

MISSING PAGE

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Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR.

- Sept. 21, Sunday.—Fifteenth Sunday after Pentecost. St. Matthew, Apostle and Evangelist.
 „ 22, Monday.—St. Thomas Villanova, Bishop and Confessor.
 „ 23, Tuesday.—St. Linus, Pope and Martyr.
 „ 24, Wednesday.—Feast of Our Lady of Mercy.
 „ 25, Thursday.—Of the Feria.
 „ 26, Friday.—SS. Cyprian and Justina, Martyrs.
 „ 27, Saturday.—SS. Cosmas and Damian, Martyrs.

St. Matthew, Apostle.

Before being called to follow Christ, St. Matthew was a tax-gatherer, and bore the name of Levi. After the Ascension he preached for some time in Judea, and under Divine inspiration wrote his Gospel to convince the Jews that Christ was the long-expected Messiah. St. Matthew afterwards proceeded to the East, where he won the crown of martyrdom.

SS. Cosmas and Damian, Martyrs.

These two saints were brothers, born in Arabia, and renowned for their skill in medicine. They were remarkable for their charity, and for the zeal with which they endeavored to propagate the Christian religion. They were both beheaded in the persecution of Diocletian, about the year 303.

Our Lady of Mercy.

In the thirteenth century, when the Mediterranean was swept by Moorish pirates, a religious Order was instituted under the patronage of the Blessed Virgin Mary for the purpose of collecting alms for the relief and ransom of Christian captives, of visiting them in their captivity, and restoring them, when possible, to their friends and families. In memory of the institution of this admirable Order and of the tender compassion of the Blessed Virgin, to whom it owed its origin, the Feast of Our Lady of Mercy was instituted.

GRAINS OF GOLD

FEAST OF OUR LADY OF MERCY.

Mother of Mercy! divinely sweet
 That title of hope to man;
 Beneath thy mantle of light we meet,
 With heart-grown flowers of love to greet,
 Cull'd in our prayers' sublime retreat;
 Great fruit of redemption's plan, Marie—
 Great fruit of redemption's plan!

Mother of Mercy! aloud we cry:
 Look down on this scene of woe,
 And pity the dear ones lost that lie
 Soaked in their blood beneath the sky;
 Take thou each parting prayer and sigh
 At mercy's seat to glow, Marie—
 At mercy's seat to glow.

Mother of Mercy; benign and great,
 Stretch to us thy gracious hand,
 And lead us to paths the saints have pressed,
 Through pierc'd Door of thy Jesus' Breast;
 O Mother! list to thy child's behest.
 Thy word hath a Queen's command, Marie—
 Thy word hath a Queen's command.

Mother of Mercy! beneath the Cross,
 Ere His dying Eyes didst close,
 You held the chalice for contrite tears;
 You shared His cup for atoning years;
 And still you plead to the God who hears,
 As the rescued soul well knows, Marie—
 The chastened soul still knows.

Mother of Mercy. He named you then,
 He fathomed your soul of love;
 He gave you the children so dearly bought,
 With all the treasures His Blood hath wrought,
 To guide them safe in the ways He taught,
 Till the soul is crowned above, Marie—
 Is crowned at thy throne above.

God has prohibited despair.—Mme. Swetchine.
 Love and practise virtue, with a holy fear of God, but
 a fear which comes from love. Thus you will accomplish
 with a sweet joy and a true devotedness the duties and
 the sacrifices imposed upon you by His service and the
 love of your neighbor.—*Mother M. of the Sacred Heart.*

The Storyteller

WILLY REILLY

AND HIS DEAR COLEEN BAWN.

(A Tale Founded upon Fact)

BY WILLIAM CARLETON.

CHAPTER II.—(Continued.)

When they had gone, the Rapparee and his companions looked after them with blank faces for some minutes.

"Well," said their leader, "Reilly has knocked up our game for this night. Only for him I'd have had a full and sweet revenge. However, never mind, it'll go hard with me, or I'll have it yet. In the meantime it won't be often that such another opportunity will come in our way."

"Well, now that is over, what was your intention, Randal?" asked the person to whom Reilly had addressed himself.

"Why," replied the miscreant, "after the deed was done, what was to prevent us from robbing the house to-night and taking away his daughter to the mountains? I have long had my eye on her, I can tell you, and it'll cost me a fall, or I'll have her yet."

"You had better," replied Fergus Reilly, for such was his name, "neither make nor meddle with that family after this night. If you do, that terrible relation of mine will hang you like a dog."

"How will he hang me like a dog?" asked the Rapparee, knitting his shaggy eyebrows, and turning upon him a fierce and glooming look.

"Why, now, Randal, you know as well as I do," replied the other, "that if he only raised his finger against you in the country, the very people that harbor both you and us would betray us, aye, seize us and bind us hand and foot, like common thieves, and give us over to the authorities. But as for himself, I believe you have sense enough to let him alone. When you took away Mary Traynor and nearly kilt her brother, the young priest—you know they were Reilly's tenants—I needn't tell you what happened: in four hours' time he had the country up, followed you and your party—I wasn't with you then, but you know it's truth I'm spakin'—and when he had five to one against you, didn't he make them stand aside until he and you should decide it between you? Aye, and you know he could 'a' brought home every man of you tied neck and heels, and would, too, only that there was a large reward offered for the takin' of you, livin' or dead, and he scorned to have any hand in it on that account."

"It was by a chance blow he hit me," said the Rapparee—"by a chance blow."

"By a couple dozen chance blows," replied the other; "you know he knocked you down as fast as ever you got up—I have it to the boys here that wor present."

"There's no use in denyin' it, Randal," they replied, "you hadn't a chance wid him."

"Well, at all events," observed the Rapparee, "if he did beat me, he's the only man able to do it; but it's not over, curse him—I'll have another trial with him yet."

"If you take my advice," replied Reilly, "you'll neither make nor meddle with him. He's the head o' the Catholics, and you know that; aye, and he's their friend, and uses the friendship that the Protestants have toward him for their advantage, whenever he can. The man that would injure Willy Reilly is an enemy to our religion, as well as to everything that's good and generous; and, mark me, Randal, if ever you cross him in what he warned you against this very night, I'll hang you myself, if there wasn't another livin' man to do it, and to the back o' that again, I say you must shed no blood so long as I'm wid you."

"That won't be long, then," replied the Rapparee, pulling out a purse; "there's twenty guineas for you, and go about your business; but take care, no treachery."

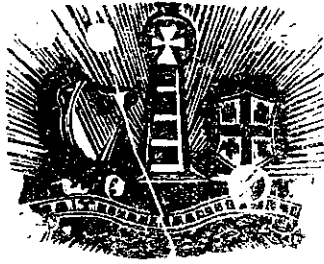
"No," replied the other; "I'll have none of your money; there's blood on it. God forgive me for ever joinin' you. When I want money I can get it; as for treachery, there's none of it in my veins; good-night, and remember my words."

Having thus spoken, he took his way along the same road by which the old squire and his party went.

"That fellow will betray us," said the Rapparee.

"No," replied his companions, firmly, "there never was treachery in his part of the family. We wish you were as sure of every man you have as you may be of him."

"Well, now," observed their leader, "a thought strikes me; this ould squire will be half-dead all night. At any rate, he'll sleep like a top. Wouldn't it be a good oppor-



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Who never to himself has said,
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tunity to attack the house—aise him of his money, for he's as rich as a Jew—and take away the *Coleen Bawn*? We'll call at Shane Bearna's stables on our way, and bring the other boys along wid us. What do you say?"

"Why, that you'll hang yourself, and every man of us."

"Nonsense, you cowardly dogs," replied their leader, indignantly; "can't we lave the country?"

"Well, if you're bent on it," replied his followers, "we won't be your hindrance."

"We can break up, and be off to America," he added.

"But what will you do with the *Coleen Bawn*, if you take her?"

"Why, lave her behind us, after showin' the purty creature the inside of Shane Bearna's stables. She'll be able to find her way back to her father's, never fear. Come, boys, now or never. To say the truth, the sooner we get out of the country, at all events, the better."

The Rapparee and his men had moved up to the door of the old chapel already alluded to, whilst this conversation went on; and now that their dreadful project had been determined on, they took a short-cut across the moors, in order to procure additional assistance for its accomplishment.

No sooner had they gone, however, than an individual, who had been concealed in the darkness within, came stealthily to the door, and, peeping cautiously out, at length advanced a few steps and looked timidly about him. Perceiving that the coast was clear, he placed himself under the shadow of the old walls—for there was now sufficient light to cast a shadow from any prominent object; and thence having observed the direction which the Rapparee and his men took, without any risk of being seen himself, he appeared satisfied. The name of this individual—who, although shrewd and cunning in many things, was nevertheless deficient in reason—or rather the name by which he generally went, was Tom Steeple, a *sobriquet* given to him on account of a predominant idea which characterised and influenced his whole conversation. The great delight of this poor creature was to be considered the tallest individual in the kingdom, and indeed nothing could be more amusing than to witness the manner in which he held up his head while he walked or sat or stood. In fact, his walk was a complete strut, to which the pride arising from consciousness of, or rather the belief in, his extraordinary height gave an extremely ludicrous appearance. Poor Tom was about five feet nine in height, but imagined himself to be at least a foot higher. His whole family were certainly tall, and one of the greatest calamities of the poor fellow's life was the bitter reflection that he himself was by several inches the lowest of his race. This was the only exception he made with respect to height, but so deeply did it affect him that he could scarcely ever allude to it without shedding tears. The life he led was similar in most respects to that of his unhappy class. He wandered about through the country, stopping now at one farmer's house, and now at another's, where he always experienced a kind reception, because he was not only amusing and inoffensive, but capable of making himself useful as a messenger and drudge. He was never guilty of a dishonest act, nor ever known to commit a breach of trust; and as a quick messenger, extraordinary speed of foot rendered him unrivalled. His great delight, however, was to attend sportsmen, to whom he was invaluable as a guide and director. Such was his wind and speed of foot that, aided by his knowledge of what is termed the *lie* of the country, he was able to keep up with any pack of hounds that ever went out. As a *solo* man he was unrivalled. The form of every hare for miles about was known to him, and if a fox or a covey of partridges were to be found at all, he was your man. In wildfowl-shooting he was infallible. No pass of duck, widgeon, barnacle, or curlew was unknown to him. In fact, his principal delight was to attend the gentry of the country to the field, either with harrier, foxhound, or setter. No coursing match went right if Tom were not present; and as for night shooting, his eye and ear were such as, for accuracy of observation, few have ever witnessed. It is true he could subsist a long time without food, but, like the renowned Captain Dalgetty, when an abundance of it happened to be placed before him, he displayed the most indefensible ignorance as to all knowledge of the period when he ought to stop; considering it his bounden duty on all occasions to clear off whatever was set before him—a feat which he always accomplished with the most signal success.

"Ala!" exclaimed Tom, "dat Red Rapparee is tall man, but not tall as Tom; him no steeple like Tom; but him rogue and murderer, and Tom honest; him won't carry off *Coleen Bawn* dough, nor rob her fader ayder. Come, Tom, Steeple Tom, out wid yer two legs, one afore toder, and put Rapparee's nose out o' joint. *Coleen Bawn*, dat's good to everybody. Catliocks (Catholics) an' all, an' often ordered Tom a bully dinner. Hicco! hicko! be the bones of Peter White, off I go!"

Tom, like many other individuals of his description, was never able to get over the language of childhood—a characteristic which is often appended to the want of reason, and from which, we presume, the term "innocent" has been applied in an especial manner to those who are remarkable for the same defect.

Having uttered the words we have just recited, he started off at a gait peculiar to fools, which is known by the name of "a sling trot," and after getting out upon the old road he turned himself in the direction which Willy Reilly and his party had taken, and there we beg to leave him for the present.

The old squire felt his animal heat much revived by the warmth of the frieze coat, and his spirits, now that the dreadful scene into which he had been so unexpectedly cast had passed away without danger, began to rise so exuberantly that his conversation became quite loquacious and mirthful, if not actually, to a certain extent, incoherent.

"Sir," said he, "you must come home with me—d—n me, but you must, and you needn't say nay now, for I shall neither take excuse nor apology. I am a hospitable man, Mr.—what's this your name is?"

"My name, sir," replied the other, "is Reilly—Willy Reilly, or, as I am more generally called, Willy Reilly. The name, sir, though an honorable one, is, in this instance, that of an humble man, but one who, I trust, will never disgrace it."

"You must come home with me, Mr. Reilly. Not a word now."

"Such is my intention, sir," replied Reilly. "I shall not leave you until I see that all risk of danger is past; until I place you under your own roof."

"Well, now," continued the old squire, "I believe a Papist can be a gentleman—a brave man—a man of honor, Mr. Reilly."

"I am not aware that there is anything in his religion to make him either dishonorable or cowardly, sir," replied Reilly, with a smile.

"No matter," continued the other, who found a good deal of difficulty in restraining his prejudices on that point, "no matter, sir, no matter, Mr.—a—a—O yes, Reilly—we will have nothing to do with religion—away with it—confound religion, sir, if it prevents one man from being thankful, and grateful too, to another, when that other has saved his life. What's your state and condition in society, M—? D—n the scoundrel! he'd have shot me. We must hang that fellow—the Red Rapparee they call him—a dreadful scourge to the country; and, another thing, Mr.—Mr. Mahan—you must come to my daughter's wedding. Not a word now—by the great Boyne, you must. Have you ever seen my daughter, sir?"

"I have never had that pleasure," replied Reilly, "but I have heard enough of her wonderful goodness and beauty."

"Well, sir, I tell you to your teeth I deny your words—you have stated a falsehood, sir—a lie, sir."

"What do you mean, sir?" replied Reilly, somewhat indignantly. "I am not in the habit of stating a falsehood, nor of submitting tamely to such an imputation."

"Ha, ha, ha, I say it's a lie still, my friend. What did you say? Why, that you had heard *enough* of her goodness and beauty. Now, sir, by the banks of the Boyne, I say you didn't hear *half enough* of either one or t' other. Sir, you should know her, for although you are a Papist, you're a brave man and a gentleman. Still, sir, a Papist is not—D—n it, this isn't handsome of me, Willy. I beg your pardon. Confound all religions, if it goes to that. Still, at the same time, I'm bound to say as a loyal man, that Protestantism is my *forte*, Mr. Reilly—there's where I'm strong: a touch of Hercules about me there, Mr. Reilly—Willy, I mean. Well, you are a d—d good fellow, Papist and all though you—ahem!—never mind, though, you shall see my daughter; you shall hear my daughter; you shall feel my daughter; for by the great Boyne, she must salute the man that saved her father's life, and prevented her from being an orphan. And yet see, Willy, I love that girl to such a degree that if heaven was open for me this moment, and that Saint Peter—hem!—I mean the Apostle Peter, said to me, 'Come, Folliard, walk in, sir,' by the great Deliverer that saved us from Pope and Popery, brass money, and—ahem! I beg your pardon—well, I say if he was to say so, I wouldn't leave her. There's affection for you; but she deserves it. No, if ever a girl was capable of keeping an old father from heaven, she is."

"I understand your meaning, sir," replied Reilly, with a smile, "and I believe she is loved by everyone who has the pleasure of knowing her—by rich and poor."

"Troth, Mr. Reilly," observed Andy, "it's a sin for anyone to let their affections, even for one of their own childer, go between them and heaven. As for the mather, he makes a god of her. To be sure, if ever there was an angel in this world, she is one."

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"Get out, you old whelp," exclaimed his master; "what do you know about it?—you who never had wife or child? Isn't she my only child?—the apple of my eye?—the love of my heart?"

"If you loved her so well, you wouldn't make her unhappy, then."

"What do you mean, you despicable old Papist?"

"I mean that you wouldn't marry her to a man she doesn't like, as you're goin' to do. That's a bad way to make her happy, at any rate."

"Overlook the word *Papist*, Mr. Reilly, that I applied to that old idolator—the fellow worships images; of course you know, as a Papist, he does—ahem!—but to show you that I don't hate the Papists without exception, I beg to let you know, sir, that I frequently have the Papist priest of our parish to dine with me; and if that isn't liberality the devil's in it. Isn't that true, you superstitious old *Padareen*? No, Mr. Reilly, Mr. Mahan—Willy, I mean—I'm a liberal man, and I hope we'll be all saved yet, with the exception of the Pope—ahem!—yes, I hope we shall all be saved."

"Troth, sir," said Andy, addressing himself to Reilly, "he's a square gentleman, this. He's always abusing the Papists, as he calls us, and yet the devil a servant undher his roof but a Papist. His bark, sir, is worse than his bite, any day."

"I believe it," replied Reilly, in a low voice, "and it's a pity that a good and benevolent man should suffer these idle prejudices to sway him."

"Devil a bit they sway him, sir," replied Andy: "he'll damn and abuse them and their religion, and yet he'll go any length to serve one o' them, if they want a friend and has a good character. But here, now we're at the gate of the avenue, and you'll soon see the *Colleen Bawn*."

"Hallo!" the squire shouted out, "what the devil! are you dead or asleep there? Brady, you Papist scoundrel, why not open the gate?"

The porter's wife came out as he uttered the words, saying, "I beg your honor's pardon. Ned is up at the castle"; and whilst speaking she opened the gate.

"Ha, Molly!" exclaimed her master, in a tone of such bland good-nature as could not for a moment be mistaken: "well, Molly, how is little Mick? Is he better, poor fellow?"

"He is, thank God, and your honor."

"Hallo, Molly," said the squire, laughing, "that's Popery again. You are thanking God and me as if we were intimate acquaintances. None of that foolish Popish nonsense. When you thank God, thank Him; and when you thank me, why thank me: but don't unite us, as you do Him and your Popish saints, for I tell you, Molly, I'm no saint; God forbid! Tell the doctorman to pay him every attention, and to send his bill to me when the child's properly recovered; mark that—properly recovered."

A noble avenue, that swept along with two or three magnificent bends, brought them up to a fine old mansion of the castellated style, where the squire and his two equestrian attendants dismounted and were ushered into the parlor, which they found brilliantly lighted up with a number of large wax tapers. The furniture of the room was exceedingly rich, but somewhat curious and old-fashioned. It was such, however, as to give ample proof of great wealth and comfort, and by the heat of a large peat fire, which blazed in the capacious hearth, it communicated that sense of warmth which was in complete accordance with the general aspect of the apartment. An old, grey-haired butler, well powdered, together with two or three other servants in rich livery, now entered, and the squire's first inquiry was after his daughter.

"John," said he to the butler, "how is your mistress?" But, without waiting for a reply, he added: "Here are twenty pounds, which you will hand to those fine fellows at the hall door."

"Pardon me, sir," replied Reilly, "those men are my tenants, and the sons of my tenants: they have only performed towards you a duty, which common humanity would require at their hands towards the humblest person that lives."

"They must accept it, Mr. Reilly—they must have it—they are humble men—and as it is only the reward of a kind office, I think it is justly due to them. Here, John, give them the money."

It was in vain that Reilly interposed—the old squire would not listen to him. John was, accordingly, dispatched to the hall steps, but found that they had all gone.

(To be continued.)

In trials, the most important thing is to profit by them; soon the great reward shall be ours, if we have advanced in Divine love in proportion with what we have had to suffer for our dear Lord, who has suffered so much for us.—*Mother M. of the Sacred Heart.*

Takaka

(From our own correspondent.)

September 5.

A pleasing little ceremony took place here on Sunday last, when Father McGrath, on behalf of the choir, made a presentation to Mrs. E. C. Hailes, as a souvenir of her marriage. Mrs. Hailes has for many years been a valued member of the choir, and members are pleased to know that her services will not be lost to them.

On November 20 and 21 a bazaar is to be held in Takaka in aid of the church funds. Very many things remain to be done before the new church can be considered satisfactorily equipped, and the parishioners are bent on carrying out the needed improvements. Mr. B. R. Gapper is secretary of the committee.

Waimate

(From our own correspondent.)

September 8.

On Tuesday evening, 2nd inst., at St. Patrick's Club, a euchre party, followed by a dance, was held, at which there was a large attendance.

A Nuptial Mass was celebrated at St. Mary's Church, Makikihi, on Wednesday, 3rd inst. The wedding was very quiet, but pretty, for the bride looked charming. The contracting parties were Julia, eldest daughter of Michael Sullivan, and John O'Connell, of Makikihi.

On September 5 John Edward McNamara, aged 80 years, passed away. The deceased, a native of Cork, Ireland, was an old resident of the district, and leaves many friends to mourn their loss, all of whom extend their deepest sympathy to his widow. The funeral took place on Monday after a Requiem Mass.—R.I.P.

THE LONG ROAD.

The long road, ma bouchal, is the road that I must take;
Long I've walked the home-paths and heard the noisy crake;
Now my bird's the curlew, that with its druid call,
Lures my feet to follow in the safest way of all.

The long road, ma bouchal, is wearying for my feet;
I'll pile no more the seaweed, I'll glean no more the wheat.
My wheel may whirl and whisper for other hands than mine,
And other spinners handle the coarse thread and the fine.

The convent on my sister shut fast its jealous gate;
The sea-waves took my father—their hunger would not wait.
My birth no word of welcome from my pale mother found,
But I could dig, and spin, and weave, and so the lads came round.

The long road, ma bouchal, is well to walk alone;
'Tis ill to live and labor when your heart is like a stone—
A grey stone in the highway that lovers spurn away,
May once have been a heart that beat, as mine did yesterday,

Ere the voice of my drowned father came calling from the sea,

"The long road, my colleen—the long road for ye!"

—NORA CHESSON.

THE AMERICAN EPISCOPAL BISHOPS' INTERVIEW WITH HIS HOLINESS THE POPE.

In an address delivered before the Episcopal Club at a banquet in the Hotel Sinton, Cincinnati, Ohio, U.S.A., on July 7, Bishop Vincent, of the Episcopal diocese of Southern Ohio, discussed the interview which he and other Episcopal bishops had with Pope Benedict XV., for the purpose of laying before him their plan for a world congress of religious denominations to bring about Christian unity. He said that the Pope received them in private audience and accorded them a charming welcome. However, the Pontiff frankly, but courteously, refused to cooperate in the proposed conferences in the same way as other religious bodies, saying that, as the successor of St. Peter, it would be impossible for him to sanction such a conclave, though he expressed his personal sympathy with the plans of Christian unity for which the conference was to be called. What other attitude could the Holy Father take? Truth cannot yield to error. The sects must be reunited to the parent stock or there can be no union worthy of the name. A union of non-Catholic Churches is possible; but from the very nature of the case the Catholic Church must stand aloof.

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THE STORY OF IRELAND

(By A. M. SULLIVAN.)

CHAPTER XXXIII.—(Continued.)

Yes; the history of the world has nothing to parallel the disgusting baseness, the mean, sordid cowardice of the English and Anglo-Irish lords and legislators. Theirs was not a change of religious convictions, right or wrong, but a greedy venality, a facile readiness to change any way or every way for worldly advantage. Their model of policy was Judas Iscariot, who sold Our Lord for thirty pieces of silver.

That Ireland also was not carried over into the new system was owing to the circumstance that the English authority had, so far, been able to secure for itself but a partial hold on the Irish nation. It must have been a curious reflection with the Supreme Pontiffs, that Ireland might in a certain sense be said to have been saved to the Catholic Church by its obstinate disregard of exhortations addressed to it repeatedly, if not by the Popes, under cover or ostensible sanction of papal authority, in support of the English crown; for had the Irish yielded all that the English king demanded with papal bull in hand, and become part and parcel of the English realm, Ireland, too was lost to the old faith. At this point one is tempted to indulge in bitter reflections on the course of the Roman Pontiffs towards Ireland. "Hitherto" (so one might put it) "that hapless nation in its fearful struggle against ruthless invaders found Rome on the side of its foes. It was surely a hard and a cruel thing for the Irish, so devotedly attached to the Holy See, to behold the rapacious and blood-thirsty Normans, Plantagenets, and Tudors, able to flourish against their papal bulls and rescripts, until now when Henry quarrelled with Rome. Now—henceforth, too late—all that is to be altered; henceforth the bulls and the rescripts are all to exhort the broken and ruined Irish nation to fight valiantly against that power to which, for four hundred years, the Roman court had been exhorting or commanding it to submit. Surely Ireland has been the sport of Roman policy, if not its victim!"

These bitter reflections would be not only natural but just, if the facts of the case really supported them. But the facts do not quite support this view, which, it is singular to note, the Irish themselves never entertained. At all times they seem to have most justly and accurately appreciated the real attitude of the Holy See towards them, and fixed the value and force of the bulls and rescripts obtained by the English sovereign at their true figure. The conduct of the Popes was not free from reproach in a particular subsequently to be noted; but the one thing they had really urged, rightly or wrongly, on the Irish from the first was the acceptance of the sovereignty of the English king, by no means implying an incorporation with the English nation, or an abandonment of their nationality. In this sense the Popes' exhortations were always read by the native Irish: and it will be noted that in this sense from the very beginning the Irish princes very generally were ready to acquiesce in them. The idea, rightly or wrongly, appears to have been that this strong sovereignty would be capable of reducing the chaotic elements in Ireland (given up to such hopeless disorder previously) to compactness and order—a good to Ireland and to Christendom. This was the guise in which the Irish question had always been presented by plausible English envoys, civil or ecclesiastical, at Rome. The Irish themselves did not greatly quarrel with it so far; but there was all the difference in the world between this the theory and the bloody and barbarous fact and practice as revealed in Ireland.

