

**MISSING PAGE**

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## Friends at Court

### GLEANINGS FOR NEXT WEEK'S CALENDAR.

- August 21, Sunday.—Eleventh Sunday after Pentecost. St. Bartholomew, Apostle.
- „ 25, Monday.—St. Louis, King and Confessor.
- „ 26, Tuesday.—St. Zephyrinus, Pope and Martyr.
- „ 27, Wednesday.—St. Joseph Calasanctius, Confessor.
- „ 28, Thursday.—St. Augustine, Bishop, Confessor, and Doctor.
- „ 29, Friday.—Beheading of St. John the Baptist.
- „ 30, Saturday.—St. Rose of Lima, Virgin.

St. Bartholomew, Apostle.

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

St. Augustine, Bishop, Confessor, and Doctor.

St. Augustine was born in Algeria in 354. In spite of the watchful care of his mother, St. Monica, he gave himself up in his youth to many excesses. When he was 33 years of age the prayers of his pious mother at length obtained for him the grace of a complete conversion. During the remainder of his life he endeavored to undo the evil which his teaching and example had wrought. He composed, in defence of the faith, a long series of treatises, which have rendered his name illustrious throughout the world as one of the most profound, ingenious, and prolific writers that have adorned the Church of God. During 35 years he governed the See of Hippo, in Africa, and showed himself endowed with all the virtues which form the character of a perfect Christian Bishop. He died in 430, at the age of 76.

### GRAINS OF GOLD

#### THE PILGRIM'S PRAYER.

Lord, make me gentle. Since the ways  
Of earth are filled with needless strife,  
Let me be gentle all the days  
Of this my life!

Let me go softly, so my feet,  
Noiseless, their mission may fulfil—  
A tranquil farer in the street  
And on the hill!

Let me speak low, that they who hear  
May listen, glad of tender tone,  
And they who answer, drawing near,  
May claim their own.

Make me touch light so what I touch  
May take my mark and bear my sign  
Yet be not branded over much  
With name of mine.

With temperate joy when blessings flower,  
With quiet grief when sorrow falls,  
With wordless conflict, when the hour  
Of battle calls—

Lord, though a tumult of distress  
And noise and clamoring be rife,  
Let me move down with gentleness  
My path of life.

What a happiness if, by our prayers, suffering, and profound adoration, we can atone to the Heart of Jesus for the outrages which He receives in the sacrament of His love!—*Mother M. of the Sacred Heart.*

## THE ST. BARTHOLOMEW MASSACRE

Paper presented to the Historical Society of St. Kieran's College, March, 1875, by RIGHT REV. PATRICK F. MORAN, Bishop of Ossory.

(Concluded.)

Twelve days after the news of the massacre had reached the Vatican, a partial Jubilee, with its special devotions and indulgences, was celebrated in the Eternal City. Lord Acton, and the enemies of the Holy See, assure us that this Jubilee was granted by the Pope that the faithful might return thanks to God "for the murder of the Huguenots," and implore courage and strength for Charles IX. to complete his good work "by exterminating all the heretics that yet remained in the kingdom."\* You will deem it unnecessary for me to remark that no such motives were assigned by his Holiness for this Jubilee, and, indeed, no contemporary document or other ancient record has dared to impute such motives to the Pontiff. The whole statement rests on an artful interpretation of a passage in the Jubilee Bull, which invites the faithful "to return thanks for the happy victory of the King of France over his Huguenot enemies, and to pray that these most noxious heresies may be entirely banished from that kingdom, once so renowned for its religion and piety."† It needs no great acumen to understand how great a difference there exists between "extirpating the heretics" and "banishing heresy" from a Catholic kingdom: the latter alone, and not the former, was commended to the prayers of the Roman citizens. It is fortunate, however, in the interests of historic truth, that one authentic document has come down to us connected with this Jubilee, which of itself suffices to remove all doubts as to the purposes for which it was granted. This is the contemporary *Diary of Francesco Mucanico, Pontifical Master of Ceremonies*,‡ who registered, day by day, the religious ceremonies as they were celebrated in Rome in 1572. He informs us that on September 17, in that year, the Jubilee began, which was ordered by his Holiness "for the conversion of heretics, the success of the Christian armies against the Turks, and the election of a king for Poland."§ Thus it was not to rejoice in the murder of the Huguenots that the Jubilee was celebrated, but to promote three great religious purposes, dear to the heart of Pope Gregory XIII. The Turks, notwithstanding the overthrow at Lepanto, were at that moment menacing a new invasion of Europe; whilst the election of a King of Poland was to take place in a few weeks, and from it, too, depended, in a manner, the fate of all Catholic Europe: no wonder, indeed, that the Pope should ask the faithful to redouble their fervent prayers in such a crisis of society as of the Church. Moreover, it was hoped that as the Huguenots relied on the arm of the flesh for their religious tenets, their conversion might result from their recent humiliation, and, therefore, his Holiness makes this, too, one of the great intentions of the Jubilee, and urges the citizens to offer their prayers that God would look down in mercy upon France, and restore its straying sons to the one true fold.

From all this it must be sufficiently manifest that it is a vile calumny against the Roman Pontiffs to assert that the Papal Court and the people of Rome rejoiced at the cold-blooded assassination of the French Huguenots.

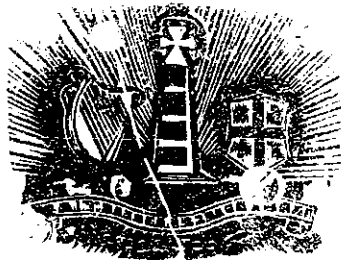
4. There is one other matter which merits our attention before we close: it is the principle which guided the conduct, and subsequently became the plea of justification, of the French monarch, Charles IX. This was none other than the principle of assassination

\* Lord Acton's *Letters to The Times*, November, 1874.

† *Ad regnum antea religiosissimum a pestilentissimis haereticis omnino captandum.*

‡ *Diaria Francisci Mucanicii Ceremoniarum magistri. M.S. preserved in the Archives of the Gesù, Rome.*

§ See *Revue des Questions Hist.* 2de livraison, page 381. The Papal Medal, which was struck on this occasion, bears the inscription, "*In peduculis iterumque nova molientes haereticos.*"—*Bonnam, Numismata Pontificia*, i. 336. Thus it was not the murder of the Heretics that was commemorated, but the triumph of the King over his rebel subjects. Capofigue mentions another medal struck at this time in France, with the French motto: "*Charles IX. dompteur des rebelles.*" chap. 44.



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legalised by the command of the sovereign. At the present day, as in the ages of Faith, the bare mention of such a principle suffices to excite a thrill of horror, but it was far otherwise in the first century of the Reformed creed, when the influence of religion was weakened, and passion and frenzy obtained full mastery over men's minds.

It is not too much to say that that foul principle of assassination had become a recognised rule of the degenerate diplomacy and corrupt Court life of the period of which we treat, a principle, moreover, of which the Huguenots of France and the Protestants of England had but little reason to complain. Indeed, as well in theory as in practice, it was adopted by the Huguenots themselves, and throughout all Europe none were found to reject the assassin's ministry save those who, not merely in fancy and in name, but in reality and in truth, were loyal children of the Catholic Church. But before I enter on this subject I wish to cite for you the words of Baron Hubner, who, in our own days, has been distinguished alike as historian and diplomatist. In his *Life of Sixtus the Fifth* he thus writes: "What would nowadays be said of a Government which would allow a man's life to be taken without having him previously tried? It would be universally condemned, or rather such a contingency is no longer possible. It was not always so. Even in the time of the Guises, the Sovereign was looked upon as the supreme judge, who, it is true, had bequeathed his rights to competent tribunals, but who could dispense with their aid whenever the public safety, or that of his own person, seemed to require it."\*

When the Duke of Guise, the leader of the French Catholics, had taken the city of Rouen, in 1562, a Huguenot gentleman attempted to stab him with a poignard, but was taken in the act. In excuse, he pleaded that he made this attempt, not through any personal spite, but solely in the interests of his religion. "Well," replied the Duke, "I will show you that my religion is more generous than yours. You say that your religion bids you kill me, who have done you no harm; now mine commands me to pardon you, who have sought my life"—and, so saying, he set him at liberty. Two months later this great Catholic leader was assassinated by another Huguenot, named Poltrot, who, before execution, avowed that he was employed to perpetrate this deed of blood by the Admiral Coligny,† and that the Calvinist preacher, Beza, had commended and encouraged him in its execution. Sismondi is forced to admit this fact, but he seeks to exculpate the great Calvinist Reformer by the principles and maxims of the age.‡

The next Duke of Guise, who also was the life and soul of the Catholic party, met his death in like manner at the hands of an assassin. We have seen that in the terrible deeds of the St. Bartholomew massacre, the Duke of Anjou, brother of the King, took a leading part. He subsequently mounted the French throne as Henry III., and jealous of the popularity of the Duke of Guise, and the success which everywhere attended his arms, caused him to be assassinated, together with his brother, the Cardinal de Guise. He even wrote to his Ambassador in Rome to justify the horrid deed, declaring that it was "not only lawful, but pious, seeing that it had for its object to insure the peace of the public by the death of a private individual."—

\* Hubner, *Sixtus the Fifth*, i., 22. English edition. London, 1872.  
† Trognon, though an admirer of Coligny, writes that "la haute raison de Coligny était à ce point troublée par le fanatisme, qu'elle ne désavouait point la doctrine perveuse du tyrannicide." *Histoire de France*, tom. 3, page 280. Martin makes a somewhat similar apology for Coligny: "Coligny n'avait pas suggéré le fait consommé, mais il croyait à la légitimité du tyrannicide inspiré par le ciel." *Histoire de France*, ix., 154. Lavallo, however, writes: "Coligny laissa comprendre qu'il connaissait les menaces de Poltrot, qu'il l'avait mis à même de les accomplir et qu'il n'en ressentait pas d'horreur." *Histoire des Français*, i., 570. *Revue des Questions Hist.*, i., 35.

‡ White, *Massacre*, page 229, contends that the statement of Poltrot in regard to Coligny was made in the hope of pardon, but admits "that Coligny assented, if he did not consent, to the crime." He adds: "This may diminish the lofty moral pedestal on which some writers have placed the Protestant hero; but he was a man and had all a man's failings. . . . The murder was openly defended (by the Huguenots), Poltrot was compared to Judith, and ballads (by the Huguenots), Poltrot was compared to Judith, and ballads were sung in his praise." The *Histoire de l'Eglise Gallicane*, liv. xix., page 956, proves that Poltrot was the agent of the whole Huguenot body.

(Letter of Henry to the French Ambassador, Pisany, December 24, 1588.) Seven months later, Henry III. was himself assassinated, and Henry of Navarre, the hope of the Huguenots, became Sovereign of France.

Neither can it be said that the English reformed courtiers were strangers to the use of the secret dagger and to the principle of assassination. When the youthful Reginald Poole, having completed his studies on the Continent, paid his first visit to his near kinsman, Henry VIII., and when the hum of flattery was heard around him on every side, and the highest dignities of the Church of England were marked out as already within his reach, Thomas Cromwell, taking him aside, presented to him a copy of the *Prince* of Macchiavelli, telling him that that precious work should be his guide and text-book if he aspired to be a true servant of his Royal master.\* Happy for Poole that he chose higher and nobler principles, but yet Cromwell had stated the truth, for Macchiavelli's teaching was adopted as the rule of the English Court, and marked out the only high road to honors and emoluments in Church and State. I need not add that the principle of assassination, when judged expedient by the Royal authority, is broadly and openly justified in the pages of the unprincipled Florentine. Let us see, however, how his teaching was put into practice by the courtiers of Elizabeth at the period of which we treat.

A few days after the St. Bartholomew massacre, the English Ambassador, Walsingham, wrote to Queen Elizabeth, suggesting that Mary Queen of Scots, now a prisoner in her hands, should be privately assassinated—"certain unsound members," he says, "must be cut off, for violent diseases will have violent remedies." The Bishop of London, Edwin Sandys, added his prayer to Burleigh in the same strain: "furthwith to cutte off the Scottish quene's heade: *ipsa est nostri fundi calamitas*."† Nor did her Majesty lend an unwilling ear to these suggestions. She, without delay, sent her trusty agent Killigrew into Scotland, ostensibly to compose some differences that had arisen between the Regent and the Earl of Huntley, but in reality, as the State Papers have placed beyond the reach of doubt, to make arrangements with the reformed leaders in Scotland for the assassination of her august prisoner, Mary Stuart.‡

The same principle held a prominent place in the policy of Elizabeth in regard to Ireland, and every student of our history is now familiar with the repeated efforts of assassination directed against Florence MacCarthy, Hugh O'Neil, and the other Irish chieftains. The State Papers make strange revelations on this head. At one time we have an Englishman, in the pay of Sir Robert Cecyl, obtaining letters of introduction to the leading Jesuits in Ireland, and then with their commendation enrolling himself in the Order of St. Francis, and all this that he might "get an opportunity of poisoning Hugh O'Neil." Another time, with the sanction and approval of her Majesty's Council, an assassin receives £10 from the Lord President of Munster, and being "furnished with a pistol out of the Queen's store, loaded by an experienced hand," sets out to murder John Fitz-Thomas, brother of the Earl of Desmond. Again, we have John Annys set free from London Tower, and starting for Cork, with letters from her Majesty's Ministers to administer poison to Florence MacCarthy.§ And so in innumerable other cases. Indeed, the history of the policy of the English Court towards Ireland, throughout the long reign of Elizabeth, may be traced in an endless series

\* This fact is mentioned by Cardinal Quirini in the preface to his noble edition of the letters of Cardinal Poole.

† Ellis, *Original Letters*, 2nd series, iii., 25.

‡ "Of Marr the Regent, it has been said that he was too honest a man to ponder to the jealousies or resentments of the English Queen, and resolutely turned a deaf ear to the hints and suggestion of the envoy. Recent discoveries have, however, proved that, if at the first he affected to look upon the project as attended with difficulty and peril, he afterwards entered into it most cordially, and sought to drive a profitable bargain with Elizabeth."—Lingard, vi., 140. Full details of this assassination policy of the English Court in reference to the Queen of Scots, will be found in *The Letter-Books of Sir Amias Paulet*, edited by Rev. J. Morris, S.J., London, 1874.

§ Extracts from the State Papers and other contemporary records, to illustrate the examples given in the text, will be found in the *Life and Letters of Florence MacCarthy Mor*, by Daniel MacCarthy. London, 1867, pages 286-307.

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SON OF MINISTER BECOMES CATHOLIC.

When Harry Whistler, who was buried from the Cathedral, Denver, U.S.A., recently, was on his death-bed, he asked to be received into the Catholic Church. His wife, as a non-Catholic, attended St. Mary's Academy some years ago. The respect she gained for the Sisters of Loreto made her think well of the faith, but a conversion was not effected at the time, for the man she married was the son of a Methodist minister. Later, however, she took a course of instruction at the Cathedral, and was received into the Church five years ago. A couple of years ago, her young daughter was received into the Church. It was the example of the mother and daughter which led the father, finally, into the fold. When he entered his daughter as a student at St. Mary's Academy some time ago, he said to the Sisters: "If you make my daughter as fine a lady as you made her mother, I will be well satisfied."

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of such attempts at assassination and other legalised crimes of the deepest dye.

What a contrast is presented to us by the policy of the successor of St. Peter, who rules on the seven hills! Whilst Elizabeth was employing all her power against the Church of God, both at home and on the Continent, the agents of some great European Powers suggested to the then reigning Pontiff, Sixtus V., that the hand of the assassin would without trouble rid the world of such a monster, but he indignantly spurned the suggestion: "He told Pisany," thus writes Baron Hubner, "that several times it had been proposed to him to assassinate her, and for a small sum, but that he had rejected such proposals, detesting and abhorring means of that kind."\*

5. And here a few words may not be out of place as to a calumnious attack which has been rashly made against the memory of another great and holy Pope, St. Pius V. Lord Acton does not hesitate to write of that illustrious Pontiff: "Pius V., the only Pope who has been proclaimed a saint for many centuries, having deprived Elizabeth, commissioned an assassin to take her life." He was asked to assign his proofs for such an accusation, and in his reply he gives the case of Ridolfi as his only proof. Now the whole case of Ridolfi has been a long time well known to English historians, and yet not one of them has ever dared to ground on it such a charge against the cherished memory of Pope St. Pius V. We are told that even Elizabeth esteemed the virtues of that sainted Pontiff, and when he issued the sentence of excommunication against her she stated that her only regret was that it had proceeded from a Pope of such well-known piety as Pius V.†

Ridolfi was an Italian merchant resident in London. The friends of Mary Stuart and the Duke of Norfolk chose him as their agent to solicit aid in men and arms from the Pope and from Philip II. of Spain. His chief commission, addressed to the Pope and the King of Spain, was signed by the Duke of Norfolk, a Protestant nobleman, then a prisoner in the Tower. It is published by Labanoff, and has not one syllable that even indirectly could be supposed to hint at the assassination of the Queen. Ridolfi was coldly received in Rome.‡ The Pontiff could not hold out a promise of the desired aid, but he wrote to Philip II. commending to his protection this mission of Ridolfi. The King of Spain smiled at the idea of such a commission being addressed to him by one who was a prisoner in Elizabeth's hands, and summoned Ridolfi to explain in person before his council what hopes could be entertained of success, and how far the friends of the Duke of Norfolk would be able on their part to co-operate with the troops of Spain. Ridolfi was so vague and extravagant in his statements that Philip at once supposed him to be a secret agent of Elizabeth. It was on this occasion that Ridolfi spoke of a project which had been suggested by some friends of the imprisoned nobleman, to seize on the person of the Queen, and to keep her as a hostage for the safety of Mary Stuart, and if necessary to put her to death. So manifest was it, however, that this formed no part of his commission, that although the details of Ridolfi's interview with the Spanish council were quickly conveyed to Elizabeth, yet in the subsequent trials of the Duke of Norfolk and the Queen of Scots, and so many of her friends, no such commission was referred to, and no such project of assassination was laid to their charge. I will not detain you with further details on this subject. Suffice it to say that in all the documents connected with Ridolfi, whether in the British Museum or at Simancas, there is not the slightest trace of any rumor or suspicion that the Pope had approved of a scheme of assassination: no hint is even given that Ridolfi was himself an intended assassin, and much less is there to be found the shadow of a suspicion that "St. Pius V. commissioned an assassin to take the life of Elizabeth."§

6. There are many other points on which it would be interesting to dwell in connection with the St. Bartholomew massacre. But it is time that I should bring this tedious paper to a close; and I trust that enough has been said to convince you that that terrible deed of blood was not decreed by the Holy See, nor carried into execution in the interests of the Catholic Church. The punishment which fell upon the Huguenots was a just retribution for their long career of conspiracies and assassinations, but it proceeded solely from the intrigues of the Court, and was conformable to the false maxims of Protestant and Macchiavellian policy which then prevailed.

And now, in conclusion, allow me to congratulate you on the ardor with which you have entered on the historical pursuits of your society, from which I trust that each one of you will derive the most abundant fruits. For three centuries history in these countries has been little more than a conspiracy against truth. You will, therefore, need great caution in accepting the statements of English historians, even when their statements seem to be only remotely connected with the Catholic Church, but much more so when they openly assail those illustrious Pontiffs who steered the bark of Peter amid the shoals and quicksands of the heresies that arose in the sixteenth century. Listen not to their assertions until you have closely examined them in the light of authentic contemporary records; and even when supposed documents are presented to you, as sometimes happens, replete with calumnies against the Holy See, be still upon your guard; accept them not on the word of anyone, no matter how eminent may be his name, but test their genuineness, and apply to them the critical rules which must be our guide in historical research. Take one instance to justify this counsel which I have given you. There was a class of men in the Italian schools of the seventeenth century, who, being enamored of the latitudinarian maxims which sprang up in the reformed sects, secretly bid adieu to morality and Divine Faith, and became in their turn active propagandists of irreligion. One of the arts to which they had recourse in order to discredit the Holy See, which they instinctively recognised as the mainstay of religion and social order, was the following:—They invented a number of Papal Briefs and official dispatches, in which the style of the supposed authors was carefully imitated, and dates were attached corresponding to the matters of which they treated. In these documents, copies of which were industriously circulated in the various schools of Italy and Germany, lying tales were told which had no foundation except in the wicked fancy of these propagandists of impiety; and it is to such sources that we may trace most of the charges which are repeated at the present day against some of our greatest Pontiffs. It is on such documents that the enemies of the Holy See rely; and yet, as a German historian, to whom I have already more than once referred, describes them: "They present to us mere idle fables which bear the print of vulgar ignorance, and resemble the popular tales which are generally told in Germany at country fairs, but notwithstanding their absurdity, eminent authors have actually reproduced them."\*\*

\* Hubner, *Life of Sixtus V.*, vol. i., page 15.

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\* Hubner, *Life of Sixtus V.*, i., 350.  
† Bochetti, xiii., 108.  
‡ Lingard, vi., 128.

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## THE STORY OF IRELAND

(By A. M. SULLIVAN.)

### CHAPTER XXXII.—THE REBELLION OF SILKEN THOMAS.

When Kildare was summoned to London—as it proved to be for the last time—he was called upon to nominate someone who should act for him in his absence, and for whom he himself would be responsible. Unfortunately he nominated his own son Thomas,\* a hot, impetuous, brave, daring, and chivalrous youth, scarce one-and-twenty years of age. For some time the Earl lay in London Tower, his fate as yet uncertain; the enemies of his house meanwhile striving steadily to insure his ruin.

