

MISSING PAGE

MISSING PAGE

Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR.

Aug. 31, Sunday.—Twelfth Sunday after Pentecost.
 Sept. 1, Monday.—St. Giles, Abbot.
 „ 2, Tuesday.—St. Stephen, King and Confessor.
 „ 3, Wednesday.—Of the Feria.
 „ 4, Thursday.—Of the Feria.
 „ 5, Friday.—St. Lawrence Justinian, Bishop and Confessor.
 „ 6, Saturday.—Office of the Blessed Virgin Mary.

St. Stephen, King and Confessor.

St. Stephen was the first King of Hungary. Brought up from infancy in the Catholic religion, his greatest ambition was to bring his idolatrous subjects to a knowledge of the true Faith. At the same time he endeavored to promote their temporal interests. A brave and skilful general, he never engaged in war except when an honorable peace was impossible. St. Stephen died in 1038, at the age of 60.

St. Lawrence Justinian.

St. Lawrence Justinian was first Patriarch of Venice, in which city he was born in 1381. He was General of the Canons-Regular of St. George; Bishop of Venice (1433), Patriarch (1451). He built at Venice 10 churches and several monasteries. He died in the year 1456. His beatification was ratified by Clement VII. in 1524, and he was canonised in 1690 by Alexander VIII.

GRAINS OF GOLD

ON OUR LADY'S CORONATION DAY.

O Mother Mary! glad our hearts
 As we love's tribute pay,
 And sing thy glory on this feast—
 Thy coronation day.

O Mother, Queen of heaven's court!
 For thy strong help we pray,
 That we may nearer be to thee
 Each coronation day.

O Mother! in the last dread hour,
 When Death our feet shall stay,
 Smile thou on us, and we shall know
 Our coronation day.

For, Mother, since the lilies bloomed
 Where thy dear form once lay,
 Thy children keep as pledge of love
 Thy coronation day.

—S. MARR.

REFLECTIONS.

Endeavor, by fervent prayer and continual devotedness, to establish God's Kingdom, not only within yourself, but also in all those souls whom the Heavenly Father has loved, whom Jesus Christ has redeemed by His blood—above all, in the souls of poor heretics and infidels.—*Mother M. of the Sacred Heart.*

It is necessary to repent in such a manner that contrition be in the heart, confession in the mouth, and satisfaction in the works.—St. Ignace de Loyola.

Animate your heart, your soul, and your whole being with a holy longing for the reign of God in you, so that the Divine Persons may come and fix their abode, and there accomplish their work.—*Mother M. of the Sacred Heart.*

Should we feel at times disheartened and discouraged, a confiding thought, a simple movement of the heart towards God will renew our powers. Whatever He may demand of us He will give us at the moment the strength and courage that we need.—Fenelon.

The Storyteller

WILLY REILLY

AND HIS DEAR COLEEN BAWN.

(A Tale Founded upon Fact)

BY WILLIAM CARLETON.

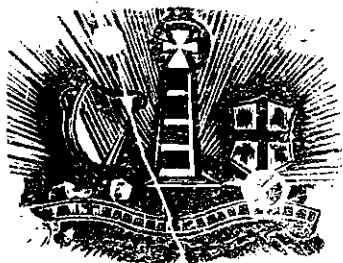
PREFACE.

Most of our Irish readers must be aware that the following story is founded upon an incident in the history of the affections, which, ever since its occurrence, has occupied a large portion of popular interest. From the very first discovery of their attachment, the loves of "Willy Reilly" and his "Fair Coleen Bawn" became celebrated, and were made the burden of many a rude ballad throughout Ireland. With the exception, however, of the one which we subjoin, they have all disappeared; but that production, rude as it is, has stood its ground, and is permanently embodied as a favorite in the ballad poetry of the people. It is not, though couched in humble and unpretending language, without a good deal of rustic vigor, and, if we may be allowed the expression, a kind of inartistic skill, furnished either by chance or nature—it is difficult to determine which. We are of opinion, however, that it owes a great portion of its permanent popularity to feelings which have been transmitted to the people, arising, not so much from the direct interest of the incidents embodied in it, as from the political spirit of the times in which they occurred. At that unhappy period the Penal Laws were in deadly and terrible operation; and we need not be surprised that a young and handsome Catholic should earn a boundless popularity, especially among those of his own creed, by the daring and resolute act of taking away a Protestant heiress—the daughter of a persecutor—and whose fame, from her loveliness and accomplishments, had already become proverbial among the great body of the Irish people, and indeed throughout all classes. It was looked upon as a kind of triumph over the persecutors; and, in this instance, Cupid himself seemed to espouse the cause of the beads and rosary, and to become a tight little Catholic. The character of Sir Robert Whitecraft (a fictitious name) is drawn from traditions which were some time ago floating among the people, but which are fast fading out of the popular mind. The mode of his death, and its concomitants, the author has often heard told in his youth, around the hob, during the long winter evenings. With respect to the description of the state of the unhappy Catholics, however, I may have diminished, I have not exaggerated it; and I trust that I have done ample justice to the educated Protestants of the day, many of whom not only opposed the Government openly and directly—whose object was extermination by the withering operation of oppressive laws—but threw up their commissions as Justices of the Peace, and refused to become the tools and abettors of religious persecution. To such noble-minded men I trust I have rendered ample justice. The following is the celebrated ballad of "Willy Reilly," which is still sung, and will long continue to be sung, at many a hearth in Ireland:—

"O rise up, Willy Reilly, and come alongst with me,
 I mean for to go with you and leave this counterie,
 To leave my father's dwelling, his houses and free lands;"—
 And away goes Willy Reilly and his dear Coleen Bawn.

They go by hills and mountains, and by yon lonesome plain,
 Through shady groves and valleys, all dangers to refrain;
 But her father followed after, with a well-armed, chosen
 band,
 And taken was poor Reilly and his dear Coleen Bawn.

It's home then she was taken, and in her closet bound;
 Poor Reilly all in Sligo gaol lay on the stony ground,
 Till at the bar of justice before the judge he'd stand,
 For nothing but the stealing of his dear Coleen Bawn.



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

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"Now in the cold, cold iron, my hands and feet are bound,
I'm handcuffed like a murderer, and tied unto the ground;
But all this toil and slavery I'm willing for to stand,
Still hoping to be succored by my dear Coleen Bawn."

The gaoler's son to Reilly goes, and thus to him did say:
"O get up, Willy Reilly; you must appear this day,
For great Squire Folliard's anger you never can withstand,
I'm feared you'll suffer sorely for your dear Coleen Bawn."

"This is the news, young Reilly, last night that I did hear,
The lady's oath will hang you, or else will set you clear."
"If that be so," says Reilly, "her pleasure I will stand,
Still hoping to be succored by my dear Coleen Bawn."

Now Willy's dress from top to toe all in a suit of green,
His hair hangs o'er his shoulders most glorious to be seen;
He's tall and straight, and comely, as any could be found,
He's fit for Folliard's daughter, was she heiress to a crown.

The Judge, he said: "This lady being in her tender youth,
If Reilly has deluded her, she will declare the truth."
Then, like a moving beauty bright, before him she did stand:—

"You're welcome there, my heart's delight and dear Coleen Bawn!"

"O gentlemen," Squire Folliard said, "with pity look on me,

This villain came amongst us to disgrace our family;
And by his base contrivances this villainy has planned;
If I don't get satisfaction I will quit this Irish land."

The lady with a tear began, and thus replied she:
"The fault is none of Reilly's, the blame lies all on me;
I forced him for to leave his place and come along with me;
I loved him out of measure, which has wrought our destiny."

Then out bespoke the noble Fox,* at the table he stood by:
"O gentlemen, consider on this extremity:
To hang a man for love is a murder, you may see;
So spare the life of Reilly, let him leave this counterie."

"Good my lord, he stole from her her diamonds and her rings,
Gold watch and silver buckles, and many precious things,
Which cost me in bright guineas more than five hundred pounds.
I will have the life of Reilly should I lose ten thousand pounds."

"Good my lord, I gave them him as tokens of true love;
And when we are a-parting, I will them all remove:
If you have got them, Reilly, pray send them home to me;
They're poor compared to that true heart which I have given to thee."

"There is a ring among them I allow yourself to wear,
With thirty locket diamonds, well set in silver fair,
And as a true-love token wear it on your right hand,
That you may think on my broken heart when you're in a foreign land."

This ballad I found in a state of wretched disorder. It passed from one individual to another by ear alone; and the inconsecutive position of the verses, occasioned by inaccuracy of memory and ignorance, has sadly detracted from its genuine force. As it existed in the oral versions of the populace, the narrative was grossly at variance with the regular progress of circumstances which characterise a trial of any kind, but especially such a trial as that which it undertakes to describe. The individuals concerned in it, for instance, are made to speak out of place; and it would appear, from all the versions that I have heard, as if every stanza was assigned its position by lot. This fact, however, I have just accounted for and remedied, by having restored them to their original places, so that the vigorous but rustic bard is not answerable for the confusion to which unprinted poetry, sung by an uneducated people, is liable. As the ballad now stands, the character of the poet is satisfactorily vindicated; and the disorder which crept in during the course of time, though strongly calculated to weaken its influence, has never been able to injure its fame. This is a high honor to its composer, and proves him well worthy of the popularity which, under such adverse circumstances, has taken so firm a hold of the peasant-feeling, and survived so long.

The author trusts that he has avoided, as far as the truthful treatment of this subject would enable

* His counsel, a celebrated advocate and afterwards a judge.

him, the expression of any political sentiment calculated to give offence to any party—an attempt of singular difficulty in a country so miserably divided upon the religious feeling as this. The experience of centuries should teach statesmen and legislators that persecution, on account of creed and conscience, is not only bad feeling, but worse policy; and if the author, in these pages, has succeeded in conveying this self-evident truth to his readers, he will rest satisfied with that result, however severely the demerits of his work may be censured upon purely literary grounds. One thing may be said in his defence—that it was utterly impossible to dissociate the loves of this celebrated couple from the condition of the country and the operation of the merciless laws which prevailed against the Catholics in their day. Had the lovers both been Catholics, or both been Protestants, this might have been avoided; but, as political and religious matters then stood, to omit the state and condition of society which resulted from them, would be somewhat like leaving the character of Hamlet out of the tragedy.

As the work was first written, I described a good many of the Catholic priests of the day as disguised in female apparel; but on discovering that there exists an ecclesiastical regulation or canon forbidding any priest, under whatever persecution or pressure, to assume such an apparel for the purpose of disguising his person or saving his life, I of course changed that portion of the matter, although a layman might well be pardoned for his ignorance of an ecclesiastical statute, which, except in very rare cases, can be known only to ecclesiastics themselves. I retain one instance, however, of this description, which I ascribe to Hennessy, the degraded friar, who is an historical character, and who wrought a vast weight of evil, as an informer, against the Catholic priesthood of Ireland, both regular and secular.

With respect to the family name of the heroine and her father, I have adopted both the popular pronunciation and orthography, instead of the real. I give it simply as I found it in the ballad, and as I always heard it pronounced by the people; in the first place from reluctance, by writing it accurately, to give offence to that portion of this highly respectable family which still exists; and in the next—from a disinclination to disturb the original impressions made on the popular mind by the ballad and the traditions associated with it. So far as the traditions go, there was nothing connected with the heroine of which her descendants need feel ashamed. If it had been otherwise, her memory never would have been enshrined in the affections of the Irish people for such an unusual period of time.

Dublin, February, 1855.

CHAPTER I.—AN ADVENTURE AND AN ESCAPE.

Spirit of George Prince Regent James, Esq., forgive me this commencement!

It was one evening at the close of a September month and a September day, that two equestrians might be observed passing along one of those old and lonely Irish roads that seemed, from the nature of its construction, to have been paved by a society of antiquarians, if a person could judge from its obsolete character, and the difficulty, without risk of neck and limb, of riding a horse or driving a carriage along it. Ireland, as our English readers ought to know, has always been a country teeming with abundance—a happy land, in which want, destitution, sickness, and famine have never been felt or known, except through the mendacious misrepresentations of her enemies. The road we speak of was a proof of this; for it was evident to every observer that in some season of superabundant food the people, not knowing exactly how to dispose of their shilling loaves, took to paving the common roads with them, rather than they should be utterly useless. These loaves, in the course of time, underwent the process of petrification, but could not, nevertheless, be looked upon as wholly lost to the country. A great number of the Irish, within the last four years, took

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The printing office was the convent of St. James at Mt. Ripoli, and the women printers were Sisters of the Dominican Order. The Sisters of this convent had practised the art of copying and illuminating manuscripts since the thirteenth century.

When Gutenberg's invention made its appearance the press spread rapidly in Italy, and every town soon possessed its printing office. Florence had one as early as 1475.

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a peculiar fancy for them as food, which, we presume, caused their enemies to say that we then had *hard* times in Ireland. Be this as it may, it enabled the sagacious epicures who lived upon them to retire, in due course, to the delightful retreats of Skull and Skibbereen, and similar asylums, there to pass the remainder of their lives in health, ease, and luxury.

The evening, as we have said, was about the close of September, when the two equestrians we speak of were proceeding at a pace *necessarily slow*. One of them was a bluff, fresh-complexioned man, of about 60 summers: but although of a healthy look, and a frame that had evidently once been vigorous, yet he was a good deal stooped, had about him all the impotence of plethora, and his hair, which fell down his shoulders, was white as snow. The other, who rode pretty close to him, was much about his own age, or perhaps a few years older, if one could judge by a face that gave more undeniable evidences of those furrows and wrinkles which Time usually leaves behind him. This person did not ride exactly side by side with the first mentioned, but a little aback, though not so far as to prevent the possibility of conversation. At this time it may be mentioned here that every man who could afford it wore a wig, with the exception of some of those eccentric individuals that are to be found in every state and period of society, and who are remarkable for that peculiar love of singularity which generally constitutes their character—a small and harmless ambition, easily gratified, and involving no injury to their fellow-creatures. The second horseman, therefore wore a wig: but the other, although he eschewed that ornament, if it can be called so, was by no means a man of that mild and harmless character which we have attributed to the eccentric and unfashionable class of whom we have just spoken. So far from that, he was a man of an obstinate and violent temper, of strong and unreflecting prejudice, both for good and evil, hot, persevering, and vindictive, though personally brave, intrepid, and often generous. Like many of his class, he never troubled his head about religion as a matter that must, and ought to have been, personally, of the chiefest interest to himself; but, at the same time, he was looked upon as one of the best and staunchest Protestants of the day. His loyalty and devotedness to the throne of England were not only unquestionable, but proverbial throughout the country: but at the same time he regarded no clergyman, of his own or any other creed, as a man whose intimacy was worth preserving, unless he was able to take off his three or four bottles of claret after dinner. In fact, not to keep our readers longer in suspense, the relation which he and his companion bore to each other was that of master and servant.

(To be continued.)

Jesus alone is the Way, the Truth, the Eternal Life—all the rest is only human zeal, full of self-love and self-seeking.—*Mother M. of the Sacred Heart.*

The shades of night were falling fast,
The sky with clouds was overcast,
As I homeward urged my way,
I made a brief but wise delay:
I turned into a chemist's store,
For what I'd often bought before—
For coughs and colds the best, be sure—
A bottle of Woods' Great Peppermint Cure.

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THE STORY OF IRELAND

(By A. M. SULLIVAN.)

CHAPTER XXXII.—Continued.

"Alan and the Lord Chancellor Cromer, also an Archbishop and Primate of Armagh, rose together; the one complaining loudly of the wrong and insult done his order, the other beseeching that all present would remember they were Christians and subjects of the Crown of England; but, in the midst of this confusion, Lord Thomas, taking the Sword of State out of the hands of its bearer, advanced up the hall to the council-table, with a lofty determination in his bearing that at once arrested all eyes. It was plain he was about to announce his final purpose, and all within the hall awaited what he would say in sullen silence. His friends and followers now formed a dense semicircle at the foot of the hall; the lords of the council had involuntarily drawn round the throne and Lord Chancellor's chair; Thomas stood alone on the floor opposite the table, with the sword in his hands. Anxiety and pity were marked on the venerable features of Cromer as he bent forward to hear what he would say; but Alan and the treasurer, Lord James Butler, exchanged looks of malignant satisfaction.

"My lord," said Thomas, "I come to tell you that my father has been basely put to death, for I know not what alleged treason, and that we have taken up arms to avenge his murder. Yet, although we be thus driven by the tyranny and cruelty of the King into open hostility, we would not have it said hereafter that we have conspired like villains and churls, but boldly declared our purpose as becomes warriors and gentlemen. This Sword of State, my lords, is yours, not mine. I received it with an oath, that I would use it for your benefit; I should stain my honor if I turned it to your hurt. My lords, I have now need of my own weapon, which I can trust; but as for the common sword, it has flattered me not—a painted scabbard, while its edge was yet red in the best blood of my house—aye, and is even now whetted anew for further destruction of the Geraldines. Therefore, my lords, save yourselves from us as from open enemies. I am no longer Henry Tudor's deputy—I am his foe. I have more mind to conquer than to govern—to meet him in the field than to serve him in office. And now, my lords, if all the hearts in England and Ireland, that have cause thereto, do but join in this quarrel, as I look that they will, then shall the world shortly be made sensibly of the tyranny, cruelty, falsehood, and heresy, for which the age to come may well count this base King among the ancient traitors of most abominable and hateful memory."

"Croom aboo!" cried Neale Roe O'Kennedy, Lord Thomas's bard, who had pressed into the body of the hall at the head of the Irish soldiery. He was conspicuous over all by his height and the splendor of his native costume. His legs and arms were bare; the sleeves of his yellow cothone, parting above the elbow, fell in voluminous folds almost to the ground, whilst its skirts, girded at the loins, covered him to the knee. Over this he wore a short jacket of crimson, the sleeves just covering the shoulders, richly wrought and embroidered, and drawn round the waist by a broad belt, set with precious stones, and fastened with a massive golden buckle. His laced and fringed mantle was thrown back, but kept from falling by a silver brooch, as broad as a man's palm, which glittered on his breast. He stretched out his hand, the gold bracelets rattling as they slid back on the thickness of his arm, and exclaimed in Irish:—

"Who is the young lion of the plains of Liffey, that affrights the men of counsel, and the ruler of the Saxon, with his noble voice?"

"Who is the quickened ember of Kildare, that would consume the enemies of his people, and the false churls of the cruel race of clan-London?"

"It is the son of Gerald—the top branch of the oak of Offaly!"

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"It is Thomas of the silken mantle—Ard-Righ Eireann!"

"Righ Tomas go bragh!" shouted the soldiery; and many of the young lord's Anglo-Irish friends responded—"Long live King Tomas!" but the Chancellor, Archbishop Cromer, who had listened to his insane avowal with undisguised distress, and who had already been seen to wring his hand, and even to shed tears as the misguided nobleman and his friends thus madly invoked their own destruction, came down from his seat, and earnestly grasping the young lord by the hand, addressed him:—

"Good my lord," he cried, while his venerable figure and known attachment to the house of Kildare, attested as it was by such visible evidences of concern, commanded for a time the attention of all present. "Good my lord, suffer me to use the privilege of an old man's speech with you, before you finally give up this ensign of your authority and pledge of your allegiance."

The Archbishop reasoned and pleaded at much length and with deep emotion; but he urged and prayed in vain.

"My Lord Chancellor," replied Thomas, "I came not here to take advice, but to give you to understand what I purpose to do. As loyalty would have me know my prince, so duty compels me to reverence my father. I thank you heartily for your counsel; but it is now too late. As to my fortune, I will take it as God sends it, and rather choose to die with valor and liberty, than live under King Henry in bondage and villainy. Therefore, my lord, I thank you again for the concern you take in my welfare, and since you will not receive this sword out of my hand, I can but cast it from me, even as I here cast off and renounce all duty and allegiance to your master."

"So saying, he flung the sword of state upon the council table. The blade started a hand's breadth out of its sheath, from the violence with which it was dashed out of his hands. He then, in the midst of a tumult of acclamation from his followers, and cries of horror and pity from the lords and prelates around, tore off his robes of office and cast them at his feet. Stripped thus of his ensigns of dignity, Lord Thomas Fitzgerald stood up, amid the wreck of his fair fortune, an armed and avowed rebel, equipped in complete mail, before the representatives of England and Ireland. The cheering from his adherents was loud and enthusiastic, and those without replied with cries of fierce exultation."

(To be continued.)

A WIND ROSE IN THE NIGHT.

A wind rose in the night
(She had always feared it so!)
Sorrow plucked at my heart
And I could not help but go.

Softly I went and stood
By her door at the end of the hall.
Dazed with grief I watched
The candles flaring and tall.

The wind was wailing aloud:
I thought how she would have cried
For my warm familiar arms
And the sense of me by her side.

The candles flickered and leapt,
The shadows jumped on the wall.
She lay before me small and still
And did not care at all.

—ALINE KILMER, in *America*.

THE CATHOLIC WOMAN OF THE DAY

(By ARCHBISHOP REDWOOD.)

It is hard to realise the times we live in. Presumably future generations will look back upon them and deem them momentous in the history of the world. Such wonderful, nay, revolutionary, alterations are taking place that it is well-nigh impossible to prize them at their value as epoch-making events in every order—social, political, economic, and educational. The world has lately put crowds of women into positions of responsibility, has assigned to them a thousand varied duties for which they were regarded as unsuited, either in their powers of endurance, or their judgment and discretion, or their sex. The world-war has recorded the great achievements and heroism of women in various spheres of life. We are at the dawn of a new epoch. The purely naturalistic basis of an irreligious modern civilisation has proved a failure. Woman's position henceforth will be more public, and her character, if moulded and directed by right forces, will be strengthened, and accordingly will wield an influence, for the good of society, on public affairs, immeasurably greater than exercised in past ages. The professions will make greater demands than ever upon women, and for these higher education is fitting them. By their numbers and their qualifications they can effect great changes in the social and economic orders. The political world is divided in opinion as regards their entrance into its arena with equality of ballot and of eligibility to every office. Some countries are less apprehensive than others. Americans, for instance, view the outcome of this innovation with favorable omens. Their women have had much preparation for work outside the home. Their civil war called forth women from domestic duties, and placed them in public positions. Hosts of American girls and young women found employment in the many lines of the reorganisation and the industries during the last 50 years. The multitudinous inventions, the extraordinary manufacture of machinery, the running of which could be handled and controlled by women, offered them spheres of usefulness and emolument. And other openings, too many for enumeration, were available for women. The compulsory system of American public education, in which the majority of the teachers in the primary grades were women, also added greatly to the army of the fair sex employed outside the home.