What may be said with truth is, that the Popes inquired too little about the fact and practice, and were always too ready to write and exhort upon such a question at the instance of the English. The Irish chiefs were sensible of this wrong done them; but in their every act and word they evidenced a perfect consciousness that the rectitude of the motives animating the

Popes was not to be questioned. Even when the authority of the Holy See was most painfully misused against them, they received it with reverence and respect. The time had at length arrived, however, when Rome was to mourn over whatever of error or wrong had marked its past policy towards Ireland, and for ever after nobly and unchangeably to stand by her side. But alas! too late—all too late now for succeeding! All the harm had been done, and was now beyond repairing. The grasp of England had been too firmly tightened in the past. At the very moment when the Pope desired, hoped, urged, and expected Ireland to arise triumphant and glorious, a free Catholic nation, a recompense for lost England, she sank broken, helpless, and despairing under the feet of the sacrilegious Tudor.

(To be continued.)

TO WILSON.

(For the *N.Z. Tablet*.)

Although you speak wide words I will not hark again,
Your words like flutes have called me from my moor,
From road and blos'my lane,
They made the way seem light across the blue sea-floor,
Till I should reach with song and speech your door,
And yet for all your words, I weary in the rain.

Was it for Slavs alone you spoke your dream out wide?
How have I failed your quest, what have I left undone,
That you to none beside
Should give their strip of sky, their hills, their streams that
run?

Their bonds to mine are threads: their storm is sun—
And yet I hooded kneel, and wait upon your pride.

One hour you held the world like to a seed of grain
Within your hollowed hand, as no man hath before—
The hour comes not again.
'Tis not enough to speak, to speak, and nothing more,
When hands are broken on your stubborn door,
For all your flowing words my hood is drenched with rain.

—E.D.

THE CHURCH AND CLERICAL CELIBACY.

We have already in a brief note (says the *Fortnightly Review*) denied the slanderous report that the Neapolitan clergy had resolved in favor of abolishing sacerdotal celibacy. The *Month* (No. 659, pp. 380 sq.) administers a well-deserved rebuke to the *London Times* for having reprinted the slander from the columns of a disreputable Italian newspaper. It was not the first time that such a story has appeared in the press (says our esteemed British contemporary). The various anti-clerical news-agencies eagerly fasten upon, or readily invent and disseminate, any news of that kind that seems to reflect discredit upon the Church. But, judging from a Papal Letter mentioned in the *Catholic Times*, April 19, addressed to a Hungarian Archbishop, wherein the Holy Father sternly rebukes certain Hungarian clergy who have demanded or suggested the abolition of celibacy; judging also from a persistent rumor, very difficult to verify, concerning some priests in Prague whose demands are even more violently subversive of Catholic discipline; there seems no doubt that the shock of war has had its repercussions amongst ecclesiastics in these turbulent regions. It may be, furthermore, that association with Orthodox clergy and with those Uniat Churches which have been allowed by the Holy See to retain a married ministry, has weakened their attachment to the sacred tradition of celibacy.

"These occasional outbreaks," comments the *Month*, "need not surprise us. All through her history the Church has had to fight against strong human passions for the observance of this lofty ideal, which so befits the ineffably holy status and functions of the Christian priesthood. As lately as the beginning of last century an association was formed in several South German States to advocate the repeal of the law, and it required an Encyclical of Pope Gregory XVI., in 1832, to bring the agitation to a close. It is, therefore, to be expected that in the present general upheaval a few discontented spirits here and there—it needs no more to hatch a press-canard—should be found to complain of a dignity which their lack of self-control has turned into a burden."

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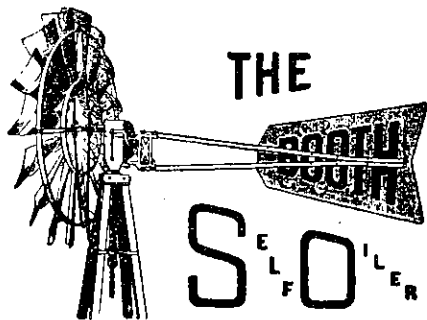
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THE CAUSES OF IRISH DISSENT

(By R. J. McWILLIAMS, S.J., in America.)

Historical and political alignment in telling the story of Ireland has been, and perhaps for a time will increasingly be, the way of certain English statesmen and scholars. England has found it expedient and necessary to educate Ireland and the rest of the world that way. And this not only in past centuries, but even in our own days of enlightenment and freedom. Up to 1912—and we may be sure it has not changed since—the teaching of Ireland's history in her intermediate schools was a travesty. Americans were more recently regaled with the same stuff when, during the war, English ink was discerned in the print of anti-Irish propaganda. And no commoner cant is whined than that of the "unruly Irish," the "bickering, quarrelling" people forever necessitating English intervention for the preservation of order. That charge has become the fifth gospel of gullible neophytes who accept the statement without any investigation into its truth, or the causes or circumstances or modifications adjoined to it. To them it seems, as England wishes, the justification of British occupation and oppression.

Yet Sir John Davies, Attorney-General of King James I., surely not partial to Ireland, said: "The truth is, that in time of peace the Irish are more fearful to offend the law than the English or any nation whatsoever. There is no nation of people under the sun that doth love equal and indifferent justice better than the Irish, or will rest better satisfied with the execution thereof. Although it be against themselves, so that they have the protection and benefits of the law, when upon just cause they do desire it."

The Earl of Surrey in his day, and Father "Tom" Burke, O.P., in his, upheld the same thesis. In our own time men like Maurice Joy and William Maloney deny that the Irish are more dissenting than any other nation. Does it not seem strange, too, that the Irish, who have been driven into exile, not only showed no "spirit for broils," but upbuilt and ruled nations? Macaulay has noted that "scattered all over Europe [in the eighteenth century] were to be found brave Irish generals, dexterous Irish diplomats, Irish counts, Irish barons, Irish Knights of St. Louis and St. Leopold, of the White Eagle and the Golden Pleece, who if they had remained in the house of bondage [Ireland] could not have been ensigns of marching regiments or freemen of petty corporations.

To judge the Irish as unruly is to make a half-truth appear the whole—and then it is error. It is to forget the many extrinsic reasons that had more to do with Irish disorder than any inherent quality of the race. In early Ireland frequent invasions, in later Ireland British intrigue, were the occasions of disorder—unsought by the Gaels themselves. "In these contests among the Irish," writes D'Alton, "the English were always ready to take sides, their object being to weaken and ultimately to destroy both combatants." And again: "The Irish regarded the newcomers as plunderers of their property; the English looked upon the Irish as of an inferior race," and plundered and profaned their churches. King John had to come over in the thirteenth century and quell the quarrels of the English colonists whose "conduct was as bad as that of the Irish at their worst." Moreover, in 1520 the Earl of Surrey was sent to Ireland. He was one of her bitterest enemies. Yet of two chieftains—McCarthy both—he wrote to Henry VIII.: "They are two wise men, and more conformable to order than most Englishmen were." And Surrey's avowed policy when his sword failed to conquer Ireland was to set chieftain against chieftain and perpetuate animosity. Father Burke in his *Reply to Froude* declared that the cause of all the disorder at this period "was the strange and incongruous legislation of England for 400 years previous"; and secondly, "the presence of the Anglo-Norman lords in Ireland" anxious to perpetuate strife, lest they be bound to pay their duties to a feudal king.

From that time on, religious differences, English contempt and stupidity—noted in 1825 by Sydney Smith—armies of occupation, devastation, the Ulster Plantations, the wasting of Munster, "to hell or Connaught," taxation, penal laws, coercion bills, famine, failure of Britain to legislate beneficently, except when compelled to do so, gag-rule and martial law, prisons, deportation, bribery, and treachery; suppression of Ireland's religion, language, education, games, etc., absenteeism, evictions, slavery, and shifting politics and broken faith, greed for land and gold: these are facts of Irish history, causes adequate to provoke a hundred revolts, causes not intrinsic surely to any natural Irish love of disorder. The marvel of it all is that there have been so few Whiteboys, Rapparees, so few Fenians, Young Ireland and Sinn Fein societies. Indeed, after 600 years of English compulsion and law it was a sad commentary on British Government if the Irish were still in the eighteenth century—to say nothing of the twentieth—unreduced and undisciplined. If the Irish are incompetent to rule themselves the English have had ample time to prove their ability to rule Ireland decently.

There are even deeper causes behind all this. Remembering Petrie's wonderful efforts begun in 1833, in producing vast and reliable material for Irish research and history, and recalling the Government's interference with the work, Alice Stopford Green's remark is very significant: "English rulers dreaded the knowledge of the Irish more than they dreaded their ignorance." And a second ulterior source in contained in Maurice Joy's words: "I think it is because law and order have never been in Ireland, as they have been elsewhere, the handmaidens of a fuller and more secure life. They have been the instruments of repression and punishment." The most fundamental cause is betrayed by the words addressed by Richard Cox to their Majesties William and Mary in 1689. Speaking of the difficult and costly retention of Ireland, he declared:—"But no cost can be too great where the Prize is of such value; and whoever considers the situation, Ports, Plenty, and other Advantages of Ireland will confess that it must be retained at what rate soever, because if it should come into an Enemy's Hands England would find it impossible to flourish; and perhaps difficult to subsist without it." That warning England's sapient rulers have not forgotten.

Such considerations shed a softer light on the Irishman's conduct. So, too, do other aspects of his nature, other circumstances of his life. Thus it was that when Froude defined an Irishman as "a chronic rebel," Horace Greeley remarked: "A rebel is a man with sense enough to know when he is oppressed." Judge further of the Irish by this: Ireland has been invaded and in turn invaded other lands. But her invasion was one of teachers, statesmen, scholars, and missionaries, an invasion of peace, not of disorder, a characteristically Irish invasion. "We have never oppressed the weak," sang O'Reilly. On the contrary, to quote Canon Sheehan: "The sad *Miserere* that crept around the Irish coast when Irish exiles were departing has long since burst forth into a glorious *Te Deum* that is echoed from New York to Melbourne, from Westminster to the City of the Golden Gate: but why is it still but a spiritual *Miserere* at home?" Such is the power and the true spirit of an untrammelled Ireland, a spirit she will soon prove to the world even "at home." For the long night of her anguish let us hope is ending and the dawn is at hand, for:

"Erin, O Erin, tho' long in the shade,
Thy star will shine out when the proudest shall fade."

And America's lofty role, as we trust in that deliverance, was forecast by the Priest of Doneraile—perhaps unwittingly: "Be of good cheer; there is an angel watching over Ireland"; and earlier he wrote on an Easter morning: "The noisy larks are filling the heavens with Alleluia! and, oh, dear me, all Ireland would ring with Alleluia! from sea to sea, and from cliff to cliff; but alas! it is as yet only a feeble prelude, for her resurrection-day has not dawned; and

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no one has yet arisen to answer the mournful question: 'Who will roll back for us the stone at the mouth of the sepulchre? For it is very great!' But America is watching over Ireland and another Easter is at hand.

ANSWERS TO CORRESPONDENTS

- J.S.—We referred to your letter two weeks ago.
- M.F.H.—Many thanks. We have taken the necessary steps in the matter. You will hear more of it later, we expect.
- J.F. (Otorohanga).—Thanks for your letter. We have put your proposition before the business department with a strong recommendation. We appreciate your kind endorsement of our efforts to do our best for the Church and for this country and for Ireland. The voice of the *seoin* is growing weaker as time goes on.
- A.S.—Literally, "Sinn Fein" means "ourselves." "Sinn Fein Amhain" means "ourselves alone." As a policy, "Sinn Fein" means self-reliance, self-respect, self-improvement, self-development. Sinn Fein, by asserting the principle of self-determination and developing Irish culture and Irish ideals, and discouraging begging for favors from the British Government, has built up the New Ireland.
- CURIOUS.—You might get some of Raupert's books on Spiritism. Father Benson wrote a novel on the subject in which you will find interesting matter. It is called *The Necromancers*. Raupert was an expert himself, and he condemns on moral and physical grounds all dealings with spiritists. Planchette and such experiments are to be avoided. The devil has a long tail, and there is said to be a hook on the end of it. Get rid of the confidence of youth and of the idea that to be curious about risky things is a sign of a big soul or a beautiful soul, or of anything else but a silly soul.
- OLD SUBSCRIBER.—We never made a contract with our subscribers whereby they are entitled to think that they can run the *Tablet* and dictate its policy. Were you under the impression we did? You must be suffering from toothache or housemaid's knee. Your views are remarkably modest, but you should hear how some haxters object to our telling the truth if they think that thereby some P.P.A. customer will cease buying matches from them. There are a few—very few, thank goodness—awful specimens of Irishmen of the tribe of Esau in this country. Good luck to them, anyhow, and may their porridge do them a power of good. Nothing else will.
- E.L.—With reference to your query of last week, we have come across since in the French journal *La Voix* an account of an incident in the French Chamber of Deputies. A Deputy read a passage from the rationalist Renan in which the writer said that men trained and educated by the Jesuits would be found unfit to stand before the Prussians. Another Deputy interrupted and said, "What about Marshal Foch?" We have also read two articles on Foch by Frenchmen, who dwelt much on his Catholic faith. There is absolutely no room for doubt as to the fact. When will the P.P.A. tell us that Massey is a cardinal or that Lloyd George is an honest man? It is capable even of doing that. Poor old things!

The knowledge of thyself will preserve thee from vanity.
—Cervantes.

"Removed three times. You served me best." This is what a gentleman wrote to us. We get dozens of letters expressing similar satisfaction. Our men are skilful, careful, and what a pleasure to have the moving well done. THE NEW ZEALAND EXPRESS COMPANY, LTD....

VERY REV. DEAN BINSFELD

The Very Rev. Dean Binsfeld, an account of whose jubilee we published last week, is a native of Luxemburg. He was born on May 12, 1834, of a family of many centuries' standing. He studied first at the Royal Grand Ducal Gymnasium of Luxemburg, and afterwards at the seminary of Treves, and was ordained in that place by Archbishop Arnoldi on August 27, 1859. Two years later, in June, 1861, he was professed in the Society of Mary. After working for several years in France, England, Ireland, and America, he came to New Zealand in 1869, and has worked in this country ever since. He has been stationed, at different times, at New Plymouth, Rangiora, Greymouth, Meane, Wanganui, and Nelson; but the greater part of his time was spent upon the Coast. He was one of the first



priests to say Mass there, and the miner who prepared the altar and served his Mass died at Greenmeadows but a few years ago, a lay Brother in the same Society as the Dean himself. In those days, the whole of the Coast was one large parish, and to visit all the "diggings" Dean Binsfeld had to make many long and perilous journeys, which often took him weeks together. He was well known everywhere upon the Coast, and there was no miner, Catholic or non-Catholic, to whom the name of "Father Binsfeld" was not familiar. The Dean belongs to a family of octogenarians. Last year one of his sisters, a nun of Belgium, died over 80 years of age, and another, who is a member of the Belgian Legion of Honor since 1910, celebrates the diamond jubilee of her profession next year.

SIXTEEN DEAD MEN.

[Lines written by the late author, when the Irish patriots of Easter Week were executed.]
Hark! in the still night. Who goes there?
"Fifteen dead men." Why do they wait?
"Hasten, comrade, death is so fair."
Now comes their Captain through the dim gate.

Sixteen dead men! What on their sword?
"A nation's honor proud do they bear."
What on their bent head? "God's holy word;
All of their nation's heart blended in prayer."

Sixteen dead men! What makes their shroud?
"All of their nation's love wraps them around."
Where do their bodies lie, brave and so proud?
"Under the gallows-tree in prison ground."

Sixteen dead men! Where do they go?
"To join their regiment, where Sarsfield leads;
Wolfe Tone and Emmet, too, well do they know,
There shall they bivouac, telling great deeds."

Sixteen dead men! Shall they return?
"Yea, they shall come again, breath of our breath.
They on our nation's hearth made old fires burn.
Guard her unconquered soul, strong in their death."
—DORA SIGERSON SHORTER.

Current Topics

The Irish Question

The essentials of the Irish Question are very simple. Remember always that—

- (1) There can be no just government without consent of the governed;
- (2) The English Government in Ireland is based on force and fraud;
- (3) The Irish people have rebelled against it repeatedly;
- (4) The Irish Bishops have asserted the right of the people to have their own government;
- (5) The Irish people have determined by an overwhelming majority that their government shall be an Irish Republic;
- (6) In doing so they have been faithful to the principle of self-determination which England accepted as a war aim;
- (7) The Orangemen and Unionists who at present impose their will on the Irish people are planters put there for the express purpose of causing dissension;
- (8) It is a falsehood to say that the Irish people do not agree;
- (9) Even allowing for the dissension of the Unionists in Ireland there is more unanimity than there was either in Bohemia or in Poland;
- (10) If you admit that only a government according to the will of the people is just, and that the people have the right to choose their own form of government you must stand for the recognition of the Irish Republic.

The Hirelings

Of the shameful prostitution of the British press it is hard to speak or write calmly. To the fact that the papers of England and of the Dominions have during the war lent themselves to a campaign of lies and calumny in which the elementary principles of Christian conduct were outraged the same press now owes the fact that it is discredited everywhere and that no man looks to it for the truth or for guidance. Part and parcel of that infamous propaganda were the lies told about the Irish people by the Brithuns and their tools at home and abroad. We have time and again exposed the lies that were circulated here at the behest of the Welsh jobber, George, and his henchman, Harmsworth; we have exposed the forgeries with which one fitting tool of such masters tried to blacken Ireland. The propaganda has its chosen slaves in neutral countries also. In America the majority of the correspondents for British papers are selected from the Brithuns who have no sympathy with persecuted Ireland. Northcliffe's net is cast far and wide, and his agents supply the cable services with carefully doctored items of news, calculated to conceal the real facts concerning the doings of the Huns in Ireland from the public. Their labor is, however, in vain, for the American press and the American Senate and Congress have made known to the world what America really thinks of the tyranny and hypocrisy of John Bull, the last champion of despotism in the world to-day. The campaign is also carried on in European countries, and with no better success, for the Italian and French papers have more than once clearly expressed their contempt for the British Pecksniff who whined so pitifully over the fate of Belgium and Poland a short time ago. Belgium and Poland now know the value of his crocodile tears. One of the agents employed to spread falsehoods thus is a certain Major Lytton. A sample of his work may be seen in the following piece of "news" which he communicated to *L'Information*. The gallant major, who is said to have had a safe job during the war, says:—

"You in France believe, I think, that Ireland is a country inhabited by a race of dreamers and poets who are Catholics, and that England is inhabited by a race of shopkeepers, who are Protestants, and who for that reason bully and oppress the Irish and deprive them

of all rights of self-government and freedom. The truth is that Ireland is divided against itself. The north-east is inhabited by a race of Protestants who are principally descended from emigrants from Scotland. The south-west is inhabited by Catholics who are certainly dreamers, but they have only a small ability for making laws or abiding by them. They represent the majority, and they loathe their Protestant neighbors with a deadly hatred, chiefly because of their wealth and prosperity. If, therefore, we were to grant Home Rule to Ireland, we should be putting the efficient minority at the mercy of the inefficient majority."

"It is intolerable to the last degree," says a contemporary, "that public money derived from citizens of all creeds, Catholics included, should be spent in propagating such silly and malicious falsehoods as this, such calumnious concoctions a thousand times disproved. The Protestants of the South and West of Ireland are themselves the most willing, vehement, and constant witnesses of the tolerance of their Catholic neighbors. No representative Protestant in Leinster, Munster, or Connaught; not the Protestant Archbishop of Dublin, not Sir Horace Plunkett, the chairman of the Irish Convention; not Lord Midleton, the head of the Unionist Alliance in Ireland; no Protestant Irishman of any eminence in the Provinces impugned—repeat or defend or regard with anything but loathing and contempt the unscrupulous statements of this despicable hireling libelling Ireland in the public opinion of France. It should be possible to ask the Government in the House of Commons whether it is the fact, as the *Freeman* correspondent alleges, that public money is being spent on this purpose, and who in the British Ministry is responsible for such an atrocity."

Monsignor Cerretti's Mission

With reference to Monsignor Cerretti's mission to the Peace Conference, already mentioned in the *Tablet*, we wish to give prominence to the following declaration of the Holy Father regarding his Grace's success:—

"And now, passing over in silence other questions which concern not merely the Oriental Church but all Christendom, We cannot omit mention of Our anxiety over the interests of the Catholic missions. Having learned that the Peace Conference at Versailles had adopted certain regulations which seemed incompatible with the maintenance of the rights of apostolic preaching, We made representations, with confidence, to the members of the Council begging them to make a careful examination of the matter. We sent, in our own name, an eminent prelate of the Roman Curia, and commissioned him to defend these rights as far as possible. It gives Us pleasure to inform you that these same members, after having seriously considered Our petitions, have met them for the most part satisfactorily; and We like to hope that similar justice will guide them in the execution of their decisions. The Catholic religion is at stake and at the same time civilization and humanity."

Passing on to some economic aspects of the present condition of affairs, the Holy Father, with the same large spirit of solicitude for those suffering from the war which has marked all his war utterances, went on to say:—

"Now that hostilities are at last ended, We address ourselves in all humility to Divine Providence with the prayer that the blockade, which for so many entails hunger and all sorts of privations, may be lifted; that the prisoners of war may be set at liberty as soon as possible; that both individuals and peoples, hitherto enemies, may once more unite in the bonds of that Christian charity which We have not ceased to inculcate and without which peace will be impossible."

According to the *Osservatore Romano*, July 5, Monsignor Cerretti received the following communication from Mr. Balfour, in the name of the Peace Conference:—

"(1) The principal Allied and Associated Powers have carefully examined the representations made to them on the situation reserved for the missions which depend on the Holy See in the territories belonging to

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them or entrusted to them in the matter of government by the Treaty of Peace. They believe that the declarations here made will contribute to clear up all misunderstanding as to the policy they intend to follow.

"(2) The dispositions of the Treaty of Peace with Germany are limited for the most part to the engagements taken by Germany with regard to the Allied or Associated Powers, or *vice versa*. The engagements which the Allied or Associated Powers intend to take with regard to one another and with regard to all the members of the League of Nations have been reserved for future agreements. In particular the disposition of Article XXII. of the pact of the League of Nations will be put into effect by solemn agreements laying down the obligations which the mandatories of the League will have to assume.

"(3) As for what concerns the missions, these mandatory agreements will give the largest interpretation to the terms of Article XXII., guaranteeing liberty of conscience and religion. To this effect, these agreements will stipulate that the missionaries of all denominations shall be authorised to exercise their ministry freely, to keep their schools and their institutions, and that they shall have the right to acquire and retain possessions of all sorts. In case it should be necessary, in virtue of the terms of the Treaty of Peace with Germany, to transfer the property of the German missions to a board of trustees, the goods of the missions depending on the Holy See shall be put at the disposal of duly authorised persons belonging to the Roman Catholic religion. On the other hand, should it be necessary, according to the terms of the same Treaty, to exercise some control over the persons directing these missions, that shall be done only after due consultation with the authorities of the religion interested."