It was at this juncture that the events detailed in bygone pages—Henry's quarrel with the Pope, and the consequent politico-religious revolution in England—flung all the English realm into consternation and dismay. Amidst the tidings of startling changes and bloody executions in London brought by each mail to Ireland, came many disquieting rumors of the fate of the Geraldine Earl. The effect of these stories on the young Lord Thomas seems to have suggested to the anti-Geraldine faction a foul plot to accomplish his ruin. Forged letters were circulated giving out with much circumstantiality how the Earl, his father, had been beheaded in the Tower of London, notwithstanding the King's promise to the contrary. The effect of this news on the Geraldine party, but most of all on the young Lord Thomas, may be imagined. Stunned for an instant by this cruel blow, his resolution was taken in a burst of passionate grief and anger. Vengeance! vengeance on the trebly perjured and blood-guilty King, whose crimes of lust, murder, and sacrilege called aloud for punishment, and forfeited for him allegiance, throne, and life! The youthful deputy hastily assembling his guards and retainers, and surrounded by a crowd of his grief-stricken and vengeful kinsmen, marched to Mary's Abbey, where the Privy Council was already sitting, waiting for him to preside over its deliberations. The scene at the council chamber is picturesquely sketched by Mr. Ferguson, in his *Hibernian Nights Entertainment*.†

Presently the crowd collected round the gates began to break up and line the causeways at either side, and a gallant cavalcade was seen through the open arch advancing from Thomas' Court towards the draw-bridge. 'Way for the Lord Deputy,' cried two truncheon-bearers, dashing through the gate, and a shout arose on all sides that Lord Thomas was coming. Trumpeters and pursuivants at arms rode first, then came the mace-bearer with his symbol of office, and after him the sword of state, in a rich scabbard of velvet, carried by its proper officer. Lord Thomas himself, in his robes of state, and surrounded by a dazzling array of nobles and gentlemen, spurred after. The arched gateway was choked for a moment with tossing plumes and banners, flashing arms and gleaming faces, as the magnificent troop burst in like a flood of fire upon the dark and narrow precincts of the city. But behind the splendid cortege which headed their march came a dense column of mailed men-at-arms, that continued to defile through the close pass long after the gay mantles and waving pennons of their leaders were indistinct in the distance.

'The gate of Mary's Abbey soon received the leaders of the revolt; and ere the last of their followers

\* Known in history as "Silken Thomas." He was so called, we are told, from the silken banners carried by his standard-bearers—others say, because of the richness of his personal attire.

† The book here alluded to, it may be right to remind young readers, does not purport to be more than a fanciful story founded on facts; but the author so closely adheres to the outlines of authentic history, that we may credit his sketches and descriptions as well justified approximations to the literal truth.

had ceased to pour into the echoing courtyard, Lord Thomas and his friends were at the door of the council chamber. The assembled lords rose at his entrance, and way was made for him to the chair of state.

"Keep your seats, my lords," said he, stopping midway between the entrance and council table, while his friends gathered in a body at his back. "I have not come to preside over this council, my lords; I come to tell you of a bloody tragedy that has been enacted in London, and to give you to know what steps I have thought fit to take in consequence."

"What tragedy, my lord?" said Alan, the Archbishop of Dublin; "your lordship's looks and words alarm me: what means this multitude of men now in the house of God? My lord, my lord, I fear this step is rashly taken; this looks like something, my lord, that I would be loth to name in the presence of loyal men."

"My Lord Archbishop," replied Thomas, "when you pretend an ignorance of my noble father's murder—"

"Murder!" cried the Lord Chancellor, Cromer, starting from his seat, and all at the council table uttered exclamations of astonishment and horror, save only Alan and the Lord High Treasurer.

"Yes, my lord," the young Geraldine continued, with a stern voice, still addressing the Archbishop, "when you pretend ignorance of that foul and cruel murder, which was done by the instigation and traitorous procuring of yourself and others, your accomplices, and yet taunt me with the step which I have taken, rashly, it may be, but not, I trust, unworthily of my noble father's son, in consequence, you betray at once your treachery and your hypocrisy." By this time the tumult among the soldiery without, who had not till now heard of the death of the Earl, was as if a thousand men had been storming the abbey. They were all native Irish, and to a man devoted to Kildare. Curses, lamentations, and cries of rage and vengeance sounded from every quarter of the courtyard; and some who rushed into the council hall with drawn swords, to be revenged on the authors of their calamity, were with difficulty restrained by the knights and gentlemen around the door from rushing on the Archbishop and slaying him as they heard him denounced by their chief, on the spot. When the clamor was somewhat abated, Alan, who had stood up to speak at its commencement, addressed the Chancellor.

"My lord, this unhappy young man says he knows not what. If his noble father, which God forbid, should have come under his Majesty's displeasure—if he should, indeed, have suffered—although I know not that he hath—the penalty of his numerous treasons—"

"Bold priest, thou liest!" cried Sir Oliver Fitzgerald; "my murdered brother was a truer servant of the Crown than ever stood in thy satin shoes!"

(To be continued.)

### F A L L T I M E.

Gold of a ripe oat straw, gold of a south-west moon,  
Canada thistle blue and shimmering larkspur blue,  
Tomatoes shining in the October sun with red hearts,  
Shining five and six in a row on a wooden fence.  
Why do you keep wishes on your faces all day long,  
Wishes like women with half-forgotten lovers going  
to new cities?  
What is there for you in the birds, the birds, the birds,  
crying down on the north wind in September,  
acres of birds spotting the air going south?  
Is there something finished? And some new beginning  
on the way?

—CARL SANDBURG, in *Current Opinion*.

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## THERE IS STILL A ROMAN QUESTION

(By ARCHBISHOP REDWOOD.)

However much malignant men may dispute and argue, a great fact remains written in indelible ink across the pages of history, the temporal sovereignty of the Popes. How did it originate? That is a story both long and interesting. It had, first of all, its period of latent incubation and development, from the second half of the 8th century, till it gradually rose to full splendor under Gregory VII. in the 11th, and under Innocent III. and Honorius IV. in the 14th century. The reign of these Popes beheld its apogee. But the successors of these masterful rulers, long after the Middle Ages, retained the sovereignty of Rome and its surrounding territory, until the fatal day when, about 50 years ago, they were criminally despoiled of their rightful age-long possession. It is well to examine and scrutinise more closely the claims of the oldest dynasty in the world, founded as they are on the strictest titles of justice and right. That temporal sovereignty was not the sudden work of a day, like unforeseen revolutions that astound the world. It can be traced from a remote period, almost insensibly prepared and conducted to its issue by a continuation of circumstances wholly independent of the will of the Popes—circumstances whose pressure they were powerless to counteract, without imperilling the welfare, nay, the life of Rome and Italy, and the vital interests of society and religion.

Three stages mark its evolution. The first stage was from Constantine's edict of toleration (313) to Pope Gregory the Great (590-614). During this period, the Popes received from the munificence of the emperors and the faithful, donations of considerable estates in Rome and Italy, known as *Patrimonium Petri*, the Patrimony of Peter. The second stage comprised a century and a half reaching to the days of Pope St. Stephen II. (752), during which the Papacy protected Rome and several of the Greek provinces of Italy, and thus exercised political functions which the civil government was either unwilling or unable to fulfil. Meanwhile the Popes were the *de facto* rulers of Rome and of parts of the Italian Peninsula. In the third stage this *de facto* government became, by one of the most just and legitimate acts recorded in history, a *de jure* supreme civil authority. And this power the Popes retained down to Pius IX., when they were despoiled of its outward functions and privileges, but not of its legal and constitutional right.

During the first stage the Popes were the world's benefactors, and the champions of law and civilisation, the guardians alike of the people's rights and of the principle of authority; and, accordingly, were rewarded by subject and prince with rich and extensive estates in Rome and Italy. They considered the revenues arising therefrom to be, not their own, but as a sacred trust given for the needs of the Church, the poor, the legates and envoys sent to the Councils of Christendom, the schools and hospitals, monasteries and churches, erected upon the ruins left by Vandal, Alan, and Hun. The grant, while not making them temporal and independent rulers, gave them a position of honor and prestige, but yet legal subjects of the Emperors. At times, no doubt, as in the case of Leo the Great, they had acts and prerogatives thrust upon them, in a material crisis during the invasion of the Huns, but that was a transient phase of their dramatic history.

After the accession of Gregory the Great, events lifted the Popes to the position of the only protectors of the Roman people. By a species of self-determination the people quietly transferred to them the political, civil, and even military allegiance which they owed to Byzantium, when that power proved itself unable to shield and protect them. Then they became, in spite of themselves, administrators of Rome. They accordingly rebuilt its ramparts, regulated its trade, supplied it with fresh water, and provided it with improved sanitary conditions and a better police. Trained bands

were formed, a civil militia or "Home Guard," which at first obeyed chiefs commissioned by the Emperors, or the Exarch. But when the Roman people, wearied of the impotent and despotic rule of the imperial officials, witnessed the attempt to carry off Pope Sirgus by force to Constantinople, and a similar attempt made against Pope John VI. in 701, these military bands rose to defend the protectors of Rome, and drive out the petty tyrants. As a natural consequence the Roman people regarded themselves as the subjects of Peter, and the Prince of the Apostles as the Prince and Lord of the Eternal City. Then first arose in diplomatic correspondence, in charters and documents, such terms as the "Roman Republic," the *Sancta Republica*. The real sovereign of the State thus designated was none other than St. Peter himself. Thus Gregory III. writes to Liutprand, King of the Lombards, in the name of St. Peter, to demand the return of four strongholds wrested from him. Thus, again, when the King of Lombardy returned Sutri to the Holy See, the *Liber Pontificalis* informs us that he restored it to the Apostles Peter and Paul. Finally, when Pepin the Short made the "Donation" to the Holy See, which brought the temporal power from the status of a *de facto* government to the rank of an established *de jure* and by law, the Frankish monarch acknowledged that, in freeing the Pope from the intolerable tyranny of the Lombards, he had fought only "for St. Peter and for the forgiveness of his sins."

Under Pope Stephen II. (752-757) the temporal power of the Pontiff crystallised into definite shape. Aistulf was then King of the Lombards. Restless, daring, and unscrupulous, he had defeated the last Exarch of Ravenna, driven him to Naples, and advanced to the gates of Rome. Stephen, mindful of the fact that the Emperor of Constantinople was still his nominal liege-lord, sent repeatedly letters to Constantinople, to Constantine V., imploring him to come to his help. The wicked monarch was too busy "image-breaking" and gave no answer. His refusal was tantamount to an abdication. Stephen, as in duty bound, sought protection in sturdier hands and a kinglier soul. He turned to the Frankish Prince, Pepin the Short, the father of Charlemagne. Though not faultless, he was in many respects great. Fearless, of wise vision, statesman, soldier, lawgiver, he became the co-founder of the *de jure* sovereignty of the Holy See. The Pontiff took the momentous step which changed all future history. He met Pepin near Paris and besought him to help Rome now abandoned by her ruler. Failing by a peaceful embassy to induce Aistulf to leave Rome unharmed and return to Lombardy, he appealed to arms, with the full sanction of the National Assembly of Quiercy (April, 754). Completely beaten and finally beleaguered in Pavia, the Lombard cried for mercy. Pepin curtly refused to listen to the tardy request of the Emperor of Constantinople that he should restore to Byzantium the territories won from the Lombards. "The Franks"—he said—"had not shed their blood for the Greeks, but for St. Peter and the salvation of their souls." So he transferred to the Pope, the representative of St. Peter, nearly all the territory which his arms had won from the Lombard, the Exarchate of Ravenna and the cities of the Pentapolis, in other words, the territory situated between the Apennines and the sea, from the Po to Ancona.

Henceforth the new State existed in the international map of Europe. Pepin rightly called his "Donation" a restitution. For a century and a-half the Popes had already been the real rulers of Rome, which they had repeatedly saved from ruin. Wherefore the people looked upon them as their real leaders and desired to have them as their sovereigns. The Emperors of Constantinople had practically abdicated and given up their imperial prerogatives. The Popes had to act. They did not grasp at power—it was thrust upon them. "The noblest title"—says Gibbon, little suspected of partiality—"is the free choice of a people whom they redeemed from slavery." And John von Muller affirms that, if the question of the Pope's sovereignty is to be decided by natural justice, then he is

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the rightful sovereign of Rome, for without him Rome would not exist. And Menzel, in his *History of the German People*, to settle the matter in one sentence, says that "no European king or people can advance claims to the possession of territory stronger than those of Rome."

The Popes had held their rightful sovereignty in Rome for 11 centuries, but what are 11 centuries compared with the immutability, the immortality, and the perpetuity of the Church? Italy has become a world-power, yet she, unlike the other nations of Europe, is not altogether at home on her own soil. Between the Alps and the northern extremities of Sicily there is a palace surrounded by a garden: it is St. Peter's patrimony, Peter's domain: no King of Italy enters there. Peter is a prisoner in his own home. But he nobly protests against his bondage. That protest disturbs and angers Ministers and Kings. What is the use of their being in Rome if, in spite of it all, *there is still a Roman question?*

Of that temporal power which is no more, Lecky, a Protestant writer, says, "no pen can write the epitaph, for no imagination can adequately realise its glories. In the eyes of those who estimate the greatness of sovereignty, not by the extent of its territory, or by the valor of its soldiers, but by the influence it has exercised over mankind, the Papal Government has had no rival and can have no successor." The City of the Popes is now ruled by an intruder. To make Rome itself again, a great wrong hypocritically planned and cruelly and unjustly carried out, must be undone, and the Popes must come back into that kingdom which, by every title of justice and law, was undeniably theirs, and of which they were deprived without cause.

#### SELF-DETERMINATION.

If self-determination is good for the Jugo-Slav,  
If self-determination is right for the Pole to have,  
If self-determination be given the Serb and the Jew,  
Shall self-determination not go to the Irish too?

Oh, you who have fought for the feeble, for Belgian,  
Serb, and Czech;  
Who loosed from their limbs the fetter and the yoke  
from their bleeding neck:  
Will you leave the links unbroken of the chain that for  
ages long  
Has hindered the hand of Erin and saddened her olden  
song?

Will you call to your council table the wretched of  
every clime?  
Will you give to their cause a hearing and make for  
their pleas a time?  
Yet bar the door on a people who never have failed you  
yet  
Whatever the task 'twas yours to ask, and wherever  
your foes they met!

Will you bid to your court the victims from the world's  
far-sundered ends,  
Yet deafen your ears and harden your hearts to the  
message poor Ireland sends?  
Will you list to the down-trod races whose names you  
have hardly known,  
And leave to her lot the nation whose blood is so much  
your own?

Oh, you who have fought for the feeble—Oh, you who  
have wrought so well  
To strike from the grasp of the rulers a rod that was  
forged in hell—  
Will you leave for the curse of Ireland the fiat of old  
to stand  
Which makes the will of the greater the law of the  
lesser land?

Ah, no! You have given the nations a trial-word and  
a test.

And well have the Irish answered. They look to you  
for the rest.

Whoever may shift or shuffle, whoever may twist and  
lie,

You've spoken the word that the world has stirred; how  
then can you dare deny?

For self-determination is all that the old land craves,  
For self-determination the stake and the rack she braves.  
If self-determination were ever a people's due,  
Then self-determination must go to the Irish too!

—DENIS A. MCCARTHY.

#### LINCOLN'S TRIBUTE TO NUNS.

A committee inspected the model of the Memorial to the Nuns of the Battlefield, when it was recently submitted to the Washington Arts Commission and the Chief of Engineers of the U.S. Army, by the sculptor, Mr. Jerome Connor. The memorial, which was displayed in full size, was pronounced a great work of art by the officers and artists, who were profuse in their admiration of it, and it was accepted by them on behalf of the United States Government. It is eight feet high, and on its broad, white marble face are the figures of 10 nuns, grouped together, representing the Orders of Sisters who nursed in all the wars in which the United States has engaged. Each figure is perfect in its every detail, the community being instantly recognisable by its habit. On the reverse side of the memorial will be cut the tribute paid by President Lincoln to the Sisters, which is as follows:—"Of all the forms of charity and benevolence seen in the crowded wards of the hospitals, those of some Catholic Sisters were among the most efficient. I never knew whence they came or what was the name of their Order. More lovely than anything I have ever seen in art, so long devoted to illustrations of love, mercy, and charity, are the pictures that remain of those modest Sisters going on their errands of mercy, gentle and womanly, yet with the courage of soldiers leading a forlorn hope, to sustain them in contact with such horrors. As they went from cot to cot, distributing the medicines prescribed, or administering the cooling, strengthening draughts as directed, they were veritable angels of mercy. Their words were suited to every sufferer. One they incited and encouraged, another they calmed and soothed. With every soldier they conversed about his home, his wife, his children, all the loved ones he was soon to see again if he was obedient and patient. How many times have I seen them exorcise pain by their presence or their words! How often has the hot forehead of the soldier grown cool as one of these Sisters bathed it! How often has he been refreshed, encouraged, and assisted along the road to convalescence, when he would otherwise have fallen by the way, by the home memories with which these unpaid nurses filled his heart!"

Those persons desirous of procuring frames for "Act of Consecration" pictures would do well to note that Messrs. Smith and Smith, Ltd., Octagon, Dunedin, are making a specialty of framing these during this month....

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## Current Topics

### Prussianism

One day in a moment of fierce wrath, aroused by the contemplation of the atrocities committed by his countrymen in Ireland, G. K. Chesterton scornfully asked Englishmen whether it was Prussia or Prussianism they were fighting. Indeed, when we recall the hysterics of the white-feather brigade over alleged and unproved atrocities and corpse-factories and witness the equanimity with which they regard proved and attested crimes against women and children in Ireland, there is little reason to hesitate about the answer to Mr. Chesterton. From the *Dublin Leader* we reproduce two extracts which will convince any honest reader that the Georges and the Carsons and the Isaacs are as brutal as the Huns were said to be. First, when the war was over, the Allies, chiefly through the British fleet, set themselves to force Germany by starving women and children to sign peace terms which were a flagrant departure from those proposed to Germany at the time of the Armistice. Rantzau's words, quoted in the *Leader*, will go down to history as the scathing indictment of Mr. George and his peers, which they undoubtedly are:—

"Crimes in war may not be excusable, but they are committed in the struggle for victory, and in the defence of national existence, and passions are aroused which make the conscience of the people blunt."

That, perhaps, he alleged as a palliation for undeniable acts of Prussianism committed by Germany. Then he goes on to speak of the calculated and cold-blooded crimes of the Allies:—

"The hundreds of thousands of non-combatants who have perished since November 11, by reason of the blockade, were killed with cold-blooded deliberation after our adversaries had conquered, and victory been assured to them. Think of that when you speak of guilt and punishment."

Did we fight Prussia or Prussianism? Did a single one of our "day-lies" utter a single word of honest protest against the massacre in cold blood of German women and children *after the war*? Now comes another extract. Here is what Mr. Ryan, of the Irish-American Delegation, has to say about the sort of Prussianism which we fought to build up:—

"I saw and heard of police brutality, and witnessed in Dublin and Westport military displays that rivalled Prussianism. . . . These are the common, ordinary incidents of British rule in Ireland."

Yet, not a word of protest from those pious Christian women who plucked white feathers and sent boys to slaughter in their eagerness to put down Prussianism when it was done by others. If the worst and vilest sort of hypocrite is the one who denounces in others the crimes which he commits himself, our Imperialists stand before the throne of God as the incarnation of hypocrisy. There would be some hope for them if they could feel shame; but they are beyond that. So, too, is the Empire, of which with such awful symbolism the head to-day is the Marconi-jobber, Mr. George. There is an old saying that you cannot make a silk purse out of a sow's ear. What can you make of an Empire such as ours? The scourge of God has been unavailing. Humility, truth, charity, and self-knowledge are farther removed from the people than ever. And those "Fourteen Points"—well, a writer in *New Ireland* was not so far wrong when he said that they had been condensed by the Peace Conference into one point, the Point of the Bayonet! The blatant bard of Empire was right:—

As it was in the beginning,  
So is now official sinning,  
And shall be for evermore. Amen.

### Superstitious Uses

The London *Month* calls attention to certain superstitious forms of prayer which are not infrequently circulated among the ignorant for the sake of gain by

unscrupulous persons. He also adds that some such leaflets found their way among the soldiers who for one reason or another were ready to welcome superstition in various forms. One prayer was supposed to bear with it a promise that all sorts of immunities and temporal blessings would be the reward of those who used it and a threat of God's displeasure upon the incredulous was also associated with it. It was alleged that it was found on Our Lord's grave in the year 303, or in 803, or in 1003. The promises run as follows:—

"Those who repeat it devoutly, or hear it repeated every day and keep it with them shall never die a sudden death. Poison shall not affect them. If said over a woman in labor, she shall be safely delivered: when the child is born say the prayer and he or she shall not meet disaster. If laid on a person in fits they (?) shall recover or be relieved. They who repeat it in any house shall be blessed by our Lord, and they who laugh at it shall suffer. They who keep it about them shall fear neither lightning nor thunder. They who repeat it every day shall have three days' warning of their death."

Another form purported to contain revelations made to St. Brigid by Our Lord. It ran as follows:—

1. When I was apprehended in the garden I received 30 cuffs and 820 blows.
2. Going to the house of Annas I got 7 falls.
3. They gave me 540 blows on the breast.
4. They gave me 5 cruel blows on the shoulders.
5. They raised me by the hair of my head 630 times.
6. They gave me 30 blows on the mouth.
7. With anguish I sighed 888 times.
8. They drew me by the head 308 times.
9. They gave me 6666 stripes with whips.
10. I was bound to a pillar and they spat on my face 68 times.
11. They put a crown of thorns on my head.
12. The soldiers gave me 558 stripes with whips.
13. Falling upon my cross I received mortal wounds.
14. They gave me gall and vinegar to drink.
15. When I was hanging on the cross I received 5 large wounds.

After this catalogue come a number of promises of favors to all who say certain prayers. Plenary indulgences galore are guaranteed. It is not necessary to say that these leaflets bear no evidence of authenticity and that as a rule they are devoid even of the imprint of the publisher. An ordinarily-instructed Catholic would of course reject them at once with the scorn they merit, but unfortunately some weak-minded persons are always more willing to receive such impostures than to avail themselves of the real opportunities for saving their souls which our Holy Church gives to all her children. It is worth noting that Father Keating states that he believes there is no serious evidence for the computations sometimes introduced into books of devotion and attributed to St. Brigid. "Even the clause often introduced at the public recitation of the Rosary, 'The number of stripes they gave Him being above 5000, as was revealed to St. Brigid,' was declared as long ago as the seventeenth century, by Gonsalvo Durantus, the editor of her *Revelations*, to be altogether without authority." Surely there are enough lawful devotions for all persons. For our part we believe strongly in the importance of concentrating on the essentials—the simple prayers of our childhood, the Holy Mass, the Blessed Eucharist, and Our Lady. Many will always be drawn by minor attractive exercises, but the main things should come first and everything not sound should be jealously avoided.