Self-supporting women in public life have multiplied year after year, and we may look to their increase in the future. No doubt, as was natural, individuals have suffered in being exposed to dangers from which they were shielded in home life; and others have lost some of their feminine charms. No human system is, or can be, perfect; and in every readjustment or rearrangement there must be drawbacks and difficulties, which work hardship on individuals. On the other hand, public life, in America, and proportionately in other countries, has given women independence and self-reliance, and has been a character-builder. Catholic American women in particular are subjects to be proud of. And the war, by putting them to fresh and greater tests, has still more ennobled their character. Universal suffrage gives them a larger share in the administration of public affairs. Our Catholic women must be forewarned of the dangers ahead of them. Covenants of reconstruction without consideration of religion, without recognition of God, without guarantee of the liberty of conscience, many theories on education without the basis of morality and the supernatural, much that is erroneous written on the woman question—all this points to danger ahead. Hence Catholic women must study truth and prepare themselves for its defence. They must strive to be models of virtue, so that a modern world must say of them, as the pagans said of the women of the early Christian Church, "Oh, what women are these Catholics!"

The central figure of history is Our Lord Jesus Christ. Owing to this paramount Teacher dominating nations and persons, the position of woman has changed

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in the history of the world. Before the advent of Christianity woman's lot was verily most degraded and deplorable. Among the ancient Egyptians her condition was somewhat better, as they had a high respect for womanhood. Also among the Jewish people, who, enlightened by divine revelation, showed to woman a respect unknown to pre-Christian heathendom. The ancient records exhibit woman as degraded in India, China, and Japan. The classical nations of Greece and Rome treated her with slightly greater deference, but her equality was not recognised. Mohammed and the Koran established yet greater feminine degradations. Against this treatment the Church has ever protested, and has strenuously endeavored to set woman in her true and honored position. Let us recall some unquestionable principles concerning the position of woman, Catholic education, and justice.

Almighty God Himself created both male and female—each an individual, each equal in His sight as created for Heaven. This is God-given equality in the spiritual order, which transcends every other consideration, and compared with which social, economic, and intellectual qualities are as chaff to the wheat. Woman's position ought to be such that each individual of her sex may attain her perfection in the moral order, which is the main purpose of her creation.

Almighty God also made a difference in the sexes, by which one completes the other, and by which one man and one woman represent entirely human nature. This difference naturally gives rise to different duties, both domestic and social. Any revolutionary changes, any calling of woman to public life, to fill positions, and discharge duties, must not fail to recognise the God-made difference of the sexes and of their respective duties, in accordance with right reason, revealed truth, and the teaching of Christ's Church. In the physical order woman's strength and endurance are not equal to man's. She has no business to allow herself, and employers have no business to require her, to overtax her strength in a manner likely to incapacitate her fulfilment of the duties of her sex. There are limitations set by Nature and sanctioned by grace. These limitations necessarily affect the industrial, domestic, and social orders. The transgressions of these natural limitations is justly condemned by many, because they induce bad health and delay or unfit woman for motherhood in the married state. As the Catholic Church adores the majesty of God, and acknowledges His Supreme Dominion, she does not limit her condemnation to merely natural reasons. She sanctions every law of Nature and inculcates respect for the performance of every duty in compliance with Nature's laws, or in accordance with any restrictions which Almighty God Himself has placed. We are bound to respect Nature's laws, because they come from God, the Creator of Nature. Grace and the supernatural do not destroy Nature, but elevate and perfect it. The Church has ever required that woman should so behave, and so serve society and religion, as she has been fitted to do by her sex, her qualifications and perfections, either in the state of blessed virginity, holy celibacy, or the married state.

The Catholic Church holds up the state of virginity as excelling that of married life for men as well as women. She does not urge all to embrace it, but only those who, from the highest motives, wish to give their best attentions to God and the things of God, for their own and their neighbor's sanctification. In days such as ours, when expediency, false appearances, and erroneous principles and teaching prevail, surely the doctrine of the Church on the excellence and preference of virginity, for women consecrating themselves to God, either in the religious state or in a life of single blessedness, prompted and governed by the highest supernatural motives, is light shining out of darkness. Calculate, if you can, the work wrought by the Church for civilisation, for the poor and the aged, for the orphan, for the sick and suffering and dying, for the cause of education, for the benefit of the State and the Church, by an army of noble, selfless women—virgins consecrated to God—in a great variety of religious

Orders. Every country has these noble women in great numbers. In the United States of America, for instance, there are over 60,000; and, before the war, 50,000 nuns of all nations were engaged as civilising influences in the foreign pagan field. Who will say that the work they have done could be as well done, if they were not in a state of single blessedness, and directed by the highest supernatural motives? Again, the work of the celibate clergy throughout the world commands the respect and receives the commendation of honest thinking men not of the Catholic faith. A matter-of-fact, pleasure-seeking world, little concerned with God, religion, and the supernatural, can have practically no appreciation of the teaching of the Church on virginity and a life of continency for its moral advantages as a purchasing value of an eternal future life.

Never before in the history of the Christian world has there been more urgent necessity of inculcating the doctrine of the indissoluble and sacramental character of matrimony, by which one man and one woman are united in holy wedlock until death. We are but suffering to-day the full consequences of Manichean, Albigensian, and Lutheran attacks on the Catholic Church's teaching of marriage, which Christ raised to the supernatural order, giving it the dignity of a Sacrament. We need as never before every agency for good in the Catholic Church to work against the evils of divorce. Catholic women—especially Catholic women of education and culture—must exercise their influence to the utmost. There can be no hesitation as to their duty, no uncertainty as to the doctrine. They should speak out courageously whenever opportunity occurs. The evil of divorce works greater hardship on women than on men. Women should determine that this social pestilence and moral degeneracy shall be ended. They have the power to do it. By agitation and organisation they can take the initiative and begin the work of putting an end to a national shame—divorce—which is in reality only legalised sexual crime. Catholic women, owing to their association, conversations, and reading of ephemeral literature, are in imminent danger of imbibing false, unchristian, and pagan principles regarding marriage. Catholic women must know, and be true to, the sacred obligations of the married state. They must be shining examples to the whole world. There is no obligation of entering the married state, but when one assumes its obligations she must be true to the discharge of its sacred duties. She is not at liberty to regulate, according to her pleasure or judgment, the duties of this state in which she becomes a public official of civil and religious society, in the divine institution of the home. As a public official of the State and of the Church she must follow the code that Christ gave, governing the Sacrament of Matrimony and the state of marriage. To-day when divorce is so common—in the United States for instance, one of every nine marriages is brought to the divorce court—when unnumbered women are untrue to Christ and untrue to the principles binding them in an indissoluble life—long contract in the married state, it behoves young Catholic marriageable women to reflect seriously on all the onerous duties of marriage. They must not allow fascination, nor social position, nor worldly gain to hurry them into this blessed state, and then shirk its responsibilities, claiming either exemption because of their unpreparedness and ignorance, or justification according to the unholy and pagan conduct of divorce court women, or the secret—crime women of the married state. With fervent and persevering prayer, with counsel of parents and trusted friends of holy lives, with unalterable resolution, not to yield to the opinions and judgment of married women who have no conscience, and with determination not to be influenced by their example, with unchangeable purpose to follow the mandate of Christ and the laws of the Church, should women bind themselves in the Sacrament of marriage, and be true to its life-long obligations.

We may inquire why it is that the Church is not more generous and ready to give advice by official pro-

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nouncements to the whole world on many questions pertaining to women in public life to-day. The Church, being the Kingdom of God in the world, has for her chief concern the sanctification of souls. She has a divine power to scent error and to detect influences and agencies that militate against right morals. With these things the Church is directly concerned, and also with anything that has a bearing directly or indirectly on them. It is to be expected then that the Church, in the course of centuries, has not concerned herself with, nor made pronouncements upon, many conditions and movements, which have neither interfered with the personal moral perfection of woman, nor with the exercise of those duties which nature and grace required her to perform, for civil society and for religion. Thus also to-day we may expect the Church to be silent on many movements, methods, and processes of development of the woman question, which concern her neither directly nor indirectly. The passing importance attached to these, and the demand for discussion, by a sensational press which has developed a degenerate appetite, will not induce the Church to break her silence.

The Church to-day, and during all the centuries of her existence, will be the champion of woman in upholding her rights in defending her dignity, and her equality before God in that only which is really worth while, namely, the possession and perfection of the human soul. The Church will insist, in so far as she can, upon woman's Christian education under the light of the sublime and supernatural principles of her divine Teacher and Founder. Should the least danger for the faith or morals of woman arise owing to any revolutionary changes, we may be assured that quick condemnations will follow. The protesting voice of the Church will be heard throughout the world. Her condemnation will be uttered in terms that cannot be mistaken. In these days when false theories are proposed, when principles and programmes are shifted over night, when there is no co-operation between Church and State in education, when philosophy is divorced from theology, when so-called scientists declare that the conclusions of reason and revelation are irreconcilable, when the rejection of the principle of authority in religious matters has effected not only a division in matters of faith, but has put Church and State at variance on the principles of education, when purely intellectual education is separated from the moral and religious, when the supernatural is overthrown, rejected, ridiculed, when we are dealing with the consequences of more than three centuries of non-Catholic education on a purely naturalistic basis, when all this is going on, without the power of the Church to correct it outside of her own domain, it is natural that many false conclusions are proposed and many roving principles upheld.

In Catholic colleges and institutions the foundation of true philosophy has been laid and our Catholic girls are trained to appreciate the value of the supernatural in their daily lives. They are taught to reject as the basis of education the merely naturalistic. They go forth—at least we hope so—from these institutions determined to preserve the union of the natural and the supernatural in their own lives, recognising that religion is an essential part of education. Surely it seems incredible that educators of trained minds, who believe in a personal God and a future immortal life, can insist on the mere instruction of the intellect and on a vain, futile attempt to teach the child or the young woman her duties to herself and to her neighbor, while at the same time insisting that she ignore her duties to God. Catholic girls leaving our Catholic institutions go forth into a world where there are so many false appearances. Almighty God judges by realities, by motives, and by justice. Appearances can never deceive divine judgments. The hidden and secret things of our lives, if they be against God or God's laws, make us worthy of condemnation.

The revolt of the 16th century, with its logical consequences, asks for judgment on externals and on appearances. Such cannot be the judgment of God, nor is such the teaching of the Church. We are living in a day when the sense of justice is in great measure

weakened and unknown. There is wanting in our public press a sense of justice. In our halls of legislature and in the minds of legislators, does not influence count more than justice? We condemn might for right, and yet mighty institutions of monopolies experience no reproach of conscience for their injustices, because they are powerful enough to enforce them. The rich individual or co-operate employer has not accounted himself as unjust in depriving his employee of an honest living wage. It is not fear of the power of the union of laboring men that is bringing about a changed attitude in capital to-day, rather than an awakening of conscience to the injustice of the past. Perhaps in no war the precise and exact purpose, in the measure sought, has been attained by any nation. Unquestionably the late war has won for the laboring classes what neither Governments contemplated nor working people dreamed of. The power of labor to-day is such that its victory can be complete, but labor also is exposed to the greatest dangers. Governments and capital have lost the sense of justice, and they are paying the consequences. Let labor in its hour of triumph begin by injustice, or by disregarding its duty to cultivate a sense of justice, and it begins at once on a downward course to ruin and defeat. The war lasted too long, especially for European countries, and the masses have been aroused, because they had no voice in bringing about a conflict which in the last analysis was due to lack of morality and a sense of justice based on the religion of Christ. Governments of Europe have for the most part rejected the principles of morality in education, and a loss of the sense of justice has followed the rejection. Everywhere in the world to-day a greater sense of justice is needed, and the Catholic Church is the only power under Heaven that can unerringly teach justice. May our women of to-day, and especially the Catholic women, look to Christ, recognise the primal and basic importance of religion, of Catholic education, and of justice. May we all hear the voice of Christ and carry out His injunctions by which alone the world can be saved! "Seek first the Kingdom of God and His justice, and all things else shall be added unto you." (Matthew vi., 33.)

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Hanmer is an ideal locality for a hospital for those boys who, as a result of the recent war, suffer from shell-shock, nervous troubles, and rheumatism. For the past four years invalided soldiers have been patients in the "Queen Mary" Hospital. The thermal springs of Hanmer and the invigorating air of the surrounding mountains have restored many of our returned soldiers to perfect health. There are no Catholics in permanent residence: the congregation is composed of invalided soldiers and visitors in search of health. The church is dedicated to Almighty God under the patronage of St. Roch. This great saint spent himself in attending the plague-stricken of his native city. As a reward of his devotedness to the poor and the sick, God promised him that whosoever invoked his assistance should be preserved from the perils of pestilence. For this reason we are recommended to have recourse to him in times of epidemics. Thank God, the soldiers at Hanmer and the Catholics of this large and extensive parish to which Hanmer is attached, through the intercession of St. Roch, came safely through the terrible scourge of last November.

The church at Hanmer which bears his name is encumbered with a heavy debt. I most earnestly appeal to all who came safely through the trying times of the war and the epidemic to send me a donation as a thank offering, so that I may be enabled to reduce this heavy indebtedness.

May God bless you and may St. Roch protect you from all harm! Donations sent to me will be gratefully acknowledged through the *Tablet*.

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Current Topics

A Silly Serjeant

A certain Mr. Serjeant Sullivan had the good fortune to be begotten by one of the most sterling patriots that Ireland has ever known. His father and his uncle—A. M. and T. D. Sullivan—would turn in their graves to-day could they realise how the worthy serjeant has fallen from their high ideals. This person is ready to speak ex cathedra on Ireland, with an ignorance of the facts of the case only rivalled by his assurance. He is one of those renegades who write the sort of letters about Ireland which are sure to find a warm welcome in the columns of the *London Tablet*. His balderdash is good enough for that journal, which published without a word of comment Hughes's disgraceful and lying attack on Dr. Mannix; but among Irishmen, and generally among those who still believe that small nations ought to have the right of self-determination, Mr. Serjeant Sullivan is small beer indeed. It was with no little delight we recently read that Lord Justice O'Connor gave the silly Serjeant a well-deserved lesson in a public court. According to the *Irish Independent* it happened that, during the hearing of a breach of promise case before Lord Justice O'Connor and a city jury, Serjeant Sullivan made some characteristic remarks about the religion of the Irish people to-day. Amid great applause in the court the Judge in his address to the jury commented strongly on the silly Serjeant's tirade against his own countrymen and countrywomen. Unlike the contributor to the *Tory Tablet*, our old friend, of whose sincerity and Catholicism nobody could possibly doubt, was neither prepared to cast aspersions on the good name of his fellow-countrymen nor to allow others to do so in his court. He told the jury, apropos of the Serjeant's remarks, that he entirely disagreed with what that gentleman had said, and that he saw nothing, whether in Ireland's history or in the case before them, to show that the sterling moral tone of the country had in the slightest degree weakened. "Our morality and sense of personal chastity are above reproach. One of the brightest jewels in the character of Irish women, and, indeed, of Irish men, is that chastity is not on the decrease, but that *the highest sense of honor and purity in the sexes is on the increase in this country.*" Needless to say the Judge's words will not be found in the *London Tablet*. Our readers will not forget that this Judge was kicked out of the office of Attorney-General because he was a Catholic and an Irishman of the sterling type, like his father before him. A jobber from Wales and a "moralist" from Scotland may deprive him of an Attorney-Generalship for his love of truth, but to deprive him of his manliness and to make a man of a Serjeant Sullivan is beyond them.

Our Chivalry

When we remember what the British Empire is and how it was built up we readily admit that it has its fitting bard in Kipling, the singer of savagery and the laureate of low ideals. It was in connection with the Boer War that he told us in his own delicate and refined way that we had got "a hell of a lesson" from the farmers whose property we stole. The lesson he meant was one of our inefficiency. There was, however, a greater lesson which we also failed to learn. At the time of the Boer War the man who had the courage to protest against the injustice of that exploit of Imperialism was in danger of losing his liberty or his life, and it was then considered a highly patriotic thing to circulate the atrocious tales about bogus Boer atrocities which even in their ideal existence could not surpass the gross reality of what we ourselves were doing to Boer women and children. In the years that have gone by since then frothy passions subsided and hired journalists ceased to obscure the reason of the people, with the result that we all know now that the men who protested against the war were right, and that our

patriotism at the time was nothing short of an unreasoning support of a policy of Prussianism. Nevertheless we did not learn our lesson. It needed but another war to bring to the surface once more all the unlovely ill-nature and all the abominable disregard for truth and justice which are the original sins of British Jingoism. Taking our press as a whole, and sadly recognising that it is a reflection of the views of a majority among us, a retrospect of the Great War must lead us to ask where is that British chivalry of which we boast, where that British fair play which we say we are proud of? Looking calmly at what was called patriotism in war time can we deny that Dr. Johnson was wrong when he defined patriotism as the last refuge of a scoundrel? Examine Jingo patriotism—the only sort that it was safe to profess—and find a single note of a single Christian virtue in it if you can. Bernard Shaw says we lost our manners in the war, but what we lost was more than manners. However, let us hear him on the case:

"Not only our simple citizens, but our editors and our statesmen, and even in a few instances our soldiers, have been guilty of solecisms. Instead of putting on our full-dress clothes and standing on our best behaviour, we have been recklessly abusive and injurious. We have frantically denied every statement made by the enemy without stopping to consider whether it was true, and have thereby not only missed the advantage of many valuable admissions in our own favor, but put ourselves gratuitously in the wrong. We have passionately accepted and reaffirmed as authentic news stories which on the face of them could not possibly have been true. . . . It seems hardly credible now that the Headmaster of Eton was driven scurrilously from his place for reminding us that our occupation of Gibraltar raised the same problem as the German control of the Kiel Canal, or that the Archbishop of York would have been unfrocked, had such a proceeding been possible, for speaking of the Kaiser as one gentleman speaks of another whose hospitality he has accepted in former days."

Politicians of the George type, and journalists of the sort that the politicians find ready for their unscrupulous uses are responsible to a great extent for the national disgrace of such a nasty spirit. They have during this war and during other wars deliberately fostered the ignoble and brutal spirit for which England was branded all over Europe during the Boer War. They have done even more: they have sowed the seeds of future wars by their vile pandering to the inflamed passions of a mob stirred up for the vile ends of capitalists and place-hunters. Shaw has a word to say on the results of Propaganda work and similar devilry which is well worth meditation just now when we are told that we have secured a lasting peace:

"Everyone who is not a born fool must realise soon what all clever people realised long ago, that the moral cleaning-up after the war is far more important than the material restorations. The towns that have been knocked down mostly needed it very badly, and will be replaced, let us hope, by better planned, healthier, happier habitations. . . . But the poisoning of the human soul by hatred, the darkening of the human mind by lies, and the hardening of the human heart by slaughter and destruction and starvation, are evils that spread and fester long after the guns have stopped. Yet the importance that war gives to fools who are negligible in peace makes them loth to let war cease if they can possibly carry it on by mere rancor after the soldiers have come home."

All the while that our press was telling us its tales of corpse-factories and mutilated children and German polygamy it had never a harsh word to say for the atrocities of our Russian Allies, or for those of our own men, freely admitted by themselves. Indeed one editor of a characteristically Jingo paper went to considerable trouble to get up an agitation against us when we one day suggested that we had ample sins of our own to do penance for and that doing penance for them was more profitable in the end than telling falsehoods about the enemy. Let us remember that

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an English general testified that Britain struck a coward's blow at the womb of South Africa, and let us not forget that we never had a national word of blame for the blow struck during the recent war at the womb of Germany. Mr. Shaw describes it thus:

"Without counting the war carnage, which has been frightful, we have by our blockade caused 763,000 persons to die in Germany of 'malnutrition,' a polite name for starvation. By 1917 we had increased the civilian mortality by 32 per cent. above the figure for 1913. Next year we got that appalling figure up to 37 per cent. This does not include influenza cases. More than 50,000 children under fifteen died in 1917, and 15,000 girls and women under thirty. These are only the deaths: the conditions of the survivors may be imagined. And this is going on more or less, and will go on until the blockade is raised." It has gone on. Even when peace was in sight, six months after the arms were laid down it went on. Starvation compelled Germany to sign—not starvation of men but of women and children. Yet in our press not a word was said by way of protest. To protest would be Christian, to organise the people to compel the Government to act in a Christian manner would have been human. But we were inhuman and we discarded Christianity in spite of our united patriotic lip-services and our prayer proclamations. And it is because we have abandoned Christianity that we are cursed by blindness to our shame, to our sins, to our hypocrisy. Is there a single beautiful trait in the Empire to-day? Is there any public respect for truth and justice and the other things that must be the foundations of any sort of reform that is not as vain as the promises of our politicians? When our statesmen learn to keep their pledges, when our press learns to tell the truth, when our people abjure their cruelty and their injustice and their irreligion there will be some room for hope. At present there is none whatever.

Ninety-Eight

A correspondent, sceptical concerning the atrocities of the British in Ireland in Ninety-Eight, refuses to accept the account which we recently gave of that bloody episode. In order to set his mind at rest for ever we herewith present him with testimonies from an impartial British historian whose accuracy and honor nobody will question. We leave to our readers to judge if we overstated facts. Speaking of Ireland in 1897, Belloc writes:

"In the island itself hell had been let loose. The worst of the regular and irregular forces obtainable by the 'Crown,' aided by a militia and yeomanry recruited from the most fanatical of the Protestant population, were quartered upon the as yet unroused and wholly defenceless Catholic peasants. The infamous, unheard of, tortures which they inflicted perpetually upon the weak and the defenceless were the least of their crimes, and their unbridled pillage may go unchallenged when we remember that their favorite abomination was outrage and assault upon the purity of the Catholic women. Scenes more awful—as awful—are not recorded by any hands in the outermost corners of modern Europe. It is from this foul license of the Protestant irregular troops, more than from any other source, and from those months more than from any other period, that dates the permanent and increasing peril England must run from the estrangement of the Irish race. The peril is rendered the worse from the fact that the schools and the universities of Great Britain are content to ignore the whole story of those abominations, and that the mass of educated Englishmen know less of the seeds whence their present dangers have sprung than they do of any department of contemporary history." (*History of England*, p. 376.)

Note that here, in the year before the Rebellion, we have the British forces perpetrating unspeakable atrocities among defenceless Catholics. Note also the testimony that it is the way of the teachers of the

English people to conceal this black page of crime against Ireland. On page 381 we read the following tribute to British honor:

There was a lack of honor in dealing with surrenders, which makes these few days peculiar in the history even of Irish mal-administration. The most famous case is that of the Gibbet Rath, in Kildare. Three thousand of the insurgents had come in to surrender to Duff, who was waiting at the head of a regular force; panic or mere wantonness led to the massacre of a tenth of them in the actual process of surrender.

