

MISSING PAGE

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Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR.

- Feb. 8, Sunday.—Sexagesima Sunday.
 „ 9, Monday.—St. Cyril of Alexandria, Bishop, Confessor, and Doctor.
 „ 10, Tuesday.—St. Scholastica, Virgin.
 „ 11, Wednesday.—Blessed Virgin Mary of Lourdes.
 „ 12, Thursday.—Seven Holy Founders, Confessors.
 „ 13, Friday.—Of the Feria.
 „ 14, Saturday.—Office of the Blessed Virgin Mary.

St. Scholastica, Virgin.

St. Scholastica was a sister of St. Benedict; and, like him, she embraced the religious life at an early age. She was for several years superioress of a community of nuns at a little distance from Monto Cassino, where her saintly brother was abbot. St. Scholastica is supposed to have died about the year 543.

Our Lady of Lourdes.

The pilgrimage of Lourdes is founded on the apparitions of the Blessed Virgin to a poor fourteen-year-old girl, Bernadette Soubiroux. The first apparition occurred on February 11, 1858. There were eighteen in all; the last took place on July 16 of the same year. In 1873 the great "National" French pilgrimages were inaugurated. Pope Leo XIII. authorised a special office and a Mass in commemoration of the apparition, and in 1907 Pope Pius X. extended the observance of this feast to the entire Church; it is now observed on February 11.

GRAINS OF GOLD

AFTER A RETREAT.

What hast thou learnt to-day?
 Hast thou sounded awful mysteries,
 Hast pierced the veiled skies,
 Climbed to the feet of God,
 Trodden where saints have trod,
 Fathomed the heights above?
 Nay,
 This only have I learnt, that God is love.

What hast thou heard to-day?
 Hast heard the Angel-trumpets cry,
 And rippling harps reply;
 Heard from the Throne of flame
 Whence God incarnate came
 Some thund'rous message roll?
 Nay,
 This have I heard, His voice within my soul.

What hast thou felt to-day?
 The pinions of the Angel-guide
 That standeth at thy side
 In rapturous ardors beat,
 Glowing, from head to feet,
 In ecstasy divine?
 —Robert Hugh Benson.

REFLECTIONS.

An aim in life is the only fortune worth the finding, and it is not to be found in foreign lands, but in the heart itself.

Faith has a sort of vision of its own; but there is no light in which it can distinguish objects except the light of prayer. The light of prayer is as the beam of steadfast day.—Father Faber.

What we are, and where we are, is God's providential arrangement—God's doing, though it may be man's misdoing; and the wise way is to look your disadvantages in the face and see what can be made out of them.

Love makes us constantly desire the presence of him whom we love; this love and this desire were consequently the reason why Jesus chose to remain with us in the Tabernacle.

What a great blessing is a friend with a breast so trusty that thou mayest safely bury all thy secrets in it, whose conscience thou mayest fear less than thine own, who can relieve thy cares by his conversation, thy doubts by his counsels, thy sadness by his good humor, and whose very looks give comfort to thee.—Seneca.

Calmly wait! all crosses grasping—
 Think! this life will soon be o'er,
 And we'll find these heart hopes flowering
 Where flowers bloom to die no more!

The Storyteller

WILLY REILLY

AND HIS DEAR COLEEN BAWN.

(A Tale Founded upon Fact)

BY WILLIAM CARLETON.

CHAPTER XII.—(Continued.)

In the meantime Sir Robert Whitecraft, having had another interview with Hennessy, was prevailed upon to get a military party together; and the cunning reprobate, in order to excite the baronet's vengeance to a still higher pitch, mentioned a circumstance which he had before forgotten—to wit, that Reilly, his arch-enemy, was also in the cave.

"But," said Sir Robert, who, as we have already said, was a poltroon and a coward, "what guarantee can you give me that you are not leading me into an ambushade? You know that I am unpopular, and the Papists would be delighted to have my blood; what guarantee, then, can you give me that you are acting by me in good faith?"

"The guarantee of my own life," replied the other. "Let me be placed between two of your men, and if you see anything like an ambushade, let them shoot me dead on the spot."

"Why," replied the baronet, "that is fair; but the truth is, I have been put on my guard against you, by a person who escorted me home last night. He rendered me some assistance when I fell from my horse, and he slept here."

"What is his name?" asked Hennessy.

"He told me," replied the baronet, "that his name was Drum."

"Could you give me a description, Sir Robert, of his person?"

Sir Robert did so.

"I declare to God, Sir Robert, you have had a narrow escape from that man. He is one of the most bigoted priests in the kingdom. He used to disguise himself as a drummer—for his father was in the army, and he himself was a drummer in his boyhood; and his object in preventing you from bringing a military party to the cavern was merely that he might have an opportunity of giving them notice of your intentions. I now say that if you lose an hour's time they will be gone."

Sir Robert did not lose an hour's time. The local barracks were within a few hundred yards of his house. A party of military were immediately called out, and, in a short time, they arrived, under the guidance of Hennessy, at the very mouth of the cavern which he disclosed to them. It is unnecessary to detail the particulars of the search. The soldiers entered it one by one, but found that the birds had flown. The very fires were burning, but not a living soul in the cave; it was completely deserted, and nothing remained but some miserable relics of cold provisions, with which, by the aid of fire splices that served as torches, they regaled themselves as far as they went.

Sir Robert Whitecraft now felt full confidence in Hennessy, but would have given a trifle to renew his acquaintance with Mr. Rowland Drum, by whose ingenuity he was so completely outwitted. As it was, they scoured the country in search of the inmates of the cave, but above all things in search of Reilly, for whose capture Whitecraft would have forgiven every man in the cavern. The search, however, was unsuccessful; not a man of them was caught that day, and gallant Sir Robert and his myrmidons were obliged to return, wearied and disappointed men.

CHAPTER XIII.—REILLY IS TAKEN, BUT CONNIVED AT BY THE SHERIFF; THE MOUNTAIN MASS.

Reilly and his bishop traversed a wild and remote part of the country, in which there was nothing to be seen but long, barren wastes, over which were studded, here and there, a few solitary huts; upon its extremity, however, there were some houses of a more comfortable description, the habitations of middling farmers, who possessed small farms at a moderate rent. As they went along, the prelate addressed Reilly in the following terms:—

"Mr. Reilly," said he, "I would advise you to get out of this unhappy country, as soon as you can."

"My lord," replied Reilly, who was all candor and truth, and never could conceal his sentiments, at whatever risk, "I cannot think of leaving the country, let the consequences be what they may. I will not trouble your lordship with my motives, because they are at variance with your character and religious feelings; but they are not at

variance with religion or morality. It is enough to say, that I wish to prevent a beautiful and innocent girl from being sacrificed. My lord, you know too well that persecution is abroad; and when I tell you that through the influence which this admirable creature has over her father—who, by the way, has himself the character of a persecutor—many Catholics have been protected by him, I am sure you will not blame me for the interest which I feel in her fate. In addition to this, my lord, she has been a ministering angel to the Catholic poor in general, and has contributed vast sums, privately, to the relief of such of our priesthood as have been brought to distress by the persecution of the times. Nay, she has so far influenced her father, that proscribed priests have found refuge and protection in his house."

The bishop, on hearing this, stood, and taking off his hat, raised his right hand, and said: "May the blessing of the Almighty—God rest upon her, and guard her from the snares of those who would make her unhappy! But, Reilly, as you say you are determined, if possible, to rescue her from ruin, you know that if you go at large in your usual dress you will unquestionably be taken. I advise you, then, to disguise yourself in such a way as that you will not, if possible, be known."

"Such, my lord, is my intention—but who is this? What—eh—yes, 'tis Fergus O'Reilly, a distant and humble relation of mine, who is also in disguise. Well, Fergus, where have you been for some time past?"

"It would be difficult to tell you that, God knows; I have been everywhere—but," he added in a whisper, "may I speak freely?"

"As free as the wind that blows, Fergus."

"Well, then, I tell you that Sir Robert Whitecraft has engaged me to be on the look-out for you, and said that I would be handsomely rewarded if I could succeed in enabling the scoundrel to apprehend you."

"But how did that come about, Fergus?"

"Faith, he met me one day—you see, I have got a bag at my back—and, taking me for a beggarman, stopped me on the road. 'I say, you poor man,' says he, 'what's your name?' 'Paddy McFud,' says I—'I belong to the McFuds of Ballymacnoken.' 'You're a beggar,' says he, 'and travel from place to place about the country.' 'It's true enough, your honor,' I replied. 'I travel about a good deal, of course, and it is only that way I get my bit and sup.' 'Do you know the notorious villain called Willy Reilly?' 'Not by sight, your honor, but I have often heard of him. Wasn't he in love with the beautiful *Coleen Bawn*, Squire Follard's daughter?' 'That's not the question between us,' he said, 'but if you enable me to catch Reilly, I will give you twenty pounds.' 'Well, your honor,' says I, 'have the thing to myself; if he's to be had, it'll go hard but I'll find him.' 'Well, then,' says he, 'if you can tell me where he is, I will give you twenty pounds, as I said.' 'Well, sir,' says I, 'I expect to hear from you; I'm not sure he's in the country—indeed, they say he is not—but if he is, I think I'll find him for you'; and so we parted."

"Fergus," said Reilly, "I feel that a disguise is necessary. Here is money to enable you to purchase one. I do not know where you may be able to find me; but go and buy me a suit of frieze, rather worn, a dingy caubeen hat, coarse Connemara stockings, and a pair of clouted brogues; some coarse linen, too, because the fineness of my shirts, should I happen to be apprehended, might betray me. Leave them with Widow Buckley, and I can find them there."

It was so arranged. Fergus went on his way, as did Reilly and the bishop. The latter conducted him to the house of a middling farmer, whose son the bishop had sent, at his own expense, to a Continental college. They were both received with the warmest affection, and so far as the bishop was concerned with every expression of the deepest gratitude. The situation was remote, and the tumult of pursuit did not reach them. Reilly privately forced upon the farmer compensation for their support, under a solemn injunction that he should not communicate that circumstance to the bishop; and neither did he. They were here, then, comparatively safe; but still Reilly dreaded the active vigilance of his deadly enemy, Sir Robert Whitecraft. He felt that a disguise was absolutely necessary, and that, without it, he might fall a sacrifice to the diabolical vengeance of his powerful enemy. In the course of about ten days after he had commissioned Fergus to procure him the disguise, he resolved to visit Widow Buckley, in order to make the necessary exchange in his apparel. He accordingly set out—very foolishly, we must admit—in open day to go to the widow's house. The distance was some miles. No appearance of danger or pursuit was evident, until he came to the sharp angle of the road, where he was met by four powerful constables, who on looking at him immediately surrounded

him and made him prisoner. Resistance was impossible; they were well armed, and he was without any weapon with which he could defend himself.

"We have a warrant for your apprehension, sir," said one of them.

"Upon what grounds?" replied Reilly. "I am conscious of no offence against the laws of the land. Do you know who I am? and is my name in your warrant?"

"No, but your appearance answers completely to the description given in the *Hue and Cry*. Your dress is the same as that of the robber. And you must come with us to the sheriff, whom you have robbed. His house is only a quarter of a mile from this."

They accordingly proceeded to the sheriff's house, whom they found at home. On being informed that they had captured the man who had robbed him, he came downstairs with great alacrity, and in a spirit replete with vengeance against the robber. The sheriff, however, was really a good-natured and conscientious man, and would not lend himself to a dishonorable act, nor had he ever been known to do so. When he appeared, Reilly addressed him.

"I am here, sir," said he, "under a charge of having robbed you. The charge against me is ridiculous. I am a gentleman, and never was under the necessity of having recourse to such unlawful means of raising money."

"Well," replied the sheriff, "your dress is precisely the same as the fellow wore when he robbed me. But I feel confident that you are not the man. Your hair is black, his was red, and he had large red whiskers. In the excitement and agitation of the moment, I forgot to mark the villain's features distinctly; but I have since thought the matter over, and I say that I would now know him if I saw him again. This, however," he added, turning to the constables, "is not the person who robbed and beat me down from my horse."

"But he may be Willy Reilly, sir, for all that; and you know the reward that is offered for his apprehension."

"I know Willy Reilly," replied the sheriff, "and I can assure you that this gentleman is not Willy Reilly. Go, now, continue your pursuit. The robber lurks somewhere in the neighborhood. You know the reward; catch him, and you shall have it."

The constables departed, and after they had gone the sheriff said:—

"Mr. Reilly, I know you well; but I would scorn to avail myself of the circumstance which has thus occurred. I am aware of the motive which urges Sir Robert Whitecraft against you—so is the whole country. That penurious and unprincipled villain is thirsting for your blood. Mr. Hastings, however, has a rod in pickle for him, and he will be made to feel it in the course of time. The present administration is certainly an anti-Catholic one; but I understand it is tottering, and that a more liberal one will come in. This Whitecraft has succeeded in getting some young profligate Catholics to become Protestants, who have, consequently, ousted their fathers out of their estates and property; younger sons, who, by this act of treachery, will get the estates into their own possession. The thing is monstrous and unnatural. But let that pass; Whitecraft is on your trail in all directions; beware of him, I say; and I think, with great respect to you, Mr. Reilly, it is extremely foolish to go abroad in your usual apparel, and without disguise."

"Sir," replied Reilly, "I cannot express as I would wish my deep gratitude to you for your kindness and forbearance. That Sir Robert Whitecraft is thirsting for my blood I know. The cause of that vengeance is now notorious."

"You know Mr. Hastings, Mr. Reilly?"

"Intimately, sir."

"He took your property in his own name?"

"He did, sir; he purchased it in his own name. The property was hereditary property, and when my title to it, in point of law, as a Catholic, was questioned, and when one of my family, as a Protestant, put in his claim for it, Mr. Hastings came in as the purchaser, and ousted him. The money was supplied by me. The moment, however, that I found Whitecraft was after me, I immediately surrendered the whole of it back to him; so that Sir Robert, in burning what he considered my property, in fact burned Mr. Hastings's."

"And I have reason to know, Mr. Reilly, that it will be the blackest act of his guilty life. This, however, I mention to you in the strictest confidence. Keep the secret, for if it transpires the scoundrel might escape from the consequences of his diabolical cruelty and oppression. In the meantime, do you take care of yourself; keep out of his way, and, as I said, above all things, procure a disguise. Let the consequences be what they may, I don't think the beautiful *Coleen Bawn* will ever marry him."

"But," replied Reilly, "is there no risk of compulsion by her father?"

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THE STORY OF IRELAND

(By A. M. SULLIVAN.)

CHAPTER XLIV.—(Continued.)

This Spanish expedition, meant to aid, effected the ruin of the Irish cause. It consisted of little more than three thousand men, with a good supply of stores, arms, and ammunition. In all his letters to Spain, O'Neill is said to have strongly urged that if a force under 5000 men came, it should land in *Ulster*, where it would be morally and materially worth 10,000 landed elsewhere; but that if Munster was to be the point of debarkation, anything less than eight or ten thousand men would be useless. The meaning of this is easily discerned. The south was the strong ground of the English, as the north was of the Irish side. A force landed in Munster should be able of itself to cope with the strong opposition which it was sure to encounter. These facts were not altogether lost sight of in Spain. The expedition as fitted out consisted of 6000 men; but various mishaps and disappointments reduced it to half the number by the time it landed at Kinsale. Worse than all, the wrong man commanded it: Don Juan D'Aquilla, a good soldier, but utterly unsuited for an enterprise like this. He was proud, sour-tempered, hasty, and irascible. He had heard nothing of the defections and disasters in the south. The seizure of Desmond and the ensnaring of Florence McCarthy—the latter the most influential and powerful of the southern nobles and chiefs—had paralysed everything there; and Don Juan, instead of finding himself in the midst of friends in arms, found himself surrounded by foes on land and sea. He gave way to his natural ill-temper in reproaches and complaints; and in letters to O'Neill, bitterly demanded whether he and the other confederates meant to hasten to his relief. For O'Neill and O'Donnell, with their exhausted and weakened troops to abandon the north and undertake a winter march southward, was plain destruction. At least it staked *everything* on the single issue of success or defeat before Kinsale; and to prevent defeat and to insure success there, much greater organisation for co-operation and concert, and much more careful preparation, were needed than was possible now, hurried southward in this way by D'Aquilla. Nevertheless, there was nothing else for it. O'Neill clearly discerned that the crafty and politic Carew had been insidiously working on the Spanish commander, to disgust him with the enterprise, and induce him to sail homeward on liberal terms. And it was so. Don Juan, it is said, agreed, or intimated that if, within a given time, an Irish army did not appear to his relief, he would treat with Carew for terms. If it was, therefore, probable disaster for O'Neill to proceed to the south, it was certain ruin for him to refuse: so with heavy hearts the northern chieftains set out on their winter march for Munster, at the head of their thinned and wasted troops. O'Donnell, with his habitual ardor, was first on the way. He was joined by Felim O'Doherty, MacSwiney-na-Tuath, O'Boyle, O'Rorke, the brother of O'Connor Sligo, the O'Connor Roe, Mac Dermott, O'Kelly, and others; mustering in all about 2500 men. O'Neill, with MacDonnell of Antrim, MacGennis of Down, MacMahon of Monaghan, and others of his suffragans, marched southward at the head of between three and four thousand men. Holy Cross was the point where both their forces appointed to effect their junction. O'Donnell was first at the rendezvous. A desperate effort on the part of Carew to intercept and overwhelm him before O'Neill could come up, was defeated only by a sudden night-march of *nearly forty miles* by Red Hugh. O'Neill reached Belgooley, within sight of Kinsale, on the 21st December.

In Munster, in the face of all odds—amidst the wreck of the national confederacy, and in the presence of an overwhelming army of occupation—a few chiefs there were, undismayed and unfaltering, who rallied faithfully at the call of duty. Foremost amongst these was Donal O'Sullivan, Lord of Beare, a man in whose fidelity, intrepidity, and military ability O'Neill appears to have reposed unbounded confidence. In all the south, the historian tells us, "only O'Sullivan Beare, O'Driscoll, and O'Connor Kerry declared openly for the national cause" in this momentous crisis. Some of the missing ships of the Spanish expedition reached Castlehaven in November, just as O'Donnell, who had made a detour westward, reached that place. Some of this Spanish contingent were detailed as garrisons for the forts of Dunboy, Baltimore, and Castlehaven, commanding three of the best havens in Munster. The rest joined O'Donnell's division, and which soon sat down before Kinsale.

When O'Neill came up, his master-mind at once scanned the whole position, and quickly discerned the true policy to be pursued. The English force was utterly failing in commissariat arrangements; and disease as well as hunger was committing rapid havoc in the besiegers'

"Why, I must confess there is," replied the sheriff; "he is obstinate and headstrong, especially if opposed, and she will find it necessary to oppose him—and she will oppose him. I myself have had a conversation with her on the subject, and she is as firm as fate against such a union; and I will tell you more, Reilly—it was she who principally engaged me to protect you as far as I could, and so I shall, you may rest assured of it. I had only to name you a few minutes ago, and your fate was sealed. But, even if she had never spoken to me on the subject, I could not lend myself to the cruel plots of that villain. God knows, in consequence of my official situation, I am put upon tasks that are very painful to me; levying fines from men who are harmless and inoffensive, who are peaceable members of society, who teach the people to be moral, well-conducted, and obedient to the laws, and who do not themselves violate them. Now," he added, "he advised by me, and disguise yourself."

"Sir," said Reilly, "your sentiments do you honor; I am at this moment on my way to put on a disguise which has been procured for me. I agree with you and other friends, that it would be impossible for me to remain in the country in my own natural aspect and dress. Allow me, before I go, to express my sense of your kindness, and believe me, I shall never forget it."

"The disguise above all things," said the sheriff, smiling and holding out his hand. Reilly seized it, with a warm pressure; they bade each other farewell, and so they parted.

Reilly then wound his way to the cottage of Mrs. Buckley, but not by the public road. He took across the fields, and in due time reached her humble habitation. Here he found the disguise, which his friend Fergus had provided—a half-worn frieze coat, a half-worn caubeen, and a half-worn pair of corduroy breeches, clouted brogues, and Connemara stockings, also the worse for the wear, with two or three coarse shirts, in perfect keeping with the other portions of the disguise.

"Well, Mrs. Buckley," said he, "how have you been since I saw you last?"

"O then, Mr. Reilly," said she, "it's a miracle from God that you did not think of stopping here; I had several visits from the sogers, who came out to look for you."

"Well, I suppose so, Mrs. Buckley; but it was one comfort that they did not find me."

"God be praised for that!" replied the poor woman, with tears in her eyes: "it would 'a' broken my heart, if you had been catched in my little place!"

"But, Mrs. Buckley," said Reilly, "were there any plain clothes left for me here?"

"O indeed there was, sir," she replied, "and I have them safe for you; but, in the meantime, I'll go outside, and have an eye about the country, for somehow they have taken it into their heads that this would be a very likely place to find you."

While she was out, Reilly changed his dress, and in a few minutes underwent such a metamorphosis, that poor Mrs. Buckley, on re-entering the house, felt quite alarmed.

"Heavenly Father, my good man, where did you come from? I thought I left Mr.—" Here she stopped, afraid to mention Reilly's name.

"Don't be alarmed, Mrs. Buckley," said Reilly, "I am only changed in outward appearance: I am your true friend still; and now accept this for your kindness," placing money in her hand.

"I can't, Mr. Reilly: you are under the persecutions, and will want the money you have, to support yourself. Didn't the thieves of the devil burn you out and rob you, and how can you get through this wicked world without money? Keep it yourself, for I don't want it."

"Come, come, Mrs. Buckley, I have money enough; you must take this; I only ask you to conceal these clothes in some place where the hell-hounds of the law can't find them. And now, good-bye, Mrs. Buckley; I shall take care that, whatever may happen me, you shall not be disturbed out of your little cabin and your garden."

The tears ran down the poor old woman's cheeks, and Reilly left her sobbing and crying behind him.