### Democracy

Democracy is a Greek word that we are very fond of at present. There is so much truth in the old French saying, *Avec du grec on a toujours raison*, that we are too much inclined to take even the word itself for granted. Mr. Wells is a writer with whom some people will never agree because he holds some principles that they do not agree with; but notwithstanding

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the attitude of such narrow-minded persons, Mr. Wells has a very keen mind, and can be very sound at times. He rightly points out that when people spoke about Democracy in Greece affairs were so simple that politics could be discussed and the statecraft examined by the human voice in an assembly of all the citizens. The same conditions might be found to-day in little States like San Marino or Monaco; but in larger States the problems of politics have grown so complex and so vast that the old terms can only apply to the new conditions by a remote analogy. This sort of traditional acceptance of an old word as if it could still bear its old force is perhaps responsible for a good deal of the confusion that lies at the bottom of most modern thought about Democracy. No little study of modern conditions and no little analysis is necessary before we can arrive at anything like a clear notion of what different interpretations may be put on the word Democracy to-day. Approaching the subject as it concerns government, we find that views may be very broadly divided into two classes: some think that the common man can govern; others think he cannot. Following from this starting-point we next find that some think the common man is wise enough and good enough to act rightly for the common good if only he is left alone. Others, not prepared to go so far, think that the common man can be depended on to express himself wisely and rightly by a majority vote—on the principle that "you cannot fool all the people all the time." Those who hold that he cannot govern may hold that he needs stirring up by education, and that political facts must be thrust upon him to secure his assent to proceedings of the able people who manage affairs. Others regard him as a person to be ruled and not consulted at all. With his customary clearness Mr. Wells thus analyses the problem:—

Class I.—It is supposed that the common man can govern:

- (a) Without further organisation (Anarchy).
- (b) Through a majority vote by delegates.

Class II.—It is supposed that the common man cannot govern, and that government therefore must be through the agency of Able Persons who may be classified under one of the following heads, either as—

- (1) Persons elected by the common man because he believes them to be persons able to govern—just as he chooses his doctors as persons able to secure health, and his electrical engineers as persons able to attend to his tramways, etc.
- (2) Persons of a special class, as, for example, persons born and educated to rule (e.g., Aristocracy), or rich business adventurers (Plutocracy) who rule without consulting the common man at all.
- (3) A sort of intermediate class of persons elected by a special class of voter.

Now from this table it is evident that we often use the term Democracy to cover a section which comes under the class of those who even hold that the common man cannot govern. (1) in class II. and (b) in class I. cover what is commonly meant by most people who speak of democratic government at present. The latter may be called "delegate Democracy" and the former "selective Democracy." When we simply say "Democracy" we may mean either; but they are two entirely different things, based on two entirely different ideas. We may take it for granted that a good government on the lines of "delegate Democracy" is not possible under modern conditions. The Democracy of which President Wilson is the ablest and most authoritative exponent is that which demands personality and initiative in the elected representatives. The trend of the movement in England is on the same lines as in America. The tendency here, where we are a wowsler-ridden community, represented by politicians who for the most part do not know what a man means when he talks about principles, is the other way. Progressive countries elect sound men and ask them to use their brains; wowsler-ridden New Zealand elects the men who pander most to the bigots of the hour, and, not expecting them to have either brains or principles, looks on them as puppets.

### Out of the Fulness of the Heart

A gentleman recently told us that while walking up Princes Street he could not help hearing the conversation of two schoolboys in front of him. To say he was shocked would be putting it mildly. The obscenity and the indecency spoken on the public street, loudly enough for a man walking behind to hear easily, were appalling. We have more than once heard in the trains language from sober, well-dressed men that would be rightly punished by imprisonment with hard labor; and these people are usually so lost to shame, so corrupt and debased that they care little who hears them. There are very few travellers whose ears have not been offended in like manner on many occasions. And when we add to the obscenities the curses and blasphemies heard so frequently we have one further clear proof of the state of affairs in this country for which schools that banish God and indirectly teach children that it is a matter of indifference whether the Ten Commandments be broken or kept are responsible. Of old it was written: The things that proceed from the mouth come forth from the heart. . . Out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witnesses. Judging society by these words, what a rottenness obtains to-day! What Our Lord said of the corruption of the individual seems only too true of society nowadays. The verdict that one is compelled to pass on the people is terrible; and in the light of all that students of sociology in our time have written the evidences of the perversity of the heart are too obvious to be mistaken. The radical cause of evil language—be it blasphemy or obscenity—is the weakness of the religious sense; and that is, certainly due to the Servile Schools established and maintained in our midst by injustice and outrage on liberty. If the sanction of religion is removed as it is by our legislators, what power will teach boys and men self-control, what will save them from corruption, what will make them speak reverently of God, in a word, what will train them to be gentlemen? The answer is, nothing on earth can do it. Therefore every parent who cares for the honor of God and for the salvation of his children will avoid the godless schools as if they were infested with leprosy; therefore every true Christian will, for the honor of God's Holy Name and for the sake of purity and decency, strive by every means in his power to help on the penalised private schools which are struggling to save this country from its political place-hunters and adventurers. Another cause of the rottenness is the prevalence of evil literature and the laxity of the press. Of this phase we will only make one remark: even clergymen have openly advocated the introduction of a book which a member of Parliament said that only a blackguard would allow his children to read. That fact shows how far the plague has eaten into society and how great the need of reform. That book was one that dealt almost professedly with subjects that "only a blackguard would allow into his home"; and when clergymen attack the authorities for prohibiting it, what zeal for decency and for clean literature can be expected from them? The writer of the book was himself a clergyman, and what can one say of him except the words of St. Matthew already quoted? The book was written expressly to calumniate Catholics, and apparently it is considered permissible to introduce a vile book and to corrupt the young provided that by doing so No-Popery gets a boom. Could there be greater evidence of the intense perversity of heart and mind than that one fact? What could such a guide do to uplift the unfortunate people committed to his charge? What is he likely to care for decency or purity among them? Apart from obscene books recommended by clergymen there are others always procurable and always in circulation, as every confessor knows. We have heard how young girls who read these books speak, and how unblushingly they lay bare to everyone who hears them the corruption within them. From minds fed on filth what cleanness or wholesomeness can one expect? And how much of what the modern boy or girl reads or hears to-day can be described by any other words than filth? The evil is indeed appalling. The

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**CATHOLICITY IN SCOTLAND.**

The spread of Catholicity in Scotland is matter for congratulation, as is evidenced by the statistics in the *Western Catholic Calendar*, recently published. The Catholics of the archdiocese now number 400,000; the baptisms during 1917 were close on 13,000, while the school population is almost 75,000. There are 120 schools, including 10 centres for higher education. There are four industrial schools, one reformatory, an orphanage, two certified institutions for children who are mentally deficient or blind, deaf or dumb; in all, there are 17 charitable institutions. The priests in the archdiocese now number 306, while there are 93 missions and 136 churches, chapels, and stations. The latest undertaking in the archdiocese is the providing of a Fresh Air Fortnight for Catholic children.

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radical remedy is the religious school. Until we get that, let us do what we can to promote good literature and healthy Catholic papers and books among our own people. We have not only to save ourselves, but also to become the source from which the influence of right principles will one day reach others.

**ANSWERS TO CORRESPONDENTS**

URENUI-ITE.—We know that Cardinal Moran's paper is not as interesting to all as a story. Wait a little longer, and you will have *Willie Keilly*.

SCHOOLMAN.—Socialism is a very vague thing at present. It is as hard to define as the essential creed for an Anglican. Robert Blatchford says that the root idea of Socialism means two things: "(1) That the land and all the machines, tools, and buildings used in making things, together with all the canals, rivers, roads, railways, ships, and trains used in moving needful things, and all the shops and markets, scales, weights, and money used in selling or dividing the necessary things shall be the property of the people: (2) that the land, tools, machines, trains, rivers, ships, scales, money, and all the things belonging to the people shall be worked, managed, divided, and used by the people in such a way as the greater number of the people shall deem wise." When the majority of the people have become clothed with the nature of angels it might work. We are not there yet.

J.G.—The limits of State interference are thus defined by Leo XIII: (1) It is the province of the State to consult for the common good: (2) the foremost duty of the rulers of the State should be to make sure that the laws, institutions, the character and administration of the commonwealth shall be such of themselves as to realise public well-being and private prosperity: (3) the State must not absorb the individual or the family, but should be allowed free and untrammelled action so far as is consistent with the common good and the interests of others; (4) whenever the general interest of any particular class suffers, or is threatened with mischief which can in no other way be met or prevented, the public authority must step in to deal with it.

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**THE LATE DEAN HILLS**

**SOLEMN REQUIEM.**

There was a large congregation at St. Mary's Church, Christchurch, on Wednesday morning, August 13, when a Solemn Pontifical Requiem Mass was offered for the repose of the soul of the late Very Rev. Dean Hills, S.M., who died at Auckland on August 7 (writes our own correspondent). Children from the Catholic schools in St. Mary's parish occupied several of the front rows of seats, and the church was filled by parishioners who attended to offer their prayers for the happy repose of the soul of a pastor who had labored among them for years with loving zeal. The sanctuary and pulpit were draped in black and white. The celebrant was his Lordship Bishop Brodie; assistant priest, Very Rev. Dean O'Donnell (Ashburton); deacons at the throne, Very Rev. Deans Tubman, S.M. (Timaru) and Hyland (Rangiora); deacon and subdeacon, respectively, of the Mass, Very Rev. C. Graham, S.M. (St. Bede's College) and Rev. J. Long (Cathedral); masters of ceremonies, Very Rev. Dr. Kennedy, Adm., and Rev. J. Roche, S.M. Others of the clergy present included Very Rev. Dean Regnault, S.M., Fathers Howard (Milton), Price (Methven), Cooney (Lyttelton), Kerley (Temuka), Murphy and Fogarty (Cathedral). A male choir, under the baton of Mr. W. T. Ward, sang the incidental music. Referring to the late Dean Hills, his Lordship Bishop Brodie, in the course of an address appropriate to the solemn occasion, said they were assembled, his fellow-priests and members of his late flock, to offer their supplications to Almighty God for the happy repose of the soul of one who had been in charge of the diocese as Administrator after the death of Bishop Grimes until he (Bishop Brodie) had been appointed Bishop of Christchurch. The parishioners of St. Mary's did not know Dean Hills when he was in the full flush of his vigor and health. He had served the apostolate of teaching for 30 years before he was appointed as parish priest of St. Mary's, and, as the people knew, the burden of responsibility weighed him down, and he became prematurely aged, and his body was stricken with paralysis before his soul was released to the Kingdom of God. The Bishop expressed his sympathy with the members of the Society of Mary for the trials they had recently suffered in the deaths of loved ones, and condoled with those who mourned by saying that the trials, borne with trust in God, would become blessings.

The Absolution at the Catafalque was given by his Lordship the Bishop, and at the conclusion of the impressive ceremony the organist (Mrs. Cronin) played the "Dead March" from "Saul," the congregation reverently standing.

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## THE DOUBLE MISTAKE OF THE PEACE CONFERENCE

(By ARCHBISHOP REDWOOD.)

The Peace Conference made two fatal mistakes: (1) In not invoking the blessing of God upon deliberations fraught with such tremendous and far-reaching consequences to the world; and (2) in not admitting the Pope, the Vicar of the Prince of Peace, to the membership of the Conference. The first is more than a blunder, it is a crime, because it savors of State atheism, which, if it does not yet openly deny, the Creator, at least ignores Him. The demand made, in that secret and ignominious treaty, the Pact of London, that the three great Powers, then at war with Germany and Austria-Hungary, should combine with Italy to bar the Pope from the future Peace Conference, and prevent him from becoming in any way a factor in making peace, was alike unstatesmanlike and unjust. If Italy feared that, at the Conference, the Pope would claim the restoration of the Temporal Power, the fear was groundless. He was not aiming at the disruption of Italy. In November, 1914, a month after his elevation to the Pontifical Throne, he apprised the world that he did not tamely submit to a state of apparent vassalage towards the Italian Government, but at the same time he clearly showed, both by his own acts and by the authoritative statements of his Secretary of State, Cardinal Gasparri, that the Holy See did not intend to create embarrassment for the Italian Government. To that policy he adhered during the war, and he would have followed the same at the Peace Conference. But he was ignominiously thrust aside. The successors of the Leos, the Gregories, the Innocents, and the Alexanders, who saved civilisation from Attila and the Huns, tamed the lawlessness and rebuked the cruelty of the German Emperors of the 11th century, curbed the passions of wicked kings, and were among the first to pronounce the doctrine that all men are equal by nature, was excluded from the councils of a world distraught, and at its wit's end to find a remedy for the evils of the day, or what ramparts and dikes to build to stem the mounting waters of social ruin and anarchy. Yet the work of the Conference shows that the Pope was sadly needed there. He had a natural place in its sessions. For in the great world congresses, ever since the days of those first international conventions known as the Councils of the Church, his voice has been heard in almost every gathering, where the fate of empires and peoples was settled. In such assemblies of the past, history proclaims that the predecessors of Pope Benedict XV. were hardly ever mistaken, and that at times their voice was the only one lifted up for the people. Benedict would surely have followed so glorious a precedent. Now shorn of temporal power, he has no interest at stake but the welfare of all. He has his spiritual children in Ireland, in Poland, in Germany, in the United States, in England, in disputed Fiume, in France and Alsace-Lorraine. He is an Italian by birth and blood, by racial and family traditions. He would do his beloved Italy justice, but not to the wrong or prejudice of others. The Vatican is the international clearing house of the policies of the world. The Pope, because he is the spiritual head of almost 360,000,000 of faithful subjects scattered throughout every continent, every isle of the sea, is better acquainted with the trend of the world's affairs, the needs and the just aspirations of peoples, than any Cabinet or combination of statesmen. Unswayed by prejudice he is above the pettiness of party or the dictates of a narrow nationalism. The Papacy is old and trained in the knowledge of the world. Without the golden keys (which regard another and Divine sphere) the Pope has the key of those ever-recurring world-problems with which he has been dealing for centuries. The statesmanship and the policies of the oldest and most experienced Cabinets in the world are young indeed, and but of yesterday, when compared with those of

the ever-renewed line of the white Shepherds of the Seven Hills.

Why, then, was the Pope debarred from the Peace Conference? The fundamental reason, when all others are considered, was that unnatural and dangerous theory of the separation, the complete divorce of religion from the realms of politics and international law. On that theory statesmanship and religion should be placed in separate and tightly-sealed bulkheads; they have nothing to do with each other, different laws preside over their respective departments. Statecraft has its own morality, it need not submit itself to the principles of religion, when it finds these in contradiction with its own interests and demands. It relegates religion to the private life and activities of the individual, it rejects its restraints in the open form of the policies of the world—all which is practical Atheism.

Seriously-minded Christians feel disheartened when they see religion and God kept out of every place where His guidance is most needed and His help absolutely necessary. For "unless the Lord build the house, they labor in vain who build it." (Ps. 126, 1.)

Great was the unwisdom of Italy in barring out the Supreme Pontiff from the Conference. And the guilt and folly of the other signers of the Pact of London were not less. The Pope would have been Italy's best adviser and friend. Ah! but, as the Roman Tacitus says, the criminal usually hates the victim of his injustice! He both hates and fears him. For his presence is a continual reminder of his wrongdoing. His victim is a living indictment of his crime. Heirs of the unscrupulous statesmen who unjustly seized Rome, the representatives of the Italian Government, would have felt ill at ease before the victim of that cruel spoliation. They would have constantly dreaded an appeal from that august victim. As we have said, that fear would have been groundless. For the moment, Benedict XV., great as are his wrongs, and intolerable as his position at Rome is, would have generously let his grievances slumber. None more wisely, more justly, and unselfishly than he, would have labored for the prosperity and the happiness of the world. None better than he could have outlined and laid down the secure foundations of a strong and permanent temple of peace.

### DISDAIN.

I sat on a fairy rath last night  
 Courting a poet's mind,  
 While budding stars were bursting white  
 Behind a dribbling wind.

And Aileen, the queen, was sitting near  
 Weaving in dewy lace  
 A silken web of gossamer  
 To veil a rose's face.

Light showers of roses fell around  
 Her pretty little stores  
 And poured their purest odors round  
 The blue eternal doors.

Then seven merry men came there  
 With thyme and mignonette,  
 And danced among the dewdrops where  
 Ten million moons were set.

• They heaped rose petals in a pile  
 Of cushions for her toes,  
 And with my songs they gave her smile  
 The sweetness of a rose.

But Aileen merely smelt the thyme  
 From pearly polished jars,  
 And sent my tunes of colored rhyme  
 To sing among the stars.

—F. R. HIGGINS, in *New Ireland*.

## MASSES FOR THE DEAD

### DECLARED LAWFUL BY THE HOUSE OF LORDS.

From Home papers just to hand we are enabled to publish in full the important judgment of the British House of Lords, on the validity of bequests for Masses for the dead, regarding which a brief cable message a short time ago informed us of the findings:—

Allowing the appeal of Cardinal Bourne and the Rev. Terence Donnelly, the House of Lords recently decided that gifts of personal estate left by the will of Edward Egan to pay for Masses for the dead were valid. The testator, an Irishman, who had been a butler in London, bequeathed £300 to the Bishop of Ardagh, £200 to the Jesuit Fathers, Farm Street, £200 to Westminster Catholic Cathedral, £100 to the Dominican Fathers, Black Abbey, Kilkenny, and £100 to the Franciscan Fathers, Kilkenny, all the money being intended for Masses. Mr. Justice Eve had decided that the gift for Masses was void, and when Cardinal Bourne, representing Westminster Cathedral, and the Rev. Terence Donnelly, for the Jesuit Fathers, appealed, the Court of Appeal upheld the decision. The case then came to the House of Lords. Catherine Broderick, of Kilkenny, representing the next-of-kin, was the respondent.

The Lord Chancellor, moving that the appeal should be allowed, said it was a difficult and extremely important case. Their Lordships could not, in his view, escape the duty, anxious as it undoubtedly was, of overruling decisions which had been treated as binding for generations. Unwilling as he was to question old decisions, he would be able, if his view prevailed, to reflect that their Lordships would not within a short period of time have pronounced to be valid legacies given for the purpose of denying "some of the fundamental doctrines of the Christian religion," and have held to be invalid a bequest made for the purpose of celebrating the central Sacrament in a creed which commanded the assent of many millions of their Christian fellow-countrymen. They would have the satisfaction of deciding that the law of England corresponded upon this important point with the law of Ireland, of their great Dominions, and of the United States of America. A decision based, as he believed this to be based, upon a sound view of the law, might reasonably appeal to these two powerful considerations of policy, as against the admitted impolicy of disturbing old conclusions.

Having reviewed the Acts of Parliament since the time of Henry VIII., Lord Birkenhead said the authorities had led him to the following conclusions:—

1. That at common law Masses for the dead were not illegal, but, on the contrary, that dispositions of property to be devoted to procuring Masses to be said or sung were recognised both by common law and by statute.

2. That at the date of the passing of 1 Edward VI., c. 14, no Act or provision having the force of an Act had made Masses illegal.

3. That 1 Edward VI., c. 14, did not itself make Masses illegal, or provide that property might not thereafter be given for the purpose of procuring Masses to be said or sung. It merely confiscated property then held for such and similar purposes, and subsequent legislation was passed to confiscate property afterwards settled to such uses. This was certainly true of 1 Eliz., c. 24, and might be true of 1 Geo. I., c. 50.

4. That, as a result of the Acts of Uniformity, 1549 and 1559, Masses became illegal. The saying or singing of Masses was a penal offence from 1581 to 1791, and no Court could enforce uses or trusts intended to be devoted to such uses.

5. That neither contemporaneous exposition of the Statute 1 Edward VI., c. 14, nor any doctrine closely related to it in point of date, placed upon it the construction adopted in *West v. Shuttleworth*. The principle of that decision was certainly affirmed in *Duke* and in *Roger on Legacies*, but the authorities cited on its

behalf not only did not support it, but in some cases contradicted it.

6. That the substratum of the decisions which held such uses and trusts invalid perished as a consequence of the passing of the Catholic Relief Act, 1829, and thereafter their Lordships might give free play to the principle *cessante ratione legis cessat lex ipsa*.

7. That the current of decisions which held that such trusts were *ipso facto* superstitious and void began with *West v. Shuttleworth*, and was due to a misunderstanding of the old cases.

If there had been, in fact, an unbroken line of authorities dating back 300 years, then it would have been a matter for grave discussion whether the House would consent to break that chain. The authorities, however, were only uniform in result. Some depended upon statutes, some on the principle that no religion other than that by law established could be recognised and protected by the Courts, while others depended upon a misunderstanding of the ancient decisions.

"If," said the Lord Chancellor, "my view is well founded, citizens of this country have for generations mistakenly held themselves precluded from making these dispositions. I cannot conceive that it is my function as a Judge of the Supreme Appellate Court of this country to perpetuate error in a matter of this kind. The proposition crudely stated really amounts to this, that because members of the Catholic faith have wrongly supposed for a long period of time that a certain disposition of their property was unlawful, and have abstained from making it, we, who are empowered and bound to declare the law, refuse to other members of that Church the reassurance and the relief to which our view of the law entitles them. I cannot, and will not, be a party to such a proposal."

The conclusion, therefore, so far as he was concerned, was that a gift for Masses for the souls of the dead ceased to be impressed with the stamp of superstitious use when Catholicism was again permitted to be openly professed in this country, and that thenceforth it could not be deemed illegal. This was not to say that there were now no superstitious uses, or that no gift for any religious purpose, whether Catholic or other, could be invalid. Such cases might arise, and would call for decision when they did arise. But the cumulative effect of the various Emancipation Acts was to remove from the doctrines of the Catholic faith every stigma of illegality. Gifts *inter vivos* or by will might now be made to build a Catholic church or to erect an altar. He was content that his decision should not involve their Lordships in the absurdity that a Catholic citizen of this country might legally endow an altar for his community, but might not provide funds for the administration of that Sacrament which was fundamental in the belief of Catholics, and without which the Church and the Altar would alike be useless.

Lords Buckmaster, Atkinson, and Parmoor concurred.

Lord Wrenbury dissented, and asked whether it was expedient and in accordance with principles upon which the House had often acted that they should substitute their own opinion upon construction for an opinion of such antiquity, and one which had been so long unchallenged, as Lord Cottenham's decision in 1835. If complete freedom of religious belief, which all would, he thought, to-day be desirous of giving, ought to be supplemented by removing illegality from dispositions such as were in question in this case, the matter was, he thought, one for the Legislature.

The appeal was allowed. The judgments occupied over three hours in delivery.

