grade: Burrell, Maloney, and Saddler; 3rd grade: Roughan, Wilson, and Donnelly; while for the firsts Brown, Kennelly, and Taylor gave an excellent account of themselves, A. Taylor being especially prominent. All the Christian Brothers' teams will be engaged on the Oval on Saturday next, when it is hoped as many as possible of the club's supporters will be present to witness the play.

### ST. VINCENT DE PAUL ORPHANAGE.

In response to the invitation of the Sister of Mercy, St. Patrick's Schoolroom, South Dunedin, was well filled on last Monday evening, on the occasion of an enjoyable entertainment given by the children of the St. Vincent de Paul Orphanage to the stall-holders and their assistants, and to the helpers generally in connection with the recent garden fête and queen carnival and subsequent coronation festival. The programme included choruses, a humorous sketch in which a little girl as principal displayed extraordinary aptitude, and a charming fairy operetta, in which the costumes were pretty and effective. Quite impressive was the oral address delivered by one of the children, in the course of which the heartfelt thanks of the Sisters and of their numerous charges was tendered to their many kind friends and benefactors. Father Delany, pastor of St. Patrick's, briefly stated the figures in connection with the events which had proved so suc-

cessful, the net proceeds amounting to £1250. Father Coffey, Adm. St. Joseph's Cathedral, cordially thanking the children of St. Vincent's and their devoted teachers for the charming entertainment, said it had been his happy privilege to witness entertainments given by them on previous occasions, but the one under notice had surpassed all others. In speaking of the financial results of the people's effort to assist the orphanage Father Coffey said it was simply marvellous how the Sisters managed in these strenuous times to support such a large number of children in perfect health and comfort, a fact which was plainly evident to all those gathered there that evening. The results of the events in which the people had shown such conspicuous generosity, and practical charity, were, too, he said, something to marvel at were it not that he knew the people of Dunedin so well. The fine outcome of their efforts, he continued, was achieved in the face of much that had been lately said, and proved the high opinion he had always held of the people of Dunedin.

## ARCHBISHOP MANNIX

### A REPLY TO CRITICS

Recently Dr. Mannix addressed a very large attendance in Assumption College grounds, Kilmore, Victoria. He said he was a hardened and unrepentant sinner, if he were judged by the standard of some people. He had earned the unmitigated and unlimited abuse of a large section. The more abuse this section gave him the better he liked it. These people were trying to join hands with him again, and he had been invited to attend the recruiting meeting in Melbourne then about to be held. He would not attend that meeting, and would never go upon a recruiting platform. They knew that before they invited him. A short time ago the Prime Minister asserted that he would soon have him (Dr. Mannix) on the high seas, but Mr. Hughes was there himself now, and the people were paying his passage. He hoped they would not have to pay the Prime Minister's passage back again. Old ladies, young ladies, old men, and others had run about with a petition to have Dr. Mannix deported or put behind the barbed wire. Many proprietors and managers of the big shops now wished they had never touched the petition. It was presented to Parliament, and ordered to lie on the table. When it had lied sufficiently it would find its way to the waste-paper basket. He had been abused for saying "Australia first." Well, he repeated the statement. He did say, too, that the war was a sordid trade war, and repeated it now. He thought now was the time for England to wipe out the stain she put on Ireland. If the Irish question had been settled before the war, England would now have a different history, and Ireland would have done the right thing towards her. As it was now, if the Irish shared his views, not one soldier would they get in Ireland until they settled the Irish question. There was, however, a party in Ireland which would win Home Rule, and Ireland would get it in spite of the British Empire. He had often asked what the war was being fought for, but nobody could tell— not even Lord Lansdowne.

There can be no interior perfection without purity of conscience; and the chief means of purifying the conscience is the Sacrament of Penance, whereby the habit of self-examination and of circumspection is maintained and the grace of contrition and self-knowledge is continually increased. — Cardinal Manning.

Rev. John B. Diman, graduate of Harvard and Brown Universities, U.S.A., until last year head master of St. George's School, Newport, R.I., an Episcopalian, has become a convert to the Catholic Church, being received by Rev. Edward J. Higney, of Newport. Mr. Diman is engaged in Red Cross work in the Second Naval District.

ARCHBISHOP MANNIX ON IRELAND

Speaking at the Victorian Irish Convention this month in Melbourne Archbishop Mannix said:—

He did not know if it was possible, as a result of the Convention, to effect a union of the various Irish national societies in Melbourne. But the main object of the present Convention could be fully attained, even though they had to stop short of uniting the various societies, which were divided here just as they were divided in Ireland. He did not know if the Convention would go beyond the two questions of conscription and national autonomy. If the question of uniting the different associations were raised, he hoped it would be at the end of the meeting, and that there would be no heat or recriminations, and nothing but calm and sober discussion. (Applause.) What they wanted was an united front against the new British aggression. (Applause.)

It was hoped that the Convention would be able to discuss the Home Rule scheme to be submitted by the British Government, but they did not know yet if any or what sort of Home Rule Bill would be introduced. They could not discuss a Bill that had not yet been introduced—probably had not yet been drafted. They must be satisfied to re-assert their determination to help the Irish people by every means in their power to secure the largest measure of autonomy they could wrest from England. (Applause.) To most people things might look dark in Ireland at present, but he

was never more hopeful than he was now. (Applause.) He was convinced that, if the Irish people stood shoulder to shoulder, remained calm, moderate, determined; if they used their present and future opportunities, they could defy the whole British Empire, if that were necessary, to enforce conscription on Ireland. (Applause.) Ireland was feeling her way; Ireland was getting upon her feet; there was a new spirit in her men and women that was capable of defeating British-made conscription. (Applause.) He was further assured, in his own mind, that that same spirit and the same methods which would defeat conscription would succeed, in the near future, in winning national self-government. (Applause.) Practically the whole British Empire was in favor of giving autonomy to Ireland. All that was needed was to force the British Government to face once and for all the small knot of unruly and disloyal people in the north-east corner of Ireland. (Applause.) For himself, he was satisfied that things were shaping well in Ireland at the moment, and he trusted that Irishmen would profit by the valuable lesson that the present crisis had taught them. (Applause.)

If the deliberations of the Convention did not advance very far the cause of autonomy for Ireland, at all events he hoped and felt assured that nothing would be said or done that night that would accentuate division or would retard the consummation of Ireland's long-deferred hope. (Loud applause.)

“TABLET” SUBSCRIPTIONS

We request subscribers whose subscriptions are falling due this month (notices have been sent) to send the amount by return mail. We do not continue the paper at booked rates without the authority of the subscriber, unless we personally know him to be a sound mark.

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CHANGE OF ADDRESS.--We will esteem it a favor if Subscribers will notify us promptly of any Change of Address necessary. If a Subscriber moves from Masterton to another town, it is necessary to advise us of his first address—e.g., if Mr. John Fitzgerald moves from Masterton to Auckland and, writing from Auckland, advises us of his transfer without letting us know that he came from Masterton, we cannot place him, as there may be twenty subscribers of the same name in our books. We know the point is a simple one and often causes some of our Subscribers to wonder at our stupidity, and use language.

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## ROLL OF HONOR

### PRIVATE EDWARD FITZGERALD.

Private Edward Fitzgerald, who died in France on March 30, of wounds, was the third son of Edward and Catherine Fitzgerald, of Musselburgh, Dunedin. He was born at Waimea, near Balfour.



Southland. After leaving school he worked on his father's farm until about five years ago, when, his father having retired from farming, the family came to Dunedin to reside, and deceased became employed as motorman with the firm of Messrs. R. Hudson and Co., a position he occupied until his departure for camp, where he joined up with the 27th Reinforcements. Always a fervent Catholic, he was of a most kindly disposition, and very popular among a wide circle of friends and acquaintances. R.I.P.

### PRIVATE JAMES OWEN McGUINNESS.

Private James Owen McGuinness, who was killed in action on March 27, was the youngest son of Mr. Owen McGuinness, of Longbeach, Canterbury. The



deceased soldier, who was 26 years of age at the time of his death, left New Zealand with the 18th Reinforcements. At the time of his enlistment he was engaged in farm work at Longbeach. - R.I.P.

### PRIVATE ADRIAN WHITAKER.

Private Adrian Whitaker, reported killed in action, was the fourth son of Mrs. Agnes Whitaker, Northland, Wellington, and of the late Bernard Fear Whitaker, bookseller. He left New Zealand with the 32nd Reinforcements, and had only been three weeks in

France when he was killed. The news of his death was received on his 21st birthday. The late Private Whitaker was educated at St. Mary's Convent and the Marist Brothers' School, and previous to his enlistment he was employed by Messrs. Makower, McBeath, and Co., of Wellington. - R.I.P.