(To be continued.)

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camp. O'Neill accordingly resolved to besiege the besiegers; to increase their difficulties in obtaining provision or provender, and to cut up their lines of communication. These tactics manifestly offered every advantage to the Irish and allied forces, and were certain to work the destruction of Carew's army. But the testy Don Juan could not brook this slow and cautious mode of procedure. "The Spaniards only felt their own inconveniences; they were cut off from escape by sea by a powerful English fleet; and," continues the historian, "Carew was already practising indirectly on their commander his 'wit and cunning' in the fabrication of rumors and the forging of letters. Don Juan wrote urgent appeals to the northern chiefs to attack the English lines without another day's delay; and a council of war in the Irish camp, on the third day after their arrival at Belgooley, decided that the attack should be made on the morrow." At this council, so strongly and vehemently was O'Neill opposed to the mad and foolish policy of risking an engagement, which, nevertheless, O'Donnell, ever impetuous, as violently supported, that for the first time the two friends were angrily at issue, and some writers even allege that on this occasion question was raised between them as to who should assume command-in-chief on the morrow. However this may have been, it is certain that once the vote of the council was taken, and the decision found to be against him, O'Neill loyally acquiesced in it, and prepared to do his duty.

On the night of the 2nd January (new style)—24th December old style, in use among the English—the Irish army left their camp in three divisions: the vanguard led by Tyrrell, the centre by O'Neill, and the rear by O'Donnell. The night was stormy and dark, with continuous peals and flashes of thunder and lightning. The guides lost their way, and the march, which even by the most circuitous route ought not to have exceeded four or five miles, was protracted through the whole night. At dawn of day, O'Neill, with whom were O'Sullivan and O'Campo, came in sight of the English lines, and to his infinite surprise found the men under arms, the cavalry in troops posted in advance of their quarters. O'Donnell's division was still to come up, and the veteran earl now found himself in the same dilemma into which Bagnal had fallen at the Yellow Ford. His embarrassment was perceived from the English camp; the cavalry were at once ordered to advance. For an hour O'Neill maintained his ground alone; at the end of that time, he was forced to retire. Of O'Campo's 300 Spaniards, 40 survivors were with their gallant leader taken prisoners; O'Donnell at length arrived and drove back a wing of the English cavalry; Tyrrell's horsemen also held their ground tenaciously. But the route of the centre proved irremediable. Fully 1200 of the Irish were left dead on the field, and every prisoner taken was instantly executed. On the English side fell Sir Richard Graeme; Captains Danvers and Godolphin, with several others, were wounded; their total loss they stated at 200, and the Anglo-Irish, of whom they seldom made count in their reports, must have lost in proportion. The Earls of Thomond and Clauricard were actively engaged with their followers, and their loss could hardly have been less than that of the English regulars.

On the night following their defeat, the Irish leaders held council together at Linnishannon, on the river Bandon, where it was agreed that O'Donnell should instantly take shipping for Spain to lay the true state of the contest before Philip the Third; that O'Sullivan should endeavor to hold his castle of Dunboy, as commanding a most important harbor; that Rory O'Donnell, second brother of Hugh Roe, should act as chieftain of Tyrconnell, and that O'Neill should return into Ulster to make the best defence in his power. The loss in men was not irreparable; the loss in arms, colors, and reputation was more painful to bear, and far more difficult to retrieve."

(To be continued.)

IN MEMORIAM.

PATRICK HENRY PEARSE,
Executed May 3, 1916.
R.I.P.

In this grey morning wrapt in mist and rain
You stood erect beneath the sullen sky,
A heart which held its peace and noble pain,
A brave and gentle eye!

The last of all your silver songs are sung;
Your fledgling dreams on broken wings are dashed—
For suddenly a tragic sword was swung
And ten true rifles crashed.

By one who walks aloof in English ways
Be this high word of praise and sorrow said:
He lived with honor all his lovely days,
And is immortal, dead!

—THEODORE MAYNARD, in *Current Opinion*.

ELOQUENT EXPOSITION OF ERIN'S CLAIMS VOICED BY HER LEADER

Nearly 12,000 people gathered in Washington Ball Park last Sunday afternoon to hear the exposition of Ireland's claims to independence by the President of the Irish Republic, Eamon de Valera (says *The Tidings* of November 28). The President arrived with the committee a little before three o'clock, and, after driving around the great field, was borne on the shoulders of ex-service men to the rostrum erected in the centre of the field.

Little W. J. Ford, jun., presented the President with a bouquet of yellow and white chrysanthemums and asparagus ferns, tied with the American colors.

Joseph Scott, who introduced the President, made a magnificent address, full of wonderful fire and enthusiasm. We regret that limitations of space forbid its reproduction; but, believing that de Valera's words to the people of Los Angeles should be given as much publicity as possible, we have decided to devote this issue as far as possible to the cause of Ireland as presented to our fellow-citizens by the Irish President. Therefore we reproduce de Valera's great address in full.

Mr. Chairman, ladies and gentlemen.—

It has been my custom, ever since I came to your country, exactly half a year ago to-day, to speak at every gathering a few words in the language of the country that I have the honor to represent. I have always done so with a double object, the first being that in that language I could convey to those who know it, a message that I could not convey even in a long speech in English, and to those who did not understand the language of Ireland, I conveyed this message, that we were no part of Britain's empire.

We are, in Ireland, a distinct and separate nation. We have been a nation since the dawn of history, and never at any time has England got from the people of Ireland any moral right to rule over the country of Ireland. England has no claim to rule Ireland. England holds Ireland to-day simply by means of her armed forces. England's claim to Ireland is simply the claim of might.

You do not ask me, I am sure, to prove to you that the people of Ireland have a claim to rule Ireland. It ought not be necessary that the country that was declared free in the words that "all governments derive their just powers from the consent of the governed," should not be necessary to talk to the citizens of that country, by way of proving that in the case of Ireland, all government should derive its just power from the consent of the governed.

The Elections of Last December.

I came to this country with three main objectives before me. The first and greatest, that which included everything, was to seek here from the liberty-loving people of America recognition of the Republic which has been clearly established in Ireland by the will of the Irish people. Do you all know that that Republic has been established by the will of the Irish people? If you do not you have got to learn the results of the elections held in Ireland last December, that these elections were general elections in every constituency in Ireland, that there was a contest wherever a candidate could be found to oppose those who stood for independence and for a Republic for Ireland.

These elections were ordered at a time suitable to Britain, by the Prime Minister of Britain; they were held under British supervision; everything that the British Government could do to put obstacles in the way of the people of Ireland, so as to prevent them from voting for the Republic, was done. They used public moneys in a political campaign against those who stood for the Irish Republic. From British aeroplanes pamphlets were cast down upon the people, telling them what would happen to them if they voted for independence. From British army trucks pamphlets were also distributed against the Republic.

The British post offices in Ireland were stuffed with literature maligning the Republican representatives of Ireland; the organisation formed by the Republicans in Ireland was disorganised in so far as the British Government could disorganise it, by taking those who were elected as leaders of the organisation and throwing them into British prisons and keeping them there for 10 months without any definite charge being brought forward against them.

Not merely was that done, but one after another, according as they were chosen, and the last one a few days before the election—one after another, according as they were chosen, the directors of elections in Ireland were sent to prison with their comrades, also without a charge being assigned against them, so that, in so far as the British Government could achieve it, on the day of the poll there were no leaders of the people there to direct the people.

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THE DEPENDABLE

PLUMBERS and DRAINERS.

But, in Ireland, this movement of ours, this Republican movement, is not a machine movement, from the top—it springs from the people. It is the most democratic movement in the world, and according as one by one the British Government removed those who were put into power, the people put others in their places, and, knowing that the issue was one of independence against union with England, the people went themselves to the polls and the record of their election, you will see it on the map there, if you have an opportunity of seeing from where you are—you will see from that map there on the boarding.

Results.

Out of 105 electoral districts in Ireland returning members for Parliament, 73 were chosen unequivocally for the establishment of the Republic of Ireland—73. Seventy-three, you will notice, is a majority of over 2½ to 1 against all parties, but the results of the election were even better than that, because there were six others who accepted the principle of self-determination, and all we ask the people of America for is recognition in the case of Ireland of the principle of self-determination.

For self-determination in Ireland we have 79 of the people's representatives, mind you, elected by the people by ballot, with all the safeguards that can be provided by British electoral law. We have, then, 79 to 26—79 who stand for the principle of self-determination, against 26 who say that the Irish people are not to determine how they shall be governed. Twenty-six who stand, not for Irish independence, but who stand for a union between Ireland and England.

The question, then, for the American people is this: Are you going to recognise the right of the vast majority of the Irish people to choose how they shall be governed, or are you going to tell them that they must be governed not according to their desire, but in accordance with the method which Britain may desire?

I came here to America because I was certain before I came here that with such a question to decide upon, Americans, to be consistent with the traditions of their country, to be consistent with their declarations of war, could give but one judgment, and that judgment should necessarily be in favor of the Irish people deciding for themselves how they shall be governed. We point, therefore, to the results of these elections, and ask you, when you have a majority of the people's representatives equivalent to a majority of 3 to 1, when you have these telling you how Ireland should be governed, will you refuse to recognise their will?

Now, not merely have we a majority of 3 to 1 of the people's representatives in favor of self-determination for Ireland, but if we look at the total votes cast in that election we shall see that out of 1,515,000-odd votes that were cast in the election, some 308,000-odd votes only were for union with England; that is, a bare 20 per cent. of the people of Ireland voted for union with England.

No Choice.

Hence I say that there is no choice for any American man or woman who stands by the traditions of America, who stands by American declarations in the war; there is no alternative, no choice but to grant that the Republic established in Ireland has been clearly established by the will of the Irish people. And inasmuch as it is established by the will of the Irish people, that there is nothing left for any genuine American but to recognise that Republic.

And, as I anticipated before I came here, I came here because I considered that at this time the American nation is the supreme moral court of the world to-day, and I came here because I believed that, notwithstanding all that British propaganda for the past five years has been able to do here, that Americans would still stand for fair play, that Americans would never be ready to lend themselves to crush liberty in any land. I have, in coming through your country, through which I have passed twice from ocean to ocean within the last six months—I have found everywhere that I was not disappointed, even as I was certain when we were denied the use of the auditorium here, that we would have to-day a larger meeting. And the words that came into my mind as I entered the field here to-day and looked at this audience were, "And so be it ever when true men shall stand."

I found them, and it is the message which I shall send to the Irish people—I found everywhere that the American people responded to every hope which I had in my heart when I came here.

Has anyone here, man or woman, ever heard a good reason as to why the Republic of Ireland should not be recognised? You know that no good reason can be given. Instead of meeting our claim, a claim based upon human right, a claim based upon justice and truth—instead of meeting that claim with legitimate arguments, we are not met with such, because, in truth, there are none. We are met, instead, with misrepresentations of various sorts.

Misrepresentations.

One of these misrepresentations is that England will be quite ready to give to the Irish people anything they want, provided they could agree on what they want. Now, let us examine what truth there is in that. I say that the Irish people have shown in their election as much substantial agreement as you will ever get in any country on any question of the kind.

We were called traitors, but so were Washington and his comrades called traitors by Britain. We must remember that it was not only the British who called Washington and Jefferson traitors. There were at that time, in the colonies here, in the soil of America, men whom you know in histories as the loyalists and the Tories of that day. They called Washington a traitor, and if you had, in Washington's day, to wait for the unanimity which England wants from us now, you would not be to-day the free country that you are.

In Ireland to-day the loyalists and Tories in Ireland do not amount to 20 per cent. of the Irish nation. In Washington's day, here in America, the loyalists and the Tories were as much as 35, and some say 38, per cent. of the people. They were used against Washington by England just as those to-day who are loyalists and Tories in Ireland are used against those who want freedom for their country in Ireland.

You cannot have in a country which has been governed by an alien Power for any length of time, no matter though the alien Power has been ruling without the consent of the people—you can never have the unanimous vote of the people, even in favor of liberty, because the usurping Power will always find means to win to his side a certain section of the people.

So it was in Washington's day, so it is in our day in Ireland. In Jugo-Slavia and in Czecho-Slovakia, in Alsace-Lorraine, in every one of the new States that are about to be established as the result of the world war, in every one of these you will find a minority opposed to the government set up by the majority, a minority in proportion far greater than the minority in Ireland. If you look at that map, you will see the portion of it that is painted orange. That portion represents the only part of Ireland in which the loyalists and the Tories of to-day are in the majority. Do not imagine that is the whole of the province of Ulster. Far from it.

Ulster.

In five out of the nine counties in Ulster, those who stand for self-determination—that really means independence for the Irish people—are in the majority. In only four out of the nine counties have the Tories, the Unionists, have they a majority, and in many of these their majority is not at all comparable to the majority of those who stand for self-determination in the whole of Ireland. In every one of these four counties there is at least one representative who stands for self-determination for his countrymen. That is not homogeneous then, that portion of Ireland, these four counties in the north-east corner, where the Loyalists are in the majority.

In Belfast alone you have more Nationalists than in the city of Cork. And yet you do not understand the position, and are led to believe the province of Ulster is against self-determination for Ireland. It is not against self-determination for Ireland.

You are asked to believe that that portion of Ireland, that portion painted orange there—that portion is entitled to self-determination for itself. No. The principle of self-determination, if it is not to be reduced to an absurdity, must be national self-determination. It cannot be parish self-determination. It must, I repeat, unless you want to make it an absurdity, by bringing it down until every individual becomes a law unto himself—you must take the nation as a unit to which the principle of self-determination is to be applied.

We want self-determination for the Irish nation. This portion of Ireland which you see painted orange is not a nation. The people who inhabit it have never set themselves up to be a distinct and separate nation.

They are racially, aye, and religiously, too, the same kind as their fellow-countrymen. In one portion you have Catholics and Protestants, you have Gael and Gaul; that is, you have those who trace their blood back to the Milesian inhabitants of Ireland. You have these side by side with those who came to the country two or three or four hundred years back.

You must not then, imagine, that they are in any way a distinct and separate people. The boundary of the territory there marked in orange changes from election to election, so that they have no definite boundaries to the portion that they inhabit. That is how it appears to-day. Before the last election it looked different, and when the next election comes along that portion will have a different color—a good deal of it.

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FROCKS—30 only Zephyr Frocks, fancy checks—Usual Price 35/-; Sale Price 29/6. 3 only Crepe Frocks—Usual Price 32/6; Sale Price 26/6. 2 only Floral Voile Frocks—Usual Price 75/-; Sale Price 50/-. 3 only White Pique Coat Frocks—Usual Price 25/-; Sale Price 15/6.
SPECIAL UMBRELLAS—Suitable for children for school use—Usual Price 8/11; Sale Price 5/11.
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(Next Evening Post)

Wellington

Therefore you see that this, which is nothing but a political minority, has no right to look for self-determination. It would be just as rational and as solidly based for, say, the States which at the next election would vote differently to the majority, for the States to demand for themselves to set up a separate and distinct nation.

For instance, in the past, certain States in the North—Vermont, I think, is one of them—have been accustomed to vote Republican. In this present Democratic administration, when it came into being Vermont did not ask to set up as a separate nation.

Similarly, when a Republican administration was in office, the portion of the southern part of your country that voted the Democratic ticket did not want to set up as a separate nation, and they would have just as good claims to be set up as a separate nation as would that portion of Ireland to-day which is painted orange. Again, I repeat, there are two main parties in Ireland: Those who stand for Irish independence and those who stand for union with England. They have different political objectives, the basis of division between them is political.

Neither Racial Nor Religious.

It is not racial, it is not religious. You are told it is religious. Now, it is very easy to see that it is not, and so difficult would it be to prove it religious that even the *Los Angeles Times* admits that it is not a religious question.

It is easy to see that it is not a religious question, this question of independence against union with England. This republican movement had its origin in the very corner of Ireland which is to-day Unionist.

This republican movement, this movement for Irish independence, has for the past 130 years or so been a movement in which the leaders have nearly all been Protestant, and if the line or basis of division were religious isn't it absurd to say that one religious party would choose as its leaders members from the opposite religion?

It is sufficient to take the history of that movement and to note that its father, Wolfe Tone, was a Protestant; that all his comrades at the time were Protestants; that William Orr Russell and McCracken and the others from the North were Protestants; that Lord Fitzgibbon was a Protestant; that Robert Emmet was a Protestant; coming down later, that John Mitchel was a Protestant; that Thomas Davis was a Protestant; that Parnell was a Protestant; that Smith O'Brien was a Protestant; that Butt was a Protestant; and that long range of Protestant leaders to what is said to be a Catholic party is sufficient proof that the basis of the division is not religious, because, as I said, it would be absurd to think that a religious party would choose as its leaders those holding the religion of the men whom they were fighting against.

At all times there have been a number of Protestants on the side of Irish independence, and as I have shown you, the greatest of Irish patriots who have fought for independence have been Protestants. For this republican movement at the start, no less than ten Presbyterian ministers were hung; six priests were also hanged, and that shows that in this movement for independence for Ireland we have Protestants, Catholics, and Presbyterians, and to-day in our party we have two Protestants representing Catholic districts in Ireland and we have one Catholic representing a Protestant district in Ireland. When Ernest Bly and Barton were up for election the question was not asked them, "What religion do you belong to?" but, "What do you stand for politically?"

The Real Cause.

The cause they stood for politically was for Irish independence and for the Irish republic, and they were elected by those who differed from them in religious faith: and so, too, when Dennis Henry was up for election in the North, though he was a Catholic, it was not asked of him whether he was a Catholic or not. What was asked him was, "What do you stand for politically?" and because he stood politically for union with England he was elected by the union constituency and sent to the English parliament. Therefore, it is no wonder that even the *Los Angeles Times* cannot say that it is a religious movement and has had to admit that it is a political one. Why, then, should the existence of the political minority in Ireland prevent the Irish people from choosing their own form of government? You know that even if the whole of the people of Ireland were to-day unanimous, you know perfectly well that England would not give up Ireland if she could hold it. You know that it is not for the good of the Irish people or out of love for the Irish people that England holds Ireland, and just as centuries before there was a Protestant in the world, centuries before Martin Luther nailed up his theses, Catholic Ireland unanimously of the same religion, was fighting against Catholic England. So to-day, if the whole of Ireland were to be unanimous on the question of independence, and, no matter

what she might profess now, England would not, and you know she would not, be willing to give to the Irish people that which the Irish people want.

This introduction by our opponents of the question of religion is an attempt to prevent the judges on this question, the fair-minded, liberty-loving people, not merely of America, but of the whole world, from deciding in accordance with the principles of justice. It is an attempt to bring in religious predilections and religious questions into a judgment which ought to be pronounced on the facts as they are, politically, and ought to be pronounced in accordance with the principles of justice.

It was said during the war that we should do justice, not merely to those whom we wish to be just, but to those whom we did not wish to be just. However, as an ideal question that is all right, but the English propagandists know that human nature does not always act up to the principles professed as ideal principles. They know full well that if you can get the judges into such a state of mind that they will not wish to be just; it is not likely that they will be just, and it is by exciting prejudices that England hopes to defeat Ireland's cause in America.

It would, of course, be quite impossible in one speech or ten speeches, to deal with all of the misrepresentation of our opponents, or to deal with all of the instances of where they are trying to work up prejudice in order to get the judges to decide against us.

I have dealt with one; the religious one, which is the most outstanding. There is another, and that is the one that those who feel they have a bad case on the religious side try to put all their efforts on.

A Canard.

It was said that during the war we in Ireland stabbed America in the back. Now I want all fair-minded Americans to consider this first of all, that we were fighting this fight for Irish independence centuries before Columbus was born. I want you to understand that we have had only one enemy in 750 years; the same enemy we have to-day, the same enemy we shall always have as long as a British soldier is on the soil of Ireland. That was the enemy Irishmen were fighting against at the time that Spain was England's enemy, and at that time, because we happened to be fighting England and Spain also happened to be fighting England, Irishmen whose sole object was to secure the liberty of Ireland were called by the British "pro-Spanish." We were pro-Spanish when Spain was fighting England. We were pro-French when the French were fighting England. We were pro-Boer, according to the British, when the Boers were fighting England. Aye, and we were asked to forget, when England went into the war, to forget that this professional champion of liberty and all small nations had robbed, only some 15 years before, two Republics of their freedom to make, as I heard an American say—to make the world safe for diamonds.

We were pro-Boer, and of course during the last war, because we fought for Irish freedom, we were said to be pro-German, and we were said to have stabbed America in the back, though we fought our fight just one year before America came into the war. We fought our fight in Dublin and proclaimed the Republic in Dublin, exactly, as I say, one year before America came into the war, and at the time that we fought England the English press were trying to malign this nation as they are maligning us now. These were the days when every paper in England had a cartoon of the American as "Too proud to fight," because you at that time did not believe the profession of English statesmen, professions that were clearly hypocritical, and because you did not believe them and did not go to the help of Britain in those days it was said you were slackers in the war for liberty, exactly as it is said about that section of Ireland who would not allow themselves to be made a fool of by England.

Should America drink in these statements against Ireland now? Should you forget that you yourselves did not believe what English statesmen professed when the war started? Six months after our fight in Dublin in 1916; that is, in October, 1916, your president said that he did not know what the war was about, and he said, asking an audience in Cincinnati, he asked, "Is there anybody here who can tell me what the war is about, because I don't know?"

Now, isn't it evident that at that time you did not know what the war was about? Six months earlier we did not believe that the war was a war for liberty, as far as England was concerned. We knew England's history a little too well to be deceived by English statesmen's professions. We were not deceived by English statements about "scraps of paper" and the "sanctity of treaties," because we in Ireland knew of many treaties that the Government, whose spokesmen were speaking, had torn up. We had not forgotten the Treaty of Limerick, that was

(Continued on page 18.)