Endeavor to avoid with the most exquisite delicacy all which could displease the Holy Ghost, and hinder in you the entire accomplishment of His designs.—*Mother M. of the Sacred Heart.*

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## PALESTINE

The Commissary of the Holy Land begs to acknowledge with thanks the following Good Friday offerings: His Grace the Archbishop of Sydney, £130; his Grace the Archbishop of Perth, £50; his Grace the Archbishop of Adelaide, £60; his Lordship the Bishop of Maitland, £25 12s 6d; his Lordship the Bishop of Armidale, £23 19s 3d; his Lordship the Bishop of Lismore, £28 11s 2d; his Lordship the Bishop of Auckland, £100 10s; his Lordship the Bishop of Sale, £50; his Lordship the Bishop of Sandhurst, £10 5s; Right Rev. Mgr. Beechinor, £7 4s 5d; Very Rev. P. J. Doran, £7 3s 11d. He desires also to draw special attention to the trials of the faithful in the East.

According to recent accounts from Jerusalem the condition of the Christians in Palestine and the neighboring countries is lamentable in the extreme. Several months ago, the Patriarch of Jerusalem was compelled to report to his Holiness the Pope how anti-Catholic sects were flocking to the East ostensibly with the view of alleviating the distress that is prevailing in Palestine, Syria, and Armenia, but purposely and effectively in order to pervert the faith of the Catholics there by bribes of money, clothing, and food. Having realised the magnitude of the impending peril the Holy Father has issued a most urgent letter of appeal to the bishops of the entire Church begging them to come to his aid in frustrating the designs of these enemies of the faith. Nor is this appeal confined to the hierarchy. Through the bishops, his Holiness calls upon every child of Holy Church to make this cause their own, and to labor for its success. "We cannot tolerate," writes the Holy Father, "that souls should perish there, where Jesus Christ purchased their salvation at the price of His Precious Blood." Did these solemn words reach the entire body of the faithful, it is easy to imagine the magic influence they would exercise with regard to forthcoming offerings: but, unhappily, it is to be presumed that for tens of thousands in every land they will be as inoperative as if they were never written. It then becomes all the more imperative for those who realise what is actually taking place in these sacred and historic lands, and who learn the anxiety of the Sovereign Pontiff, to spread the news as widely as possible, and to encourage their friends to contribute to the sacred cause.

The Catholics of Australia and New Zealand will find all information in the pages of the current issue of the *Crusader*—a periodical specially devoted to the interests of the Holy Land—and obtainable at the principal Catholic bookshops in the Commonwealth and the Dominion. Besides the *Motu Proprio* Letter of his Holiness, and the Apostolic Delegate's letter to the Commissary of the Holy Land regarding it, the *Crusader* contains several interesting articles on points that are uppermost at the present moment in thinking minds concerning the East. "The Holy Places—their Destiny," by the editor of the *Freeman's Journal*; "The Near East," by Mr. P. S. Cleary; "The Holy Land—an Impression," by J. K.—these and other contributions of a devotional character make the booklet both instructive and edifying reading.

It is the desire of his Excellency the Apostolic Delegate that the offerings of the laity should be remitted to—

The Commissariat of the Holy Land,  
The Friary, Waverley, Sydney, N.S.W.

## OBITUARY

### MR. J. McLAUGHLIN, WESTPORT.

The late Mr. James McLaughlin, whose death occurred at his residence, Bright Street, Westport, on July 14, after a brief illness, was one of the oldest and best-known Catholics of the district. Deceased was born in Donegal, Ireland, 83 years ago. He arrived in Victoria in 1856, was married in Melbourne in 1861, came to New Zealand in 1867, and after fol-

lowing various occupations, eventually settled in Westport. He reared a large family of seven sons and seven daughters. His youngest daughter (Sister M. Thecla) entered religion 10 years ago at St. Joseph's Convent, Wanganui, and died at Hastings on December 7, 1918, as one of the victims of the influenza pandemic.—R.I.P.

## Oamaru

(From our own correspondent.)

August 18.

Sickness is rather prevalent in the White Stone City at present and colds are quite the order of the day.

Our popular Catholic dentist, Mr. Michael Hannon, is now recovering after an operation for that nasty complaint, appendicitis. His condition gave his many friends a good deal of alarm for several days, but he is now doing quite nicely. Mr. J. Corcoran is also a patient at Nurse Stronach's Private Hospital, and is progressing favorably after his operation.

A quiet but pretty wedding was celebrated at St. Patrick's Basilica on Tuesday, the 12th inst., the contracting parties being Miss Mary Crowley and Mr. Henry Diver, both of Eden Street. Father Foley officiated. The bride, Miss Crowley, who has been a most exemplary member of the Children of Mary for a number of years, has the best wishes of the sodality for her future happiness.

Miss Barry, of Invercargill, and Miss Braidwood, of Greymouth, have taken up duties as supervisors in the local telephone exchange.

## Timaru

(From our own correspondent.)

August 16.

On Tuesday evening, 5th inst., the members of the Catholic Girls' Club entertained a number of their friends at a social evening in the hall, Craigie Avenue. The evening began with a progressive euchre tournament, the prizes being won by Miss E. Connell and Mr. W. E. Stickings. Following this, a few hours were most pleasantly spent with music, competitions, and games.

On Wednesday afternoon, August 6, a number of the ladies of St. Anne's Guild paid a "surprise" visit to the Girls' Hostel, the visit taking the form of a gift afternoon. In these days of ever-soaring prices, the kindly thought was very much appreciated by the matron in charge.

## Gisborne

(From our own correspondent.)

August 14.

The annual meeting of the Gisborne branch of the New Zealand Catholic Federation was held in St. Mary's School after devotions on Sunday last. Father Lane presided, and there was a fair attendance of members. The statement of accounts read by the secretary was considered satisfactory.

The weekly entertainment of the winter series, to provide funds for the projected bazaar, was held last evening, and proved very successful. The arrangements were undertaken by the members of St. Mary's Choir, and the musical programme was greatly appreciated. Advantage was taken of the occasion to present a silver-mounted salad bowl and biscuit barrel to Miss Monica Hale, prior to her marriage. Father Lane referred in eulogistic terms to the valued services of Miss Hale to the choir, and also as a devoted member of the Children of Mary Sodality. Mr. T. J. Donovan responded on behalf of the recipient.

Manners are the happy ways of doing things: each once a stroke of genius or of love, now repeated and hardened into usage.—Emerson.

## WEDDING BELLS

### GRANT—SEGRIEF.

On last Friday (writes our Wellington correspondent under date August 16), Miss Agnes Segrief, the well-known contralto singer, and daughter of Mr. and Mrs. M. Segrief, of this city, was married to Captain Robert Grant, of Wyndham, Victoria, who has just returned from the war after serving with the 12th Reinforcement of the New Zealand Expeditionary Force. Captain Grant, in civil life, is on the staff of the Bank of Australasia, and was a prominent member of the Catholic Club. The ceremony took place at St. Anne's Church, Nuptial Mass being celebrated by Chaplain-Father Thomas Segrief, S.M., brother of the bride. St. Anne's choir (of which the bride was a prominent member for many years), under the conductorship of Mr. E. B. L. Reade, sang the music of the Mass. The bride was attended by her niece, Miss Gamble, and the bridegroom by Sergeant Corrigan. After the ceremony a reception was held at the residence of the bride's parents. The date of the ceremony was also the anniversary of the wedding of Mr. and Mrs. Segrief, so that the dual event was celebrated on the same day. Captain and Mrs. Grant will spend their honeymoon in Australia.

### DROMGOOL—GOULDING.

On Wednesday, June 4, at the Christchurch Catholic Cathedral, there were united in the bonds of holy Matrimony Mr. P. E. Dromgool, son of Mr. C. Dromgool, of Auckland, and Miss May Goulding, daughter of Mr. J. Goulding, of Tangitu. Father James Murphy, assisted by the Very Rev. Dr. Kennedy, Adm., officiated. The bride was attired in a creme hop sac frock, with panels and collar edged with marmot fur, and white hat of panne plush, and carried a handsome bouquet. She was attended by her sister, Miss Kathleen Goulding, as bridesmaid, who wore a navy gaberdine costume, with creme velour hat. Mr. Francis J. Dromgool attended his brother as best man. Mr. V. Goulding, cousin of the bride, gave her away. After the ceremony the guests were entertained at Broadway's, where they were received by Mrs. Goulding, mother of the bride. The bride's travelling costume was of nigger brown gaberdine, with a hat of brown velvet with tangerine osprey. There was a numerous gathering of friends. The happy couple were the recipients of a large number of presents. The bridegroom's present to the bride was a cheque, and to the bridesmaid he gave a gold pendant. The bride's present to the bridegroom was a unique shaving outfit.

### McLOUGHLIN—BRADY.

At St. Joseph's Church, Te Aroha, on July 9, Mr. Patrick McLoughlin, of Gisborne, and Miss Daisy Brady, eldest daughter of Mrs. and the late J. Brady, of Shaftsbury, Te Aroha, were united in the bonds of holy Matrimony. The Very Rev. Dean McGuinness, assisted by the Right Rev. Mgr. Hackett, officiated and celebrated a Nuptial Mass. The bride, who was given away by her brother, Mr. Frank Brady, wore a smart grey tailored costume with cream panne velvet hat, and carried a shower bouquet. She also held a white ivory prayer-book, the gift of Mrs. Teague. Misses Kathleen and Nora Brady were in attendance, the former wearing lagune blue crepe-de-chine frock with bead trimming and black hat. The latter was attired in old rose crepe-de-chine, with black and creme hat. Both carried pretty pink and white heather bouquets. The bridegroom's present to the bride was a beautiful diamond brooch and to the bridesmaids pearl brooch and gold bangle respectively. As the bridal party left the church the "Wedding March" was played by Mrs. D. Roland. Wedding breakfast was partaken of at the Grand Hotel, the usual toasts being honored. Touching reference was made in the speeches to the late Mr. J. Brady and Mr. McLoughlin, both of whom had been well-known and popular men. Mr. and Mrs. McLoughlin left by car for a few weeks' tour in the south before proceeding to their new home in Rakauoroa.

## Gore

(From our own correspondent.)

August 8.

The half-yearly meeting of SS. Peter and Paul's branch of the H.A.C.B. Society was held in the Catholic Schoolroom on July 24. Bro. E. J. Columb, P.P., presided over a good attendance of members. After the usual routine business was transacted the following officers were initiated for the ensuing term:—President, Bro. M. T. Francis; vice-president, Bro. Jas. Columb; secretary, Bro. J. Duncau; treasurer, Bro. A. H. Smith; warden, Bro. D. Cronin; guardian, Bro. P. Kelly; sick visitors, Bros. J. B. Kerr and Thos. McGoldrick; auditors, Bros. Jas. Columb and D. Cronin. Bro. E. J. Columb acted as installing officer, and in so doing congratulated the brothers named on their attainment of office, and wished them a successful term. The office-bearers suitably replied.

As predicted early in the season, the Hibernian Football Team are now leading by one point for the banner. In their match with Matura on July 23, the teams were evenly matched, but in the final struggle the Greens won by six to nil. They again met High School on July 30, and after a strenuous game defeated that team by 10 points to nine. Up till this match neither team had suffered defeat, so that the contest was watched with great interest. For the Greens Carmody and Grahams scored, McGrath easily converting.

A Solemn Requiem Mass for the repose of South Americans fallen in the war, was sung recently at the Carmelite Church, Kensington, London, in the presence of a large congregation, which included the Argentine and Chilian Ministers, Mr. Pinto Leite, and other members of the South American colony in London. Another interesting Requiem was that for Napoleon III., sung at the Benedictine Abbey at Farnborough, on the occasion of the 93rd birthday of the Empress Eugenie, who remains in good health and in full possession of all her faculties, although she seldom leaves the grounds of her beautiful house now, and was therefore not present at the Requiem.

With the view of helping to equip a stall in the forthcoming bazaar, the St. Patrick's Children of Mary Sodality, Auckland, held a "gift afternoon" in the Convent schoolroom on Saturday, August 9. The function, which was very largely attended by members and their friends, was a great success, and a number of valuable and exceptionally dainty articles were received. An attractive musical programme was presented. Vocal and pianoforte items were contributed by Mrs. Ockleston, Misses E. Millar, L. McGinness, A. McKie, E. Skinner, M. Sheahan, and W. Gardner. Miss E. Allen recited and danced in her usual fine style, while Miss L. Spornhuber delighted the audience with two violin solos. Miss E. Skinner was an efficient accompaniste. Refreshment arrangements were in the capable hands of Miss E. Ryan (president of the sodality). A most pleasant afternoon was concluded by Father Forde (director of the sodality) expressing thanks and appreciation for the gifts received.

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## SOCIETY OF ST. VINCENT DE PAUL

## ST. PATRICK'S CONFERENCE, SOUTH DUNEDIN.

The annual meeting of St. Patrick's Conference of the St. Vincent de Paul Society, South Dunedin, was held on last Tuesday evening, at St. Patrick's Schoolroom, Macandrew Road. Rev. J. Delany (spiritual director) presided, and there was a good attendance of members, Mrs. W. Duffy, president of the Particular Council, being among those present. The report (1918-1919) stated that the work accomplished during the period under review had been very satisfactory. Eighteen sewing meetings had been held, with an average attendance of 10 members. Owing to the war, and consequent increased cost of necessaries, the calls on the society were much heavier than in previous years. The poor and the sick have been visited in their homes and their wants attended to. The inmates of the Benevolent Institution have also been visited. The usual donation of fruit and sweets was sent to the Orphanage on the Feast of St. Vincent de Paul. The conference provided breakfast for about 60 children, who made their First Holy Communion on September 8. During the influenza pandemic 28 new garments and 36 yards of material were sent to the Orphanage. Fifty-nine orders were issued for groceries, 31 for wood and coal, 10 pairs of new boots, and 74 yards of new material were supplied, and 118 new and 57 second-hand articles were also distributed. The sincere thanks of the conference is extended to all who have aided the members in their work. The statement of accounts showed: Receipts—Balance in hand (1917-1918), £32 7s 8d; subscriptions, £34 13s; donations, £21 11s 6d; Charity Sunday collection, £20 5s 3d; total, £108 17s 5d. Expenditure—Groceries, £33 10s; boots, £9 13s 6d; coal and wood, £11 13s 6d; drapery, £10; sundries (including payment of rent for poor people, £4), £10 0s 6d; total, £74 17s 6d. Balance to credit, £33 19s 11d. In moving the adoption of the report and statement of accounts, Father Delany congratulated the members of the conference on the successful results of their year's work. Although considerable expenditure of means had been necessary, a fair sum was still available for immediate requirements. He wished the conference continued success, and hoped the year just commencing would furnish a record equal to previous ones. The conference meets on each alternate Tuesday evening. The office-bearers are as follows:—President, Mrs. J. J. Marlow; vice-presidents, Mrs. A. Nelson and Mrs. E. Lennon; secretary, Miss K. Reidy; treasurer, Mrs. J. M. Hade; wardrobe-keepers, Misses M. Mullin and A. Layburn; buyers, Mrs. B. Mullins and Miss E. Carr.

## WOMEN'S AUXILIARIES, WELLINGTON.

The annual general meeting of the auxiliaries of the Society of St. Vincent de Paul was held in St. Joseph's Hall, Buckle Street, Wellington, on Thursday, July 31. Mrs. O'Leary (vice-president) presided. A letter from the president (Mrs. Oscar Ellis) was read, in which members were urged to take practical steps to increase active membership, by each pledging herself to gain a recruit before the New Year. Reports from the different conferences were read by the secretary (Mrs. Chamnes). In the unavoidable absence of the spiritual director (Father Hurley, S.M.), Mrs. A. T. Reichel addressed the meeting. She heartily endorsed the president's suggestion re added membership, and urged the necessity of working together in that spirit of unity which overcomes the taint of individual narrowness, and makes for whole-hearted zeal and purity of intention. In conclusion, she said:—"In these troublous times, Holy Mother Church has a weighty and sacred mission to discharge on behalf of bewil-

dered, suffering humanity, struggling blindly to solve many conflicting problems. A mission in which all the faithful must co-operate, especially the conferences of the St. Vincent de Paul Society, whose spirit and work constitute Christian socialism—a simple, yet sublime, solution of many social disorders; a cult which teaches us to share, not only our worldly goods, but ourselves—our riches of heart, intellect, or grace, with our fellow-man." As a practical sequence to the address, a motion for the establishment of a parish conference at St. Joseph's was unanimously carried. Mrs. J. Gamble gave an interesting account of a recent visit to Mount Magdala Institute, Christchurch. The details as related by Mrs. Gamble were much appreciated, as they bear on a special and delicate phase of auxiliary activities. The reports were as follows:—

St. Mary's Visiting Guild.—Meetings held, 11; average attendance, 5; visits to sick and poor, 105; baptisms, 7; orders for groceries, 12. Five cases taken to Mount Magdala, also two *en route* for Mount Magdala from Auckland were met and placed on steamer. One infant placed in care of Nelson Orphanage, and another sent to Home of Compassion. Hospital and several other institutions, including Ohiro Home, gaol, etc., were visited twice weekly. Girl inmates of homes were taken to Sunday Mass. Three Masses were offered for friendless deceased. This conference again thanks St. Joseph's (men's conference) for share in poor-box funds, also Father Hoare for attendance at the weekly meetings.

St. Mary's Sewing Guild.—Active members, 12; meetings held, 18; persons assisted, 13; garments given out, 120 new and 86 second-hand, also 20 yards of material; garments made, 96; four parcels of new and six of second-hand clothing have been received. Donations were received from Mrs. J. J. Burke, Misses Flannery and O'Hagan. Receipts: Forward balance, £19 9s 4d; donations, collections, etc., £15 13s 6d; total, £35 2s. Expenditure: £12 6s. Credit balance: Cash in hand, £2 6s; money in bank, £20 10s; total, £22 16s.

Sacred Heart Guild.—Meetings held, 4; average attendance, 4; garments given out, 12, also two parcels of second-hand goods; material given out, 27 yards; funds received per chaplain (Father Dignan), £8; donations (Mesdames Coyle and Norwood), £6; total, £14; material purchased, £3 5s; cash in hand, £6 2s.

St. Anne's Guild.—Meetings held, 14; visits paid, 30; garments made, 60, 36 of which were sent to Home of Compassion. Receipts: Collection, £12 10s; Children of Mary, £11 15s; hon. members' subscriptions, 5s; balance brought forward, £13 18s 6d; total, £38 8s 6d. Expenditure: Drapery and sundries, £19 18s 6d; balance in hand, £18 10s; total, £38 8s 6d.

## HOUSES.

Three houses on a dusty road  
And there is one where I  
Can stop and sip a cup of tea  
And watch the world go by.

Three houses on a dusty road,  
As any man may see;  
But O, their windows in the dusk  
Are stars of heaven to me!

Three houses on a dusty road,  
And poplars in a row,  
And words that bring to me again  
Old wisdom good to know.

Three houses on a dusty road . . .  
(The geese went by to-day)—  
But what if I should drink my tea  
And never go away!

—Leslie Nelson Jennings, in *Current Opinion*.

J. M. J.

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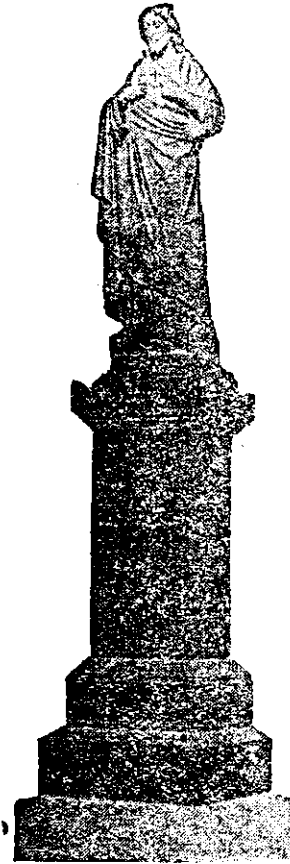
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Following are additional donations:—

Already acknowledged, £679 2s 11d; Mr. Bowe, Motua, £5; Miss Margaret Smyth (in memory of her brother, William Smyth, killed in action October 8, 1918), £10; total, £694 2s 11d.

J. FORRESTAL.

**MARRIAGES**

**DROMGOOL—GOULDING.**—On June 4, 1919, at the Catholic Cathedral, Christchurch, by Rev. Father Murphy, B.A., assisted by the Very Rev. Dr. Kennedy, Patrick Edward, son of Charles Dromgool, of Tuakau, Auckland, to May Margaret, daughter of Mr. and Mrs. Joseph Goulding, "Kohanga Farm," Tangitu, King Country.

**McLOUGHLIN—BRADY.**—On July 9, 1919, at St. Joseph's Church, Te Aroha, by Rev. Dean McGuinness, Patrick William McLoughlin, Rakau-roa, Gisborne, to Daisy Emily, eldest daughter of Mrs. and the late J. Brady, Shaftsbury, Te Aroha.

**DEATHS**

**EGAN.**—Of your charity pray for the repose of the soul of Honora Mary Egan, dearly beloved wife of James Egan, Wreys Bush, who died on July 27, 1919; aged 30 years.—May the Lord have mercy on her soul.

**FITZGERALD.**—Of your charity pray for the repose of the soul of Margaret Cecelia (Cis.), relict of the late Michael Fitzgerald, Methven, and dearly loved eldest daughter of Daniel and Margaret McHendry, "Oaklands," Lyndhurst, who died at Ashburton on August 6, 1919.—R.I.P.

**GAFFANEY.**—Of your charity pray for the repose of the soul of Francis, husband of the late Catherine Gaffaney, of No. 7 Cutten Street, South Dunedin, and father of Vincent, Joseph, and Captain Frank Gaffaney, who died at High Street, Dunedin, on August 9, 1919; aged 76 years.—R.I.P.

**HANNIFIN.**—Of your charity pray for the repose of the soul of Julia Hannifin, who died at Waimate on July 17, 1919; aged 76 years.—On her soul, sweet Jesus, have mercy.

**McCABE.**—Of your charity pray for the repose of the soul of Ellen, relict of John McCabe, who died at her residence, Churton Street, Parnell, on June 7, 1919.—R.I.P.

**TURNER.**—Of your charity pray for the repose of the soul of Teresa, relict of Samuel Turner, St. Bathans, Otago, who died at Mount Eden Road, Auckland, on July 31, 1919.