A Talk About Sinn Fein

With reference to a few questions recently put to us about Sinn Fein, it is well to have a causerie with our readers for the purpose of making things clearer to those who ask for more light. Most of us know now what Sinn Fein means and what it stands for; and most of us are honest enough and logical enough to see that it is merely putting to the test, so far as Ireland is concerned, what we used to be told were the war aims of the Allies. Sinn Fein stands for self-determination for Ireland: it means self-determination, self-reliance, self-development, and by these ways, the rebuilding of the Irish nation. Parliamentary agitation on the floor of the House of Commons resulted in nothing but fair promises and pledges that were broken without any consideration for truth or justice whenever powerful Tory or Orange interests asked that they should be broken. We have before now published frank admissions from the old members of the Irish Party that they were simply wasting their time in Westminster and that appeals to the sense of justice or to the honor of the English Government were useless. Sinn Fein recognises this, and recognises further that to go to Westminster at all was to admit tacitly the very thing that the Irish people have never admitted: that any English Government has a shadow of right to legislate for Ireland. At present, the Irish people having declared for abstention from Westminster and for an Irish Government, Sinn Fein simply applies the principle of self-determination—for which England invited Irishmen to fight—and the *de jure* Government of Ireland consists of the members of Dail Eireann. Bishops and priests are almost unanimous with the people in support of Sinn Fein. Here let us say that it is clear that they support Sinn Fein principles, which entails the support of the men who advocate them and apply them *as long as they are true to them*. The Sinn Fein leaders—Eoin MacNeill, Arthur Griffith, and de Valera—are not advocates of physical force. Eoin MacNeill did his best to stop the Easter Rising. Griffith because of his principles took no part in it. Others did go into it, not because they favored it, but because they would not turn their backs on their friends in the end. But Sinn Fein is opposed in principle to armed

force under the present circumstances, and it is only the influence and the power of the leaders that are able to maintain peace at present when every effort is made by the British to drive the people into rebellion. As long as the present leaders are true to the Sinn Fein principles the Irish people will support them: if the leaders depart from these principles people and priests will throw them over as they threw over the old party which had degenerated since the days of Parnell and Davitt until it became a West British Party. There are here and there persons who say that Sinn Fein rule will mean Rome Rule. We do not like to dwell too much on the mentality of these people. Some of the most intolerant cranks we ever knew would talk loudest about clerical domination. They made it an excuse not to support the Church; and if they did contribute anything they usually wanted to dictate to everybody. They have no knowledge of Irish history; they are ignorant of the part played by the clergy in Ireland in the past; they would deny to a priest the rights of a citizen; they are more to be pitied than blamed, for their ignorance is greater than that of Joseph Hocking, who went to Ireland determined to write a book to prove that Home Rule meant Rome Rule, and came back to make the honest confession that it meant nothing of the sort. Others there are who ask what is the policy of Sinn Fein. They want to know what Ireland will do with reference to the Land Question, the Industrial Question, the Education Question, and whether she will be for Protection or for Free Trade. Such questions cannot of their nature be answered until an Irish Parliament is in being. They are matters for the whole country to discuss and settle. The Irish Parliament will be formed probably of four parties: Sinn Fein, Labor, Nationalist, and Unionist. After a time the four will likely fall into two or three, but until things arrange themselves Labor and Sinn Fein will be the predominant parties and will have the largest part in framing an Irish policy. At present the essential thing is to get an Irish Government for Ireland: Sinn Fein and Labor are concentrating on that. Remembering that Ireland has infinitely more men of sound education than either New Zealand or Australia, and that practically all the present leaders are men of learning and great ability, we may safely conclude that they are at the least quite as capable of managing their own affairs as we are of managing ours. Sinn Fein aims at rebuilding a nation. To Sinn Fein the past 700 years are the record of a war waged by England against Irish culture and Irish industries: Sinn Fein sets itself to undo all that work and to make Irish civilisation as great a European force as it was when Ireland sent professors to the universities of Paris, Louvain, Salamanca, and Oxford. It aims at uniting all Irishmen in order to remake the Irish nation with Irish hands and Irish brains, and at organising the people to work out their own salvation on Irish soil. It is neither conservative nor liberal, neither clerical nor anti-clerical at present. It wants Protestant and Catholic to come together to work like true Irishmen for the common weal of their land. With reference to the general problems it will have to face, they are, as we have said, largely for the future. But already Sinn Fein has outlined to some extent its aims and ideals, and begun to grapple with the difficulties which will face the first Irish Government. In a series of future articles we will endeavor to put before our readers these aims and ideals, as far as is possible at present. Finally, let us insist once again that it is a mistake to suppose that Sinn Fein stands for physical force. As a matter of fact, Sinn Fein restrains those who are almost driven in spite of themselves to physical force. If there is another rebellion it will only be because the tactics of Macpherson and George succeed in driving the people to desperation; and whatever might be the ultimate result of that British victory, we hope the organisation and the influence of the leaders and of the clergy will be able to keep the people within control until the Irish nation is remade by ways of peace. Recent reports in the press, such as that of the disturbance at Fermoy, we dismiss with one word:

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It is frightful to think of the quantity of banal thought daily put forth and sevenfold renewed in volume and banality on Sunday, under which the hapless American mind struggles like a bug in an Ostermoor. A despot of genius like Napoleon would shut up the printing shops, scrap the presses and put the *fainçants* of the pen to some useful work, such as making roads or reclaiming the desert lands. And what an enormous economic and intellectual waste would thereby be saved to the country!

In Europe, by virtue of the classic tradition, the book has precedence of the newspaper, which, by the way, is restricted to its legitimate functions, and usually edited with taste and intelligence. In this country the newspaper "hogs" the entire intellectual field, to the complete mental stupration of the public. It has all but killed the taste for books (we publish fewer and worse books than Bolshevik Russia), and it has so cheapened the printed word that nobody any longer believes in "literary genius." But its greatest achievement is that it has produced in the American people what may justly be called the newspaper mind, which, as a substitute for intelligence, provokes the derision of Europe.—Michael Monahan, in *Reedy's Mirror*.

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the story told us is improbable on the face of it, and we have no reason to accept as anything like the truth any reports our press gives us concerning Ireland. The canards sent out here about collapsible boats and German plots, and the utter silence of our editors when such lies were refuted even in English papers have taught us that the last thing a sane man ought to do is to attach the slightest importance to the cables that appear in New Zealand daily papers. The silly headlines betray sufficiently both the ignorance of the writers and their hatred of all things Catholic and Irish. Even a forger is allowed scope when it is a question of calumniating Irishmen. The egregious French, whose incapacity had him removed from his command and whose sense of chivalry was displayed in low attacks on a dead general, now goes, we are told, to bigoted Belfast, where among a congenial crowd of Hooligans he, the head of the army of kidnapers, of molesters of women, of house-breakers, shrieks his anger against Sinn Fein like the impotent old virago he really is; and our press, while telling us all that it is told to tell about Fermoy, never has one word to say about the numerous verdicts of wilful murder brought in by Irish juries against French's bludgeoners and snipers of innocent men. The Dail Eireann may be suppressed. It does not matter. England ere now suppressed Catholics and prayed for the day when the last Irishman would be seen on the banks of the Shannon. It is all part of the old game.

BOOK NOTICES

The Ecclesiastical Review. (Linehan, Melbourne, 20s yearly).

The June number of the *Ecclesiastical Review* is full of useful and instructive articles, book reviews, and liturgical and theological discussions. There is no need to dwell on its utility for the clergy.

Annual Report of the Minister of Mines in British Columbia.

A large volume of 500 pages, illustrated and provided with numerous maps. It is certain to be of interest for all who are connected with mining.

A Plea for Educational Reform, by Major Gerald Dease, D.L. (Linehan, Melbourne, 1s 9d.)

Major Dease is one of the Commissioners of Irish Education, and in this little book he gives not only the public but his colleagues much occasion for thinking furiously. It is a useful criticism of the defects of the Irish system and contains much inspiration for us all. What Major Dease says about Ireland might be written of New Zealand: "There is one *sine qua non* for efficient popular education that has so far been consistently ignored, and that is the complete and studied state-

ment of popular views and needs. Elementary education has hitherto been the virtual monopoly of officials and professors—the two classes that probably understand and care less about children under 12 years of age than any others in the community. Before it becomes a living force to wake up the country we shall have to consult doctors, brain specialists, women, business men, Labor, manufacture, the Gaelic League, and Irish colleges . . . and glean from them all material for a new structure. Co-operation and advice from the clergy and teaching professions will naturally be indispensable: the former, in addition to the administrative experience they possess as managers, have, in virtue of their calling, a unique insight into human nature and spiritual authority without which education is a delusion."

The Spiritual Life: Doctrine and Practice of Christian Perfection, by Rev. Walter Elliott. (Linehan, Melbourne, 8s.)

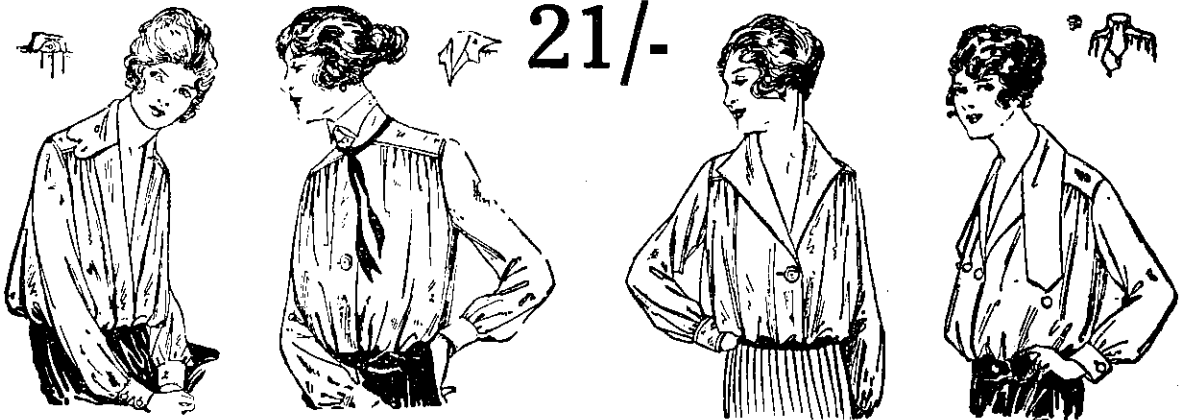
In this volume by the well-known Paulist, Father Elliott, we have an admirable manual for spiritual reading and meditation. Father Elliott's wide experience as a missionary enables him to grasp the needs of the people of our day for sound instruction on the eternal truths and on the moral laws which ought to regulate the conduct of every sincere Christian. The book contains 40 excellent chapters, which cover the groundwork of a full course of spiritual exercises. Religious, priest, or layman will read them with profit and edification, and we feel confident that this second edition of Father Elliott's work will further the ends at which he aims—the salvation of souls and the glory of God.

The Mystic Life, by Savinien Louismet, O.S.B. (Burns and Oates, Ltd., 28 Orchard Street, London, W.)

To all who desire a closer knowledge of, and a more intimate association with, the spiritual life, Father Louismet's book will be welcome. Catholic mysticism is the experience of the soul, as yet a wayfarer, tasting the sweetness and realising the goodness of God. It is the true mysticism—the mysticism of St. John and of St. Paul, of the Holy Mass, of the whole Catholic liturgy. It will become clear to readers that mysticism is not an almost unattainable state of sanctity, but a development of piety to which all sincere Catholics who try to follow Christ's will with humility and fidelity can aspire. This mysticism means essentially conformity to the will of God and an earnest co-operation with the work of the Holy Ghost in the soul. The simplest formula of mysticism may be taken from St. Paul's words: "I live now, now not I, but Christ truly liveth in me."

Mysticism—True and False, by the same author.

This volume is a complement to the foregoing book. It shows us how to distinguish in the mystical



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life the essential from the non-essential, and it makes still more evident to our readers that the fundamental idea of true mysticism is **LIFE WITH GOD THROUGH ACTIVE LOVE**. Dom Louismet points out that the true handbook for the aspirant towards the mystical life is the New Testament. He advises students to feed their souls daily at this source and to learn therefrom the notes of austerity and sweetness which are the characteristics of the life. In the two sayings of Our Lord, *How narrow is the gate and straight the way which leadeth to life*, and, *My yoke is sweet and my burthen light* the foundations are contained.

DEDICATION OF CHURCH OF OUR LADY OF PEACE, ROXBURGH

The new Church of Our Lady of Peace, Roxburgh, was solemnly dedicated by the Very Rev. Father Coffey, Adm., on Sunday, September 14. After the blessing of the church Solemn High Mass was sung, Rev. Father Collins being the celebrant, Father Morkane deacon, and Father O'Neill (Rector of the parish) subdeacon. The music of the dedication ceremony and High Mass was beautifully rendered by the choir, under the leadership of Mr. J. H. Waigh, jun. The occasional sermon was preached by Rev. Father Morkane:—

"I have chosen this place to Myself for a house of Sacrifice. . . My eyes shall be open and My ears attentive to the prayer of him that shall pray in this place; for I have chosen and have sanctified this place, that My name may be there for ever, and My eyes and My heart may remain there perpetually." (2 Paral. vii. 12-18.)

With the beautiful rites of our Holy Church and amid the triumphant harmonies of the choirs of heaven, this new Church of Our Lady of Peace, the fruit of your deep piety and zealous faith, is to-day solemnly dedicated to the worship of God. It is an occasion that should kindle brighter the light of our faith, that should strengthen our undying hope, and inflame our hearts with the love of our God and Father. Washed in the waters of blessing, sealed with the Sign of the Cross, this church is to-day made holy and offered to God. For all time, now, this building is set apart from every profane use, becoming in truth a Catholic church, a house of prayer, a temple of the Most High. You, my dear brethren, have heeded the sad cry of the Sacred Heart, "The birds of the air have their nests, and the foxes their dens, but the Son of Man hath not whereon to lay His head," and you have built Him a home in your midst. True, it is a lowly dwelling for the Eternal God of Heaven; and yet to-day do not angel voices cry out with the Psalmist, "How truly lovely is the Tabernacle of the Lord of Hosts!" (Ps. 83.)

The universe of God's creation, my dear brethren, ever chants in magnificent harmony the glory of the Creator, pouring out its countless melodies, too fine for our gross ears, in praise and benediction of the beauty, the power, and the goodness of the Almighty God. "The heavens show forth the glory of God and the firmament declareth the work of His hands." (Ps. 18.) And ever as this earth of ours revolves its heaven-appointed course, from the great thrille of nature there rises aloft the sweet incense of praise and worship. Yet this fragrance of glory must fail to reach the heart of Our God unless gathered into the hearts of men, the children of God, thence to be offered as a sweet-scented sacrifice in union with the humble tribute of man's intellect and will. Man's supreme duty it is to know and love and worship God. For this was man created. To God, then, we must render tribute of all our faculties of soul and body; to Him we must return in sacrifice His own gifts to us: in Him we must live, move, and have our being. Time itself is His: shall we marvel then that to Him we must consecrate in a special manner so many hours and days of our short life? Space, too, in all its limitless expanse, is His: everywhere is God by His presence, His power, and His essence. "Whither shall I go from Thy spirit," cried the Psalmist, "or whither shall I flee from Thy face? If I ascend into heaven Thou art there; if I descend into hell Thou art there; if I take my wings early in the morning and dwell in the uttermost parts of the sea even there also shall Thy hand lead me." (Ps. 138.) And yet what an abyss yawns between the human soul and its Creator! We strive to bridge this gulf, and of this most strenuous effort of man this new building is but another manifestation. It symbolises our efforts to

span the chasm that divides man, in the depths of his nothingness, from the eternal hills of God. What else, indeed, is religion? Is it not the effort of man to love, worship, and serve his God? Is it not our striving to bring God within the grasp of human faculty? To render this task easy God became man, "The Word was made Flesh and dwelt among us." Then, to keep close to Jesus and His divine teaching we build our churches, for the church is the scene of the presence of Christ. It is Christ's home among us, His children, whom He loves too well to leave orphans, and with whom He wills to "remain all days, even to the end of the world." The infinite love of the Sacred Heart has made Our Lord and Our God choose countless homes with the children of earth, and with the completion and dedication of this Church of Our Lady of Peace, Christ crosses yet another threshold, and, coming into this new house of His, He sets up another throne on earth. Among your homes Christ now makes His; amid your humble roofs He raises His, for "His delight is to be with the children of men." Whence, now, this loving condescension of Our God? The divine lips themselves make answer: "I have chosen and have sanctified this place, that My name may be there for ever, and My eyes and My heart may remain there perpetually."

This church to-day becomes the house of God, and His house is the house of prayer, that noblest exercise of the soul of man. For prayer these walls have been raised aloft, this roof has been placed overhead. For prayer, too, is this altar and its abiding Presence. And what are all the wonders and beauties of earth compared to the flowering of the soul in prayer? Divine in its origin and in its end, the fruit of God's special grace, prayer lifts our souls into the highest heavens. It is the delight of the angels to gather into golden vials every prayer-laden sigh of our hearts, and to offer them as fragrant incense to God in heaven. Henceforth we can cry out with the servant of God: "Terrible is this place! It is the house of God and the vestibule of heaven." In vision Jacob saw "a ladder standing upon the earth, and the top thereof touching heaven: the angels of God ascending and descending by it" (Gen. xxviii., 11-12). This vision shadows forth to us the very features of this and every Catholic church. From this day forward, within these walls, man's soul will be raised aloft to God by the ladder of prayer, whose top touches heaven itself, and downwards in holy haste will step the angelic bearers of Christ's reward of grace. This church now becomes the treasure-house of the infinite merits of Christ: for here, as from a throne of mercy, He will set flowing into our souls the sacramental torrents of grace. In the Old Law the tabernacle of skins, which the wandering tribes bore about with them, and later the temple of stone, of cedar, and of precious metals, were but figures of the Christian Church of the New Dispensation. In those dwelt the glory of God, but His favor rested upon prayer alone: nothing within those walls could touch the body of man and heal his soul. With the New Law an "ampler and more perfect tabernacle" is ours, containing the deep fountain of pleasant and healing waters, flowing forth in seven-fold life-giving streams into our thirsting souls. Of those seven means of grace, with outward sign, ordained by Jesus Christ, I need say but little. Nor is it necessary to remind you that henceforth this church will give roof and shelter to those living streams of sacramental grace, and that here the power of God will work in and through these divinely-appointed signs.

Here you will bring those tender souls, "new to earth and sky," that God will bless you with, and through the saving waters of Christ's Baptism you will usher them over the threshold of Christ's Church and Kingdom of Heaven. Here, times without number, you will be led by God's grace into the sacred tribunal of Penance, wherein the healing balm of Christ's pitying Blood will be gently applied to your world-weary, sin-stained souls. Humble and contrite of heart, fearful yet yearning for love, how many times will you, like the Magdalene, cast yourself before the feet of Jesus in the Sacrament of Penance, nor will you rise till His ambassador speaks the healing words of pardon. Then, reconciled to God, you will rise up in the joy of new spiritual life, and going forth with eyes lit with grace you will walk in lightness of heart, even as the paralytic whom Jesus bade to take up his bed and walk.

From the tribunal of infinite mercy you will pass to the Banquet of infinite love. You will taste how sweet the Lord is; you will eat of His Flesh and drink of His Blood, and you will have life in you, and Jesus will make His home with you. For all this, and very much more, is the Holy Eucharist, wherein is Jesus Himself for the food and life of our souls. Here, through the long years, the little lamp will burn, bearing in its light a wonderful message to your souls; here will the tabernacle long shelter the Prisoner of Love, and the tiny ciborium encircle the precious manna of the New Covenant. Here will dwell your

best friend—a changeless, ever-faithful friend—His Divine Presence as real, His hands as full of gifts, His patience as tireless, His Sacred Heart as loving, as when, so long ago, from Mary's arms He looked out on the world He came to redeem. The angels linger here, for Jesus now is here, with His body, His blood, His soul, and His divinity. True, no visible halo rests upon this silent altar, yet it speaks to the heart of every Catholic of the great abiding Presence. With this supreme gift of Himself Jesus deigns to enrich and consecrate our church, and so no spot of the Holy Land, no scene of His Sacred Passion, is to us more sacred than this humble church and altar.

This church now is something even more than Christ's homo with us. It is the scene of that great Sacrifice of the Mass, that renewal of Calvary, the Sacrifice whose Priest and Victim is none other than Christ Himself. To apply the Sacrifice of the Cross, with all its infinite merits, to our souls, the Sacred Heart of Jesus thought of a plan, a plan that only infinite love and power could carry out. In a word, our Saviour decreed that the Sacrifice of the Cross should be renewed every day on our altars. "Do this," He said, "in commemoration of Me." Here now is the altar; here, too, is Calvary; and here in your midst will be carried out at the hands of Christ's minister that great, solemn act of Sacrifice consummated on Calvary. True, in the manner of the Sacrifice, this altar differs from Calvary, for now no weapon can pierce Jesus but the sword of His own consecrating words. Yet, in essence, the Sacrifice of the Mass is the same as that of Calvary, is as mighty and august an oblation. Coming, then, to Mass, you come to bathe your souls in the copious, ever-flowing fountain of merit that gushes forth from the foot of the Cross.

Your church is now another Bethlehem, another Nazareth, another Calvary. If this be so, then must there be with us here another Blessed Presence, since none of these sacred scenes is without Mary, the Mother of Jesus. We know this church to be the home of Christ, and even as over that little home of Nazareth always presided the gentle Mother, so in this new home shall we find the Blessed Presence and loving welcome of Mary, Mother of God and of men. The truly Christian heart can no more separate Mary from Jesus than it can separate the Incarnation from the Deity. She it is that makes the Incarnation so real, so tender, so attractive; she it is that makes Jesus so near and dear to us in His helpless infancy as in His helpless agony on the Cross. This church, then, will be Mary's home, as it is the home of her Son; and, being Mary's home, it is the home of us all, for all are now brothers of Jesus Christ and the children of Mary. Yet, in a very special manner will this church be Our Lady's home; for to her, as Queen of Peace, is this church dedicated, and the blessed name of Our Lady of Peace this church will always bear.

May the Queen of Peace, then, bless and protect you: may she dwell with her Son in the minds and hearts of all that have made sacrifices for this house of God; and may she inspire even greater sacrifices, richer offerings. Above all I pray, with St. Paul, that through her loving intercession, "The Lord of Peace Himself may give you everlasting peace in every place" (2 Thess. iii. 16).

In the evening, Vespers and Benediction: the sermon being preached by the Very Rev. Father O'Donnell, of Gore. Both morning and evening the spacious new church was crowded, visitors having come from all parts of the district.

STYLE AND DIMENSIONS.

The building, which has been erected by Mr. Daniel Boyd from plans prepared by Mr. H. Mandeno, registered architect, Dunedin, is of solid construction. The walls are of concrete and plastered both inside and outside, the roof is covered with red Abbotsford tiles. The interior of the building is of chaste design, the walls are very lightly tinted in a soft creamy shade, the glass in the windows is of light straw Flemish, and this all harmonises with the oiled wood and brown stained ceiling, and produces a pleasing, soft tone throughout the body of the church. The sanctuary is of the simplest finish, but the softly-tinted walls and white-painted wooden ceiling give a delightful setting for the beautiful marble altar. Several important additions have been made to the building since the original tender was accepted. A gallery for the choir has been added at the western end of the nave: this is reached by a neat figured red pine staircase, and the front of the gallery is finished with a plain wooden balustrading to match the other woodwork in the gallery. The marble altar in the sanctuary is also an addition to the original plans. This is really a most beautiful piece of workmanship, and was constructed by Mr. J. Tait, sculptor, of Christchurch, from designs submitted by Mr. Mandeno. The marble used is chiefly white Carrara, but this is relieved by introducing panels of mottled red below the table, with supporting columns of green New Zealand serpentine. The whole of the shelves above the table and the panelled reredos behind

the tabernacle are constructed of white Carrara. The whole effect is most beautiful, and the simplicity gives an added charm, as the chasteness of the design, the correct proportion of the columns, panels, reredos, and tabernacle give the true values of design, and show up the beautiful grain in the marble in a way which is not possible in a small altar that is very ornate. The tabernacle is surmounted by a canopy which is in keeping with the main motif. The building is designed to accommodate about 175 on the floor of the nave, but there must have been about 200 people on the floor of the church on Sunday; they were not overcrowded, and what was also very satisfactory was the good ventilation of the building. The universal opinion was that the whole design was very successful, and it will undoubtedly be a notable addition to the many fine country churches which have been erected from time to time by the Catholic community throughout New Zealand.

MONSIGNOR O'RIORDAN: IN MEMORIAM

The sad news of the death of the rector of the Irish College in Rome, which was cabled a few days ago, will touch a sympathetic chord in the hearts of many in New Zealand. His death was not unexpected, for recent mails brought accounts of his serious illness. For years he had sustained an exhausting, though intermittent, fight for life. Never robust, he yet held his own with indomitable persistence, and his friends were praying and hoping that he would survive this latest attack. But it was not to be: his life's work was done, and he has entered into his reward, at the age of 63. Gifted with great talents, he was always an industrious student, and the promise he gave in his boyhood at the Limerick Diocesan College was more than fulfilled by the brilliant success of his later years. As a student in the Irish College, Rome, he was a model of quiet, unassuming devotion to duty, and at the end of his academic course he gained the triple Doctorate of Divinity, Philosophy, and Canon Law with much *éclat*.

After his ordination in 1883, he spent some four years on the mission in England, and was subsequently appointed Professor in St. Munchin's College, Limerick, an institution established by Bishop O'Dwyer. He taught in this college for about seven years, and then re-entered the ranks of the missionary priests as curate in St. Michael's parish, Limerick, where he spent some 15 years. His devotion to his sacred duties as city curate was whole-souled and unflagging. In the houses of the poor he learned to admire the patience and faith of the flock committed to his care, and his memory is still green amongst the citizens of one of the most Catholic cities in Christendom. During his residence in St. Michael's parish he had charge of the Limerick Catholic Institute, founded by Bishop O'Dwyer in his curate days, and he brought the institute to a high degree of usefulness. His famous book, *Catholicity and Progress in Ireland*, was written at this time, and, as he tells us in the preface—"Hardly a dozen pages of it have been written in the day time, most of it being hurriedly done during hours taken from sleep." It could hardly be otherwise when we consider the zeal and regularity with which he attended to the people committed to his care. It first appeared in a series of letters to the *Dublin Leader*, and he tells us nothing was further from his thoughts than the writing of a book "when he commenced those letters over the pen name 'Mor.'" The occasion of these letters was a chapter in Sir Horace Plunkett's book, *Ireland in the New Century*, in which the author made against the Irish clergy serious charges of hindering instead of helping the people in their efforts to improve their lot. That Dr. O'Riordan scored heavily is shown by the fact that Sir Horace Plunkett made no effort to reply to the scathing indictments contained in Dr. O'Riordan's letter. Plunkett seems to have expected that he might criticise with impunity, implying thereby his right to criticise and their duty to be silent. "Non-Catholics in Ireland," says Dr. O'Riordan in his preface, "have been so long the sportsmen and Catholics so long the targets, that those who have had a monopoly in criticism, as in almost everything else, are surprised to discover marksmen standing where only targets used to be."

Irishmen and friends of Ireland in New Zealand who have not read Dr. O'Riordan's book have missed the most complete, concise, and crushing answer ever given to calumniators of the Irish clergy and people. The authorities he quotes for his facts are mainly non-Catholic.

A few of the headings of chapters will give an idea of the subject matter dealt with: "The Building of Catholic Churches in Ireland"; "The Catholic Church and Progress"; "The Character of Irish Catholics"; "Irish Catholic Industry"; "The Action of Irish Priests in the Tem-



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poral Concerns of the People"; "What the Government in Ireland Have Given the People in Return for What They have Got"; "What the Protestant Church has got in Ireland and What it has Done in Return." For those who would like to know why Ireland has been a discontented nation I know of no book better calculated to throw a flood of light on the subject and bring out in all its hideous reality the long story of British injustice to the Irish nation than Dr. O'Riordan's *Catholicity and Progress in Ireland*.