### TROOPER JAMES HENRY DUNFORD.

Trooper James Henry Dunford (reported accidentally drowned after leaving New Zealand) was the youngest son of Mr. William Dunford, Bayfield, Anderson's Bay. He was born at Anderson's Bay and educated at St. Patrick's School, South Dunedin, and at the Christian Brothers' School, Dunedin. After finishing his education he entered his father's employ, where he remained until he went farming in the North Otago district. He went into



camp with the Mounted Rifles of the 37th Reinforcements, and sailed from New Zealand about February 21 last. No particulars have yet been received by his parents as to the nature of the accident. Another of Mr. Dunford's sons, Private Patrick Dunford, went away with the 27th Reinforcements, and was killed on December 12 last while in action in France. Another son, Private Thomas Dunford, enlisted with the 18th Reinforcements, and was severely wounded in France in June last year. He returned to Dunedin on New Year's Day, and has been an inmate of the Hospital ever since. Private David Dunford left New Zealand with the 26th Reinforcements, and is still in France, and Private John Dunford left with the 36th Reinforcements. R.I.P.

### LIEUTENANT THOMAS WALSH.

Word has been received by Mrs. Frank Brown, Kilbirnie, Wellington, that her brother, Lieut. Thomas Walsh, was killed in action on May 4. Lieut. Walsh had been in France for a period of fifteen months, prior to his leaving for England to study for a commission. Then he was transferred to the New Zealand Rifle Brigade. He was a keen athlete, and for some time played for the Ponoke Football Club. Recently recommended for the D.C.M., for conspicuous bravery, Lieutenant Walsh was popular on the battlefield. Private Richard Walsh, his brother, is at present serving with the forces in France. - R.I.P.

### PRIVATE PATRICK J. RYAN.

Mr. John Ryan, of Pongaroa, has received notification from the Minister of Defence that his son, Private Patrick J. Ryan, of the 30th Reinforcements, had, towards the end of April, been dangerously wounded in the right thigh. After being in a French hospital for some time he had later been removed to a military hospital in England.

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## RIFLEMAN WILLIAM FRANCIS CONDON.

Mr. and Mrs. John Condon, of Karoro, Grey-mouth, have received word from the Defence authorities that their youngest son, Rifleman William F. Condon, had died in France on April 3 of wounds. Deceased, who was a bright and popular young man, was educated at the Marist Brothers' School, Grey-mouth. After leaving school he was for some time employed in the Railway Dept. When 20 years of age he enlisted with the 15th Reinforcements, and saw active service on the Western Front for about six months, when he got wounded and was transferred to hospital in England. He remained there several



months, and when he had sufficiently recovered was granted temporary leave of absence, during which time he made a tour through England, Scotland, and Ireland. In December last he re-embarked for France, where he was on active service until April 3, when he received wounds which terminated fatally. To his sorrowing parents, brothers, and sister deepest sympathy is extended. R.I.P.

## PRIVATE JOHN E. WALSH.

Private John E. Walsh, of St. Benedict's parish, Auckland, has recently been reported killed in action. Deceased was the third son of Mr. James Walsh, of Waihi, and was 30 years of age. He was educated at the Convent of Mercy, Thames, and was a member of St. Benedict's Club. R.I.P.

## RETURNING TO THE FOLD

Rev. W. A. P. Wayte, late Anglican vicar of Dunstall, England, authorises the statement that he has been received into the Catholic Church. Mr. Wayte has been the incumbent of Dunstall for three years.

Two more convert clergymen are reported, both Londoners working in very poor parishes. The Rev. N. Pole, of Plaistow, who has been received into the Church, has joined the army. The Rev. S. Heald, B.A., of Limehouse, proposes to immediately take up his studies for the priesthood. Two other recent convert clergymen—Messrs. Spece and Nugent have arrived in Rome and have commenced their studies for the priesthood in the Beda College.

Evidently the controversy brought about by the appointment of Dean Hensley Henson to the Bishopric of Hereford has had the result of leading a number of High Churchmen, who regard the event as a distinct pledge of heresy, to seriously consider their position within the Church of England. Amongst those who, as a result, have already been received into the Catholic Church are the Rev. Gerald Rowland Fothergill, M.A., vicar for the past six years of St. Stephen's, Poplar,

and his curate, the Rev. Duncan St. John Kennedy-Bell, formerly of St. James's, Wednesbury, and St. Peter's, Vauxhall. Mr. Fothergill was received at Eastbourne by Mgr. Cocks, Mr. Bell at St. Vincent's, Clapham, by Mgr. Hinde, both former Anglican clergymen at Brighton.

According to the official records for last year 10,000 people in England who had been reared in other religions, turned to the Catholic Church (says the *Catholic Convert*, of New York). This was an increase of some 2000 over the average of other years, yet it told only part of the story. The figures were for those who went down in the baptistry records of English churches and convents. They took no account of that prolific source of conversions just now—the western battle front. Contrary to what has been supposed over there, careful statistics are kept of the soldiers received into the Church. Chaplains are required to send in the data and from their reports it appears that 15,000 converts have been made in the trenches since the beginning of the war. The stimulus given to conversions to Catholicism is a natural part of the general religious revival in England, resulting from the war. In returning to the practice of religion, the great majority of English Protestants have been satisfied to remain with their own churches. But a substantial minority enough to swell the normal total considerably have not stopped until they came into the Catholic Church. Soldier boys, shot in battle, have made their submission in the hour of death, and many instances are recorded where their act has influenced their entire families to become Catholics.

## A SINGULAR CONVERSION.

The recent death of Rev. John D. Whitney, S.J., a former President of Georgetown University, recalls the singular circumstances of his conversion to the Church (states the *Leo Monthly*). As a child he was forbidden ever to enter a hall in his native town when Catholic services were held there, his parents being strict Congregationalists (long years afterward he himself said Mass in that same hall).

But on attaining manhood he became convinced, through association with a Presbyterian friend and fellow officer on the school ship *Mercury*, that the claims of the Catholic Church were at least worth consideration. How he was led to act upon this conviction is best told in his own words:

"While we were in Newport," he writes (in *Some Roads to Rome in America*), attending the yacht race for the America Cup, in August, 1870, the captain of the *Mercury*, as a great treat, invited a newly-wedded Catholic couple, who were there on their bridal tour, to return with us to New York after the races were over. The day of departure came. We weighed anchor, set sail, and started for home. While we were drifting lazily up Long Island Sound, I was surprised, while below, to hear the boat-wain's mate call away the third cutter. It was a most unusual thing to lower a boat under these conditions, and I ran up on deck to see what it all meant. I found that the bride had dropped a book into the water and the executive officer, who was on deck at the time, had ordered the boat lowered to rescue it. As soon as we officers learned the cause of the commotion, we smiled at the executive officer's gallantry and turned away. The next day when we arrived in New York, the lady, Mrs. S.—, left the book on the wardroom table. I was curious to see what had been the object of this remarkable rescue. I took up the book, and found it was *The Invitation Heeded*. I read it over and over again with ever-increasing pleasure and satisfaction. I had found the source and seat of authority."

Father Whitney was received into the Church the same year, the author of the book (Rev. Dr. James Kent Stone, now Father Fidelis, of the Passionists) being his godfather. *The Invitation Heeded* has been translated into French and doubtless other languages, and has been instrumental in numerous conversions to the Faith.

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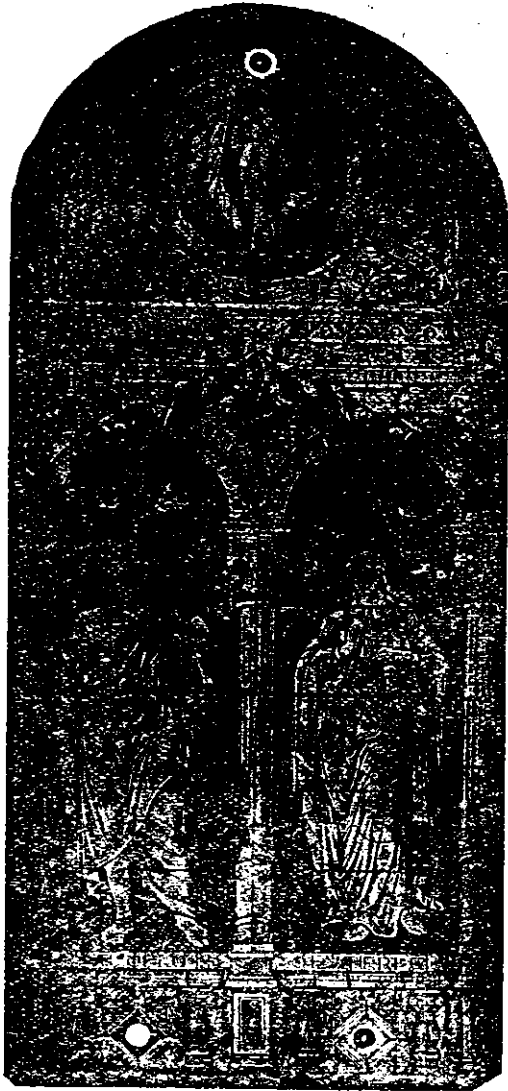
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## SIDELIGHTS ON THE WAR

## GENERAL.

In France, three young bishops are serving in the French Army. One of them is under the command of a young priest of his diocese. In all the belligerent countries of Europe, priests and religious, religious of all the Orders, are serving in the war.