Another garland on the altar of Orange purity is this:

But almost at the same moment the imbecile cruelty—and still more the sexual filth—of the regulars and Orange yeomanry quartered in another district provoked a more formidable struggle. The County of Wexford was that one upon which, perhaps, an English Government could most securely count of all Ireland. It was somewhat differentiated in race from the rest of the population, and it was at peace. The outrages committed by the soldiers, their wanton, aimless, and incredible cruelty—worst of all their unceasing assaults upon the Catholic women—provoked a peril less negligible than the abortive risings in the neighborhood of Dublin. I have said that it was upon Saturday, May 26 (Whit Saturday, that year), that the Government could feel itself secure after the risings near the capital. It was upon the same day that a certain priest, Father John Murphy, returning to find his church destroyed (for no conceivable reason save the anarchic hate of the Protestant soldiery), and remembering the innumerable tortures and other abominations which the unarmed countryside had been compelled to suffer, determined that such tyranny was no longer to be tolerated, and put himself at the head of his parishioners.

Dealing with the Battle of New Ross Belloc says:

The regulars in recapturing it once more prepared the future of English and Irish relations by a wholesale massacre of the wounded, and this was avenged by the burning by the insurgents of a barn containing a hundred prisoners.

The barn here mentioned was Scullabogue Barn, which was burned by the straggling and defeated Irish who were retreating from New Ross, maddened no doubt by the wholesale massacre of their wounded and defenceless friends and brothers-in-arms. In the account of the fighting at Arklow and at Wexford we find the same story of wholesale brutal murder of wounded men:

Before Arklow they failed, and this failure combined with that of New Ross decided the matter. The insurgent wounded left upon the field were *again* massacred. . . . Wexford surrendered. There was the usual breach of faith, the usual massacre of prisoners (which in the town could be excused as an act of retaliation, for thirty-six prisoners had been put to death by the other side), and right on through the rest of the month and even into the next month the stream of executions, murders, and outrages continued.

One other incident must be told as an illustration of the barbarous and fiendish brutality of the forces which in those dark days England employed in Ireland to put down a rising caused by her own cruelty and "sexual filth." The death of Father John Murphy is thus described by Belloc:

The heroic priest, after torture with a flogging of five hundred lashes, was killed and his body burnt at the door of a local Catholic of prominence "that he might enjoy the smell of a roasted priest." I mention this little instance not because it is unique, but because it will help the impartial reader to understand something of the future relations between the Catholic Irish on the one hand, and the Orangemen and alien Government upon the other.

There in a few words we have the inner history of Ireland's relations with England to-day. The same Orange hordes whose sexual filth and incredible bravery in assaulting defenceless women caused the Rebellion

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GERMAN MISSIONS.

The Bishop of Fulda, the Right Rev. Dr. Schmitt, and the Very Rev. Father Theophilus Witzel, chairman of the Conference of the Superiors of German Orders and Congregations, have issued an appeal to the Catholics of the world, in which they protest against the exclusion of German missionaries from the largest and most important missionary lands. They deny that the German missionaries are political propagandists, and as an indication of the view of German Catholics on this matter they cite the speech of Father Lemmens at Cologne in September, 1916, in which he declared, amid applause, that in the event of a German victory the French and Italian missionaries should be allowed to return to their missions in Turkey after the conclusion of peace. The question of the German missions has received the earnest attention of Pope Benedict XV.

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are to-day protected and patronised by the Lloyd George Government at the cost of the peace of the Empire. For their sakes the Propaganda is entrusted to their leader, Carson. For them a thousand liars are active in the British press at home and abroad. Forgers like the Dunedin "Civis" lose no opportunity of calumniating the Catholics whose extermination has been for centuries the object of Orangedom. To-day and yesterday English rule in Ireland means nothing else than the active and powerful encouragement of the assassins of Ninety-Eight. As Belloc says, good care is taken to conceal the facts from most Englishmen. He might have added that good money is spent to the present day in the manufacture of crimes with which to damage the Catholics in the eyes of the world. If any reader wants a full history of the Neronian crimes of England in Ireland in Ninety-Eight, we refer him to Father Kavanagh's *History*. The bare outlines given by Belloc are sufficient indictment in themselves of the "champions of small nations" and their mercenary forgers and "Civises." It is all in keeping with the murder of Sheehy-Skeffington, with the massacre at Batchelor's Walk, with the brutalities practised on Irish women in the gaols, with the framed-up German plots, with the murders in King Street. And, nevertheless, we are told by our local liars that Ireland has no grievances!

CATHOLIC FEDERATION IN INDIA.

From a note in the Lahore *Catholic News* it looks as if another effort is to be made to bring about some sort of federation of Catholic Associations in India (says the Madras *Catholic Watchman*). The Lahore Catholic Association itself is undergoing reorganisation, and appears anxious to use the occasion for the formation of an "All-India Catholic Board." Sympathy with the movement is expressed in the *Friend*, of the Indian Catholic Association of Burma. It is also likely that, with prospects of receiving a favorable reception, several old friends of the federation idea will come to the front once more, to help and see the thing through. But the most promising of all signs is probably the little booklet on *Combination and Union* of the I.C.T.S., by Father Hull, whose powerful pen would now presumably work for this combination and union from which we all expect so much. The number of different Catholic Associations is no real argument against federation; on the contrary, it is the only way of reaching any sort of concerted Catholic action whenever circumstances necessitate it. Besides, so many circumstances have changed since the last large effort at combination was made, that this fresh attempt is warranted and contains within it a reasonable promise of success.

IN AN OFFICE.

Seven bodies round me spin
Live tentacles, to snare
And drag my mind therein
Out of the open air.

Before me a blank wall
Is built, I cannot flee;
I feel the thin threads crawl
Tightening over me.

Life is blown through the room
All round me, a thick smoke;
Seven spiders spin my doom,
In a living shroud I choke.

Ah, if I could but find
That tunnel which (men say)
Leads from this earthly mind,
Underneath sense, away

To the clear inner land
And the spiritual sea,
And the high towns that stand
Within eternity;

Where souls can breathe at ease
The fine salt-sprinkled air,
In long walks lined with trees
Or a wide market square.

Ah, to be saved so! But
Earth piled within me fills
That tunnel; I am shut
From the everlasting hills.

I dig at the entering-in,
Ere the lives around me press
My mind, by the cords they spin
Caught, into nothingness.

Wildly I dig; above,
The earth falls crumblingly;
I feel the thin threads move
Tightening over me.

—CHARLES WILLIAMS, in *The New Witness*.

Mr. Frank Gallagher, a Dublin Sinn Feiner who was arrested only a week earlier, was sent to prison for three months on Friday (says the *Glasgow Observer* of June 28) on the charge of having made a Sinn Fein speech in Co. Carlow last May. The Dublin Sinn Feiners say that Gallagher, like Countess Markievicz, has been put out of the way because he was one of the witnesses able to prove the truth of the Irish-American Delegates' report.

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ST. MARY'S CONVENT, WANGANUI

DEDICATION CEREMONY.

In spite of the inclemency of the weather a large crowd assembled at the opening of St. Mary's Convent on Sunday afternoon, August 17 (says the *Wanganui Herald*). At 2.30 his Grace Archbishop O'Shea, S.M., assisted by the Very Rev. Father O'Connell, S.M., blessed the building and dedicated it to Our Lady as an additional future home for the Sisters of St. Joseph of Nazareth, and a temporary primary school for girls.

After the blessing his Grace the Archbishop addressed the people as follows:—It is a great pleasure for me to be here to-day to bless and open this new convent and school for the Sisters of St. Joseph. The ceremony takes place on an auspicious occasion. It was practically on this day 62 years ago that the first Bishop of Wellington, the late Dr. Viard, opened the first Catholic church in Wanganui. So this is an anniversary, and it helps to mark the wonderful strides that have been made in things Catholic during the last 60 years. From small beginnings great results have come, and to-day we set up another milestone on the road of Catholic progress in Wanganui. I most heartily congratulate Father O'Connell on having secured such a fine building for the convent, and such a suitable central property for the parochial school. It will make things much more convenient for the devoted nuns who teach in the school, as well as for the children and the parish generally. The acquisition of this property shows the spirit of enterprise that animates your pastor, as well as the loyalty and enthusiasm of the parishioners for their nuns and their schools. It also shows the spirit of sacrifice that continues to animate the Catholic body, whenever it is a question of religion or of religious education. The Catholics of N.Z. are taxed to the tune of about £180,000 a year for the education of the people, and as conscientious reasons compel us to use the State schools as little as possible, and to build and support our own system, which saves the public another £100,000 a year, it follows that nearly all the money contributed by Catholics for education is spent upon the education of other people's children, and that the users of the public schools are having their children educated much more cheaply at the expense of the believers in and supporters of private schools. Hence you see the utter absurdity of the statement that is so often made that the Catholic body are enjoying educational privileges at the expense of the general public. It is really the other way about, as anybody after a little reflection can see.

The opening of a new convent is not only a source of gratification to us, it will be a source of blessing to the whole community. For what is a convent but a residence for nuns, and nuns are ladies who voluntarily dedicate themselves to the service of God and of their fellow-creatures in a life of self-sacrifice. And in this life they find not only their own happiness, but they contribute much to the happiness of others. Besides devoting themselves to prayer and their own sanctification, they devote every spare moment to the service and welfare of their fellow-creatures. Some engage, and most successfully, in the arduous work of teaching, others nurse in hospitals, others take care of the aged and poor. And they all engage in their work, whatever it may be, with a courage and devotion and singleness of purpose not surpassed by any other section of the community. Their courage and utter disregard of all danger and even death is shown in time of war and epidemic. During the last four or five years our nuns all over the world have stood out in glorious fashion in the midst of much brutal selfishness and cowardice. Their praises have been on the lips of men of every nationality and belief. Though New Zealand was not itself in the theatre of war, it experienced one of the aftermaths of war—plague. And in the dark days of the end of last year, our New Zealand nuns, like their sisters all the world over, were every-

where in the midst of the sick and dying. Several of them died in the discharge of their heroic duty, and words of admiration and gratitude were uttered by men of every creed. A Presbyterian minister of Wellington stated publicly that during the epidemic the Catholic nuns were everywhere, and that many Presbyterians would be grateful for the rest of their lives to the nuns for having nursed them back to health. This is only a specimen of many similar tributes. Yes, in every great crisis that calls for courage and true charity as well as utter disregard in the face of death, you can always count on our nuns.

And in a world where there is so much wickedness and lack of moral restraint, where the disruption of the family is proceeding at such an alarming rate and domestic virtue is so rapidly decaying, as shown by the growing records of the divorce courts, it is good to have bodies of women consecrating themselves of their own free will to lives of chastity and self-denial and making of their convents centres of virtue and purity in the midst of so much that is adulterous and corrupt in our generation. Every additional convent that is opened in this land will be another barrier against the brute forces that ever lie below the surface in man, and will be a source of fresh blessings to the community. Yes, our convents are the abodes of truth and prayer, of purity, refinement, and culture, as well as of every Christian virtue. They are centres from which radiate the blessings of true education and of real heroic charity, especially in times of crisis and danger.

Hence I can congratulate not only the Catholics, but all the people of Wanganui on the opening of this fine new convent, which I know will be to this city an additional source of the blessings and advantages that I have just enumerated. Callers and visitors to this convent will find that Catholic nuns are the happiest and brightest of mortals, and that they have the knack of communicating some of their own happiness and brightness to all who come to them weary and sorrow-laden.

The Very Rev. Father O'Connell, S.M., said he wished in the first place to thank his Grace for his great kindness in coming at personal inconvenience to bless the convent and temporary school, and to show his practical interest in the work of Catholic education. His Grace had referred to the fact that this day was memorable because it happened to be the 62nd anniversary of the opening of the first Catholic church in Wanganui, which was built by the Rev. Father Pezant, S.M., and opened by the Right Rev. Bishop Viard, first Bishop of Wellington. The speaker hoped the Archbishop would pardon his reference to another anniversary. To-day was the sixth anniversary of the consecration of his Grace as Coadjutor-Archbishop of Wellington, and on behalf of priests and people he wished him many happy returns of this great day. Referring to the work that had been begun in the blessing and opening of the new convent and temporary school, Father O'Connell regretted the inclemency of the weather. The falling showers were symbolic of the blessings coming down from heaven upon their new work. When he purchased the Alexander property for £12,500, an amount which seemed enormous to most people, he was told that the place was far too valuable for school purposes. But his answer was that no place was too valuable for the education of a child. The amount paid for the property would not compensate for the loss of a soul, and all the money in the world would not satisfy for the loss of the proper training of a child. Personally he was satisfied that the Catholic body had received good value for their money, and he would not be tempted to dispose of the property at £50,000. No collection would be taken up for the payment of the purchase money, but he would give the people an early opportunity of building an up-to-date girls' school, and he could pay no better compliment to his Grace the Archbishop than to say that he would be glad to have a school just like the beautiful one opened on the previous Sunday in Wellington by his Grace. He announced, amidst applause, that he had received from a generous benefactor £1000 towards the

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new school, £100 from Mr. E. O'Meara, and a promise from a family of generous benefactors of £300 a year for five years. He hoped at an early date to be in a position to invite the Archbishop to return to Wanganui to lay the foundation-stone of the new school. In conclusion, Father O'Connell, on behalf of the Catholic people of Wanganui, welcomed the Sisters of St. Joseph to their new home, and wished them success in their undertakings.

Amongst the clergy present were the Very Rev. Dean Holley, S.M. (Provincial) and Fathers Bowden, S.M., M.A., Menard, S.M., McDonald, S.M., and Ginisty, S.M.

After the opening ceremony the visitors inspected the new convent and grounds, and many were the expressions of goodwill toward the devoted Sisters of St. Joseph.

CATHOLIC POPULATION IN THE UNITED STATES

There are 17,549,324 Catholics in the 48 States of the Union, according to the 1919 edition of *The Official Catholic Directory*, published and copyrighted by P. J. Kenedy and Sons, of Barclay Street, New York. With 54 archdioceses and dioceses making no changes in their population statistics, with nine dioceses showing decreases and with 39 archdioceses and dioceses showing increases, the net increase in the number of Catholics over the preceding year amounts to 133,021. Although this is the smallest increase shown in many a year, there is no cause for alarm, for, according to the tables of the 1919 issue, 54 important archdioceses and dioceses made no changes whatever in their population figures. This does not mean that the archdioceses and dioceses in question have been at a standstill, but simply indicates that no new census was taken during the unsettled conditions brought about by the great world war. In fact, it is pointed out that some of the most important archdioceses have not changed their figures in quite a number of years.

The Catholic population figures are not, therefore, as Protestant statisticians sometimes intimate, over-estimated or exaggerated, but on the contrary, according to Joseph H. Meier, who has compiled the *Directory* for the past 14 years, the figure 17,549,324 (seventeen million five hundred and forty-nine thousand three hundred and twenty-four) is very conservative, and if the "floating" Catholic population could be recorded and if it had been possible for every diocese in the country to take a new census, the Catholic population figure would, according to Mr. Meier, be over 19,500,000.

During the last 25 years the Church in this country has made giant strides, as is evidenced by comparing the figures in former *Directories*. Tracing back the population figure 25 years, it is shown that the increase in the number of Catholics in the United States during the past quarter of a century has amounted to 8,471,459.

The 1919 edition of *The Official Catholic Directory*, which is now in the hands of the binder, appears later than did any volume during the last 15 years, but the publishers assert that conditions were very much upset and the continual shifting of help spelled continual delay. This, in addition to the one hundred and one other obstacles, delayed the publication beyond all precedent.

Adding to the figure 17,549,324, which is the Catholic population of the United States proper, the number of Catholics in Alaska, the Canal Zone, the Virgin Islands, Guam, the United States possessions in Samoa, the Hawaiian Islands, Porto Rico, and in the Philippines, it develops that there are 26,332,650 Catholics under the protection of the United States flag.

The usual table of statistics appears in the Kenedy publication, and according to the General Summary of the 1919 issue there are now 20,588 Catholic priests in the United States. Of these, 15,052 are secular clergymen and 5536 are priests of religious orders.

Other figures taken from the copyrighted summary are as follows:—Archbishops 14, bishops 97, churches with resident priests 10,460, missions with churches 5537, seminaries 110, seminarians 7865, parishes with schools 5788, children attending parochial schools 1,633,599, orphan asylums 294, orphans 43,069, homes for aged 116, colleges for boys 215, academies for girls 674.

Special attention is called to the pictorial section in the 1919 issue. The compilers have secured and published likenesses of all the archbishops and bishops who were appointed to American Sees up to a few weeks previously. The pictorial section consists of 32 pages, an unusually large number. Another feature of the 1919 edition is the complete list of army and navy chaplains, which takes up six pages in the Kenedy publication. The 762 secular clergy and the 264 members of religious Orders who were serving under the Stars and Stripes are listed in the army and navy section.

According to the new issue of Kenedy's *Official Catholic Directory*, 28 States have a Catholic population of 100,000 or over, the 28 "Banner" States being as follows:—

1—New York	...	...	3,089,266
2—Pennsylvania	...	...	1,867,000
3—Illinois	...	...	1,481,789
4—Massachusetts	...	...	1,406,845
5—Ohio	...	...	866,715
6—New Jersey	...	...	746,319
7—Michigan	...	...	631,508
8—Louisiana	...	...	618,869
9—Wisconsin	...	...	592,233
10—California	...	...	589,000
11—Missouri	...	...	538,692
12—Connecticut	...	...	523,795
13—Minnesota	...	...	483,494
14—Texas	...	...	455,339
15—Maryland, including District of Columbia	...	...	278,406
16—Indiana	...	...	275,914
17—Rhode Island	...	...	275,000
18—Iowa	...	...	265,500
19—Kentucky	...	...	178,296
20—Maine	...	...	152,635
21—New Mexico	...	...	151,573
22—New Hampshire	...	...	135,600
23—Kansas	...	...	132,210
24—Nebraska	...	...	129,279
25—Colorado	...	...	113,638
26—North Dakota	...	...	105,871
27—Washington	...	...	105,836
28—Montana	...	...	103,850

DEATH OF A DISTINGUISHED TASMANIAN PRIEST.

The Right Rev. Mgr. Gilleran, V.G., died somewhat unexpectedly at Highbury Private Hospital, Hobart, on Wednesday morning, August 6. He only entered the hospital on the previous Saturday. The late Mgr. Gilleran, who was in his 67th year, was a native of Roscommon. His studies were made at the diocesan seminary, and at All Hallows. He was ordained in 1876, and went to Tasmania in the same year. He was stationed first at Campbell Town, and afterwards at New Norfolk, St. Joseph's, Hobart, and Latrobe. From the latter place he was appointed Vicar-General, and Administrator of St. Mary's Cathedral. The Holy Father made him a Domestic Prelate in 1908. Mgr. Gilleran was a man of great activities; his long residence in the archdiocese made him familiar with all public wants, and he took a leading part in Catholic public movements.

The Holy Father has appointed his Eminence Cardinal Giustini Protector of the Institute of Our Lady of the Missions, the Mother House of which is at Deal.



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Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

August 23.

The Military Cross awarded to the late Lieut. W. P. Healy (son of Mr. W. F. Healy, of Brooklyn), an ex-pupil of the Marist Brothers, who was killed in action while serving as a member of the Australian Expeditionary Force, was handed to his father, as next-of-kin, by his Excellency the Governor-General at Government House on last Friday evening. Two sons of Mr. Healy were killed in action, and a third was wounded and lost one of his legs in consequence.

The Dominion Executive of the N.Z. Catholic Federation met on last Tuesday afternoon, Major Halpin presiding. Owing to the restriction on travelling, and the refusal of the general manager of the N.Z. Railways to issue permits to delegates, the annual meeting fixed for August 26 has been postponed, subject to the concurrence of the Diocesan Councils, who have been communicated with. It was decided that the executive should meet on the third Tuesday of each month in future. The report of the Educational Sub-committee was received and adopted and submitted to his Grace Archbishop Redwood for consideration.

At the last meeting of St. Patrick's branch of the Hibernian Society, the retiring president, Bro. James J. Troy, was presented by the president (Bro. J. P. McGowan), on behalf of the members, with a past-president's collar and framed certificate. In making the presentation, Bro. McGowan referred in glowing terms to Bro. Troy's good work. Bro. Troy, in returning thanks, said that he had the cause of the society at heart, and although he was going out of office, he would still devote all the energy of which he was capable to further the cause of Hibernianism.

A very successful afternoon was given by Mrs. Oscar Ellis at her residence, Tasman Street, on last Tuesday, in aid of the big bazaar which the combined parishes of Thorndon and St. Joseph's will hold in October next.

The new school in Buckle Street was opened on Monday last. The school, which was built to accommodate 300 pupils, commenced on Monday with an attendance of 270. The school is being conducted by the Sisters of Mercy, under the direction of the Rev. Mother Mary Anthouy.

The children of the Catholic schools will visit H.M.S. New Zealand while she is at this port.

Archbishop O'Shea's fine discourse at the opening of the new school in Buckle Street has been the cause of several letters appearing in the local press. The first was from the P.P.A. champion, urging the taxation of our schools, etc., and another was from the secretary of the Teachers' Educational Institute, who has shown himself a bitter opponent of Catholic schools. The latter individual, referring to the building, admits that "it has set a standard of classroom architecture that for very shame's sake the State must equal in its own buildings."

The annual meeting of the Wellington Catholic Education Board was held on last Wednesday. Mr. J. J. L. Burke, vice-chairman, presided, in the absence of the chairman (his Grace Archbishop O'Shea). The members present were Father Hurley, S.M., Messrs. B. Doherty, T. O'Brien, T. J. Davis, J. D. McPhee, Jas. Stratford, Leo Blake, and P. D. Hoskins. The annual report and balance sheet, which disclosed a very successful year, the receipts exceeding the expenditure by nearly £1000, raising the capital fund now to £4000, were adopted. Votes of thanks were accorded to the committees and officers for the successful result of their efforts in augmenting a fund which will make the Catholic schools of this city independent.

The Thomas Moore Executive Committee met on last Friday, Mr. F. J. Oakes presiding, when a statement of accounts in connection with the last anniversary festival was presented. The financial result showed a profit of £33, which has been handed to the Catholic Education Board. The committee placed on record its deep sense of gratitude to the Rev. Brother Fidelis, who was the mainstay of the organisation, and whose transfer from Wellington means a serious loss to the committee. The secretary was instructed to convey by letter to Brother Fidelis the committee's appreciation of his services, and its extreme regret at his transference from this city.