The late Cardinal Moran, whose historical works on Ireland are many and learned, proclaimed when he read Dr. O'Riordan's book that "it was the book of the century on Ireland." One of the most remarkable features of the book is the calm, judicial manner in which it is written. An Irishman treating of injustice to Ireland might well be excused if he occasionally dipped his pen in vitriol to denounce the flagrant injustice perpetrated on an unfortunate nation; but even Sir Horace Plunkett is compelled to admit that he can find no fault with the tone of the writer, and we may be sure he scanned it carefully to seize hold of any slip out of which he might make capital. No educated Irishman should be without a copy of this remarkable book.

In 1905 Dr. O'Riordan was appointed Rector of the Irish College in Rome, and at once took up the agreeable task of furthering the interests of his *Alma Mater*. For the past fourteen years he had devoted his great talents to the intellectual and spiritual progress of hundreds of young men destined for the priesthood. The results of that self-sacrificing care on his part have been shown partly in the brilliant examinations of the students and the honors carried off by them year after year, and also in the success which has attended the missionary labors of his former pupils in many parts of the world, as well as in Ireland.

Only those who were intimate with the late Monsignor knew of his deep religious gifts. His unassuming modesty was patent to all who came into contact with him. His joyous, happy disposition made him hosts of friends. The friends of his boyhood always held a green spot in his memory, and I know that his visit to the Eucharistic Conference in Montreal some years ago held out nothing more pleasurable to him than the prospect it afforded him of seeing an old college friend on the mission in Canada. His love for his native land was all the more deep and intense for his undemonstrative method of showing it. That he was a tower of strength to the Irish cause in Rome, where a strong friend is always needed, is well known to Irishmen, and many an Irish heart has been wrung with grief when the news of his death came.

J. O'N.

AN AUSTRALIAN APPRECIATION.

In a sketch of Monsignor O'Riordan's career, the *Catholic Press* says:—On the death of Monsignor Murphy, who succeeded Archbishop Kelly as Rector of the Irish College, Dr. O'Riordan was called to that high position in 1905, and since then it has been his privilege to instill his noble ideals and his lofty patriotism into the hearts of hundreds of young priests, who have carried them into many countries, notably into Australia. Dr. O'Riordan was made a Canon of St. Mark's by the Holy Father in 1905. In spite of his precarious health, he was active with his pen, and among his lesser writings are a *Criticism of Draper's Religion and Science*, a *Reply to Criticisms on the Irish National Schools*, and a pamphlet on the famous "Veto" proposals of the Castlereagh Government. At the time of his death he was engaged on a life of Cardinal Cullen. The Irish Bishops, priests, and people were proud of the distinguished scholar at the Eternal City, and there is no doubt that if his health had permitted it, Dr. O'Riordan would have long ago received a very high appointment in the Hierarchy. He was always ready to welcome Australian visitors to Rome, and to obtain for them the advantages of the Eternal City. He bore the impress of a scholar, but not a bookworm: was kind-hearted and unassuming, and throughout his life, in spite of the frail shell, retained the burning zeal of a true Irish priest. Above all, he was fervent and faithful in his Irish ideals, and was ever watchful in preventing the attempts of crafty English diplomacy to undermine the interests of the Irish with the authorities in Rome.—R.I.P.

Happiness is increased, not by the enlargement of the possession, but of the heart.—Ruskin.

Self-control in diet means health and strength; in expenditure, it means honesty and peace of mind; in sickness, it is sometimes so important a factor that it is reckoned by one's friends as adding much to the chances of recovery.

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

September 13.

Last Sunday week the Catholic officers and men of the H.M.S. New Zealand attended St. Joseph's Church, Buckle Street, headed by the ship's Fifo and Drum Band. The Rev. Father Hurley, S.M., addressed a few appropriate words to the sailors, and after Mass each man was handed a parcel containing Rosary beads, religious pictures, literature, and cigarettes.

Mr. M. J. Reardon, the well-known Labor leader, left for San Francisco for a three-months' holiday granted to him by the Unions with which he is connected.

The trustees of the Trentham Scholarship Fund have been directed by a general meeting, held here recently, to administer the fund in a broad spirit, and for that purpose private secondary schools are, provided they are up to the standard, to enjoy the benefits of the fund to which one and all subscribed.

The final meeting of the general committee of the Thomas Moore Anniversary Festival was held last evening at the Catholic Federation Rooms. Mr. J. P. McGowan presided. The report and balance sheet of the executive committee were adopted. The following members were appointed an executive committee to make preparations for next year's function:—Rev. Brother Eusebins, Messrs. F. J. Oakes, E. J. Healy, E. P. L. Reade, P. D. Hoskins, and representatives from the Marist Brothers' School, Tasman Street, and Petone and Lower Hutt. Votes of thanks were accorded to the committee, especially to Mr. F. J. Oakes, who acted as adjudicator, the Rev. Brother Fidelis (now in Auckland), and the secretary.

The net proceeds of the bazaar recently held by the Sisters of Mercy, Kilbirnie, to provide additional accommodation for the High School, reached the handsome sum of £600.

The Rev. Father Dalton Campbell, S.M., of St. Anne's, who has been seriously ill, has now recovered and will shortly be able to resume his duties.

The death has occurred in Wellington of Mr. John Driscoll, of St. Joseph's parish, a much-respected citizen of nearly 40 years' standing. Born at Portsmouth, Mr. Driscoll was educated at Greenwich, with the intention of sending him into the Royal Navy. Eventually that idea was abandoned, and he went out to Australia when he was about 21 years of age. He was attracted to the West Coast diggings, and for some time was connected with public works at Hokitika, beginning his career in that direction under the late Mr. C. Y. O'Connor over 40 years ago. From the Public Works Department branch at New Plymouth he was transferred to Wellington, and sent to the Treasury, where he was entrusted with the charge of the Local Bodies' Loans Branch, a position he continued to hold until his retirement in 1901. In the first New Zealand Government *Year-Book* there appeared from his pen an ably-written article on Westland. Mr. Driscoll was seized with a paralytic stroke on Monday week, and he passed away last Wednesday. His wife predeceased him by six years. The family consists of three sons—Messrs. Denis, James, and Joseph Driscoll,—the last-named of whom has just returned from the Front; and four daughters, one of them (Miss Mary Driscoll) being in the Registrar-General's Office.—R.I.P.

Lieutenant E. W. Coles, an old St. Patrick's College boy, son of Mr. A. Coles, of Petone, returned from England via Sydney after serving with the Royal Flying Corps.

The very many friends of Mr. Maurice O'Connor will regret to learn of the sudden death of his third son, Mr. Maurice Francis O'Connor, which occurred on the 10th September. The deceased gentleman, who leaves a wife and six children, was under the care of a doctor for some time prior to his death. He got up as usual, and while in the act of shaving dropped dead. The interment took place on Friday, Requiem Mass being offered at St. Anne's.—R.I.P.

DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

September 12.

A welcome home social to returned soldiers, organised by a ladies' committee, was held in the Hibernian Hall on Thursday evening last, and despite very inclement

weather was well attended. Mrs. Baxter, who supplied the necessary music, was presented with a morocco hand-bag in recognition of services rendered to the committee. During the evening, entertaining items were contributed by Miss Round and Mrs. Baxter. Mr. James Flannely was an efficient M.C.

After the examinations recently made by the Government Inspector at St. Joseph's Girls' School, the children in Standards 3 and 4 organised an entertainment for the remaining standards. The Rev. Mother Superioress and Rev. Father Fogarty were present, and the dispensing of sweets, coupled with the nice little programme, resulted in a most enjoyable afternoon for the children. On Thursday about 80 of the pupils were taken down to Lyttelton on a visit to H.M.S. New Zealand. Rev. Dr. Kennedy and Rev. Father Fogarty took charge of the party. The officers and sailors aboard were kindness itself, and were not only interested in the intelligent questions put to them by the girls, but gave special attention to conducting them over the various parts of the ship. Norton's Café was then made the rendezvous for afternoon tea. On the return train journey "The Wearing of the Green," "God Save Ireland," and "Angel of Light" were spiritedly sung by the happy children, who are deeply grateful to Dr. Kennedy and Father Fogarty for their kindness.

On Tuesday evening last in the Hibernian Hall a smoke concert was given to the Marist Brothers' Old Boys' senior football fifteen by some supporters of the club, led by Messrs. T. P. O'Rourke (president of St. Patrick's branch H.A.C.B. Society) and Mr. J. Anderson (Gladstone Hotel).

Mr. W. Rodgers occupied the chair. Amongst the toasts honored were—"The Marist Brothers' Club," proposed by Mr. Anderson and responded to by Mr. D. McCormick (captain of the team); "South Island Representatives," proposed by Mr. J. S. Tulloch, the responses being made by Messrs. E. Brosnahan and L. Peterson; "The Club's Supporters," by Mr. E. Fitzgerald, responded to by Mr. T. P. O'Rourke; and "The Champion Team," proposed by Mr. E. O'Brien and responded to by Mr. J. Mullins.

The musical side of the evening was supplied by Messrs. E. Rodgers, Leo Brosnahan, A. McDonald, J. McCormick, L. Petersen, E. Brosnahan, R. Wilson, and M. Mannix, Mr. T. Hughes being at the piano.

Rev. Father Fogarty addressed words of congratulation and encouragement to the assemblage, and was most enthusiastically received, after which the toast of "Kindred Societies" was honored, Mr. J. Mullins being the proposer. On behalf of St. Patrick's H.A.C.B.S. Mr. T. P. O'Rourke responded, for St. Mary's H.A.C.B.S. Mr. J. Ormandy, Celtic Club Mr. J. Curry, and St. Vincent de Paul Society Mr. T. P. Fogarty.

Proceedings terminated with the singing of "God Save Ireland."

PRESENTATION TO MR. JAMES CURRY.

The members and friends of the Celtic Club assembled in the Hibernian Hall on Friday evening for the purpose of bidding farewell to their president, Mr. J. Curry, who leaves for Akaroa to take charge of the Domain and Gardens in that district.

Rev. Father Fogarty occupied the chair, and there were present: His Lordship Dr. Brodie, Rev. Dr. Kennedy, Rev. Fathers Long and Murphy, the Marist Brothers, and a large gathering of club members.

To the musical programme Miss Eily Rodgers, Mesdames Greenlees and Baxter, Messrs. P. J. Smyth, E. Bowden, and Rev. Father Murphy contributed, Miss Katie O'Connor being accompanist.

After a brief address from the chairman, Father Fogarty, his Lordship, who was enthusiastically received, said that on hearing of the nature of the evening's function he felt it would be anything but right if he were to stay away. As a Bishop, and one who has had a good deal of experience in the working of parishes as a priest, he felt that the Catholic people of Christchurch were suffering a loss in the departure of Mr. Jim Curry. The help given by wealthy people (said the Bishop) is very often generous and of great assistance, but the greatest comfort and help came from the regular, reliable efforts of those in more humble spheres. Mr. Curry (continued his Lordship) had for many years identified himself with Catholic life of every kind—the Hibernian Society, Celtic Club, Archconfraternity of the Blessed Sacrament claiming his principal attention. And he was pleased to be able to second the appreciation of the people, and at the same time would like to be able to detect in the bag presented to Mr. Curry a return ticket. He would extend most heartily to him his warmest wishes for the future, and trusted that his example in associating himself with Cath-

olic work would be an incentive for others to try and emulate his efforts.

Very Rev. Dr. Kennedy, Rev. Fathers Long and Murphy spoke in terms of high appreciation of the energy and ability shown by Mr. Curry in all works pertaining to the Church, and Rev. Brother Justin (Director of the Marist Brothers' School) thanked him for the deep interest he had taken in the boys of the school and the Brothers.

Other speakers to express their appreciation of the evening's guest and to regretfully refer to his departure were Messrs. A. F. Jarman (secretary of the club), P. J. Smyth (instructor to the club), T. P. O'Rourke, J. Ormandy (St. Mary's), and D. McMullan.

Mr. Curry, who was received with great applause, thanked his Lordship the Bishop, the priests, and friends of and members of the Celtic Club for the very great kindness extended to him that evening. He was sorry to leave Christchurch, but leaving with the expressed good-will of those around him took the sting out of the parting. Many good things had been said of his successful efforts, but he (the speaker) recognised that he had not been playing solo, but had the ready assistance of many good fellow-workers, and to these he regretted having to bid farewell. He would recommend to the careful consideration of all Catholic men the joining up with the Archconfraternity and the Hibernian Society, which was very dear to his heart. He thanked the gathering for the presentation given him, and in saying good-bye wished them all good luck.

Supper was served, and the singing of "Auld Lang Syne" and "God Save Ireland" terminated a pleasant evening.

Mr. Curry, at the close of the Hibernian meeting on Monday evening, was presented with a handsome case of pipes as a mark of appreciation. The president, Bro. T. P. O'Rourke, after reviewing Bro. Curry's work, called upon Rev. Father Long to make the presentation, and this was done in the warmest manner possible from the warm Irish heart of the beloved chaplain of St. Patrick's branch. Several brothers spoke in support of Rev. Father Long, and wished Bro. Curry every success. A musical and elocutionary programme was submitted, and several toasts were honored, after which Bro. Curry thanked the brothers for their good-will towards him and regretted having to part with those with whom he had spent so many pleasant years.

N.Z. CATHOLIC FEDERATION

CHRISTCHURCH DIOCESAN COUNCIL.

The monthly meeting of the Diocesan Executive was held on September 9, Very Rev. Dr. Kennedy presiding over an excellent attendance of members. Correspondence was received from Rangiora in reference to the withdrawal of children committed to the Nelson Orphanage, and being boarded out under the new system, their whereabouts being unknown to the elder members of the family, while the care of their religious upbringing in the Faith has been totally ignored. The system was warmly condemned, because of its proselytising opportunities, and in this particular case a cruel wrong has been perpetrated in separating members of a family without the knowledge of one another's whereabouts. The matter was left in the hands of the chairman to make inquiries and act in the best interests of the children.

The action of the president in agreeing to the postponement of the Dominion Council meeting, in the interests of the Auckland and Dunedin Councils, whose delegates were unable to secure permits to travel to Wellington, was approved, and the opinion expressed that the meeting should be held as soon as delegates were permitted to travel. The remits for the meeting were placed before members, who freely expressed their opinions on the merits of the proposals.

A motion from the Timaru branch suggesting that a special meeting of the council should be held to consider the question of parish scholarships was held over for the attendance of the southern representative on the executive at a future meeting.

A report was received and endorsed from the Scholarship Committee on various matters connected with the examination to be held in December next, particulars of which will be forwarded to parish committees at an early date. The announcement made by the chairman that the Federation would be re-established in the Ashburton parish at an early date was received with much satisfaction.

The invitation received from the Temuka Parish Committee to hold the next meeting of the Diocesan Council in January next at Temuka, was unanimously accepted on the motion of the secretary, who warmly applauded the unbounded enthusiasm of the South Canterbury parishes in everything pertaining to the Federation.

G.



R.

DUNEDIN NORTH ELECTORATE.

COPIES of the MAIN ROLL may be INSPECTED at the Under-mentioned PLACES, where also may be obtained CLAIMS for ENROLMENT and ENVELOPES (postage free), addressed to the Registrar of Electors:—
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 E. S. Clarke's House, Woodhaugh.
 C. C. Croft's Store, Forth Street.
 Mrs. Manson's Store, St. Leonards.
 DAVID LARNACH,
 Registrar of Electors, Dunedin North.

DUNEDIN WEST ELECTORAL DISTRICT.

IT IS HEREBY NOTIFIED for Public Information that a COPY of the ELECTORAL ROLL for the above-named District is kept for inspection by the Public at the following places:—

- The Office of the Registrar, Magistrate's Court, Stuart Street, Dunedin.
 - The Chief Post Office, Dunedin.
 - The Post Office, Roslyn.
 - The Post Office, Moray Place.
 - Bunting's Store, Half-way Bush.
- Claims for Enrolment Forms are also obtainable at these places.

B. HARPER,
 Registrar of Electors.

ELECTORAL DISTRICT OF DUNEDIN CENTRAL.

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 POST OFFICES at Manor Place, Mornington, and South Dunedin.

And also at

- Mr. Henry Duckworth's, 32 Oaklands Street, Anderson's Bay.
- Mr. John Falconer's Store, 9 Silverton Street, Anderson's Bay.
- Mrs. M. Pringle's Store, Tomahawk Road, Anderson's Bay.
- Mr. John C. Palmer's Shop, 15 King Edward Street, Caversham.
- Mr. W. Simpson's Shop, 451 Anderson's Bay Road, South Dunedin.
- Mr. G. McVicker's Shop, 42 South Road, Caversham.
- Mr. D. H. Hastings, J.P., Hillside Workshops, Cargill Road, Caversham.
- Mr. D. Henderson's, 47 Elgin Road, Mornington.
- Mr. C. T. Williams's, 12 Beaumont Road, Mornington.

A. R. KENNEDY,
 Registrar of Electors, Dunedin Central.

ELECTORAL DISTRICT OF DUNEDIN SOUTH.

NOTICE IS HEREBY GIVEN that a PRINTED COPY of the ELECTORAL ROLL for the Electoral District of Dunedin South is deposited for public inspection at the Under-mentioned PLACES:—

- POST OFFICES.—St. Kilda, Caversham, St. Clair, Wingatui, Green Island, Mosgiel.
- Mr. THOS. THOMSON, Town Clerk, Green Island.
 - Mr. WILKINSON, Dairyman, Green Island Bush.
 - Mr. J. ELLIS, Sanfield, Mosgiel.
 - Mr. GAWN, Farmer, North Taieri.
 - Mr. Wm. KEDZLIE, Farmer, Halfway Bush.

ROBT. MERCER,
 Registrar of Electors,
 Dunedin South.

CHALMERS ELECTORATE.

ROLLS FOR PUBLIC INSPECTION.

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T. SCOLLAY,
 Registrar of Electors,
 Port Chalmers.

LAND FOR DISCHARGED SOLDIERS

THREE SETTLEMENTS OPEN FOR SELECTION ON 29th SEPTEMBER, 1919.

MELVILLE PARK, CROSSHILL, AND TOKO-ITI SETTLEMENTS.

NOTICE IS HEREBY GIVEN that the under-mentioned Settlements will be Opened for Selection by Discharged Soldiers at this Office on MONDAY, SEPTEMBER 29, 1919.

MELVILLE PARK SETTLEMENT.

One hundred and six acres, divided into 7 sections, from 7½ acres to 36 acres, at half-yearly rentals ranging from £10 11s 6d to £48 16s 6d. This Settlement is situated in the Borough of Mosgiel, and comprises level land of very fine quality, suitable for dairy-farming or intense cultivation.

CROSSHILL SETTLEMENT.

Two hundred and fifty-two acres, divided into 6 sections, from 37 to 58 acres, at half-yearly rentals ranging from £33 19s 6d to £47 14s. Situated on Taieri Plain, adjacent to Otago Central Railway, about 2½ miles from Wingatui, and the same distance from Mosgiel. The land is of excellent quality, suitable for growing crops, dairying, or intense cultivation.

TOKO-ITI SETTLEMENT.

Two thousand one hundred and twenty-nine acres, divided into 4 sections of 82, 270, 452, and 1325 acres respectively, at half-yearly rentals of £42 6s, £63 13s 6d, £86 12s 6d, and £115 8s 6d. This Settlement is situated on the Tokomairiro Plain, about 1½ miles from Milton.

The largest section is suitable for sheep-farming, the next largest for mixed farming, and the other two for dairying.

Sale plans and application forms may be obtained from this Office.

ROBERT T. SADD,
 Commissioner of Crown Lands,
 District Lands and Survey Office,
 Dunedin, September 9, 1919.

CHURCH OF ST. ROCH, HANMER SPRINGS

This week I beg to acknowledge the receipt of £42 6s 9d, which brings the total received up to date to the magnificent sum of £103 14s 9d. Mountains of gratitude to the "Clients of St. Roch." This expression of thanks is feeble, for no words can tell, and no pen can convey how grateful I feel to all my friends for their great kindness and generosity.

Uneasy lies the head that wears a crown. So far I have worn no crown, nevertheless on many a night my poor head was uneasy; I had to meet the interest on the money due on the Church of St. Roch half-yearly. I had no regular congregation at Hanmer, no rich relations, no friends, but at last St. Roch came to my assistance, and is daily introducing me to friends who are rich in faith, in love of Holy Church, and in gratitude to God.

This week I shall visit Hanmer, with God's help. The boys will be pleased when I tell them of your generosity, and will offer up their Holy Communion for your intentions. I too will pour forth my heart's gratitude as I stand at God's altar in the Church of St. Roch offering up the Holy Sacrifice of the Mass for you, for your deceased relatives, for the soldiers living and dead, and for all your intentions.

£1 each: Miss Katie Kane (Nightcaps), Friend (Central Otago), Mr. P. Lane (Timaru), Mr. D. Sheehan (Stonyhurst), Mr. T. Tangney (Stonyhurst), Mr. George (Stonyhurst); 10s each: Miss Friel (Timaru), Miss K. H. (Dunedin), Miss Collins (Stonyhurst), M. J. Lane (Timaru), Miss Kathleen Ryan, Miss Murphy, Mr. T. Hickey, Mr. Walsh (Stonyhurst), Mrs. C. Connolly (Timaru); 5s each: Mr. M. O'Malley, Mr. C. Murphy (Stonyhurst), Miss Eileen Lane (Timaru), Mrs. M. Daly (St. Andrews); per Mrs. W. Long (Waian), proceeds of social, £30 16s 9d, including the following donations: £5: Mr. P. Dowd; £2: Mr. J. Duncan; £1 each: Mr. Burbury, Mr. Northcote, Mr. H. Watson; 10s each: Mr. J. Chapman, Mr. J. Scanlon; 5s each: Mr. H. Rogers, Mr. G. Thompson, Mr. H. S. Green.

All donations will be acknowledged through the *Tablet*. Please address all communications to Rev. Father O'Connor, Hawarden, Canterbury.

Yours gratefully,
 J. P. O'CONNOR,

J. M. J.

SACRED HEART COLLEGERICHMOND ROAD, AUCKLAND.
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Students are prepared for the Intermediate, Junior, and Senior Public Service, Pharmacy Board, Matriculation, Solicitors' General Knowledge, Medical and Engineering Preliminary, Military Scholarship, University Entrance Scholarship, and Music Examinations.

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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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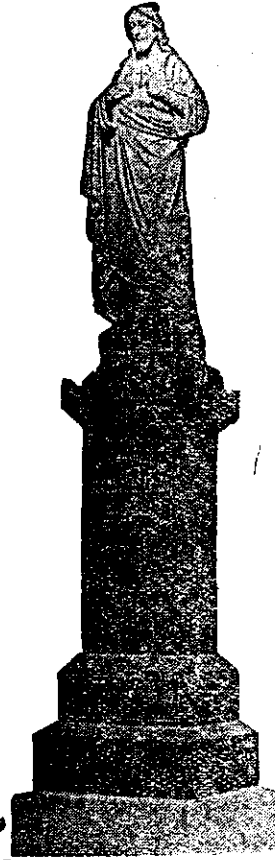
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HOLY CROSS COLLEGE, MOSGIEL**

IN conformity with arrangements made at the First Provincial Synod, held in Wellington in 1899, this Seminary has been established for the Education of Students from all parts of New Zealand who aspire to the Ecclesiastical State.

Students 12 years of age and upwards will be admitted.

Candidates for admission are required to present satisfactory testimonials from the parochial clergy, and from the Superiors of Schools and Colleges where they may have studied.

The Pension is £35 a year, payable half-yearly in advance. It provides for Board and Lodging, Tuition, School-Books, Furniture, Bedding, and House Linen.

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

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

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

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

The Course of Studies is arranged to enable Students who enter the College to prepare for Matriculation and the various Examinations for Degrees at the University.

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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.

MARRIAGE

DUDSON—BRADEY.—On August 6, 1919, at St. Mary's Church, Pahautanui, by Very Rev. Dean Lane, of Lower Hutt, Lieut. Walter Francis Dudson (Main Body), late N.Z.R.B., third son of Mr. and Mrs. J. A. Dudson, of Carterton, to Evelyn Dorothy, eldest daughter of Mr. and Mrs. F. Bradey, of Bay View, Pahautanui

DEATHS

BEHRENS.—Of your charity pray for the repose of the soul of John Frederick, dearly beloved husband of Mary Jane Behrens (late of Orari, South Canterbury), who died at his residence, 29 Leyden Street, Linwood, Christchurch, on September 1, 1919; aged 70 years.—R.I.P.

CORCORAN. Of your charity pray for the repose of the soul of Thomas, eldest son of Thomas and Margaret Corcoran, who died at Waiarkiki Settlement, Mataura, on August 17, 1919, in his twentieth year.—R.I.P.

CORCORAN.—Of your charity pray for the repose of the soul of James Bertram, youngest son of the late Patrick and Mary Corcoran, who died at Oamaru on September 4, in his twenty-fifth year.—R.I.P.

DRISCOLL.—Of your charity pray for the repose of the soul of John Driscoll, who died at his residence, 78 Tasman Street, Wellington, on September 10, 1919, fortified by all the rites of Holy Church.—R.I.P.