The Knights of Columbus of the archdiocese of New York conducted a campaign for the collection of funds for its war work from March 18 to 25, and collected, probably (the full returns have not been announced at this writing), about \$3,000,000. Many generous subscriptions were received from both Catholics and non-Catholics, including \$5000 from Cardinal Farley.

Cardinal Bourne has approved the foundation of a home for permanently disabled soldiers, the institution to be placed under the care of a religious community of women, who, assisted by trained nurses, would supply a very obvious need. Though destined primarily for Catholics, the institution will not be exclusive in any creed line, and will comply with the official regulations of the Ministry of Pensions. Ten thousand pounds is needed. A suitable house has been secured. Lady Anne Kerr is receiving subscriptions.

A very edifying incident took place a short time ago at Camp Sevier, Greenville, S.C. (says an American exchange). One of the soldier boys had become seriously ill. After every remedy known to the medical profession had been tried in vain, the camp authorities notified the parents of their boy's condition. They wired back immediately to secure the services of a priest, and, when the difficulty of obtaining one was made known, the mother's anxiety became extreme. At the time there was but one priest appointed for the camp, Rev. Thomas Hayden, but he was confined to bed because of an operation. By accident he heard of the boy's plight, and, despite the remonstrances of the nurse, he was wrapped in blankets and carried by soldiers to the boy's bedside, where, unmindful of his own weak condition, he administered the Last Sacraments. The zeal of the priest, the mother's faith and the sentiments of the dying soldier boy have left a deep impression.

The Rev. Austin McCabe, C.S.S.R., chaplain to the British Forces, tells an interesting story of the opening of a Catholic church erected for the soldiers behind the fighting lines. "It was a most successful function in every way," says Father McCabe, "the church was crowded to its utmost capacity. Many officers, non-Catholic as well as Catholic, were present. The American colonel of this hospital was there, together with many of his officers; several Anglican chaplains, and a great body of our faithful Tommies. We had a splendid military band, which played all the music of the Mass in a most inspiring manner. All the chaplains of the district, about twelve in number, were present and did the singing.

"At 11 a.m. the solemn procession started from the old church tent of many happy memories. The processional cross came first, carried by a six-foot guardsman; then the acolytes, who were soldiers of the American Army, the incense bearer, the master of ceremonies; then the body of chaplains in their khaki, and, lastly, the subdeacon, deacon, and celebrant, wearing cloth of gold vestments. We had a most inspiring sermon by Father Dowling, C.F., of London. At the conclusion of the Mass all sang the hymn, "Holy God, We Praise Thy Name," accompanied by the military band. It was a fitting conclusion to a remarkable ceremony. The church will be a boon to all our men here. We can easily seat 160, and can get in on great occasions 100 more. The two side chapels, making the church cruciform, are dedicated—

that on the Gospel side to Our Lady of Victories, and that on the Epistle side to the Holy Souls."

One of the chaplains at the front relates the following beautiful, though tragic, incident:

"And let me tell you about the power of prayer to the Blessed Virgin. One night I was walking from trench to trench and met a soldier, who did not recognise me as a chaplain since I had my cloak buttoned.

"What regiment is yours?" I asked.

"The Twenty-third," he answered, and, believing that I was a soldier, asked me the number of mine.

"Oh, I belong to them all," I replied.

"Then you are a chaplain, Father?" he questioned.

"Yes." And after a short time he made his confession. But he was still disconsolate.

"You believe in God and in your country?"

"Yes, but I left an old mother at home and I am so afraid that I will be killed to-morrow and she will be left alone," the soldier answered.

"Let us then kneel down and say a prayer to the Mother of God, who will console your mother in your absence," I pleaded, and he consented. We said the "Hail Mary" on our knees there on the battlefield at night when the Germans were shelling our trenches. But he never finished the prayer. When we both came to the 'pray for us now and at-' his hour of death had come and gone. A German missile had done the work."

## BRAVE AND PIOUS.

In one of the camps a sergeant knelt beside his bed every night and morning to say his prayers like a Christian (says the *U.S. Catholic Advance*). In two weeks there were thirty Catholics in the mess—the place looked like a seminary every night, all because of the sergeant's backbone.

Visiting a large cantonment recently, we met the commanding officer of the great army of men in camp outside of a large city preparing for the front, a courteous and well-bred gentleman. The priest of the town who accompanied us on our visit said that every Sunday morning the general is present at the 6.30 Mass in his church and receives Holy Communion regularly at the Mass. This general is a convert and, of course, has backbone like most converts.

General Petain, begins his day's work by assisting at an early Mass celebrated by his chaplain.

General Cadorna, formerly in supreme command of the Italian Forces, always had his private chaplain, and goes to Mass every morning regularly.

## PONTIFF AND PRISONERS.

As days go by the world comes to realise more vividly the breadth and the depth of the wonderful chain-work which his Holiness Pope Benedict XV. is performing in the cause of humanity. Prisoners of war are being restored to their homes. Others are put into communication with sorrowing relatives. Money and foodstuffs reach helpless Poles, Lithuanians, and Armenians. Sick prisoners are drafted into Switzerland for more careful treatment than that which their surroundings in belligerent countries can afford. Men sentenced to death have been reprieved or have had their punishment mitigated. The sick and those in captivity are being visited in the Holy Father's name by his delegates, and the needy receive the help which Providence places at the Pontiff's disposal. To Benedict XV. time and trouble mean little in his all-absorbing desire to alleviate distress, and this irrespective of race or religion.

The latest object of the kindly thoughtfulness of the Sovereign Pontiff is the concentration camp of Afion-Kara-Hissar, where Father John Mullen and a number of British prisoners have been detained for over twelve months. News travels slowly to-day from the

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East, but yet it travels, and it is welcome when it comes. Of this party's gratitude to the Holy Father for his generous kindness to them an attestation has just reached Rome in the shape of a letter from Father Mullen himself. In this the chaplain expresses his own grateful feelings and those of the British prisoners for presents of money, cigarettes for the men, and candles, altar wine, and altar bread to enable the rev. gentleman to have the privilege of daily celebrating the Holy Sacrifice. On behalf of the men Colonel Wilson, R.E., C.B., who is now senior British officer at the camp of Afion-Kara-Hissar, intends to write to Rome and thank the Holy Father for his paternal interest in them.

It is not improbable that the chaplain is by this time on his way to Switzerland. Anyhow, Father Mullen's letter, which bears the date of January 9, says that two British and two Turkish doctors have examined his physical condition and pronounced him to be suffering from a weak heart. Their diagnosis, he says, was despatched to Constantinople before January 9, and he expects to be moved any day to the Turkish capital along with Colonel Wilson and three others with a view to being sent to Switzerland or exchanged.

#### A TOUCHING STORY.

An American Catholic soldier at the front, in a letter to his mother, relates what he calls "the story of the war." He says he had it from a Protestant chaplain, who, for a special reason, requested that his name should not be given, and who remarked casually: "I have seen things over here that cause agonising moments when with myself." The story is thus graphically told: "Somewhere in France there is a little church without a cure. Across its door hangs the red ribbon of the Legion of Honor, bestowed upon the church because its pastor can not receive it; and unanimously voted to that church by freethinkers and atheists. A young priest serving as a private, was in a dugout at the front, with a band of soldiers. A bomb, falling near the entrance, exploded, sending its fragments inside and mortally wounding every one of them. That priest, with both legs shattered, made his way about the smoke filled cave, and administered the last rites of the Church to every man in there before he himself died—just as the stretcher-bearers came to drag the victims out."

#### HUNTING THE U BOATS

In the *Liverpool Journal of Commerce*, Mr. J. S. Margerison gives a description of one method by which the submarine menace is being held. A seaplane spots a U-boat lying on the sea bed, and sends out a wireless signal. Ten miles away, the writer continues, a long, lean destroyer and four squat trawlers detached themselves from a pack of hounds working a covert, and hastened to the kill. Meanwhile the seaplane circled round, but when the surface ships arrived her instructions, delivered by wireless, were curt and precise. Acting upon them, the trawlers stationed themselves at the four corners of a wet quadrangle, while the destroyer kept her guns ready to talk to Fritz should he appear above the surface. The trawlers at the corners of the wet quadrangle got out their sweeps—long wire hawsers of an incredible stoutness, with a heavy "kite" in the centre to keep their rights down on the sea-bed—and commenced to steam towards each other. As the pairs of vessels met, their wires simul-

taneously engaged themselves under the U-boat's bow and stern, and commenced to work their sinuous way between her hull and the sea-bottom. It was then that a strange thing happened. Two round, black objects seemed to detach themselves from her hull and float surfacewards, to hover a second, and then to commence bobbing down the tide—bobbing down towards a lane much frequented by those ships which brought food, munitions of war, and hundreds of other things to England's shore.