The Feast of St. Alphonsus Ligouri, the founder of the Redemptorist Order, was celebrated with due solemnity at the Church of St. Gerard, Wellington. All the Masses were largely attended, and a great many approached the Holy Table. At 10 a.m. there was Solemn High Mass—celebrated by the Rector, Very Rev. P. Whelan, C.S.S.R., with Father Mangan as deacon and Father Kilbride subdeacon. Father Kilbride preached. The choir of St. Gerard's, directed by Mr. Frank Oakes, with Mr. James Skedden at the organ, sang Gounod's St. Cecelia Mass, also (at the Offertory) Byrd's "Ave Verum" (unaccompanied), Tozer's setting for four voices of the Proper, and at the end of the Mass the brilliant setting of the "Te Deum" by Lambillotte. In the evening, after the Holy Rosary, the choir gave the "Magnificat" on the 7th tone by Lambillotte, and an eloquent sermon by Father Langley, C.S.S.R., followed. The choir then sang Mendelssohn's "As Pants the Hart," and at Solemn Benediction of the Blessed Sacrament "O Salutaris" (Elgar), "Bone Pastor" (Tallis) unaccompanied, "Tantum Ergo" (Verdussen), "Divine Praises," "Adoremus" (Allegrì), and concluded with the "Te Deum."

Wanganui

(From our own correspondent.)

August 20.

Rev. Brother Denis, Provincial of the Marist Brothers, has been paying his usual visit to our Brothers, and has gone on again.

Very Rev. Dean Holley, S.M. (Provincial), has gone up-river with Father Ginisty, and will spend a day or two at Jerusalem.

Sister M. Ignatius, who for some time has been in charge at the Otaki Convent, has been called back to Wanganui to take charge of our new town St. Mary's Convent.

The Parish Federation Committee held its monthly meeting during the week, and among other things, decided to try and revive the Catholic Social Study Club, which through no one's fault has gone defunct. At present the movement will be confined to the members of the Federation Committee, the idea being to get through the business of the meeting and then spend an hour or so in the study of some of the pertinent questions of the day. To start the ball rolling, Mr. T. Lloyd read an interesting pamphlet, or rather some articles from it, and the matter is to be allowed to soak in till next meeting, when it will be overhauled for debate. The scheme is only tentative, but likely enough will grow.

On Monday morning at St. Mary's Church, a little Maori wedding took place, the young couple being Paul Haami, of Ranana, a returned soldier, son of the late Haami of Ranana, and Kikiri Te Poro of Kaiwhaiki, foster daughter of Te Poro and Tangin Tapa. The ceremony was conducted by Father Ginisty, S.M., of Jerusalem. The bride looked very girlish in a simple frock of white satin, and with it she wore a small coronet of orange blossoms and a long white veil. She also carried exquisite flowers. The maid of honor was Mary Haami, sister of the bridegroom, and the best man Robert Tapa, foster brother of the bride. After Mass, the bridal party and many of the

town guests left by motor for the Pah at Kaiwhaiki, where they were welcomed and entertained by the tribe. Numbers of kinsfolk and friends came down and went up the river, a couple of hundred assembling for the feast.

On Tuesday afternoon a fascinating and interesting lecture about life on the Polynesian Islands was given at St. Joseph's School by Rawei, a teacher from those islands. His Grace Archbishop O'Shea, Fathers O'Connell and Bowden, several of the Sisters, and one or two adults threw in their lot with the children, and thoroughly enjoyed the picturesquely instructive discourse. Rawei had with him some very fine specimens of the dressing and sleeping mats made by the natives from bark and grasses. He explained, although of course it had to be briefly, how the raw materials are treated, and very tenderly he dwelt on the many existing points of similarity between all peoples and races, with just a hint perhaps of superiority here and there, in the unspoiled aboriginals and children of nature. The little ones were all as good as gold, the littlest of them squatting on the floor, a la Montessori, and the hour sped by all too quickly.

DIocese OF CHRISTCHURCH

(From our own correspondent.)

August 25.

The Victory Fair was brought to a close on Saturday night last, the attendance on the occasion being very large. The chief attraction was the tug-of-war competition, which was finally won by Mr. C. Hunter's team. The following teams were represented:—Glenmore Brick and Tile Co., Glue Works, City Council, P. and D. Duncan, C. Hunter and Co., Booth, MacDonald, and Co., J. Brightling, N.Z. Express Co., Post and Telegraph, Crown Brewery, Ward's Brewery, and M.B.O.B. Association. The boys from the Marist Brothers' School pulled a team from St. Bede's College, and won after an exciting contest. The fair has been an unqualified success, though the results financially are not yet obtainable.

On September 15, the parishioners of St. Mary's intend giving a welcome home to all the returned soldiers of that parochial district. Extensive preparations have been made, and the function promises to be a great success. The proceeds will be devoted to the erection of a suitable roll of honor, and Very Rev. Dean Regnault will be pleased to receive names and addresses of all those who went on active service from St. Mary's parish.

At Ozanam Lodge on last Sunday afternoon, the juvenile branch of the Hibernian Society of St. Mary's parish was officially inaugurated. There was an attendance of over 50 prospective members. Amongst the interested visitors were Fathers Seymour, S.M., Roche, S.M., Brothers F. A. Roche, J. Ormandy, H. Gallagher, M. Byrne, T. Gardiner, A. Young, J. Rodgers, E. Daly, T. Wagstaff, P. Gunn, and H. Johnston, of St. Mary's branch, Mr. Alexander (Society of St. Vincent de Paul), and Mr. D. Brick. In opening the meeting, Bro. F. A. Roche expressed his pleasure at the fine attendance of juveniles, and exhorted them to keep up their enthusiasm. He then initiated some 53 members. The election of officers was keenly and intelligently proceeded with, the following being the successful candidates:—President, Maurice Daly; vice-president, Harold Shaw; secretary, Bert Cronin; treasurer, Patrick Murphy; warden, N. Archer; guardian, A. Archer; sick visitors, A. Holley and H. Shaw. The installation ceremony was performed by P.P. Bro. J. Ormandy. In order to assist the lads in their new organisation, a cheque for three guineas was presented by St. Mary's branch of the H.A.C.B. Society, and this was further supplemented by a contribution from Mr. D. Brick. Fathers Seymour and Roche addressed the young Hibernians, who listened to their popular priests with deep interest. The next meeting is arranged for September 10.

Gore

(From our travelling correspondent.)

As a result of a successful week's canvassing tour made recently in the Gore district, the circulation there of the *Tablet* has been doubled. Much of this success is attributed to the eloquent advocacy of the Very Rev. Rector (Father O'Donnell) and Father Farthing, both of whom our representative desires to sincerely thank. He wishes also to acknowledge the generous hospitality and valuable assistance extended towards him by Mr. James Columb and Mr. Martin Francis, of the Gore branch of the Hibernian Society.

A very enjoyable card match was played during the week between representatives of the Gore lodge of Oddfellows and the Hibernian Society. The match took place in Latham's Rooms, upwards of 60 players participating. At the call of time the scores were announced as 61 games each, a rather extraordinary conclusion. The Oddfellows' representatives were subsequently entertained to supper by the Hibernians, and during an interval speeches were given by Messrs. Francis (Hibernians) and J. Kirby (Oddfellows). The card social was unanimously conceded to have been the most successful and enjoyable held during the year.

Deep sorrow was felt throughout the Gore district when it became known that Mr. Adam Hoffman had passed away at the Dunedin Hospital. The funeral, which was very largely attended, took place on Sunday afternoon, August 17. Father Farthing officiated at the interment. The deceased was a staunch Hibernian, and the whole of the local members of the society attended the funeral in regalia. The Gore Pipe Band, under Pipe-Major Bighe, played the lament. Sincere sympathy is extended to the widow and children, who are left to mourn their loss.—R.I.P.

NOTICE TO ADVERTISERS

Deaths, Marriages, Wanted, etc., will be charged as follows:—Up to 20 words, 3/- minimum; up to 30 words, 4/-; up to 40 words, 5/-. *Strictly Cash in Advance.*

Wedding reports will not be inserted unless accompanied by a marriage notice, cash paid.

In order to insure insertion in the following issue, the copy for above advertisements must reach the office by noon on Tuesdays.

General advertising rates on application to the office.

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ST. VINCENT DE PAUL SOCIETY

ST. JOSEPH'S CATHEDRAL CONFERENCE, DUNEDIN.

The 34th annual meeting of St. Joseph's Cathedral Conference of the St. Vincent de Paul Society was held on Tuesday evening, in the meeting room, St. Joseph's Hall. Father Kaveney presided, in the unavoidable absence of the Very Rev. Father Coffey, Adm. The annual report gave the following summary of the work of the conference during the past year: 103 orders were given out for groceries, 54 orders for coal, 24 pairs of new boots were given to deserving cases, also 42 pairs of second-hand boots, 3 pairs of new slippers, 9 pairs of second-hand slippers, 8 pairs of blankets, 407 second-hand garments, 314 new garments, 254 yards of flannel, 11 yards of flannel, 27 parcels of various clothing, 1 box of clothing was sent to Mount Magdala, and 4 boxes of clothing to the St. Vincent de Paul Orphanage, South Dunedin. The society was instrumental in having 16 children baptised, and the following sent to their various destinations: One woman and two children to Auckland, one girl to her home in Christchurch, one girl to her home in Wellington, one girl to her home in the country, six patients to Convalescent Home, four patients to Sanatorium, four women to Mount Magdala, and suitable homes were found for several young children. The society meetings have been held as usual, the sick have been visited in their homes, hospitals, sanatoriums, and other institutions, also court work attended to. Since the last annual meeting the society suffered a very severe loss by the death of our late beloved Bishop. He took a deep interest in the affairs of the society, and was at all times ready and generous to help. The conference sincerely thanks Father Coffey and assistant clergy, the Good Shepherd Nuns, the legal and medical professions for the help they have given gratuitously at all times, the Victoria Convalescent Jubilee Guild, Mrs. Ansell, Mrs. Gordon, Rev. Bryan King, and Rev. Cummings and other friends who have helped during the year. Receipts: To balance forward, £16 5s 4d; subscriptions, £16 16s 6d; poor box, £12 4s 7d; donations, £69 14s 7d; legacy (Mrs. Blakely), £30; church collections, £27; total, £172 1s. Expenditure: By groceries, £30 8s 4d; coal, £13 15s 9d; drapery, £45 15s 2d; boots, £12 1s 2d; rent (deserving cases), £5 15s 6d; funeral expenses, £2 2s; medicine for sick, £2 9s 1d; Mount Magdala, £5 1s; Epidemic Relief Committee, £3 3s; sundries, including board, train and steamer fares, telephone, etc., £29 10s 2d; total, £150 1s 2d. Balance in hand, £21 19s 10d.

In moving the adoption of the report and statement of accounts, Father Kaveney congratulated the conference on the splendid work the society is doing in the sacred cause of charity, in Dunedin. He also eulogised the tactful and devoted services of the president (Mrs. Jackson) over a lengthy period of years. A very large part of Mrs. Jackson's work was done secretly, as by its very nature it was necessary it should be so done, but often at very serious inconvenience to herself. He exhorted his hearers to persevere in their noble, self-sacrificing work. No work was dearer to the Sacred Heart of Our Divine Lord, whose whole public life was devoted to the comforting and healing of the poor, distressed, and suffering. Of all virtues, that of charity was the greatest and would most assuredly merit the greatest reward. Captain Plunkett, president of the Conference of SS. Michael and George, Remuera, Auckland, who was a visitor to the meeting, in congratulating the society in Dunedin on the results of its labors, as revealed in the fine report he had just listened to, said it was evident here, as he had observed elsewhere, that the ladies' organisations associated with the St. Vincent de Paul Society were a tower of strength in the great works of charity in connection with the Catholic Church.

The following are the office-bearers:—President, Mrs. M. A. Jackson; vice-presidents, Mrs. M. Swanson

and Mrs. E. Mowat; secretary, Mrs. T. J. Hussby; treasurer, Miss E. O'Rourke; wardrobe-keepers, Mesdames Stone and Hally. The conference meets on each alternate Tuesday evening.

GERMAN PRIESTS' TREATMENT OF CATHOLIC PRISONERS

The following letter was received by the London *Universe* from a Catholic officer who has just arrived in England from a prison camp in Germany:—

"I would like," he writes, "to bring to the notice of all British Catholics the great spiritual comfort to us by the Catholic priests of Germany. The opinions I possess in regard to treatment meted out to myself and my comrades by Prussian militarism and hatred are quite the opposite of those I hold respecting the endeavors of the German Catholic priests to help us in that true spirit of faith which binds the Catholics of all nations together. While in Baden, at the camp of Rastatt, we possessed our own English chaplains who had been taken prisoners—Father Daly and Father Duggan, who, though often, like ourselves, very hungry, worked particularly hard for our welfare.

"However, the Catholic parish priest of Rastatt was equally tireless in giving help in every direction, and when we lost our two English Fathers, he carried out their work. We had not been long at this camp when a Catholic officer died. He was buried by this German priest, who spoke at the graveside to perhaps 80 or more officers of the Church of England. The words touched the hearts of all: 'Rest here in the German soil of Baden in peace. The Catholic religion in matters of faith is one great universal brotherhood. The prayers of the Catholics of Rastatt will always be offered up for the holy souls in this graveyard. When you return to England, give my sympathy to his sorrowing family, and tell them he will always be remembered in our Sacrifice of the Mass and prayers.'

"Again, when I was moved to a prison camp far away in Prussian Poland, along with a large number of other officers, a German priest came and made inquiries as to the number of Catholics, etc. This priest visited the camp regularly, and with the aid of a specially-printed book in English and German, was able to hear confessions and supply all our needs. He distributed prayer-books, rosaries, etc., and even lent us sacred pictures of Our Lady, St. Joseph, and the Sacred Heart to hang over our beds. Mass was sung every possible Sunday in a small room in the camp, and the officers had got together and recited the Rosary for their temporal and spiritual intentions, every one of which we had the gratification of obtaining. In the hungry days we made a Novena for succor to Our Lady, and on the ninth day, when finishing the Novena, we had the pleasure of helping to unload cases of biscuits sent by the British Help Committee. On the Sunday before we left the camp our chaplain obtained permission for us to hold a special thanksgiving service in town. The Mass was celebrated by our German chaplain, served by an English choir.

"Most of us Catholic officers felt a golden chance was being missed by having no Catholic literature sent out from home. The Y.M.C.A. and other Protestant sects were very active in sending out prayer-books, pocket Gospels, etc., and we hoped to have received a supply of Catholic Truth Society pamphlets, which would have helped us considerably in spreading the essential historical facts of our holy religion. We generally got over the difficulty by proving the fact that help in a spiritual sense was not necessary from England, as we could obtain it, not only in Germany, but all over the world. Yes, the only comfort we had in Germany was to be found from a religious point of view, and I shall always keep a memory in my heart of the sympathy and work of the Catholic priests who amidst times of hunger and trial kept us strong and hopeful."

J. M. J.

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Practical Aspects (New Code) of Canon Law—7/-.

Marriage Legislation (New Code), Ayrinhac—10/6.

Religious Profession (New Code), Papi, S.J.—5/-.

Religious Communities of Women (New Code)—3/-.

The Unfolding of the Little Flower (Cunningham)—7/6.

Sermons on Our Blessed Lady (Flynn)—10/6.

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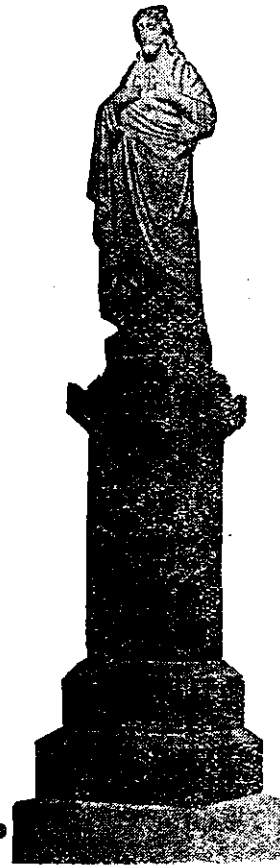
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DEATHS

- BUTCHER.**—Of your charity pray for the repose of the soul of Mary, dearly beloved wife of Edward Butcher, 6 Phillips Street, Kensington, Dunedin, who died on August 15, 1919; aged 62 years.—On whose soul, sweet Jesus, have mercy.
- COLLERTON.**—Of your charity pray for the repose of the soul of Mrs. W. T. Collerton, of Tinui, Wairarapa, who died at the Masterton Hospital on July 28, 1919, fortified by the rites of Holy Church.—On her soul, sweet Jesus, have mercy.
- HARTNELL.**—Of your charity pray for the repose of the soul of Catherine Hartnell (wife of the late John N. Hartnell), who died at her residence, Hororata, North Canterbury, on August 1, 1919.—On her soul, sweet Jesus, have mercy.
- McKAY.**—Of your charity pray for the repose of the soul of George, dearly beloved eldest son of George and Mary McKay, who died at Waverly Street, South Dunedin, on August 4 1919; aged 29 years.—On his soul, sweet Jesus, have mercy.
- TAPP.**—Of your charity pray for the repose of the soul of William Frederick Tapp, who died at Reefton on July 29, 1919, in his 37th year.—On his soul, sweet Jesus, have mercy.

FOR THE EMPIRE'S CAUSE

IN MEMORIAM

- LAYBURN.**—Of your charity pray for the repose of the soul of Corporal William Layburn (Australian Imperial Forces), who was killed in action at Herbecourt, France, on August 28, 1918.—On his soul, sweet Jesus, have mercy.—Inserted by his loving parents, sisters, and brother.
- MOIR.**—Of your charity pray for the repose of the soul of Sergt. James Alexander Moir, much loved son of James and Mary Moir, 46 Nelson Street, Caversham, who was killed in action on August 25, 1918.—R.I.P. Dearly loved and sadly missed.—Inserted by his sorrowing parents and sisters.
- MORRIS.**—Of your charity pray for the repose of the soul of Thomas Morris, 5th son of Henry and Honora Morris, of Tuatapere, Southland, who was killed in action in France on August 28, 1918.—On his soul, sweet Jesus, have mercy.
- McDONNELL.**—Of your charity pray for the repose of the soul of Private Randolph McDonnell, who died "Somewhere in France" from wounds on August 22, 1918.—R.I.P.—Inserted by his sorrowful parents, brothers, and sister.
- O'BRIEN.**—Of your charity pray for the repose of the soul of Bombardier William O'Brien, who was killed in action in France on August 26, 1918.—Immaculate Heart of Mary your prayers for him extol, O Sacred Heart of Jesus, have mercy on his soul.—Inserted by his loving parents, sisters, and brother.
- ONGLEY.**—Of your charity pray for the repose of the soul of Lieut. Patrick Augustine Ongley, youngest son of Mrs. Ongley, Lower Hutt, killed in action in France on August 27, 1918.—On his soul, sweet Jesus, have mercy.
- O'SULLIVAN.**—Of your charity pray for the repose of the soul of John Charles O'Sullivan, who died in France from wounds on August 27, 1918.—R.I.P.—Inserted by his parents and brothers.
- PEARCE.**—Of your charity pray for the repose of the soul of Lieut. John Joseph Langley Pearce, who died at Officers' Hospital, No. 3 Casualty Clearing Station, France, from wounds, on August 25, 1918.—R.I.P.—Inserted by his loving mother, sisters, and brothers.
- RYAN.**—Of your charity pray for the repose of the soul of Private Timothy Ryan, killed in action in France on August 28, 1918.—Sacred Heart of Jesus, have mercy on his soul.—Inserted by his mother, brothers, and sisters.

SHEEHAN.—Of your charity pray for the repose of the soul of Rifleman John Maurice Sheehan, who was killed in action in the battle of Bapaume on August 26, 1918. To memory ever dear.

Immaculate Heart of Mary, your prayers for him extol, Oh, Sacred Heart of Jesus, have mercy on his soul.—Inserted by his loved ones.

SULLIVAN.—Of your charity pray for the repose of the soul of James Sullivan, third and dearly beloved son of James and Mary Sullivan, of Pirie Street, Wellington, who died in France from wounds on August 30, 1918.—May his soul rest in peace.

IN MEMORIAM

McMAHON.—Of your charity pray for the repose of the soul of Margaret McMahon, Cronadun, West Coast, who died on August 28, 1912.—On her soul, sweet Jesus, have mercy.

QUIRK.—Of your charity pray for the repose of the soul of Mary Gertrude Quirk, who died at Gisborne on September 7, 1918.—Oh compassionate Heart of Jesus, grant to her eternal rest.

FEATURES OF THIS WEEK'S ISSUE

Leader—Democracy in Theory and Practice,—p. 25. Notes—Little Things; Why?; A Warning to Bachelors,—pp. 26-27. Topics—A Silly Serjeant; Our Chivalry; Ninety-Eight,—pp. 14-15. The Catholic Woman of To-day, by Archbishop Redwood, p. 9. Catholic Population of the United States, p. 19. The English in Ireland: A Comedy, p. 33. New Convent at Wanganui: Address by Archbishop O'Shea, p. 18. Archbishop Delany's Challenge, p. 29. German Priests' Treatment of Catholic Prisoners, p. 23.

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 28, 1919.

DEMOCRACY IN THEORY AND IN PRACTICE



HE epoch-making work of Jean Jacques Rousseau was, from many points of view, a very dangerous book. It is a work that we have been accustomed to hear denounced on account of its evil teaching and one which many people are prepared to discuss without ever having read its pages. Jean Jacques' book is a dangerous book and no mistake about it, but at the same time it contains many profound truths and large draughts of sane thinking which are less remembered unfortunately than the more worthless and more pernicious parts of the *Contrat Social*. Jean Jacques was a dreamer, and

like every dreamer he got into cloudland and away from realities when he dreamt of things of which he had no real knowledge: religion was one of these things. But the dreamer did know some things, and one of these was his fellow-men. Therefore it is that we come upon such sound stuff concerning Democracy in the midst of a desert of nonsense concerning other things. The *Contrat Social* is proof positive that Rousseau went deep to the heart of the tangled problem of government and saw the dangers and difficulties that surround it. He was no sciolist who followed a catch-cry like a will-o'-the-wisp: he knew the rough road and the perils that beset the traveller thereon, and he did not conceal what he conceived to be the truth from his readers—fiery, thirsty democrats as they were in those days. In one startling sentence Jean Jacques summed up the whole problem of government by the people:—

S'il y avoit un peuple de dieux, il se gouverneroit democratiquement. Un gouvernement si parfait ne convient pas à des hommes.