FOR THE EMPIRE'S CAUSE

IN MEMORIAM

DATH.—Of your charity pray for the repose of the soul of John Dath, who was killed "Somewhere in France" on September 15, 1916.—On his soul, sweet Jesus, have mercy.

IN MEMORIAM

DUNNE.—Of your charity pray for the repose of the soul of Patrick J. Dunne, who died at Ponsby on September 16, 1917. Eternal rest grant to him, O Lord, and let perpetual light shine upon him.—Inserted by his sorrowing wife and family—Ella, Kath, and Willie (Australian Flying Corps).

O'HAGAN.—Of your charity pray for the repose of the soul of Peter O'Hagan, of Pukerau, who died at Gore on September 16, 1916.—On his soul, sweet Jesus, have mercy.

PEARSON.—Of your charity pray for the repose of the soul of our dear mother and grandma, Maria Pearson, who died at Waitahuna on September 25, 1914.—Most Sacred Heart of Jesus, have mercy on her. Immaculate Heart of Mary, pray for her.—Inserted by her loved ones, Darfield.

SHEA.—Of your charity pray for the repose of the soul of Patrick Shea, who died at Naseby on September 16, 1916.—Eternal rest grant to him, O Lord, and let perpetual light shine upon him.

CHURCH OF OUR LADY OF PEACE, ROXBURGH

FATHER O'NEILL begs to offer his warmest thanks to the parishioners of Roxburgh and the numerous friends (lay and clerical) throughout New Zealand, who have contributed so generously towards the Church of Our Lady of Peace, Roxburgh. Their generosity has been a revelation of Catholic charity and deep devotion to the Mother of God.

Roxburgh, September 17, 1919.

GRAND SOCIAL

In aid of funds of

ST. JOHN'S TENNIS CLUB :: :: TIMARU
SACRED HEART HALL, MONDAY, SEPTEMBER 25,
At 8 p.m.

TICKETS :: 2/-.

FEATURES OF THIS WEEK'S ISSUE

Leader—Ireland, p. 25. Notes—"Dastardly Methods"; Ourselves; Nora Hopper, pp. 26-27. Current Topics—The Irish Question; Hirelings; Monsignor Cerretti's Mission; About Sinn Fein, pp. 14-15. Causes of Irish Dissent, p. 11. Book Notices, p. 17. Our Lady of Peace, Roxburgh, p. 18. Monsignor O'Riordan, p. 19. Commonwealth Notes, p. 30. Irish News, p. 31.

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, SEPTEMBER 18, 1919.

I R E L A N D

EVEN allowing as much as possible for the unreliability of the manufactured fable-grams sent to our press by the Propaganda there is reason to think that affairs are serious in Ireland. After four years' experience of calumnies, we have learned to discount every single item of Irish news sent out here. We know that the people who invented pro-German plots and staged them with collapsible boats of the type supplied to the Allies, who repeatedly broke pledges and promises and displayed an utter disregard for honesty, are not likely to tell us much of the truth at present. The men who assured Carson's party that they had only to hold out and the Government would defend them, and who rewarded Ulster rebels by high places in the British Government, are in charge of the news-factory, and we can readily guess how they will manipulate it. A vigorous effort has been made by "Moralist" Macpherson and by the incompetent French, both tools of the Tory gang, to drive the Irish people to desperation in order to give Huns a chance of exercising against unarmed men and women their resources of brutality. A people treated as the Irish have been recently could not be expected to refrain from all acts of violence, however to be deplored such acts are; and it now appears that the conspirators have made up their minds that the time has come to crush a people's demand for self-determination by what our press used to call "Prussian methods."

*

A perusal of the long list of British atrocities committed in Ireland will have enlightened readers of last

week's issue of the *Tablet* as to the nature of the provocation the people have had to endure. The report of the American Envoys concerning the destruction of private property and the brutal treatment of men and women in gaols is another illuminating document which ought to be remembered. Macpherson was challenged to face an impartial investigation as to these charges. His reply was, on the one hand, a bare-faced denial of the facts, and on the other a hurried arrest of persons who might be able to substantiate the report. Even the English press admits that he has put England in the wrong and done nothing to defend her from the terrible indictment levelled against her by men of such standing as the Americans. The long rignarole now published in our press by the Propaganda does not help him out of his awkward corner. He puts forward a few cases of violence, usually provoked by his own blundering. He publishes a document which is without doubt the concoction of a Sergeant Sheridan. Nothing that he can allege is at all to be compared with the long roll of crimes committed by his minions on the Irish people. He came to Ireland with a record for stupidity as French came with a record for failure and with a reputation which his recent vile attack on a dead brother-officer has not improved in the eyes of the English people. Between both of them they have now set themselves to drive Ireland to rebellion, and it will require heroic patience on the part of the people to preserve the peace under the injustices heaped upon them. We earnestly hope there will be no rebellion, and that the clergy and the leaders will restrain the multitude. A rebellion at present would be exactly what Carson and his clique are angling for, and it would give occasion to further manifestations of the devilry that took place in Dublin in those days when Colthurst went about murdering innocent men and other heroes fired into houses in which there were only women and children. With patience Sinn Fein will win. The very knowledge that Sinn Fein has beaten them and exposed the hypocrisy of their war for the freedom for small nations is at the root of the present efforts of the British khaki Cabinet. No platitudes of our press can obscure the fact that Lloyd George broke faith with Ireland twice during the war, and that even the sham Home Rule Bill was held up to please the Orangemen: neither can they explain away the fact that Ireland has declared for self-determination and that the British government there is founded on Prussian force.

*

The *Otago Daily Times* in an editorial speaks of the "dastardly methods encouraged by Sinn Fein." We have already exposed too many of the dastardly methods of a forger who writes for the *Otago Daily Times* to make the rag worth bothering about, and it is because we do not expect either fairness or knowledge of the commonest kind about Ireland from that quarter that we pass them by while reminding them of the days when they spread foul calumnies about enemies with chivalry characteristic of the Harmsworth Propaganda. The Hooligans who went on lying about German plots in Ireland even after the highest authority had given the statement the lie in the House of Commons could stoop to anything. When "Civis" wants lies about Ireland he forges them if his *Spectator* has not a stock to hand. On one incident of Macpherson's tirade we dwell: from it judge the rest. He says that Sinn Feiners murdered policemen in Knocklong. At the inquest, whenever a policeman was asked a question likely to bring out the truth, the Inspector stood up and said, "You must not answer that." An Irish account says that a police-rifle bullet was found, though the "evidence" swore the police did not fire. No chance was given the jury to obtain a fair inquiry. Naturally, then, the jury would not bring in a verdict of wilful murder according to instructions, and not according to evidence. Macpherson is angry at this, all the more so as juries have repeatedly brought in verdicts of wilful murder against the police after full inquiry. The policemen in most cases were promoted instead of hanged. That is British justice in Ireland to-day!

From that judge the value of Macpherson's Propaganda screed which is now circulated here by the vile rags that never gave a hearing to the other side. That is British justice in New Zealand! Dastard dailies call the Sinn Fein methods dastardly because dastard Brithuns drove individuals in a few instances to violence against the wishes of the leaders. Common sense tells us who are the real dastards in the case.

*

Whether from ignorance or from malignity, the New Zealand dailies steadily deny the real facts at issue and waste words in talking about the Home Rule Bill on the Statute Book, which Carson constantly told the Orangemen would never become law. They ignore what impartial inquirers like Erskine Childers and Lord Arran say about the situation, and instead of trying to face the problem honestly and squarely they dance like puppets to the tune of the Propaganda. They gave us very little of the American report, and they tell us less of de Valera's reception all over the United States, where not only the whole Catholic body, from Cardinals down to the laity, but also judges and Senators are proclaiming that England stands to Ireland to-day exactly as Prussia stood to Belgium four years ago. They conceal the murders committed by soldiers and policemen, and the revelations concerning "faked" documents sent through the post by Government agents and followed by soldiers to search for what the agents planted. But all their tactics do not deceive a public now accustomed to press calumnies that are never atoned for when exposed: and we have only to hear our own soldiers who have been to Ireland to know how false are the press reports and how true it is that Sinn Fein represents a united people asking England to be true to her own pledges and to give a small nation self-determination. When all is said, one remembers that a few Tory papers never concealed the true Prussian reason for all the lies and all the chicanery: Ireland is useful to John Bull, and John's religion is to hold fast to what is useful to him, no matter whether he, in doing so, outrages justice and charity or not. Years ago, English Ministers made no secret of this fact. They openly urged the Government to drive out the Irish because Ireland was rich in resources. To-day the radical cause is the same. Prussianism—the doctrine of might against right—is at the root of all the Irish trouble. And Ireland will never be free from her present despots until either a Labor Government kicks the jobbers out of office, or else an angry world forces the last bully of Europe to do penance. In the meantime, let us hope and pray that there be no repetition of Ninety-Eight, when the sexual filth and brutality of the army of occupation drove a defenceless people to cruel slaughter at the hands of Hessians, Englishmen, and Orangemen. For in those days the champions of small nations did hire German mercenaries to kill the Irish.

NOTES

"Dastardly Methods"

In a note appended to a letter from J. Robinson (who exposed the forger "Civis"), the "dastardly" Otago "Granny" says it was "officially" shown that the reports of the American Envoys were not reliable. We take it for granted that the editor never saw what many Liberal English papers had to say on that head. We are quite sure that the scathing comment of the *Manchester Guardian* on Macpherson's foolish and ineffectual denial is unknown to him, and we never expect anything but what we usually get from him. The Propaganda pipes, and he has to dance, and he appears to like it as much as if it were his profession. But nobody is deceived. The Americans know who their Envoys were, and all the mud-slinging and falsehoods of penny-a-liners do not affect the character of the report received by intelligent people as the true version of the state of Ireland under the Brithun Gov-

ernment, behind which is King Carson, rebel and German agent. Macpherson has concocted such silly falsehoods and George has broken his pledges so often that only a fool or a knave would give the slightest credence to the word of England's "official" showmen. The "fable" that 15 Sinn Feiners were selected for the murder of policemen and that Sinn Fein had prepared a list of names for future destruction shows what sort of moral principle is behind the Propaganda, and what sort is the mentality of its agents out here. Sinn Fein does not countenance murder. Sinn Fein does not encourage force. A few hot-headed persons, driven mad by the unspeakable despotism and brutal cruelty of the Britihuns, are not Sinn Fein: they are the real enemies of Sinn Fein, for they are doing exactly what Carson wants them to do. We can tell our fable-mongers that personal friends of our own—men and women—have suffered at the hands of the Huns exactly such treatment as the Americans reported to the world. Irishmen are not liars.

Ourselves

Since Bishop Moran died, Dunedin Catholics seldom heard a more striking appeal for support for the *Tablet* than Father E. Lynch delivered on Sunday last. It was brought home to them that a Catholic paper has a duty to perform and principles to guide it, and that it must be true to its duty and to its principles no matter what the cost. The claims of Ireland on all Catholics in this country were eloquently proclaimed. The naked truth was told about the enemies of Catholic Ireland and about the vile, dastardly methods these enemies employ to attain their ends. The absolute hollowness of England's claims to rule Ireland, the naked fact that such rule is based on robbery and force, the undeniable right of Ireland to determine her own form of government, and the essential connection of the Irish cause with Catholic principles were fearlessly and sincerely explained. To ourselves, who have merely done our plain duty in standing for truth against falsehood, and for justice against outrage, the preacher made a reference as graceful as his denunciation of the hirelings of the British Propaganda, ever ready to fight their foes by lies and calumny, was scathing. We were not sorry to hear that the squirming of a few *seonini* was very visible. The tribe of Esau does not appreciate honest, outspoken truths: to its members the mess of pottage is very dear. To true Catholics and true Irishmen Truth is infinitely dearer. If a clergyman denounced the "Huns" from the altar the *seonini* would be in raptures. To protest against atrocities in a Catholic country shocks them. Brains it is beyond us to give them.

Are We Too Irish?

We are conscious of the fact that Irish affairs have received much prominence in our columns recently, and we feel bound to say a word of explanation. The *Tablet* was founded by a great Irish Bishop for the purpose of defending Catholic people against a press which in his day gave no hearing to Catholics.—Most of these people are Irish, or of Irish blood. Next to their religion there is no cause on earth dearer to them than the cause of Ireland: to them it is a religious cause: for what Ireland suffered in the past (as at present) was mainly due to Protestant bigotry and rapacity. In normal times, to devote as much space to Ireland as we do now would be unreasonable; but the times are not normal: there is a conspiracy against Ireland, and it extends to every daily paper published in this Dominion. We do not mean to say that all the dailies are anti-Irish, but we do say that the cable service doled out to them is rigged by anti-Irish and anti-Catholic agencies. In view of the lies spread here by that means, there is hardly a week that it is not imperative to state at length the true facts regarding which garbled versions are disseminated here; and to do so, unwearyedly and patiently, we are bound by our duty to the truth, to Ireland, to the Catholic Church, and to the memory of Patrick Moran, first Bishop of

Dunedin. While fulfilling these obligations, we never neglect to watch zealously over what may be termed purely religious interests. The *seonini* may squirm; we should be sorry if they did not squirm; but testimony from the highest and most authoritative quarters comes to us repeatedly to assure us that we are faithful to the mission of the Catholic press. We were the one solitary paper in the Dominion to speak for truth and justice when speaking was most needed.

Archbishop Ireland on the Catholic Press

In conclusion of this heart-to-heart talk with our readers, we quote the words of a great Irish prelate on the importance of supporting Catholic papers:—

"The pastor of souls who does not labor to put a Catholic journal in every household of his parish, cuts off from his catechism class and his pulpit a most efficient auxiliary; the Catholic who is not a reader of a Catholic journal is without zeal for the growth of Catholic faith in his own mind and heart, without zeal in providing himself with arms to defend before the world his Catholic belief; the Catholic parent who does not put into the hands of his child a Catholic paper is sadly neglectful of his obligation to use every means to educate his child into the fulness of Catholic life and spirit."

Nora Hopper

Among the earlier poets of the Gaelic revival, Nora Hopper made her name famous by the well-known poem, "The King of Ireland's Son," which a critic as capable as Fiona McLeod thought fit to rank with "Inisfree" and "Corymeela." Nothing else she wrote comes up to its high standard, and her fame will be likely to rest on that one poem when she is remembered in the future. She was a disciple of Yeats' and a singer of sweet songs whose early death, at 35 years of age, lovers of Irish song deplored. Unkind critics protest that she owed too much to Yeats and that she was too fond of repeating his pet phrases; but such remarks do not detract from the real value of many of her compositions. In the following verses the echo of Yeats is clear, but nevertheless it is Nora Hopper's voice:—

THE WIND AMONG THE REEDS.

Murrone, Murrone, the wind among the reeds,

It calls and cries, and will not let me be;

And all its cry is of forgotten deeds,

When men were loved of all the Davine-Sidhe.

O Sidhe that have forgotten how to love,

And Sidhe that have forgotten how to hate,

Asleep 'neath quicken boughs that no winds move,

Come back to us ere yet it be too late.

Pipe to us once again, lest we forget

What piping means, till all the Silver Spears

Be wild with gusty music, such as met

Carolan once, amid the dusty years.

Dance in your rings again: the yellow weeds

You used to ride so far, mount as of old—

Play hide-and-seek with wind among the reeds,

And pay your scores again with fairy gold.

Another song in her best manner is

THE FAIRY FIDDLER.

'Tis I go fiddling, fiddling,

By weedy ways forlorn:

I make the blackbird's music

Ere in his breast 'tis born:

The sleeping larks I waken

'Twixt the midnight and the morn.

No man alive has seen me,

But women hear me play

Sometimes at the door or window,

Fiddling the souls away,—

The child's soul and the colleen's

Out of the covering clay.

*None of my fairy kinsmen
Make music with me now;
Alone the raths I wander
Or ride the whitethorn bough;
But the wild swans they know me,
And the horse that draws the plough.*

DIOCESE OF DUNEDIN

Rev. M. O'Leary, S.M., will commence a retreat for the Children of Mary, South Dunedin, at 3 o'clock on Sunday, 21st inst., in the Convent Chapel of the Sisters of Mercy.

St. Joseph's Catholic Patriotic Guild wish to intimate that they are continuing work as an Orphans' Guild, and will be grateful for donations of money and clothing. Donations to be sent to Mrs. Stone, c/o Bishop's Palace, Rattray Street.

L. A. McAllen, an ex-pupil of the Christian Brothers' School, put up an unusual performance at the Civil Service Harrier Club sports last Saturday week. He won the treble—100 yards, 220 yards, and 440 yards handicaps. By this fine performance McAllen did infinite credit to his school, to whose teachers he owes his success in the athletic field. The Brothers spent much time in training him whilst their pupil. Among his numerous successes are the five-mile cross-country championship for the handsome silver cup presented by Allen Doone and the three-mile cross-country inter-club championship, for which there were 112 starters. McAllen will compete at the Amateur Athletic Club meeting on October 4, and is expected to give a good account of himself.

AUCKLAND THANKS DUNEDIN FOR HELPING THE MAORI MISSIONS

The Very Rev. Father Coffey, Diocesan Administrator, received the following telegram from his Lordship Dr. Cleary:—

"For self, clergy, and diocese, I return most cordial thanks and grateful acknowledgments of your and diocesan clergy's and people's generous and munificent response to appeals for Native Missions, diocese of Auckland. Kindly circulate our united thanks through *Tablet*.

"BISHOP CLEARY, Hamilton."

WEDDING BELLS

DUDSON—BRADEY.

A wedding of considerable interest was solemnised by Very Rev. Dean Lane, of Lower Hutt, at St. Mary's Church, Pahautanui, on August 6. The contracting parties were Lieut. Walter Francis Dudson (Main Body), late N.Z.R.B., third son of Mr. and Mrs. J. A. Dudson, of Carterton, and Evelyn Dorothy, eldest daughter of Mr. and Mrs. F. Bradey, of "Bay View," Pahautanui. The church was beautifully decorated for the occasion by friends of the bride, and as she entered the church with her father her favorite hymns were sung. The bride was handsomely gowned in white charmeuse and niwon, with silver lace, and she wore a bridal wreath and a handsomely-worked veil, and carried a shower-bouquet of freezias, narcissi, and maiden-hair fern. The bride was attended by three bridesmaids (her two sisters, Eileen and Josephine, and Dorothy Dudson, sister of the bridegroom). The two elder bridesmaids wore pretty pale pink voile and satin frocks, with pink and black hats, Josephine wearing cream charmeuse with overdress of net, and a wreath of pink rosebuds. All carried bouquets of spring flowers. The bridegroom was attended by Lieut. P. H. Dudson, as best man, and Gunner S. J. Dudson, as groomsmen. Mendelssohn's "Wedding March" was played by Miss Dudson as the happy couple left the

church. After the ceremony a reception was held at the residence of the bride's parents, where some 60 relatives honored the usual toasts. The bridegroom's present to the bride was a handsome silver-mounted suit-case, and to the bridesmaids gold bangles and a gold brooch respectively. The young couple received numerous and costly presents, including many cheques. Mr. and Mrs. Dudson left by motor *en route* for Palmerston and Wanganui, where their honeymoon will be spent. The bride's travelling dress was a smart check costume with grey and pink hat. Mr. and Mrs. Dudson's future home will be in Johnsonville.

THE FRUIT WORLD

Reilly's Central Produce Mart, Ltd., report:—Good consignments of rhubarb meeting a keen demand. Flowers realised as high as 16s per dozen bunches of 12 blooms. The first consignment of potatoes directed to our care realised the record price of £168 per ton. The Navua, which arrives this morning, has 350 cases of bananas, 300 American Valencia oranges, 100 American lemons, and 400 Nelson apples. Poultry is urgently wanted and extreme prices are obtainable; good hens realised 10s per pair, and cockerels up to 15s per pair for choice birds. Eggs have found a ready sale. We placed our bacon pigs at 11d per lb. Potatoes: The market is easier for old potatoes, and prices must come back. We sold:—Flowers: Locals (Duke of Bedfords) 16s, others 8s to 10s, White Trumpets 6s 6d, Paper Whites 4s 6d, Soleil D'Or 8s, 9s, anemone 3s 6d to 4s for bunches of 12 in bunch, violets to 9s 6d per dozen of 50 in bunch. Apples: Hoovers 13s 6d, Sturmers 12s 6d, 15s 6d, Etawahs 13s, Rome Beautys 10s, choice cooking 3d per lb. Pears (cool store): Beurre Bosc 17s 6d, Diels 12s 6d, 14s. Lemons, "Mission" brand 70s. Oranges, American "Sunkist" 47s 6d. Bananas, Suva 22s 6d. Rhubarb, 6s, 6s 9d per dozen bunches. Potatoes: Market easier; prime locals 12s, Northern 11s per cwt, Southland seed (choice) 12s 6d to 14s, new potatoes 1s 6d per lb. Cauliflowers, choice 9s to 12s 6d, small 2s 6d to 6s 6d. Cucumbers 21s. Cabbages 9d to 6s per dozen. Onions, prime 18s, 20s per cwt. Lettuce 2s 3d per dozen. Swede turnips 3s 6d per cwt. Carrots, choice tables 7s 6d per cwt. Parsnips 14s per cwt. Bacon, rolls 1s 4d, hams 1s 4d. Pigs: Baconers, prime 11d, porkers 10d, heavy-weights 8d, choppers 6d per lb. Eggs, stamped and guaranteed 1s 6d per dozen. Honey, bulk 8d, 10lb tins 7s 6d. Tea, special quality 2s per lb in 5lb and 10lb boxes. Linseed calf meal 15s. Barley meal 9s 6d per 100lb. Farro food 19s per 200lb. Meat meal 20s. Oatsheaf chaff, prime 47. Oaten dust 6s per sack. Wheaten straw chaff £4. Wheat, choice fowl wheat 6s 9d. Oats, Algerians 4s per bushel. Bran 7s per 100lb. Wheaten pollard 14s per 150lb. Lime sulphur 2s 3d per gallon in barrels, 4-gallon tins 3s gallon. Bluestone 79s per cwt. Beeswax 2s per lb, inferior 1s 6d. Case nails, flat heads 44s per cwt. Egg crates 12s 6d. Rabbitskins realised from 33d to 196d per lb. Hareskins 29d to 43d per lb. Horschair 1s 4d to 1s 9d per lb. Poultry: Hens 6s 6d, 6s 8d, 7s, 7s 2d, 7s 4d, 7s 6d, 8s, and 8s 6d per pair; cockerels 6s 4d, 7s 2d, 7s 6d, 8s 4d, 9s 6d per pair; ducks 10s per pair.

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DUNEDIN SOUTH ELECTORATE.

TO THE ELECTORS.

LADIES AND GENTLEMEN,—I have pleasure in offering you my services at the coming Parliamentary Election. I hope to meet you at the earliest opportunity and place my views before you.

I sincerely thank all who have promised to assist my candidature. I respectfully urge those who are favorable to my candidature to help the great cause of Labor in this campaign.

It will be my constant endeavor to faithfully serve you in return for your confidence. I will at all times give you in the fullest sense the benefit of my Parliamentary experience, and will do my best to worthily represent your constituency.

Faithfully yours,
J. T. PAUL.

New Plymouth

(From our travelling reporter.)

September 4.

Great interest is displayed at present by the workers to raise funds for the forthcoming bazaar in aid of the church funds, and each fortnight evenings, with varying forms of amusement, are held to raise the necessary money for provisioning the stalls, and judging by the attendance success should be assured.

A pleasing feature of the recent Theory musical ex-

aminations was the splendid results obtained by pupils of the local Convent Schools, all of whom presented themselves, passing with high honors, which must be very gratifying to their teachers.

On Wednesday, September 3, a pretty little wedding of local interest was celebrated in St. Patrick's Church, Waitara, the contracting parties being Mr. Ivan Antunovic and Miss Beatrice Watemburg. The officiating priest was the Rev. Father Kelly, New Plymouth. After the ceremony breakfast was provided for the guests at the residence of the bridegroom, where ample justice was done to all the good things provided.

"TABLET" SUBSCRIPTIONS

13/- STRICTLY IN ADVANCE PER ANNUM. £1 PER ANNUM BOOKED

We beg to acknowledge Subscriptions for the following, and recommend Subscribers to cut this out for reference. PERIOD FROM SEPTEMBER 9 TO 12, 1919.

AUCKLAND AND HAWKE'S BAY.