"Minelayer, eh?" called the seaplane's observer. "That's it, lad," came the telephoned answer. "But her eggs can wait for a minute." The trawlers, still steaming towards each other, now crossed, and their dependent cables held the U-boat in a kind of wire cat's cradle. She seemed suddenly to wake to her danger, for, with a bound, she tried to disentangle herself from the meshes which held her. But it was no use, the trawlers had been too long at the game to leave any loop-holes, and the submarine was doomed. "Got him," signalled the seaplane. "Thanks," replied the destroyer. "We'll give him five minutes to come up and breathe—but no longer." The time passed, and still Fritz made no further move. At a flagged signal from the destroyer the port foremost trawler and the starboard after one clipped a small red tin of high explosive to the bar-taut wire, and allowed it to slide downwards till it touched the U-boat's hull. It was the seaplane's turn to wave a flag, and immediately there followed the crashing of two fists upon the firing-keys, the uprising of two grey mounds of water, and a rumbling, muffled explosion. The wires snapped in the middle, and the trawlers' crews flew to coil them down. The seaplane circled twice above the patch of rising oil, ascertained that Fritz had been destroyed, and notified the destroyer of the fact. Then, with her observer slipping a drum of cartridges into his machine-gun, she sped off after those objects bobbing down tide. A burst of rapid firing, and the first of the devil's eggs, its buoyancy chamber punctured, sank with a gurgle; the second gave a better show, for it exploded grandly—and harmlessly—as the bullets reached him.

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## IRISH NEWS

Most Rev. Dr. Fogarty has received a cheque for £1000 for religious purposes in the diocese of Killaloe from the Most Rev. Thos. O'Dea, who, in transmitting it, says that he gives it out of the estate and in accordance with the wishes of his brother, Mr. Matt O'Dea, Ennis.

Ireland is the land of centenarians. The death has taken place of Mrs. Feeney, Ryefield, Elphin, at 110 and of Mrs. Margaret Grimes, Lurgan at 106. The remains were laid to rest in the Catholic cemetery at Lisnaskea the other day of a centenarian named Mrs. Murphy, who had reached the remarkable age of 110 years, and was the oldest woman in Fermanagh. Deceased was a native of that part of the country bordering along the shores of Lough Erne. She is survived by two unmarried daughters, who lived with her the oldest of these being well over the septuagenarian span.

The National College for the Maynooth Mission to China has been opened in what was formerly the mansion of Lord de Clifford, near Shrule, Co. Mayo. The new college is dedicated to St. Columba, and its opening crowns the splendid efforts of Father Galvin and Father Blowick, the latter being president of the new seminary. At the inaugural functions the attendance included the Bishops of Clonfert and Achonry, Mgr. Kilkenny, D.D., P.P., V.G., Clarenorris; Canon McCaffrey, D.D., Maynooth; Rev. Fathers Eaton (Tuam), O'Connell (Mullingarr), Begley (Roundfort), etc.

"Rambler" in the *Daily Mirror* (London) says the next V.C. list will contain the name of an Irish priest of a well-known family.

Mr. T. P. O'Connor, M.P., is cited by the New York correspondent of the *Daily News* (London) as fearing that the "majority of the Irish-American remain sullen and anti-English," an attitude which he attributes to the "executions after the rebellion and the postponement of Home Rule, which keeps up the talk about the English being at their old name of peltidy."

Mr. Justice Madden at the Donegal Assizes stated there were only six cases for trial, which showed the satisfactory condition of the county. Sergeant Matheson, Assize Commissioner, at the Kildare Assizes said there was only one case for trial, showing the county to be normal. Mr. Justice Gordon at the Cork Assizes congratulated the Grand Jury on the state of that great county. There was an extraordinary decrease in drunkenness, and only three cases would go before them for trial. In Derry County there was no criminal case. At the Belfast Assizes, Mr. Justice Dodd informed the Grand Jury that there were twenty-one cases for trial. Burglary cases had largely decreased in the city, but in the neighboring County of Down they had increased from four to forty.

## IRISH BISHOPS ABUSED.

The Catholic Church has ever been, through the medium of the literature of the country, the subject of virulent attacks, but never more so than at present (writes "Brittas" in the *Edinburgh Catholic Herald*). Anyone who frequents the libraries of our cities and large towns cannot fail to notice the persistent and aggressive hostility displayed towards her in many of the leading books and magazines of the day. One might expect to find such in a gutter press, but in the so-called "high-class" reviews, subscribed to by Catholics as well as Protestants, we look for something better. Scarcely a month passes but, in one or another of these, untruthful and malicious statements in the form of notes and articles on institutions dear to every Catholic heart may be found, evidently from the pens of those who firmly believe it their duty to strive for the extermination of the Catholic religion, people who regard Catholic emancipation as a political blunder and who would rejoice to see "Popery" again made a penal offence. Many of these articles are written with

the seeming object of trying to show that the Catholic faith and patriotism cannot go hand in hand; others again are a vehement denunciation of Catholic "errors": but the bulk are violent attacks on the Vatican. These all cater for a certain portion of the public taste—the taste of a people who, although they have lost all faith in the Thirty-nine Articles or any other formulary, and seek vainly for something that will take the place of their vanished beliefs, never cease to look upon the Catholic Church as given over to idolatry, as worshipping the creature rather than the Creator, as keeping the Bible out of everybody's way and making people easy about their sins. A sample of this anti-Catholic spirit permeating the literature of to-day appears in the February issue of the *Fortnightly Review*.

Answering the question, "Has our current religion stood the tremendous test of war so widespread and so awful?" it says (after commenting on other religions): "The Vatican works as the most covert friend of the destroyer of churches, monasteries, and hospitals amid the pillage and torture of Catholic population; and in Ireland prelates and priests abet rebellion and help anarchy." To another question, "Have the Orthodox Catholic and Lutheran priests done anything to prevent war, to mitigate war, to stop war?" it answers: "So far from trying to soften its horrors their voice has given fresh ferocity to the warrior caste. . . . Protestant Christianity has done much, but human nature, modern training, the religion of social duty, effected three parts of the blessed work." Such indictments against the Church, which is the one bulwark of law and order, sound passing strange in the face of the numerous manifestations of loyalty and patriotism of Catholics, bishops, priests, and people—which are so constantly before the public eye. From the *Scotsman* (February 14) we quote the following reference to the recent Lenten pastoral of an Irish Bishop, which shows how utterly unfounded such charges against Catholics are: "The Bishop of Galway refers to the raids for arms, and states that every man who joins in such raids is guilty of a gross breach of the Ten Commandments, false to his religion, and a rebel against God." But the Church needs no defenders. Scrutinised, confronted at every turn, subjected to every indignity that power could devise and inflict, she stands to-day, as she has stood for nineteen hundred years, a queen without a rival, with her attendant evidences, miraculous and historical, fully establishing her claim to universal dominion.

## ST. PATRICK'S DAY IN ENGLAND.

The Rev. J. M. Hayes, Church of Our Lady of Mt. Carmel, preached on the night of the National Festival in St. Patrick's, Liverpool, the panegyric of Ireland's Apostle. We take from his eloquent discourse this passage:—What more sorrowful and yet more glorious tale can you read in the history of any land than Ireland's story from the 16th to the 19th century. The Irish went abroad, but everywhere they went they carried the Faith. Here into Liverpool they came in their thousands. They lived in wretched cellars; they died with starvation and disease; but yet from out those disease-laden cellars shot forth the light of Faith. Seventy years ago our churches here were only a few scattered ones; to-day from over 250 altars in the archdiocese the Holy Sacrifice is offered each Sunday morning, and our Catholic population is well nigh 400,000. Patrick's blessing appears to be upon us, especially here. Perhaps it is because his holy feet trod our city's ground, as story tells us—where Great Crosshall Street is now there was formerly erected a cross, from which the street takes its name, to commemorate Patrick's preaching there.

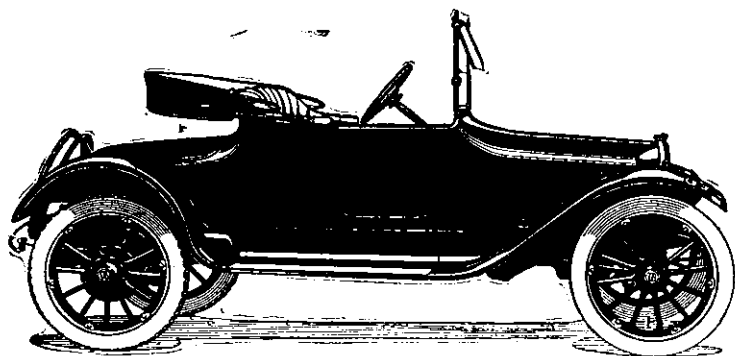
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EDITOR.