In plain English: Democratic government is too perfect for men; it is only fit for angels.

This judgment must be considered in the light of what we have already said a little time ago concerning the dangers of Democracy. We then pointed out that there were grave dangers that might render what was theoretically a perfect form of government in practice a terrible curse; and we showed that the root of the danger lay exactly in the evil teaching of the present day and in the schools which instead of inculcating into people the eternal truths inspired them with a materialistic conception of life directly calculated to make good democratic government an impossibility for the reason at which Rousseau hints in the foregoing words. Man is prone to be anything but an angel, and if Democracy is to thrive he needs to be lifted up and endowed with the virtues which can make him as the angels. Self-denial, charity, chastity, honesty, religion, are not the virtues men learn in our schools to-day; but they are very decidedly the virtues which men must learn before a democratic government can succeed. Is there any need to prove a truth so clear as this? Is it not supported by everyday experience? Is not the tendency of modern ideals to turn man loose like a wild beast with bared fangs and rending claws on his fellow man?—*Homo homini lupus*—"Man like a wolf to his brother-man." And so hard is it to imagine even the possibility of raising man to a level so high that he might be fit for a pure Democracy that no sane person entertains any idea that it can ever be done: at best we can but have a Democracy with safeguards and limitations of such a nature as the evil proneness of mankind demand. In an ideal Democracy every citizen should have a real share in the government; and that would presuppose such a perfection of morals and such an unanimity in goodness as to make for unanimity in governing; it would presuppose a simplicity of life and a standard of self-denial possible, indeed, in small communities but never to be realised in the world of men as they are: in one word it would presuppose that virtue was at the root of human conduct and religion the guiding force in men's lives. What need is there further to delay in showing how far from actual such hypotheses are and how far from being even within the sphere of practical politics? Such are existing conditions that the establishment of a pure Democracy such as we here speak of would entail all sorts of internal strife and disturbances instead of the perfect order and unanimity we dream of. And so it will be as long as men are swayed by motives of selfishness, by greed, by lust, by ambition—as long as (to quote Carlyle) they are mostly fools. Therefore the most we can hope for is a government *for* the people. The time will never come when we shall see a successful government *by* the people. We have found out by sad experience that neither a Monarchy nor an Oligarchy is a government *for* the people in practice. Under ideal conditions

either may be good; but the test of time has found that neither is likely to be good. The trend is now towards a modified form of government by the people, imperfect like all things human but of great latent potentialities.

Few have as yet any clear notion of what must be done to make government by the people safe; but it may be taken as a principle that the first thing to be done is to make it certain that government *for* the people is more important than government *by* the people. The idea of a referendum as we have it is retrograde: that is government *by* the people and not always *for* them: it can never be held that such a means is *for* the people unless it be granted that the majority are always right; and experience and common sense tell us that the majority are by no means always right; and that they are more likely to be wrong. To put a law made by legislators appointed by the people before them with the intention of finding out whether or no the majority would be in favor of it is reasonable enough, but to make a law and pass it because a majority of one demand it is certain to be wrong. Yet that is the shallow conception of Democracy we appear to entertain. Not a word more need be said to prove how harmful such a Democracy could be: our own New Zealand Government is a lesson and a warning. A concrete example may help to illustrate what can be done: President Wilson was elected by the Democrats of the United States, but he very soon gave them to understand that he was not a mouthpiece of the idol Demos but a man who was put there to use his brains and abide by his principles. He was put in power by the people; they can put him out again; but while he is there as their representative he means to govern *for* them. Similarly the best we can do is to select the best men—not pot-hunters or politicians, but men of integrity and ability in whom we have confidence and who are more fitted to make laws than we are. We must not expect them to let their brains lie fallow or to be false to their principles because a popular outcry wants something they do not consider good for us: in a word we must not put them there as puppets to dance to mob law, but as reliable and trusted guides whom we can dismiss as soon as we lose confidence in them. And once again, it is clear that we cannot get such men, and we cannot even elect them if we have them, until the people are educated to recognise that virtue is the sure guide of conduct and that in the eternal Law of God we have beacons which mark the only safe course whether in political or in private life. We have not the schools to give us such universal education yet; but we have men in power who know that as soon as we have such schools their day is over. Therefore we must either get rid of our present politicians or compel them to legislate for the people. And the first step is the recognition instead of the boycott of schools which teach children the fundamental truths on which stability in individual and family life and in society is based. Until that is done it matters very little what sort of government we have: all will be bad enough and the motto they will follow will be: Seek first your own interest and let the rest go. The conclusion of all this brings us back to the schools: only in the schools which teach men to model their lives on Christ can the people be made fit for Democracy.

NOTES

Little Things

In more than one sense it is the little things that count. We all know the story of Michelangelo's reply to one who seeing him polishing and retouching a finished statue asked him why he was wasting time over such trifles instead of getting to work on a new statue. "Trifles make perfection," said the sculptor, "and perfection is no trifle." It is true in every order. In

the moral and spiritual order it is just the attention to trifles that distinguishes the saint from the tepid man. Attention to trifles makes a gentleman in the social world, just as neglect of them makes a boor. In the ideal order—using ideal in its philosophical sense—trifles tell beyond power of estimation. Dante, artist that he was, realises this when he makes the old Florentine say that what he remembered most in Hell were the green hills and the little streams that ran down to the Arno around the home of his boyhood. We take the risk of correction and quote from memory:

*I piccoli riuscelletti che dai colli verdi
In Casentin scendon giu in Arno
Mi stanno sempre innanzi, e non indarno.*

Why?

Why is it that trifles—apparently trifles at any rate—dominate as they do in our recollections of places and persons? How often, on looking back to the past, the memory of a friend is in some mysterious manner associated with some entirely fortuitous circumstance, which makes as it were a background for our mental picture. We recall one friend long lost and inevitably see him lazily paddling a light boat on a summer evening on the Barrow; another we cannot see without an effort apart from the grateful shade of the olive groves around Tivoli; recollection of a third is for some hidden reason always associated with a walk among the mountains between Subiaco and Olevano. It is the same with places. The first image the name of Rome suggests is a little garden, green with orange and lemon trees and filled with the cool sound of a plashing fountain; Germany brings back an idle day in the groves around Heidelberg Schloss; if there will be years ahead from which we shall look back at Dunedin it will suggest, we venture to say, the vision of dawn coming in over the hills that shelter the harbor and spilling regal colors over the inner reaches of the sea. Why this is we know not, but that it is so our own consciousness as well as the witness of poets—from Dante to Kipling—assures us.

We are such stuff as dreams are made of.

A Warning to Bachelors

In the only volume left behind by that brilliant essayist, "Marmaduke," of the *Truth* of Labouchere's day, there is many a rare gem to be found. The little volume—it is called *The Maxims of Marmaduke*—seems to be caviare to the general reader. However that may be, the people who like caviare are satisfied to be in a minority. Read this and meditate thereon, ye bachelors of New Zealand:—

"The ordinary woman is trained to catch a man, not to keep a husband. As a girl she dances much, sings more, dresses simply but attractively, smiles when it is her interest to do so, and is apparently devoted to home. That conduct implies cheerfulness, economy, and contentment. It is, however, only her ante-nuptial manner. Many a man could describe his experience six months after marriage in these words: "My wife is a parcel of assorted follies and failings, enclosed in a decorative wrapper and labelled "Mixed Chocolates," but after marriage I discovered it to be a packet of acid drops."

The following is even more appalling: "In a seductive atmosphere of music, perfume, and luxury, the eligible man, dazzled and inebriated by the illusive surroundings, is entrapped by the combined blandishments of the selling parent and the child on sale.

In the majority of cases, the man purchases a toy sold to the highest bidder in the dearest market in conditions skilfully contrived to delude and obscure his judgment."

Considering the modern New Zealand "flapper" with her latchkey and her cigarettes and "spots," not to mention her apparel—costly inversely as its covering powers—we are of opinion that there was method in Marmaduke's madness.

Some Useful Definitions

The same writer also gives us some definitions which are positively indispensable for up-to-date people nowadays. Cut the following out and apply them and you will be one of the sheep, or one of the lilies of the field or anything else you please except a man or a woman as God made them:

Question—"How is your behaviour in accordance with the latest fashion?"

Answer—"In that I possess no opinion or principles of my own, and do not mind what I do, so long as I do it in distinguished society." (For instance—Jazzing, smoking, drinking whisky, flirting *ad libitum* now seem to be quite proper for modest maidens.)

"What is reputation?—The estimate your neighbors entertain of your wealth and social position." (In olden times old-fashioned people used to have an idea that a good name and a fair fame were important. Since the New Zealand Government gave us Mammon instead of God in the schools things are improved.)

"What is fashion?—The latest frivolity practised by the smallest number.

"How are you to know what is fashion?—By consulting dressmakers and imitating notorious Parisian *soubrettes*. (Enough said!)

"What is charity?—Assisting those who may directly or indirectly be in any way useful to you hereafter. (Collecting for "patriotic" purposes and sending white feathers to an only son on whom a widowed mother depends is also charity.)

"What is justice?—Strongly condemning the slightest failings of others, whilst readily condoning our own most infamous iniquities. (For example shrieking about corpse-factories that never existed and then wondering why any person should object to a lunatic like Colthurst murdering people.)

"What is modesty?—Not to dress lower than the most décolletée woman in the room.

"What is a good book?—The latest suggestive novel."

It seems hard to believe that Marmaduke was never in New Zealand.

DIOCESE OF DUNEDIN

The Sisters of Mercy, South Dunedin, desire to gratefully acknowledge a donation of £2 from a kind benefactor, "W.D."

On the Feast of the Assumption the children of St. Vincent de Paul's Orphanage, South Dunedin, spent a gay and happy afternoon at the home of the Little Sisters of the Poor, Anderson's Bay, whither they had been invited by the Good Mother, who, with her kind Sisters, gave them a royal time. Before returning to the Orphanage, the children, who were under the charge of Mrs. Baker, sang the music for Benediction of the Blessed Sacrament, in the Little Sisters' chapel, much to the delight of the old people.

The Dominican Nuns of St. Mary's Convent, Cabra (Co. Dublin) celebrated in June the bi-centenary of their settlement in Dublin, and also the centenary of their foundation at Cabra. The pioneer community of Dominican Nuns, who have accomplished such splendid educational work in the diocese of Dunedin, came to New Zealand in 1871 from Sion Hill Convent, Blackrock, Dublin, an offshoot from the famous Convent of Cabra. It is also of interest to know that early in 1921 (about 18 months hence) the Dominican Nuns of the diocese of Dunedin intend celebrating, on a scale of some considerable magnitude, the golden jubilee of their foundation in Dunedin.

The concert promoted by the Catholic residents of Mornington to augment the fund now being raised to furnish the new Convent of the Sisters of Mercy at that suburb, which is to be given on next Saturday evening (August 30) in His Majesty's Theatre, promises to be an artistic, and it is fervently hoped a thorough financial success. Besides the Kaikorai Band (a splendid combination of talented instrumentalists

which never refuses its valuable assistance to any Catholic undertaking), St. Joseph's Glee Club and pupils of the Sisters of Mercy, South Dunedin, many of the principal musical artists of Dunedin, including Mrs. Fraher, Mrs. Astley Black, Mrs. Coventry, Misses M. Lemon, K. Grave, J. Hunt, and M. Boyle, Messrs. Frank Perkins ("Diggers"), D. Fogarty, P. Carolin, W. H. Morrison, H. Campbell, W. Atwill, C. Eades, and E. Kerr, also Miss Clara Hughes (accompaniste), Mr H. F. Davie (conductor Kaikorai Band), and Mr. T. Anthony (conductor St. Joseph's Glee Club) are helping in the production of a very fine programme, of which Mr. D. Whelan is musical director. As the object the concert is intended to benefit is a most deserving one, the theatre should be crowded to capacity on the occasion. The doors are to be opened at 7.15 p.m., and intending patrons would do well to secure tickets beforehand. A number of young lady assistants will conduct a sale of choice sweets at intervals during the evening.

Prior to the opening of the annual meeting of St. Joseph's Conference of the St. Vincent de Paul Society on Tuesday evening, Father Kaveney, in a few appropriate remarks, presented, on behalf of the members of the conference, a handsome gold maltese cross, with his initials inscribed, to Mr. Ambrose Dunne (sacristan of St. Joseph's Cathedral), as an acknowledgment of his kindly action, extending over many years, of caring for, and preparing the conference meeting room. Mr. Dunne, in expressing his appreciation of the beautiful gift, said any recognition of what little service he was privileged to do for the conference was entirely unlooked for. It had been in the past a pleasure to him, and would be so in the future, to extend all the assistance in his power to the noble work in which the ladies of the conference were engaged.

THE MAORI MISSIONS.

The Very Rev. Dean Van Dyk, Superior of the Fathers of St. Joseph's Missionary Society in New Zealand, on the eve of his departure from Dunedin, throughout which diocese he and Father Bowen have for the past few months made appeals in aid of the Maori missions in the diocese of Auckland, writes to us in most appreciative terms of the splendid hospitality extended to them by the priests and people of the many districts in Otago and Southland they visited in the course of their mission. The generosity of all towards the upkeep and extension of the work of the Missionary Fathers he represents, in the interests of the Maoris, has been (he says) unbounded, and he thanks most heartily the parish priests and their people generally for the kindly reception extended to them everywhere they visited. Both Dean Van Dyk and Father Bowen are deeply impressed with their brief association with this portion of the Dominion, and express their gratitude to the *N.Z. Tablet* for the not inconsiderable share it has taken in bringing about the successful issue of their appeal.

CHURCH OF OUR LADY OF PEACE, ROXBURGH.

The new Church of Our Lady of Peace, Roxburgh, will be solemnly blessed and opened on Sunday, September 14. The Very Rev. Father Coffey, Diocesan Administrator, will officiate at the opening ceremony, which is to commence at 11 o'clock. High Mass will be sung by Rev. C. Collins, and the occasional sermon will be preached by the Rev. C. Morkane, of Holy Cross College, Mosgiel. At the evening devotions, commencing at 7 o'clock, the preacher will be the Very Rev. Father P. O'Donnell (Gore).

By a humble, generous love and a lively faith, prepare yourself to meet the Divine Master, who will soon come to demand an account of your life.—*Mother M. of the Sacred Heart.*

OBITUARY

MR. WILLIAM F. TAPP, REEFTON.

Some weeks ago there passed away at the Reefton Hospital, at the early age of 36 years, a well-known and highly-respected resident of Reefton, in the person of William Frederick Tapp (writes an esteemed correspondent). The late Mr. Tapp was a great enthusiast in every form of sport, and in every undertaking he spared no energy to attain perfection. About the middle of last year his health began to decline, and last October he became a patient in the Reefton Hospital, and it was during his lengthy illness that the love and esteem he so well merited were intensified among those who knew him best. His long period of suffering was borne with a fortitude and patience that edified all around him. Such virtue, aided by the quiet but persistent prayers of those who loved him, obtained for him the great gift of Faith. He was received into the Catholic Church on June 29, and on July 29 passed peacefully away. The deceased leaves a widow to mourn her loss, and to her is extended the sincere sympathy of many friends.—R.I.P.

MRS. N. M. EGAN, WREY'S BUSH.

The sad news of the death of Mrs. Nora Mary Egan, wife of Mr. James Egan, of Wrey's Bush, which occurred at the Riverton Hospital on Sunday morning, July 27, occasioned deep sorrow throughout the whole district. The late Mrs. Egan was the second daughter of Mrs. Cosgriff and the late John Cosgriff, of Nightcaps. She was of a bright and happy nature, and was highly esteemed. Deceased had been an inmate of the Riverton Hospital for a month, and on the day previous to her death underwent an operation, but some hours later collapsed and passed away. The late Mrs. Egan had great and sincere faith, and was for many years a faithful member of the Sodality of the Children of Mary. Being gifted with a splendid voice, she was a member of St. Peter's Choir, and prior to her marriage had at different periods assisted in choirs at Nightcaps, Gore, Waikaka, and Arrowtown. Having received the constant ministrations of Father Buckley, and visited by Very Rev. Father Lynch and the Sisters of Mercy, she passed away fortified by all the last sacred rites of Holy Church. On Tuesday morning, July 29, her remains were conveyed from her late residence to St. Peter's Church, and at 8 o'clock a Solemn Requiem Mass was celebrated for the happy repose of her soul, by the Very Rev. Father Lynch. The funeral cortege, which left the church on Tuesday afternoon, was largely attended, friends and sympathisers being present from distant parts of the province. The Very Rev. Father Lynch, assisted by Father Bowen, officiated at the graveside. Deceased leaves her husband and four young children to mourn the loss of a young wife and mother. The late Mrs. Egan is also survived by her mother, four sisters—Sister M. Austin (Convent of Mercy, Wellington), Mrs. T. Fitzsimons (Bluff), and Misses A. and K. Cosgriff (Nightcaps)—and six brothers—Edward, Thomas, James, and William Cosgriff (Nightcaps), John Cosgriff (Masterton), and M. Cosgriff, who returns from Egypt about August 28—who have the sincere sympathy of a large circle of friends in their sad bereavement.—R.I.P.

"No peace can last, or ought to last, which does not recognise and accept the principle that Governments derive their just powers from the consent of the governed, and that no right anywhere exists to hand peoples about from sovereignty to sovereignty as if they were property."—President Wilson, January 22, 1917.

If you want to stay just where you are in the procession, or fall steadily behind, give obstacles a first place in your life. If you want to move out from the crowd, and count for something more than "average," let every obstacle be welcomed as a fresh incentive to action.

ARCHBISHOP DELANY'S CHALLENGE.

At a recent meeting of the St. Patrick's branch of the Hibernian Society, Tasmania, reference was made to the proposal in the Federal Parliament by Mr. Palmer for an inquiry to be held into the management of all convents, and to the challenge thrown out by his Grace the Most Rev. Dr. Delany, Archbishop of Hobart, which is as follows:—"He wished to throw out a suggestion or proposition, and it was this: Let the Federal Government or the State Governments, if they liked, appoint a board, or boards, consisting on the one part of 50 per cent. Catholics and on the other part of 50 per cent. made up of the blackest Orangemen, or other men of black, white, or yellow color, and empower this board, or these boards, to investigate the whole internal workings of every convent and Catholic institution and Catholic benefit society, and every other

Catholic society, and also all the Freemason organizations, Orange societies, and every other society in the Commonwealth, and let the result of the investigations be placed before the public of Australia." It was resolved, on the motion of Bro. P. Gannon, J.P., that the branch endorse the challenge as submitted by his Grace, and invite any inquiry into the working of the Catholic societies and institutions under the conditions contained in that challenge.

The pure hands of Mary are as a precious channel through which God bestows His graces on all His children, of whom she is the Mother. Beg her to have pity on us, that in her maternal tenderness she may allow us and the entire world to feel the effects of that incomparable favor which she has found before God.—*Mother M. of the Sacred Heart.*

"TABLET" SUBSCRIPTIONS

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We beg to acknowledge Subscriptions for the following, and recommend Subscribers to cut this out for reference. PERIOD FROM AUGUST 19 TO 25, 1919.

AUCKLAND AND HAWKE'S BAY.

P. McG., c/o D. H., Patutahi, 15/2/20; D. H., Patutahi, 30/1/20; W. K., Hobson St., Auck., 30/8/21; L. D., St. Frances de Sales St., Auck., 30/12/19; A. F. McD., Queen St., Auck., 23/8/20; Mrs. P., Belmont St., Newmarket, Auck., 23/8/20; H. T., Eden St., Newmarket, Auck., 23/8/20; Mr. O'N., Manakau Rd., Epsom, Auck., 23/8/20; P. McK., Sylvan Rd., Hastings, 15/8/20; M. A. K., Box 58, Te Kuiti, 30/12/19; J. K., Private Bag, Tolago Bay, Gisborne, —; B. P., Rere P.O., Gisborne, 23/8/20; M. B. G., Arvedsen St., Hastings, 30/8/20; P. M. W., Louie St., Hastings, 15/3/19; J. C., Kings Rd., Makauri, Gisborne, 8/2/20; J. O'C., Store, Kaiti, via Gisborne, 15/2/20; E. O'D., Hastings, 30/3/19; L. C., Victoria St., Hamilton, 30/9/20; Father G., Presbytery, Warrambool, 30/8/20.

WELLINGTON AND TARANAKI.

E. F., Farmer, Mangamingi, 23/6/20; P. L., Clyde St., Island Bay, Wgton., 30/6/19; A. O'C., Molesworth St., Wgton., 8/1/20; J. McK., Pipitea St., Wgton., 30/12/19; K. T., Murphy St., Wgton., 30/8/19; M. F., Molesworth St., Wgton., 15/9/19; W. E. D., Mein St., Wgton., 8/1/20; C. H. K., Thorndon Quay, Wgton., 15/8/20; J. D., Hall St., Wgton., 8/3/20; D. O'N., Wari-ropi St., Wgton., 30/9/19; Mrs. R., Pitarua St., Wgton., 30/12/19; W. L., Pitarua St., Wgton., 15/2/20; Mrs. W., Tinakori Rd., Wgton., 23/1/20; E. B., Wilson St., Wgton., 30/12/19; J. McP., Plimmer Steps, Wgton., 30/6/20; E. C., Austin St., Wgton., 30/6/19; T. M., Austin St., Wgton., 30/6/20; B. D., Awanui North, 23/8/20; J. B. R., Shannon, 23/7/20; D. B., Okato, 30/4/20; P. B., Mangatoki, 15/4/21; J. McL., Levin, —; J. H. G., Ohingaiti, 30/8/20; T. T., P.O., Turakina, 23/8/20; M. S., Pirie St., Wgton., 30/9/20.

CANTERBURY AND WEST COAST.

J. F., Studholme, 30/7/20; M. O'C., Woodbank Farm, Hanmer Springs, 30/8/20; W. E., Selwyn St., Timaru, 30/9/21; D. McM., Milton St., Nelson, 8/7/20; P. G., Ormsby St., Temuka, 8/8/20; P. McG., Methven, 8/7/20; Mrs. M., Barbadoes St., Sydenham, Chch., 30/9/20; T. K.,

Box 45, Temuka, 23/8/20; Convent, Kumara, 30/8/20; D. N., Cowper St., Greymouth, 23/2/20; T. McA., Tutaki, Murchison, 8/7/20; J. McK., Kildare Ter., Lincoln, 23/8/20; M. K., Loburn, Rangiora, 15/8/20; Miss P., c/o Cashmere Sanatorium, Chch., 8/8/20; T. C., Capleston, 23/8/20.