Current Topics

Atrocities Again

Whatever of evil happens in Ireland is placarded by the hireling pressmen, whose task it is to blackguard a small nation, as due to Sinn Fein. They want no evidence; their mission is to lie, and they lie as boldly as their spiritual forefather, German Luther, ever lied. What, we wonder, would our editors think if whenever a child was murdered or a woman drowned we published the facts and headed them "Terrible Atrocities Committed by the Editors of the Dailies!" Yet on evidence no better than we should have for so ridiculous an assertion they make equally scandalous charges against the Irish people. The only time that Irishmen seem to be exempt from the calumnies of these "gentlemen" is when there is no denying that the murders and crimes occur in England. And dear old England is keeping up her bad record. Fifty murders in a week for England and Wales is the latest achievement in the land of justice and liberty. And there is not even the provocation of an organised effort to drive the people to desperation as there is in Ireland under French and Lloyd George. There is not even the excuse given recently in Ireland by a Hun officer who wanted to defend the housebreaking and the violence of his brave English soldiers, that the country is in a state of war. On the whole, the editors of our daily papers are as fine samples of British chivalry as England herself could produce.

Inner News

Last mail brought us two letters from Irishmen who are directly in touch with the march of events in "the one bright spot." That fine old veteran, William O'Brien, tells us that the patriotism of the young people is splendid, and that he has known nothing better in all the stormy days of his fighting for Ireland. He sums up the situation by saying: "Ireland cannot lose anything that she has won, and she will go on winning all the time." By the way, we have his permission to publish as a serial in the *Tablet* his great Irish novel, *When We Were Boys*, written while he was in gaol in the stirring days of the fight against the landlords. Later, we will have a word to say to our readers by way of introduction to this interesting and thoroughly Irish story of the Fenian days. Another friend of ours assures us that everything goes well. The blundering efforts of the Government are all forwarding the Sinn Fein cause, just as the lies of the press out here are disgusting all decent people. The efforts of Sinn Fein to revive the industries and to encourage foreign trade have met with fierce British opposition, which is one more proof that the object of Union with Ireland is, on the part of England, plunder of the weaker country. Now, however, that the Sinn Fein Fund has realised so much more than was expected by the most sanguine, the Dail Eireann will be in a better position to develop the resources of the Irish nation. A recent cable tells us that the total amount raised was £1,500,000 in Ireland, and £4,500,000 in the United States. This is probably exaggerated, but if true it means that the response was several hundred per cent. more than Sinn Fein asked the friends of Ireland to contribute. On the whole, as our correspondent says, there is reason to hope that the day of salvation is nearer than we believed. We repeat what we have held from the beginning, that Sinn Fein cannot be beaten unless the Irish race is exterminated. Sending them to Hell or to Connacht will not avail now.

The Dunedin "Star" on Ireland

Recently the *Evening Star* has been shedding some of its light on the "one bright spot" in the glorious Empire. The *Star's* excursions into Hibernian topics have not been particularly happy. In a note advocating Proportional Representation, it manifests a creditable amount of characteristic "Propaganda" ignorance of what it talks about, by lumping together

Nationalists and Unionists. No Irishman is ignorant of the fact that the one common bond between Sinn Fein and the Nationalists now remaining is that they all stand for self-determination—which is the very foundation of the Sinn Fein claim. And on no possible ground could Nationalists and Unionists be put in the same class. The real issue was self-determination or not; and votes cast for Nationalists were cast for the essential Sinn Fein principle. The *Star* has somewhat to say too about Irish profiteers. It has nothing to say about the fact that the taxation on Ireland now is almost £10 per head, and that this enormously unjust tax has to be paid by the minority who are making good profits. Would the *Star* suggest that prices should be cut down while taxes go up—in Ireland? The pages of the tender evening journal were almost wet with the tears shed by the pious editor over the fact that—in his view—the Catholic Church can have very little influence in Ireland now! Alas, and alack, but it has influence; and nobody knows it better than the British Government. We will give one instance of how that influence is exercised. We were told by our press recently that Archbishop Walsh subscribed £100 to the Sinn Fein Fund, as a protest against the misgovernment by the Huns. British justice and fair play did not allow that fact to be published in any paper in Ireland. The Archbishop therefore wrote to Cardinal O'Connell, Archbishop of Boston, informing him of the circumstances, and asking him to make it known widely that he had subscribed, because—he said—the fact that the Primate of Ireland supports Sinn Fein is more important than the value of the money. What the *Star* means is really that the Catholic Church in Ireland has, and exercises, no influence in favor of the Britihuns, but it is the one power which helps the marvellous Sinn Fein organisation in resisting every effort made by cowardly bullies like French, Lloyd George, and Muckpherson to drive the people to rebellion before they have a hope of success. For there is no mistake about the fact that the view of the Irish Churchmen is that given a hope of overthrowing the invaders the oppressed people have a right to rebel.

The Russian Government

After pouring armed hordes into the country in order to help the international plutocracy to abolish the Bolsheviki, after being guilty of treachery and of nameless atrocities, after a shameful campaign of lies and calumny, Lloyd George has once more turned his coat and come to plead for the recognition of the Russian Government. He did not do this until his efforts to crush Russia all failed, until his generals were beaten out of the country in most ignominious fashion by those very troops who—we are told—were half-clad savages. Now that the Russians have been victorious, for his own interest and for the sake of the purses of his German and Jewish masters, the Welshman condemns Mr. Churchill's schemes for further action against the Bolsheviki and wants England to make the best of the humiliating situation by acknowledging the Russian Government and—as in the case of Germany—trading with it. Russia has won out. The united forces of Plutocracy—Germany and England shook hands like Pilate and Herod in order to kill Russia—have been defeated by the genius of the Bolshevist leaders who were backed by the masses of the people. Did it never strike the dupes of the "Day Lies" as extraordinary that the people all the time were behind the Bolsheviki? We are told that the people are neither anti- or pro-Bolshevist, but whence did the armies spring—the ragged, half-clad, and starved armies of which we have read so much? Whence came the millions of recruits who by sheer force of weight and pluck baffled and beat the armies of the allied plutocrats of England, France, and Germany? The one explanation for it all is that the masses were with the Government all the time. Now, too, it is beginning to leak out that life in the Russian cities is almost normal and that families are peaceful and contented as they were before Russia threw Europe

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into war. (Of course it is necessary for Mr. Nosworthy's peace of mind to remind him that we are now quoting Lord Loreburn as well as the late Bishop of Limerick.) We have never given much credence to the stories told of Bolshevik atrocities. We all know that there will always be atrocities in war. We may be sure that when a force of foreigners invade a country in the interests of capitalists atrocities are sure to ensue. And we know what skill England has in magnifying matters and making mountains out of mole-hills when by so doing she can discredit others. Would the people who lied to the world about Ireland tell the truth about Russia? Was there any more foundation for alleged Russian crimes than for alleged Sinn Fein outrages? Knowing what we all know of England's ways in Ireland could we believe one word that their hireling press told us of the Bolsheviks? In the *Catholic Times*, November 22, we read that the Russian Church is with the Bolsheviks, and that Russian Catholics much prefer Bolshevik rule to that of the Romanoffs. That again is something very different from what the Lloyd George "propaganda" would have us believe as truth. The facts are that Lloyd George tried to beat the Bolsheviks and that they beat him. Now he has turned his coat, as he often did before, and as he will do again when it is brought home to him by fear that Sinn Fein has beaten himself and his Muckphersons and his Orangemen and German Jews. Apart altogether from English duplicity in the matter, it is a good thing that Russia looks likely to get a chance to develop and organise peacefully. That a great future is before that long-suffering and Czar-ridden people is certain. In time, no doubt, the excessive measures of the revolutionaries will disappear and normal conditions will be restored. The Russian millions are coming into the community of nations, for the first time, as a people; and students of Russian conditions tell us that their influence for good will be untold in the years to come. From the East there will come upon the jaded world the freshness of the renascent genius of a great people who have already in a few decades given the world in the masterpieces of their modern literature a foretaste of their power. One question occurs to us: Will they forget the cruel wrongs inflicted on them by Britain? Will they stand aside—as did Wilson and Clemenceau and the venal Italians—and allow the Tories of England to throw flare-bombs on women and children in Ireland, to mow down with machine-guns innocent people in India, and to remain as a scandal and a stumbling-block in the pathway of civilisation and progress—for a scandal and a stumbling-block greed and duplicity and cruelty will always be?

Dublin Universities

A great pother was caused in bigoted circles recently by the appointment of Mr. Rabilly and Mr. Zulueta to chairs in Trinity College. The rage of the ranter was intensified when he learned that Zulueta was a relation of Father Zulueta, S.J., and that he was also a cousin to Cardinal Merry del Val. About the same time, the elections for the Senate of the National University resulted in a complete victory for the Sinn Fein representatives. There was a time when the Trinity boys used with impunity come forth to paint the town red. On Imperial and Protestant holidays they celebrated as true Jingoos do everywhere—by an outward and visible exhibition of the beast within them. On Armistice Day this year they thought it was incumbent on them to mark the satisfaction of the *Champion of Small Nations* in a fitting Brithunnish manner. Their contemplated "divarshun" was, however, rudely interrupted. We will permit a poet who writes in the *New Leader* to explain how:—

THE BATTLE OF GRAFTON STREET.

The jackeen came up, like a wolf on the fold,
And his cohort of brats was a sight to behold.
On Earlsfort Terrace with menacing noise
The jackeen advanced with his Trinity boys.

Like the leaves of the forest when young is the year
That legion of brats on the march did appear;
Like the leaves of the forest when winter is nigh
That host very soon did appear to the eye.

For the National boys felt the challenging lash,
And at the jackeens made a desperate dash,
And soon like the chaff that the wind drives along,
In direful retreat went the Trinity throng.

Along Grafton Street in a panic they passed,
With National boys on their heels very fast;
Who tanned and who tamed them, and drove them before,
And sent them in flying through Trinity's door.

Alas for the times when our Trinity brats
Might paint the town red with sticks, stones, and brickbats,
When out they could go on the rowdiest track
Without opposition to wallop them back.

When next on occasion they feel a bit hot
No doubt they'll remember the licking they got,
And cautiously keep from attempting a thing
That Nationals boys on their collars might bring.

Mention of the *New Leader* reminds us that the stalwart old *Leader* was one of the papers suppressed by the *Champion of Small Nations*. It too was a university in its own way. We have always held that there was no more potent force in the regeneration of Ireland than that same *Dublin Leader*. We recall how it awoke many of us while we were still boys, and how it examined our consciences for us and taught us to spurn the dross and the *rameis* that so long had passed for patriotism even in Ireland. The brave old paper went down with flags flying, and we are sure we will have Mr. Moran's approval when we tell the admirers of the suppressed weekly that they cannot do better than tell their friends to support the *New Leader*.

Catholic Spirit

We all recognise readily that the practice of Catholic principles and their application to every department of modern activity must be the basis of lasting reform. If society is permeated by greed and avarice, if materialism has eaten into the souls of men, if licence and lust have branded modern communities with the brand of shame, we all admit that only a restoration of the great Christian virtues of charity, justice, and purity can heal mankind. Preachers proclaim the remedy, Catholic newspapers open men's eyes to its necessity, from time to time the honest warning of some outspoken police magistrate emphasises it and sets the public thinking for a day or two; but the trouble is that the public quickly stops thinking and goes on its way as before. Never was it truer that the land is desolate with desolation because men will not meditate in their hearts. What we want is realisation on the part of the whole Catholic laity of the need of real work by the lay apostolate. Our intelligence tells us that unless we secure for our own children the priceless boon of a Christian education they will become poisoned by environment and demoralised by the lax atmosphere in which they live. We know that it is only in youth that sound moral principles can be impressed on the plastic souls of the people. We have sad evidence as to the results of education in schools from which God has been banished by our place-hunters of to-day, who look on a human soul as valueless except in so far as it means a vote for them. And, nevertheless, there are many Catholics who will send their own children to the schools of the atheists in spite of the warnings of conscience and common sense. In a time not far remote, in certain dioceses, ordinary priests had no power to absolve parents who refused to give their children a Christian education in a Christian school when it was possible to do so. Discipline, in that regard, is easier now, but the sin and the scandal of such parents is the same still. That there are many such parents is one sign of the lack of union, of the lack of spirit and pride among us. Again, the corruption in social life comes from one source: the violation of the Ten Commandments of God. To enable man to keep the Commandments, grace is necessary. The principal channels of grace are

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the Sacraments. Yet you will find boys and girls, men and women, so little heeding their salvation and so little anxious to set a good example in their own lives, that they neglect the Sacraments month after month, and in rare cases year after year. Here again is need for union. Catholic men and women ought to join those confraternities which make frequent reception of the Sacraments a necessary condition of membership. At least they should become members of those Christian unions for mutual help which require the members to go to the Holy Table every quarter. It is true that men and women are kept from sin by Confession and Holy Communion; it is true that sin and contempt for the moral law lead to social rottenness; it is true that peace and happiness for the individual and prosperity for society are the consequences of carrying out the Law of God exactly. The reform of society must begin with the reform of individuals, and those unions and confraternities which encourage their members to individual righteousness are powerful aids to the common welfare. Hence, one effective manner of helping to reform society is to make the membership of such unions and confraternities as large as possible. A strong body like the Hibernians may with proper zeal become a most powerful factor for true nation-building on right lines. A good confraternity may be made the root of peace and happiness in many homes. Members of such unions may become true lay-apostles, capable of doing untold good not only among their own co-religionists, but even among non-Catholics.

ANSWERS TO CORRESPONDENTS

- K.A.R. (Cronadun).**—We do not know the song you speak of. If we can find it we will let you know later.
- QUESTION.**—Unfortunately the answer is "No." Poetry is not worth publishing at all if it is not better than prose in two respects—both as to form and ideas. Very rarely indeed does young New Zealand rise to the standard required even by our tender charity. For one original stanza we publish we consign a hundred to the W.P.B.—with tears of regret, of course. The Editor officiates at the funeral and the staff play the *Dead March*.
- SPORT.**—The famous Eclipse was owned by Colonel Kelly. His usual bet was "Eclipse first and the rest nowhere." That meant, of course, that his horse must win by a "distance" so great that the second and third horses were not placed. Moifaa won at the Liverpool National carrying 10.7. Jerry M. was probably the best horse that ever won the event.
- READER.**—There is a new edition of *The Ballad Poetry of Ireland. The Spirit of the Nation* is an excellent collection of Irish songs. In Every Irishman's Li-

- brary (Talbot Press Co.) there is a good volume of Irish poetry, containing selections from the oldest and latest poets. The latter volume is our own favorite. You can get it at O'Connor's, Christchurch.
- W.P.M.**—The law which gives certain facilities to Catholic school children as well as to others was passed as it stands by the Massey Government. The P.P.A. used it against Ward, of course. But does any man expect either honesty or truth from that unhalloved pack of mongrels? Their prophet Luther taught them to lie and they strive to surpass him in that and in certain other unsavory ways. A political party backed by such people is not exactly a thing to be elated about. Nevertheless it is true that a country gets the Government it deserves when its representatives are elected by popular suffrage.
- A.M.A.**—When two days of fast and abstinence come together meat is allowed at the principle meal on the second day. On ordinary fast days one who is not obliged to fast may take at all meals what is allowed at the principal meal; but this principle does not hold for the second of consecutive days of fast and abstinence. A grave reason always excuses from the observance of either fast or abstinence. In the absence of such grave reason the law certainly binds under pain of mortal sin.
- OWEN.**—You are quite right. The fact that we have so many young barbarians of each sex around us is due to education which tries to make the notions of some fool-politicians take the place of the Law of God. Manners go with morals, and morals go to the devil when their religious foundation is removed as it is in New Zealand.
- SEAGHAN.**—Yes, we saw the story about Carson's coming to see his friend William de Limavaddy. When he comes we may expect to have him set upon an altar to which all the Orange parsons and professors, and the whole bang lot of the P.P.A. pugs, will flock in their eagerness to kiss the foot of the man who helped the Kaiser to make war on England.
- A.M. (Ngapara).**—We thank you for Francis Carlin's book. We have read many of his poems in American exchanges and we are pleased to have an opportunity of making a closer acquaintance with him. We shall be very pleased to deal with it in our "Notes" later on. There is always a warm welcome here for a Catholic and Celtic poet—and for the friends of Catholic and Celtic poets.
- C.M.**—All Stephen McKeena's books are very interesting. He knows English Society and gives one a pretty fair idea of what a sinful and unsavory thing it is. Our acquaintance with his books extends to *The Sixth Sense, Sonia, Sheila Intervenes, The Reluctant Lover, Midas and Co., and Sonia Married*. They are not books for school premiums. His criticisms of men and things are honest and wholesome. He is not afraid to refer to Lloyd George as the man who turned on Asquith after the latter had dragged the Welshman out of the gutter after the Marconi scandal. Yet English people seem to think there is no shame in having such a person at the head of affairs.

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(Concluded from page 13.)

torn up by a British King before the ink with which it was written was dry. We did not forget the Act of Renunciation of 1783, passed in the English House of Commons and Parliament at the very same time that American independence was recognised by England, an act which abandoned forever all pretences by the British Parliament to legislate for Ireland, an act which was a solemn act, which inscribed on the Statute Book of England the words that the sovereignty of the Irish Parliament should henceforth and forever be unquestioned and unquestionable. We had not forgotten that that solemn treaty was torn up by English Ministers within 18 years. We, who had the misfortune of living with Britain, and, therefore, knowing Britain's history better than others were likely to know it, we had not forgotten that this Britain that posed as a defender of the sanctity of treaties had herself torn up many treaties with Ireland; had, in fact, torn up so many treaties with the world that on the Continent England was known as "perfidious Albion."

Not Deceived.

Therefore we were not deceived by England's supposed and professed championship of the sanctity of treaties, nor were we deceived by England's role as a champion of small nations. We knew England's history as regards championing small nations to have been this: That she was a champion of nations whose liberty was going to weaken a commercial or imperial rival. We know that in the past England's history had been this: that to-day she fought with A against B to rob B, and to-morrow, when she got a chance, she fought B to rob A, and thus robbed them both.

So she robbed them both in turn. We had a very good test as to England's regard for the sanctity of liberty. We said to the English: "If this be truly a war for freedom everywhere, here is a nation at your own doors, one that has struggled the longest for liberty; a nation that has fought for it for nine centuries and a-half; a nation that enjoyed it for a thousand years before that. Here at your own doors is a nation, to free which you do not need to beat any Sultan or any Emperor or any Kaiser. You can free that nation by a stroke of your Monarch's pen. If you refuse to do so, aren't we right in saying that you are now, as you have always been, a hypocrite?"

"Fighting your own fight of commercial greed and imperialism, fighting that selfish fight under a righteous banner, with moral principles inscribed upon it."

And so, in Ireland, the section of the Irish people who know England's history and who knew Irish history said that if there was to be a fight for small nations, and if this fight that was on was a fight against imperialism, they would take part in that, not as crusaders in a foreign field, where, when they had poured out their life's blood, they could be cheated, but they would fight on the soil of the land to which they owed their first and only allegiance. They would fight their fight, that would certainly be a fight for the freedom of small nations. We did not have to go to the field of Flanders to find a militarism to fight against. English militarism was to our certain knowledge guilty in Ireland of the precepts which, in the case of Germany, we had to take the reports in the paper for. We had a certainty in the case of Ireland. Three days before war was declared, on July 26, 1914, Irishmen and Irish women and Irish children were shot down by English soldiers on the streets of Dublin.

A Strange Thing.

It is strange to hear, sometimes, Americans, who proudly proclaim that they are Americans first, Americans last, and Americans all the time, to hear these men find fault with Irishmen for saying, "In the case of Ireland we are Irish first, we are Irish last, we are Irish all the time."

It is very strange to hear Americans who fought for their own liberty find fault with Irishmen for fighting for the liberty of Ireland. I ask you to imagine yourselves in these circumstances—imagine that Washington had failed and that he and all his compatriots were hanged, drawn, and quartered, as the British law of the time was. He himself admitted that if he had failed the scaffold would have been his doom. Imagine that he had failed and that the scaffold had been his doom, and imagine that in the next generation a huge band of Washingtons had sprung up, as assuredly they would have if the first Washington had failed. Imagine that the next generation of Washingtons had failed, and that the next generation again took up the fight, and that they suffered on the scaffold as the first generation and the second generation had suffered at the hands of England. Imagine that still another generation had sprung up, and that, just as this war broke out, men were shot, here in America as they were shot in Ireland—imagine that they were shot down as they were in Boston—and that to-day, or at the beginning of the war, you suffered all those grievances against

which Washington—your Washington—the first Washington had gone out in arms to win the freedom of your country. Do you think that you would not have said to yourself, as we in Ireland, those of us that did not allow our hearts to run away with our heads—that you would not have said as we did: Our first duty is to free our own country. When we have done that, then we can go crusading for other lands?

Now, do you not, in your hearts, say to yourselves, that you would have fought first for America? Do you not know yourselves? Do you not know that in your own hearts, that even in this war, when you did come in, the immediate object which brought you in was to defend your own flag which had been attacked, and your own sovereignty, which had been encroached upon? You know that that was the immediate object which brought you in the war. But we knew in Ireland that you were not as England was when she came in, professing to fight for other people, without meaning it. We felt that the immediate object that brought you into the war was your own defence first, and that when you entered the war you meant to raise it up, even as Lincoln raised the war, which was first and primarily a war to defend the Union, to raise it; to be a war for liberty for the colored men.

So you, having entered this war primarily to defend your nation, meant that when you were in it it was going to be for the higher principles of liberty everywhere. We could believe you, because your history was such that these professions were strictly in accordance with the principles you professed and acted up to in the past. But if you take the circumstances that I mentioned, the cases I asked you to imagine, with the successors of Washington defeated, and dead, with their bodies burned in quicklime, for their love of country, what would you say if, out of your nation, supposing it was as large as it is now, that your nation contributed six millions of voluntary soldiers fighting for other lands? Wouldn't you have said that they had allowed themselves to be led away by the cry for liberty? Wouldn't you have said there was no nation more generous than yourselves, a nation which would have six millions of soldiers go fighting in other lands, even under the flag whose every fold was stained with the blood of your martyrs? Wouldn't you say that no nation could exceed in the setting up of an example of generosity—a generosity that forgot your own immediate needs and your own right to liberty in order to go on a crusade for the freedom of other peoples? You know you would.