**FOR THE EMPIRE'S CAUSE****IN MEMORIAM**

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

**KILBRIDE.**—Of your charity pray for the repose of the soul of Private William Kilbride, who died in France from wounds on August 19, 1917.—On his soul, sweet Jesus, have mercy.

**O'REILLY.**—Of your charity pray for the repose of the souls of Private Edmond O'Reilly, who was killed at Gallipoli on August 7, 1915; also Private Jack O'Reilly, who was killed in action in France on August 11, 1917.—Merciful Jesus, give eternal rest to their souls.—Inserted by their loved ones, Albury, South Canterbury.

**IN MEMORIAM**

**DILLON.**—Of your charity pray for the repose of the soul of Michael Dillon, who departed this life on August 10, 1918.—On his soul, sweet Jesus, have mercy.

**FITZGERALD.**—Of your charity pray for the repose of the soul of John Fitzgerald, who died at his residence, Stratford, on August 17, 1917.—On his soul, sweet Jesus, have mercy.

**KEARNS.**—Of your charity pray for the repose of the soul of our dear uncle, Alfred, who died in California, U.S.A., on August 16, 1916.—Rest in Peace.—Inserted by his nephews—Alfred, Theo, and Stanley Kearns.

**O'RIELLY.**—Of your charity pray for the repose of the soul of Patrick O'Rielly, who died at his residence, Skinner Road, on August 19, 1912.—On his soul, sweet Jesus, have mercy.

**FEATURES OF THIS WEEK'S ISSUE**

Leader—Towards the Cemetery,—p. 25. Notes—Padraic Pearse—p. 26. Topics—Prussianism; Superstitious Uses; Democracy; Out of the Fulness of the Heart,—pp. 14-15. There is Still a Roman Question, by Archbishop Redwood, p. 11. The Double Mistake of the Peace Conference, by Archbishop Redwood, p. 18. Masses for the Dead, p. 19. Catholics and Education: Address by Archbishop O'Shea, p. 33. An English Catholic View of President Wilson, p. 37.

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

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

*Die 4 Aprilis, 1900.*

**LEO XIII., P.M.**

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

*April 4, 1900.*

**LEO XIII., Pope.**



THURSDAY, AUGUST 21, 1919.

**TOWARDS THE CEMETERY**

**I**n accordance with the orders of our lords and masters, we celebrated PEACE like the humble, dutiful people we are. Because we were told to do so we squandered thousands of pounds of our own badly-needed money to make believe we were glad that Mond, Eckstein, Speyer, George, and the rest of them "did" us while we did our bit. Our press, as in duty bound, supported the masters and shrieked its shrillest at the Labor Party for questioning the grounds of mafficking just now. And once again, there was something to do for the white-feather brigade of spinsters on whose hands is so much blood of other women's sons, brothers, and husbands. Our plutocrats had reason enough to maffick, for the war made them more secure; the supporters of bureaucracy had reason to maffick, for the Peace Conference gave them a new lease of life; the traders and the jobbers—from Lloyd George down-

wards—had reason to maffick, for the war enriched them. For the people—for those who fought and who will now set themselves to pay—the proper course would have been to spend three days in prayer and penance, supplicating God to deliver them from the evils amid which the war has left them.

\*

Now, for an Irishman who sees at the end of the war for the freedom of small nations the heel of John Bull on the neck of Erin it would be natural enough to find no cause to rejoice and to dance to order like any Jingo marionette. Ireland is the test by which we judge the sincerity of all the promises and by which we estimate whether the war has been won or no. However, Irishmen are not the only ones whose eyes are open to the fact that the war has not been won, that democracy has not been saved, that the pledges have not been kept, that right and justice have not been the ideal of the Allies. For thousands let one speak. Father Bernard Vaughan is as loyal an Englishman as any on earth to-day; but he is not so blind as to say that black is white like so many other people who think they are loyal and that those who will not say that black is white are disloyal. Here, according to the *Manchester Guardian*, is what Father Vaughan thinks of our great victory:—

"There was a section of the community—he thought they must be the families of the profiteers—who seemed to live on snapshots and headlines and the jazz. One would think God Almighty had made them to be glorified spinning tops. He should think the punishment of such people in the next world would be to be whipped round when they were too tired to move. The divorce courts of the country were congested, the nurseries were empty, and the undertakers had more than they could do. We, as a nation, were travelling towards the cemetery. And the present state of things was going to be worse, because we had the happy knack now of making out that whatever we liked was right and that there was no sin except being dull and no remorse except being found out. . . . Referring to the Peace Conference, Father Vaughan said the Big Four had parcelled out God's earth, as though it were an allotment field. God had not been consulted in the matter. They had settled the business without God, and God would unsettle it."

Father Vaughan speaks of conditions in England, but his words are true for all the Empire—true especially for New Zealand. Here certainly we have the gospel of eat and drink, for to-morrow you die, worked out to its limits. Here are the empty cradles and the full coffins. Read our papers and see how our little population keeps the Divorce Court busy. Read our papers and judge from them if religion is not dead and if expediency is not the highest principle that appeals to a good Jingo. Here more than anywhere, the schools having boycotted God, the creed of the masses is that whatever we like is right and there is no sin except it is found out. We all know what rottenness obtains in every one of our towns, we know that the insincerity of our press is but the reflex of the insincerity of our lives. We are travelling towards the cemetery!

\*

"The Big Four had parcelled out God's earth, as though it were an allotment field. God had not been consulted in any way. They had settled the business without God, and God would unsettle it." Note the word "business": it sums it all up neatly. Can anybody doubt that the Jewish financiers who represented four Christian countries at the Peace Conference regarded it otherwise? Who were they, you ask: Klotz (France), Gompers (America), Reading and Montagu (England), Hymans (Belgium). In addition to these, you have in Germany Bernstein, Haase, Heyman, and Hartmann.

"Who shall blame,

When the slave enslaves, the oppressed ones o'er  
The oppressor triumph for ever more?"

Lord Jellicoe issues a message to be prepared!  
Haig's peace note is a warning to all to learn to shoot.

The *Tory Observer* says the Peace Conference has sowed Europe with dragon's teeth. "They settled the business without God, and God would unsettle it!" "Eat and drink, for to-morrow you die," is the lesson taught this Dominion by our Education Boards. We have learned it as a people. Therefore we were ready to maffick instead of doing penance and setting ourselves to reconstruct society on the lines for which the war was once alleged to be waged. The mafficking is over, and one thing remains: it is the truth that God is not mocked.

## NOTES

### Padraic Pearse

As a correspondent tells us that she is very anxious to get hold of the poems of Padraic Pearse, and as we know how infinitely easier it is to get the last trash by Marie Corelli or Elinor Glyn than anything of true literary value from our booksellers, we will this week try to give our readers some idea of the ethereal loveliness and the mystic charm with which Pearse's verse is drenched. Not till he fell before the rifles of the "Butcher" Maxwell did Padraic Pearse come into his own. Only when he was no more did the blind world realise for what were responsible the blundering and the insincerity of Asquith, George, and the rest of the gang that killed Pearse and rewarded Carson to the eternal shame of English honor. But Padraic Pearse's spirit has arisen from the ruins of Easter Week, and England has begun to realise now that it had been far better for her had she hanged Asquith and George rather than massacred Pearse. As things are now, the former are alive and damned and the latter is dead and immortal, lending of his immortality to the unconquerable spirit of the New Ireland which he helped to create. Of Pearse, A.E. wrote soon after his death: "Probably no more selfless spirit ever broke itself against the might of the Iron Age than this man's spirit, which was lit up by love of children and country, a dreamer with his heart in the Golden Age." And when his first collected works were published, Robert Lynd wrote in the *New Statesman*: "Here then is a book which a considerable number of human beings already regard as a holy book, because a man died for what is written in it. . . . These plays and poems are beautiful with a faith in the destiny of the poor and the oppressed, and in the power of self-sacrifice to redeem the travelling world."

### I HAVE NOT GARNERED GOLD.

I have not garnered gold;  
The fame I found hath perished;  
In love I got but grief  
That withered my life.

Of riches or of store  
I shall not leave behind me  
(Yet I deem it, O God, sufficient)  
But my name in the heart of a child.

### CHRIST'S COMING.

I have made my heart clean to-night  
As a woman might clean her house  
Ere her lover come to visit her:  
O Lover, Pass not by!

I have opened the door of my heart  
Like a man that would make a feast  
For his son's coming home from afar:  
Lovely Thy coming, O Son!

### THE MOTHER.

I do not grudge them: Lord, I do not grudge  
My two strong sons that I have seen go out  
To break their strength and die, they and a few  
In bloody protest for a glorious thing,  
They shall be spoken of among their people,  
The generations shall remember them,

And call them blessed;  
 But I will speak their names to my own heart  
 In the long nights;  
 The little names that were familiar once  
 Round my dead hearth.  
 Lord, thou art hard on mothers:  
 We suffer in their coming and their going:  
 And tho' I grudge them not, I weary, weary  
 Of the long sorrow—And yet I have my joy:  
 My sons were faithful, and they fought.

## THE WAYFARER.

The beauty of the world hath made me sad,  
 This beauty that will pass;  
 Sometimes my heart hath shaken with great joy  
 To see a leaping squirrel in a tree,  
 Or a red lady-bird upon a stalk,  
 Or little rabbits in a field at evening,  
 Lit by a slanting sun;  
 Or some green hill where shadows drifted by,  
 Some quiet hill where a mountainy man hath sown  
 And soon would reap: near to the gate of Heaven:  
 Or children with bare feet upon the sands  
 Of some ebb'd sea, or playing on the streets  
 Of little towns in Connacht,  
 Things young and happy.  
 And then my heart hath told me  
 These will pass,  
 Will pass and change, will die and be no more,  
 Things bright and green, things young and happy:  
 And I have gone upon my way  
 Sorrowful.

CHRISTMAS  
1915.

O King that was born  
 To set bondsmen free,  
 In the coming battle  
 Help the Gael!

## THE FOOL.

O wise men, riddle me this: what if the dream come true?  
 What if the dream come true? and if millions unborn  
 shall dwell  
 In the house that I shaped in my heart, the noble  
 house of my thought?  
 Lord, I have staked my soul, I have staked the lives  
 of my kin  
 On the truth of Thy dreadful word. Do not remember  
 my failures,  
 But remember this my faith.

## ILLNESS OF HIS LORDSHIP BISHOP CLEARY

A telegraphic message from our Auckland correspondent states that his Lordship Bishop Cleary is suffering from a return of the serious illness from which he was recently prostrated. Bishop Cleary was on a visit to Hamilton, where he arrived on last Thursday, and was suddenly seized with illness on the following morning. He is at present a patient in a private hospital there, and his condition, although now improved, does not, we regret to learn, by any means place him out of danger.

Man's greatest enemy is himself. If everyone should be as careful of deserving an honest opinion of himself as he is of securing the good opinion of others there would be a vast difference in the standing of the majority of mankind. Look carefully into yourself and discover your own flaws.

The Irish question did not arise out of the war. Neither will a true Pole admit that the justification and the claim of Poland's liberty arose out of the war. Both questions were living, vital, world-wide questions before the war began, but the war, in its larger purpose, will have been fought in vain unless to both it gives the just answer.—*Truth*.

## DIOCESE OF DUNEDIN

Another of those successful socials promoted by St. Joseph's Men's Club, and which have proved such a feature of the club's activities during the present season, was held in the Victoria Hall on last Monday evening, when a very enjoyable few hours was spent by the large gathering of members and their friends.

The many friends of Mr. H. Poppelwell, who, prior to leaving for the Front, was tenor soloist and also secretary of St. Joseph's Cathedral choir, were pleased to welcome him back on last Friday, after upwards of two years' active service with the N.Z. Expeditionary Force. It is gratifying to know that Mr. Poppelwell has rejoined the choir, and that his services generally in musical circles will again be available.

The appeals in aid of the Maori Missions which have been made throughout the diocese of Dunedin by the Fathers of St. Joseph's Missionary Society, who control the missions among the Maoris in the Auckland diocese, will conclude on Sunday next, when the Very Rev. Dean Van Dyk (Superior) will address the parishioners of Port Chalmers, and Father Bowen those of Mosgiel.

Very Rev. Father Coffey writes:—This week the Sacred Heart Home (Little Sisters of the Poor), Anderson's Bay, was enriched by the presentation by the Bristol Piano and Organ Company of a handsome American organ. The inmates of the home are deeply grateful to the company for their beautiful gift, and fully appreciate the kindly sentiments which occasioned it. They wish to make this acknowledgment of the company's generous action.

## FAREWELL TO MR. AND MRS.

J. H. WAIGHT, SEN., ROXBURGH.

The appointment of Mr. J. H. Waight, Sen., to the management of the Otago Fruitgrowers' Co-op. Association, Dunedin, has deprived the Catholic Church at Roxburgh of one of its oldest and for many years most active members. To mark their appreciation of Mr. Waight's work during the past 40 years in Church affairs, the Catholics of the district entertained Mr. and Mrs. Waight at a social evening on Wednesday last, the 13th. In making the guests of the evening a presentation of a 300-day clock on behalf of the congregation, Father O'Neill contrasted the length of years Mr. Waight had been prominent in Church affairs with the short time that he (Father O'Neill) had been in Roxburgh. This fact (continued the speaker) did not prevent him knowing something of the worth of Mr. Waight to the Church in Roxburgh for the past 40 years, for he knew that the late Monsignor O'Leary held him in the highest esteem. Other speakers would speak in detail of his services to the Church, but even he (Father O'Neill) during his short time amongst them, had evidence of what they owed to Mr. Waight. If the Church here regrets his loss, still he had left it children who, true to the example of their father and their deceased mother, are ever true to the principle "Deo et ecclesia," for God and the Church.

Messrs. Morrin, Laloli, and Woodhouse made speeches referring to the particular activities of Mr. Waight as founder of the choir, first church secretary, and a prominent mover in the one-time parish picnic that was held annually on Easter Monday for some 20 years or so. Hearing these speeches recalled to mind the memory of pioneer Catholics like the Honners, Rickards, Ward, Woodhouse, and Malone.

Mr. Waight in reply thanked the congregation for its handsome gift and the various speakers for their kind remarks. He had been associated with the congregation for 41 years, and he had at all times endeavored to do his duty in accordance with the directions of the various priests who had ministered in the district. He briefly traced the history of the Church in the early days, first under Father Crowley and later under the late Monsignor O'Leary. He had acted as secretary to the congregation, and it was probably due

to that fact that he came more prominently under the notice of the people, but he assured them equal credit was due to those men with whom he had been associated in those days, and the names of Edward Ward, James Woodhouse, Edward Malone, David Cormack, John and William Honner, and the Rickards, were to be honored and revered, as those of men who had done much to establish the Church in this district. He was glad to know that their sons were following in their footsteps, and it gave him special pleasure to see present that evening Mr. Malone, with whom he had been associated in Church affairs for over 40 years. He thanked Father O'Neill and the other speakers for their kind references to his family. In his late wife he had a strong helpmate, and they always endeavored to interest their family in the work of the Church. The best advice he could give to young parents was to encourage their children to take an interest in Church affairs, for he believed this was of great assistance in bringing them up. He congratulated the present pastor upon the success that was attending his ministrations. The handsome church approaching completion was evidence of the success of the parish, and of the energy and zeal of its pastor. Though leaving the district he would still consider himself a member of the congregation and would always watch with interest its progress.

The speeches were interspersed with instrumental and vocal items contributed by the following:—Misses Bennett, Mullane, Sullivan, Mrs. Woodhouse, Messrs. Laloli, Waigh, jun., Morrin, Dunlay, and Murphy. Supper was provided by the ladies, and a very successful evening concluded with the singing of "Auld Lang Syne."

On the following afternoon Mrs. Waigh was entertained by the ladies of the congregation and presented with a pair of silver vases.

Mr. and Mrs. Waigh and child left for Dunedin on Friday.

### ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

August 16.

An interesting lecture, illustrated with lantern views, on Rome, was given by Rev. Dr. Casey, S.M., of Greenmeadows, at Buckle Street on last Wednesday evening.

Mr. P. Dromgool, B.L.M., lately of Auckland, has been appointed assistant solicitor in the Public Trust Office.

Mr. Joseph Kersley has been appointed organist at St. Anne's Church, in succession to Miss Henderson, who recently resigned.

The annual report of the Wellington Catholic Education Board discloses another successful year's activity. The total receipts amounted to £1677 2s 6d, and the expenditure to £760 10s 10d, leaving a credit balance on the year's working of £916 11s 8d. This, added to the capital fund, makes a grand total of £3885 4s 9d accumulated in a period of seven years. The main items on the receipts side are Sunday penny collections, £623 10s 2d; St. Patrick's Day celebrations, £324 5s 11d; Boxing Day picnic, £150; Thomas Moore festival, £32; combined parishes' social, £134 16s 1d; and bequest from the estate of the late Mr. J. P. Bourke, £250. The expenditure mainly consists of payments of interest in connection with school properties, and deficiencies in school fees. The result is most satisfactory, and the members of the Education Board and committees are very grateful for the great assistance given by the various committees which organised functions in aid of the fund. It is a matter for congratulation that there is such a body as the Education Board to undertake the financial responsibilities of primary Catholic schools in this city, and the efforts of the Hibernian Society in launching the venture with the co-operation and hearty approval of the clergy, was most commendable. Although the Board has had this responsibility for seven years there

are a number of people who are not conversant with the objects of the Board. To enlighten such as these, and to obtain their co-operation, it might be briefly pointed out that the main object of the Board is to abolish the system of collecting fees for tuition from pupils attending the Catholic primary schools of the city. For this purpose it was decided to inaugurate a fund the interest from which, in the course of time, aided by the ordinary revenue of the Board, would provide the necessary finance for this to be carried out. The fund, which has now almost £4000 at credit, is sufficient evidence to demonstrate what can be done to make our schools independent in the matter of primary education, and give some Catholics (very few it is to be hoped) no excuse, on the score of expense, for objecting to their children attending Catholic schools. There is no doubt, with a continuance of the efforts made during the past seven years, that the objects of the Catholic Education Board will be achieved, and the energies which have proved so successful in regard to primary education, may then be concentrated on secondary education.

### HIBERNIAN SOCIETY.

The Hibernian District Council met on last Friday evening at the Catholic Federation rooms. Bro. J. J. L. Burke presided. Those present were Bros. J. F. Taylor, O. Krohn, J. Clarke, and P. D. Hoskins (representing St. Patrick's); Bros. McGahey and Tiller (Thorndon); Bro. R. G. McKay (SS. Peter and Paul, Lower Hutt); and Sisters B. Craig and K. Griffin (St. Mary's ladies' branch). It was decided to send several notices of motion to the half-yearly district meeting, which takes place at Auckland on Wednesday, August 27, for discussion at the annual meeting in 1920, which the executive is being asked to make a representative one, and not by proxy as has been the practice since the annual meeting in 1913. The Wellington branches are of opinion that annual meetings must supersede the triennial meetings, as the latter are not conducive to the best interests of the society. To meet the objection of having more frequent direct representative meetings on the score of expense, the notices of motions to be tabled provide for the abolishment of half-yearly meetings, and the grouping of branches into 15 districts, such districts to send delegates to the annual meeting, instead of branches sending some 80 members triennially under the existing rules. Provision is also made for meetings of representatives from grouped branches for the better progress of Hibernianism in their respective districts. The Wellington branches also consider that the sick fund should be consolidated in the same manner as the funeral fund. Other friendly societies are adopting this course with most successful results, and it is held there is no good reason why the same system should not apply equally well to the Hibernian Society. To make the society more attractive, and to give no Catholic the excuse that he can obtain better pecuniary benefits from non-Catholic lodges, another notice of motion provides for the raising of the extra death benefit from £50 to £100, thereby giving members the option of assuring a death benefit of £120. Bros. D. Flynn and R. Moore will represent St. Patrick's branch at the half-yearly meeting in Auckland.

Men cannot make realities correspond with their conceptions, enjoyment steals away from their hands, the wished-for comes too late, and nothing reached for or acquired produces on the heart the effect which their longing for it at a distance led them to anticipate.—Goethe.

Mary is the most striking image of the Divine perfections. She is the Queen of Heaven and of earth, in whom alone are united more gifts of nature, of grace, and of glory, more excellence and amiability than in all other creatures together. Go to her with confidence, with sentiments of most profound respect and most affectionate tenderness.—*Mother M. of the Sacred Heart.*

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**Greymouth**

(From our own correspondent.)

August 11.

The generosity of our Catholic people has, during the past fortnight, been much in evidence. A substantial presentation was made to Father Quinn on taking his departure from Greymouth; then active lady canvassers collected in a few days £60 for the purchase of a piano, which the Marist Brothers will use when teaching the boys singing.

On last Sunday week Father Eccleton, S.M., of Reefton, preached at St. Patrick's Church a charity sermon in aid of the funds of the local Confraternity of Diocesan Ladies of Charity. So effective was his appeal that over £40 was collected in the church. This sum, with the fees of the active and honorary members, should give encouragement to the ladies of the society who work so zealously in the cause of charity.

The Sisters of Mercy have secured three fine properties fronting Tainui Street, to which there is access from the convent grounds, and on which it is intended, in the near future, to erect an up-to-date convent. The site, containing as it does a large area of ground, is admirably suited for the purpose named.

The seat rents and the penny collections received at the church doors are the chief means of supporting our parish schools. A large number of the congregations who have no children attending the schools, by these means generously assist in their maintenance, and it now only

remains for those having children attending the schools to do their part by assisting, in a practical manner, in the great cause of Catholic education.

Building operations throughout the town and district have, through the war and the high prices of materials, been practically suspended. It is clear, however, that the charges for bricks, cement, timber, general building requirements; and labor will not decrease, so that nothing will be gained by postponing the erection of buildings.

The following esteemed members of our congregation were, on leaving Greymouth, farewelled at a social held at St. Columba Club:—Mr. J. Martin, chief in charge of the mail room at the local post office, who has been transferred to a similar position at Christchurch—a well-earned promotion; Miss Hatch, of the local telephone exchange, who has been transferred to Ashburton, and who will be greatly missed from our church choir, of which she was a prominent member; Miss Braidwood, also of the local post office, who has been transferred to Oamaru.