## ON THE LAND

## GENERAL.

At a meeting of the Auckland Executive of the Farmers' Union it was decided that the Government be urged to push forward afforestation, especially with regard to quick-growing trees, with a view to supplying the needs of dairying and fruit-farming industries on land unsuitable for other purposes.

Speaking to a Southland fruit farmer a *Southland Times* reporter was informed that the apples this year throughout the district are in good condition, the absence of blight being particularly noticeable. This farmer has many excellent trees in his orchard, some yielding as much as £2 10s worth of apples. He also thought that apple growing should become an industry in Southland, as the climate and absence of blight made the district very suitable for this industry.

A pear tree to be seen in Mr. Primmer's orchard property at Motueka is probably the oldest, as it is the biggest, in Nelson Province. Mr. M. Simpson, ex-Mayor of that borough, states that he has known the tree for more than 60 years. As a boy he often picked fruit from it; and it was a big tree then. The crop picked in 1915 was 108 bushels over two tons weight which sold for 5s 2d a case; and there were a good many bushels in the "upper storey" unpicked, because they could not be reached. "Old Gausell," as the tree is nicknamed, towers to a height of 58 feet, spreads sideways 48 feet, is 7 feet 10 inches in circumference at girth, and the distance from the ground to the lower branches is 7 feet. Some 15 feet was recently taken from the top of the tree, to enable it to be properly sprayed.

A foreign visitor to the recent National Apple Show at Auckland declared that the fruit exhibited would compare more than favorably with fruit produced in any part of the world. He was quite prepared to agree with the secretary of the Royal Horticultural Society of Great Britain that Nelson Sturmers were the finest he had ever tasted. While the national apple shows of this country mainly demonstrate the remarkable suitability of our soil and climate for the production of high quality fruit (says the *Star*), they emphasise the fact that fruit growers are doing little to convert the apple from an item of luxury into a common article of diet. They can produce the fruit, but they still fail to realise the importance of standardising their produce, marketing it in an up-to-date manner, and facilitating the purchase of it at a reasonable rate. There is no export trade at the present time, and there is a heavy production in more than one district. Just the time it would be thought to encourage increased consumption by giving the public a ready means of obtaining the fruit, in case and half-case lots, delivered at their doors. May the present fine show of New Zealand fruit stimulate growers to the adoption of improved marketing methods, and thereby build up the trade awaiting at their own doors instead of looking alone to an export trade to make their undertaking profitable.

## THE FRUIT CROP.

Officers of the Horticultural Division of the Department of Agriculture report as follows regarding the condition of the fruit crop at the end of April, 1918:

Nelson.—Apples: The month has been rather wet for the season, and autumn infection of black spot on apples has occurred in a few places. The condition of the crop generally is good. A considerable quantity of late crop still remains to be gathered. Lemons: A good crop maturing. Pears: Harvesting nearly completed. Strawberries: A few berries still being gathered.

Marlborough.—The apple crop has now practically all been picked with the exception of Dougherty, Horn, Yates, Rokewood, and a few Sturmers. On the whole crops panning out well. Like other districts the heavy rains of February and March (especially the former)

caused some of the earlier varieties to go off rather more rapidly than usual. Walnuts are in very great demand at excellent prices.

Canterbury and West Coast.—Apples: Fair to good crop. Pears: Medium crop. Tomatoes: Fair to good crop. Walnuts: Medium crop. The weather conditions during the month have been moderately good. Orchardists have been busy harvesting their fruit. There are only a few of the late varieties of apples and pears now to harvest. There are still a quantity of outdoor tomatoes coming on the market, but will not continue much longer, as the last night or two frosts have been fairly severe.

Christchurch and West Coast.—Apples: Late varieties mostly good. Pears: Late varieties turning out well. Tomatoes: Poor. Black spot bad. Walnuts: Good crop. Disease prevalent. The late apples are turning out well. Sturmers are practically the only variety left to harvest. There is a good crop of late pears—Easter Beurree, l'Inconnue, Winter Nelis—and the harvesting of these varieties is in full swing. Black spot has been bad all through the season. Owing to the black rot the tomato crop has been very light; many patches have been pulled out and burnt when only half the crop was harvested. South Canterbury.—All fruit except a few of the late varieties of apples and pears are now harvested. On the night of the 19th a very heavy frost was experienced, and late crops of tomatoes have suffered.

Otago. Apples: Main crop being picked. Strawberries: New beds being planted. Wintry conditions and frosts now prevailing.

## SEAWEED AS MANURE.

Seaweed shares the reputation of bones and soot as having been employed to enrich the soil long before artificials came into use. In the Channel Islands and all round the coast of Great Britain farmers have gathered it from times unrecorded in places where its collection and cartage have presented no great difficulty.

After the autumn gales have thrown up masses of the weed, it is a common sight to see carts going to the sands or beach to collect it, and there was, probably, never a time when greater efforts should be made to harvest it.

Practical experience has proved its manurial value, and analyses have shown why this is so. It contains about as much nitrogen as farmyard manure, and considerably more potash; on the other hand, the phosphate in it is less—this is its weak point, and indicates that a dressing of superphosphate should be given along with it.

The potash in seaweed is especially valuable; when fresh, it contains nearly a third more than farmyard manure, and when dried about four times as much.

In the Channel Islands it is a favorite manure for the early potato crop. In conjunction with it, the growers apply a stimulating nitrogenous fertiliser, such as rich Peruvian guano, or sulphate of ammonia and superphosphate.

The best method of application is to cart it straight to the field and spread it out, though it need not be ploughed in until a convenient time.

It is often piled in heaps to rot, but this is a plan not to be recommended, as during the process of rotting some of the valuable constituents, including a portion of the potash, may be lost.

The crops for which it seems to be especially adapted are potatoes and mangel, potash-loving crops, though it is used for all root crops and for market gardening.

As showing its value for potash, it may be mentioned that in America arrangements are being made to collect along the coast enormous quantities for treatment to extract the potash.

True unselfishness consists, not in always denying one's self, but rather in simply ignoring self; the former implies duty; the latter, love.—Esther Sandrochi.

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## PEOPLE WE HEAR ABOUT

*Catholic Missions* records the death of another African Bishop, of the White Fathers, Mgr. Lechaptois, Vicar-Apostolic of Tanganyika. Mgr. Lechaptois was a noted ethnologist, who wrote extensively on the tribes among whom he labored. He was the founder of the flourishing Nyassa Mission.

Very Rev. Domingo Zaldivar, C.M.F., rector of the Church of Our Lady of the Angels, Plaza, Los Angeles, Cal., has been appointed provincial of the Missionary Sons of the Immaculate Heart, with jurisdiction over twenty communities in California, Arizona, Texas, and Mexico. Father Zaldivar is a native of Spain. He was a missionary in Portugal seven years, and then went, in 1908, to California. He was made rector of the Church of Our Lady of the Angels in 1915.

The Sovereign Pontiff has transferred Right Rev. Charles J. O'Reilly, D.D., from the Bishopric of Baker City, Ore., to that of Lincoln, Neb. He succeeds Right Rev. John H. Tihen, D.D., appointed Bishop of Denver after the death of Right Rev. N. C. Manz, D.D. Bishop O'Reilly was born on January 3, 1862, in St. Johns, N.B., and studied in the Grand Seminary, Montreal. He was ordained in 1891, and for many years was pastor of the Church of the Immaculate Heart of Mary, Portland, and for a time served as editor of the *Portland Statesman*. In 1903 Father O'Reilly was consecrated first Bishop of Baker City.

The Rector of Duquesne College, Iowa, has been made Bishop of Boise City, Idaho, U.S.A. The diocese of Boise City has been emerging from the missionary stage of its development. Its former Bishop was one of those zealous pioneers who laid the foundation for the Church in Idaho. Such of the pioneers as still live will be happy to contribute to the diocesan apostolic services under the gentle and just leadership which will be a noble Bishop. More priests will be ordained and much progress will be made, because Bishop German is as efficient as he is righteous. His successor, President of Duquesne College, a very good man, for the diocese of Boise City. In the wisdom of his appointment are realized in his high office. His episcopate will be a rich one and crowned with honor and benediction.