Some Statistics.

Yet, in order to be as generous in this last war as the Irish nation was, you would have to contribute 6,000,000 of your soldiers without a draft. Six million voluntary soldiers. All the Irishmen who fought in that war fought as volunteers. England could not force Irishmen to fight as conscripts because Irishmen would not allow themselves to be conscripted by any parliament excepting a parliament of the Irish people. So you would have had to have given 6,000,000, and to-day, if you lost as many in proportion as Ireland lost in the last war, fighting for the freedom of Belgium and elsewhere, you would be mourning to-day, not 75,000 dead, but you would be mourning 3,000,000 dead.

I have given you these numbers, and perhaps you might think they are an exaggeration unless I prove that they are right. Ireland as a nation reduced to 4,500,000, a quarter of a million fighting men, we contributed for the cause of liberty, a quarter of a million men to whom the plea to fight for small nations was so great that they forgot their own nation and went out to fight for others. A quarter of a million men is one-eighteenth of the Irish population. An eighteenth of your population would be over 6,000,000, and therefore you would have had to contribute, as I said, 6,000,000, before you would have been as generous as the Irish nation was. And you would be mourning half that number, 3,000,000 dead, before you would have lost as much of your blood for the sake of freedom for other people as the Irish nation lost.

Take all of the circumstances and imagine yourself fighting for your own freedom. Imagine that Lloyd George and Asquith, both of whom were professing to be fighting for liberty, imagine that these men were men who had just before that broken all their pledges to the people's representatives, defrauded them. Do you not think that there is no audacity so great as the audacity of those who say that the Irish people were shirkers in the last war? You know that the trouble with the people of Ireland has always been that they have been ready to fight other people's battles rather than their own. It is scarcely fair, then, to say that they fought all other people's battles but their own. They have undoubtedly fought others' battles, but they have also fought their own battles. Nobody can, in truth or fairness, say of Ireland during the last war that the Ireland of 1914 to 1919 has not been an Ireland like the Ireland of the past; an Ireland which was strug-

gling for its own liberty, but was also willing to lend a helping hand to those fighting for liberty everywhere.

I think I could not better end what I have to say to you than to tell you that I shall send to the people of Ireland, as the message of the people of America to-day, Washington's message in 1788 to the people of Ireland. He said: "Compatriots of Ireland, champions of liberty in all lands: Our cause is identical with yours. Had I failed, the scaffold would have been my doom. I was misrepresented by the loyalists of my day as you are misrepresented in yours. To-day my enemies do me honor. If I deserve honor, it has been because, even in defeat, I stood true to my cause. If you want to be successful, you must do likewise."

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

January 31.

Dr. and Mrs. Mackin left last week for an extended tour of the East.

Rev. Father J. F. O'Connor, S.M., of St. Joseph's, is relieving the Rev. Father Quealy, parish priest of Petone, for three weeks. On Father Quealy's return Father O'Connor will proceed to Wanganui to take up his new position as assistant priest in that parish.

Very Rev. Father M. J. O'Reilly, C.M., who has been preaching retreats to the Marist and secular clergy, addressed a large meeting of members of the various conferences of the St. Vincent de Paul Society on the spirit and work of the society. Father O'Reilly, who occupies the position of chaplain-general of the St. Vincent de Paul Society in Australasia, gave an interesting address, remarking that the conditions of the present time were similar to those that prevailed in the time of Frederick Ozanam, the founder of the society, and he made a strong appeal to young men to take up the work of this, the most important of all our organisations. His Grace Archbishop O'Shea, who introduced Father O'Reilly to the members, thanked their distinguished visitor for his interesting address, and also appealed to those present to take up the work enthusiastically. The Very Rev. Dean Holley, Provincial of the Marist Order, supported the remarks of his Grace the Archbishop, as also did Major Corrigan and Mr. W. F. Johnson. The result of the address will no doubt galvanize the various conferences in the city to further efforts, and keep the noble work of the society going.

The Rev. Mother Mary Aubert, who has been absent for the past six years in Europe, primarily for the purpose of obtaining the Papal recognition of the New Zealand Order of the Sisters of Compassion, which she has founded, returned last week by the Bremen. Rev. Mother Aubert is now over 84 years of age, and arrived in Auckland in a whaling ship 58 years ago. She founded the Sisters of Compassion at Jerusalem, on the Wanganui River. In 1883, the Rev. Mother discovered and compiled some excellent remedies for colds and other troubles from New Zealand shrubs and herbs. Soon after this, as there was no district nursing scheme in Wellington, Mother Aubert, at the request of some well-known local citizens came to Wellington with her little band of nurses, and accomplished excellent work. Finding many incurably afflicted persons, she then decided to establish a home for these afflicted ones, and settled in Buckle Street nearly 30 years ago, and has, during the course of time, accomplished untold good in the relief of such cases. In 1907, she set up the large Home of Compassion at Island Bay, and worked there with her staff till 1913, when she took a journey to Rome to thoroughly establish the Order of the Sisters of Compassion before relinquishing work. Soon after the Rev. Mother arrived in Italy the great Avalina earthquake took place, and she was one of the foremost in the work of nursing the sufferers. During the period of war she has borne a good part in the care of the Allied sick and wounded soldiers. The Rev. Mother well deserves the title of "Veteran Nurse" which was bestowed upon her, as she nursed in France with the Sisters of Charity during the Crimean War. Those who have visited the Home of Compassion in Wellington can see a part of the great work which has been set going by the energy and wonderful faith of a very remarkable woman; and there are many who may not be able to do so personally, but who will wish her good health for the rest of her life, and welcome her back to New Zealand. The evening of her return was a very happy one at the Home of Compassion,

the Sisters being much rejoiced at the return of the Rev. Mother Mary Joseph Aubert. They had hoped and expected that she would return any time during the past two years, but it appears that the venerable lady had much difficulty in obtaining a passport. She is a French subject, and has never been naturalised; but as she had been over 50 years away from France, the authorities there did not recognise her claim, and she was faced with many difficulties in her path homewards. However, Sir Joseph Ward was asked to interest himself in the matter, and by his kind offices the passport was secured in the end. Another delay took place in London, as the Rev. Mother was kept there for three months awaiting her turn for a passage to New Zealand. She is rejoiced to be back again, and is in fairly good health. Her sight, however, is not good, and she wishes all her many friends to realise that she is not able to recognise them unless they stop to speak to her, which she hopes they will do.

The quarterly meeting of the Dominion Executive of the N.Z. Catholic Federation took place on Friday. The Very Rev. Father O'Connell, S.M., presided, and his Grace Archbishop O'Shea and the following members were present:—Messrs. F. J. Doolan (Christchurch), W. F. Johnson (Dunedin), P. D. Hoskins (treasurer), Major Halpin (Wellington), and Miss Girling-Butcher (general secretary). A grant of £50 applied for by the Auckland Diocesan Council for the chaplain attending soldiers in the Auckland Hospital, was approved. Remits forwarded by the Dunedin Diocesan Council were set down for discussion at the annual meeting at Auckland next August. Matters referred by the Dominion Council to the executive were considered, and the necessary action decided upon. It was decided to recommend diocesan councils to do everything possible to further the collection for the Irish Fund when that collection was being taken up in their respective dioceses. The question of filling the vacancy caused by the resignation of the secretary was discussed, and held over until March 20, Mr. W. F. Johnson agreeing to carry out the duties until an appointment was made. Eulogistic references were made to the work of Miss Girling-Butcher during her term of office, and regret was expressed at her resignation, by his Grace Archbishop O'Shea, supported by the other members of the executive.

The St. Patrick's Day Celebration Committee met last Thursday, under the presidency of Mr. J. P. McGowan. Rev. Father Smyth, S.M., Adm., and Rev. Brother Eusebius were among those present. Mr. H. McKeowen was appointed sports secretary. The meeting was most enthusiastic, and if the result will be as great as the enthusiasm displayed the 1920 celebrations should easily eclipse all those of the past. The concert committee reported that Mr. Fred Bourke, of Auckland, and Mr. Kevin Dillon, Mrs. Dallas, Mrs. Grant (Miss Agnes Segrief), and Miss Mary McKeowen had been engaged for the concert, which would be up to the standard of previous concerts.

Wanganui

(From our own correspondent.)

January 29.

This has been a fortnight of visitors and surprises, and at last the weather has settled into something like summer, so the days are bright and happy.

Brother Malachy, for many years living at the Fiji Islands, revisited Wanganui after an absence of about 27 years, and was the guest of Mr. and Mrs. T. Greener. Brother Malachy, better known to his old and delighted friends as Tommy Turner, spent his youth here, and the time at his disposal was all too short for those anxious to chat with him. We have heard so much of his great work, added to which he was a general favorite before he went away, that Brother Malachy during his few days here was in great demand. Mr. and Mrs. Turner have lived in Wellington for many years now, but are not forgotten in Wanganui by their old friends who know that Christmas, 1919, was a specially joyful one on account of Brother Malachy's visit.

Rev. Father Barra was with us for a week and he too had a busy time among the ever so many bent on seeing him. In spite of everything Father Barra has a big soft spot for Wanganui, the home of hardened sinners, and on every possible occasion we listened with interest to what he had to tell about his time abroad. The opinion of a loyal Frenchman—a splendid and beloved priest—who loves New Zealand and its people, is the opinion some of us have been waiting for and feel all the better for hearing. How proud we are of our chaplains who speak so well of the men for whom they worked and with whom they shared the horrors of the war, and how strange it seems that most of them were missing when the glory was portioned out.

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Father S. Mahony, Wellington, was in Wanganui for a few days on his way home from Hawke's Bay, also Father Hurley. All these good visitors helped to tide over the absence of our own Fathers during the Retreat, meaning business as usual for us, and we are extremely grateful.

One day last week, someone's silver jubilee was celebrated up at Mount St. Gerard—Sisters Benedict, Stanislaus, Patrick, Ignatius, and Josephine. Their old school-mates and many friends add congratulations to the big number already received.

I am sorry to say that Mr. M. Meehan, for some little time farming at the soldier settlement outside Rongotea, has had to give up his place for the present. Mr. Meehan is going to Hammer, where the treatment and rest will be of infinite value to him.

Mr. George Corliss, of Westmere, is also under marching orders for the same place. Both these boys got straight into harness just as soon as they could after their return from active service, and have worked so hard that a rest is necessary. Everyone wishes them a speedy and complete return to good health.

We have just heard that as the result of his recent accident Mr. J. Leberre, Wellington, has lost his eye. Mr. Leberre came through the war and its many tight corners, and his Wanganui friends regret the hard luck which has overtaken him now.

Mr. and Mrs. A. Rodgers, of Aramoho, and their daughters left a few days ago for their new home at Timaru. Mr. Rodgers has been transferred to the South Island. During their years in Aramoho Mrs. Rodgers and the girls have been great helpers in everything connected with the Church. The choir girls entertained Miss Beryl Rodgers, who has been organist for some time, and gave her a little souvenir of her stay here.

On last Thursday the Aramoho had another day out at the Tea Gardens, providing the usual enjoyments and bargains. It was a very fine day, everyone was in good trim and seemed to be taking a lot of money. The bazaar is fairly close now, and fortunately will soon be over. The holiday-makers are nearly all home again and are as keen as mustard to take a hand with the stay-at-homes.

On Wednesday night of this week, the Children of Mary had the first social of the season, naming it for variety's sake "The Leap Year Frivolity Razzle." The old Villa was glorified and decorated a bit, some of the young people putting in a lot of energy and time to get a good result. Mr. and Mrs. Holly, very kindly supplied excellent music, which everyone appreciated and enjoyed. The dancers tripped round the library and the length of the big corridor. In another room card tables were arranged and progressive euchre was played, and the broad verandah was welcomed by all who sighed for a cool breeze. There was supper, nothing elaborate, just a cup of coffee and very plain cake (sugar is almost unobtainable) and lots of cold drinks. Everyone enjoyed themselves and the money poured in.

Died during the last few days two well-known members of the congregation, Mrs. Rodgers of Aramoho, who had been ill for some time before her death, also Mr. Michael Foley of Wanganui.—R.I.P.

DIocese OF CHRISTCHURCH

(From our own correspondent.)

February 2.

The new St. Bede's College will be opened on February 15 by his Grace Archbishop O'Shea. He will be assisted by his Lordship Bishop Brodie, and his Lordship Dr. Cleary, Bishop of Auckland, has intimated his intention of being present also, should his health permit.

Rev. Mothers M. St. Basil and M. St. Anthony, of the Institute of Notre Dame des Missions, together with Rev. Mother M. St. Stephen, of the Ashburton Convent of the Order, returned from Europe by the Bremen.

Bro. T. Fogarty, formerly secretary to St. Mary's Conference of the Society of St. Vincent de Paul, has been appointed president, replacing Bro. Cape-Williamson, who, owing to pressure of business, found it necessary to retire from office. Bro. Albertsen succeeds Bro. Fogarty as secretary.

A concert in aid of the school funds is to be given in the Sacred Heart Schoolroom, Addington, on February 12. Excellent talent has been secured, and patrons may look forward to a good evening's entertainment.

Mr. W. Rodgers presided at a meeting on Sunday evening in connection with the Cathedral schools' annual garden fete, to be held on February 28 and March 1.

The greatest victory message ever delivered to humanity came from the lips of the Archangel Gabriel in the humble home at Nazareth.

DIocese OF AUCKLAND

(From our own correspondent.)

January 30.

The spiritual retreat for the clergy of the diocese opens on Monday next, February 2, in the Sacred Heart College, and will conclude on Friday, February 6.

Owing to the war conditions and the influenza epidemic, the numbers of children in the orphanages at Takapuna and "The Pah" (Onchunga) have severely taxed the accommodation in those institutions. The present excessive prices of materials and cost of building, preclude any possibility of permanent extensions to the existing buildings, and accordingly the boarding-out scheme is being tentatively adopted. Applications are being considered from suitable Catholic homes in town and country, from Catholics who desire either to adopt or give a home to the orphans. In numerous cases the Education Department makes an allowance for board.

The reports of the recrudescence of influenza in various parts of the world have led the local educational and health authorities in Auckland and elsewhere to adopt some precautionary measures to ward off the danger. For the present all schools will remain closed, as Dr. Monk, District Health Officer, considered it wise not to let the children assemble during hot weather in somewhat crowded rooms. In Auckland, the order postponing the opening of the schools will be received with little regret, for February is always a trying month for children and teachers alike.

His Lordship the Bishop returned on last Monday from visitation of the Waikato District.

On Sunday evening, January 25, Rev. Father Skinner, of Waiuku, preached an impressive sermon to a large congregation in St. Patrick's Cathedral.

The bazaar and queen carnival held in Helensville last week-end was somewhat spoiled by the very inclement weather. However, Father Mansfield is quite pleased with the financial results, as he is now in a position to repair and paint the church. The winning candidate in the queen carnival was Miss Vera Hafford, one of the most popular young ladies in Helensville.

Father Andersen, M.A., a newly-ordained priest from Christchurch, is on a holiday visit to Auckland, and is a guest of the priests at St. Benedict's. Other visitors from the south were the Misses Cartwright, well known in Catholic music circles in Oamaru.

The opening of the tennis court in connection with St. Benedict's Club was to have taken place on Saturday, January 24, but owing to the very wet weather it had to be postponed.

Heartfelt sympathy is extended to Father Ryan, S.M., whose brother died in Wellington last week.

It has been decided that the national concert in connection with the St. Patrick's Day celebrations is to take place in the Town Hall on Thursday evening, March 18.

ST PATRICK'S CONVENT, TESCHEMAKERS.

The annual Retreat of the Dominican Nuns, Teschemakers, which was conducted by a religious of the Dominican Order, Rev. D. B. Falvey, O.P., Adelaide, was brought to a close last Friday. The Sisters were privileged on this occasion in securing for the first time during their 50 years in New Zealand a Friar Preacher to work in their midst. This forms a link in the history of the Dominican Nuns in New Zealand connecting them with St. Dominic's first daughters to whom 700 years ago, the Saint entrusted the care and education of young girls. The need is not less in our own day for training the young in their earliest years in the habits of self-control and virtue, as well as in those branches required by our modern system of education. St. Patrick's has ideal surroundings for accomplishing these ends, and parents entrusting their daughters to the care of the nuns may rest assured that now, as in the past, nothing will be left undone to educate them in the truest sense of the word.

We take this opportunity of reminding parents and guardians that the college re-opens for present year's work on Monday, February 9, boarders to be in residence on Saturday, 7th inst. Those desirous of placing their children under the care of the Dominican Nuns are requested to apply for a prospectus of the college to the Mother Superior.

HELD OVER

Pressure on our space compels us to hold over a report of the public meeting held last week at Temuka under the auspices of the Christchurch Diocesan Council of the Catholic Federation; also a quantity of other matter.

CLERICAL CHANGES IN THE ARCHDIOCESE OF WELLINGTON.

The following changes have just been effected among the clergy of the archdiocese of Wellington:—Rev. Father N. Moore, from Ohura to Eltham; Rev. Father V. Kelly, from New Plymouth to Ohura; Rev. Father W. Saunderson, from Manaia to Pahiatua; Rev. Father J. Arkwright, from Eltham to Kaikoura; Rev. Father J. Minogue, from Taihape to Waipawa; Rev. Father J. Bowe, from Dannevirke to St. Joseph's, Wellington; Very Rev. T. Dean McKenna, from Pahiatua to St. Anne's, Wellington. Rev. Father O'Beirne takes charge of Levin; Rev. Father C. Harnett takes charge of Taihape; Rev. Father M. O'Sullivan, S.M., takes charge of Upper Hutt (temp.) Rev. Father Daly, from Upper Hutt to Dannevirke. Rev. Father J. Power, at present assistant in New Plymouth, will take charge of Marton during Father Cashman's absence in the Old Country. Rev. Father M. Fitzgibbon assistant priest at St. Anne's, Wellington; Rev. Father F. Cullen, assistant priest at Westport.

Changes amongst the Marist Fathers in the archdiocese are as follow:—Rev. Father A. McDonald, at present assistant at Wanganui, takes charge of Reefton; Rev. Father R. Heare, assistant at Boulcott Street, takes charge of Temuka; Rev. Father D. Hurley, Adm. of St. Joseph's, takes charge of Timaru; Rev. Father J. Dowling, from Napier to St. Bede's, Christchurch; Rev. Father J. O'Connor, from St. Joseph's to Wanganui. The Ven. Archdeacon Devoy, of St. Anne's, takes charge of the new parish at Island Bay, where the Rev. Fathers Kimbell and M. Devoy will also be stationed.

PRESENTATION TO FATHER WOODS, INVERCARGILL.

Very general regret was felt when it was made known last week that Rev. Father Woods was to be transferred to the Queenstown parish, and although the notice was short, there was a representative gathering in St. Joseph's Schoolroom after the 11 o'clock Mass on Sunday to bid him farewell (writes our own correspondent).

Mr. H. S. Searle, who was voted to the chair, said they had met to say good-bye to Father Woods after his eight years' stay in Invercargill. During that time, by his energy and constant attention to duty, the departing priest had won a place in their hearts. Most of those present knew his worth as a priest—some on occasions of gladness and others on occasions of sorrow—and all admired his sterling qualities.

Mr. F. G. O'Beirne thanked the committee for doing him the honor of requesting him to make a presentation to Father Woods. The departure was an occasion of sorrow to them all, but was mixed with gladness on account of the fact that Father Woods was now to have charge of a parish. The parishioners would have liked to have given him a right good send-off, but time did not permit of that. Mr. O'Beirne went on to say that the work of Father Woods had been well and faithfully done. He referred to his connection with the choir, the Hibernian Society, and the Children of Mary, but most of all (he said) Father Woods would be missed in the hospitals and in the sick-room; and in this connection there never had been a more zealous priest. In handing a wallet containing £80 Mr. O'Brien assured the recipient that those who had been approached had contributed most willingly, and the presentation was accompanied with every good wish.

Mr. J. J. Furlong referred to the love of the Catholic people for their priests, of which this little gathering was but another example. He (Mr. Furlong) could speak from personal experience of the zealous attention of Father Woods in times of sickness and distress.

Mr. T. Pound expressed pleasure at being given the opportunity of testifying to the departing priest's zeal and enthusiasm in carrying out his many duties during his eight years in Invercargill. As a Hibernian he took the opportunity of offering the grateful thanks of the members of the local branch to Father Woods for the valuable assistance he had at all times given. It was unfortunate that there had been so little time to make arrangements for the send-off, because if their guest had agreed to come back at a later date the amount of the presentation would have been more than doubled. No priest had ever left Invercargill who was more deserving of their esteem and good wishes. Mr. Pound wished Father Woods God-speed and every success and happiness in his new parish.

Father Woods was loudly applauded on rising to reply. He was not aware (he said) of so many good qualities in himself, yet he wished to thank them most heartily for their kind words and good wishes. These he valued more than the presentation, but he was not ungrateful for that.

He had tried to do his best while in Invercargill, and would have been quite content to remain there as a curate. He had never at any time requested to be shifted, but was pleased to obey when he had been offered the charge of a parish. He thanked the Children of Mary for their kindness to him, and referred to his connection with the Hibernian Society. If he had helped these splendid societies in any way, he could say that the members were always willing to give him their co-operation, and so had materially assisted him in any good work. He wished to take the opportunity of expressing his very best thanks to the Very Rev. Dean Burke for his many kindnesses. The Dean had been a real friend to him. They all knew of the Dean's culture and learning, and he (Father Woods) had learnt much from him. The Dean had spared no pains to impart much knowledge that would always be useful to him. In conclusion he reminded them that a parish priest had many responsibilities, and in again thanking them he asked for the favor of a share in their prayers.