Father Aubry announced on Sunday last that the allowance paid to the Sisters of Mercy and the Marist Brothers, for teaching at the parish schools, were to be increased by £60 per annum. Those having children attending the schools will no doubt assist in paying this increase. The Catholic workers of Greymouth, Brunner, Runanga, and Cobden are out with their fellows to get the highest wages, and they will not begrudge this increase to the small pittance which the Sisters and the Brothers have been receiving.

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B. L., Tycho Delivery, Timaru, 30/1/21; P. C., Commercial Hotel, Blenheim, 15/9/20; Father O'H., Kumara, 30/7/20; M. H., Shaw St., Temuka, 8/8/20; P. Y., Geraldine, 8/8/20; L. S., Orari, 23/1/20; W. O'N., Cave, Timaru, 30/1/21; K. K., Thradcedle St., Greymouth, 15/7/20; E. O'S., Ahaura, Greymouth, 8/8/20; M. B., c/o J. A. G., Temuka, 30/1/20; A. N., Revell St., Hokitika, 30/8/20; Mr. C., Harewood Road, Papanui, 15/9/20; J. C. G., Neville St., Chch., 8/8/20; M. T., Cronadun, Reefton, 8/8/20; J. H., Gillies St., Denniston, 30/12/19; J. H., Spring Grove, Nelson, 15/8/20; A. H., Brougham St., Nelson, 15/8/20; H. S., Waimea St., Nelson, 15/8/20.

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## PEOPLE WE HEAR ABOUT

Having been brought from Spain on board a Spanish warship, the body of the Comtesse de Paris, covered with the French flag, was interred at Weybridge, England, recently, in the vault which contains the body of her husband, the late Comte de Paris. French flags embellished the church, in which Requiem Mass was celebrated prior to the burial rite in the mausoleum. The principal mourners included ex-King Manuel (grandson) and Queen Augusta Victoria, the Duc d'Orleans, Duc de Montpensier, Duc de Guise, and the Duc de Vendome. Prince Albert, accompanied by Major Greig, represented King George and Queen Mary. Queen Alexandra and Princess Beatrice were also represented, as were the Danish, Spanish, and Italian Ministers.

The happiest man in London, says the *London Tablet*, is surely a great tenor, a sudden tenor, successful beyond the dreams of aspirants, acclaimed on the first night of a memorable London opera season, with a King and with Queens "giving him their hands." Neither Great Britain nor Ireland produces tenors often, whereas in Tuscany "man" and "tenor" are almost convertible terms, and Mr. Burke was born of Irish parents at Leigh, where he was educated at St. Joseph's School. He is a fine musician as well as the owner of a wonderful voice, and to the Jesuit Fathers, as a pupil in their school at Leigh, he owes an early knowledge of the heavenly art. They were, he tells a *Daily Chronicle* interviewer, "extremely fine musicians. I can never be grateful enough for what they taught me." He confesses the nervousness of his first great night at Covent Garden. The audience perceived this, but when did nervousness, or any other sign of modesty, do otherwise than add to the sympathies of an English audience? The *Manchester Guardian* welcomes him as "certainly one of the finest tenor singers ever born in this island," who, with experience, will "rank with the other two or three best singers of our time. . . . Rarely has a first appearance been equally successful."

The death occurred at Lewisham (Sydney) Private Hospital on Friday morning, July 11, of Lady Parkes, widow of the late Sir Henry Parkes, at the age of 46 years (says the *Catholic Press*). She had been ailing for some time, and had been under the care of the Little Company of Mary for two months. Lieut. Cobden Parkes, one of her step-sons, who has been on active service, is now returning on the transport *Themistocles*. Two other step-sons are Messrs. Sidney and Henry Parkes. Lady Parkes' youngest step-daughter is the wife of Mr. E. J. Evans, of the court reporting staff. Lady Parkes was married to Sir Henry about 24½ years ago, and had latterly resided at Randwick. A Requiem Mass was celebrated by the Rev. Father J. O'Gorman (Adm., St. Mary's Cathedral) on Saturday morning, July 12. The funeral left the Cathedral for Rookwood Cemetery, and was largely attended. Mr. C. F. Burtitt, F.R.H.S., represented the Historical Society, but there was a notable absence of Sir Henry Parkes' old political associates, and the Holman Government was not represented at the Mass or at the funeral. Such is fame. Lady Parkes devoted her life to the care and education of Sir Henry's second family, and they looked to her as a mother, and as such were tenderly devoted to her. They are all in good positions, and with the exception of the youngest, Cobden, who is a bachelor, were all married in the Catholic Church. The late Lady Parkes was a big-hearted woman, with great natural ability.

When the death of Father G. A. Robinson was recently announced the deepest regret was felt throughout Australia (says the *Catholic Press*). Father Robinson had been for many years parish priest of Camberwell, near Melbourne; but he was known everywhere, and his popularity and influence were without bounds. On the morning of the day of his demise Father Robinson, who had not been well for a few days, was seized with an attack of cerebral hemorrhage, and death en-

sued shortly before midnight. The *Melbourne Age* pays a tribute to his memory. "By the death of George Augustus Robinson," it says, "there is removed one of the most popular personalities in the Catholic priesthood in this country. 'Father Robinson' was known from one end of this continent to the other, and his fame as a churchman, musician, wit, organiser, and friend to 'all sorts and conditions of men' spread during his life to America and Europe. A man of wide reading and knowledge; a friend of the arts, and a keen student of human nature, he moved for years in this community as a privileged personality. Men who had no love for his Church liked him as a man, and smiled with pleasure when they met him in many walks of life. Musicians and artists treated him as of 'the elect,' and his wonderful management of the early stages of Miss Amy Castle's career secured for him a special place in Australian musical history. In the eastern suburbs he was every man's friend; and none remain to think an unkind thought of him." Father Robinson's crowning work is the Church of Our Lady of Victories, Camberwell, on which he spent over £30,000. It was opened last October, in the presence of 100,000 people, a gem of architecture, and one of the most beautiful churches in the world. It is on a commanding site in Camberwell, and a massive gilded statue of Our Lady of Victories on the dome is a conspicuous object for many miles around. With one exception, the Hierarchy of Australia were present at the dedication ceremony, and the Pope, through Cardinal Gasparri, sent his Apostolic Blessing. Father Robinson's appeal to the people of Australia for subscriptions to the church was readily responded to, and he was able to open it free of debt. It will stand as an enduring monument of his devotion to the Blessed Virgin.

### Wanganui

(From our own correspondent.)

August 14.

We are having ideal spring weather, the long nights have been topped and tailed and the days are full of sunshine. True we get an occasional reminder that winter is not so very far behind, but on the whole there is a feeling of approaching summer. Christmas will be here before we know where we are.

Owing to the persistent rumors of "no gas" after this or that date, for three Sundays we had Vespers, Benediction, and procession even once, in the afternoon instead of at night. Afternoon devotions are being held at Aramoho, but in town arrangements are as usual.

With regard to our lighting, cooking, heating, power and every other sort of gas, we are still in the throes of suspense. A boat full of coal lies out at the port, but it is taboed and cannot be unloaded. The Borough Council is helpless, everyone else is about the same, and it would seem that a finger laid on the Inga's coal will cause as much havoc as did the memorable shot at Serajevo. Butter, too, is an unknown quantity, and only to-day a Job's comforter assured us that the bakers are giving up breadmaking, as it does not pay. Undoubtedly we shall be reduced (or elevated) to locusts and wild honey.

The Sisters are in possession of the new town convent and are busy getting the place ship-shape for the opening ceremony on Sunday. The large house will take some furnishing however simply it be done, and there are whispers in the air of something gigantic in carnivals one of these days.

Returned lately from overseas Sergt. E. Wood, M.M., only son of Mrs. M. Wood, Purnell Street; also Sergt. C. T. McCarthy, eldest son of Mr. and Mrs. C. J. McCarthy. Both soldiers are looking well.

Chaplain-Father Gilbert spent a day or two here this week, but has gone on again.

Miss Gwen Corliss, who has been seriously ill in hospital, is out and about again. Her many friends are pleased to see that she has recovered so well from her illness.

Corporal V. Haydon, Wellington, just home from active service, spent a few days of last week in Wanganui, but has now gone south.

Listen to the spirit of God, the spirit of truth and holiness, which deigns to speak to you by the mouth and examples of Jesus.—*Mother M. of the Sacred Heart.*

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## IRISH NEWS

## GENERAL.

The provision in the new Irish Local Government Bill which enabled the Local Government Board to dismiss councils and administer affairs by means of its own nominees has been dropped under pressure of democratic opposition in Parliament. The provision in question was aimed against the Sinn Fein party.

Dr. Crowley, M.P., of Listowel, was recently released from Belfast Gaol on the grounds of ill-health. He said the Sinn Fein prisoners were then 14 weeks confined to their cells without any exercise. Four or five were in hospital and the remainder in poor health. He added that though the prisoners were weak they were in good spirits.

The Paris correspondent of the *Irish Independent* says the Italian papers of all shades of opinion are devoting a surprisingly large amount of attention to the Irish situation, not one of them, so far as he has seen, adopting any other attitude than that of demanding the recognition of Irish self-government. He mentions amongst others the *Popolo d'Italia*, the *Avanti*, the *Idea Nazionale*, and the *Giornale d'Italia*.

The London *Times* says the problem of Ireland can no longer be left as a matter of debate. Some solution must be found, for the present position of affairs is poisoning the broader currents of imperial and external policies. Mr. Rochfort Maguire, a former Parnellite M.P., writes a letter advocating Dominion Home Rule, and the formation of two Irish States to meet the case of Ulster.

The Central Hall election has been a bad blow to the Coalition Government. Commander Kenworthy, the Liberal voter, intends to raise the Irish question immediately. He regards his triumph as due in part to the disgust caused by the Government's coercion policy. At the general election, the Coalitionist, Sir Mark Sykes, had a majority of over 10,000. This has been turned into a minority of over 1000.

The Hon. Thomas J. Ryan, Premier of Queensland, whilst in Ireland, called on Mr. de Valera and on Mr. Dillon. He made the following statement to an *Independent* reporter:—"The results of the recent elections in Ireland were manifest indications of the bitter resentment of the Irish people against the failure to deal satisfactorily with the Irish question. This question has become not only a matter of Imperial interest, but of international importance, and was a problem which imperatively called for solution in accordance with the principle of self-determination, which had now received such universal recognition amongst the peoples of the earth."

## OFFICIAL MISREPRESENTATION.

Mr. Macpherson, Chief Secretary for Ireland, referring in the House of Commons to the kidnapping of two children by the Irish police, said:—"The outrage in that case was an abduction of two small boys. These boys might or might not have been able to give evidence, and they were taken into the care of the police in order to preserve them from the menacing attitude of the Sinn Feiners in the district. They were kindly treated by the police, and the moment their fathers and mothers requested the police to hand them over, and they were assured there was no further danger, the boys were sent to their homes." The facts are quite different. The assertion that the boys "were taken into the care of the police in order to preserve them from the menacing attitude of the Sinn Feiners" is false. The children were seized and carried off to Dublin by parties of police. Their parents were left in ignorance of their having been taken away. It is not true that they were released as soon as the fathers and mothers applied that they should be set free. They were detained in custody for weeks, questioned and cross-questioned by the police day by day, and only released when the parent of one of them, after fruitless appeals to the police and the Lord Lieutenant, moved for a

writ of *habeas corpus* in the Dublin Court of King's Bench. From this it is evident how little reliance can be placed on information given in the House of Commons by the Chief Secretary.—London *Catholic Times*.

## DE VALERA ON A LEAGUE OF NATIONS.

Mr. de Valera gave his views on the proposed League of Nations at the public meeting of the Dail Eireann held in the Mansion House, Dublin, on April 11. His views are substantially those of the English Labor Party. He said:—

To get a League of Nations founded there should be a feeling for it in the hearts of the plain, the common people. That feeling is in the hearts of three-fourths of the people of the world, but they are unable to express it. But it was only in the common people in whom these feelings are found, and it is for them to fall in behind President Wilson and tell him they would back him up and support him. It was not sufficient to admire his principles. They should be ready to take their part behind him and tell him that in standing by those principles they would back him up; but to do that it was necessary for the plain people, the common people, all the world over, to organise and back him up. "We are here to-day," said Mr. de Valera, "to say we back him up if it is his wish to establish a League of Nations in which equality of right amongst the nations is the foundation-stone. The Socialists in Berne, we in Ireland—the whole world—look to President Wilson as a leader in this crisis; the whole hope of the world is in him, and if we wish him to be strong we must tell him we are ready to back him up." To establish the necessary feeling in the hearts of the people, he continued, they should organise the races. "This Government will organise the Irish people, and do everything in its power to assist President Wilson, and by asking neutral nations to fall in behind these principles in the establishment of a League of Nations, and to support it against all who may try to found the new form which the League is taking now. That is a form of confirmation of tyranny, it simply means an association to perpetuate the powers of nations who had them, and for ever leave in slavery those who had been kept in slavery by rules called international law, which were the rules of thieves for regulating conduct amongst themselves. The American people, who had fought for justice, and had themselves to crush a dominating Power, understood what liberty is. It was long enough at the head of the neutral nations before it entered the war, and knew what war meant for the world, and what a lasting peace would mean for the world. America had got out of the war probably with less sacrifices than any other nation. France, unfortunately, was smarting from terrible wounds, and they could not expect France to be calm. They should try and help France from herself, for if in the peace imposed on Germany there is any desire for revenge on Germany, as was laid in the Treaty of Versailles, the new treaty would be followed by another war. They sympathised with France and understood her attitude. They should remember France cannot be calm. It was impossible for persons who had suffered as the people of France had, to be calm. Those who had suffered less should try and save France from an act that would endanger herself. "We are here," he concluded, "on behalf of the Irish people, and we are quite ready to take our part in a League of Nations in which, as I have said, the foundation-stone is equality of right amongst nations. To hold any nation in subjection to another is slavery. As Lecky says: 'The government of one nationality by another is of the nature of slavery, and is essentially illegitimate, and the true right of nations is the recognition of the full right of each nation to acquire and maintain a separate existence, to create or change its government according to its desire.' That expresses our feelings on this question, and I say if the peace is to be a lasting peace, that principle must be recognised and acted upon."

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O'SHEA.

"This up-to-date building is another proof of the fidelity and loyalty of our Catholic people to the cause of religious education," said Archbishop O'Shea at the opening of the new and handsome two-storey educational establishment erected on the ground adjacent to St. Joseph's Church, Bickle Street, Wellington, yesterday afternoon (says the *Evening Post* of Monday, August 11). Despite the inclemency of the weather, several hundred people had assembled to celebrate the opening of the biggest primary educational establishment which the Catholic Church has yet provided in the history of Wellington—the result, largely, of the efforts of the Rev. D. Hurley, Administrator of the parish, in conjunction with the School Committee. It was emphasised that the school stood as a model for the State or any other system of education. As Father Hurley said, they began with a small deposit of some £200, and in various ways had increased their bank account until they had been able to let a contract for the erection of a school costing £5552, which would be presided over by devoted Sisters, who had no greater ambition than the religious and educational development of the young. Members of the Hibernian Society formed the guard of honor to the officiating prelates.

After the new building had been solemnly blessed by Archbishop Redwood, assisted by the Ven. Archdeacon Devoy, S.M., Fathers Mangan, C.S.S.R., Smyth, S.M., Hurley, S.M., and S. Mahony, S.M., his Grace, in declaring the school open, congratulated Father Hurley and those associated with him on the splendid result of their labors. Archbishop O'Shea spoke of education and all that it meant to the Catholic Church in New Zealand in the following terms:—"This beautiful building is another proof of the fidelity and loyalty of our Catholic people to the cause of religious education. As I said earlier in the year, at the opening of a new school at Wanganui, it is also evidence that our people are more determined than ever that the cry, 'Every Catholic child in a Catholic school,' is to be our battle-cry and the object of our united efforts and prayers. At no time in our history in New Zealand have things educational gone so well with us as they are going at present. Despite the double tax that we have to face in regard to education, never have our schools received greater financial support from all classes of our people, and never has the attendance of the children of Catholic parents at Catholic schools been more satisfactory. This is the third new school in the archdiocese that I have had the pleasure of assisting at the opening of since the beginning of the present year. Two more are in course of erection, while two have had to put on additional classrooms. All this progress in the one year is indeed very gratifying, and should further encourage our people in their devotion to the cause of Christian education. And I need not say that the efficiency and success of our teachers, of our devoted Sisters and Brothers, were never more evident, and they have more than kept pace with the material improvement in building and equipment. Unfortunately, however, our increasing success and the fact that other denominations are beginning to follow our example have aroused feelings of jealousy in a quarter where one might least expect it. A deputation from the New Zealand Educational Institute waited upon the Minister of Education a few weeks ago and had the coolness and bad taste to ask him to continue, indeed, the examination of private schools by the State inspectors, but to refuse to give the children attending such schools their pass or efficiency certificates, on the ground that the State had no business to encourage competition with its own system. What a generous and sportsmanlike attitude on the part of the New

Zealand Educational Institute! Now, while I do not wish to say a harsh word against the Educational Institute, which has amongst its members some very excellent people, who have done good work for public instruction under severe handicaps, I cannot resist saying, God help it if it is going to allow its policy to be dictated by such shallow-minded bigots and reactionaries as its present secretary and executive. Something has blinded them to all sense of justice and fairplay, and they will have themselves to blame if the public and ourselves draw the plain inference that this something is their fear of the competition of the private schools. If they were men of high principle and confidence in their own system, they would welcome competition. Why should they have anything to fear? Have they not the resources of the public Treasury to draw from, including even the money of the Catholic taxpayer? Have they not all the influence that is behind a great and powerful Government Department? Yet they are afraid of the competition of private schools, which have only the private generosity and private self-sacrifice of the poor behind them. These excellent gentlemen seem affected by the general tendency of the age to establish trusts and monopolies. They want to establish here in New Zealand an educational monopoly. And as the object of all monopolies is the same—viz., to eliminate competition, and thus be able to exploit the people and compel them to buy inferior goods at higher prices—so the object of these educational reactionaries is to hide their own inefficiency from the people by doing away with all competition in the educational world. Once they were able to eliminate private schools the public would not be in a position to make comparisons, and thus the monopolists hope to be able to exploit them and keep them burdened with an inefficient system, that will continue to grow more and more expensive as time goes on. Why else are they so anxious to receive such unfair preferential treatment in the matter of passes and efficiency certificates? Why not be honest and say at once that they want to close all private schools?

However, I do not wish you to attach too much importance to the doings of such reactionary cliques, who will, of course, deny what I say about their fear of competition, and make a hypocritical pretence that they are seeking the betterment of education. Freedom of education is a right as sacred and precious as any other that Catholic parents possess, and it is a right that we in this country mean to enjoy even though we have to pay pretty expensively for it.

This brings me to another aspect of the present public school system in New Zealand, and that is its injustice. Parents have the right to educate their children according to their own beliefs. The State may not lawfully interfere with this right unless the parents neglect their duty. It may help the parents in providing schools and colleges, but if it does this it is bound to respect the wishes of the parents as to the kind of education that is given in these institutions. If it asks Catholics, as it does in this country, to pay so much to it for the education of the people, then it should apply the money it receives from Catholic parents towards the education of their children in the religious schools that they conscientiously ask for. This is only justice and common sense. Now the Catholics of New Zealand are compelled by the Government to contribute about £180,000 a year towards the education of the people. This money is spent practically exclusively upon the State schools and colleges. As Catholics, for conscientious reasons, do not use these State schools except when compelled by necessity in certain country districts, it follows that the greater part of the money contributed by the Catholic parents of New Zealand is spent upon the education of other people's children.

"Then, because we have to educate our children in our own voluntary schools, we save the State about another hundred thousand pounds a year. In other

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words, the non-Catholic people of New Zealand are having their children educated much more cheaply at the expense of Catholics. And yet there are some people who say that Catholics are enjoying educational privileges at the expense of the public. What unadulterated nonsense!

"Now, what is the Catholic demand in the matter of education? It is not as unreasonable as it is often represented to be. We ask only that the money contributed by the Catholic taxpayer towards the education of the people should be spent on the education of his own children, according to his conscientious wishes. We do not ask Protestants to pay one cent, even for the secular education of our children, much less for their training in the Catholic religion. But we do think that, in conformity with the above principles about the rights of parents in regard to education principles that cannot be controverted, we do think that where Catholics are taxed by the State to support education, the money of Catholics should be spent by the State on the education of Catholic children; according to the conscientious views and beliefs of the parents who find the money. Can a single valid argument be found against this view?

"Yet, not one of the present political parties of this Dominion dreams of making this simple act of educational justice to Catholics a part of its programme. Nor, judging from present indications, is there the remotest chance of any future party arising that will do so."

Enlarging on his theme, Archbishop O'Shea said: "The truth is that most of the politicians, and nearly all the States of our time, are frankly pagan and materialistic in their public policy, at least in peace time. During the war they pretended to be different. Then they believed in religion. They had it in the camps and on the battlefield, and they paid public money for it, too, since they gave military rank and salary to the chaplains and financial help to religion, even in other ways. But when there is no war it is different. One is tempted very much to quote the old saying: 'When the devil was sick, the devil a saint would be. But when the devil was well——' well, you know the rest. Commercialism and success in business is their god. They are calling out for more efficiency in our education, but it is not spiritual efficiency that they are asking for. It is not something that will make men more virtuous and happier. It is not even something that will give each one a fairer share of the world's goods, and enable the masses to live in greater comfort. It is only something that will enable us as a nation to capture more of the world's trade, and smash any rival who will dare to dispute our commercial supremacy. Of course, if this is the ideal to be aimed at by each nation, then secular education is good enough for the business, for its conception of man's purpose in life is no higher than, say, that of the Japanese, which is a purely pagan and materialistic one. But we Catholics will have none of it, for we hold that man is the lord of creation, and that all the products and resources of the earth, all trade, and all commerce, as well as all our institutions, are for him, and are merely means to enable him to reach his last end, which is happiness here and hereafter. And we believe, too, that if this spirit of commercialism is persisted in, it will continue to engender rivalries and wars, and lead inevitably to the destruction of our present civilisation. It would not be the first time that commercialism injured civilisation. Whole civilisations have been destroyed and wiped out even in historic times by the same canker. And what has happened before may certainly happen again. The power of wealth brings with it a kind of mental obscurity, and men who make the pursuit of it their chief object in life are blind to everything except their individual self-interest. A sort of golden fog prevents them from seeing the precipice to the brink of which the nation may be hurrying.