L. W., Roseville, New Ross, Ireland, 8/9/20; H. J. A., Up. Gladstone Rd., Gisborne, 30/9/20; W. F. F., Manunui, King Country, 30/9/20; P. M., Carlton Gore Rd., Auck., 15/9/20; A. McC., Ann St., Devonport, Auck., 30/9/20; Sergt. R., Ranfurly Rd., Epsom, Auck., 30/9/20; J. McC., Te Atatu, 15/9/20; J. O., Bolland Av., Avondale, Auck., 15/3/20; W. S. A., Avondale St., 15/3/20; T. C., Kitchener Rd., Avondale, 15/9/20; J. J. C., St. George Rd., Avondale, 15/3/20; F. G., Victoria St., Onchunga, 15/9/20; Father C., Parnell, Auck., 30/9/20; Miss H., Valley Rd., Henderson, 30/6/20; Con. C., Ngaruawahia, 30/9/20; J. C. S., H.M.P., Napier, 30/9/20; B. J. D., Solicitor, Napier, 30/9/20; B. M., Sylvan Rd., Hastings, 8/1/20; W. Y. D., Hastings, 30/9/20; T. J. M., Pukekawa, 8/9/19; Fr. D., Suva, Fiji Islands, 30/9/20; Sisters of St. Joseph, Thames, 30/9/20; M. V. P., Dannevirke, 30/9/20; K. T., Hotel, Thames, 30/9/20; Con. K., Police Station, Napier, 30/9/20; L. J. H., Harrisville, Huntly, 30/9/20; H. F., Rawene, Auck., 30/9/20; J. G., Victoria Hotel, Napier, 30/9/20; Convent, Hamilton, 30/9/20; E. W., Pukemu Rd., Onchunga, 30/9/20; A. C., Te Mata, Raglan, 30/9/20; J. F. R., Wenlock St., Waihi, 30/9/20; M. O'S., Gladstone Rd., Mt. Albert, Auck., 30/12/20; J. M., Thackeray St., Napier, 30/9/20; J. McC., Te Mata, Raglan, 30/9/20; J. E. W., Pio Pio, Te Kuiti, 30/9/20; T. J. M., Karangahake Rd., Auck., 30/9/20; P. S., Church St., Otahuhu, 30/3/20; Mrs. H., Puketua Rd., Otahuhu, 15/3/20; T. R., South Rd., Otahuhu, 15/3/20; Mrs. F., Portage Rd., Otahuhu, 15/3/20; J. E. G., Nelson St., Westfield, 15/3/20; G. H. A., Huia Rd., Otahuhu, 15/3/20; H. M., Huia Rd., Otahuhu, 15/12/19; C. C., Huia Rd., Otahuhu, 15/3/20; P. McC., Station Rd., Otahuhu, 15/3/20; P. M., Soddon Ter., Otahuhu, 15/3/20; J. J. G., Luke St., Otahuhu, 15/3/20; J. W. B., Luke St., Otahuhu, 15/3/20; T. C., Luke St., Otahuhu, 15/3/20; B. B., Church St., Otahuhu, 15/3/20; J. O'B., Panama Estate, Otahuhu, 15/3/20; Mrs. McN., Rathmoyle Cottage, Northlake, N.S.W., 30/9/20.

WELLINGTON AND TARANAKI.

W. P., Box 83, Stratford, 28/2/20; T. F., Brooklyn, Wgton., 30/9/20; J. P. O'R., Solicitor, Wgton., 30/9/20; P. J. G., Hotel, Lambton Quay, Wgton., 30/9/20; J. B. C., Ohau, via Waitara, 30/8/20; Marist Bros., Wgton., 30/9/20; A. M. R., Hanson St., Wgton., 30/9/20; H. S., Roxburgh St., Wgton., 30/3/20; H. R., Te Whiti St., Kilbirnie, Wgton., 28/2/20; T. J. McC., Wilsor St.,

Wgton., 30/3/20; M. E. B., Roseneath Ter., Wgton., 30/9/20; Mr. K., Majoribanks St., Wgton., 30/3/20; M. P., Ohiro Rd., Brooklyn, Wgton., 30/9/20; J. McC., Moir St., Wgton., —; F. B., Queen St., Wgton., 8/2/19; F.C., Victoria St., Masterton, 30/9/20; Dr. O'S., Laureston St., Wgton., 8/9/20; E. J., Vivian St., Wgton., 8/3/20; M. M., Owen St., Wgton, 8/3/20; J. W. C., Solicitor, Featherston, 30/9/20; Mrs. L., Sydney St., Petone, 15/9/20; P. J., Rua St., Lyall Bay, Wgton., 23/2/20; J. G., The Hospital, Stratford, 15/9/20; E. McL., Huhimoana, Taranaki, 30/9/20; P. McL., Moa St., Taihape, 30/9/20; J. L., Mangaonoho, 30/9/20; B. J. K., sen., Masterton, 8/3/20; Convent, New Plymouth, 30/9/20; Convent, Palmerston Nth., 30/9/20; N. M. S., Club Hotel, Marton, 30/9/20; K. B., Waterloo Av., Wellington, 15/3/20; J. P., Waikanae, via Wellington, 30/8/20; B. L., Tinakori Rd., Wgton., 15/9/20; Mrs. G., Wallace St., Wgton., 30/9/20; Mrs. C., Johnsonville, 15/10/20; F. C., Police Stn., Palmerston Nth., 8/9/20; P. L., Box 63, Palmerston Nth., 30/9/20; Miss M., Ferguson St., Palmerston Nth., 15/3/20; C. N. O'L., c/o J.R., P.B., Eketabuna, 30/3/20; Mr. W., Carterton, 30/9/21; G. McC., Kai Iwi, Wanganui, 30/9/20; R. C. O., Tui St., Taihape, 30/9/20.

CANTERBURY AND WEST COAST.

Mrs. B., Madras St., Chch., 30/9/20; Convent, Ranganua, Greymouth, —; C. L., St. Andrews, 30/9/20; M. R., Harper St., Timaru, 23/11/20; P. K., Charles St., Timaru, 23/8/19; M. O'S., Tahuanui, Nelson, 15/9/20; D. O'L., Bleunheim, 15/3/20; E. G. McN., Bealey Av., Chch., 23/7/20; P. C. W., Bishop St., Chch., 30/9/20; K. McS., Tomuka, 30/9/20; P. P., Bealey St., Hokitika, 30/9/20; Miss C., Tainui St., Greymouth, 15/8/20; P. O'C., St. Asaph St., Chch., 30/9/20; O. C., Nazareth House, Chch., 15/2/21; Convent of Good Shepherd, Chch., 30/9/20; K. M., Bealey Av., Chch., 8/9/20; H. F., St. Asaph St., Chch., 30/3/20; A. M. O'T., Stanmore Rd., Linwood, Chch., 15/9/20.

OTAGO AND SOUTHLAND.

J. E. K., Tuapeka Mouth, 23/11/20; Mrs. H., St. Clair, 8/9/20; M. D., Sandymount, 8/12/19; J. T. N., Sandymount, 28/2/21; Mrs. H., Halton St., Gore, 30/9/20; D. F., Oamaru, 30/9/20; Mrs. T., Waipori, 30/10/20; Miss R., Octagon Bldgs., Dunedin, 30/9/20; J. C., Bothwell Park, Mataura, 23/8/20; J. F., East Chatton, 30/9/21.

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COMMONWEALTH NOTES

NEW SOUTH WALES.

The Irish National Executive of New South Wales, a body consisting of elected representatives of Irish and Catholic societies and of leading citizens of that State, recently passed the following resolution:—"That this meeting request his Grace the Archbishop to approach, on its behalf, the Archbishop of Melbourne, with a view to the holding in that city of an All-Irish Convention, for the purpose of pressing to a conclusion the matter of self-determination for Ireland." His Grace the Archbishop of Sydney has communicated this resolution to his Grace the Archbishop of Melbourne, and steps are now being taken to arrange the desired convention.

The arrangements for the important ceremony at St. Mary's Cathedral on Sunday (says the *Catholic Press* of August 28), when the consecration of the Most Rev. Dr. Barry, Coadjutor-Archbishop-elect of Hobart, will take place, have been completed. His Grace the Archbishop of Sydney will be the consecrating prelate, and the assisting prelates will be their Lordships the Right Rev. Dr. Carroll (Bishop of Lismore) and the Right Rev. Dr. Hayden (Bishop of Wilcannia-Forbes), both of whom were formerly attached to St. Mary's Cathedral staff. There will also be present his Excellency the Apostolic Delegate, his Grace the Archbishop of Brisbane (Most Rev. Dr. Duhig), and their Lordships the Bishop of Goulburn (Right Rev. Dr. Gallagher), the Bishop of Armidale (Right Rev. Dr. O'Connor), the Bishop of Maitland (Right Rev. Dr. P. V. Dwyer), and the Bishop of Wagga (Right Rev. Dr. J. W. Dwyer). The ceremonies will begin at 10.30 a.m., immediately after the 10 o'clock Mass in the Cathedral. The 11 o'clock Mass on Sunday will be celebrated at the Sacred Heart altar. The Cathedral authorities will endeavor to find accommodation for all who come to the Cathedral for the consecration ceremonies; but there will be no part of the Cathedral specially reserved for visitors. Low Mass will be celebrated, and the preacher will be Rev. Father P. J. Sheehy.

By the appointment of Dr. Barry to the Coadjutorship of Hobart, Sydney continues a connection with the island State which began just a century ago. It was in 1820 that Father Connolly and Father Therry, who were the first priests permitted to bring the consolations of religion to the victims of English tyranny, divided their small forces between Botany Bay and Hobart Town. Father Connolly spent nearly 20 years in the island, and Father Therry also, after the establishment of the English Benedictines in Sydney, was sent to Hobart. Unfortunately, racial differences are obtruded into the records of these early days, but time is beginning to do justice to the difficult task of the Tasmanian pioneers. Father Connolly's chief offence in the eyes of certain Catholic historians, was that he asked for the appointment of Irish priests, one of his reasons being that many persons in these settlements could not make their confessions but in Irish. Fortunately, other considerations solved the problem, and both the mainland and Tasmania have reason to be grateful that Ireland alone did not fail to spare her best sons for the arduous, and often thankless, apostolic mission to Australia.

VICTORIA.

The Rev. Father Robinson, who died recently at Camberwell, Victoria (says the *Dunedin Evening Star*), was one of the most picturesque clergymen in the Commonwealth, and was known well not only in Victoria and the other States, but his name and work had spread to other countries of the world, not only because of his charming personality and artistic ability, but chiefly because of a stupendous organising work of building what is considered one of the most beautiful churches in the world. Father Robinson was born in Dublin 54 years ago. His father was a solicitor, and his early education was received in Wales. At the age of 16 he became a convert to the Catholic Church, and this fact angered his father so greatly that he was turned out of his home. A few years later he entered the Cloniffe College in Ireland, and it was here he made his initial studies for the priesthood. Afterwards he went to the Royal University of Ireland, obtained the B.A. degree there, and then, to finish his theological course, went to Rome and studied at the Irish College. He came to Australia in 1889, and for some years was attached to St. Patrick's College at Melbourne, and at Carlton (Victoria). He had been parish priest of Camberwell for a long time. He was one of Melbourne's identities. Many declared he was the most handsome man in the city, and being blessed with unusual manners of kindness and charity and a broad mind, and a generally remarkable personality, he made friends of everyone, Protestant or Catholic, whom he met. It is said that he never had a cross word with

anyone, not even an argument, and the good, silent and public, which he did was just as widely known as he was himself. The church which he built at Camberwell is called "Our Lady of Victories." It cost over £30,000, and for subscriptions Father Robinson personally appealed to every Catholic family in the Commonwealth, and to many outside it as well. He asked every family to give a brick for the construction, and when he had enough of them he asked for the funds to obtain every article of furniture. The church was completed last October—a fine specimen of exquisite architecture, and all the archbishops and bishops of Australia were present at the dedication ceremony. Not a penny was owing on the place when it was opened. When Father Robinson was dying he requested that he should be buried in a vault beside the church, and his wish was fulfilled.

WEST AUSTRALIA.

Billy Hughes has appeared like a whirlwind in West Australia. The welcome was organised by the Returned Soldiers' League, with an eye on future rewards. They afterwards presented a petition for favors so pretentious that it silenced the loquacious Prime Minister. All he could promise was that he would champion their cause. A few hours before, in the Fremantle Town Hall, he declared that the returned soldiers were in future to be the real rulers of Australia (says the *Catholic Press*). "There are in this country sheep and goats," said Billy. "Those who deserve to be saved, those who have earned salvation, and those who have done nothing. Those who have done nothing to govern this country shall not govern it if I can help it. To those who have borne the heat and burden of the day—those who, in season and out of season, have endured, have fought, have sacrificed, have died, have been given the right to say what shall be the destiny of Australia." What he really meant we confess we do not know. The logical interpretation of his words is that he purposes putting Australia under a military dictatorship. The private citizen is to have no say at all. But the loud talk, like the loud laugh, denotes the vacant mind, and when the soldiers endeavored to reduce Mr. Hughes' bombastic eloquence to some tangible form, they received nothing but empty words. Since he assumed the Prime Ministership, Billy has sought to govern the country by hysteria, and it looks as if hysteria is the only solution he has to offer of the gigantic problems which now confront us as a war inheritance.

TASMANIA.

His Excellency Sir Francis Newdegate, Governor of Tasmania, recently paid a graceful tribute to the heroism of the Tasmanian Catholic soldiers during the war. The occasion was a function held by the pupils of the combined Catholic schools of Hobart, at which the Most Rev. Dr. Delany, Archbishop of Hobart, presided. The Governor said:—"The total number of soldiers who left Tasmania with the A.I.F. was 12,579. The total number of Catholics who left Tasmania was 2201. The total number of Tasmanian soldiers who lost their lives whilst serving was 2425. The total number of soldiers of the Catholic faith who lost their lives whilst serving was 334. The number of distinctions won by soldiers of the Catholic faith was: Two Victoria Crosses, 1 D.S.O. with bar, 7 Military Crosses, 14 D.C.M.'s, 1 Meritorious Service Medal, 43 Military Medals, 2 Military Medals with bar, 1 Croix de Guerre—making a total of 70. There are still 620 members of the Catholic faith on service, 1247 having returned. In Tasmania the percentage of Catholics—according to the papers which have been put into my hands—in relation to the total population is 17 per cent. The percentage of Catholic enlistments in relation to the total number of those who went to the war is 17 per cent., and the percentage of Catholic soldiers killed in relation to the total number of those who lost their lives is 14 per cent. I venture to give you those figures, which have been given to me by Monsignor Gilleran, because I think they show that the people of your faith have given most distinguished service on the field of battle."

A man lives by believing something, not by debating and arguing about many things.—Carlyle.

In painful occasions let us remember the recommendation of our Saviour, who ceases not to say to us: "If anyone would be My disciple, let him renounce himself, take up his cross, and follow Me."—*Mother M. of the Sacred Heart*.

If I could only see that I was not created alone, but as a unit in a gigantic family, how much more charity would I carry in my heart! Here though is the crux. To get away from self is as difficult as to get away from a shadow while remaining in the broad sunshine.

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IRISH NEWS

GENERAL.

Mr. Grace, with a party of engineers from the Dearborn Tractor Works (U.S.A.) of Messrs. Henry Ford and Son, has arrived in Cork with a view to pushing on the firm's great motor works now being established in the city. The *Cork Examiner* says that now the war is over, it is expected the factory will soon be in full swing. Already much of the casting work can be done in the foundry, and complete tractors will soon be ready for delivery.

The American Federation of Labor, at its annual session on June 17, passed, after some opposition from Mr. Gompers and other moderates who favored Home Rule, a resolution supporting the demand for an Irish Republic. The *London Times*, commenting on the resolution, says:—"The Federation of Labor is the strongest and most conservative of American Labor organisations, and that it should have yielded to the . . . extreme Irish sympathisers is about as definite a proof as could be needed of the accuracy of Senator Knox's characterisation of the Irish question as the 'political dynamite of the whole Anglo-Saxon race.'"

The unexpected appearance of Mr. de Valera in America has made the reactionary press in England froth with rage. They are at a loss to account for how he got there. Some say he got to New York in the disguise of a clergyman; others that he worked his way as a fireman. As he had no passports, it is piously hoped he will be immediately deported. But, as the anti-Irish correspondent of the *Daily News* points out, "though British representations would be in order, it is doubtful if they would be advisable." Already every effort is made by the Northcliffe press to discredit the assured success of the Irish leader's mission, although *The Times*, curiously enough, acknowledges the present system of government in Ireland as the cause of the excited state of American feeling against England. It further admits that the Irish question must always be a "running sore" in Anglo-American relations till a tolerable solution has "anyhow been tried for."

UNITED IRISH LEAGUE OF GREAT BRITAIN.

The annual convention of the U.I.L. of Great Britain was held at Leeds in the first week of June, and was attended by upwards of 200 delegates. There was an official welcome by the Lord Mayor, Alderman Henry, whose parents were Irish. Mr. T. P. O'Connor, M.P., presided. He was supported by Mr. Devlin, M.P., and some of the ex-M.P.'s, including Mr. Field, Mr. Boland and Mr. Nolan. A resolution in favor of self-determination was unanimously adopted, also one against militarism, which "holds Ireland down by force, violating all the principles for which the Allies fought."

There was a long discussion on the attitude to be observed towards the Labor Party. It was decided that the league should remain an independent body, but that its members were to be at liberty to accept offices in the branches of the Labor organisation. Many of the members were pessimistic as to the position of the Irish Constitutional Party in England; others were frankly Sinn Féin. The president stated that the present attitude of the Irish Party was to refrain from any action that would lay it open to the charge of putting obstacles in the way of the present majority of the representatives of Ireland, in their endeavors to attain their objective—an Irish Republic.

IRISH SOLDIERS AND HOME RULE.

The Irish Nationalist Veterans' Association was recently established at a meeting in the Mansion House, Dublin. General Hammond, C.B., presiding. One of the clauses of the constitution adopted states the object of the association is "to express and promote the claim of Ireland to national self-government." The new body is very strongly supported. The speakers included Mrs. T. M. Kettle, Colonel Sir Thomas Myles, Captain E. Sheehy, Major Dease, Sir Henry Grattan-Bellew, Captain Esmonde, etc.

Sir H. Grattan-Bellew said they had been promised all sorts of things when they came back from the war. He asked them if it was a hero's life to be under martial law as they were. Many people had been driven to extreme courses by the feeling of despair. Panic law was the cause of the misrule going on in Ireland to-day. There should be no disunion amongst Irishmen, who differed more as to methods and means than objects.

Captain Maurice F. Healy, in a letter, remarked:—"Sinn Féin so completely holds the field that it is entitled to claim a fair chance from those who do not agree with its principles."

Sir T. H. Esmonde wrote of the present position as a disgrace to British statesmanship. By banding brothers in arms together, the association would bring into stronger relief the meanness and hypocrisy of the policy which denies

Ireland freedom after the immeasurable sacrifices her sons had made to secure freedom for others.

GENERAL HERTZOG'S SYMPATHY.

Interviewed by an Irish newspaper representative, General Hertzog, at present in Paris at the head of a South African delegation seeking to be heard by the Peace Conference, stated that he had always taken up the position that "hands off" should be the order to any country which attempted to interfere with, or demand allegiance from another. Asked to express an opinion as to Ireland's case, he preferred, as a public man, not to do so. "But personally," he added, "I may tell you that I think you will not get 2 per cent. of our people who are not wholeheartedly in sympathy with Ireland and the Irish people." He explained his attitude by saying that his acquaintance with the Irish case was superficial, as he had to rely on papers which were openly hostile to the Irish demand—except when an occasional Irish paper managed to reach him in South Africa. With reference to the Sinn Féin movement, he considered that he should be far better informed than he was at present before giving an opinion, repeating that up till quite recently all his information regarding it had come from "tainted" sources.

IRISH AND WELSH LANGUAGES: LLOYD GEORGE'S IGNORANCE.

The report of the proceedings of the Celtic Congress at Neath last August, only just issued, contains encouraging reading for Gaelic revivalists. "In Wales," said Miss Agnes O'Farrelly, Dr. Douglas Hyde's coadjutor as Professor of Modern Irish in the National University of Ireland, "the Welsh language is just used as a vernacular for explanatory purposes, while the dignity of using it as a medium for technical work is denied it, whereas the Irish is now on a footing of equality with English in bi-lingual programmes, and you will find school children in Donegal, Kerry, or Connemara solving problems in arithmetic or Euclid, or discussing grammar, without using a word of English. And the day," added Miss O'Farrelly, "that Mr. Lloyd George publicly taunted us with having no claim to nationhood, because our language is not universally spoken in Ireland, as Welsh is in Wales—that day he did more for us than crowds of organisers could have done. The summer colleges are crowded by earnest students. Last week in Donegal I met a Dublin manufacturer who had just arrived with his wife and family simply and solely to learn Irish. 'Who induced you to come such a distance, and at your time of life, to start learning a language?' I asked. 'Lloyd George!' was the simple reply."

ARCHBISHOP HAYES' PLEA FOR IRELAND.

The Archbishop of New York, in a letter to the Chaplain of the Fighting Sixty-ninth, heartily champions the cause of Ireland (says the *Irish World*, New York). The letter was in reply to an invitation to speak on the Irish question at the meeting of the Rainbow Division Veterans. Dwelling on the part men of the Irish race have enacted in the defence of liberty, Archbishop Hayes writes:—

"The Irish sword, which has been drawn the world over in the cause of liberty, has once more borne a noble part in the defence of the weak. Many lands you have helped to liberties." He then adds the statement, "though not yet, alas, the one in which, after America, you, as I myself, are most deeply interested." He then expresses the hope that Ireland will not be the only one of all the oppressed small nations that will not partake in the beneficial result of a war which, we have been told so often, was fought for the liberation of weak nations crushed by brute force. To-day the Motherland of the veterans of whom Archbishop Hayes speaks in his letter to their chaplain, is the only country inhabited by white people that is under a foreign yoke imposed and maintained by the sword. That is a reproach to our civilisation which should not be permitted to endure. Archbishop Hayes looks to America to do her full share in the work of putting an end to an international scandal which must not be allowed to continue after the close of a war fought to make the world safe for democracy. "But I yet trust," he writes, "that in your case those of you who fought and those of you who died, fought and died for the good of Ireland. The generous Republic under whose flag that blood was shed is not forgetful or ungrateful, and its influence will be potent in helping to bring peace and freedom to that island to whose heroic sons it owes so much in peace and war. To no other body of its citizens does the Republic owe a greater debt than to the members, present and past, of the gallant Sixty-ninth, New York." Such are the views of the official head of the greatest archdiocese in America. They will add to, and greatly strengthen, the vast volume of American public opinion that is insistently demanding that full justice shall be done to Ireland.

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THE CATHOLIC WORLD

GENERAL.

The Munich papers announce that Prince George of Bavaria, the eldest son of Field-Marshal Prince Leopold, and the nephew of the Emperor Francis Joseph, has entered the Jesuit Novitiate at Innsbruck.

Upon his arrival recently in the Republic of Salvador, the Papal Internuncio, Mgr. Marengo, was waited upon by more than 100 automobiles, where not only the elite of the city, but also the official element, gave him the most enthusiastic welcome. At the head of the procession was seen the Most Rev. Archbishop Perez, accompanied by the President of the Republic, Don George Malandez, the Chief Justice of the Supreme Court, and high dignitaries of the Church and the Government. The Internuncio was deeply moved by this spontaneous and filial manifestation of love towards the Supreme Pontiff, whose august person he represents.

In the vicariate of Bishop Faveau, Che Kiang, China, the Catholicity of the Church is accentuated in the persons of Fathers Tisserand, Ting, and O'Reilly; French, Chinese, and Irish all mixed up together, but all stamped in the same mould and doing the same work. The last-named originally hailed from Co. Cavan, and, after seeing service in England, went to China, where he speaks Chinese, it is said, with a delightful cadence. He bears confessions and preaches in Chinese, and, while not as eloquent as in his native tongue, manages to get his message across with fine results. Other gossoms will soon join him, and still others are to form an Irish vicariate in an adjoining province.

The annual report of the American branch of the Society for the Propagation of the Faith, which appears in the June *Annals*, shows that its receipts in 1918 passed the million-dollar mark. We may add that it is the first time also that these figures have been reached by any single country in the history of the Propagation of the Faith since its foundation in 1822. The nearest approach to the million mark was made in 1884 by the Catholics of France, who contributed \$929,000 to the cause. Large as it is, however, it is far from sufficient to meet the demands from all parts of the world. War has worked havoc in the missions and the period of reconstruction will be a long one, so much the more that it will be years before the Catholics of Europe are able to send men and money in large quantity.

Cardinal Bourne, Archbishop of Westminster, has issued a Pastoral Letter, which was read in all the churches of his diocese on a recent Sunday, appealing for gifts for the extension of the Church's work in acquiring sites, building churches, and providing residences for priests in new districts.

It is worthy of note that ecclesiastics in Rome expect the elevation of Mgr. Cerretti to the Sacred College at the next Consistory at which the Pope will create Cardinals. That will be next November or December.

The Holy Father has appointed Cardinal Gasquet Protector of the Sisters of Charity of the Incarnate Word, San Antonio, Texas. In July his Eminence, accompanied by the Very Rev. Philip Langdon, Procurator-General of the English Benedictines, visited England.

A SUCCESSFUL DIPLOMAT.

Mgr. Cerretti, Archbishop of Corinth and Secretary of the Sacred Congregation for Ecclesiastical Affairs, is (says the London *Catholic Times* of July 12) back again in Rome, and has been received by the Holy Father, to whom he has given an account of the great work he has done in Paris at the Peace Conference. Of the success of his mission there can be no doubt, and also of the gratitude of the Holy Father for the good work done. However, there are always journals which try to minimise the diplomatic work of the Vatican's representatives. Article 438 of the Treaty of Peace with Germany provided that the property of German missions should pass to councils of administration "composed of persons belonging to the Christian religion," without distinguishing in any way the different Christian confessions. There was therefore the danger of Catholic missions getting into Protestant hands. Thanks to Mgr. Cerretti, the Council of Four accepted the modifications requested by the Holy See and amended the article, inserting the clause that the property of the missions shall be administered by councils composed of persons belonging to the religious confession of their respective missions. To make all clear, the Vatican intends publishing as soon as possible the official documents connected with the case. An article has just appeared in the

Giornale d'Italia, a paper which certainly cannot be accused of Vatican tendencies, containing nothing but the greatest praise for Mgr. Cerretti and his work at the Conference.