OBITUARY

SISTER MARY DYMUNA, O.S.D.

On February 3, after a long illness, Sister Mary Dymuna passed away peacefully at St. Dominic's Priory, Dunedin. The deceased Sister was born in Co. Kilkenny, Ireland, in 1872. She came out to New Zealand nearly thirty years ago. The religious vocation came to her early, and she left the green hills of Holy Ireland as a young girl to devote her life to the apostolic work of prayer and teaching in this new land, far from the happy home of her girlhood. Faithfully, quietly, unostentatiously she performed the duties of her high calling during the three decades of her life in New Zealand. Her solid piety and her simple faith shone forth as an example and an encouragement to her sisters in religion and to the pupils whom she taught in the various Dominican Convents to which she was sent at different times. Up to a year ago, she was in charge of the convent at Lawrence, but failing health made it advisable to recall her to the mother-house in Dunedin, where she remained until her death. In illness as in health, Sister Dymuna was a source of edification to all who knew her. Her life was a preparation for eternity, and she had no wish lately but to go home to rest with God. Fortified by all the rites of Holy Church, her wish was granted when, on Tuesday morning, she died the happy death of those that die in the Lord, her soul going forth to its Saviour just as the dawn came, like the harbinger of her new life, over the hills and in at the windows. A little later her sisters in religion assembled in the Priory Chapel to assist at a private Requiem Mass for the repose of her soul. On Wednesday morning Solemn Mass was celebrated in the Cathedral at nine o'clock. The celebrant was Father Liston; deacon, Father Corcoran; subdeacon, Father Kaveney; master of ceremonies, Father Coffey. The music was rendered by the nuns and the Last Blessing read by Father Coffey. After the ceremony the body was brought for interment to the Southern Cemetery.

*Pie Jesu, Domine,
Dona ei requiem.*

HEALTH DEPARTMENT'S REGULATIONS.

Schools' authorities are notified of regulations from the Health Department of Otago regarding the closing of schools in stated districts in view of prevailing sickness. This notification was received after several re-opening announcements were in print in this issue.

WHO WON THE WAR?

Now that the entire credit for winning the war has been claimed by the champions of one people, and that people not the inhabitants of the United States, it is well to find a witness who is willing to give due credit to our soldiers (says an American exchange). That veteran is no less an authority than his Eminence the Primate of Belgium. Speaking in Cincinnati, he said: "And when your boys came—and how they did come when started—they were such clean-looking fellows and so tremendously eager instantly to get into the trenches and on the battlefield! It is quite beyond me to express my admiration. And such fighting. My friends, my very dear friends, it was these same boys of yours who broke that long German wall of steel, which had stood for years and sheltered such awful cruelty and unspeakable atrocities."

CONVENT OF MERCY, GREYMOUTH.

The following successes have been gained by pupils of the Convent of Mercy, Greymouth:—Miss Doreen Daly, a pupil of St. Mary's School, Greymouth, was successful in gaining a Junior National Scholarship, having obtained a total of 594 marks, that is, an average of 74½ per cent. This young lady is to be congratulated on her success. She will take out the scholarship at St. Mary's School, Greymouth. The Kennedy Scholarship, tenable at St. Patrick's College (forfeited), falls this year to Master Henry Kennedy, a pupil of the Convent School, Brunner. This clever young student is to be commended on the success he has attained.

Life is not for a mere passing pleasure but for the highest unfoldment that one can attain to, the noblest character one can grow, and for the greatest service that one can render to all mankind. In this, however, we will find the highest pleasure, for in this the only real pleasure lies. There are no short cuts.

ST. PATRICK'S DOMINICAN COLLEGE,

TESCHEMAKERS.

(FOR GIRLS)

RE-OPENS ON MONDAY, 9TH INST.

Boarders are requested to be in residence on SATURDAY, 7th.

Intending students should apply for prospectus to—
THE MOTHER SUPERIOR.

St. Thomas's Academy, Oamaru

BOARDING SCHOOL FOR YOUNG BOYS

— RE-OPENS —

TUESDAY, FEBRUARY 10.

Boarders in residence FEBRUARY 9.

ST. BEDE'S COLLEGE

NORTH ROAD, PAPANUI, CHRISTCHURCH.

The new College will be solemnly BLESSED and OPENED by his Grace Archbishop O'Shea, S.M., on SUNDAY, FEBRUARY 15, at 3 p.m.

The College will OPEN for the RECEPTION of BOARDERS on MONDAY, February 16.

Owing to repeated requests, provision has been made for the reception of students from the Fifth Standard upwards.

For particulars, etc., apply to—

THE RECTOR.

DEPARTMENT OF PUBLIC HEALTH,
HOSPITALS AND CHARITABLE AID.

CLOSING OF PUBLIC AND PRIVATE SCHOOLS.

In pursuance of the powers conferred on me by Section 4 of "The Public Health Amendment Act, 1919," and being authorised in writing in that behalf by the Minister, I, JOSEPH PATRICK FRENLEY, being the District Health Officer for the time being at Dunedin, do hereby require All Public and Private Schools, including Boarding Schools, in the Otago Hospital District to remain CLOSED until further order.

JOS. P. FRENLEY,
District Health Officer.

Dated at Dunedin this 4th day of February, 1920.

The Otago Health District includes the Counties of Bruce, Clutha, Fiord, Lake, Maniototo, Peninsula, Southland, Stewart Island, Taieri, Tuapeka, Vincent, Waihemo, Waikouaiti, Waitaki, Wallace.

WELLINGTON CATHOLIC EDUCATION BOARD.

BOXING DAY PICNIC ART UNION.

The following is the result of the Drawing:—First, No. 5994, Mrs. J. Barton, Hanson St. Second, No. 830, P. Hansen. Third, No. 9142, V. J. Henry, Te Aro P.O. Fourth, No. 10188, B. Eberlast, 44 Boulcott St. Fifth, No. 7443, P. Gilligan, 164 Hanson St. Prizes may be obtained on application to the Secretary,
Box 958, G.P.O., Wellington.

NEW ZEALAND RAILWAYS

DUNEDIN SHOW AND RACES, 7th to 14th FEBRUARY

The following alterations in and additions to the ordinary Time-table will be made in connection with the above:—

FRIDAY AND TUESDAY, 6th and 10th FEBRUARY.

EXPRESS TRAIN for DUNEDIN leaves OAMARU 5.15 p.m., Palmerston 6.59 p.m., arriving Dunedin 8.45 p.m.

HOLIDAY EXCURSION TICKETS to Dunedin from Oamaru and Palmerston will NOT be available by the Down Express train leaving Oamaru at 1.40 p.m.

FRIDAY, SATURDAY, MONDAY, TUESDAY, AND WEDNESDAY, 6th, 7th, 9th, 10th, and 11th FEBRUARY.

EXPRESS TRAIN FOR DUNEDIN leaves Gore 3.0 p.m., Dunedin arrive 6.34 p.m.

SATURDAY, MONDAY, WEDNESDAY, THURSDAY, AND SATURDAY, 7th, 9th, 11th, 12th, and 14th FEBRUARY.

The train usually leaving Dunedin for Palmerston at 5.27 p.m. leaves at 6.25 p.m.

The afternoon train for Outram will leave Mosgiel at 5.50 p.m., except on 12th, when it will leave at 7.0 p.m.

TUESDAY, 10th FEBRUARY.

Special Stock Train (passenger car attached) leaves Oamaru 12.20 p.m., Dunedin arrive 7.10 p.m.

TUESDAY AND WEDNESDAY, 10th and 11th FEBRUARY.

EXPRESS TRAIN for Dunedin leaves Balclutha 4.10 p.m., connects with trains from Catlins River and Lawrence Branches, arriving Dunedin 6.12 p.m.

The afternoon train for Milton leaves Lawrence 2.55 p.m., Waitahuna 3.25, Milton arrive 4.37 p.m.

The afternoon train for Balclutha leaves Tahakopa both days 12.15 p.m., Glenomaru 3.20, Romahapa 3.35, arriving Balclutha 4.0 p.m.

WEDNESDAY, 11th FEBRUARY.

Train for Balclutha leaves Dunedin 6.30 p.m., Milton 8.9 (connects with train for Lawrence).

WEDNESDAY AND THURSDAY, 11th and 12th FEBRUARY.

EXPRESS TRAIN for Dunedin leaves Balclutha 8.15 a.m. (connects with train from Owaka on 12th February), arriving Dunedin 10.45 a.m.

On the above dates Holiday Excursion tickets from Balclutha and Milton for Dunedin will NOT be available by the Express train arriving Dunedin at 10.55 a.m.

THURSDAY, 12th FEBRUARY.

Train leaves Dunedin for Oamaru and intermediate stations at 9.5 p.m.

The afternoon train for Outram leaves Mosgiel 7.0 p.m.

The train usually leaving Dunedin for Clinton at 4.50 p.m. leaves at 6.0 p.m. connects with trains for Lawrence and Owaka. Clinton arrive 10.15 p.m.

Holiday Excursion tickets to Milton, Balclutha, and Stations on Lawrence Branch will NOT be available by Express train leaving Dunedin at 5.10 p.m.

Train conveying passengers and stock for stations Owairo to Balclutha leaves Dunedin 7.30 p.m.

Train for Balclutha leaves Owaka 6.55 a.m.

Train leaves Balclutha for Owaka 9.5 p.m.

FRIDAY, SATURDAY, AND MONDAY, 13th, 14th, and 16th FEBRUARY.

The Down Mail train leaving Dunedin at 8.30 a.m. WILL RUN TO GORE ONLY.

Express train for Invercargill leaves Dunedin 8.45 a.m., connects with trains for Lawrence and Catlins River Branches.

SATURDAY, 14th FEBRUARY.

TRAIN FOR CHRISTCHURCH leaves Dunedin 9.5 p.m.

TRAIN FOR INVERCARGILL leaves Dunedin 7.45 p.m.

MONDAY, 16th FEBRUARY.

The Up Mail train from Dunedin runs in two parts, the first part leaving Dunedin at 7.50 a.m. Passengers for Waimate Branch must travel by the 7.50 a.m. train. For full particulars see handbills at all stations.

BY ORDER.

J. M. J.

SACRED HEART COLLEGERICHMOND ROAD, AUCKLAND.
Conducted by the MARIST BROTHERS.(Under the Patronage of the Right Rev. Dr. Cleary,
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THE COLLEGE, which is large and commodious, and fitted with all modern appliances, is situated in a section of ground 14 acres in extent.

The great object of the Brothers is to give their pupils a sound Religious Education, and so to enable them to discharge the duties of their after-life with honor to religion, benefit to the State, and credit to themselves.

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.

Special attention is given to Experimental Science and to Practical Agriculture.

TERMS: 40 GUINEAS PER ANNUM.

A reduction of 10 per cent. is allowed in favor of brothers.

For further particulars apply to the
BROTHER DIRECTOR.**AUSTRALIAN CATHOLIC TRUTH SOCIETY** For the dissemination of Catholic Truth and the defence of Holy Church, 256 penny pamphlets on most interesting and instructive subjects have already been issued. An Australian Catholic Prayer Book has been compiled, and can now be procured in boards, 6d in popular size; leather (with Epistles and Gospels of Sundays and Feasts), 1/6; and beautifully bound in morocco, 3/6. Subscription, 5/- per annum, entitling all to the penny publications issued during the year. Life members, £3 3/-.REV. J. NORRIS, SECRETARY, DRYBURGH ST., NORTH MELBOURNE.
Wholesale Depot, 312 Lonsdale St., Melbourne.**St. Patrick's College**
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His Grace Archbishop Redwood, S.M.

For Terms, etc., apply to

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Triumph and Passing of Cuculain (O'Grady)	6	0
In the Gates of the North (O'Grady)	6	0
The Irish Labor Movement (Ryan)	6	0
The Golden Barque (S. O'Kelly)	4	6
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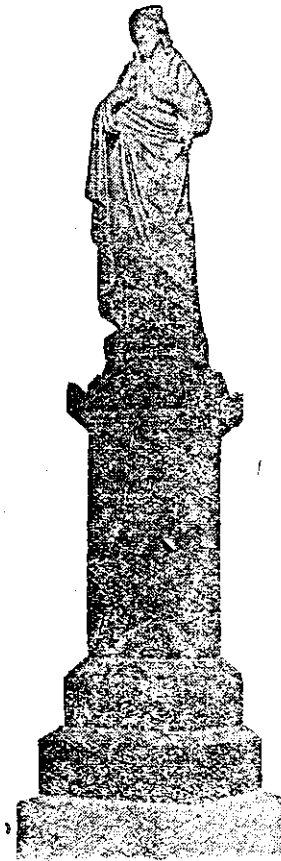
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**The
Provincial Ecclesiastical Seminary of New Zealand,
HOLY CROSS COLLEGE, MOSGIEL****I**N conformity with arrangements made at the First Provincial Synod, held in Wellington in 1899, this Seminary has been established for the Education of Students 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. For further particulars apply to THE RECTOR.

R. H. TODD

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TEL. 2448.

145 RATTRAY ST., DUNEDIN.

NOTICE TO ADVERTISERS

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

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

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

General advertising rates on application to the office.

MARRIAGES

CAHILL—WALSH.—On January 14, 1920, at St. Thomas's Church, Winton, by the Very Rev. Father O'Neill, Walter, second son of Mr. and Mrs. John Cahill, to Mary, youngest daughter of Mrs. P. Walsh, Browns.

HUGHES—KIELY.—On November 11, 1919, at St. Joseph's Cathedral, Dunedin, by the Rev. Father Kaveney, William Charles, eldest son of O. P. Hughes, 114 Carroll Street, to Mary (Tushe), second daughter of Thomas Kiely, 23 Brighton Street, Kaikorai.

DEATHS

CLIFFORD.—Of your charity pray for the repose of the soul of Patrick Francis, beloved husband of Christina Clifford, and youngest son of Thomas and Mary Clifford, who died at Wairio on January 23, 1920; aged 34 years.—R.I.P.

MULLIN.—Of your charity pray for the happy repose of the soul of William Mullin, beloved husband of Louisa Mullin, Middleton Road, Upper Riccarton, Christchurch, who died (suddenly) at the residence of his daughter (Mrs. H. McGrath, Islington) on January 16, 1920; aged 82 years.—R.I.P.

McBRIDE.—Of your charity pray for the repose of the soul of Leonard Hugh McBride, F.R.C.S., beloved husband of Beatrice McBride and sixth son of Frank McBride, of St. Clair, who died at his residence, 7 Hobson Street, St. Clair, on January 24, 1920; aged 32 years. (Interred at Frankton.)—On his soul, sweet Jesus, have mercy.

SMYTH.—Of your charity pray for the repose of the soul of William, beloved husband of Ellen Smyth, who died at his residence, Killiney, on December 20, 1919, in his 84th year.—On his soul, sweet Jesus, have mercy.

IN MEMORIAM

BURNS.—Of your charity pray for the repose of the soul of Joseph Burns, who died at Clive, Hawke's Bay, on February 4, 1916.—Sacred Heart of Jesus, have mercy on his soul.

CONNELL.—Of your charity pray for the repose of the soul of Margaret Winifred Connell, who died at Oamaru on February 6, 1917.—Sacred Heart of Jesus, have mercy on her soul. Queen of the Holy Rosary, pray for her.

WANTEDS

WANTED TO SELL Good Second-hand "Commercial" TYPEWRITER, practically New. Apply—

"TYPEWRITER,"
Tablet Office, Dunedin.

WANTED TO SELL COURTOIS TENOR SLIDE TROMBONE (in perfect condition), with extra flat tuning-slide and Hawke's Case. Address—

"BREVETE," Tablet Office.

WANTED.—Nice Young GIRL, assist light housework.—MRS. RUDKIN,

8 Sandringham St., St. Clair.

WANTED for Printing Department Smart BOY or GIRL. Apply immediately Tablet Office.

WANTED by young married woman LIGHT HOUSE-KEEPING DUTIES during the day; private house preferred. Address—"R.," Tablet Office.

FEATURES OF THIS WEEK'S ISSUE

Leader—The Decay of Modesty and Common Sense, p.25. Notes—O'Growney's Irish Grammar; Joyce's Irish Tales; "Fascinatio Nugacitatis"; The Parable of the Talents, pp. 26-27. Topics—Atrocities Again; Inner News; The Evening Star on Ireland; The Russian Government; Dublin Universities; Catholic Spirit, pp. 14-15. Erin's Claims, by Eamon de Valera, p. 9. The Two Wilsons, p. 33. Correspondence, p. 35. Catholic Federation: Wellington Council, p. 39.

Christian Brothers' Monster Carnival.

Queen Competition.

Art Union.

Sale of Work

HIS MAJESTY'S THEATRE AND ANNEXE.

OPENING ON MONDAY NEXT (February 9th).

— AT 8 P.M. —

Proceeds to be devoted towards providing a New Residence for the Christian Brothers.

GRANDEST SPECTACULAR AND ARTISTIC DISPLAY
—EVER STAGED IN DUNEDIN.—

Under the direction of Mrs. B. WYATT (Otago School of Dancing).

ADMISSION TICKETS (including chance in Art Union)
ONE SHILLING.

H. K. POPPELWELL,
Hon. Secretary.

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

Pergant Directores et Scriptores New Zealand Tablet, Apostolica Benedictione confortati, Religionis et Justitia 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, FEBRUARY 5, 1920.

THE DECAY OF MODESTY AND OF COMMON SENSE



WO recent pronouncements of the Pope call for special attention; the one and the other are complementary. On December 2 he mourned the fact that after the war the high hopes that better things would prevail and that conditions of living would improve have all been shattered. Instead of the Golden Age predicted by politicians there has come upon the world a time of hardship and suffering—a period of lean years that were preceded by no full years in which provident householders might lay up a store against the evil days. Lack of food and clothing continues; innocent children, in particular, are suffering; and, in Central

SEND for the U.F.S. PEROXIDE VANISHING CREAM. An ideal preparation for the SKIN and COMPLEXION. It is cooling, soothing, refreshing, and not greasy. Price, 1/9. Posted free for 1/10, anywhere in New Zealand, from the UNITED FRIENDLY SOCIETY.

Europe especially, the hardships of the children are great. From the high prices that rule, it is clear that the misery in London, Paris, and Dublin slums must be almost as bad as in Berlin or Vienna. Here, then, is one picture: squalor, sickness, starvation, dirt, famine—all the results of the war that was to save humanity!

*

But there is another side to the picture. While such awful conditions are the common lot of the innocent people who had no hand in making the war—and no share in the plunder,—another set of human beings are living in riotous luxury and indulging in an orgy of useless expenditure that is ruinous to both body and soul. The profiteers, the men and women and boys and girls who in some way or other share the spoils, know no restraint in dress or conduct, and by the way in which they flaunt their prosperity in the eyes of the poor they are sowing the seeds for a terrible reaping. Indecency in dress keeps pace with indecency in morals. While the Divorce Courts are full and bigamy an offence of ordinary occurrence, women and girls have apparently but one standard in dress—to put on, as Father Maurice O'Reilly recently said, as little clothes as the police will permit. We have heard more than one disgusted man say that the aim of many modern girls seems to be to imitate in dress a painted and powdered harlot. It is a hard saying, but it is true. One need only open one's eyes in the street to be convinced that it is true. No doubt there is besides the person to whom complexion is more than character many a so-called respectable female whose aim and object are essentially the same as that of her discredited sister. Women as a whole cannot be excused as being too brainless to see the limits which modesty sanctions, and when Christian mothers permit their girls to imitate the "smart" females they are certainly guilty in the sight of God for the provocation and the temptation offered to the passers by through immodest attire. Hear what the Pope says of the matter in another letter: "We feel it our duty to insist in a particular manner on this point, because on the one hand, we know that certain styles of dress which nowadays have become common among women are harmful to the well-being of society, as being provocative of evil; and, on the other, we are filled with amazement at seeing that those who communicate the poison seem not to realise its malignant action and those who set the house on fire seem to ignore the destructive force of the fire. It is only the supposition of such ignorance that can explain the deplorable extension in our days of a fashion so contrary to that modesty which ought to be the choicest ornament of the Christian woman. . . . With what satisfaction, therefore, have we learnt that the adherents of the Catholic Women's Union have inscribed in their programme the resolution of showing themselves modest, even in the form of their dress. By so doing they will fulfil the strict duty of not giving scandal, and of not becoming a stumbling-block to others in the path of virtue." Catholic women and girls will do well to take the Holy Father's words to heart. Are they prepared to go on being a scandal and a stumbling-block to others in the path of virtue? Are they willing to let it be said that the traditional Catholic respect for modesty has no appeal to the women and girls of New Zealand?

*

For the minimum of dress at present the maximum price is paid. Women and girls cheerfully pay four and five times the value for an article of shoddy clothing that they could easily make for themselves. We have mentioned before that we were told on good authority how a coat costing at most 28s is sold for £7 10s. And this is but one instance in the merry game played by the profiteers and their brainless dupes. Two practical conclusions suggest themselves: all who respect virtue and who believe that modesty is woman's greatest ornament ought to unite in a league for the reform of the prevalent indecency; and all who have brains and hands ought to make up their own dress as

a protest against the profiteers who have so much money to spend on fads like Prohibition. Indeed the need for economising in every department is so urgent that the women of to-day cannot too soon learn a lesson from their grandmothers and begin to sew and knit and cook and bake what they need for their own use. There are surely many among us whom modern State "education" has not robbed of the use of hands and eyes, and it is time that those who have a modicum of intelligence left should organise to protect themselves. More important, however, is it that those who have respect for virtue and who do not want to become stumbling-blocks to others, make up their minds that self-respect, decency, and the well-being of society will be advanced if they begin to dress more like God-fearing women and less like "second-rate souls in first-rate skins." The ladies of New Zealand do not like being told the truth. Let them remember that in this instance the warning comes to them from the Pope. Their grievances on this occasion ought to be directed, not to the *Tablet* Office, but to the Vatican. And no doubt many of them are in their own estimation quite capable of pointing out to the Holy Father the error of his ways. It is a pity that they are not equally capable of seeing themselves as others see them.