OTAGO AND SOUTHLAND.

T. M., Omarama, via Oamaru, 8/10/20; T. J. C., Railway Hotel, Mossburn, 8/7/19; G. G., Otiako, 15/8/20; E. C., c/o R. A. F., Tokoitī, Milton, 23/8/20; M. O'D., St. Andrew St., E. Inghill, 23/7/21; M. T. F., Onslow St., Gore, 23/8/20; T. P. McG., Canning St., Gore, 23/8/20; J. C., Box 58, Gore, 23/8/20; D. M., Lyne St., Gore, 23/8/20; J. M., Lyne St., Gore, 23/8/20; H. W., Main Rd., Gore, 23/8/20; R. F., Gorton St., Gore, 23/8/20; Mrs. G., Williams St., Gore, 23/8/20; Rev. M., Convent, Gore, 23/8/20; J. J. G., Devon St., Gore, 23/8/20; C. R. G., Joseph St., Gore, 23/8/20; M. H., Roso St., Gore, 23/2/20; Mrs. O'B., Bury St., Gore, 23/8/20; Mrs. F., Main St., S. Gore, 23/8/20; J. O'N., Coutts Rd., W. Gore, 23/8/20; T. C., Ardwick St., Gore, 23/8/20; J. F., Knapdale, 23/8/20; P. N., Knapdale Rd., Gore, 23/8/20; J. N., c/o Mr. O., Wyndham, 23/8/20; D. B., Wyndham, 23/8/20; T. D., Wyndham, 23/8/20; H. O'N., Wyndham, 23/8/20; W. J. H., Hairdresser, Mataura, 23/8/20; J. G., Te Tapua, via Mataura, 23/8/20; G. W. C., Rock and Pillar, 30/7/20; J. T., 1 Rural Box Delivery, Mataura, 23/8/20; J. C., Box 13, Balfour, 23/8/20; Mr. F., Blacksmith, Herbert, 23/8/20; Mrs. G., Moonlight, 23/8/20; T. C., Gore, —; J. C. H., Bedford St., St. Clair, 23/8/20; J. L., Cr. Elles Rd. and Earn St., Inghill, 30/2/20; J. L., The Homestead, Riversdale, —; H. G., Gorton St., Gore, 23/8/20; F. D., Gorton St., Gore, 23/2/20; A. S., Bury St., Gore, 23/8/20; C. C., Main St., Gore, 23/8/20; J. M. H., Waikana, Mataura, 23/8/20; J. B. K., Dundas St., E. Gore, 23/8/20; P. S., Lawrence St., E. Gore, 23/8/20; J. S., Halton St., E. Gore, 23/8/20; C. D., Rose St., Gore, 23/8/20; J. H., jun., James St., Gore, 23/8/20; A. H. S., Ardwick St., Gore, 23/8/20; A. A. R., Crombie St., Gore, 23/8/20; M. H., Hotel Carrington, Gore, 23/8/20; M. F., Devon St., Gore, 30/9/20; P. O'N., Wyndham, 30/9/20; T. L., Gore, 30/9/20; A. H. S., Gore, —.

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COMMONWEALTH NOTES

NEW SOUTH WALES.

A cable message received last week announces the death of the Right Rev. John Dunne, D.D., Bishop of Bathurst. The deceased prelate was the third Bishop of that See, and his episcopal consecration took place in 1901.

General regret will be felt in Sydney at the announcement of the death, from pneumonic-influenza, of the Very Rev. Father J. Taylor, S.M., which occurred at Townsville on Tuesday, 29th ult. (says the *Catholic Press*). The late Father Taylor was Superior of the band of Marist Missionaries who have been working in various States for the past three or four years. At the time of his death, he was with Father Herring and Father Herbert, working through the Rockhampton diocese, where they had spent more than a year, with the exception of the extreme summer months. As a missionary, Father Taylor was specially gifted. He had a fine presence and a good voice. One of the Australian Bishops remarked of his work that it was absolutely solid and reliable. Father Taylor was, he said, one of the best missionaries in a mixed community he had ever met. His death will be a severe blow to the Marist Fathers.

The Christian Brothers' golden jubilee was celebrated at St. Mary's Cathedral on Thursday and Friday, July 31 and August 1, with solemn and deeply impressive ceremonies. On Thursday all the boys attending the Christian Brothers' schools in and around Sydney attended Mass and received Holy Communion in their own parishes, to specially offer up thanks to God for the past 50 years. Then, shortly after 9 o'clock, they were marshalled in a body at Phillip Park, Cathedral Street, opposite St. Mary's Cathedral, and marched to the Cathedral, where Solemn High Mass was celebrated. His Grace the Archbishop of Sydney presided. The celebrant was Father R. Darby, Father D. Conaghan was deacon, Father T. Kelleher subdeacon, and Father E. Bond master of ceremonies. A choir of 300 of the Brothers' pupils rendered Battman's Mass in two parts, with orchestral accompaniment. At the Offertory the boys of St. Mary's Cathedral and Balmain East sang Delany's beautiful "Salve Regina." During the Mass these two choirs also rendered the "Benedictus," which was specially composed for the occasion by Mr. W. Asprey, and which deeply impressed the immense congregation. At the conclusion of the Mass the whole congregation of boys stood and sang "Faith of Our Fathers."

At St. Mary's Cathedral, Armidale, on Sunday, July 20, his Lordship Dr. O'Connor announced that his Excellency the Apostolic Delegate would visit Armidale on December 14 next. His Excellency, his Lordship said, would officiate at several important functions, and he was sure that the occasion of his visit would be a red-letter day in the history of the Armidale diocese. The visit would mark the celebration of the golden jubilee of the diocese and the consecration of the Cathedral.

VICTORIA.

"It used to be said, and with truth, that many of the household of the Faith failed to remember Catholic churches when making their wills. It is satisfactory to find that, of late years, the duty of including these institutions has been recognised (says an exchange). Probate of the will of Michael Kennedy, late of Wales Street, Footscray, has been applied for by the National Trustee Company. Testator died on May 2 last. His estate is valued at £2547, being realty £200 and personalty £2347. Testator bequeathed £1700 to relatives in Ireland and the balance of his estate to St. Vincent's Hospital and St. Joseph's Home, Surrey Hills.

Margaret Riordan, late of Rosary Place, Beaconsfield Parade, South Melbourne, widow, who died on April 23, by her will of November 5, 1915, left

£6630 real estate and £834 personalty. She bequeathed £10 each to two women legatees at Brunswick, and the balance of the estate to the Archbishop of Melbourne, to be spent towards the erection, equipment, and maintenance of Newman College, Melbourne University, subject to "Mount Carmel," her home, land and furniture at Berwick being made over to the Sisters of the Good Shepherd, South Melbourne; "Innisfail" and the land attached to that house at Berwick to St. Michael's Church, Berwick; and £100 each being paid to St. Vincent de Paul's Orphanage for Boys and Girls, and the Carmelite Fathers, Port Melbourne; £50 to the Little Sisters, Northcote; and £20 each to St. Joseph's Home, Surrey Hills, and St. Augustine's Orphanage, Geelong.

From the half-yearly distribution of the Felton bequests of £7520 the following charities under Catholic auspices benefit:—St. Vincent's Hospital, £100; St. Vincent de Paul's Boys' and Girls' Orphanages, South Melbourne, £20 each; St. Vincent de Paul Society, £15; St. Augustine's Orphanage (Boys'), £40; and St. Catherine's Orphanage (Girls'), Geelong, £25. From the James Maron estate the South Melbourne orphanages receive £175 each. From the T. J. Sumner estate the Little Sisters of the Poor, Northcote, receive £20.

Miss Catherine Noonan, late of Dudley Street, West Melbourne, who died on February 20, by her will of December 27, 1917, left £475 real estate, and £13,302 personalty to her sister, subject to payment of £50 each to St. Vincent's Hospital, the Little Sisters of the Poor, St. Vincent de Paul's Boys' and Girls' Orphanages, South Melbourne, the Foundling Hospital, St. Joseph's Home for Destitute Children, Surrey Hills, and the Magdalene Asylum, Abbotsford; £25 each to St. Augustine's Orphanage for Boys, Geelong, Our Lady's Orphanage for Girls, Geelong, the Receiving Home, Grattan Street, Carlton, the primary school, Cumberland Place, Melbourne, and the Magdalene Asylum, South Melbourne.

QUEENSLAND.

The death, at Townsville, of the Rev. Father J. Taylor, Superior of the Marist Missionaries in Australia, came as a great shock to the Catholic people of Rockhampton and the Central District, where he has conducted many missions, as well as in the northern portion of the diocese of Rockhampton. As a lecturer and missionary he was held in the highest esteem, not only by Catholic people, but many outside the Church. A Requiem Mass was celebrated at St. Joseph's Cathedral for the repose of his soul. The funeral was largely attended, and took place from the Sacred Heart Church, Townsville, after the celebration of the Solemn Requiem Mass.

His Grace the Archbishop of Brisbane, the Most Rev. Dr. Duhig, at the 11 o'clock Mass in St. Stephen's Cathedral, Brisbane, recently, stated that the St. Stephen's Ladies' Epidemic Relief Committee would extend its scope of activity, now that the decline of influenza in the community rendered unnecessary further assistance in that direction. His Grace voiced his disapproval of the inadequate response made by many ladies, or, as he preferred to call them, women. He would remind them that there was no greater honor than to work for God's Church and the poor. Patriotic works for soldiers were very good, and he had nothing to say against them, but many wealthy Catholics have no time for the ordinary work of the Church and anything concerned with the promotion of the glory of God. They make many excuses, and the work of the Church was left to the poor people; the others had no time, and said so. But the Church did not say she had no time for a Requiem Mass for the soldiers. He hoped those in good circumstances would give some time to working for the Church.

Let us love God—let us love Him much in time, and we shall love Him in eternity with Mary, the angels, and the saints.—*Mother M. of the Sacred Heart.*

IRISH NEWS

PRISONERS "HOSED."

The following is a passage from the cross-examination of the plaintiffs at the hearing in Dublin of the case of Sir John Irwin, Chairman of the Visiting Justices of Mountjoy Prison, against Alderman T. M. O'Beirne for slander:—

Were you present when prisoners were hosed?—Yes.

How many?—Two or three.

How long?—About a quarter of an hour.

Until they fell down?—If they fell down they would be killed.

They were caught in a net?—I did not hose them; the hose was played from one to another, and warders engaged to drag them down, owing to their conduct.

Hosed until they fell through exhaustion?—I cannot say that; I did not order the hosing.

Were these men put into hospital?—Yes.

BRITISH TERROR IN IRELAND.

"The present condition of Ireland is pitiful (says the *Nation*). Britain suffers more than Ireland. In face of it our proclamations of self-determination in Paris die away into a dreary cant and snuffle. Everywhere nationality has thrown down all barriers. Everywhere new States are being created in response to this furious uprush of national ideals. And every new State has its Ulster. We carve out these kingdoms with unflinching hand in adjusting the new map of Europe. Only our effort fails us when we come to our own problems at home. Why not a British Ulster in Ireland? How long is this arrogant minority to be allowed to stand between Britain and Ireland to veto a reconciliation which all the world is wanting?"

"It is evident that these things cannot continue. They form an open sore and shame. All the Dominions are protesting against them. America is protesting against them. Radicalism and Labor will dominate the next Parliament. That combination will have little patience with, or approval of, Ulster's veto."

"Ireland demands to-day the recognition of a principle which is dominating the whole world. In return she sees tanks lumbering through the streets of her capital, and aeroplanes vigilant overhead. Such displays—it is calculated—will in time make her loyal. She will accept British rule and abandon Sinn Fein, and recover what the Chief Secretary is pleased to call her soul. Even Toryism protests against this criminal folly. It might be well if Liberal, Labor, and Independent Tory members got together to devise a scheme which they could force on this nerveless administration. But action there must be. We may refer the Irish problem to the Empire. We may refer it to the United States. We may refer it to the League of Nations. But military terrorism is impossible. The one thing certain is: 'We cannot go on as we are.'"

IRELAND A NATION: HIERARCHY'S ASSERTION OF COUNTRY'S DEMAND.

A general meeting of the Irish Hierarchy was held in St. Patrick's College, Maynooth, on Tuesday, June 24. His Eminence Cardinal Logue, Archbishop of Armagh, presided, and the following prelates also attended:—Most Rev. Dr. Harty, Archbishop of Cashel; Most Rev. Dr. Gilmartin, Archbishop of Tuam; Most Rev. Dr. Brownrigg, Bishop of Ossory; Most Rev. Dr. O'Donnell, Bishop of Raphoe; Most Rev. Dr. Browne, Bishop of Cloyne; Most Rev. Dr. Hoare, Bishop of Ardagh; Most Rev. Dr. Foley, Bishop of Kildare; Most Rev. Dr. Kelly, Bishop of Ross; Most Rev. Dr. O'Dea, Bishop of Galway; Most Rev. Dr. Fogarty, Bishop of Killaloe; Most Rev. Dr. Gaughran, Bishop of Meath; Most Rev. Dr. McHugh, Bishop of Derry; Most Rev. Dr. McKenna, Bishop of Clogher; Most Rev. Dr. Finnegan, Bishop of Kilmore; Most Rev. Dr. Morrisroe, Bishop of Achonry; Most Rev. Dr. Naughton, Bishop of Killala; Most Rev. Dr. Coyne, Bishop of Elphin;

Most Rev. Dr. Cohalan, Bishop of Cork; Most Rev. Dr. MacRory, Bishop of Down and Connor; Most Rev. Dr. Hackett, Bishop of Waterford; Most Rev. Dr. Mulhern, Bishop of Dromore; Most Rev. Dr. O'Sullivan, Bishop of Kerry; Most Rev. Dr. Codd, Bishop of Ferns; Most Rev. Dr. Halligan, Bishop of Limerick; Most Rev. Dr. Donnelly, Bishop of Canea.

The following statement was issued:—No body of Irishmen can be more profoundly interested than the Irish Bishops in any scheme that would satisfy the legitimate aspirations of Ireland and bring peace and contentment to her people. The existing method of government cannot last. It substitutes government by constraint with all its evils for government by consent with all its blessings. At this fateful stage in the history of the human family, Congress in the United States of America, where our people always received a warm welcome and soon learned to appreciate the advantages of the liberty denied to them at home, finds an unredressed wrong in Ireland that calls to it to speak out in the hearing of the world. As for us, we have the evils of Military Rule exhibited at our doors. In this ancient civilising nation, the people are not permitted to rule themselves through men of their own choice. The work is done for them by some stranger without any knowledge of the country. *It is the rule of the sword, utterly unsuited to a civilised nation, and supremely provocative of disorder and chronic rebellion.* The acts of violence which we have to deplore, and they are few, spring from this cause, and from this cause alone. For mere trifles for what in any free country would be within the rights of all men, the Irish people have been sent to gaol under savage sentences. Moreover, at the present time, *an enormous sum is raised here annually by over-taxation, without any attempt being made beyond empty promises, to promote suitable schemes of reconstruction and development in Ireland.* Money is being poured out as water across the Channel, but if we ask back a little of the huge over-charge paid out of this country to put life into our starved systems of education, the cry comes from the Castle: "The remedy is to add to the rates." Every day the air is charged with rumors about unsettling such parts of the public administration as after years of agitation had been brought somewhat into harmony with popular wishes, *and our rulers utterly have been engaged in the apparently congenial task of transferring both the powers that were exercised by an unrepresentative authority and those that were to be entrusted to a representative Irish body, from the capital of Ireland to the capital of England.* In the interests of peace and order, of morality and nationality, this aggressive domination should stop once and for all. So long as it lasts our faithful people *should not allow any provocation to move them to overstep the law of God.* They have an inspiring example to guide them. When Belgium lay prostrate under the heels of the oppressors, the Belgians in like trials listened to the counsels of Cardinal Mercier, and they have their reward. It shall be so, please God, with our people also. Ireland is a distinct and separate nation, and it is vain to hope that things will go well for Ireland or for England until Ireland's rights are duly recognised. She is fully entitled to a Government that will be the free choice of all her people. Her right is to be mistress of her own destiny. With the deepest affection of all her inhabitants of every persuasion and in pursuance of the duties of our high trust, in the interests of peace and religion, we desire to state with all the earnestness we can command that *now is the time for doing justice to Ireland a nation.* With that feeling in our minds, we cannot conclude this statement of our intense sympathy with our people without declaring our profound gratitude for the priceless service to Ireland and to civilisation rendered by the Senate and House of Representatives, the Hierarchy, clergy, and people of every denomination in America, in so nobly espousing the cause of Ireland at this turning-point in her history.

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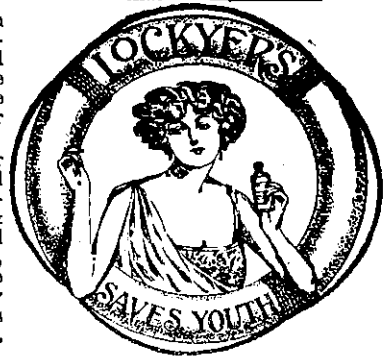
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THE ENGLISH IN IRELAND: A COMEDY

(By ROBERT LYND, in the *New Statesman*.)

Ireland marched for many generations under the green flag. It became an emblem of defeat and of compromise, however, even of humiliation, for the withholding of Home Rule affected the most moderate of Irishmen like the rebuff of a proffered handshake. Parnell always hated green as an unlucky color. Whether it is or not, Ireland has apparently had enough of it. Her young men and women have in the past two years taken a new flag and a new national anthem. Their flag is now the orange-white-and-green tricolor, and their song is "The Soldiers' Song."

Dublin Castle does not quite know what to do about it. There is a minority of very well-fed persons whose flag is the Union Jack and whose anthem is "God Save the King," and these people heatedly call on Dublin Castle to preserve order. By preserving order they mean cracking the skull of anyone who sings "The Soldiers' Song" and precipitating bodies of policemen and soldiers, armed with bludgeons and bayonets, upon every little crowd that happens to raise the orange-white-and-green flag. It is difficult to distinguish this view of order from the theory of terrorism. The preservation of order means nothing to the partisan save a free hand for violence on one's own side.

Dublin Castle on the whole prefers to rule by threat rather than by deed. Liberty Hall, for instance, the headquarters of the Irish Transport Workers' Union, is opposite a railway bridge which is guarded by armed sentries. During the past few weeks an iron structure has been raised above the parapet of the bridge with an arrangement of loopholes through which rifles could fire straight into the windows of the most important trade union in Ireland. So long as the rifles do not go off, however, it is possible for a casual visitor to Dublin on a sunny day to feel that this is the best of all possible worlds, with nothing to complain about but the noise of the trams. People do not walk along the streets in actual chains, nor are babes-in-arms transfixed on the points of bayonets by passing soldiers. In these respects, at least, life in contemporary Ireland bears a resemblance to life in the Golden Age.

When the Irish-American delegates arrived in Dublin the other week, Dublin Castle stood aside at first. The delegates drove up to the Mansion House in taxis from which the orange-white-and-green tricolor was flying on the right hand and the stars-and-stripes on the left. Every evening, as they returned from their travels, they were met at the railway station by the same beflagged taxis, which would then proceed slowly through the streets, surrounded by a bodyguard, followed by a brass band playing "The Soldiers' Song":

Soldiers are we;
Our lives are pledged to Ireland,

an army of volunteers in civilian clothes, and a dense mass of sightseers. This was all done in defiance of the law, which forbids processions, and an occasional volunteer even risked court-martial by appearing in uniform. It was important, however, to give the American delegates the impression that they were on a visit to a free country; and so the law slept, and good order reigned. On the second evening a long file of policemen, the white metal of their helmets making them look like a musical-comedy chorus of Prussians in the darkness, marched quickly behind the crowd; but the next night there was not a policeman to be seen on the route of the procession, and half Dublin trooped after the Republican flags and the Republican tunes to the fashionable Unionist square where the delegates stayed, and cheered Republican speeches made from a balcony under a huge tricolor, and then went home as quietly as if they had been coming out of a Sunday school.

On the Friday, again, the Dail Eireann, as the Republican Parliament is called, met in the Round Room of the Mansion House, and once more the police stood aside, while volunteers with white armlets discharged the duties assigned to policemen in ordinary free States. Everything seemed quiet to the point of dulness. I met one man who had just left the Mansion House, and he complained bitterly of the dulness of some of the speeches. I was all the more astonished on turning into Dawson Street between 5 and 6 o'clock to find cordons of huge policemen throwing themselves across the street, and soldiers in tin hats and full kit marching in columns towards the Mansion House, with a fleet of motor lorries (more crowded than the wooden horse of Troy) following, out of which other soldiers poured, carrying monstrous-looking weapons which may have been machine-guns or grenade-throwers (I am a child in these matters, and do not know which). The police said that I could not pass; but, on my protesting that I lived in Dawson Street, one of them said genially: "Well, go ahead, but if you're bluffing you're done for; for you can't get out at the other end." As another company of soldiers swept up to the pavement, a lady at my side ran up to them and said: "Why don't you fight for liberty in this country? Why don't you fight for liberty in this country?" She went up to a young officer in a tin hat and passionately put the same question to him. He looked slightly taken aback, but replied with a smile: "My dear lady, I'm only a soldier obeying orders." By this time the throb of the motor lorries, the tramp of marching feet, and the click of bayonets being fixed filled the street with the preliminary din of war. No one knew what was happening. People said that the Republican Parliament was being suppressed on account of some inflammatory speeches. Others said that the public reception arranged by the Lord Mayor at the Mansion House for that evening had been prohibited. An officer came up to a group of people near me and said it was "only a demonstration." Whatever may have been the purpose of it all, the street was now held at each end by a cordon of policemen. A few yards behind this came a row of soldiers with fixed bayonets. A few yards behind this, again, came more soldiers with fixed bayonets. An armored car with the nose of a gun projecting threateningly started every few minutes with a grunt and sailed up and down the street. Beyond the police and soldiers a crowd was now gathering and singing "The Soldiers' Song" and other seditious airs. As each song came to an end they cheered defiantly. At the end of one chorus the soldiers rattled their rifle butts derisively on the stones, but an officer called out angrily: "Stop that." Singing and cheering went on in this fashion, while the crowd increased; and every time the armored car went off on its minatory prow there was a voluminous boo. An old woman ran out of a house crying: "This is going to be worse than a rebellion." "Prussianism!" declared a little man with a rough moustache. "Here's Prussianism for you!" Meanwhile, tram cars were still allowed to pass along the street, each with a crowd of people standing on the roof, angry and amazed. A travelling musician who happened to be on one tram had his trumpet with him; and, as he passed through the soldiers, he raised it to his lips and blew a defiant "Come to the cookhouse door"—which set both soldiers and Republicans laughing.