"Religion alone will be able to save the world from ruin and civilisation from destruction, but you will never be able to restore God and religion to their rightful place in the minds and hearts of men without

religious education. Thank God, Catholics are doing their part, and will continue to do it on behalf of Christian education, and if the Christians of other denominations would do likewise the world would all the sooner return to its faith of a few centuries ago, when things went better, and the youth of the country had not to wait for their first lesson of the difference between moral right and moral wrong until they received it from the lips of our Supreme Court judges. But, no matter what other people may do, we are determined to keep the flag of religious education aloft in this country, and more and more schools like the one we have just opened will continue to dot the land, and the leaven of true education will be spread amongst the people for the greater good, greater happiness, and true prosperity of this Dominion.

"In this building," said his Grace in conclusion, "your children will be taught by the Sisters of Mercy, and, being Wellington Catholics, you do not require me to tell you that you could not have better educationists anywhere than these ladies, whose association with the work of true education in this city has been so long, so honorable, and so successful."

#### THE NEW BUILDING.

The building (our Wellington correspondent writes) is of two storeys, built of brick, with a frontage of 90ft to Buckle Street. It is faced with red pressed bricks with cement dressings and finish at top with a well-proportioned cornice and parapet surmounted with a cross. The base is cemented and lined out to imitate stone work with pronounced joints. There are six classrooms in the building, 25ft by 23ft each, flanked by spacious corridors, which may be used as assembly or drill halls in wet weather. The classrooms on each floor are divided by folding doors on McCabe hangers, and when folded back form two large rooms 76ft by 23ft. In each leaf of the folding doors is a large panel filled in with hyloplate, which will be used for blackboards, similar blackboards being fixed on walls round classrooms. Open fireplaces of quaint design are provided in classrooms, and in each chimney breast is a niche for statues. The main stairs leading from ground to upper floor is of reinforced concrete, and has wrought iron newels and ballustrading with polished handrail. Perfect lighting and thorough ventilation are special features, and fulfil the latest ideas of these essential particulars. A suite of rooms is provided for the comfort and convenience of the teachers. Provision is also made in case of fire by an auxiliary stairs, and fire valves with hose in each corridor. A gas cooker is fitted up for teaching cooking. A spacious shelter shed is provided in the playground, which in summer-time will lend itself admirably for outdoor classes. The classrooms on the ground floor also lend themselves to conversion into semi-open-air classrooms. Altogether the building is a distinct advance in school architecture and design. The contract price for the building was £5582, and extras on the building were nil. The contractor who carried out the work is Mr. J. L. McMillan, of Wellington.

At the opening ceremony Mr. M. J. Reardon paid a tribute to the energy and enthusiasm of Father Hurley in bringing about, with success, the erection of such a fine structure. He then detailed the up-to-date appointments and fittings with which the building was provided, having for object the comfort of both pupils and staff. The parishioners of St. Joseph's have subscribed £1300 to the Debt Extinction Fund, and £100 was collected from sympathisers and friends. It is expected that the whole of the cost will be liquidated in less than two years. The school opens on Monday, August 18, and will be conducted by the Sisters of Mercy.

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## RETURN OF CHAPLAIN-FATHER SEGRIEF, S.M.

### A LENGTHY PERIOD OF WAR SERVICE.

Chaplain-Father Thomas Segrief, S.M., who has been serving with the N.Z. Expeditionary Force since the outbreak of war, first with the Samoan Occupation Force, subsequently with a Hospital Ship, and finally in France, returned last week (writes our Wellington correspondent, under date August 8). Father Segrief, who was on the professorial staff of St. Patrick's College prior to being appointed chaplain, was accorded a hearty reception by his colleagues on the staff and the boys. On Sunday last he addressed the congregation at St. Anne's Church and gave a vivid and most interesting account of his experiences while on military service. In his opening remarks he expressed his gratitude to the ladies of the Catholic Knitting Guild for their plentiful supply of woollen articles, which helped materially to alleviate the discomforts experienced on active service. The parcels, which he received regularly, were eagerly looked forward to by the men, and they were deeply grateful to the ladies for their great kindness. He also wished to express his deep gratitude and also that of all ranks to the N.Z. Catholic Federation for the great benefits conferred by means of the Catholic Field Service Fund. The grants of money which the chaplains received from the Federation enabled them to do a vast amount of good, silently, and without any blare and flourish of trumpets. Many a poor boy who had not sufficient in his pay book when sent on leave, was helped by a loan from the amounts forwarded to the chaplains by the Federation. It was only those who had the actual experience realised how necessary it was for leave, and how essential it was to the health of the troops. The money was lent by the chaplains and when the recipient's pay book permitted it, the money was refunded, and utilised in varying their diet and in numberless other ways as circumstances arose. Speaking of his experiences in Ireland Father Segrief said he was deeply impressed and filled with admiration at the unity of her people. Never in the history of Ireland were they so united. Bishops, priests, and people in their splendid union defeated the English Government in its attempt to force conscription, and to deprive the Irish people of that liberty which millions of men fought for on French soil. In her present unity Ireland would win, because the people were banded together under the banner of their holy religion, and please God Ireland would be a free Ireland and a Catholic Ireland in the near future. In their campaign there was no lawlessness nor rioting, and the bishops and priests with whom he (the speaker) had the pleasure of coming in contact with assured him that never were the people more law-abiding than at the present. Under the Sinn Fein movement they wanted the right of self-determination, the right to govern themselves in the same manner as we here in the Dominion. He remembered the question of Sinn Fein being unfavorably discussed in the officers' mess. He allowed them to go without interruption and when they had finished he turned the subject by eulogising the system of self-government in New Zealand, how under it the people enjoyed the right to have a voice in the government of their country. He wondered how they would get on if they were deprived of the rights they now enjoyed. Immediately they replied in chorus that New Zealanders would not tolerate it for one instant. Then, he said to them, you can understand what Sinn Fein means—it means that the people of Ireland want self-government, and if Ireland was condemned for being Sinn Fein then Australia and New Zealand should also be condemned for the same reason. Speaking of the war, Father Segrief paid a splendid tribute to the faith and morals of Catholic New Zealanders; their conduct was exemplary and most edifying. Their desire for the Sacraments and consolations of our holy religion were a source of great comfort to the chaplains, and it was here that the training which the majority of them received in New Zealand Catholic schools demonstrated the great good which they are doing for the Catholic youth of the Dominion. On more than one occasion their piety and devotion were commented upon as being edifying to the inhabitants of the various villages which they passed through. There was only one single instance in his experience where the chaplain's exhortation proved unavailing; all of the others, without exception, responded, and he was consoled in that instance by the voluntary request of a Canadian to be received into the Church, a request which was granted, the ceremony being performed in a dugout, the man being baptised with the water which he carried in his water-bottle. This convert made his First Holy Communion, and before the end of the day a bursting shell hurled him into eternity. The ruined churches and shrines in every village of France impressed very deeply our N.Z. Catholic boys, and also the non-Catholics, and in not one single instance did he observe the latter show the slightest disrespect to any Catholic object of piety. What struck the troops was the fact that although churches were wrecked by shells, yet there would remain intact either a crucifix or a statue, standing or affixed to a part of the building, which otherwise was completely demolished.

The relatives of deceased men were always anxious to know how their dear departed died, and especially whether they died at peace with their Maker. In some cases the chaplains were able to write to the relatives, in many cases they were not, but he assured them that these boys were always prepared, and especially those that lost their lives from August to November last year, as during that period the chaplains were better able to attend to the men, and their spiritual fervor was excellent. In conclusion he thanked the people for the prayers, Masses, and Communion which were constantly offered. It was this that stood to both chaplains and men, and enabled them to practice their holy religion and edify those with whom they came in contact.

## WEDDING BELLS

### WALSH—BROWN.

A quiet wedding was solemnised on Monday, July 28, at St. Joseph's Church, Eltham, the contracting parties being Mr. Thomas Leo Walsh, eldest son of Mr. and Mrs. J. Walsh, Rawhitiroa, and Miss Mary Magdalen, third daughter of Mr. and Mrs. P. Brown, Mangatoki. Father Arkwright officiated and celebrated a Nuptial Mass. The bride, who was given away by her brother, Mr. M. Brown, wore a smart navy blue costume and blue hat, and carried an ivory-bound prayer book. The bridesmaid, Miss Frances Brown, wore a cream gabardine costume with black hat. Mr. John Walsh was best man. After the ceremony the guests were entertained to breakfast at Reilly's Tea Rooms. The bridegroom's present to the bride was a beautiful gold pendant, and to the bridesmaid a gold brooch set with pearls. The bride's present to the bridegroom was a set of military hair brushes. Mr. and Mrs. Walsh left subsequently for Wanganui, en route to Rotorua, to spend their honeymoon.

### Gisborne

(From our own correspondent.)

August 11.  
Father Brady has been appointed to the Gisborne parish, as assistant priest. This appointment will prove most acceptable to our worthy parish priest, who has experienced a strenuous time during the past 12 months. The annual social of St. Patrick's branch of the Hibernian Society was held on last Monday evening, and proved a most successful and enjoyable function. Refreshments were provided by ladies of the congregation of St. Mary's Church. The arrangements generally were excellent, and reflected credit on Bros. J. Bradley (president) and B. Pollard (secretary), who so capably managed the social. Bros. J. and R. Corbett were M.C.'s. Both financially and socially the winter evening gatherings, which are held each Wednesday, are proving successful. The various Catholic societies in turn promote these socials, and, as the next one will be under the auspices of St. Mary's Choir, the function is being looked forward to with interest.

The work of the members of the Altar Boys' Society in the adornment of the sanctuary is much appreciated, and the tasteful arrangements made by them for Benediction of the Blessed Sacrament elicited well-merited praise from Father Lane on a recent Sunday.

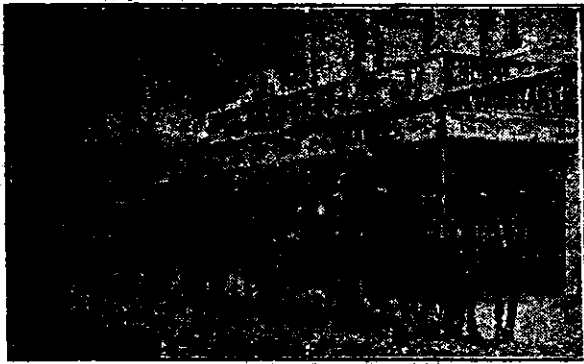
### Nelson

(From our own correspondent.)

August 9.  
The hearty congratulations of old parishioners are extended to the Very Rev. Dean Binsfeld, S.M., on the attainment of his diamond jubilee. Father Binsfeld labored with Father Garin in the Nelson parish for nearly four years, succeeding Father Chareyre, who was at a later date nominated for the See of Auckland. Father Binsfeld first figures in parish records on June 30, 1871, and continuously thereafter, until the arrival of Father Mahoney, on February 10, 1875. His interests lay a good deal at Waimea West, the home of the great Redwood pioneer family. In recording the burial of the late Henry Redwood, Father Binsfeld departed from the stereotyped form of entry, by adding the short but striking epitaph, "Fuit vir fidelis sibi, proximo et praecepit Deo Suo." Fittingly may these words epitomise the venerable Dean's own long and active life in the ministry, but may it be only after many happy days that they suggest themselves as epitaph.

The Convent ex-pupils' Hockey Club is proving a serious problem to the older clubs. No fewer than seven members of this newly-formed club have won representative honors, and are to be congratulated on this recognition.

Several new subscribers to the *Tablet* have been secured here, and the Catholic Federation is hopeful of enlisting further interest in our excellent organ.



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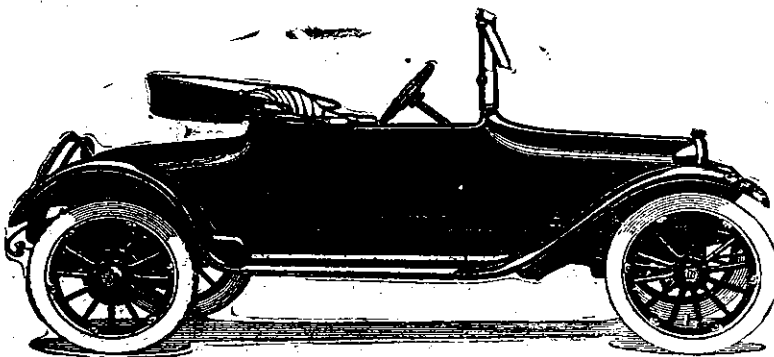
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## AN ENGLISH CATHOLIC VIEW OF PRESIDENT WILSON

A philosopher, who could be a cynic very easily, said: "Every nation mocks at other nations and all are right." He also said: "The man who is endowed with important personal qualities will be only too ready to see clearly in what respect his own nation falls short; since their failings will be constantly before his eyes; but every miserable fool who has nothing at all of which he can be proud adopts, as a last resource, pride in the nation to which he belongs; he is ready and glad to defend all its faults and follies tooth and nail, thus reimbursing himself for his own inferiority." Some such thoughts must often rise in the mind of President Wilson (says the *London Catholic Times*). When first he came to Europe he received such a popular welcome in all countries that he may have been tempted to think his task was going to be less arduous than he had feared. His second visit has shown him that he has undertaken one of the greatest and most difficult works to which any statesman ever set his hand. He came as the preacher of a gospel of international peace. He found himself in the midst of sordid struggles caused by national rivalry. To say that all the nations represented by their political chiefs at the Paris Conference were engaged in a game of grabbing all they could might not be true; if only because some of them had already seized what they wanted. But the intelligent public opinion of democratic Europe has been painfully impressed by the evidence that each nation has thought far more of its own interests than of the interests of Europe. This Paris Conference is now seen to be not a Peace Conference, arranging for a League of Nations which would prevent war for ever, as far as that is humanly possible, but a conference about the terms on which Germany can have peace and her enemies the spoils of war. The old secret diplomacy has acted on the old diplomatic methods and from the harvest of this peace will come the seeds of future wars.

### His Idealism Has Failed.

When the Paris Conference is over and the peoples of Europe have time to consider the fruits of its deliberations, they will find reason to regret that the idealism of President Wilson failed to make itself felt. And they will regret, when it is too late, that they did not rise above the temptation to indulge their national interests at the expense of international security. Mr. Wilson came from the new world to offer a word of counsel to the old. That word was: Remove the curse of war by removing its causes; abandon armaments, imperialism, tyranny; give all peoples their legitimate right of self-determination; let government repose on the consent of the governed; carry your moral law into your politics; be Christians nationally, as you are individually; do to others as you would be done by. He told the rulers of States and Empires that the day was at hand when the masses of the toiling population of all countries would refuse to be regimental and driven to battle, to fight for ambitions of which they knew nothing and which they would loathe if they understood. The slaughter of human beings committed during four years of a world war had seemed to him an outrage on mankind, a scandal to Christendom, and a peril to the continuance of civilisation on the earth. His speeches were as those of an ancient prophet. The people heard him gladly. His voice fell on their ears as one of hope that the curse of war was

soon to be abolished and permanent peace established. They trusted his genius, his wisdom, his power. So strong was their desire to see his ideals realised, that their own rulers were forced to feign acquiescence in them, and to go to the Paris Peace Conference with a proclaimed determination to make the world safe for democracy!

When time permits, President Wilson, we may be sure, will tell the peoples of the world how he struggled for them and why he failed. He will uncover the secret places of diplomacy and let forth a flood of light upon its aims and deeds. It is very unlikely that he will have another term of office. And then, when he is free once more, he will talk freely. His story will shake the world of half-truths and hoary conventions. For it will show to all nations how the seeds of war are sown in the making of peace. And in all probability it will be more provocative of troubles for Governments than the men who, since the certain defeat of Germany, have been abusing him will like. Mr. Wilson, standing as he does for democracy as against militaristic autocracy, has had many enemies and great ones. They have hated him and his policy. Their ideal is war; his is peace. What he has had to bear during the proceedings at Paris may be imagined, but cannot yet be told. Apparently he has been foiled in his noble endeavors to make peace the object which all Governments should cherish and foster. The old sordid ambitions of statesmen have been too powerful for him. Still, for all his apparent failure, he remains the noblest figure at the Conference. Others struggle for purely national interests. He struggles for the general interests of mankind. It may be that his struggle will be largely, if not altogether, in vain. He may have to return to America defeated. Be it so, if so it must be. But let it also be remembered that some defeats are preferable to any victory. Mr. Wilson has held up before the eyes of mankind an ideal which, though it be rejected to-day, will be welcomed to-morrow. If this peace leads to other wars, other wars will create revolutions which will justify President Wilson and make us all regret that the governing classes of Europe ignored him.

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## OBITUARY

### MR. FRANCIS GAFFANEY, SOUTH DUNEDIN.

Mr. Francis Gaffaney, who died at the Chalet Hospital, Dunedin, on August 9, aged 76, was born in Belper, Derbyshire, England, and was associated with the iron trade. He came to New Zealand as a young man, about 50 years ago, landing at Timaru beach in a surf boat. He followed various occupations, and was at one time a member of the Canterbury Provincial Police. He went in for hotel-keeping in 1880 till about 1908, and then lived in retirement. He was of a quiet disposition, and though he was often pressed to stand for municipal honors never entered public life. Although born in England, the deceased was of Irish parentage, and was, throughout life, a staunch supporter of national ideals. He is survived by three sons—Captain Frank (late 14th New Zealand Reinforcements, formerly in the jewellery business at Wanganui, and well known in Catholic circles, and now in business at Stratford), Vincent (Government Railway Workshops Department, Auckland, late of Napier), and Joseph (of Branson's Hotel)—and one daughter (Sister de Pazzi, of the Dominican Convent, Oamaru). The late Mr. Michael Gaffaney, of Arowhenua, near Temuka, was a brother of the deceased. One son (Sergeant Peter M. Gaffaney, M.M.) was killed while on active service in France, another (James E., late of the Main Body of the Expeditionary Force) passed away in New Zealand on last Easter Tuesday after returning from active service, from wounds and illness contracted on Gallipoli, and a third (Thomas J. C.) died in 1916 while on transport service. The late Mr. Gaffaney, whose wife predeceased him by 15 years, was attended in his last illness by Father Graham, of South Dunedin, and died fortified by all the sacred rites of Holy Church. The interment in the Northern Cemetery was a private one, Father Graham officiating at the graveside.—R.I.P.

### MRS. W. T. COLLERTON, TINUI.

After a very brief illness, Mrs. W. T. Collerton, Tinui, passed away on July 28 at the Masterton Hospital. She was attended by Father Phelan in her last moments, and died in the presence of members of her family, fortified by all the sacred rites of Holy Church. The interment took place on July 30, the funeral cortege leaving St. Patrick's Church. Right Rev. Mgr. McKenna, assisted by Fathers Harnett, O'Brien, and Phelan, officiated at the church and graveside. The late Mrs. Collerton was a native of Killarney, Ireland, where she was born in 1850, and left her native land in 1870, coming to Australia in the sailing ship Colonial Empire. Having married, she with her husband came to New Zealand in 1879, and had resided in Tinui for the past 37 years. During this lengthy period the priests from Masterton, when visiting the country districts, have been her guests. She was highly esteemed throughout the district, and had endeared herself to all classes and creeds. She has left a husband, five sons, and a daughter to mourn their loss, also a brother (Mr. John O'Donoghue, Kalgoorlie, West Australia), a daughter (Sister Mary Columba, of St. Bride's Convent, Masterton), and a son (Joseph) predeceased her.—R.I.P.

## DIocese of Christchurch

(From our own correspondent.)

August 9.

The fortnightly meeting of St. Patrick's branch of the H.A.C.B. Society was held on Monday, August 7. The president (Bro. T. P. O'Rourke) presided. Sick pay amounting to £7 10s, and accounts £55 10s 9d were passed for payment. Included in the latter were dues to the district for sick and funeral fund (£13 2s 9d) and supplementary sick fund (£7 18s 6d). The quarterly balance sheet was presented, and showed a very satisfactory state of the funds generally. The membership is 352; the sick and funeral fund increased during the quarter by £50; the management fund by £19, and the benevolent fund by £3. Bro. E. J. P. Wall, auditor, reported on the workings of the branch, and paid a tribute to the excellent work of the secretary, Bro. Grimes. The half-yearly statement in connection with the working of the hall was presented by P.P. Bro. J. M. Coffey. The results disclosed were also most satisfactory.

Very Rev. Dr. Kennedy, Adm., desires to return thanks for the many gifts, artistic and useful, that have been presented by the Sisters of the Mission (Christchurch), Sisters of Mercy (Lyttelton), Sacred Heart Nuns (Timaru), Sisters of the Good Shepherd (Mount Magdala), and Sisters of Nazareth, to assist the Victory Fair. The gifts have been on exhibition in the Cathedral library during the week, and have been greatly admired.

August 15.

In the presence of a large gathering, the Victory Fair in aid of the building fund of the new Catholic girls' school in connection with the Cathedral parish was form-

ally opened on last Saturday evening. In the course of his introductory remarks Very Rev. Dr. Kennedy, Adm., expressed his thanks to all who had worked so well in promoting the fair and providing such a wealth of goods to furnish the stalls.

His Lordship Bishop Brodie said that, in the work of Catholic education, £167,000 had already been spent in the diocese of Christchurch. They had before them that night what should prove a successful means of procuring funds for the erection of the new school, and he must express appreciation of the splendid work which had been done in preparation for the bazaar.

The Mayor (Dr. Thacker, M.P.) said they had in the teaching staffs of the Catholic schools men and women who denied themselves everything to give mental and spiritual education to children, and he assured his Catholic friends that any help he could give in the matter of educational work would be to him a pleasure. (Applause.) As the assistants were anxious to get to work, he would not detain them by a longer address. He formally declared the fair opened, and felt sure it would result in a victory for the energies and pains taken by the promoters and all workers.

The business of the fair then commenced in earnest, and the many assistants, "princesses and pages," tastefully costumed in colors showing allegiance to their respective "queens," met with gratifying results.

All the stalls were prettily draped in the colors of the respective stall queens, and all through the decorative scheme was a most effective one. The main stalls were:—

Catholic Hostel and Club—Mrs. M. Prendergast and Miss M. O'Connor; queen candidate, Miss Dorothy Walsh. Children of Mary—Miss Wally in charge; queen candidate, Miss Elsie Ives.

Confraternity—Mesdames G. Dobbs and W. Britten-den in charge; queen candidate, Miss Cathie Kelleher.