NOTES

The Gaelic

We want to call your attention to Mr. O'Connor's advertisement on page 24 of the *Tablet*. Among his new books you will find *Simple Lessons in Irish*, by Eugene O'Growney. Now you cannot find a better little book to put in your pocket, or in your friend's for that matter, than an Irish grammar. For those of us who had not the opportunity of learning the language in our youth or from a native speaker, books are essential. Most of us may never get very far with it, but at any rate we can pick up a smattering of Gaelic and learn to use the common salutations, that are so beautiful on Catholic lips. If anything shows the vast difference between Gaelic and Saxon ideals it is the casual words that leap to the lips when we meet or leave a friend. Every Irish salutation is a prayer. Instead of an asinine "ta-ta," or an affectedly foolish "toorle-oorle," or the matter of fact "so long," you will find the Irish saying "May God bless you," "May God and Mary bless you," "God prosper you," or "God save you." It is a little thing, but it tells volumes of the difference between the two races. And as Eugene O'Growney was the pioneer, not only of the Gaelic League, but even of Sinn Fein, which had never been born but for the League, we ought to love a book of his and hold it as a treasure above price. To have for our own something of the man who did so much for Ireland should appeal to most of us.

Gaelic Romances

There is another book in the list that we want to recommend particularly. (By the way, we hope Mr. O'Connor won't object to our taking his name in vain.) The second book is *Old Celtic Romances*, by Dr. Joyce. Dr. Joyce is another pioneer who has deserved well of his country. His Irish history has kindled the sacred flame in many a young heart; his Irish primer has been conned by many a turf fire and on many a wind-swept hill; his scholarly volumes on ancient Irish culture are invaluable for the student of Irish history. *The Old Celtic Romances* will lead you into the world of old, dear dreams whither Irishmen and women have ever gone for inspiration for their literary work. Plutarch and Boccaccio were the mines in which Chaucer and Spenser and Shakespere delved for their materials, and Joyce's book is equally a mine of inexhaustible treasure for Irish writers in prose or verse. The sad story of the children of Usna, and the fate of the children of Lir have been the inspiration of many a poet, and will continue to be for many a year to come. Dr. Joyce brings you back to the fountain and tells you simply

and beautifully the old tales that mean so much to Irish culture to-day, yesterday, and to-morrow. This book will illumine your mind and give you a new pleasure in reading many a masterpiece. From Moore's pathetic melody, *Silent O Moyle*, to Synge's immortal play, *Deirdre*, there is a long interval with many a book in the same strain in between. Joyce will help you to enjoy Synge better as he will give substance and meaning to the lovely lines of Moore:—

When shall the swan her death note singing
Call my spirit to the fields above?
When shall Heaven, its sweet bells ringing,
Warm our isle with peace and love?

Fascinatio Nugacitatis

The fascination of nugacity! What a luminous phrase it is in which the Bible expresses an evil habit of mind, fruitful with failures, destructive of high character, fatal to great promises. How many men and women who are endowed by God with splendid talents wrap them in a napkin and bury them because they are captivated by the fondness for trifling, for small talk, for dilettanteism, and never strive to use their opportunities for doing any good for themselves or for their fellows. In a few vivid words Dante has painted a picture of those whose lives were thus wasted:

*Questa misera moia
Tengen l'anime triste di coloro
Che visser senza infanzia e senza ludo.
Mischiate sono a quel cattivo coro
Degli angeli, che non furon ribelli,
Ne fur fedeli a Dio, ma per se foro.
Cacciati i Ciel per non esser men belli;
Ne lo profondo inferno gli ricoro,
Che alcuna gloria i rei avrebber d'elli.
Fama di loro il mondo esser non lassa:
Misericordia e giustizia gli sdegna;
Non ragioniam di lor, ma guarda e passa.*

Turn up your Longfellow or your Carey and read the translation of these powerful lines which so caustically describe the souls of them that

Revelled beneath the stars,
And slept beneath the sun,
And lived a life of going to do
And died with nothing done.

One other word occurs, and it is the severest of all: "I would you were either hot or cold, but because you are neither hot nor cold I will begin to vomit you out of my mouth."

The Parable of the Talents

The parable of the talents contains a warning and a lesson for us all. We have two natures, or rather two sides of one complex nature, to develop, the spiritual and the temporal. Christ's strong, hard saying applies directly to those who are neither hot nor cold in His service. Dante's covers also those that spend their lives in the fascination of doing nothing, whom he dismisses scornfully with the remark:—

"Let us not talk about them, look at them and pass by."

We have incessantly pleaded for activity among our educated laity in the direction of greater interest in the Church and in all that concerns our Holy Religion. Young men and women who have the ability could do untold good for God if, instead of wasting precious time in reading useless books and in small talk, they studied Catholic principles and tried to make them known to others. They have an opportunity that the clergy have not. In the workroom, in offices, in casual conversation with their non-Catholic friends, they must have been struck, time and again, by the crass ignorance of all things Catholic in the world around us. Protestants believe the silliest stories about us. They have been brought up to regard as true the monstrous fables about our devotions that now and then we see printed by the unmentionable papers which cater for bigots. And it is because of their prejudices

hired agitators are able to reap a rich harvest among them. There is a large field for endeavor in this respect. Sound study, zeal for God's Glory, a victory over laziness and a realisation of our dignity are needed for a start. That is one reason why we should conquer the *fascinatio nugacitatis*; there are scores of others.

DIOCESE OF DUNEDIN

The Sisters of Mercy, South Dunedin, gratefully acknowledge the following donations towards St. Vincent de Paul's Orphanage: A. C., Thames, £1; A Friend, Taranaki, 10s; Te Mata, £1; Mr. D. Enright, Temuka, £1 6s 6d. Benefactors are remembered in the daily prayers of Sisters and children.

It has been deemed inadvisable, owing to the danger of the spread of influenza, which, in a mild form, is somewhat prevalent, especially among children, to re-open the schools of the city for the present. The Christian Brothers' School did not, therefore, resume on Tuesday as was intended, and will remain closed in the meantime.

The cricket match, Dunedin v. Christian Brothers, was continued on Saturday on the Caledonian Ground, under ideal conditions, and was won by the latter team. The week before Christian Brothers were at the wickets all the afternoon, and made a total of 217 runs for seven wickets. On Saturday they closed their innings for this total. Dunedin were all out for 88 in their first innings, and following on, made 110 in the second, making a total of 198. Bond and Casey were the bowlers for the winning team.

The usual monthly meeting of St. Joseph's Cathedral Parish Committee of the Catholic Federation was held in St. Joseph's Hall after devotions on last Sunday evening. In the unavoidable absence of Very Rev. Father Coffey, Adm. (president), Mr. T. J. Hussey presided. The secretary (Mr. A. Tarleton) reported on the recent half-yearly meeting of the Dunedin Diocesan Council. The chairman impressed upon the members who are doing the work of canvassing, the necessity of completing the returns as soon as possible, and handing in the names of members to enable the sum due to the Dominion Council being remitted.

A roll of honor to those members of St. Joseph's branch of the Hibernian Society who had gone to the war, was unveiled at a gathering at St. Joseph's Hall on Monday evening. Owing to pressure on our space a full report of the proceedings has to be held over till next week.

Amongst the recent professions which took place at St. Joseph's Convent, Mount Street, Sydney, was Ida O'Connell (in religion Sister Maria Denis of the Infant Jesus), eldest daughter of Sergeant and Mrs. O'Connell, late of South Dunedin and Gore, and now of Waimate. The teachers and many friends of this young nun, who is still in her teens, will be pleased to learn of her transfer from Sydney to join the teaching staff of the Order at St. Benedict's Convent, Auckland.

There was Exposition of the Blessed Sacrament at St. Joseph's Cathedral from the eleven o'clock Mass on Sunday. The preacher at that Mass was the Very Rev. Father Rossiter, M.S.S., who spoke eloquently and at length on the missionary spirit of the Irish race. He instanced the world-wide labors of Irish priests, Brothers, and Sisters, whose devoted zeal for the glory of God and salvation of souls caused them to penetrate into the remotest corners of the world. Incidentally Father Rossiter touched upon the latest phase of Irish missionary effort—the evangelisation of China by the Fathers of the recently formed Missionary Society of Maynooth, a religious enterprise which, besides being deserving of every possible financial support, could be greatly benefited also by our fervent prayers. After Compline in the evening, a particularly fine discourse was preached by Rev. Father Falvey, O.P., in the presence of a crowded congregation. Then followed the usual procession and solemn Benediction of the Blessed Sacrament.

CHRISTIAN BROTHERS' NEW RESIDENCE: CARNIVAL NOTES.

The Carnival committee met on Sunday evening in St. Joseph's Hall, and discussed various details in connection with the undertaking brought under notice by the secretary, Mr. H. Poppelwell.

The old boys of the Christian Brothers' School, who are exerting every effort to make their section of the Carnival—the side-shows and produce stall—an outstanding success, will be grateful to friends for gifts of any description.

The Carnival will be opened on next Monday evening (February 9) at 8 p.m. at His Majesty's Theatre and Annex.

THE LATE DR. LEONARD HUGH McBRIDE

AN APPRECIATION.

The removal by death of one who has proved himself a worthy citizen, and who by his untiring zeal to lighten the burden of suffering and to devote himself ungrudgingly to the good he can find to do around him naturally entwines one such in the affections of the whole community. When the death occurs of a medical practitioner who has reached the highest eminence in his profession, the people among whom he has labored and lavished his benefactions, are stricken with a sense of irreparable loss; but when that professional man is one who, by his kindly disposition, his generous nature, his goodness and charity to the poor, has endeared himself to the hearts of all, then his death is much more keenly felt. Such a one was Dr. Leonard Hugh McBride, who passed away at his residence, St. Clair, Dunedin, on Saturday night, January 24. At Frankton, a district wherein Nature has dispensed some of her grandest and richest treasures, and with a generosity typified in his own character, Leo-



ard McBride was born. It was at the Convent of the Sisters of St. Dominic, Queenstown, and afterwards at the Christian Brothers' School, Dunedin, that he received the groundwork of his education. At these schools the moulding of his character was begun. Here also were implanted in his nature the seeds of kindness and generosity which blossomed forth so brilliantly in his professional career. His career, like that of the great Napoleon's was short and brilliant. It is sad to think that he should be cut off at the height of his fame, and when he was so useful to the community. But the ways of God are not our ways. Though brief, he crowded many charitable and even heroic deeds into his life. He had performed a long life's work in a few years. He will long be remembered by the afflicted poor, to whom he so generously gave his services. To his friends, especially, and he had made many lasting and intimate ones in Dunedin, the news of his death came as a severe shock. As his friend since the time of his student days, and one who knew him intimately, I wish to show my appreciation of the great work he performed in Dunedin, especially the work he did, gratis, for the poor. On behalf of his many friends I offer my heartfelt sympathy to his bereaved wife and little ones, to his father and relations in their great sorrow. May eternal rest be his portion.

B. KAVENEY.

Oamaru

(From our own correspondent.)

February 2.

St. Joseph's School re-opens to-day, and St. Thomas's on Tuesday, February 3. At both Masses yesterday parents were urged to send their children on the opening day, so that a good beginning might be made for the year.

Rev. Father Falvey, O.P., who has been giving a Retreat to the Dominican Nuns at Teschemakers, went south on Friday last.

Father Gondringer, of St. Patrick's College staff, left here for the north on Saturday.

A very pleasant evening, in the form of a surprise party, was spent on Thursday last, when a number of friends of Mrs. O'Donnell and Mrs. Gleeson called upon

them for the purpose of making a presentation on the eve of their departure for a trip to the Old Country. In presenting them with handsome travelling bags, Right Rev. Mgr. Mackay, on behalf of their Oamaru friends, wished both a pleasant holiday and a safe return.

Mass will be celebrated at the following places during the month:—February 8: Kurow, at 9 a.m. and Duntroum at 11 a.m.; February 15: Windsor Park, at 9 a.m., Ngapara, at 11 a.m., and Pukeuri, at 10 a.m.; February 22: Duntroum, at 9 a.m. and Kurow, at 11 a.m.; February 29: Ngapara, at 9 a.m., Windsor Park, at 11 a.m., and Waitaki South, at 11 a.m.

FOR THE HAIR.

You can obtain tested specialties that will overcome every condition that mars its beauty. Mrs. Rolleston is a Hair Physician of great experience, and these articles are worthy of complete confidence:—

For promoting the growth, preventing hair-falling, and also premature greyness: Special Lotion (non-oily), price 5/6.

For rendering the scalp perfectly clean and making the hair glossy: Dr. Waldron's Shampoo Powders, 5/- per dozen.

COMPLEXION TREATMENT for Country Ladies.—Ladies living far from the city are often afflicted with complexion troubles, which they find difficult to remove, as they have no Specialist nearby to consult. In such cases they should not hesitate to write to Mrs. Rolleston, the well-known Hair and Face Specialist, for advice. Mrs. Rolleston supplies a complete course of Home Treatment for the complexion for 16/6, including all necessary preparations and massage appliances, exactly similar to those used in her Rooms. Ladies interested should write for full particulars.

In reply to "Subscriber," I desire to state that the preparations asked for may be procured from any chemist.

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CARNIVAL WEEK.

DUNEDIN JOCKEY CLUB.

AUTUMN MEETING, 1920.

Will be held at Wingatui on

WEDNESDAY (Cup Day) and SATURDAY,
FEBRUARY 11 and 14.

First Race at 12.15 and Last at 5.30 each day.

ADMISSION: Grounds, 1/6; Grand Stand, 10/6 extra.
Tickets obtainable at Railway Station.

ORDINARY AND SPECIAL TRAINS run as follows:

Direct Trains leave Dunedin at short intervals from 10.50 a.m., soon as full; also STOPPING TRAINS at 9.5, 9.25, 10.25, 11.15, 1.15, 2.15, and 12.15 (Saturday only).

Direct Trains leave Wingatui at short intervals from 5.20 p.m., soon as full; also STOPPING TRAINS at 4.54, 5.15, 6.5, and 7.5.

Return Fare (including Admission to Grounds), 3/6.

H. L. JAMES,
Secretary.

Church of Our Lady of Lourdes ALEXANDRA

January 25.

Amidst the mountains and hills and the unrivalled climate of Central Otago it has been decided to erect a church and a shrine to Our Lady of Lourdes at Alexandra to serve as a national work and centre of devotion to the Ever Blessed Mother of God. The wonderful manifestations and miracles of Lourdes is God's answer to the pride of modern atheists and enemies of the Church.

The Catholics of New Zealand are invited to take part in this glorious work to combat unbelief and the enemies of the Church in this country.

God save New Zealand!

All subscriptions acknowledged in *N.Z. Tablet*.

G. M. HUNT,
Alexandra.

£500 raised locally; Mrs. Shiels, £5.

Picture

TO THE CATHOLICS OF DUNEDIN AND DISTRICT.

Our Picture Framing Dept. is making a specialty this month

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JOHN JOSEPH FITZHARRIS
(Convent School, Waimate)
Winner of Right Rev. Dr. Brodie Scholarship,
tenable at St. Bede's College, Christchurch.

DEITY'S NAME IN TREATIES.

It is said that Senator Gore is very much dissatisfied with the treaty because the name of God nowhere appears in it, and proposes to offer an amendment remedying the defect (says the *Catholic Bulletin* of St. Paul, U.S.A.) The Oklahoma senator is rather late with his objections, since most of the treaties to which we have been and are parties are open to the same objection. In the old days it used to be good form—and it was hardly more than that—to begin treaties with the words, "In the name of the Most Holy and Indivisible Trinity," and several of our treaties are thus prefaced. This is true of our treaty with Brazil, negotiated in the administration of that stout Unitarian, John Quincy Adams. And so of the treaty with Chile in 1832 and of that with Costa Rica in 1851. On the other hand, there is no mention of the Deity in our treaty with France in 1778, or in the great treaty of alliance agreed to the same year, or in that with Great Britain in 1782, though the definite treaty of the same year begins with the old formula. The words do not appear in the treaty of Ghent, in 1814, which marked the formal termination of the War of 1812. In the treaty of 1822 with Great Britain we recurred to the old precedent. The Guadalupe-Hidalgo treaty with Mexico in 1848 begins with the words, "In the name of Almighty God," and so of the treaties with Morocco in 1836 and 1865. It was "In the name of God, the element and the merciful," that we came to an agreement with Persia in 1856. The Deity is recognised in our treaties with Colombia of 1824 and 1850, and also in our treaties with Portugal in 1840 and Russia in 1824 and 1852. Our treaty with Tunis in 1797 begins with the words, "God is infinite."

"TABLET" SUBSCRIPTIONS

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

We beg to acknowledge subscriptions from the following, and recommend subscribers to cut this out for reference. PERIOD FROM JANUARY 26 TO 29, 1920.

AUCKLAND AND HAWKE'S BAY.

Convent, Pukekohe, 30/10/20; G. F., Northcote, Auckland, 15/8/20; W. D., Whetukura, 30/3/21; L. McG., Lake Rd., Devonport, Auck., 8/1/21; E. S., Church St., Ponsonby, Auck., 8/6/20; T. G., Hamilton, 30/6/20; F. J. S., Wellesley Rd., Napier, 23/6/20.

WELLINGTON AND TARANAKI.

J. J. H., Manaia, 30/12/20; M. McC., Park St., Wgton, 30/11/20; H. M. B., Caroline St., Wgton., 23/1/21; N. F., Rodrigo Rd., Kilbirnie, Wgton., 8/12/20; Mrs. S., Churton St., Wanganui, 30/1/21; Mrs. H., Waverley, Wanganui, 30/6/20; A. H., Vivian St., Wgton., 8/1/21; W. G., Whangamomona, 15/12/20; M. M., Ellice St., Wgton., 30/1/21; Mr. C., Majoribanks St., Wgton., 30/12/20; A. B., Brougham Av., Wgton., 30/3/21; D.K., Palm. Nth., 8/12/20; Miss W., Tramway Hotel, Wgton., 15/1/21.

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C. C., Harper St., Timaru, 15/6/20; A. M., Kaituna, Marl., 8/7/21; W. F. B., Levels, Timaru, 23/12/20; P. M., Greymouth, 30/12/20; H. J. R., Okoha, Pelorus Sound, 30/1/21; Mrs. R., Rogerville, Cronadun, 8/12/20; M. C., Buller Rd., Reefton, 15/8/20; Miss B., Puerua, via Otira, 30/6/20; D. J. D., Stafford St., Timaru, 30/1/21; M. J. B., Ohapuku Kaiapoi, 23/4/20; C.L., Salisbury St., Chch., 30/7/20; E. S., Aberdeen St., Chch., 23/7/20; Miss O'G., Richardson St., Opawa, Chch., 30/6/20; Mrs. T., Cashel St., Chch., 15/12/20; Mrs. O'K., Bealey Av., Chch., 30/3/20; J. D., Box 4, Methven, 30/1/21; M. D., Windemere, via Ashburton, 30/1/21; J. L., Box 100, Methven,

30/7/20; H. D. T., Box 100, Methven, 30/1/21; J. S., Highbank, Methven, 30/1/21; J. S., Highbank, Methven, 30/7/20; T. H. McG., Highbank, Methven, 30/1/21; J. McG., Box 6, Methven, 30/1/21.

OTAGO AND SOUTHLAND.

Mrs. P., Canongate St., Dunedin, 30/12/19; Mrs. D., Roslyn, 8/5/20; B. C. B., Pukeuri, 23/10/20; M. W., Riversdale, 30/1/21; E. S., Macandrew Rd., Sth. Dunedin, 15/3/20; T. J. S., Windsor, Oamaru, 15/1/21; J. F., Nightcaps, 30/1/21; P. K., Nightcaps, 30/1/21; D. V., Nightcaps, 30/7/20; T. S., Wairio, 30/1/21; Mrs. McC., Store, Wairio, 30/1/21; M. F., Aparima, 30/1/21; W. E. F., Scotts Gap, 30/1/21; G. F. C., Wreys Bush, 30/1/21; D. M., Wreys Bush, 30/7/20; J. McC., Wreys Bush, 30/1/21; D. C., Heddon Bush, 15/8/21; T. M., Box 8, Otautau, 30/1/21; Mrs. W., Otautau, 30/1/21; M. S., Grey St., Nth. Otautau, 30/1/21; D. M., Rural Box, Marville Rd., Otautau, 30/1/21; A. B., Fairfax, 30/1/21; W. F., Fairfax, 30/1/21; J. H. M., Drummond, 30/1/21; Mrs. K., Hotel, Otautau, 30/11/20; W. B., Otautau, 30/10/20; R. G., Otautau, 8/2/20; M. O'B., Otautau, 30/12/20; M. D., Wreys Bush, —; P. W., Council St., St. Kilda, 30/6/20; T. J. C., Railway Hotel, Mossburn, 30/6/20; Mrs. B., Philip St., Caversham, 30/1/20; Mrs. A., N.E. Valley, 8/12/20; Mrs. R., St. Clair, 30/6/20; J. D., Union St., Milton, 23/1/21; P. R., Wrights Bush, 30/1/21; Mrs. C., Helmsburgh Rd., Wakari, 30/12/20; Mrs. M., Ngapara, 15/2/21; J. P., Queenstown, 23/1/20; H. M., Cape, Oamaru, 15/7/20; A. C. G., Ellis Rd., Sth. Invercargill, 30/6/20; C. O'G., Waitahuna Rd., Lawrence, 30/12/20; D.D., Otautau, 30/1/21.

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COMMONWEALTH NOTES

NEW SOUTH WALES.