FOR THE FREEDOM OF EDUCATION.

Cardinal O'Connell, in a paper read at the St. Louis meeting of the Catholic Educational Association and printed in pamphlet form by the latter under the title "The Reasonable Limits of State Activity" (says the *Fortnightly Review*), protests against "the present tendency of the State to increase its powers and to absorb the individual in its paternalistic legislation," especially by monopolising education. Against this "un-American tendency of the Government to enlarge the area of its activity at the expense of popular liberty," he emphasises the fundamental principles that constitute the rationale of civil society. The State, he says, came after, not before, the family. It had its origin in the union of families seeking the protection of their rights and the promotion of their temporal well-being. The State, therefore, exists for the individual. Its purpose is to further the common interests and the temporal prosperity of the community, and to protect the private rights of the citizens. This is not only sound philosophy, it is likewise genuine Americanism. Nevertheless, we in America are drifting in the direction of State absolutism. "Each year the volume of over-legislation is increasing; the sacredness of human rights is ignored, and the State, according to the philosophy of the day, is regarded as an object of worship, the one supreme authority in society. This is the Czarism of Russia and the Prussianism of Germany reproduced, and as such we resist it because it is disastrous in its consequences and false to the spirit of American traditions."

FRENCH BISHOPS' PASTORAL.

The entire Hierarchy of France, Cardinals, Archbishops, and Bishops, have issued a joint Pastoral which recalls to the French Catholics and to all the nations the essential principles that form the basis of social order. This authoritative document lays down the duties of society towards God, Christ, the Church, the family, the reciprocal obligations of the State and citizens, of employers and employees, and deserves serious attention on the part of all who are studying the problem of reconstruction. Almost simultaneously with the Bishops' programme there appeared another plan for the reform of the Constitution of France. This Constitution, which was introduced in 1875, revised in the Chamber in 1876 and in the Senate in 1879, according to the study made by M. Féron-Vran, clamors for essential reform if it is to give France that peace, tranquillity, and justice, which is the universal demand of peoples throughout the world. The Constitution of 1875 insisted on two general principles that God should be banished from public life, and that the Republic was eternal, not subject to change. *La Croix* points out that order will not reign in public morals until order has been introduced into the functioning of the Constitution. For many years the Government by its rejection of the source of all authority and justice, has turned authority into tyranny, and subjected the people to injustice and anarchy, with unjust laws, irritating regulations, and persecuting measures as the consequence. Like the Bishops, M. Féron-Vran demands as a first principle that God should be restored to a place of honor in the Republic, that the Government should be made to realise its responsibilities and the governed be given serious guarantees against arbitrary authority. One of the principal reforms, he maintains, should be the restoration of the Presidency from its present phantom form to a place of real power, with real executive prerogatives, together with the curtailment of the power of the Chamber, which in place of exercising a legitimate control, has gradually absorbed all the functions of government. Other changes suggested by M. Féron-Vran are the introduction of the referendum, a more serious practice of the right of petition, and the institution of a Supreme Court similar to that of the United States.

We direct the attention of our readers to the commercial report of the Central Produce Mart, under the heading "The Fruit World," appearing in this week's issue of the *Tablet*.

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Do not think of what may happen to you to-morrow, for the same eternal Father who cares for you to-day will care for you to-morrow and always. Either He will not send you trouble, or, if He does, He will give you the invincible courage to bear it.—St. Francis de Sales.

CATHOLIC HOLLAND.

We have been so absorbed of late in war matters and in the refutation of senseless calumnies that we have lost sight of the strides the Church is making in countries that were spared the ravages of war (says an exchange). One of these is Holland. Time was—and that not so long ago—when a chapter on the Church in Holland would be as brief as the classic one on the snakes of Ireland. But this has all been changed in recent years. The provisional edifices erected shortly after the "Reformation" have been succeeded by churches worthy of the best Catholic architectural traditions and a substantial parish school may be seen near almost every church. Catholic societies are flourishing, and it is worthy of note that Holland has many trade and labor associations under Catholic auspices.

But it is particularly in the Catholic press of Holland that a remarkable advance is manifest. There are some 60 Catholic weeklies, well edited and supported, and 20 Catholic dailies. These Catholic daily papers in Holland are not mere courtesy affairs. On the contrary, they are founded on solid business principles, and are prospering. Two of them, *De Tyd* of Amsterdam and *De Maasbode* of Rotterdam, have been mentioned again and again in the Associated Press as authorities, showing that their international standing is an admitted fact. *De Maasbode* has worked its way to the very front rank of Dutch journalism; not only is it the acknowledged leader of the Catholic press, but both as to size and general information the peer as well of any other secular paper. The land of dikes and windmills is energetic in other lines than the maintenance of "spotless towns."

The most magnificent sign of wisdom is continued cheerfulness.

He that lends an easy and credulous ear to calumny is either a man of very ill morals or has no more sense and understanding than a child.

Six things are requisite to create a "happy home." Integrity must be the architect, and tidiness the upholsterer. It must be warmed by affection, and lighted up with cheerfulness, and industry must be the ventilator, renewing the atmosphere, and bringing in fresh salubrity day by day; while over all, as a protecting glory and canopy, nothing will suffice except the glory of God.

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Timaru

(From our own correspondent.)

September 12.

The city of Lourdes, and the miracles there performed were the subject of a most interesting lecture by Rev. B. J. Gondringer, M.A. (of St. Patrick's College, Wellington), in the Sacred Heart Hall, Craigie Avenue, on the evening of Friday, 5th inst. The proceeds of the lecture will be devoted to the Federation Scholarship Fund.

The first Sunday in October being the anniversary of the opening of the Church of the Sacred Heart, the annual outdoor procession of the Blessed Sacrament will take place. There will be a special collection on that day for the purpose of extinguishing the small debt remaining on the church. As the amount is only £140, it is anticipated that there will be subscribed more than sufficient to liquidate the debt, and permit the consecration of this beautiful basilica.

Father Buckley, of St. Patrick's College, was in Timaru during the week, and preached at the evening devotions on Sunday, 7th inst.

On Thursday, the 25th inst., St. John's Tennis Club propose holding a social in the Sacred Heart Hall, Craigie Avenue. This will be the third social organised by the club this season, and promises to be the most enjoyable, as the committee are working most assiduously and will spare no pains to make the function a huge success financially and socially. There is every indication this year of a most successful season for the club, as the season will open with two first-class asphalt courts, the laying down of the second court being now under way. This extra court, which also necessitates some rather expensive excavation, will involve the club in a very considerable expenditure, but with the funds already in hand and the proceeds of the coming social, the club hopes to be in a position to meet its financial obligations without to any great extent relying on next season's revenue.

A LABOR PAPER'S HERO: ERNST HAECKEL.

With that fatal proclivity for forcing under the notice of the workers men who are notorious for nothing but their attacks on Christianity, the Australian *Worker* pays a gushing tribute in its last issue to the late Ernst Haeckel. Haeckel was not a socialist, nor even a moderate Labor man; but the *Worker* says his theories on evolution, though at first derided, "are now accepted by almost every anthropologist of distinction throughout the world." According to the *Worker* this is a "triumph of truth." Possibly the line of reading followed by the writer of the article may have induced him to hold that opinion; otherwise he displays open contempt for the intelligence of his readers, and malice towards the faith of a large section of Labor supporters. For Haeckel died utterly discredited as a scientist. He was convicted of publishing in his book on evolution the same picture in one place for the human foetus, and in another place for the foetus of a monkey. When he was exposed he excused himself by saying that all scientists were accustomed to fake such pictures. No biologist, from Huxley to the present day, would dare to use the name of Haeckel as an authority for any statement of fact. Just before the war he had a big discussion with Wassman on evolution, which shattered his pretensions, and made him the laughing-stock even of the rationalist scientists. Why the *Worker*, which has no space to give some of the most distinguished Labor leaders, should laud this German quack is a puzzle to us. The article is on a par with the idiotic "Fool's Talk," in which Mr. Boote uses his Labor paper to vent his half-baked opinions about religion, apparently under the impression that there is some antagonism between the A.W.U. and Christianity.—*Catholic Press*.

WHO'S THE LIAR: MACPHERSON AND HIS MINIONS.

The London correspondent of the *Manchester Guardian* writes:—"One gathers that the opinion in Irish political quarters here on Mr. Macpherson's reply to the Irish-American delegates' report on Ireland is that it is a political boomerang likely to return and hit him. It is pointed out that an official document drawn up, avowedly to influence American public opinion in favor of the present Government in Ireland, is scarcely likely to have that effect when it contains such damaging admissions as that Ireland is held by an army equipped with the latest engines of war and by an armed police; that numerous political prisoners are in the gaols; that a considerable number of people have been arrested and interned without trial or charge, that frequent police raids and searches are made on private houses, that private property is seized and confiscated on the plea that it is articles kept or used for seditious purpose. All that the Irish-American delegates need do is to select and collate Mr. Macpherson's admissions and present them to their fellow-countrymen in the United States with the comment: 'That, gentlemen, is our case.' It would be a very distinct improvement on their own story."

Macpherson denied that men are shot down by the military in Ireland without just cause. A coroner's jury has found that Michael Murphy, the commercial traveller who was recently shot dead by the military near Dundalk, was virtually a martyr to militarism. The military held up the motor car in which he was travelling and examined his permit. Further on another posse of soldiers say they ordered the car to stop. Neither chauffeur nor passenger heard the challenge, and the military fired, killing the passenger, who was on the King's highway in lawful pursuit of lawful business. At the inquest the military were obliged to admit that a few yards further on they had a motor lorry drawn across the road which (they admitted) sufficed to prevent the passing of any vehicle. Such unwarranted homicide proves the existence of a militarism in Ireland of which Zavern was but a faint echo. And incidentally it proves Macpherson a liar or the mouthpiece of liars.

In all circumstances we must know how to leave the care of present and future to Divine Providence, in order that His designs may be accomplished in us, without any obstacle on our part.—*Mother M. of the Sacred Heart*.

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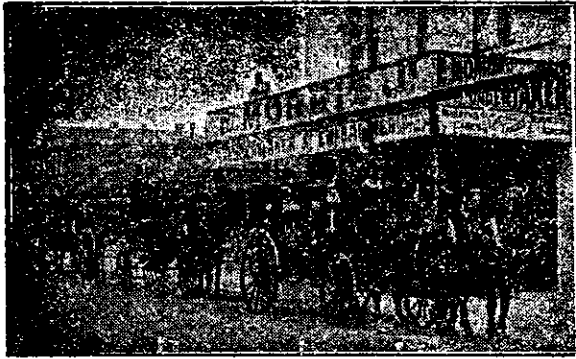
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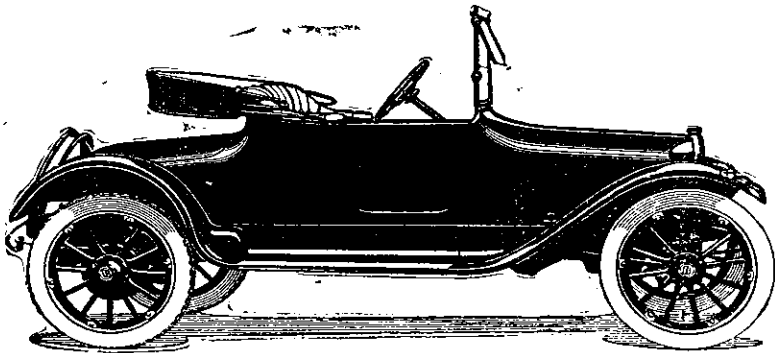
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INDEPENDENCE OF CATHOLIC LUXEMBURG THREATENED

Right Rev. Louis C. Casartelli, Bishop of Salford, has issued an important statement to the Catholics of the Allied countries regarding the fate of Catholic Luxemburg. The statement is as follows:—

The following brief paragraph, which is going the rounds of a part of the press, generally in an obscure corner, will probably have passed almost unperceived and unappreciated:

"It is confirmed that the American command has conveyed to the Luxemburg authorities the desire expressed by the Entente that the plebiscite on the country's future, to take place shortly, should be postponed to a later date. It is felt that a plebiscite of the kind of government the people of Luxemburg intend to have in future, and the eventual reunion of Luxemburg with a foreign Power might raise complications at present which it would be preferable to avoid."

Yet by every Catholic, and I venture to add especially by every American Catholic, it ought to be read with the greatest alarm and even indignation. What is the issue? The little Grand Duchy of Luxemburg, with an area slightly less than that of Derbyshire and a population the same as that of Nottingham, is practically the last thoroughly Catholic nation and State, sovereign and independent, left, at least in Europe. At the beginning of the war it was on the very first night suddenly and silently overrun by the mighty German army, without warning or power of resistance, and held down helpless by the same ruthless power till the collapse of Germany and the welcome entry of the Allies. The Luxemburgers, whose hatred of Germany and the Germans long antedated the war, were all along in sympathy and aspirations on the side of the Allies. Many thousands of their young men got into France and enrolled themselves in the French army, fighting valiantly for the Allied cause. There was an "Oeuvre des Soldats Luxembourgeois au Service de la France," which had a branch office in London.

And what has the Armistice and the prospective peace brought this gallant patriotic Catholic little people? The prospect of the loss of their liberty and independence. And that—apparently—on the part of the Allies! It may seem hard to believe, but there is little doubt that the present deplorable crisis is owing to the machinations of an anti-clerical, Masonic, and Socialistic combination of forces, working against the dynasty and against religion. The fate of the ex-Grand Duchess Adelaide is instructive. During the war constant attempts were made to blacken her character as a pro-German. Her unpopularity with the radical and Socialist bloc in Parliament dated from some years before the war, when she strove hard, as long as she constitutionally could, to prevent the passing of an anti-religious Education Bill. Since the war she sacrificed herself for her country and abdicated in favor of her sister Charlotte in the hope of peace. Unfortunately the Bishop of Luxemburg, Monsignor John J. Koppes, a valiant champion of religious education, died last November 29, and the See has not yet been filled up, so that the Catholic Luxemburgers have no ecclesiastical head to champion their cause before the world. All impartial observers declare that the vast majority of the people are passionately attached to their independence and freedom from foreign rule as during the last 80 and more years. They are not, and wish not to be, German, French, or Belgian—but just Luxemburgers. To quote Mr. H. C. Bailey, writing in the *Daily Telegraph* (January 10, 1919): "All Luxemburg stands together for independence. The events of the last four years have only strengthened the desire of the little State for complete freedom. Whatever the flag, Republic or Ducal, autonomy is its blazon."

The outcry for a republic and against the dynasty was certainly engineered by the anti-religious element in the country, with outside help. Still, the form of government is a secondary one; the people want first and foremost to keep their autonomy. Meanwhile, two tendencies are showing among the Allied Powers—one in favor of the absorption of Luxemburg into Belgium, another in favor of her annexation to France. I am not speaking of a mere customs' union, but of the extinction of autonomy.

Now, on President Wilson's policy, accepted by the Allies, who has the right to decide the future of a nation, however tiny, however insignificant? Surely, on the principle of self-determination, the nation itself. So the Luxemburg Chambers decided upon the democratic step of a referendum, called in the extract quoted a plebiscite. There

is little or no doubt what the result would be. Certainly in favor of autonomy, most probably also of the dynasty. And so the mighty "Quadrumviri" (as the Italians style them), step in and (proh pudor!) through the agency of the command of the democratic and liberty-loving Americans intimate that the plebiscite must be put off until the fate of the little nation has been decided beforehand by the Entente! The paragraph is so worded, in its last sentence, as to suggest most disingenuously that the plebiscite might be cast in favor of an "eventual reunion of Luxemburg with a foreign Power," whereas everybody knows that it is just this catastrophe that the referendum would avert.

If this gross act of injustice to a small Catholic people is really to be perpetrated by the might of the Entente, it will surely be a blot on the coming peace and endow Europe with a new Alsace-Lorraine. At least Catholics, and especially English, Irish and American Catholics, though powerless to avert so great a wrong, can utter a solemn protest, in the sacred names of religion, justice, and peace, against the outrage. One feeble voice at least shall be raised, even if unheeded and unheard, inspired by over 40 years' knowledge, admiration, and love for the gallant little liberty-loving land, the patrimony of St. Willibrord.

R U N A N G A.

The Spring is in Runanga woods,
The mating tui calls,
Clouds drift above the spires of Grey,
And kind rains softly falls.

Beyond Otira skies are blue,
The "Barber" never blows,
And rarely black mists brood above
The white, unchanging snows.

But who would change for dreary plains
And lonely, level skies
The Westland with its verdant woods
Where beauty never dies!

O tui, tui singing clear,
A blessing on your lay!
And in Runanga may I find
Yourself another day.

—J.K.

NOW A QUINTETTE: THE "CONTENTED" BRITISH EMPIRE.

Ireland.	Egypt.
India.	South Africa.
Now Malta.	

HOW LIKE THEY ALL ARE.

The following dispatch from the Malta correspondent of the *London Daily Express*, under the heading of "Firm Hand at Malta," reveals the striking similarity which the situation in Malta has to that in Ireland, Egypt, India, South Africa, and other parts of the Empire upon which the sun never sets:—

"The Government has issued regulations closing the Courts of Justice and all establishments in which important documents are preserved. It is also submitting newspapers and printed matter to a strict censorship, and is preventing the publication of all papers likely to cause disaffection, sedition, or excitement. It is preventing meetings, and has ordered the shooting of all persons caught looting. Sailors are still parading the streets. The people are quiet."

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PROMPT RETURNS.—JNO. CASEY, MANAGER.

OUR ROMAN LETTER

(By "SCOTTUS.")

Writing a couple of months ago I think I mentioned something about the Holy See being gravely preoccupied concerning the effects produced or likely to be produced in the East by changes or contemplated changes in government. Since then many charges have been made and many apologies offered on the subject; and of course there were people simple enough to think the world was gullible enough to be satisfied with the assertion that all must be well because of the nobility of the French nation, or the traditional fair play with which "the authorities of the British Empire" meet every right and proper representation. But the fact remains that in the Peace Treaty offered to the Germans to sign, and thus make the world safe for democracy and self-determination, there are two articles that strike at the very roots of Catholic liberty. In article 122 it is laid down that the governing body in a country like Africa can expel from the regions under its rule all residents of German origin and determine the conditions of their residence there; while it is laid down in article 438 that the property belonging to missions shall be administered by a council nominated by the said body provided it is composed of Christians. As regards the latter article, it is to be assumed that those who drafted the Treaty would take their own view of the meaning of the word Christian, that they would include in that title not only Protestants, Schismatics, Freemasons, and indifferent Catholics, but would not be unwilling to consider a man to be a good enough Christian if only he were sufficiently anti-German. No Catholic need be told that Catholic missions depend on the Holy See, and are administered by the Sacred Congregation of Propaganda, both in work and property; and if there were any doubt, it is removed by Canon 1359 of the new Code of Canon Law. The rights of the Holy See, then, are invaded by the two articles in question, which, moreover, would seem to aim at the suppression of numerous missions hitherto carried out by German missionaries, and at replacing them by Protestant missions and missionaries. This is sufficiently clear from the wording of article 122, which empowers the governing authority in a particular country to expel all German missionaries. For in general it will be found impossible to find enough missionaries of other races to replace the German missionaries, so that their churches, schools, charitable institutions, and all that constitutes a Catholic mission, will remain without a rector or head, and in such case will be at the disposal of the contemplated council, which has the power to hand it over to Protestant missionaries if it so pleases. Worse still, there would be no appeal, for all appeal is forbidden by article 438. Count Brockdorff was not slow to seize on the obvious injustice of these two articles; and in a Note of May 17 addressed to the Allies he pointed out the wrong that would be done were they to retain their present terms; while the *Osservatore Romano*, in an obviously inspired note, remarked that "the conquerors evidently desire to destroy all German influence outside Germany, and by the two articles in question they seek to deprive Germany of whatever influence she might derive from her German missions—such clearly is the political move at the back of the articles. But with regard to Catholic missions it should be remembered that if a German missionary, forgetting his spiritual mission, should happen to make himself a political agent or agitator, there is always a remedy, which is that of having recourse to the Holy See, and the Holy See through the Congregation of Propaganda may be relied on to recall him to a sense of his duty."

But it takes more than a strongly-worded note in the *Osservatore* to move the Big Four from the principles high and low which they profess and practise; and accordingly the brilliant, experienced, and energetic Under-Secretary of State for Ecclesiastical Affairs Extraordinary (Mgr. Cerretti) set out some weeks ago for Paris, where he still remains, endeavoring with all his might to see if any good can come out of Nazareth.

The Sisters of Charity of the Incarnate Word, to whom "Irish Nuns Home From Texas" belong, have recently secured a Cardinal Protector in the person of the English Cardinal in Curia.

The more guilty we are the greater must be our confidence in Mary. Therefore, courage, timid soul; let Mary know all thy misery, and hasten with joy to the throne of her mercy.—Blessed Henry Suso.

If you take care to sanctify the sacrifices, sometimes so painful to accomplish, they will be transformed into great blessings for your perfection and your intimate union with Our Lord Jesus Christ, and will also obtain the salvation of souls.—*Mother M. of the Sacred Heart.*

OBITUARY

MR. RICHARD KILLEN, ADDISON'S FLAT.

With very sincere regret the death is announced of Mr. Richard Killen, an old and highly-respected resident of Addison's Flat, who passed away on Sunday, August 31, at the O'Conor Memorial Institute, Westport, at the advanced age of 80 years. Deceased was a native of Tollomagrang, Ardglass, Co. Down, and was a nephew of Rev. John Killen, P.P., Killock, and of Rev. Richard Killen, P.P., Portaferry, Ireland. When very young deceased came out to Victoria, thence to New Zealand, and spent some few years at Dunedin. He went later on to Nelson, where he married, and subsequently made a home at Addison's Flat, where he lived for nearly 50 years. Deceased had been in failing health for some months, but was confined to bed for about nine days. He was well prepared for the end, being fortified by all the rites of Holy Church, which he received at the beginning of his last illness. Till the end he took a keen interest in Catholic matters, and read with care and attention the best Catholic papers; he was especially devoted to the *Tablet*, to which he had subscribed for many years. The remains were interred at Addison's Flat, many of the inmates and old friends accompanying them to the grave. Deceased leaves a sorrowing widow and four daughters (Mother M. St. Zita, of the Mission Institute, Lower Hut; Mrs. J. J. Daly, Pensonby; Mrs. McCormick, Te Atahu; Mrs. Beaumont, Newton, Auckland) to mourn their loss. Much sympathy has been extended to the family, letters and telegrams of condolence having been received from many parts of the Dominion.—R.I.P.

MR. JAMES CORCORAN, OAMARU.

On the 4th inst., after a short illness, there passed away at Oamaru one of the best sports and most popular young men in the district, in the person of Mr. James Corcoran, youngest son of the late Patrick and Mary Corcoran. Educated at St. Patrick's and Waitaki Boys' High Schools, Oamaru, at an early age he showed a wonderful aptitude for buying and selling live stock, and was considered one of the shrewdest dealers in the district. Never of a very robust constitution, he suffered more than his share of the ills that flesh is heir to, but he was always cheery and had a pleasant word for old and young. Acting on medical advice, he recently underwent an operation for an external complaint, and, although it was not a success, for a time no serious trouble was anticipated, but pneumonia supervening, nothing short of a miracle gave him any hope of recovery. Attended throughout his last illness by the Rev. Fathers O'Connell and Foley, and retaining consciousness to the end, he passed away peacefully, fortified by the rites of Holy Church. Requiem Mass was celebrated in the Basilica on the 6th inst., the funeral being attended by a very large concourse of people, showing ample testimony to the esteem in which the deceased was held. The Rev. Father O'Connell, assisted by the Rev. Father Kavanagh (Palmerston South), officiated at the graveside, the pall-bearers being close friends. This is the third bereavement the family has suffered in the past two years; whilst a cousin, Mr. Thomas Corcoran, of Ferndale, Mataura, passed away on the 17th ult. The warmest sympathy of a wide circle of friends is extended to his sorrowing sisters and brothers.—R.I.P.

MRS. MICHAEL FRAHER, GREYMOUTH.

(By telegraph from our own correspondent.)

We regret to announce the death of Mrs. Fraher, widow of Michael Fraher, an old resident of South Beach, Greymouth. Mrs. Fraher was the mother of Father Fraher, S.M., Hastings, of Richard Fraher, Bank of New Zealand, Naseby, and of Misses Mary and Nellie Fraher, to whom the people of Greymouth extend heartfelt sympathy in their bereavement. Deceased lady was 75 years of age. A Solemn Requiem Mass for the repose of her soul was celebrated at St. Patrick's Church, Greymouth, on Monday, September 15. Father O'Hare was celebrant, Father Hanrahan, deacon, Father Aubry, subdeacon, Father Campbell, master of ceremonies. The funeral service was read at the grave by Fathers Aubry, Clancy, and Campbell. A large concourse of friends of the deceased attended.—R.I.P.

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DOMESTIC

(By MAUREEN.)

How to Make Yellow Icing.

Beat up 6oz of margarine and 1lb of icing sugar; then add the juice and grated rind of one lemon. Add the white of an egg, beat up well, and tinge with a little saffron. This is a delicious icing suitable for covering cakes or buns.

Chocolate Pudding.