Right Rev. John W. Shaw, D.D., who has been Bishop of San Antonio for the past seven years, has been named Archbishop of New Orleans, U.S.A. His appointment as the successor of Archbishop Plunket has been applauded on every side. He is sure of a wonderful welcome in New Orleans. His record of the past seven years in San Antonio justifies the expectation of a career of brilliant achievement in the fertile field to which he has been called. Extraordinary circumstances upon the Mexican border while he was Bishop of San Antonio called for extraordinary comprehension of the Church's needs, and extraordinary efficiency in meeting them. The needs were met with rare intelligence and zeal. The larger opportunities of a great archdiocese will elicit, in a more notable fashion, every episcopal quality which has been so manifest at San Antonio. The province of New Orleans, comprising the States of Louisiana, Alabama, Mississippi, Texas, Arkansas, Oklahoma, and the western part of Florida, includes the dioceses of Alexandria, Corpus Christi, Dallas, Galveston, Little Rock, Mobile, Natchez, Oklahoma, San Antonio, and the newly created diocese of

Lafayette, La. The field is a great one, but the new master of it will not fail in any of its requirements. We (states an American exchange) congratulate New Orleans upon its new Archbishop and we congratulate Archbishop Shaw upon his appointment to a task worthy of his mettle. May his years be many and his labors fruitful!

Most Rev. Edmund Francis Prendergast, Archbishop of Philadelphia, U.S.A., who recently passed away in the 75th year of his age, was born in Clonmel, County Tipperary, Ireland, May 5, 1843. At the age of sixteen he came to the United States and entered the Seminary of St. Charles Borromeo, Overbrook, Pa. He was ordained to the priesthood November 17, 1865, in the Cathedral by Bishop Wood of Philadelphia. He did parochial work in St. Paul's parish of that city, at Bristol, Allentown, and at various places in Susquehanna County. In 1874 he was appointed pastor of St. Malachy's Church, Philadelphia, and in 1896 he became Vicar General of the diocese. On February 21, 1897, he was consecrated Auxiliary Bishop of Philadelphia and Titular Bishop of Scillio. He remained pastor of St. Malachy's until the death of Archbishop Ryan, February 11, 1911. Finally he was appointed Archbishop of Philadelphia, May 27 of the same year. In the comparatively short time of his administration of the diocese he promoted Catholic works of every kind. He assisted at the foundation of the Catholic High School for Girls, one of the most successful institutions of its kind in the country. He also renovated the Cathedral and took a prominent part in the establishment of the great Misericordia Hospital. It is said that during his labors in the episcopate he administered the Sacrament of Confirmation to nearly 200,000 candidates, ordaining several hundred young men to the priesthood, and officiated at the religious reception of nearly 1000 nuns.

## ANSWERS TO CORRESPONDENTS

J.E. The Barney Stone is high up in the walls of Blarney Castle, a few miles from the city of Cork. Kerymen may have the "Blarney," but the stone is certainly in Cork.

Chas. Oliver Plunket was Archbishop of Armagh. He was martyred for the Faith at Tyburn. His head is in Drogheda, his body at Downside. See "Current Topics" this week.

W.F.M. Apart from Dr. O'Dwyer and Archbishop Mannix several Irish bishops are avowed Sinn Feiners. The Archbishop of Dublin is favorable; the views of the Bishops of Kerry, Killaloe, and Cork have already been made public. Freedom of opinion regarding Sinn Fein is as reasonable as it is about Home Rule. Anyhow British rule in Ireland is founded on Prussianism of the worst type. If the Union was illegal and fraudulent how can any Irishman be a traitor? The Belgians have been persecuted three years; the Irish 700 years. Would any sane man ask the Belgians to fight for Germany?

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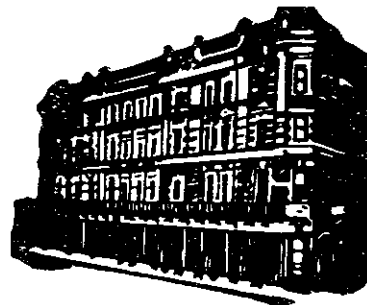
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**Oatmeal Bread.**

One cupful of oatmeal, one teaspoonful of salt, one dessertspoonful of butter, two cupfuls of boiling water. Let this swell and cool; then add one-third cupful of molasses, soda the size of a pea, one-half yeast cake dissolved in one-quarter cupful of warm water and flour to make as stiff as white bread. Raise and bake like white bread. This is delicious, very nutritious, and easy to make.

**Potato Pancakes.**

Pare and grate three potatoes of good size, add one and one-half teaspoonfuls of salt, beat three eggs very light without separating the whites from the yolks. Beat the eggs into the potatoes and bake as griddle cakes on a hot, well-oiled griddle. Use plenty of fat. These griddle cakes take the place of a meat and potato meal because of their high food value; the eggs taking the place of meat.

**Rice Griddle Cakes.**

Turn into a mixing bowl one small cupful of cooked rice free from lumps. Add two tablespoonfuls melted butter, one teaspoonful of molasses, a quarter of a teaspoonful of salt, two well beaten eggs, two cupfuls of flour sifted with two teaspoonfuls of baking powder, and sufficient cold, sweet milk to form a pancake batter. Beat the mixture vigorously and fry on a hot griddle. Serve as soon as they are baked, as standing in the oven makes them soggy.

**Rice Muffins.**

Put a cupful of left-over rice in a small mixing bowl. Add to it a cupful of milk and stir to mix thoroughly. Then add two tablespoonfuls of sugar, a tablespoonful of lard, softened, a level teaspoonful of salt and a cupful of flour sifted with two teaspoonfuls of baking powder. Two-thirds fill well greased

muffin pans and bake in a hot oven about fifteen minutes.

**Currant Muffins.**

One-half cup shortening, three-fourths cup sugar, three eggs, one and one-half cups milk, one-half cup dried currants or sultana raisins, two cups corn-meal, one cup white flour, one teaspoonful salt, one and one-half tablespoonfuls baking powder. Cream shortening; add sugar gradually, stirring constantly. Beat eggs until thick and lemon tinted; add to first mixture, continue stirring. Add milk alternately with the dry ingredients, which have been sifted together. Add currants or sultana raisins slightly floured. If sultanas are large, cut them in halves. Bake in well-buttered gem cups 25 minutes in a hot oven. Serve at luncheon or supper in place of cake. These muffins are delicious and will take the place of small cakes during "war times."

**Household Hints.**

Don't put any dish that has contained egg into hot water first. That will simply cook the egg more firmly on the dish.

Don't put any dish that has contained milk into hot water. Both milk and egg containers of any kind should be rinsed first with cold water before being plunged into the hot dish water.

Dip your broom in a pail of boiling suds once a week, and it will become more pliable and last much longer.

The leaves of the cauliflower should be used, never thrown away. Cook twice as long as the cauliflower, chop, season as greens, and use to supplement the flower itself.

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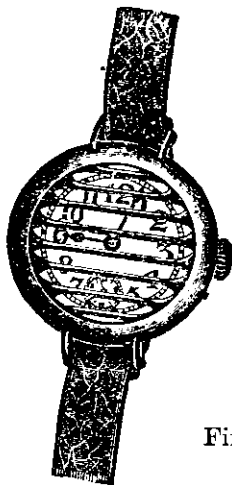
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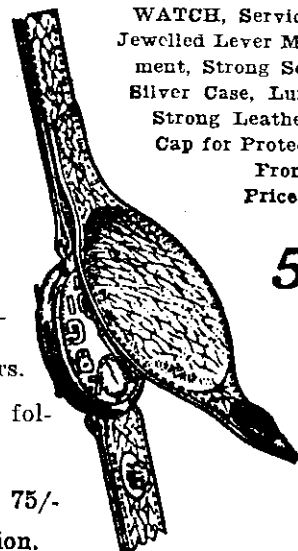
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I should be most grateful to you for your help in building a church in honor of the Queen of Peace. You must have some one dear to you who has fallen in the cause of peace—an offering for this proposed Church would be a worthy memorial to him. Or you are praying anxiously for an honorable Peace—an offering here would be a very practical prayer for Peace.

An alms given to this object is a very practical prayer for Peace; a worthy memorial to those who have fallen in the cause of peace; an act of devotion to Mary as well as an act of charity where charity is much needed and will be appreciated.

Your will to give depends on your faith and on your devotion to Our Lady; your power to give depends on your means. If you have the faith and the devotion but not the means, remember "the widow's mite." Your sacrifice may be the means of moving the hearts of those who have the means to be generous with God but not the Faith.

Roxburgh, Otago. REV. D. A. O'NEILL.

## READ THIS! DON'T MISS!

There are 140,000 Catholics in New Zealand.

Are there not 90 who will send me £10 each? No!  
Well, perhaps there are 180 who will send £5? No!  
Are there, then, 900 who will send £1? No!  
Then there are surely 1800 who will send 10/-? No!  
Then I am surprised to find so much poverty in New Zealand. But there are 3600 who can and will send me 5/- to help me to pay the debt of £600 on Church, to build a Presbytery, and enlarge the School.

To the good resolutions you have already made for the New Year add this one—"I will send a donation according to my means, or in proportion to any lucky investment I may make during the year.

Are you patriotic? Certainly. You contribute to all the patriotic funds of your district for the *habily* welfare of the brave lads at the front. Do something for their *spiritual* welfare all you who have sons, brothers, husbands, relatives, friends amongst them. Mass said every week for intentions of subscribers, for repose of N.Z. soldiers deceased, and for spiritual and temporal welfare of those living.