"I feel just as fresh and young to-day as on the day I left my home to go to college in the year 1868," said his Grace the Archbishop of Sydney on a recent Sunday afternoon, whilst referring to his impending visit to Rome. "I hope there will be no submarines in our way," he added, amidst laughter. "I am not afraid of the sea. I think if I was not a priest I would be a sailor. I have not fixed any other arrangements beyond going to Rome, fulfilling my duty there as the representative of the archdiocese of Sydney, and, more or less, of the bishops of Australia."

His Grace the Archbishop announces that the Right Rev. Mgr. J. P. Moynagh, P.P., V.F., is to be Administrator of the archdiocese as Vicar-General during the absence of his Grace on his *ad limina* visit. Monsignor Moynagh was ordained in All Hallows College in 1882, leaving for Australia the same year. He was attached to St. Mary's Cathedral for some years in the time of Archbishop Vaughan and also of Cardinal Moran. Monsignor Moynagh was then placed in charge of Lithgow parish, which at the time embraced the Blue Mountains, and extended almost to Bathurst. Thirty years ago he was promoted to the charge of Balmain West, now known as Rozelle. About nine or ten years ago, the late Cardinal Moran appointed him a Diocesan Consultor, and about five years ago he was made Vicar Forane. Monsignor Moynagh possesses great administrative ability, as the fine church and schools in his parish bear witness, and his zeal in his priestly duties is tireless. His sacerdotal silver jubilee was celebrated with special enthusiasm in 1907. Monsignor Moynagh is chairman of directors of the *Catholic Press* Newspaper Company.

VICTORIA.

An astounding example of sectarian bias has recently been exhibited by the Kew Council (says the *Advocate*). Mr. Smith, general secretary of the Amalgamated Men's Clubs, is a returned soldier, and father of seven children, and amongst many others applied for the position of health inspector at Kew. His qualifications and other capabilities were such that his name was among the three from which the final selection was to be made; but, notwithstanding his military service, his seven children, and his general suitability, the question of his religion was put, and out he went, while the non-Catholic applicant, with less qualifications, and but two or three children, was appointed. The facts were ventilated in Parliament by Mr. Slater, who said, in the course of his remarks, that he trusted the Government would take some action against municipalities which asked a man his religion, and on his answer determined his chance of securing a job. When he went to the recruiting depot he was not asked what his religion was, and it is a sorry state of affairs if, in time of peace, a man's prospects are to be determined by his religious faith.

A graceful tribute has been paid to the memory of the Very Rev. Father O'Connell by a Presbyterian lady with whom he had been associated in various works of charity. In a letter to the Right Rev. Dr. McCarthy, Mrs. Bon, of Wappam Estate, Bonnie Doon, writes:—

"Our friendship extended over nearly 45 years, and we worked together on various committees, perhaps the most important being the Hospital for Incurables, whose inmates regarded him as a true and sympathetic friend. He was always courteous, even when dealing with them who opposed him, and was ever ready to champion the cause of suffering humanity. I had the privilege of visiting him during his rather protracted illness, and always found him happy, patient, and resigned to the will of Him in Whose service he had spent so many years of his life. I am glad his mortal remains have found a resting-place in St. George's beautiful church, which he loved so well, and of which he was so justly proud. . ."

QUEENSLAND.

Although St. Stephen's Cathedral is to be materially improved, and its accommodation considerably bettered, the project is not to interfere with the building of the new Cathedral, which his Grace Archbishop Dulig has set his heart on, and which, when completed, will be a conspicuous landmark in our city life, a monumental token of love, devotion, and faith of the Queensland Catholic community, a striking and lasting memorial to the organising genius, broad vision, cheery optimism, and the

undoubted courage which has characterised his Grace the Archbishop since assuming the reins of power (writes the Brisbane correspondent of the *Catholic Press*). The work which he has accomplished in the archdiocese during the past few years is unprecedented in the annals of Catholicism in Australasia, in spite of the greatest and many unforeseen difficulties, through war and other complications, and could only be accomplished by a man with the determination and vigor of an enthusiast who refuses to be discouraged. The moral strength of his Grace to accomplish things remains unimpaired, notwithstanding all that he has done, the danger is that he may be, with his overflowing energy, drawing too much on his physical powers, but the Catholics of this State can confidently rely that his Grace will never be satisfied until our new Cathedral, in keeping with the mighty importance of the Church in this State, is built, and that sooner than most people expect.

Facilities for carrying out advanced educational work at St. Leo's College are being continually extended and improved. Quite recently his Grace the Archbishop had a handsome observatory erected in the grounds, and the fine telescope which he purchased some time ago has been installed therein. Some of the students have already become enthusiastic astronomers, and no doubt the study of this science will in future be one of the features of St. Leo's. But by far the most important step taken since the opening of the college was the purchase recently by the Archbishop of the fine house known as "Erneton," which for many years was the residence of the well-known Buchanan family, and which has latterly been occupied by the Brisbane High School for Girls. The price paid has not been disclosed, but we understand it ran into several thousands. The accommodation at St. Leo's was found to be altogether inadequate, and to use "Garth House," which the college owns but which is separated from it by "Erneton," was found to be impracticable. It was therefore thought most advisable to secure the premises of the Brisbane High School, the trustees having purchased a large private residence in South Brisbane for educational purposes. The purchase of "Erneton" gives the University College a splendid frontage on the best portion of Wickham Terrace, with a fine area of ground at the rear. Whether the University continues to be housed in its present premises, or is removed to Victoria Park, the position of St. Leo's College will be central.

Speaking in St. Stephen's Cathedral recently, his Grace the Archbishop made a welcome announcement that the Sisters of Nazareth, whose head house is at Hammersmith, London, would take up the work of caring for the aged and infirm of both sexes at Wynnum about the middle of the present year. The Archbishop said that the grand old pioneer Catholics who, through circumstances of one kind or another, found themselves in need and without friends, should not be neglected or forgotten in the evening of their life. They were as much the Church's children as the little ones so tenderly cared for in our Catholic homes and schools, and it was his great desire to see these good old people happily enfolded in the arms of the Church and receiving her blessings in their old declining years. The property which he had purchased afforded an ideal site for such a purpose. It overlooked Moreton Bay, and its soil was fertile enough to grow anything. Writing from Nazareth House, Hammersmith, London, on September 24, the Superior-General of the Order says:—"I have placed your Grace's petition before the General Council, and we have much pleasure in accepting your invitation to open a house in your diocese. . . . We will begin our preparations without delay, but it would not be possible to go to Brisbane before the autumn of 1920, owing to the difficulties in travelling. By that time, D.V., things will be more normal. . . This is a Feast of Our Blessed Lady, and to her loving care and protection we recommend our proposed foundation, that all may be done for the greater glory of God and the good and happiness of His poor."

COLLECT OLD STAMPS.

The Rev. Charles Schoonjans, S.J., Collège Saint-Servais, Liège (Belgium), writes to us expressing thanks to all co-operators in the matter of collecting old postage stamps. He desires to call attention to foreign postage rates. In response to his appeal he has received quite a number of old stamps. The money derived from the sale of these goes directly or indirectly to good works—orphans, asylums, or to the missionaries in foreign countries.

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IRISH NEWS

GENERAL.

A copy of resolutions adopted by the Cleveland (U.S.A.) city council expressing sympathy with the cause he represents, was presented to Eamon de Valera, the Irish leader. Upon his arrival a presidential salute of 21 guns was fired.

It seems that the British Government has ordered the search of American ships, reaching Irish ports, for the possible finding of arms and ammunition. England did this once before (says an exchange), and brought on the war of 1812, which taught her to respect the property of other nations.

Protestant Churches of America, disgusted with the dirty use of their religion by imperialistic politicians in the movement to keep Ireland in bondage, are organising a vast campaign to put an end to this state of affairs. The Rev. G. S. Lackland, pastor of the Grace Methodist Episcopal Church, Denver, is one of the leaders, and is among the four signers of a letter being sent to Protestant pastors in many parts of the nation. "The Inter-Church League for Irish Independence," is the name of the organisation formed, and headquarters have been established in New York City.

The following excerpt from a speech made at a conference in Omagh early in October by Mr. Forbes Patterson, a Co. Antrim Presbyterian, will show that the Carsonites will not have things all their own way in the dastardly campaign they have inaugurated: "Orangeism and Carsonism in Ulster is no longer spontaneous; it is always organised. The Nationalists should get it firmly into their heads that the enemy is the British Government and not the people of Ulster, who are not antagonistic to their fellow-countrymen, but are simply ignorant. If there were any means of educating the Protestants of Ulster there would no longer be an Ulster difficulty." Mr. Patterson is, according to his own statement, doing all that one man can to spread the light. He says his own experience proves the value of personal contact. He is in the habit of speaking to Protestants in Ulster, and at first he finds them absolutely antagonistic, but after some time of conversation with them they gradually come around.

Mail addressed to bishops in Ireland is not only opened by the British officials there, like the mail of any other citizen, but it is even rifled of any sums of money that it may contain. This is made plain in a letter which has been received by Rev. Edmond O'Shea, of the Church of the Annunciation, Philadelphia, from the Right Rev. Dr. Michael Fogarty, the valiant Bishop of Killaloe, in Co. Clare (says an American exchange). Bishop Fogarty tells how the sum of 175 dollars was taken from a letter addressed to him. The money was a subscription to the Irish national loan, of which the Bishop is a trustee. The letter reads:—"Your letter, and the two papers, have arrived for a wonder in these piratic days, when every letter to an Irishman with its contents passes into the pious pocket of John Bull, as did one of mine lately containing a cheque for 175 dollars for the Irish loan. They—you know the 'they'—have suppressed the loan, and are at present like a mad bull in a china shop, smashing up every paper in the country, of Irish character, and clapping Irishmen by scores into gaol."

The Irish Vigilance Association continues to be unremitting in its efforts to secure respect for morals and public decency in so far as the performances in our theatres and music halls and the films shown in the picture houses are concerned. At a recent meeting of the Dublin Corporation a deputation from the Association was heard, and it made out a clear case in favor of the strengthening of the existing system of inspection (says an Irish exchange). The powers of the Corporation are, of course, very limited in a matter of this kind. But its action some time ago in appointing two lady inspectors has been justified by results, and Mr. T. J. Deering bore his testimony to the fact that the moral effect had been very great, and, with one or two exceptions, there had been much improvement. The Vigilance Committee has four voluntary inspectors of its own, who undertake the duty of visiting the theatres weekly and reporting on the performances. If anything of an objectionable or indecent nature is observed, the committee of the association immediately communicates with the theatre management, and in some instances modifications have as a consequence been made in the programme. It is satisfactory to find that the Municipal Council was impressed by the case made out in favor of strengthening the system of inspection, and promised its best consideration to the proposal that the Vigilance Committee should appoint three or four of its members to act for the Council in the capacity of voluntary inspectors of theatres.

GAOLS AND BULLETS.

The *St. Louis Republic*, one of the influential papers of the United States, prints the following:—

"Blundering England—blundering particularly as far as Ireland is concerned—apparently has started on another of its futile campaigns to subjugate the island. Raids, wholesale arrests, machine guns, and brutality are again the order of the day. There is only one way that England can placate Ireland and still maintain control, and that is by killing and imprisoning about 75 per cent. of the whole population. Is she prepared to do away with a couple of million people whose only crime is a desire for independence?"

"The British inability to see a joke is proverbial; their inability to see a serious fact is also likely to become generally accepted. Ireland does not want to be ruled by England. She has been showing it in no uncertain way for centuries. For hundreds of years her cry for independence has been ringing through the British Isles. Bullets, gaols, gallows, racks, and wheels have failed to stifle the cry. It has grown in volume decade by decade. England cannot stop it, and she ought to know by this time that she cannot stop it except by giving Ireland what she craves for and what she has a right to have, under the doctrine of self-determination accepted by England at Versailles—her freedom.

BISHOP'S ACCUSATION FLUNG BACK.

We regret to see that in his reply to a resolution of welcome from the local Diocesan Synod to Right Rev. Dr. Plunket as Bishop of Meath, his Lordship made an accusation against his fellow-countrymen, the majority of whom are Catholics, which we fling back as utterly unwarranted and grossly offensive (says the *Irish Catholic* of December 6). He ventured to assert that in Ireland "foul murder and cruel robbery" are "tolerated" and "even justified in the fair name of patriotism." Will his Lordship even attempt to substantiate his odious charge by specifying by whom either murder or robbery is "justified" in Ireland—in the name of patriotism or otherwise? If anyone took the hazard of attempting to justify either he would—and quite properly—soon find himself within the walls of a gaol. Why should Ireland be the only country in the world in which, if malefactors or criminals contrive to baffle justice, the only possible inference is that the people as a whole sympathise with their misdeeds? The fact is—and Dr. Plunket should have enough experience of the world to be aware of it—that the people as a whole are powerless in most of these cases. No matter how willing to deliver the criminals to justice, if they do not know who these are, how can they have them arrested? Those who engage in the desperate enterprises to which the Bishop of Meath refers do not go round beforehand telling what they are going to do, or after the deed boasting of their exploits. The people—speaking of them as a whole—know just as much about the identity of these criminals as does the Bishop of Meath himself. Dr. Plunket has, indeed, taken a singular way of requiting "the many tokens of goodwill shown to him by his Roman Catholic fellow-countrymen in Connaught" when he thus defames them along with the Catholics of the other provinces of Ireland. We think his remarks as unworthy of him as they are incapable of substantiation. As to certain judicial and other references to what Irish Catholic bishops and priests "ought" or "might" do, in the opinion of these oracles of wisdom, denunciation of these crimes by them has not been lacking. The Catholic bishops and priests of Ireland abhor and stigmatise, as we do, these abominable misdeeds, and they would rejoice, as we would, to see their perpetrators brought to justice. They do not need, however, and will not take, suggestion or instruction as to their action in any matter from functionaries of Dublin Castle or from its flegmen in the Press or elsewhere.

"Steel Queen" Disc Harrows form the subject matter for a new advertisement from Booth, Macdonald, and Co., Ltd., on page 34. For the past decade or more, the name "Steel Queen" has been a household word in the farmsteads throughout the agricultural areas of the Dominion—and justly so. We are informed that the sales of "Steel Queens" is rapidly approaching the 11,000 mark, a fact sufficient in itself to invite confidence of prospective purchasers. Another aspect of the Discing question is advanced in the advertisement, and we unhesitatingly commend our farmer friends to "read, mark, and inwardly digest" the message contained in advertisement above referred to. They have something to gain and nothing to lose in the proposition. Our advertisers very cordially endorse the request that the *Tablet* be mentioned when inquiry is made.

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In Charles the Second's days.

Ringlets and ruffles, periwigs and perique—the fripperies and frivolities of the time covered folks who really differed but little from ourselves. In 1678, good tea was valued as it is now, but in those days there was no "Amber Tips" brand giving such quality, flavour, purity and value—and at a moderate price.

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possesses all the delicate, rich, true Ceylon flavour and fragrance. Despite rising costs it is still the same blend of the world's finest teas—try it!

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THE TWO WILSONS

A recapitulation of the history of President Wilson during the past two years discloses to *The Dial* evidence of a basic failure of adjustment which was bound to disclose itself eventually in either a mental or a physical reaction. His (says the *Fortnightly Review*) was the difficulty of the idealist who had not learned to master his materials, and who in the course of prosecuting a vigorous bellicose action was able to keep his ideal self only by keeping it apart. As a result two Mr. Wilsons gradually came into existence, and as they developed there arose a dissociation between the world of general staffs, diplomats, and espionage organisations in which Mr. Wilson had to work, and that private world of hope, faith, and infinite charity into which he retired to think. So far from letting the war change the disciple of pacifism into the legionary of Mars, as in Shaw's fable of Ferrovius in "Androcles and the Lion," Mr. Wilson perfected himself in each of the parts separately, and in each of them created an apparently firm and consistent character. The two Mr. Wilsons went to Paris: one bowing to the crowds, and the other dining with the diplomats. One made speeches against secret diplomacy, the use of arbitrary power, and the disregard of faith and humanity in dealing with those whose sins increased the difficulty of dispensing justice. The other was the "realist" Mr. Wilson who sat in secret conferences, bartered friendly peoples' territories for a scrap of paper, ignored his pledges both to friend and enemy, and transformed the war to make the world safe for democracy into a peace to make the world profitable for secret treaties. The idealist Mr. Wilson returned from Paris to campaign with sabbatical seriousness for the League and Treaty that the practical Mr. Wilson had all too astutely assisted in writing.

Between these two characters was a sharply drawn conflict. On a less urgent and less important occasion Mr. Wilson might have found some simple defence mechanism, such as the jest or the transferred reproach, to reconcile these opposites in a higher synthesis. But by the time his work was challenged in America these defences had been insidiously weakened; and the revelations of Lansing, Bullitt, and Colecord, backed by the criticisms of Knox, Borah, and Johnson, doubtless jolted to the foundations the hitherto self-sufficient complacencies and assurances. The practical Mr. Wilson found it more and more difficult to appeal to the idealist for moral sustenance. And at length the contest between the two personalities could not be concealed: it was a public spectacle. For this reason it had either openly to be proclaimed or transferred to other grounds. An integrated character would have renounced in humiliation the League, the Treaty, and all their works, or it would have blown away the nauseous vapors of justice, humanity, and fair play that enveloped its declarations, and have proclaimed the folly of its hopes and the futility of its promises. Unfortunately the President could not decide whether he was for the old work that had not yet broken up or the new one that was yet to be born. The realist and the idealist were each too mature and resolute to submit to the domination of the other. The President's lamentable illness is possibly a sign that neither of them will give in, and that the difference is being settled, not by the simple mechanism of rationalisation and compromise, but by the deeper and more ultimate mechanism of disease.

It is to be regretted that Mr. Wilson has not had the sanguine flexibility of Mr. Lloyd George; for the English Premier has triumphantly demonstrated how stable the constitution and mental equipment of a statesman may remain as long as he does not work deliberately against an automatic adjustment by clinging to a cumbersome body of principles and moral convictions. If government is to be effected by majorities the statesman who leads his constituents by following the popular nose is the ideal statesman. The idealist, who can neither master his course of action nor warp his principles, will find that in the art of government all is vanity and vexation of spirit—and that finally the brain lags and the flesh itself is as grass.

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IRELAND.

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

A pang of sorrow wrings my heart
Whene'er I think of thee,
Loved Erin, in thy suffering,
Thousands of miles from me—

Cold with the horrors of the past,
The falsehood of to-day,
When traitorous pen and cruel tongue
Are in the strangers' pay.

Strangers to thee, our mother,
Who nurtured us of old,
And passed us on our Holy Faith,
And spurned their proffered gold.

The seed thou sowedst, mother,
In sorrow and in pain,
Now yields the mighty harvest
Of shimmering golden grain.

Where'er thy children wandered,
With nought on earth to gain,
Though homesick oft and weary,
They sowed thy hallowed grain.

The grain of Faith and Freedom,
The grain of Truth and Right,
The lovely seed of innocence
So precious in God's sight.

Thy children severed from thee,
And scattered far away,
Now prove a blessing for thee,
In God's own wondrous way.

Then raise thy head, dear country,
Thy night is nearly o'er;
Neglect and pain and banishment
Shall be thy lot no more.

For onward o'er the waters,
And o'er the countries wide
The voices of the people
Sweep like a mighty tide.

Those voices tell of Freedom—
Of Freedom given at last.
The weary years of waiting,
Thank God, will soon be past.

—MIRIAM CLEGGHORN.

SACRED HEART GIRLS' COLLEGE, CHRISTCHURCH.

In the recent Junior Public Service Examination for Shorthand-Typists, the following pupils obtained second, sixth, and seventh places respectively out of 31 successful candidates: Jessie Sharpe, Vera O'Donoghue, Ellen Madden. Results as under have just been received from Sir Isaac Pitman and Sons, Melbourne, for shorthand:—First-class speed certificates: 100 words per minute, Jessie Sharpe, Vera O'Donoghue, Ellen Madden, Eunice James, Annie Considing; 50 words per minute, Voo Jones, Ella Pearce. Theoretical certificates: Eileen Curtayne, Dorothy Goodall, Brenda Berry, Elsie Ives, Florrie Nidd, Lulu Ledsham, Zita Meyer, Imelda Mannix, Myrtle Greenwood, Kathleen Mannion, Kathleen Grogan. Elementary certificates: Nell Ives, Elsie Ruck. All the candidates presented at the above examinations were successful.

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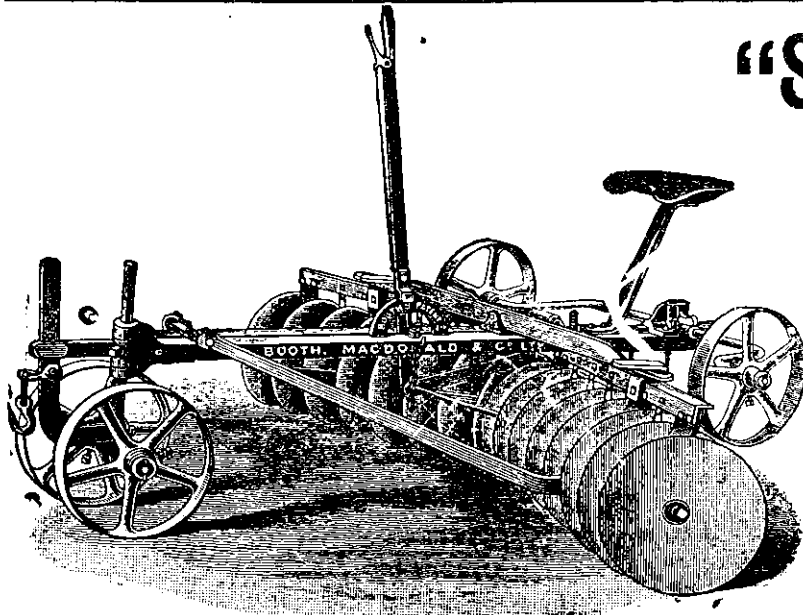
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CORRESPONDENCE

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

THE CATHOLIC FEDERATION AND THE TABLET
TO THE EDITOR.