Take a teacupful of cornflour, a dessertspoonful of cocoa, and two tablespoonfuls of sugar. After mixing these gradually, add four breakfastcupfuls of milk, stirring carefully. Then put the whole mixture into a pot and stir until the ingredients boil. The contents of the pot are then poured into a wetted mould and turned out when cold.

How to Revive Hair.

After an illness a patient's hair is often lifeless and faded-looking, and yet it is not advisable to wash the head. Take equal parts of almond oil and eau-de-cologne and massage all the skin of the head with this mixture gently, twice a day. The result is surprising; and the fall of hair which generally succeeds a sickness is stopped.

Marmalade Pudding.

Mix thoroughly 1/2 lb of breadcrumbs, 3oz suet, two large tablespoonfuls of marmalade, one tablespoonful of sugar, half a teaspoonful of carbonate of soda, and a little milk (a beaten egg is an improvement). Steam for two hours and a-half. When ready, serve with marmalade sauce, which is easily made by boiling together one tablespoonful of marmalade, three tablespoonfuls of water, two tablespoonfuls of sugar, and straining when ready. Place in a little jug and pour over portions of pudding if desired.

Gingerbread.

Take 1/2 lb treacle, 2oz cocoa butter, 2oz brown sugar, 1/2 lb flour, 1oz ground ginger, 1/2 oz allspice, half a teaspoonful carbonate of soda, three tablespoonfuls warm milk, and one egg. Rub the butter into the flour, add the sugar, ginger, and allspice. Warm the milk and dissolve the carbonate of soda in it, warm the treacle and stir in the milk. Beat the egg and add to the treacle, etc., then pour all into the flour and mix thoroughly. Grease a flat baking-tin

(use a tin about 10in long), and pour the mixture into it. Bake for three-quarters of an hour in a moderate oven.

Mince Savory.

Take 1/2 lb of mince, one onion (grated), salt and pepper to taste, two teacupfuls of breadcrumbs, one dessertspoonful of chopped parsley, half a teaspoonful of mixed herbs, and a little milk. Brown the mince well in a saucepan and put into a pie-dish, adding salt and pepper to taste. Put the breadcrumbs in a basin, add the grated onion, parsley, herbs, and a little salt and pepper. Mix to a paste with milk, form into a cake with floured hands, place this on the top of the mince, sprinkle with breadcrumbs, and cook for one hour in a moderate oven.

Household Hints.

A raw lemon works wonders when brasswork is very dirty. Rub the stained parts and wipe off almost at once with a clean flannel.

A simple cure for catarrh is to occasionally sniff up the nose some salt water—a teaspoonful of salt to half-pint of warm water.

Soak bacon that is too salt in cold water for 10 minutes before frying. Afterwards dry with a clean cloth, and fry in the usual way.

When polishing furniture wring out a cloth in hot water and wipe over the polished surface before applying the cream. The result will be a high polish that will not finger-mark.

Fruit stains may be removed from table linen by moistening them with camphor. If treated in this manner before they are placed in water, the stains will disappear after the linen has been washed.

When tea is spilt on a tablecloth cover the stains with common salt. Leave for a little while, and when the cloth is washed all the stains will have disappeared.

Ink stains on garments can be soaked out in a mixture of salt and milk. A teaspoonful of salt to nearly a gill of milk is the right proportion. If the ink has been allowed to dry, it will be necessary to soak the stained part in the milk for an hour or two.

If you want to boil potatoes in a hurry, never add the salt until they are half-boiled. They take much longer to cook if the salt is added when they are first put in.

To brighten a mirror, rub with a clean cloth dipped in a cream made of whiting and cold water, to which a few drops of ammonia are added. Polish well with old newspapers.



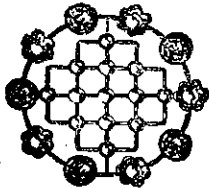
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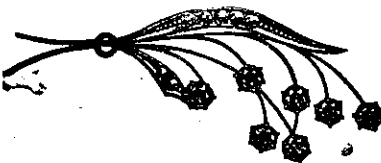
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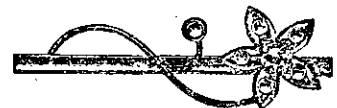
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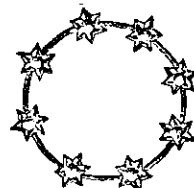
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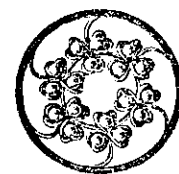
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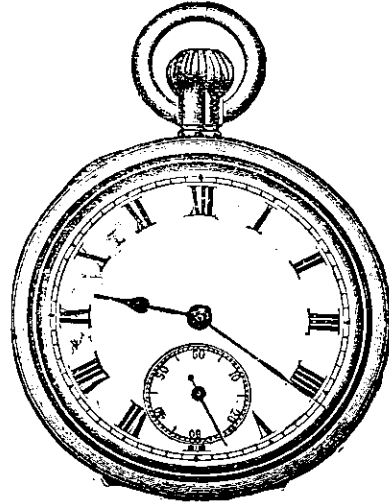
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ON THE LAND

MARKET REPORTS.

At Burnside last week 200 fat cattle were yarded. The quality was good. Prime heavy bullocks £30 to £34 10s, extra £38 10s to £40, prime £24 12s 6d to £28 12s 6d, medium £19 to £22 10s, prime cows and heifers £19 2s 6d to £22 17s 6d, medium £14 7s 6d to £16, light £10 upwards. Fat sheep: The yarding consisted of 1605 sheep. A fair proportion were good quality, with a few extra heavy show sheep. Prices were easier on previous week's rates by 2s to 2s 6d per head. Prime heavy wethers 58s 6d to 71s, extra to 95s, prime 48s to 57s 9d, medium 38s 6d to 44s 6d, light 34s, extra prime heavy ewes 60s 9d to 62s 6d, prime 43s 3d to 47s 6d, medium 35s to 38s 6d, light 31s. The few hoggets penned sold at 36s to 52s. Pigs: A fair yarding of good quality. Prices opened on a par with late rates, but towards the end of the sale eased somewhat.

At the Addington market last week the yarding of sheep and cattle was about on a par with the previous sale, but the general quality of the stock was not so good. Fat cattle: 302 were penned, and the quality generally was good, but a good deal inferior to that of the previous sale, and values weakened a little. Extra prime steers to £34 15s, prime £18 to £24, ordinary £8 10s to £17, prime heifers £15 to £18 10s, ordinary £11 12s to £14 10s, extra prime cows to £21 15s, prime cows £12 to £17 10s, ordinary £8 12s 6d to £11 10s. The yarding of fat sheep was larger, but of much poorer quality, and values declined for all except the few good quality lines. Extra prime wethers to 69s, prime 40s 3d to 54s 6d, medium 35s 6d to 39s 4d, lighter 27s to 34s 3d, extra prime ewes 54s 6d, prime 42s to 50s, medium 35s 6d to 40s 6d, lighter 30s to 33s, hoggets 30s 9d to 40s 6d. Pigs: There was a small entry of fat pigs of moderate quality, and porkers were slightly easier. Extra heavy baconers to £9 5s, heavy £7 10s to £8 10s, medium £5 to £6 15s (equal to 10½d per lb), heavy porkers £4 10s to £5, medium £3 10s 6d to £4 5s (equal to 11½d to 1s per lb), choppers £4 to £10 14s. There was large entry of store pigs, but a weak demand. Quotations for large 55s to 64s, medium 42s to 52s, small 37s to 41s, weaners, 19s to 42s.

Messrs. Donald Reid and Co., Ltd., report having held their fortnightly rabbitskin sale on Monday, September 8, when there was a full representation of buyers, and large catalogues were submitted by each selling broker. Bidding was again very keen throughout the sale, and prices for all classes of skins may be quoted very firm at last sale's high rates. Values for extra prime winter does and extra prime winter bucks advanced slightly. Quotations: Extra prime winter does to 196d, first winter does 180d to 190d, second winter does 155d to 175d, extra prime winter bucks 130d to 160d, first winter bucks 110d to 125d, second winter bucks 100d to 110d, outgoing winter does 96d to 110d, outgoing winter bucks 90d to 100d, incoming winters 100d to 110d, best autumns 75d to 90d, early autumns 66d to 72d, prime racks to 33½d, light racks 26d to 30d, prime winter blacks 195d to 202d, first winter black 175d to 190d, second winter black 140d to 150d, autumn black 90d to 110d, fawns 95d to 103d, hareskins 33d to 41d, catskins 6d to 12d each, horsehair 16d to 19½d.

LIMING OF SOILS.

A *Farmers' Bulletin*, issued by the United States Department of Agriculture, on the principles of the liming of soils, contains an interesting feature in a brief summary of what should not be expected of liming. There is sometimes a disposition to regard lime as a cure-all, and this summary is, therefore, quite worth repeating (says a writer in the *Freeman's Journal*). It is in the following terms:— "Liming will not take the place of drainage. Acid-soil conditions frequently are due to poor drainage, but liming can improve only the conditions in the upper soil, making for better circulation of air and water. Impervious layers or hardpan should be broken up. Liming cannot take the place of proper crop rotation, cultivation, or soil management. In fact, the use of lime makes it more necessary that rotation and all cultural methods be studied more carefully. Lime does not supply any of the elements furnished by fertilisers—potash, phosphoric acid, or nitrogen. The use of lime may enable the farmer to do with less fertiliser, or in an emergency to do without it altogether for a time. Good results should not be expected from the application of lime to a soil deficient in organic matter, and liming should not be expected to build up such a soil, unless such organic matter is supplied, either in stable manure or in green crops ploughed in."

ROTATION OF CROPS.

The following interesting paragraph is from a paper read by Professor A. J. Perkins, Director of Agriculture in South Australia, at a conference conducted by the Agri-

cultural Bureau in that State:—"In older days . . . it was customary to assert that plants excreted from their root system special undefined substances, which were toxic in their action against plants of the same kind, but harmless, and sometimes even beneficial, to plants different in type; . . . this unsupportable theory was generally supposed to justify sufficiently the practice of rotation. On this particular point the long and patient experimental work of Lawes and Gilbert throws some interesting side-lights. Year after year, and on the same land, they were able to grow crops of wheat of more than normal yields for more than 60 consecutive years, and they were equally successful with crops of oats and barley. Hence, it soon became apparent that insofar as these three cereals were concerned, the excretory theory could not be maintained. Indeed . . . Sir J. B. Lawes expressed the opinion that if in current practice English farmers were unable to grow wheat to advantage year after year on the same land, it was mainly because, in the course of time, the land became very foul with weeds. On the other hand, Lawes and Gilbert were far less successful in their attempts at continuous cropping of root crops, such as turnips, etc., and of leguminous crops, such as red clover, beans, etc. Inquiry into the causes of various failures met with by Lawes and others, in their attempts at continuous cropping, tends to show that no one particular factor can be held universally responsible in all cases. . . . Repeated cropping enables parasites to accumulate on the land; . . . it is certainly the case with wheat grown in those localities at all liable to take-all."

COW-TESTING FOR PROFIT.

A certain cow-testing association in the State of Washington, U.S.A., in completing its third year of testing, reports that 62 cows were found to be unprofitable and were killed for beef during the period (says a writer in an exchange). The owners of several cows which were sold for dairy purposes testified that the association's records had helped them materially in getting full values for their animals. One stud-owner relates that the records enabled him to get £4 per head more for certain cows when he sold them. A considerable company got enough over average prices for similar animals to theirs to pay the cost of testing for 10 years to come. A third owner was also helped materially by the association records in selling his cows at good prices. A comparison of the averages of the three years' operations is distinctly instructive, the productions of the cows increasing steadily under the influence of testing—due in a large measure to improved methods of feeding. The report states that there has actually been an increase in the number of silos in use in the district, and the herds where there are silos show much better average productions and profits than those where there are none.

The average production per cow tested by this association is given thus:—

	Milk.	Butter-fat.	Profit over feed.
1916	5778lb	255.4lb	145s 2d
1917	6112lb	261.4lb	170s 0d
1918	7550lb	316.1lb	278s 7d

The same tendency is evident in Great Britain, where milk records associations are being formed in quite a number of centres. Cows in respect of which certificates have been issued find ready buyers. It is related by a writer in *Mark Lane Express* that at a recent sale in the north of England a non-pedigree Shorthorn cow brought £175 only on her certified record.

The means by which herd-testing is going to be carried out in this country are hardly clear yet, but every serious student of the dairy industry, and everyone who takes a brief view of the economic situation, sees that it is only a matter of time when the question of disposing of the many unprofitable animals in our herds will have to be faced. The boarder cow is a piece of inefficient machinery that will have to go, partly because she is unprofitable in herself and partly because she may be keeping a better cow out of good feed. The present high prices are little more than fostering unsound business, and to that there is always an end.

Humility is the A.B.C. of a spiritual life.—St. Vincent du Paul.

The ills of life are infinite,
 But few unbroken health enjoy;
 Strive as we may to keep it right,
 Some stress the balance doth destroy.
 In winter this is ever so,
 Of sore throat, cough, or cold we're sure;
 'Tis then we know the debt we owe
 To welcome Woods' Great Peppermint Cure.

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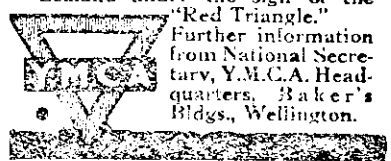
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A LESSON.

A dying butterfly cried to the sun:
 "What am I good for? What have I done
 To make life worth living?
 You hang aloft in the great blue sky,
 Lighting the world with your one big eye,
 And you—you're always giving,
 But I bloom here in the meadow grass;
 The babies smile on me as they pass,
 But my life will soon be done, alas!
 And what was the use of living?"

The sun looked down on the little sun
 That shone in the grass; it was only one
 Among a great many others.
 Said he: "It is wrong to thus despair.
 The great All-Father placed you there,
 You and your little brothers;
 He meant you should bloom there in the grass
 For the babies to smile on as they pass,
 Or to be in the bunches that each small lass
 Carries to tired mothers.

"God hung me here in the great blue sky
 To light the world with my one big eye,
 And show men how they're living.
 And He put you down in the meadow lot:
 The earth is fairer than if you were not;
 Beauty and joy you're giving.
 I must see to the work He has given me;
 You do what the dear Lord asks of thee;
 That all will be as it ought to be,
 And life will be worth the living."

A MODEL YOUTH.

According to tradition and history (says the *Catholic Bulletin*), virtue usually does not flourish at its highest in the courts of monarchs. Luxury and idleness are supposed to enervate the spiritual fibre of attendants on Royalty. This may or may not be true; at any rate, it is tradition.

Years ago a young man of noble parentage was honored by being appointed page in a certain court. The evils that surrounded him, the temptations that assailed him, had but one effect: they turned his whole heart and soul to God. So much did this youth, Aloysius, abhor the boast of heraldry and the pomp of power that he determined to shun it all: and he did. He gave up the world, and entered a religious society. The impulse to higher things, an impulse received from contemplating earth's highest things, acted so powerfully upon him that in a few short years he attained to the loftiest sanctity, and while still a youth closed his eyes in death. Almighty God and His Church thought so well of that holy young man that they confirmed the evidence of his sanctity, and he was declared a Saint of the great Church of God.

St. Aloysius faced the same, and greater, temptations and perils that confront the youth of to-day. He overcame those dangers by the practice of purity and prayer. Through these crystal channels his life flowed peacefully along until it reached the haven of eternal refuge and security. Will not the same powerful weapons prove equally as efficacious in the hands of our twentieth century youth if they use them aright?

OLD CATHOLIC SPIRIT.

Without assuming any pessimistic attitude, one cannot help noting and deploring the gradual weakening of that fine old Catholic spirit which was so strikingly evident in the decades gone by (says the *Visitor*, Providence, U.S.A.). It is true that the difficulties and prejudices which confronted the early settlers brought them into close union with the Church and begot, if we may call it so, a pugnacious interest in her affairs. There was no middle course then; they either drifted away, lost the faith, or else drew nearer and formed an attachment which difficulties only strengthened.

They saw the Church as the great consoler and refuge, and they conceived a loyalty not only to the Church herself and her eternal truths, but to everything that pertained to her. They were more than faithful children of the Church; they were her devout lovers.

So persistent has been the effort to break down the barriers between the natural and the supernatural, between humanitarianism and religion, that even Catholics become affected, and those tendencies towards indifference, those whisperings to leave religion in the churches, those forces that make good-fellowships everything and minimise the need of creed and principles are insinuating themselves

into the minds of many that the simple religious Catholic instincts of a few generations ago are no longer held in honor.

Take the home, for example. Formerly no good Catholic household lacked its religious pictures. There was the picture of the Sacred Heart, before which the family recited the Rosary in the evening. Each morning the children opened their eyes upon the picture of the Holy Family. Prayer books were not hidden away, Holy Water was not forgotten. The piano came and the picture of the Madonna had to give place to a more or less wretched presentment of sheep grazing in the fold, or a daub of paint to represent a mountain scene. That fine old reverence begotten of filial love which animated the children seems lost and replaced by a levity that styles the father as "the governor." The equally fine old family spirit that united all the household in affection and loyalty to one another is very often replaced by a boarding-house method of living, in which the children merely take their meals at home and their recreations and amusements in the streets.

THE FIRTH OF FORTH.

When an American squadron recently came up the Firth, the British flagship signalled to them, "You are to anchor west of the Firth bridge." But the Americans passed under the bridge and sailed on.

Shortly the British admiral made another signal: "We signalled just now that you were to anchor west of the Firth bridge; why don't you stop?"

And the American flagship immediately signalled the reply: "Well, I guess we have only passed one bridge as yet!"

A DARK DEED.

A deadly feud had long been declared between two rival pork butchers of Little Mushford, and the other day they broke out into open warfare. It happened in this way:—

Brisket, the "old established," put a sign above his door, reading, "Pork Sausages. Our Own Make," intending to advertise his goods to the world, or that portion of it which was Little Mushford. But in the night Hambone, his deadly rival, did a bad deed to his hurt, for when Brisket awoke the next morning his sign read:—

"Pork Sausages. Our Own Moke!"

FOOD FOR THOUGHT.

It was washing day, and John had been kept from school to look after the baby. Mother sent them into the garden to play; but it was not long before cries disturbed her.

"John, what is the matter with baby now?" she inquired from her wash-tub.

"I don't know what to do with him, mother," replied John. "He's dug a hole and wants to bring it into the house."

HIS OPINION.

A politician who is a great walker was out enjoying his favorite recreation. After going a few miles he sat down to rest.

"Want a lift, mister?" asked a good-natured farmer, driving that way.

"Thank you," responded the politician. "I will avail myself of your kind offer."

The two rode on in silence for a while. Presently the farmer asked: "Professional man?"

"Yes," answered the politician, who was thinking of a bill he had pending before the House.

After another long pause the farmer observed:

"You ain't a lawyer or you'd be talkin'; you ain't a doctor, 'cause you ain't got a bag; and you ain't a preacher from the looks of you. What is your profession?"

"I'm a politician," was the reply.

The farmer gave a snort of disgust. "Politics ain't no profession; politics is a disease," said he.

LIMIT TO HIS ENDURANCE.

A wiry little Irishman applied for a job loading a ship. At first they said he was too small, but he persuaded them to give him a trial.

He seemed to be doing well, and they gradually increased the size of his load, until, on the last trip, he was carrying a 50lb anvil under each arm. When he was half-way across the gang-plank it broke, and the Irishman fell in. With a great splashing and spluttering he came to the surface. "T'row me a rope!" he shouted, and again sank. A second time he rose to the surface, spluttering and yelling.

"T'row me a rope, I say!" he shouted again. Once more he sank. A third time he rose, struggling.

"Look here," he spluttered, angrily, "if one of you don't hurry up and t'row me a rope, I'm going to drop one of these things!"

SMILE RAISERS.

"Lawks, this war do open one's eyes, don't it? Fancy your son writing from Jerooslem—I always thought Jerooslem was in Heaven!"

"I don't see that there is any advantage in those clay pipes which you always seem to prefer," said Weary Willie, in perfect English.

"Oh, but there is," replied Tired Tim, testily. "When they drop on the ground, for instance, you haven't to stoop and pick them up."

"William," said Mrs. Elliby, "why am I like a popular story?"

"Because everyone admires you," guessed her husband.

"That isn't the answer."

"What is it, then?"

"Because"—and she glanced at her worn calico dress—"I'm never out of print."

"So y'see," explained the bookie, "if the 'orso starts at twenty to one, you get twenty quid and your own back; ten to one, ten quid and your own back. Now d'ye understand?"

"Oh, yes," piped Clarence, "I quite seo that; but supposing the horse starts at a quarter to one, what do I get then?"

"My dear, listen to this, and tell me what you make of it!" exclaimed the elderly English lady to her husband on her first visit to the States.

She held the hotel menu almost at arm's length, and spoke in a tone of horror:—

"Baked Indian pudding! Can it be possible in a civilised country?"

The son of the family was home on his first vacation since he had attained to the dignity of college prefect. He and his father were discussing affairs of the day, and finally the boy remarked:—

"Say, dad, I hope when I am as old as you are I'll know more than you do."

"I'll go one better, my boy," the father replied. "I hope that when you are that old you will know as much as you think you do now."

Schoolmaster: "Jones, spell 'weather.'"

Jones: "W-e-t-t-h-e-r."

Schoolmaster: "Well, Jones, that's certainly the worst spell of weather we've had for some time!"

Doctor: "And has your husband had any lucid intervals, Mrs. Smith?"

Mrs. Smith: "'E's 'ad nothin' except what you ordered him, doctor."

Old-Timer: "The worst experience I ever had was when we ran out of port in a gale of wind."

The Amateur: "Gracious! I thought sailors always drank rum."

Sister Sue: "Did you get any marks to-day at school, Tommy?"

Tommy: "Yes, Sue, but they're where they don't show."

"This is an age of steel," said the after-dinner speaker. "Permit me to suggest," interrupted the chairman, courteously, "that for the benefit of the reporters present you spell that last word."

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.

PILES

Can be instantly relieved and quickly cured by the use of BAXTER'S PILE OINTMENT. This excellent remedy has been a boon to hundreds of sufferers all over New Zealand. Sent post free on receipt of 2/6 in stamps, or postal notes, by—

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SCIENCE SIFTINGS

(By "VOLT.")

Centenary of the Collar.

It is just 100 years since the first detachable collar was made by the wife of a New York blacksmith for her husband, in order to save herself the trouble of too frequently washing his shirts, with their collars made all in one piece, as was then the custom. The idea appealed to the minister of the church they both attended, the Rev. Ebenezer Brown, who, on his retirement from the ministry 10 years later, opened a small factory and started to manufacture detachable collars as a business proposition. They quickly caught on, and from this insignificant beginning the industry has grown to its present immense proportions.

Benefits of Walking.

"Walk, walk, walk every day, and while walking give the arms full play. By so doing the bones, blood, muscles, nerves, and brain will be kept in healthy activity. Moreover, never mind the weather. Take your exercises, be the day wet or fine, hot or cold. Above all, avoid sitting over a fire. Nothing is more conducive to senility." This is the prescription of Sir Hermann Weber, the eminent European physician, who has just died at the age of 95 years. Certainly there could be no better recommendation of the virtue of walking than the life of Sir Hermann. Walking is something that cannot be overdone, and at the same time it is something that seems to be very much out of fashion at the present time. In this day of automobiles the man who walks is the exception, and while the man in the motor car derives a vast amount of benefit from his trips into the country and through getting his lungs pumped full of fresh air, he does not obtain the great variety of health-giving features that come with walking.

Why Do We Sleep?

Some of the most usual things are also the most wonderful (writes "M.D." in the *Daily Express*), but just because they are so familiar it never occurs to us how wonderful they really are. In all the complex arrangements that go to make up human life there is, perhaps, none more remarkable than that by which at regular intervals our consciousness is blotted out, the activities of our bodies and minds cease, and sleep alone possesses us. Yet since this miracle happens in the ordinary course to every healthy individual every day of his life, the wonder of it never strikes us. We do not stop to ponder on it and to ask what is it that happens when life is thus almost completely interrupted. Why do we sleep, and more, why do we wake again? The physiologist tells us that sleep is a "synaptic dissociation of neurons." It may be, but we are not much the wiser for that, even if we know both what is a neuron and what happens to it when it is synaptically dissociated. No, we do not know just what sleep is nor why it happens. It used to be thought that sleep happened because the circulation of blood through the brain grew so feeble that this, the seat of consciousness, could work no longer and sleep took place. Many years ago, indeed, a surgeon studying the subject watched the failing circulation of the brain through a hole in the skull of a sleeping animal. Yet this is only effect, not cause. The brain has less blood because it sleeps; it does not sleep because it has less blood. More recently it has been thought that during our active day we make, by the activities of our muscles, a poison which has the peculiar action of deadening mental action. This gradually accumulates in us till, by the time that sleep is due at night, the brain is overpowered. This argument is supported by the familiar fact that there are many poisons, drugs of the "dope" class, for example, which are certainly capable of producing sleep. Sleep is a necessity of life no less than is food. No man has ever succeeded in keeping awake for more than a few days continuously. If he is forced to do so, as in ancient Chinese tortures, where constant tickling of the feet made sleep impossible, he falls at last into a comatose state from which he never awakes.

We must have crosses, interior and exterior crucifixions, but with a spirit of faith and generosity we shall always find means to convert them into exercises of holy love.—*Mother M. of the Sacred Heart.*

THE MOST OBSTINATE

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