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**HANWELL WILLIAMS - Chemist - GREYMOUTH**

## THE CATHOLIC WORLD

### GENERAL.

The dioceses of New York and Brooklyn, which practically constitute New York City, contain 2,000,000 Catholics, 4000 priests, 400 churches, 300 schools, and 107,000 Catholic children.

The diocese of Canaries in the Canary Islands, in the North Atlantic Ocean along the western coast of Africa, has 83,378 Catholics, 103 priests, 42 churches and parishes, and 113 chapels.

A number of Catholic laymen are offering their services in San Francisco to teach catechism to the Chinese in connection with the work the Paulist Fathers are doing among those people. The conversions are many and most encouraging.

Barely £400, scarcely sufficient to meet the expenses of his illness and funeral, is the amount of the personal estate of the late Archbishop Prendergast of Philadelphia. This was disclosed when his will was opened and read the other day.

In a recent letter Mother Paul, an American, whose home is in the south, states that on Christmas Day no less than two thousand five hundred native Christians received Holy Communion in the Uganda mission, where she is now working.

Buenos Aires, the capital of the Argentine Republic, is a beautiful city of about 1,200,000 inhabitants. Its cathedral is a Grecian edifice fronted by 12 Corinthian columns. The archdiocese dates from 1620. The city has 22 canonical parishes and 50 other churches.

A branch of the Catholic Federation of Societies is now in existence in the Philippine Islands and is under the supervision of the Archbishop of Manila, Most Rev. M. J. O'Doherty, D.D. The president is Don Cayetano S. Arellano, Judge of the Supreme Court.

In consequence of the bombardment of the Church of St. Anthony, Padua, the remains of St. Anthony have been removed thence to the Vatican, while some of the treasures have been sent elsewhere for safekeeping. The entrance to the sacred edifice was wrecked and other damage was done.

Cardinal O'Connell conferred Holy Orders on a large number of the students of St. John's Seminary, Brighton, U.S.A., in the chapel of that institution on March 19 and 20, and in the Cathedral on March 22 ordained 26 and conferred the order of diaconate on 27 others. They were from all sections of the archdiocese of Boston.

The missionaries in Rangoon, British India, are having gratifying success in preparing a native clergy. Father Sellos, P.F.M., says that five seminarians will soon be ready and six lay Brothers will at the same time give their services to the missionaries. It is no easy thing for these Tamil youths to leave their homes and choose the priestly life. Their parents, thus losing their help, are much against such a move. The fact that the young apostles persevere shows that their vocation is a true one.

A new diocese has been created by his Holiness Pope Benedict XV. by division of the archdiocese of New Orleans, Louisiana, with the See city at Lafayette. The division comes simultaneously with the announcement of the appointment of Most Rev. John W. Shaw, D.D., as successor of Most Rev. James H. Blenk, S.M., D.D., recently deceased. Archbishop Shaw will have charge of the new diocese of Lafayette until a bishop is appointed.

Under the direction of the Archbishop of Chicago a great ecclesiastical university is to be erected near Libertyville, on the shores of Lake Michigan Area. Property comprising 300 acres have been purchased, and a campaign will soon be started to raise funds to pay for the buildings. It is expected that their con-

struction will not be begun for some time, possibly not until after the war. The Archbishop is having courses of study for the priests who will form the faculty, mapped out, and these they will take in different seats of learning near Chicago until the seminary buildings are erected.

Cardinal Bourne was the guest of the Duchess of Norfolk at Arundel Castle for the festival of Our Lady of Lourdes, which was also the first anniversary of the death of the late Duke of Norfolk. His Eminence preached in St. Philip's Church on the eve of the festival, and assisted pontifically and gave the Absolution at the Solemn Requiem which was celebrated on the occasion. The Abbot of Abingdon (Dom Hunter Blair) was in the sanctuary, and a number of the diocesan clergy were present. Lord and Lady Edmund Talbot and Lady Mary Fitzalan Howard were at the castle, as well as the young Duke and his sister, Lady Raehael.

Fire gutted and practically destroyed St. Casimir's Polish Catholic Church of Brooklyn, N.Y., recently. Two firemen were injured by falling and the pastor of the church was also hurt by a similar fall. The fire started from an unknown cause in the cellar of the church under the altar, the damage being estimated at £10,000. The pastor of the church, Rev. Gustave Kubeck, was aroused and entered the burning building in an effort to save some of the vestments and other altar valuables. He was walking across the floor in the second storey of the building, when suddenly it collapsed, precipitating him and two firemen into the cellar. They were attended by a doctor, but not removed to the hospital. The altar of the church was practically destroyed and the interior was gutted.

### UNREST IN ENGLAND.

Simultaneously with the wave of attraction to the Church which is passing over the non-Catholic population in England comes a returning wave of bigotry. Not only is the English Church Union getting very restive over the consecration as Bishop of a Protestant clergyman who does not believe in the Virgin Birth or the divinity of our Lord, and threatening to reconsider their whole position as regards Anglicanism and the relations with the State which make such an appointment as Canon Henson's possible, but even the Nonconformist conscience is beginning to awake.

A group of Nonconformists have publicly declared their weariness with a religion which has a nebulous Christ, and no sacraments. They say they yearn for the Mass, for the reserved Sacrament, and for dogmas supported by a living Church, not by dead documents! They find in the Catholic faith more truth than they have found in any other, and they call for a priesthood.

And then, in distinction to all this, there is the outcry of a parcel of bigots at Ramsgate. Having already destroyed two beautiful Calvaries set up in memory of the war dead, and done it under cover of night, these anonymous ruffians are now issuing threatening letters to the Catholic clergy, signed "The Committee of Ten," and are going about to the free libraries destroying Catholic books and periodicals. All efforts of the police so far have been ineffective in discovering the identity of the miscreants.

Those who neglect the minutes will soon find that the hours for accomplishment have fled, but if they are careful of the minutes the hours will look after themselves.

Giving up house? Then why not store your furniture till you are ready to take up residence again? We have accommodation—the best—in all principal towns—Safe, dry, clean. Charges are lowest current. Think it over. May mean a lot to you. The New Zealand Express Co., Ltd; offices all towns.

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- Little Flower Monthly, Vol. I. (July, 1916-Dec. 1917)—5/3
- Passio Christi, by Mother St. Paul—6/3
- The Reformation. A Series of Articles published in *The Tidings* (1916-17)—1/9
- Martyr of Futuna. Blessed Peter Chanel, from the French by F. Gilmore—5/9
- Rev. Mother Teresa Dease. Foundress of Institute of B.V.M. in America—8/9

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That's why you should go to the optician who specialises in optical work—who has made it a life study—not to one who treats it as a side line.

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Scores of other letters from the boys eulogise the service of the Y.M.C.A.

Send donations to CAPT. D. A. EWEN, Hon. National Y.M.C.A. Treasurer, Baker's Building, Wellington.



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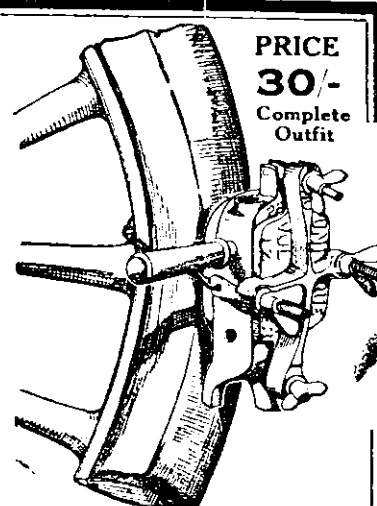
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Is what the Zealandia Oven ensures because the heat is evenly distributed and can be regulated to a nicety. Meats leave it tender and juicy, and Cakes and Scones never fail to rise, but are always light and deliciously toothsome.

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THE BIG COAL SAVER!

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**ZEALANDIA**  
OPEN FIRE RANGE



## The Family Circle

### WHERE'S MOTHER.

Bursting in from school or play,  
This is what the children say:  
Trooping, crowding, big and small,  
On the threshold, in the hall,  
Joining in the constant cry,  
Ever as the days go by—  
"Where's Mother?"

From the weary bed of pain,  
This same question comes again:  
From the boy with sparkling eyes  
Bearing home the earliest prize:  
From the bronzed and bearded son  
Perils past and honors won  
"Where's Mother?"

Burdened with a lonely task,  
One day we may vainly ask,  
For the comfort of her face,  
For the rest of her embrace,  
Let us love her while we may,  
Well for us that we can say,  
"Where's Mother?"

Mother, with untiring hands,  
At the post of duty stands,  
Patient, seeking not her own,  
Anxious for the good alone  
Of the children as they cry,  
Ever as the days go by  
"Where's Mother?"