An officer assured some people in a doorway that nothing was going to happen. He protested good-naturedly against a comparison between the British Army in Ireland and the Germans in Belgium. "You surely don't think we're like the Huns?" he said. He denied that no English soldier had any but friendly feelings towards the Irish. "You know," he said, "you people often complain about Oliver Cromwell. But we dislike Oliver Cromwell as much as you do. After all, we got rid of him as soon as we could, didn't we?" During the evening another officer came up and expressed his bewilderment as to the cause of the trouble

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between the English and the Irish. I said to him that it all arose from England's incapacity to see that the Irish were like the Poles and the Bohemians. "I hope not like the Poles," he said with a charming smile. While he was speaking a tiny mouse, terrified by the continuous singing, cheering, and clamor, appeared in the street and rushed off down the gutter with its tail up. A soldier in heavy boots ran after it and attempted to trip it. He thrust at it with his bayonet, and it turned and fled across the street. Half a dozen other soldiers made at it with their bayonets, scuffling for it like men playing hockey, and laughing uproariously. As soon as the officer saw what they were doing, he curtly told them to stop; but the mouse lay dead on the stones. Strange that a man should find pleasure in bayoneting a mouse!

Suddenly the crowd ceased singing and began to cheer and wave arms rapturously, and a taxi flying the Sinn Fein colors was received into its bosom. Other cars and motors had already arrived, with people in evening dress waiting to be admitted to the Mansion House. A police inspector put up his hand and brought the Sinn Fein taxi to a halt. At first it seemed as if the crowd was eager to rush the taxi through the police and soldiers, but the American delegates got out and approached the police on foot. As the crowd behind them became more excited and urgent, some of the soldiers in the front rank raised their rifles into the air, and a shot rang out. Some people declare that only a "slap-bang" was discharged, but the rifles were certainly pointed skywards at the time, and the effect was that of a rifle shot. Some of the onlookers on the outskirts of the crowd ran backwards, but the crowd as a whole pressed forward, cheering angrily and singing "The Soldiers' Song," and shouting for the Republic. Officers, police, and American delegates stood in the middle of the road arguing—and thousands of guests waited, wondering whether they were going to a war or a tea-party.

At last the Americans were passed through the police cordon amid yells of triumph: but as Mr. de Valera and their other hosts were forbidden to accompany them, they returned to the side of the taxi. Then followed more arguments with military and police officers, the armored car commanding the mouth of the street. After some time it was clear that the guests were to be allowed through. Out of the crowd a number of volunteer stewards appeared and passed like a rope round the edge of their followers. The soldiers drew up and unfixed their bayonets. The men with the machine-guns (or whatever they were) tumbled out of the alley where they had been waiting and scrambled into the motor lorries. They began to move off amid the boos of the crowd. To the crowd it had all the appearance of a flight. Soldiers and police withdrew, and the Sinn Fein colors drove through, a host of cheering men and women pouring after them, carrying the volunteer stewards before them like driftwood on a wave. What all the trouble had been about no one in the crowd knew; but there was not a child present who did not believe that Sinn Fein had routed the British Army. I see that Mr. Macpherson explains that this imposing display of bayonet, machine-gun, and armored car had for its object the arrest of a single Sinn Fein member of Parliament. Whatever the object may have been, the result was merely to give the American visitors an unusually vivid spectacle of methods of terrorism in Ireland and to bring ridicule on the British Army. The whole display may be described as an immense success for Sinn Fein. So generally is this felt that an officer expressed his belief to me the next day that the Sinn Feiners had deliberately planned it for the sake of the American visitors, and had played a hoax for this purpose on the Dublin police. It would be amusing to think so, but the comedy of Irish life is not, I am afraid, a comedy of "practical-joking" Sinn Feiners, but a comedy of the stupidity of General Shaw and Mr. Macpherson. Never was "The Soldiers' Song" played with greater gusto than by the band at the Lord Mayor's reception that evening. True, a mouse lay dead outside in Dawson Street. Otherwise there was no shadow cast on the festivities of the occasion.

THE OLD WINDMILL. (Ballyholme, Co. Down.)

Sweetly it smiles, if sadly, across the green fields of
Down,
Sadly it dreams, yet serenely, of the winds and the
breezes once blown
Over the fields and the blue delight of the sunlit waters,
Dreams of the breezes once blown.

For the winds of to-day wake an echo of winds long
departed for ever,
And with many a moan and lament dirge of days and
of things that can never
With joy and with peace fill again the long lives of the
toilers and lovers
Who labored and loved in the shade of these thought-
laden walls.

Sweetly it labored, and softly, among the green fields of
Down,
Faithfully, gracefully labored, and the men from the
country and town
Found joy in the dignified sweep of those arms in their
circle of whiteness,
And loaded their wains, and waxed merry with tales of
the country and town.

And the children would play round these old walls their
loved games of hiding and finding,
Whilst the generous golden-dowered grain would for
ever be grinding and grinding,
Dear union of innocent mirth and of labor that recked
naught of sorrow,
Nor harnessed to misery the day for the sake of an
unknown to-morrow.

Sweetly it smiles, if sadly, across the green fields of
Down,
Sadly it dreams, yet serenely, of the winds and the
breezes once blown
Fragrant and fresh o'er the fields in their undefiled
glory of greenness,
Ere man in his pride bartered peace for a smoky renown.

—H. RICHARD HAYWARD, in *New Ireland*.

Napier

(From our own correspondent.)

August 15.

Rev. T. J. McCarthy, Marist Missioner, left Napier on Thursday morning last for Wairoa, where he will give a mission.

Mr. Brian Malone, formerly of the literary staff of the *Hawke's Bay Herald*, Napier, has been appointed secretary of the Hastings Committee of the N.Z. Repatriation Department.

The committees connected with the forthcoming bazaar are sparing no energies to bring about a big success. Arrangements are well advanced, and the work is progressing satisfactorily. It is intended to organise a queen competition, the prospective candidates being a representative of the Hibernian Society, convent, and returned soldiers respectively.

A well-known Napier resident, in the person of Mrs. M. E. Nightingale, wife of Mr. W. C. Nightingale, died suddenly on Saturday, August 2. Deceased had been an invalid for some time, and had borne her sufferings with the greatest fortitude and patience. Her demise is mourned by a very large circle of friends throughout the Dominion. To her husband and family of three grown-up sons and one daughter, deepest sympathy is extended.—R.I.P.

A Catholic social organised by Mr. R. Walsh, in aid of the Children of Mary's stall at the monster bazaar to be held in October, was held in Scinde Hall, on Thursday night, there being a very large attendance. Music was supplied by Miss Cox's orchestra, extra dance music being played by Misses O'Donoghue, Bulli-

vant, and Sporle, and Messrs. Hamilton and Stone. The duties of M.C.'s were ably discharged by Messrs. Walsh and Toner. A dainty supper was provided by the Children of Mary, assisted by Mrs. J. Harris. The stall funds will no doubt benefit very considerably as a result.

A week's special mission was opened at St. Patrick's Church, Napier, on Sunday last, the missionaries being Father Ainsworth, S.M., and Father T. McCarthy, S.M. The mission was opened at the 10 o'clock Mass by Father Ainsworth. At the evening devotions, as at Mass, there was a crowded congregation, the preacher being Father McCarthy, who for over an hour dealt very powerfully with the "Claims of the Catholic Church." Huge congregations attend nightly, and in the mornings many hundreds attend at Holy Mass and Holy Communion. Wednesday was set apart as a day of special reparation to the Blessed Sacrament, there being a general Communion. At the evening devotions, Father McCarthy preached on the "Real Presence of Our Divine Lord in the Blessed Eucharist," which subject gave him ample scope to use his rare oratorical gifts with telling effect. The ceremonies were of an impressive character, consisting of a procession and Benediction of the Blessed Sacrament. On Thursday Father Ainsworth addressed the huge concourse at the evening devotions on that important subject, "Confession." On Friday evening, the Feast of the Assumption, there were special devotions in honor of the Blessed Virgin and a beautiful and appropriate discourse was delivered at the evening devotions. The morning subjects were on "Calumny and Detraction." The mission throughout was a great success.

Miss Helen Vaughan, assistant counter clerk at the Telegraph Office, Napier, who recently severed her connection therewith on the eve of her approaching marriage, was, prior to her departure, met by the combined staffs of the telegraph and telephone departments and presented with an upholstered Morris chair as a mark of the esteem in which she was held by those with whom she had been associated during her official career. The presentation was made by Mr. J. A. Russell (superintendent), who in a felicitous speech expressed feelings of regret at her departure and pleasure at her future bright prospects. He asked Miss Vaughan, who had always been a popular, efficient, and painstaking officer, to accept the gift together with best wishes of all for her future happiness and prosperity. Mr. M. O'Connell (assistant superintendent) also added his eulogium of Miss Vaughan's service, and stated that her tact and resourcefulness were the means of overcoming difficulties presented to her both by the public and by the abnormal conditions prevailing owing to the war. Mr. L. J. Carmine responded on behalf of Miss Vaughan, and stated that she would ever cherish fond memories of the Napier office and her many associates therein. He expressed hearty thanks for the handsome gift and the eulogistic remarks made. Miss Vaughan was also met by a number of her friends at the residence of Mrs. Walsh, Station Street, and presented with a handsome silver tea service.

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PEOPLE WE HEAR ABOUT

Mgr. Reynaud, Vicar-Apostolic in China, has been decorated by the President of the Chinese Republic for his devotion during 40 years to the welfare of the Chinese people. Mgr. Reynaud obtained 60,000 francs for the families that suffered from the floods in the north in 1917-18.

It is officially announced (says the *Catholic Watchman*) that the Rev. Dr. Goodier, S.J., who is at present in Rome, has been nominated the new Archbishop of Bombay. Dr. Goodier came to Bombay early in the war to help the sorely-tried German missions, and since then worked indefatigably both in the college and on the mission. There appear to be great rejoicings in Bombay over the appointment. We certainly offer our respectful congratulations.

The remarkable scene of three brothers at the same altar, one a bishop ordaining, another assistant priest, while the third brother received Holy Orders, was witnessed on Sunday morning, June 15, at St. Anselm's Church, San Anselmo, U.S.A., when the Right Rev. John J. Cantwell, Bishop of Los Angeles, elevated to the dignity of the holy priesthood his brother, the Rev. Arthur Cantwell, who had just completed his theological studies at St. Bernard's Seminary, Rochester, N.Y.

The Pope gave audience recently to Mr. Hilaire Belloc and his daughters. The author of *The Path to Rome* last travelled that part at the beginning of the war; since then his journeys have for the most part been over countless miles of charts at home. His pilgrimage is made at a time of sorrow; to his Holiness, queries regarding his missing airman son he could only answer that no news is the worst possible news. Mr. Belloc's war griefs have been heavy, for he has suffered, outside his family, the loss of his first and last colleagues in his literary work—Lord Basil Blackwood, who fell in action, and Mr. Cecil Chesterton, who died in France after service at the Front.

An Irish priest, Rev. R. J. Roche, O.P., who acted as a military chaplain first at Salonika and afterwards with the Russian Expeditionary Force, was captured by the Bolsheviks, and has given a Dublin paper an interesting account of his experiences as a prisoner of war. He was marched 60 miles to the Bolshevik headquarters, where he "was treated in a sympathetic and friendly fashion." When it was discovered that he was a non-combatant he was immediately released.

The Holy Father has appointed the Very Rev. Canon O'Doherty, Dean of St. Patrick College, Maynooth, as Bishop of Clonfert. The Bishop-elect, who is only 41, is a native of Roscommon, and was educated at Sommerhill, Maynooth, and Dunboyne. He has passed all his administrative life on the scholastic side of the Church, but he is also a brilliant journalist, being some time editor of the liturgical department of the *Irish Ecclesiastical Record*. He is also an authority on the music of the Irish Church, and is no mean musician himself. He is a fine Gaelic scholar, and an advocate of the restoration of the national tongue.

Bishop Carroll, of Helena, Montana, U.S.A., has announced that the "question box" will hereafter be a permanent feature of the Sunday evening services in the St. Helena Cathedral. The custom was started during Lent and proved very popular. A box has been placed in the vestibule of the church in which parishioners or anyone else may leave their questions concerning Catholic faith, morals, history, or worship. Bishop Carroll has been greatly pleased with the seriousness of the questions proposed, and believes an immense amount of misunderstanding about the Church can be cleared up in this way.

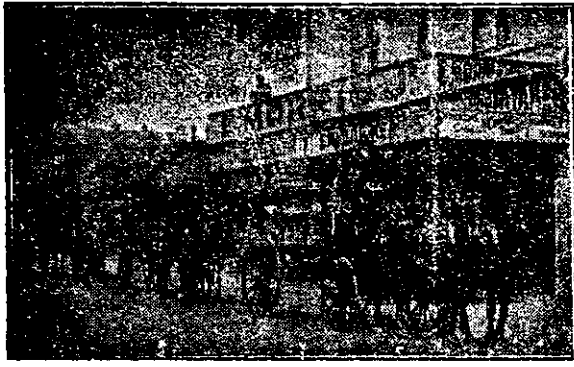
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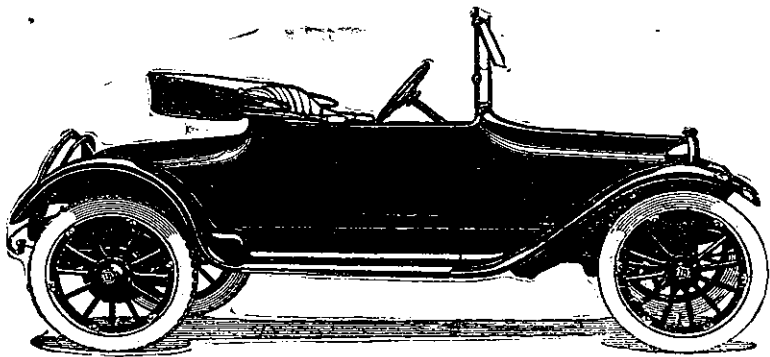
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ON THE LAND

MARKET REPORTS.

At Burnside last week 150 fat cattle were yarded. Practically all these cattle came in by road, as on account of the flood no trucks of stock arrived at Burnside on the night before or on the morning of the sale. The few trucks that did get through arrived on the previous Monday night. This was a medium-sized yarding of fair quality, and met with keen competition at prices which were well up to the previous week's rates at the commencement of the sale and firmed up towards the conclusion. Prime bullocks £23 5s to £28 12s 6d, medium to good £18 10s to £22, light and unfinished £15 to £17 5s, prime heifers £15 10s to £18 15s, medium to good £12 5s to £14 15s, light and aged £10 10s to £11 10s. Fat sheep: 1200 yarded. These were all driven in, with the exception of a few trucks which arrived on the previous Monday night. On account of the flood on the line, the usual Burnside stock train could not run. The yarding was mostly of medium quality, only a few pens of prime heavy sheep being brought forward. Prime quality sheep brought 5s per head above previous week's rates, whilst medium sheep advanced about 2s, and inferior 1s to 1s 6d. Prices, however, fell away somewhat towards the end. Extra prime wethers 65s to 72s 6d, prime 55s to 62s, medium to good 46s 6d to 52s, light and unfinished 34s to 38s. Only a few pens of ewes were on offer, and they sold from 30s to 37s 9d. Pigs: A small yarding met with ready sale at prices in advance of previous week's rates.

At the Addington market the yardings of stock were not very large in any department, except in fat sheep and store cattle, the latter showing a considerable increase over sales for some weeks past. Store sheep, especially ewes and ewe hoggets, sold at an advance on late rates. Fat sheep were, of course, not up to the rates of the double market a fortnight ago, but sold at an advance on prices ruling on July 30. The quality of the yarding was, however, very moderate on the whole, a considerable proportion being unfinished. There was a further advance in the price of fat cattle, the proportion of really prime being small. There was only a limited demand for store cattle, and few sales were made at auction, but some business was done privately in the better classes. Good dairy cows sold well, and there was keen demand for the few vealers penned. Pigs of all classes sold well. Fat sheep: Prime wethers 50s to 60s, medium wethers 38s to 49s 6d, unfinished wethers 31s 3d to 37s 6d, extra prime ewes 53s, prime ewes 38s to 45s, medium ewes 30s to 37s 6d, unfinished ewes 23s 6d to 29s, hoggets 28s. Fat cattle: Extra prime steers to £32 15s, prime steers £22 to £27 2s 6d, ordinary steers £10 15s to £21 10s, prime heifers £14 to £16 7s 6d, ordinary heifers £9 10s to £13 10s, extra prime cows £15 to £18 15s, ordinary cows £8 10s to £14 10s. Pigs: Baconers £5 5s to £8 15s (equal to 10d to 10½d per lb), porkers £3 15s to £5 (equal to 1s per lb), choppers £6 to £11 17s 6d, medium stores £2 2s to £3, smaller 32s to £2, weaners 17s to 27s.

IRRIGATION IN NEW ZEALAND.

In the course of a lecture on "Irrigation" delivered recently in Christchurch before the Workers' Educational Association, Mr. F. W. Furkert, assistant en-

gineer-in-chief of the Public Works Department, said that in New Zealand the only place where there had been any serious irrigation was Otago. There the following Government schemes had been completed so far as the provision of water was concerned:—Steward Settlement (irrigable area, 1700 acres), Otekaike (13,000 acres), Ida Valley (14,000 acres), Manuherikia (10,000 acres), and a private scheme was being carried out by the Cromwell Development Company whereby water would be supplied to 5000 acres in Central Otago. There was an arid area of approximately 2750 square miles, on which the average annual rainfall varied from 12in to 20in per annum. Government officers had reported that something over one-quarter of a million acres badly required irrigation. The areas in which this land was held were large. The average holding was assumed to be 1000 acres, and it was probably much more. This gave 500 families 500,000 acres. World-wide experience seemed to be that from 40 to 100 acres of good irrigated land was as much as a family could manage and was sufficient to return a fair living. With regard to Canterbury and Marlborough, assuming that the land which could be beneficially irrigated was in the same proportion (in his opinion it was in a much higher proportion), this would give roughly two million and a-half acres. The area in crop in 1915 in these localities was half a million acres, and if the result of irrigation, taking a cereal basis, was merely to increase the yield by five bushels per acre, this would be a gain of £500,000; but the result would be much greater. Irrigation in New Zealand must have a great future. Not much had yet been done. Important factors in irrigation schemes were: (1) Suitability of land, (2) availability of land, (3) legal processes, (4) suitability of climate, (5) quantity of water required, (6) availability of water, (7) sites for water storage, (8) cost and charges, (9) markets for irrigation produce, (10) suitable settlers for irrigated lands. The use of too much water was strongly to be condemned.

CANDLES THAT BURN.

Candles that burn for a November birthday,
Wreathed round with asters and with goldenrod,
As you go upward in your radiant dying
Carry my prayer to God.

Tell Him she is so small and so rebellious,
Tell Him her words are music on her lips,
Tell Him I love her in her wayward beauty
Down to her fingertips.

Ask Him to keep her brave and true and lovely,
Vivid and happy, gay as she is now;
Ask Him to let no shadow touch her beauty,
No sorrow mar her brow.

All the sweet Saints that came for her baptising,
Tell them I pray them to be always near;
Ask them to keep her little feet from stumbling,
Her gallant heart from fear.

Candles that burn for a November birthday,
Set round with asters and with goldenrod,
As you go upward in your radiant dying
Carry my prayer to God.

—ALINE KILMER, in *Current Opinion*.



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THE CATHOLIC WORLD

GENERAL.

To the strains of sacred march music, 3500 policemen marched down Fifth Avenue, from Fifty-ninth Street, New York, to St. Patrick's Cathedral, where the annual memorial services were recently held. Right Rev. Mgr. Michael J. Lavelle, Vicar-General of the diocese, welcomed the policemen at the Cathedral in behalf of Most Rev. Patrick J. Hayes, D.D., Archbishop of New York. Father John J. Coogan, chaplain of the Police Department, preached the sermon. The Police Band and Police Glee Club joined with the Cathedral choir in the Vespers programme.

The Pope has written the American Hierarchy, approving plans for American Catholic religious, social, and economic activities and urging strongly support of the project to erect a National Catholic Shrine in honor of the Blessed Virgin at the Catholic University in Washington. The plan decided upon at a meeting of Catholic prelates from an annual meeting of the entire Hierarchy in the United States to define Catholic activities and formulate programmes of religious and public work, also receives the Pope's hearty approval.

The annual Corpus Christi procession took place on Sunday, June 22, through the main streets of the City of Cardiff to the Castle grounds. The procession, as in former years, attracted an immense throng of spectators, lined up behind barricades, and a strong force of police was on duty at various points. The procession consisted of detachments from all the Catholic schools in the city as well as from those of Penarth and Barry. It is estimated that no fewer than 5000 persons figured in the ranks, and it took over an hour to pass a given point. Over 15,000 people, it is estimated, assembled in the Castle grounds. The long cortege having entered, and taken up allotted positions in the enclosure, the liturgical procession, with the Archbishop of Cardiff bearing the Blessed Sacrament, and attended by numerous clergy, emerged from the oratory and advanced in solemn progress, chanting the "Pange Lingua." As it passed along the vast concourse dropped on its knees and remained in that posture till the procession, chanting the Litany, arrived at the altar. The Archbishop placed the monstrance containing the Blessed Sacrament on the altar, the hymns "O Salutaris" and "Tantum Ergo" were sung, and then came Benediction of the Blessed Sacrament by the Archbishop. The procession re-formed, and to the strains of "Faith of Our Fathers" returned to the Castle.

Corpus Christi Day was signalled by the appearance of a priest of the Franciscan Order on the lecture platform of the Catholic Evidence Guild, in Hyde Park, London. Father Lee, O.F.M., was the lecturer, and his discourse on the Blessed Sacrament was listened to by a large crowd. It is interesting to note that fully three centuries have elapsed since the last public appearance of a Friar on this spot. The platform from which he spoke on that occasion was the scaffold of the martyrs.

NUNS RETURN TO FRANCE.