Hibernian—Miss Brophy in charge; queen candidate, Miss Nance McCullough.

St. Vincent de Paul—Mrs. Burns in charge, assisted by Mrs. Green; queen candidate, Miss Daphne Holmes.

There was a prettily-arranged tea garden at one end of the hall. Mrs. M. Prendergast was in charge of this. Stalls were also allotted to produce, tobacco, sweets, soft drinks, and the "bran" dip, which the juvenile delights in delving into for hidden treasure. There were also a number of side-shows.

The Marist Brothers' boys, besides singing choruses, have during the week given splendid exhibitions of dumb-bell and statue drill, and in each of these exercises have reflected credit on their trainer, Rev. Brother Sigisfred. Color-Sergeant Gray has had a squad of boys from No. 17 Company specially trained in physical drill, and their evolutions have received the hearty applause of visitors to the fair. Fancy dancing and step-dancing competitions are in the hands of Mrs. R. E. Humphreys and Piper Fraser, and a tug-of-war contest is being carried out with enthusiasm. With a fine orchestra enlivening the proceedings the evenings pass by very pleasantly.

On Monday evening Sir Joseph and Lady Ward, accompanied by Mr. B. B. Wood, attended the fair. They were met by his Lordship Bishop Brodie, Very Rev. Dr. Kennedy, Mr. J. R. Hayward (chairman), and other members of the committee, and were given seats in front of the platform.

Very Rev. Dr. Kennedy, in welcoming the visitors, congratulated Sir Joseph on his safe return after representing the Dominion with the Prime Minister at the Peace Conference. They had heard much of Sir Joseph's statesmanship, and they were proud that he had represented them at such an epoch-making event. His presence that night would encourage the promoters of the fair in the work they had in hand.

Sir Joseph Ward, who was loudly applauded, said that the young dancers he had just seen performing on the platform in the hall reminded him that this was a young country. There were people living in it who were born before the date on which it was properly settled by Europeans. When he saw the charming little Terpsichoreans who danced so gracefully that night in aid of the object for which the fair was held, he was convinced that New Zealand would occupy a good place amongst the nations in the future. The people here were in the happy position of having left the horrible war behind them. It had in many ways left an aftermath in all parts of the world, but it had made for the young men of New Zealand a bright and indelible name. It was a very happy circumstance for him to attend such a large gathering only a few days after his return to the Dominion, and to see so many people associated with a good work. When he found Bishop Brodie and his flock assembled for that purpose he could only say that he hoped the fair to be as successful as they wished it to be. He was proud to be there in those pleasant surroundings. (Applause.)

At the call of Mr. Hayward, three cheers were given for Sir Joseph and Lady Ward.

On Tuesday evening a silver-mounted riding whip was presented by Sir George Clifford, on behalf of the committee, to J. Henderson, the successful horseman in the Grand National Steeplechase.

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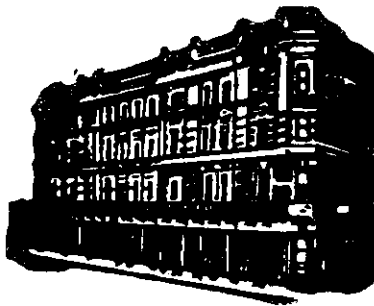
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Late Provincial of the Marist Fathers in New Zealand, writes:—

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**DOMESTIC**

(BY MAUREEN.)

**Croquettes of Potatoes.**

Boil and peel six large potatoes, pass through a wire sieve into a basin, add one egg or the yolks of two, and season with black pepper and salt. Mix well, and let it stand till nearly cold, then form into 12 or 14 balls, roll them in flour, then in beaten egg, and lastly in breadcrumbs. Fry them in boiling fat to a nice golden brown, then put them in the oven for a minute to drain, and serve neatly dished on a napkin.

**Date Cake.**

Take 12oz of flour, 4oz of butter, 1oz of lard, 4oz of sugar, ½lb of dates (weighed after stoning), one teaspoonful of baking powder, quarter of a teaspoonful of salt, one egg, half a breakfastcupful of milk. Rub butter and lard into flour after mixing in the salt and baking powder. Add sugar and the dates, which should be cut into small pieces. Beat egg well, add the milk, and pour into the other ingredients. Mix, turn into a paper-lined cake-tin, and bake in a steady oven for about two hours.

**Essex Pudding.**

Put in a bowl 3oz of butter and 4oz of sugar, and beat them to a cream. Add gradually 5oz of flour, two eggs, and enough milk to make all into a smooth batter. The eggs should be dropped in from the shell, and the mixture beaten well for a few minutes after each egg is added. Enough milk should be added to make the batter of the consistency of very thick cream. Mix through it half a teaspoonful of baking powder and quarter of a teaspoonful of vanilla. Butter a mould or pudding basin, put a good layer of thick jam in it, and pour the batter over it gently, so that it does not mix with the jam. Cover with a piece of buttered paper, and steam for an hour and a-half.

**A Sick-room Hint.**

One of the most useful hints for sick-room attendance is very seldom known outside of a hospital ward, and not even there in many cases. The hint is how to obtain a cold cloth without the use of ice. Everyone knows that in fevers a cold cloth on the forehead or face, or base of the brain, is one of the most comfortable things in the world. In the tropical hospitals, and where ice is scarce, all that is necessary is to wet a linen cloth, wave it to and fro in the air, fold it, and place it on the patient. Have another cloth ready, waving it to and fro just before applying it. These cloths have a more grateful and lasting coldness than those made so by the intense cold produced by ice.

**Plain Rice Broth.**

Put in a pan 1lb of boiling beef, and a quart and a-half of cold water. Let it come very slowly to the boil, then skim it carefully. When it has simmered for an hour, add 2oz of well-washed whole rice, and boil it gently for two hours longer. Carefully-skim off the fat, add a tablespoonful of fine-chopped parsley, and serve. If cabbage is liked, shred down a small one, put it into a pan of boiling water, with a little salt and sugar, and a small piece of soda, and boil it for 10 minutes. Strain it and add it to the soup, after the fat has been skimmed off, and let all boil for five minutes longer.

**Household Hints.**

Wash varnished paper with cold tea, and afterwards polish with a good furniture paste.

Put a little custard powder into any cake you may be making. It lightens the flour and improves the flavor.

Flour must always be kept in a perfectly dry place, as, with the least suspicion of damp about, it makes heavy cakes and bread.

If the oven is too hot, put a basin of cold water in it. This will reduce the temperature of the oven immediately, and steam from the water will not injure anything that is being cooked except puff pastry.



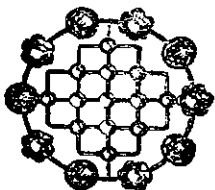
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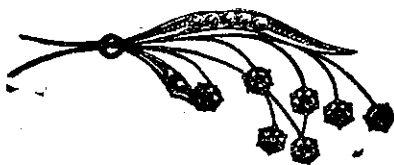
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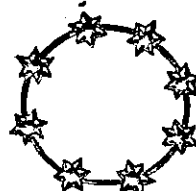
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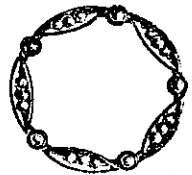
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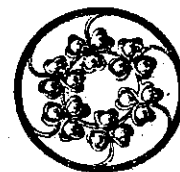
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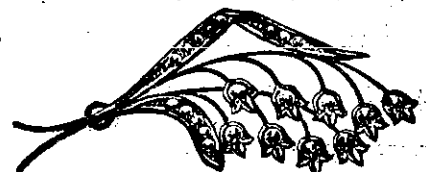
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## ON THE LAND

### MARKET REPORT.

There was a very small yarding of fat cattle at Burnside last week, only 112 head coming under the hammer. The entry was composed of medium to good steers and heifers, there being no animals of extra heavy weight and quality forward. The yarding was not sufficient for butchers' requirements, and prices advanced fully 20s per head on the previous week's rates. In some cases this rise was exceeded. Prime bullocks brought £23 to £29 10s, medium £19 to £22 10s, light weights £15 to £18, prime cows and heifers £16 to £18, medium £13 to £15 15s, light and aged £10 to £12 10s. Fat Sheep.—A medium yarding, only 1635 being penned. There were no extra prime heavy sheep forward, the yarding being composed of medium to good ewes and wethers. As several of the big butchers had bought supplies privately outside, the above number proved sufficient for requirements, and prices dropped from 1s to 1s 6d per head as compared with the previous week's rates. Prime wethers 48s 6d to 53s 6d, medium 41s 6d to 46s, light and unfinished 30s to 37s 6d, prime ewes 37s to 40s 9d, medium 32s to 35s 6d, light and aged 24s to 28s. Pigs: A medium-sized entry of fat pigs and a small offering of stores were penned. There was a full attendance of buyers, who competed keenly, and a complete clearance of all sorts was soon made under very brisk bidding. Fat pigs of all weights sold at prices 5s to 7s 6d per head above the previous sale's rates. Stores also brought prices in favor of vendors.

### PLANTING FRUIT TREES.

In planting fruit trees the lighter and drier the soil the deeper you can plant, and the heavier and wetter the situation the shallower the planting should be (says a writer in the *N.Z. Farmer*). In light, sandy soils the roots can have a covering of six to nine inches, whereas on heavy soils a covering of four inches will be sufficient. Make the holes as wide at the bottom as at the top, and rather deeper at the sides than in the centre, so that when the roots are covered they will have a downward tendency. When filling in, scatter some fine soil first. Always have the hole sufficiently large to allow the roots to lay straight. Never double them back. In small gardens the trees can be planted 10 to 12 feet apart, but in orchards 16 to 20 feet should be allowed.

### SALT.

It has long been known that salt is a necessity for all classes of farm stock (says an exchange). Not only does it prevent disease and maintain the condition of the hair, but it stimulates the digestion and increases the appetite. There is a little rule as to the quantities it is best to give, and a few hints on this point may be of value. For an average horse it is recommended that 2oz should be mixed with the food every day. Different quantities are given for cattle of different ages and classes. For a six-months-old calf 1oz per day, for a year-old calf 3oz, for milch cows 4oz, and for fattening steers 6oz. For sheep, 1oz to 2oz per head for every five days is advised, and for pigs two-thirds of an ounce per day. Sprinkling the salt over the food is thought to be the best and most economical method of feeding it, as by all other methods there is a deal of waste and little regulation in the quantity actually consumed. But with stock at pasture rock salt is the only feasible method of supplying it, and the wise stockman will never neglect the provision of this essential.

### GROW MORE SPINACH.

There are people who do not like spinach. More often than not, they think they do not like it. Spinach is one of those vegetables round which quite a lot of prejudice exists (says a writer in *Farm, Field, and Fireside*). As a matter of fact, the more spinach is eaten the more it is liked. Moreover, it is an extremely

health-giving food. Apart from the sustenance and nourishment it gives, it is even more than other green stuff a great blood cleanser and general health renovator. Spinach can be cooked, too, in many ways, and can form part of many a made-up dish. Further, should there be an overplus of the leaves in summertime, just tie them in a bundle, like parsley and sage is treated, when it is dried for winter use. When all the moisture has evaporated, just rub the dried leaves through the hands and store away in boxes or tins for winter use. When it is desired to cook a dish of dried spinach, just soak a good handful in cold water and watch it swell out. It expands to enormous size, and when treated afterwards in the same way that freshly-gathered spinach is cooked it makes an excellent dish. Regarded from a growing point of view, spinach is quite an accommodating plant. It can be sown for a large part of the year, and will produce quite excellent results. There are also different kinds of spinach, to suit varying conditions of culture, as well as dietetic tastes. The common kind of spinach can be sown from late spring until summer is well advanced. A little should be sown at a time, and frequent gatherings of leaves should be the order of the day. Cut only the largest leaves, or, if this is too lengthy a process, crop entirely alternate plants. The soil should be well tilled and pulverised. The hoe must be kept busy, and it must be remembered that spinach is composed entirely of water, therefore it must have abundant and constant watering if good results are to be obtained. A type of spinach well worthy of consideration is the winter variety. On heavy soils sow early, or in very favorable circumstances somewhat later in the year. If either Giant Winter, Prickly, or Prickly Flanders is sown, a cropping may be held in the autumn, but there will of a surety be green spinach for winter eating.

### SONG.

Down the shadowed road of my heart  
You run  
Where the trees part  
For the sun,  
And ferns bend low  
For the rain; pale wild blossoms bud and blow  
Where secretly you go.

Wild impassioned flowers in my heart  
You sow,  
And others then depart.  
Tears flow  
For white flowers dead.  
My love, your nimble hands did weave me red  
Wild blossoms for my head.

—MARGARET LYSTER, in the *English Review*.

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## A CROSS WORD

A cross word once spoken, a coach and six horses cannot bring it back.—Chinese proverb.

Three little maidens as happy as sunbeams  
Out in a garden were playing one day,  
When suddenly something as black as a raven  
Flapped its wings round them, and joy fled away.

On the grass and the trees and the bright summer  
sunshine,  
On the birds and the flowers, the shade seemed to  
fall.

What do you think could have caused the commotion?  
A cross little word was the cause of it all.

Homeward it followed the three little maidens;  
One cross little answer of course led to more.  
And babies were crying and people were scolding  
Whenever the crossness had darkened the door.

A little bird sat in an old apple tree,  
And the tune that he whistled the little maids heard:  
"There's one way to bring back a cross little answer,  
To stop it, send quickly a kind, loving word."

"I am sorry, indeed," said the first little maiden,  
And so said the second, and so said the third;  
And they made up their minds without losing a moment  
To send after the cross one a kind, loving word.

Then the sunshine came back to the birds and the  
flowers,  
For the kind little message they put on its track  
Had soon overtaken the cross little answer  
That a coach and six horses could never bring back.

—VIRGINIA McSHERRY.

## WHAT IT MEANS TO BE A CATHOLIC.

There are many Catholics who do not realise how very generous God has been to them. They do not appreciate the fact that in giving us the gift of faith He has given us the greatest gift He can give us in this life. Having this faith, we are members of the true Church established by our Lord Jesus Christ. This Church is the Holy Catholic Church—"yesterday, today, and the same forever." Christ abides with this Church. Through this Church He teaches us the truths revealed by God, and which we are required by Him to accept and believe. The substance of these truths is found in the Apostles' Creed. Through the Church He explains to us what are our duties toward God, our neighbor, and ourselves. These duties are contained in the Commandments of God and the Church. Moreover, He has made His Church the dispenser of spiritual strength to help us serve God as He would have us serve Him. This strength comes to us principally through prayer and participation in the Sacraments. As Catholics, therefore, we know what is right in the matter of faith and morals. Besides this, we have the means of persevering in the friendship of God, or of regaining it, if, unfortunately, we have lost it through the commission of sin.

Do you ever think what a wonderful privilege it is to be a Catholic? Do you realise that there are thousands of men and women outside the true Church, men and women who in many ways are better than you and I, who are ignorant of revealed truth, who are unsupported by the Sacraments? Thank God that He has made you a member of the true Church! Strive earnestly to live up to her teachings. Sometimes we hear it said that such and such a one was a Catholic, but that he has lost the faith. My friend, no man ever loses the faith: but God, seeing that some to whom it has been given are unworthy of it, takes it from them and gives it to others.

## SEVEN RAYS OF SUNSHINE FOR CLOUDY HOURS.

1. If you are downcast and depressed, read the Twenty-sixth Psalm, on David's Faith and Hope in God.

2. If you are losing confidence in your fellowmen, read the thirteenth chapter of the First Epistle of St. Paul to the Corinthians, on charity to be preferred before all other gifts.

3. If people seem unkind, read the fifteenth chapter of the Holy Gospel of Jesus Christ according to St. John, which is a continuance of Christ's discourse to His disciples after His Last Supper.

4. If you are discouraged about your work, read the One Hundred and Twenty-fifth Psalm, on how the people of God rejoice at their delivery from captivity.

5. If you find the world growing small, and yourself great, read the Eighteenth Psalm, on how the works of God show forth His Glory.

6. If you cannot have your own way in everything, keep silent and read the third chapter of the Catholic Epistle of St. James the Apostle, on the evils of the tongue and the difference between the earthly and heavenly wisdom.

7. If you are completely out of sorts with everything and everybody, read the twelfth chapter of the Epistle of St. Paul to the Hebrews, exhorting them to constancy under their crosses.

—G. "J." E., from *Do It Now*, by D. Kearny, 1910.

## HOW IT AFFECTED HIM.

A young revivalist, who had been exhorting a meeting for over two hours without perceptible effect, was feeling very discouraged, when an old miner interrupted him.

"Say, brother, I'd like to ask a question."

The enthusiastic revivalist smiled with pleasure.

"Thank you, my man, for your interest!" he replied. "I shall be more than glad to set you right on any point. Your desire for enlightenment is a good sign, which I am very, very glad to see. Now, what is it you want to know?"

"Can I smoke?" asked the miner.

## WHY HE DID NOT RESPOND.

It was married men's night at the revival meeting. "Let all you husbands who have troubles on your minds stand up," shouted the emotional preacher, at the height of his spasm.

Instantly every man in the church rose to his feet except one.

"Ah," exclaimed the preacher, peering out at this lone sitter, who occupied a chair near the door and apart from the others, "you are one in a million."

"It ain't that," piped back this one, helplessly, as the rest of the congregation turned to gaze suspiciously at him, "I can't get up; I'm paralysed."

## WHAT WAS NEEDED.

"Patience" was the subject of the teacher's discourse, and to illustrate her point she drew on the blackboard a picture of a small boy sitting on the bank of a stream, fishing.

"You see this lad, children," she said, beaming on her pupils; "he is fishing. Well, even the pleasure of fishing requires patience. He must be prepared to sit and wait."

For a little while longer she dilated on the beauties of being patient. Then came the time for her to test her work.

"Now, can any of you boys tell me what we need most when we go fishing?" she invited.

Like one voice came a chorus from the class:—

"Bait!"

## TAKING NO RISKS.

She was the sort of woman who always tells everybody her business. With a cheery smile, she settled herself at the counter of the hosier's shop and began: "My husband has just been very ill—very ill in—"

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deed. So I have to do his shopping; and I want a shirt."

"Certainly, madam," said the assistant, courteously. "Stiff front and cuffs?"

"Oh, no!" she exclaimed, in horrified tones. "The doctor says he must avoid anything with starch in!"

#### PUZZLED.

There was a horse fair on in the village, and, as usual, all sorts and conditions of horses were being offered for sale. Every old creak in the county seemed to be there.

The auctioneer stood ready to begin business—which looked like being pretty bad. An old farmer came up with an aged steed, thin, gone in the knees, and walking on three legs.

"How much?" queried the auctioneer, looking at the steed disgustingly.

"Fifteen pound!" came the stolid reply.

The auctioneer looked pained and surprised.

"I want to know your price—not the weight of the animal!" he remarked.

#### HE SOLD IT.

Many rude persons referred to it as a bladder of lard. Certainly hair was scarce on Mr. Wearwig's head, but that was no reason why people should be insulting over it. At length the gibes he received became so unbearable that he hid himself to a hair-restorer's establishment.

The counter, unlike Mr. Wearwig's head, was literally covered before he was finally satisfied. He was on the point of leaving the shop, when he turned round and subjected the shop assistant to a careful scrutiny.

"Oh, by the way," he exclaimed. "If this preparation is what you say it is, why, in the name of all that's wonderful, don't you use it yourself? You can't say you possess a head of bushy hair, can you, now?"

"Well, you see, sir, that privilege is denied me. I mustn't, on any account, use that preparation, for, you see, I'm the 'Before Using' assistant. The 'After Using' assistant is now having his lunch. Therefore, thoroughly to appreciate the value of this commendable hair restorer, you should see him, sir!"

#### SMILE RAISERS.

"The professor seems to be a man of rare gifts," remarked Mrs. Naybor.

"He is," agreed the professor's wife. "He hasn't given me one since we were married."

Dentist: "Here's something queer. You said this tooth had never been worked on before. Yet I find some flakes of gold on my instrument."

Victim: "I think you must have struck my back collar-button, sir."

"There are songs," said the musician, "that have never, never died. They go ringing down the ages."

"That is true, sir," Brown replied. "For the past six months and upward I have heard my daughter try to kill two or three each evening, but they never, never die."

She was one of those dear old ladies who evidently meant well, but the wounded soldier had answered the same questions so many times before, and he began to lose patience.

"And how did you know you were wounded?"

"Saw it in the *Daily Mail*," he answered quickly.

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## SCIENCE SIFTINGS

(By "VOLT.")

### Flowers and the Weather.

Many flowers are excellent barometers. For instance, it is when the blooms of dandelions have seeded and are in the fluffy, feathery condition, that the weather-prophet faculties come to the fore. In fine weather the ball expands to the full, but when the rain approaches it shuts up like an umbrella. If the weather is inclined to be showery, it keeps shut all the time, only opening when the danger from the wet is passed. The ordinary clover and all its varieties, including shamrock, are also barometers. When rain is coming the leaves shut together like the shells of an oyster. For a day or two before rain comes their stems swell to an appreciable extent, and stiffen so that the leaves are borne more uprightly than usual. This stem swelling when rain is expected is a feature of many flowering grasses. The fingers of which the leaves of the horse-chestnut are made up keep flat and fanlike so long as the fine weather is likely to continue. With the coming of rain, however, they droop, as if to offer less resistance to the weather. The scarlet pimpernel is known as the poor man's weather-glass, and opens its flowers only when it is fine.

### Human Nails: A Life-time's Growth.

A scientist has estimated that in a life-time of 70 years a man grows nails which, if it were possible to preserve them uncut, would reach the length of 7ft 9in. Exactly on what argument this statement is based it is hard to say, for a little observation will show that during the greater portion of a man's life he cuts his nails on an average once a week, and at each paring removes a sixteenth of an inch, or the equivalent of a quarter of an inch per month, working out at three inches a year. This would give him a growth of 7ft 5in during the 30 years he lives between 20 and 50. In the other 40 years, when the growth is less rapid, he would certainly produce four feet of nails, so that 11ft is a better average for the nail-producing capacity of a man. It should be noted, however, that the growth of the nails on the right hand is, in most people, more rapid than of those on the left hand, and it may be that the scientist in question has based his argument on the slower growth of the left-hand nails. Another curious point is that the rate of growth of the nails depends directly on the length of the finger; thus the nails on the middle fingers of men grow more rapidly than those on the first and third fingers respectively, and these in turn are more speedy in the growth than those on the little fingers.

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