### OUR CATHOLIC BOYS.

These three frequent and fervent *Sacraments*, attendance at *Sermons*, and membership of *Sodalities*—are the indispensable instruments in the hands of educational institutions for bringing up, among the large number of their Catholic students, an army of Catholic laymen sufficiently imbued with the true Catholic spirit and willing to fight for the cause of our Faith on the battlefield of Life (states the *Catholic Watchman*). And to the credit of our educational institutions it must be admitted that they are gloriously active in this noble field. But, the boat, in which the Catholic lay apostle sails over the troubled waters to fight the battles, must be rowed with two oars—one the "Spirit," and the other "Knowledge." Spirit without knowledge, as knowledge without spirit, is to the production of lay apostles as capital without labor or labor without capital, for the production of wealth. Hence, the responsibility of Catholic educational institutions not only to imbue Catholic youth with the absolutely necessary *spirit* of a true apostle but also to equip him with the equally necessary *knowledge* of Catholic sciences. Otherwise, an educated layman cannot fulfil the duties which Bishop Canevin expressed thus: "The layman must know the great moral questions and anti-Christian choruses of the age, but he must also know the mind of the Church, and be prepared to solve the problems in terms of Christian doctrine." To achieve this, Catholic educational institutions have two means at their disposal—the *study* of Catholic sciences in the classroom and the establishment of Catholic truth *Societies*, to supplement the work of the classroom.

### A NEW INDULGENCE.

A devotion taken from the testament of St. Francis of Assisi is enriched with an indulgence of seven years and seven quarantines each time, and a plenary indulgence may be gained on the usual conditions for the daily practice of the devotion for a month. The

act consists in kneeling on entering a church or coming out of it and reciting with contrite heart the words, "We adore Thee, O Most Holy Lord Jesus Christ, here and at all Thy churches throughout the whole world, and we bless Thee because by Thy Holy Cross Thou hast redeemed the world."

### HELPFUL SERVICE.

A material help for boys to prepare for future life is to serve at the altar. He who sacrifices his morning sleep, overcoming sloth, to minister to the priest at Mass, is already by a privilege fulfilling the functions of one of the minor orders. The devout server at Mass shares in its graces next to the celebrant, and more than the ordinary faithful who assist at it, and many an altar boy, as he glided about the sanctuary, mingling with the invisible angels who hovered around the Victim of Sacrifice, has felt the seeds of vocation sprouting in his soul.—The Rev. Francis Cassilly, S.J.

### THE TRUE TEST OF RELIGION.

Look not entirely upon the numerical strength of the religious Orders; look rather to the degree of voluntary, sincere, and diffused lay interest in religious affairs.

Pilgrimages to shrines are good; but more significant are the sales of Catholic books among the people.

The building of great churches is gratifying; but the true test of the situation is the number of really Christian homes in the congregation.

France led in her contributions to foreign missions which was well; but she had few Catholic papers, and these of limited circulation. And the latter fact was decisive.

Unity of faith is good; respect for authority is good. But so, too, are zeal and intelligence and enthusiasm in propagating the faith.—*The Catholic Faith*.

### RAW RECRUITS.

Gen. Clarence Edwards said during an interview in the beautiful North Carolina camp which he directs:

"Our recruits do little the first ten days except keep themselves clean and exercise lightly under the doctor's eye. So, of course, they're ignorant of discipline. I heard a story about their ignorance one morning.

"As a recruit sat smoking under a tree, his sergeant said in passing:

"Seen the colonel?"

"Nope," said the recruit.

"Well, keep a sharp lookout for him," said the sergeant; "will you?"

"Yep."

"An hour later the sergeant passed again.

"Seen the colonel yet?"

"Nope, sergeant."

"Another hour, and the colonel did at last appear. The recruit looked up at him calmly from his book without saluting. Nettled, the colonel said:

"Do you know who I am?"

"Nope."

"I am the colonel."

"Well, by gosh, you're goin' to catch it, then," the recruit declared. "The sergeant's been askin' twice for you already."

### HOW HE KNEW.

A certain country school teacher, in endeavoring to explain to his class what compressed air was, brought his bicycle into the room and leaned it up against the wall.

"Now," he remarked, "under the outer covering of that back wheel there is a hidden force. What is it?"

Consulting Rooms:  
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"Injy rubber!" said one smart youth.

"No; try again."

The boy tried again, as did nearly every member of the class, but without success.

At last one of the youngsters, who had been making a close inspection of the machine, turned on the teacher with a beaming face.

"I have it!" he exclaimed. "It's wind-- just wind!"

After commending the youngster, the teacher asked how he discovered the "hidden force."

"Why," was the astounding reply, "I've just stuck my knife in to see!"

#### THE ONLY ALTERNATIVE.

An Ohio man whose son was an applicant for a position in the Federal civil service, but who had been repeatedly "turned down," said:

"It's sure hard luck, but Bill has missed that civil service again. It looks like they just won't have him, that's all!"

"What was the trouble?" asked the friend.

"Well, he was kinder short on spellin' and geography, an' he missed a good deal in arithmetic."

"What's he going to do about it?"

"I don't know," said the father. "Times are not so good for us, an' I reckon he'll have to go back to teachin' school for a livin'."

#### HIS GIFT.

A brave soldier having received from England an anonymous gift of socks, entered them at once, for he was about to undertake a heavy march. He was soon prey to the most excruciating agony, and when, a mere cripple, he drew off his footgear at the end of a terrible day, he discovered inside the toe of the sock what had once been a piece of stiff writing paper, now reduced to pulp, and on it appeared in bold, feminine hand the almost illegible benediction:

"God bless the wearer of this pair of socks."

#### SMILE-RAISERS.

Vicar: And what were your sensations when you were struck?"

Wounded Tommy: "Well, it was like when the Missis cops ye be'ind the ear with a flatiron, you know."

"A woman evidently lumps all men critters together. I was telling my wife about some of Nero's nefarious doings."

"And what did she say?"

"Ain't men awful!"

"Dad," said little Reginald, "what is a bucket-shop?" "A bucket shop, my son," said the father feelingly, "a bucket-shop is a modern cooperage establishment to which a man takes a barrel and brings back the bung-hole."

The colored preacher was a higher critic and denied all miracles.

"But, Caleb, how about the Hebrews crossing the Red Sea?"

"I'll 'splain dat. Dey crossed over on solid ice; and next day it was very warm, and de 'Gyptians just broke through de rotten ice."

"But, Caleb, ice does not form so near the equator."

"Dat objection is nuffin'. In dem days dere was no equator."

#### PILES

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## SCIENCE SIFTINGS

By "VOLT."

### Migratory Trees.

To an American contemporary we are indebted for the recalling of the fact that as the early history of man was largely that of his migrations, certain investigators have found that the same is true of trees. When these are content to stay quietly at home, they go on reproducing in the same old image for generations. But as soon as individuals or groups take to travel they undergo marvellous changes in the land of their adoption. The tiny dogwood, scarcely six inches tall in Alaska, becomes a 60-foot giant in Texas and Florida. In the Far North the honey locust is little more than a shrub; in the southern United States it is found as a medium-sized tree, well defended by thorns and prickles; in the still more luxurious climate of South America it develops into an immense structure bristling everywhere with vegetable spears. It must not be imagined that these tree movements are things of the past. In many parts of the country second and third growth timber is entirely unrelated to the original trees. The Catskill Mountains, when first visited by white men, were largely covered with spruce and hemlock. Such areas as have been cut over have nearly always been taken possession of by beech, apple, and birch; and of late years it has been noticed that poplars and aspens show a strong disposition to grow up in abandoned clearings. Another case, and one in which the hand of man is hardly to be seen assisting the transformation, is that of the wild red cherry, which within a generation has spread from the eastern to the western States. Just how do trees travel? It would be an awe-inspiring spectacle to see a great forest striding across the country, but except in the case of Macbeth's Birnam Wood, this has not been recorded as having taken place. They prefer to travel in embryo, transporting future forests halfway around the globe by means of tiny fruits and seeds light enough to soar through the air or float upon the water. As through the summer they devote their energies to maturing seeds and providing them with some sort of flying apparatus. The seeds of the ash have paper-like wings. Those of the elm and maples are equipped with membranes as gauzy and delicate as those of a dragon fly. Willow, poplar, and catalpa seeds are attached to tiny balloons. Hop seeds have a kite-like appendage. The evergreen trees and the birches produce winged seeds. The alders, tulips, and ashes send forth winged boxes—single seeds occupying matured pistils. The parachuted seeds of the pine are given an encouraging push into the world with the bursting of the cone. The exploding pods of witch hazel and wistaria fairly hurl their children out upon the breeze. In the modest back-garden of the present writer, in Dublin, two promising ash trees are now growing, the seeds of which were never planted by mortal hands—they simply planted themselves.

For Children's Hacking Cough at night.

Woods' Great Peppermint Cure. 1/6. 2/6.

Learn at  
Home  
in 15  
simple  
lessons

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