Another interesting event which seems to foreshadow better times for the Church in their own land is the forthcoming departure, from their beautiful home in the Isle of Wight, of the Benedictine Nuns of Solesmes, who were the first of the persecuted religious of France to settle there after the passing of the Law of Separation. As the Sisters are now returning to Normandy, we can only imagine (says an exchange) that they must have sure information that the law regarding religious associations is to be abrogated or at least forgotten. This convent was one of the most aristocratic in the world, at least one ex-queen and more than one royal lady being amongst its inmates, while it was there the Empress Zita of Austria and the Grand Duchess of Luxembourg received their Eng-

lish education. The nuns also revived the glories of the Solesmes chant in their beautiful chapel, which was open to resident Catholics in the neighborhood, and their going is a calamity to the island.

ENGLAND'S FIRST CATHEDRAL.

On Sunday, the day being within the octave of the Feast of Corpus Christi and that of the anniversary of the dedication of the Birmingham Metropolitan Cathedral, the two-fold solemnity was marked in St. Chad's Cathedral by Pontifical ceremonial and a procession of the Blessed Sacrament (says the *London Catholic Times* of June 28). The Archbishop officiated at the morning and evening functions. The Rev. Dr. O'Reilly preached at both services. It is interesting to recall that it was on Monday, June 21, 1841, that the Cathedral was consecrated, the relics of St. Chad, which had been brought from Oscott College, were carried into the building, and High Mass was sung. The next day St. Peter's altar and the altar of St. John the Baptist in the crypt were consecrated, and on Wednesday, June 23, the solemn opening of the Cathedral took place. Bishop Walsh, Vicar Apostolic of the Midland District, celebrated the Pontifical Mass, and round his throne were 12 bishops, and there were also present about 150 priests. Bishop Wiseman, Coadjutor to Bishop Walsh, preached at this historic function. Every evening during the octave of the festival special services were held, and Father Mathew, the Apostle of Temperance, was one of the preachers at these services. The architect of St. Chad's—of the first cathedral that had been built in England for many centuries—was Augustus Welby Pugin.

CHRISTCHURCH CELTIC CLUB.

(From our own correspondent.)

A sacred concert, recently given under the auspices of the Christchurch Celtic Club, in aid of the Cathedral girls' school building fund, and incidentally to assist the candidature of the Hibernian queen in the competition connected with the Victory Fair, proved a pronounced success. There was a crowded audience, and many intending patrons were unable to gain admittance. The programme was opened with a selection played by the Lyric Orchestra, conducted by Mr. R. T. Kirk. Others contributing included Mrs. Worsdale, Misses Hilda Shannon, M. G. O'Connor, May Geary, Rita Prick, and D. Taylor, Messrs. S. Jamison and J. H. Coeks (vocal solos); Messrs. Damiano (2)—harp and violin—(instrumental duet); Mr. G. Martinengo (cello solo); Mr. Stanley Kirk (cornet solo, with orchestral accompaniment); Mr. P. J. Smyth (musical monologue); and Mrs. Baxter (vocal solo, with harp and violin accompaniment by Messrs. Damiano). The whole of the artists gave their services gratuitously, and for this much-valued help the club through the president (Mr. J. Curry) and secretary (Mr. A. F. Jarman), extends sincere thanks.

The ills of life are infinite,
But few unbroken health enjoy;
Strive as we may to keep it right,
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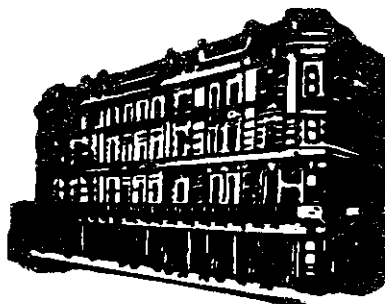
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DOMESTIC

(By MAUREEN.)

Potato Balls.

Add to a cupful or more of cold mashed potatoes, one egg, two tablespoonfuls of flour, a little chopped parsley; mix thoroughly and add a pinch of salt; roll the mixture into small balls and dip them into bread-crumbs or whole meal; drop balls into hot fat and fry until they are light brown. Serve piping-hot.

Onion Cheese.

Onions and cheese taste very good together. The onions should be sliced very finely and put in a dish in alternate layers with grated cheese and seasoning. Cover closely, and bake 30 to 40 minutes. Before removing from oven sprinkle the top with more cheese and a few breadcrumbs and allow them to color slightly.

A Dish of Curry, with Coconut.

Have 1½ lb of lean mutton or veal, or any other meat, cut down into small pieces; put it on in a stew-pan with 2oz of butter, shake over it one dessert-plateful of finely-minced onions, cover and let it simmer slowly for an hour, then add half a pound of desiccated coconut, two tablespoonfuls of dry curry powder, one apple minced; let it simmer gently for one hour longer, and add salt to taste.

When Frying Fish.

There are three ways of preparing fish for frying—Firstly, dipping it in milk and flour; secondly, coating it with prepared batter; and thirdly, egging and crumbing. The last is considered best, but is also the most expensive. The pan used for frying should contain sufficient fat to thoroughly cover the dish. Dripping, lard, or oil may be used for frying purposes. The fat must be quite hot—in fact, be smoking—before the fish is put in, so as to harden the outside, thus preventing the fat from entering into the fish, which would spoil the flavor and make it indigestible. Only

a small quantity of fish should be fried at a time, and the fat should be allowed to get thoroughly hot before the next lot is put in. As soon as the fish is brown on both sides, drain it on paper or a cloth, so as to absorb all the fat. It should then be dished up on a folded paper and placed on a hot dish. When the frying is ended allow the fat to cool a little, strain it to remove any loose crumbs or bits of batter, and the fat will then be quite fit for future use.

Household Hints.

Vinegar added to either golden syrup or honey will take the hardness from a hacking cough and ease a sore throat.

Never use soda for scrubbing floors and tables, as it makes the boards a bad color. Plenty of soap and water cleanses just as well.

When boiling fish, remove all scum as soon as it rises to the top of the water, as it deadens the flavor of the fish if allowed to remain in the pan.

Before baking potatoes, put them into hot water and let stand for fifteen minutes. They will require only half the time for baking and are more mealy and palatable.

When the oven is too hot, place a bowl of cold water at the bottom. This prevents cakes and meat from burning, but must not be done when pastry is being baked, or the latter will be spoilt.

Now that eggs are so expensive, mix a tablespoonful of golden syrup in half a pint of warm milk. This quantity equals four eggs, and can be used to bind puddings or cakes. Less sugar should be added than would be used in the case of eggs, as the syrup helps to sweeten the other ingredients.

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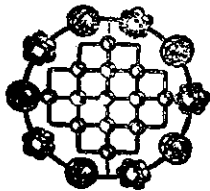
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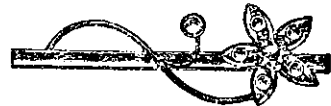
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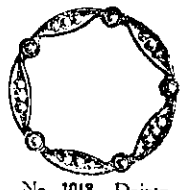
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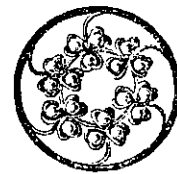
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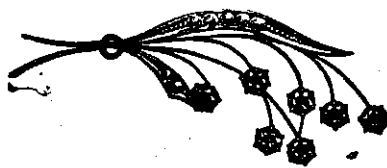
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POULTRY NOTES

(By MR. G. H. AMBLER, Christchurch.)

SEPTEMBER.

The outstanding duties for September are obviously connected with the breeding stock and fertility for both the utility man and the man who also breeds for exhibition. The most repeated query in August, and even September, is, How many birds should constitute the breeding pen? I think the majority of poultry-keepers will agree with me that there can be no hard-and-fast rule; much depends on the climatic conditions and also upon the vitality of the male at the head of the pen. A young and vigorous male should be mated with six or eight hens or pullets, whereas an older and less vigorous bird may have two to four mates. Nature is broad in her views, and even the number of "peas in a pod" are not reproduced with mathematical precision. Heavy varieties that "sit" seem to produce less fertile eggs at the commencement of the season than the lighter breeds, and I have known where half a dozen females to the male in the "heavies" have produced a much less percentage of fertile eggs than a pen of 10 or 15 of the lighter varieties. You are sure to hear of someone having 20 in the pen, and who always gets plenty of fertile eggs; in fact, there are always those who think the expert is up against them and not for them, and must be different to anyone else. Always remember that it is not merely fertile eggs, but rearable chickens that are required. Better 10 big lusty fellows from six or eight hens and a cockerel than 20 puny live-a-month chicks from 20 hens. Don't you think so? It has been more and more borne in upon one's mind that the work of producing eggs and chickens for market is and must be the work either of farmers, cottagers, or of small holders, or occupiers of allotments. In each of these the poultry occupy a supplemental position, fitting in with the work of cultivation and not specialised in any way. The more we can realise that such has been and appears likely to be the basis of this part of the industry, the better it will be for all concerned. Poultry-keepers of this class can produce at lower cost for food and labor and equipment than can the specialist. Many attempts have from time to time been made to disprove what I have stated, and I have watched with the greatest interest, hoping they would find a better way; up to the present time, however, without success. What may be deduced from the experience gained is that the poultry specialist must devote himself to work which will bring a greater return for the same number of birds or of eggs, if he desires to make it profitable. As I have stated before, that is the province of the poultry farm, the better term for which would be the breeding farm. It is here where demand can be created for stock birds, eggs for hatching, day-old chicks, that the demand for these and the prices paid enable the higher expenses of production to be met. Under these conditions there is every opportunity that skill and perseverance make not merely a fair but adequate living of a modest kind. Therefore those who determine to take up poultry-farming as a business must devote themselves to catering for the trade referred to above. There are many questions which cannot be discussed in a short article like this, such as tainted ground, studying and maintaining constitutional vigor in order that the strain of poultry may be of a high order of

productiveness. The would-be poultry-farmer should also possess the highest qualifications for development upon these lines, and also the business acumen to gather together a connection that is profitable. I look upon the breeding farm as an essential factor in the development of the poultry industry. What may be termed factory methods cannot be adopted for ordinary production of eggs and chickens for market. Likely there are many who will not agree with me, but I am open to conviction. What they have to do is to prove in practice the many theories that have been laid down. Now is the time when many people rush into poultry-farming, and my few notes have been written with a view of warning them against rushing into this industry without the necessary experience and qualifications. During the winter, eggs and table birds have been fetching a good price, and many people think they have only to throw down the food in the morning, then go round later in the day and gather the eggs. The man or woman who is a failure at any other business will most certainly be a failure at poultry-farming. Those who are intending to buy a new male bird for breeding purposes should do so at once, and whether you buy a fully-matured or young one, there is double need to have a good one while you are about it. The male bird is half the flock, and you should be willing to pay double the price of a good pullet for him. In selecting a bird, see that his thighs are firm, fleshy, and equal in girth, that he does not stand in-kneed, is not crook-toed or duck-footed. He should be broad and full-chested for his variety, and not mean of comb and appendages, though you do not want him to be full-fleshed in this respect. Now, regarding an examination for health (which applies, of course, to any new purchase), see there are no scabs, sores, or crusts of white on his head, that his nostrils are dry and clean, that the interior of his mouth (look under the tongue) and gullet are free from spots and phlegm, that he is not scaly-legged. Those who have already begun putting eggs down should see that their incubators are clean and in good order. If broody hens are being used, provide the broody with a dust-bath. Test all eggs on the seventh and fourteenth days. The fresher the eggs when set the better results. Remove any eggs that are added or unfertile. When setting a broody hen mark the eggs entrusted to her. Should she take it into her head to add more on her own accord, these can be easily detected and removed. The chick comes from the egg, so give layers plenty of grit and fresh water. Always allow eggs to settle down for 12 hours or so before entrusting them to the broody hen. Far too many beginners do not trouble to test the eggs for fertility, as they are afraid lest the broody hen be disturbed. In handling a sitting hen let the novice remember that confidence in what he is doing will more often than not mean success. There are several reasons why eggs should be tested. In the first place, if two or three eggs have to be removed from the nest as "clears," the hens will have a better chance of attending to and covering the remainder. In the second place, each hen can be given a full complement of "good" eggs.

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Bye-ways of Study, by Darrell Figgis. 6/3.

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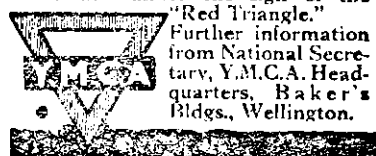
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The Family Circle

SCHOOLDAYS IN IRELAND.

Many years have passed since I lisped Our Lady's name
In a far-off city schoolhouse well known as Notre Dame,
Where before a little altar the children came to pray
To her who's known in every clime—Our Lady Queen
of May.

We gathered for that precious shrine such flowers as
could be found
And plucked the hawthorne-bushes, which scented all
around,
While above us warbling sweetly in the clear blue Irish
sky
Were the blackbird and the linnet and the lark so
loud on high.

The Brothers were our teachers; how can I e'er forget
The interest that they took in us; I think I see them
yet
With their happy, smiling faces and their earnest,
winning way
As they solved our knotty problems or joined us in
our play.

'Twas there we learned of Ireland's awful struggle for
the right
To worship God as she knew how despite the tyrant's
might;
Of St. Patrick and St. Brigid, of SS. Brendan and
Finbar,
Of SS. Malachy and Columkille; old Lismore and
Armagh.

Those boys are scattered far and wide: some died across
the sea
"On Flanders' fields where poppies grow" to prove
that they could be
The bravest in the battle, like their sires of long ago
At Fontenoy and Limerick or Benburb with Owen Roe.

Oh! who is he that would not give the world with all
its joy
To be amid such scenes again and feel himself a boy
And grasp the hand of Brother Pat and Brothers John
and Paul,
Or doff the hat to Father Tom, our sagart brave and
tall?

The world is safe while schools like these abound
throughout the land,
Where God comes first in all they do, where bigotry
is banned;
Where our Sisters and our Brothers spend their holy
lives all day
For the welfare of our children, and for Mary, Queen
of May.

—THOMAS J. BUTLER.

LIFE'S FAILURES.

Every year I live I am more convinced that the
waste of life lies in the love we have not given, the
powers we have not used, the selfish prudence which
will risk nothing, and which, shirking pain, misses
happiness as well. No one ever yet was the poorer
in the long run for having once in a lifetime "let out
all the length of the reins."—Mary Cholmondeley.

"HONOR THY FATHER.

Boys, when you speak of your father don't call
him "the old man." Of course you are older now
than when you were taught to call him father. You
are much smarter than you were then, you are much
more manly looking, your clothes fit you better, your
hat has a modern shape, and your hair is combed dif-
ferently. Your father has a last year's coat, a two-
year-old hat, and a vest of still older pattern. He

can't write such an elegant note as you can, and all
that, but don't call him "the old man." Call him
father. He has given the best years of his life to pro-
mote your welfare. He loves you as much now as
he ever did, though he goes along without saying much
about it. Therefore be not ungrateful. Treat him
kindly and brighten his declining years.

THE NAME MARGARET IN THE CALENDAR OF SAINTS.

Any girl named Margaret has the choice of some
excellent patrons, as follows:—St. Margaret of Marina,
virgin and martyr, daughter of a pagan priest, dis-
owned by her father and later put to death, after hav-
ing been miraculously saved twice when former at-
tempts were made to kill her; Blessed Margaret Co-
lonna, Poor Clare, noted for her charity to the poor
and her patience in suffering; Blessed Margaret Mary
Alacoque, through whom the Sacred Heart devotion
was revealed by Our Lord, and who is soon to be can-
onised; St. Margaret of Cortona, of the Third Order
of St. Francis; Blessed Margaret of Hungary, a nun
of the royal family who was so consecrated to contem-
plation and penance that she was venerated as a saint
even in her lifetime; Blessed Margaret of Lorraine, a
duchess who became a nun; Blessed Margaret of Sa-
voy, a marchioness who became a Dominican nun when
she was widowed and who evaded the attempt of a
nobleman to have her released from her vow so that
she could marry him; St. Margaret of Scotland, a
queen whose private life was most holy and who did
great things for the Church of her land; Blessed Mar-
garet Pole, an English countess who suffered terribly
in prison under blood-soaked Cromwell for the faith,
and who was finally put to death.

ONE ON THE BOSS.

A contractor, having heard that his men did not
commence work at the proper time, thought he would
drop down about 6.30 one morning and see.

Going up the yard, on Friday morning, he caught
sight of a fellow standing smoking and his kit not even
opened.

Simply asking his name, which he found to be
Malcolm Campbell, he handed him four days' pay,
and ordered him to leave the yard at once.

After seeing the man clear off the premises, he
went to the foreman and explained that he had made
an example of Malcolm Campbell by paying him off
for not starting at the proper hour.

"Great Scot, sir!" ejaculated the foreman, "that
chap was only looking for a job."

TESTING HIS WILL-POWER.

The proprietor of a fruit store chanced to glance
out the plate-glass window and saw a small boy linger-
ing around a case of apples exhibited close to the side-
walk.

"Hey, there, boy," exclaimed the fruiterer, going
to the door, "what are you doing?"

"Nothing," laconically answered the boy, with his
eyes still fixed on the apples.

"Nothing, eh?" doubtfully returned the man.
"Aren't you trying to steal some of those apples?"

"No, sir," responded the youngster, "I'm trying
not to."

ON FAMILIAR TERMS.

"I were a-layin' down behind the breastworks one
day," said the veteran prevaricator, "a-frin' at the
henemy, an' a-ittin' of 'em hevery time, when I 'ears
the patter of a 'orse's 'ooofs be'ind me. Then a voice
said:—

"Hi, there, you with the deadly haim! Jist
come 'ere 'alf a mo!"

"I turned round an' salooted, an' who should
it be but the General. 'E come up an' shook me by
the 'and.

"'Wot's yer name?' sez 'e.

"'Logan, General,' sez I."

WALL PAPERS

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"Your fust name?" sez 'e.

"Dan, sir," sez I, 'Dan Logan.'

"Well, Dan," sez 'e, 'go 'ome. You're a-killin' too many men. It don't seem 'ardly fair. It's massy-cree, that's wot it is. An' look 'ere, Dan, don't call me "General"—call me Herbert,' sez 'e."

NEAR ENOUGH.

With a view to letting nothing escape her vigilance, Mrs. Muggins cross-examined the prospective housemaid, cook, and general all in one for five shillings a week.

"You are quite certain you know your duties thoroughly?" she said, after deciding to engage her. "You will answer the door to visitors, and wait at table, and—"

"Oh, yes, mum," said Mary Jane. "I am quite sure I will know how to go about them."

Mrs. Muggins was on the point of turning away when a thought struck her, and she suddenly swung round to the girl.

"Oh, by the way, do you know your way to announce?"

"Well, mum," replied Mary Jane, innocently, "I'm not sure about that; but I think I know my weight to a pound or so!"

SMILE RAISERS.

"No," said the honest man, "I was never strong at literature. To save my life, I could not tell you who wrote 'Gray's Elegy.'"

"Mamma," shouted little Lennie from the nursery, "Johnnie wants half the bed."

"Well," asked the mother, "isn't he entitled to half of it?"

"Yes," replied Lennie, "but he wants his half in the middle."

Little Ethel had been caught red-handed, and her aunt was lecturing her.

"You surely knew you were doing wrong! Didn't your conscience tell you that?" she said.

"Will my conscience tell me when I'm being naughty, auntie?"

"Yes, dear."

Ethel thought a moment, then remarked:

"Well, I don't mind it telling me, as long as it doesn't tell you!"

A Scottish schoolboy, whose school was so far from home that he took his dinner with him, said to his mother:—

"Mother, does yer specs mak' ye see things bigger?"

"A wee bit," replied his mother.

"Aweel," he said, "I wad just like it if ye wad tak' 'em off when ye're packin' ma dinner."

A horse-owner was trying to sell a wind-broken horse, and was trotting the animal round for inspection. The owner stroked the horse's back, and remarked to the prospective buyer:—

"Hasn't he a lovely coat?"

But the other noticed that the horse was broken-winded, and answered:—

"Ah, I like his coat all right, but I don't like his pants."

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SCIENCE SIFTINGS

(By "VOLT.")

Flowers in Arctic Regions.

Flowers grow profusely in many parts of the Arctic regions. One of the most frequently met with is the cotton plant. The miners of the north of the American Continent have a saying that wherever cotton blooms, ice is not far below. One may walk for miles, between the months of June and August, through fields of cotton plants in flower, the white, silky tops swaying in the Arctic breeze. At present little use is made of it, from an industrial point of view, except where the down is gathered for filling pillows. Throughout the cotton-fields flowers bloom in luxuriance, as is only to be expected in a country where the sun shines continuously during the summer months. Among others, the flower-hunter may gather purple larkspur, bluebells, monk's-hood, primroses, asters, lilies-of-the-valley, and even a kind of Arctic geranium, pink or white in color.

The Electric Bell.

One hears the changes rung so incessantly on the triumphs of science during the past six or seven decades and on the incomparable superiority of the household comforts of to-day to the inevitable domestic hardships of the days of our grandfathers, that it is a positive relief to meet with an occasional criticism of modern appliances as compared with old-time conveniences (says an exchange). Electricity is popularly supposed to be the last word in any one of a hundred-odd specific uses; but Clementina Black, writing of "Domestic Idiocies," in the *Contemporary Review*, speaks thus slightly of one electric contrivance—and there will be not a few persons to agree with her: "The electric bell is one of humanity's false starts, and is altogether inferior to the bell upon a wire which it has so inexplicably superseded. Electric bells are nervous creatures, not only quite unfit for intercourse with errand boys, who, by keeping a finger on the push until the door opens, speedily render them mute, but also liable to atmospheric disturbance. I have known a front-door bell, on a thunderous afternoon, ring of its own accord at intervals of a few minutes, for a couple of hours on end. A more distracting performance can not be conceived. And suppose that fit of hysterics had occurred during the night. The wire-hung bells of my childhood neither rang when nobody set them in motion nor failed to do so when somebody did. Moreover, on the comparatively rare occasions when they got out of order, they proclaimed the fact by emitting a length of wire with the bell-pull; whereas that hypocrite, the electric bell simply holds its tongue and makes no sign. Of the further inconveniences created by the habit of putting electric batteries in the remotest and least accessible positions, I do not speak, since that practice is not an instance of idiocy, but of malice aforethought, designed to secure the intervention of a man and a bill. Still, it is one that should be repressed."

A SHORTHAND REVOLUTION.

Mr. Wm. Wheatcroft, one of the foremost authorities on PITMAN'S Shorthand, Editor and Author of the new editions of the "Teacher," the "Primers," etc., after a close study of

GREGG SHORTHAND

and writing 80 words a minute after less than 6 WEEKS' study, writes:—"GREGG is as SUPERIOR to PITMAN as the modern Aeroplane is to the Gas Balloon."

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