Sir,—At the meeting of the Wellington Diocesan Council held at Hastings on the 14th inst., a resolution was passed expressing the wish of the council that the "Tablet" be placed upon the tables of every public library in the Dominion. This resolution is to be sent to the Dominion Council for its endorsement, and for any action deemed necessary to carry the intention of this council into effect. It will no doubt be pleasing to you to know that the journal which you so ably control is so highly appreciated, and the council trusts that it will not only be found in every library in the Dominion but in every Catholic home worthy of the name.

With every good wish for the success of the *Tablet*.—I am, etc.,

W. F. JOHNSON,

Hon. Sec. Wellington Diocesan Council.
Wellington, January 29, 1920.

H.A.C.B. SOCIETY.

TO THE EDITOR.

Sir,—In glancing through the half-yearly report for August, 1919, meeting of the above society, I see that the executive is appealing to all branches to set to work earnestly and go in for a systematic and thorough canvass for new members. In this respect the executive is to be congratulated, and should secure the cheerful assistance of every Hibernian. There is no reason why our society should not be the premier society in the Dominion, and attract to its fold every Catholic young man who is of an age to join a friendly society. We can claim that our benefits are as liberal as any other society's, while our contributions compare favorably with all others, whilst in addition, and above all, we have the true Catholic spirit so essential to our future welfare, and yet in spite of this our numbers are disgracefully small; and one may well ask himself—"Why is this so, Whose is the fault, and Where is the remedy?" To me the whole fault seems to lie in the fact that the representatives of the branches are so seldom brought together in conference with the grand officers of the society that the private members have nothing but occasional letters (few and far between) to remind them that there is supposed to be a live body other than their own particular branch which is controlling the destinies of this fine society.

True there is a district meeting held half-yearly, but what do these amount to? To me they resemble nothing so much as the "packed juries" which so often in the past have worked such ruin and destruction amongst our kith and kin in years which are still within the memory of living men. I say they resemble packed juries because it is the experience of all branches that have attempted to bring forward any legislation that would work to the betterment of the society, to find that owing to the impossibility of sending direct representatives to these meetings at Auckland, many of the branches delegate their powers to "proxies," who are as a rule selected by the executive or district secretary, and are never advised as to the wish of the branch on the matters on which they are to represent them, with the result that they invariably vote with the executive.

In order to remedy such a vicious system attempts have been made in the past to amend the constitution by providing for annual direct representative meetings—fewer in number but each member being the selected representative of the sub-district he represents. Another effort is being made at the next annual meeting in February to bring these sub-districts into existence and give the society a new lease of life, and encourage the members to stick together for their own interests and for the welfare of the society at a time when unity is so essential.

In addition to this sub-district scheme, which was turned down in 1916 owing to the scarcity of direct representatives at the meeting, and which has since been taken up in toto and spoken of most highly by the Druids, there are two other very important items on the order paper which should not be allowed to go to a proxy meeting for decision. They are—(a) The consolidation of the sick fund; (b) the increase of the death benefit insurance scheme from £50 to £100. So important are these three items that it behoves the executive to bestir itself and arrange for a direct representative meeting at some centre where there will be a reasonable possibility of branch representatives being present to express the views of their members instead of being represented by proxies who simply vote, and then always vote "right."

At the last triennial meeting in 1913, since when the war has been the excuse for holding no other, Westport

was the chosen ground for the next meeting, but it is rumored that the executive, whilst willing to have a representative meeting in February, claim that they have no funds to carry out the meeting at Westport. If that is so and the matter were put to St. Canice's branch at Westport I feel sure that under the circumstances they would forego their claim for a centre like Christchurch, or any other more central than Auckland.

I trust the executive will realise the great importance of the forthcoming meeting and use every endeavor to hold a direct representative meeting in lieu of the two which in the ordinary course of things should have taken place in 1916 and 1919.—I am, etc.,

J. J. L. BURKE.

Wellington, January 16, 1920.

CARDINAL WISEMAN AN IRISHMAN.

A Catholic lecturer recently seemed to surprise as much as delight his audience in a Middle West town with a reference to Cardinal Wiseman as an Irishman (said Abbe Ernest Dimnet, who was recently in America obtaining aid for the reconstruction and refitting of the University of Lille).

Probably the name of Cardinal Wiseman is responsible for the mistaken idea that he was English, but if we were to deny Irish nationality to whomever was not called Patrick Murphy or McMahon or O'Connell, things would go hard indeed with many Irishmen whose features, as much as their feelings, show an unadulterated origin.

Nicholas Wiseman was born not in England, but in Spain, at Cadiz, of Irish parents, engaged like so many of their countrymen in the wine business. His mother came from Watertown, Co. Cork, whither she retired when her husband died. Young Nicholas was at that time only three, and although he seemed almost preternaturally to remember whatever of Spanish he had mastered at that age, it must be admitted that all his early associations were Irish.

This ought not to be overlooked at a time when Ireland takes stock of all her great men as well as at a time when an almost yearly crop of books on the early Christian times has brought attention back to the unique masterpiece called *Fabiola*.

It should be remembered that *Fabiola* came before all the fiction of the same kind, even *Callista* or *Hypatia*. It was written in pure joy at inns or rectories, in the train or in the sacristy waiting for confirmation children to arrive, by a man who had never attempted fiction but who knew antiquity better than most scholars, and lived in such continuous and happy commune with his characters that in little over six months the book was completed. The manuscript was perfect with hardly an erasure, in the graceful script remarkable on the all too rare autographs of Wiseman.

It is this wealth of pure and happy feeling that insures to *Fabiola* its everlasting freshness and keeps it green while so many imitations by writers of all creeds have long been faded.

Let Irishmen be proud of the greatest Catholic churchman and writer that wielded the English pen in the nineteenth century.

IRISH HISTORY AND LANGUAGE.

In connection with the Irish literary and national renaissance at home and abroad, Queensland Gaels are about to get the opportunity of participating in a very practical and well-organised way. First of all, a large prize fund is being established for the carrying out of an annual examination in Irish language, history, and literature. Particulars have been sent to all the schools, with the view of their commencing studies immediately after the Christmas holidays, and we are pleased to be in a position now to announce that His Grace the Archbishop of Brisbane has given his approval, and the Hibernians have given their consent to the use of St. Stephen's old school for a special class conducted free by Mr. M. C. O'Halloran, on Sunday afternoons, at which young and old are invited to attend. The introductory address and first lesson was to be given on Sunday afternoon, January 4.

His Grace has also announced that he will donate a valuable prize in connection with the examinations, on conditions which will be announced later. The special class referred to will enable teachers who may so desire to observe the methods adopted, and it will not only give an insight to children returning to school, in preparation for their future studies, but will give adults an opportunity to learn something of their glorious past, and, by their example, of performing a very urgent and very important duty. We would urge young and old—the clergy, teachers, parents, children, and all who have a love for Ireland, to continue steadfast in the good work.—*Catholic Advocate*.

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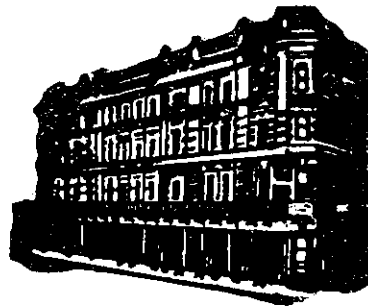
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GARDENING NOTES

(By **MR. J. JOYCE**, Landscape Gardener, Christchurch.)

WORK FOR THE MONTH OF FEBRUARY.

The Kitchen Garden.—As the dry weather experienced in parts of the Dominion has somewhat retarded gardening operations, so far as the sowing and planting out of vegetables are concerned, advantage should now be taken of the improved condition of the soil consequent on the recent copious rainfall, to put in sufficient for winter and spring supplies. Plant out, without delay, all varieties of the cabbage tribe, including cauliflower, brocoli, Brussels sprouts, Savoy, and kale. During dry weather it is advisable to water the plot thoroughly, a day or so before pulling the plants, and if loosened with the fork they may be removed without injuring the young fibrous roots; a good watering after planting must not be neglected. Now is the time to make a good sowing of winter turnips—golden ball and white stone are two suitable kinds; they should not be sown too thickly, and if thinned out later will mature more satisfactorily. Prickly spinach and silver beet, if sown now, will make an agreeable change among vegetables for winter use. When the soil is dry always see that the drills are well watered before sowing seeds; as a result germination will be more rapid, and the plants will have a sturdier growth. A good sowing of lettuce, to be planted out later in rows to form firm heads, should not be neglected. Peas may still be sown as an experiment; it is doubtful, however, if any but the early varieties will mature before winter. Kidney beans may be sown, but a good supply of water will be necessary to keep them growing. All the pods should be picked off, as they form, otherwise, if left to run to seed, the plant will soon cease bearing. Constant watering will ensure a supply of young tender pods, which alone are suitable for the table. Well-cultivated, moist soil is an essential for successful vegetable growing, and this applies, at the present period of the year, to celery, pumpkin, marrow, and cucumber culture. Tomatoes which are making vigorous growth should have all lateral shoots cut away, so as to throw all the plant energy into the bearing branches. Some people cut away all the leaves; this is not necessary, it is better to leave some on to carry the growth of the plant.

The Flower Garden.—Keep the lawns mowed and rolled, and allow the cut grass to remain, as it provides a mulch to keep the lawn green and in a growing state by acting as a manure to the roots of the grass. Dandelion and similar disfigurements should be removed from the lawn immediately they appear. Gardens require plentiful watering during the dry season, therefore keep the sprinkler frequently going; light sprinkling is worse than none at all, and unless sufficient is available it is better not to attempt watering. Stake and tie up chrysanthemums and dahlias and put in cuttings of pinks, carnations, and such like herbaceous flowering plants. Now is the best time to plant geraniums, to enable the cuttings to establish themselves before the cold season sets in. Geranium cuttings, for successful cultivation, must be of well-ripened wood, the soft succulent shoots invariably rot in the soil. Prune back, where needed, all shrubs which have done flowering, and trim the hedges while the soft growth renders the process of clipping easier. A little more trimming may be required in the late autumn when the growth is finished. The flowering season may be prolonged by picking off all seed pods of plants. All hardy outdoor seeds may now be sown preparatory to next season's blooming. Rose stalks should now be budded; it is best to do the work in damp weather or when the sun's heat is not too great.

The Fruit Garden.—Attend to summer pruning, cutting away all superfluous growth so as to give plenty of light and air to the fruit. Spray plum and cherry trees with arsenate of lead or helibore powder to destroy the leech, which is such a pest just now. Spray also, to de-

stroy the codlin moth. Cut away and burn raspberry canes after the fruit is gathered to destroy the grub that may have been among them; also all young growth, leaving about half a dozen strong canes for next season's bearing. Plant out strawberries in well prepared ground, giving a good watering after planting.

Nothing makes us love the Rosary like saying it. To those who are unaccustomed to it, it seems long and tedious, but by saying it the devotion has become dear to thousands of men and women, who now find it not long or tedious, but the easiest and most fruitful way of honoring God's dear Mother and obtaining grace.—Father Dignam, S.J.

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IMPORTANT AUCTION SALE OF LAND
SUBDIVISION OF
"CHARTLEA PARK" ESTATE, SOUTHLAND
SATURDAY, FEBRUARY 21, 1920,

At 1.30 p.m.

AT TOWN HALL, GORE.

WRIGHT, STEPHENSON, & CO., LTD., have received instructions from the Executors in the Estate of the **LATE MR. W. M. HALLES**, of Balfour, to sell by Public Auction, at the above time and place, the whole of the "CHARTLEA PARK" ESTATE, comprising 8559 ACRES exceptionally good Agricultural Land, in SIXTEEN FARMS, ranging in area from 220 ACRES to 1572 ACRES, as under:—

		a. r. p.				a. r. p.		
Lot 1	...	243	1 26	...	...	Lot 9	...	219 2 27
Lot 2	...	236	0 37	...	...	Lot 10	...	219 3 36
Lot 3	...	393	2 12	...	...	Lot 11	...	507 3 27
Lot 4	...	365	2 09	...	...	Lot 12	...	907 2 20
Lot 5	...	532	2 31	...	...	Lot 13	...	636 2 14
Lot 6	...	321	1 05	...	...	Lot 14	...	507 0 37
Lot 7	...	447	2 21.8	...	...	Lot 15	...	1221 0 17
Lot 8	...	225	2 04	...	...	Lot 16	...	1572 3 18

The above Property is very conveniently situated and well roaded, each of the Sections having a frontage on to a road. It lies between the Gore-Lumsden Railway on the one side and the Invercargill-Lumsden Railway on the other side, and there are two Railway Sidings practically adjoining the Property. The distance from Lumsden and Balfour Townships is about four miles. At Balfour there is a good up-to-date Dairy Factory.

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N.Z. CATHOLIC FEDERATION

WELLINGTON DIOCESAN COUNCIL.

The following is the report of the Executive Committee for the half-year ended December 31, 1919:—

Your executive has the honor to present its fourteenth half-yearly report, being that for the period ended December 31, 1919. The monthly meetings have been regularly held, and the monthly Bulletin has given all possible information to parish committees. The executive is pleased to report that the past half-year's receipts exceed all previous records, notwithstanding the fact that important committees have not yet made any remittance on account of the current financial year. The increase in receipts on account of membership over that of the similar period of last year amounts to £37 5s 2d, and it is confidently expected that when the accounts are closed for the year on June 30 next, they will show a substantial increase over the figures for last year. Further reference to this matter will be found in the treasurer's report.

Federation Scholarships.—Considerable difficulty was experienced with reference to the examinations for the Federation Scholarships. At the instance of the Dominion Executive, a conference was held in Wellington of rectors and head masters of Catholic secondary schools throughout the Dominion, for the purpose of instituting a uniform examination paper for all scholarships tenable at those schools and colleges, and it was agreed that the Junior National Scholarships examination, with a special examination in Christian Doctrine, should be adopted. Subsequently the Dominion Executive notified Diocesan Councils that each council was free to make any alteration in the examinations, but as it was then too late to make further arrangements, the original proposal was adhered to. The number of entrants for the scholarships is disappointingly small. Notice of the conditions was given in Bulletin 32, September 15, which made it clear that the entries closed on October 31, and committees were urged to make the conditions as widely known as possible. Several entries were received after the date mentioned, but in justice to those who complied with the conditions, they could not be entertained. The examination in Christian Doctrine has been held and the marks awarded. Those with the marks in the Junior National Scholarships list will be added, and the highest aggregate will be awarded the scholarships.

Dominion Council.—The resolutions sent forward to the last meeting by this council received full consideration, and were disposed of as follows:—(1) Field Service Fund: The question of allocating the balance of the fund was held over, in view of the requirements of the convalescent camps, etc. (2) Military training camps: The protest against the establishment of four-months' training camps was deferred until the final proposals of the Government are made known. (3) The proposal that the Catholic authorities should be given control of all Catholic children maintained by the Education Department, was referred to the Dominion Executive for enquiry and report. It was also resolved that the Dominion Executive undertake the distribution of suitable propaganda literature, and that the Bulletin of the Dominion Council be proceeded with forthwith. Your executive is pleased to learn that there is a prospect of that Bulletin being published almost immediately. Your executive desires to place on record its appreciation of the fact that one of its representatives on the Dominion Council—the Very Rev. Father O'Connell, S.M.—has been elected to the high and responsible office of president of the New Zealand Catholic Federation; and that the Very Rev. president and Mr. P. D. Hoskins—a former member of the Diocesan Executive—were elected to represent the Federation at the recent Irish Race Convention at Melbourne.

Catholic Women's Hostel.—The long-promised additions to the hostel are near completion, and will supply a much-needed and welcome relief in many ways. Your executive has given the board of management every assistance in raising the necessary funds for the completion of the work, and suggests that the question of making a grant to the fund be considered at the council meeting. The building fund now stands at about £1100, leaving £900 yet to be raised. The executive returns its thanks to the parish committees which have responded to the appeals sent out by the Bulletin. The council was represented on the board by Major Halpin and Mr. J. A. Scott, both of whom retire from office at the end of the current month.

Conclusion.—In conclusion, your executive desires to thank all officers and members for their loyal and consistent support of a movement which can only be regarded as patriotic in the highest sense of the word. It stands for all that is good and noble in national and civic life, and does not interfere in any way with the religious convictions of any person. It calls upon its members—in these days of blatant paganism—to devote their energies

to the cause of true Christianity and charity. The Federation has never at any time departed from the principles laid down in its motto, "In things doubtful—liberty; in things essential—unity; in all things—charity." The present is no time for Catholic men and women to walk the earth apologising for their existence, or for them to fear the enmity of those who fail to understand the first principles of our holy religion. This phase of persecution is not common to New Zealand, it exists all over the world; but the fact remains, that while great empires have fallen, Pope Benedict still sits upon the throne of St. Peter, the living representative of the one sovereignty that has lasted longer than any dynasty in the world to-day, and which we are assured will last until the end of time.

The report was signed on behalf of the committee by Rev. Father Hurley, S.M. (president), and Mr. W. F. Johnson (hon. secretary).

WEDDING BELLS

CAHILL—WALSH.

A very pretty wedding was solemnised at St. Thomas's Church, Winton, on Wednesday, January 14, when Mr. Walter Cahill, second son of Mr. and Mrs. John Cahill, was united in the bonds of holy Matrimony to Miss Mary Walsh, youngest daughter of Mrs. P. Walsh, Browns. Rev. Father P. O'Neill officiated and celebrated the Nuptial Mass. Mrs. H. O'Reilly presided at the organ and played a march as the bridal party entered the church and the "Wedding March" at the conclusion of the ceremony. The bride, who was given away by her brother (William), wore a dainty gown of ivory crepe-de-Chine draped with georgette and handsome lace and tassels and court train. She wore the customary bridal veil, arranged in mob-cap style and wreath of orange blossoms, and carried a prayer book and streamers. The bridesmaid was Miss Maymie Cahill, who wore a dainty frock of white silk with pale blue silk hat. She carried a shower bouquet of Christmas lilies. Little Miss Freda Kerr acted as flower-girl. They both wore pretty brooches, the gift of the bridegroom. Mr. Myles Cahill attended his brother as best man. The bridegroom's present to the bride was a dainty gold bangle and the bride's gift to the bridegroom was a gold watch and chain. After the ceremony the guests, numbering over 50, adjourned to Moore's Hall, where the wedding breakfast was partaken of. Rev. Father O'Neill presided, and the usual toasts were duly honored. The happy couple were the recipients of many valuable and useful presents, among which were several cheques. Mr. and Mrs. W. Cahill left for Timaru, where the honeymoon is to be spent, the bride travelling in navy serge costume with crepe-de-Chine hat to match.

THIS MEANS YOU.

With the greeting of "Kia Ora," an esteemed friend sends the following apt skit, culled from *Washington Life*:

The managing editor wheeled his chair around and pushed a button in the wall. The person wanted entered. "Here," said the editor, "are a number of directions from outsiders as to the best way to run a newspaper. See that they are all carried out"; and the office boy, gathering them all into a large waste-basket, did so.

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RHEIMS CATHEDRAL.

It is reported that Rheims Cathedral has not suffered from German bombardments and fire as much as was at first supposed. Divine service was resumed in the Cathedral on November 1, but the services will be restricted to the altar of the Blessed Virgin and the ambulatory around it. These will accommodate only about 1500 persons. The damage is much more easily reparable than is generally believed, it is said. A few ancient parts cannot be replaced, but the beauty of the Cathedral lay, first in its stained glass; secondly, in its sculptures; and thirdly,

in its statuary. Of the stained glass, nine-tenths has been saved and taken to Paris. The remaining tenth can be restored by specialists, with the aid of a great number of colored photographs. As regards the sculptures, numerous mouldings will be used. Many have had to be restored anyway in the course of centuries, such as the large piece representing the Assumption. That was restored in 1875. As for the statuary, there are so many mouldings that it will be easy to reproduce damaged parts. The pillars, with their ornamented capitals, have suffered little; only the two side doorways have been badly damaged by fire.



E. MORRIS, Junr.

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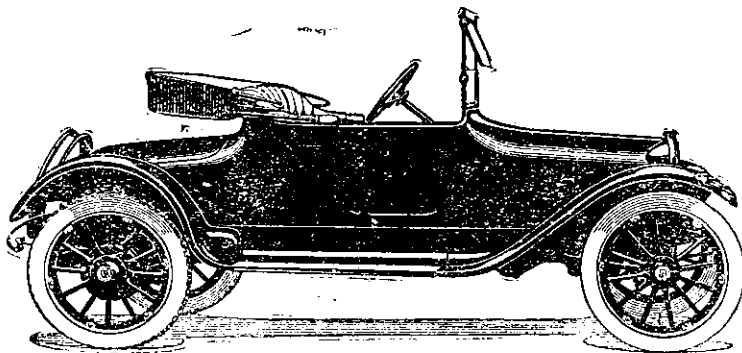
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DOMESTIC

(By MAUREEN.)

Pickled Onions.

Take half a peck of small onions, peel, and put in about one cup of salt. Pour over enough boiling water to cover the onions. Let stand one night; drain, and repeat the same night. Then cover with cold sharp vinegar and spice, using whole spice. Let them stand a week before using.

Cucumber Sweet Pickle.

Select required quantity of cucumbers, pare, take out the seeds, then cut in quarters lengthwise. Put in salt and water (about one handful of salt to one quart of water). Let them soak for 24 hours. Take them out, and wash them with fresh water, and then soak in vinegar.

Pickled Red Cabbage.

Slice up the cabbage finely and place it in a colander; sprinkle each layer with common salt. Let the strips drain for two days, then put them in a jar and cover with boiling vinegar. If a spice is used, it must be put in with the vinegar in the proportion of 1oz of whole black pepper and 1/2oz of allspice to the quart.

Pickle of Small Vegetable.

Take young cauliflowers cut into small pieces, nasturtium pods, French beans, or young runners, and lay them in a stone jar, pouring over them a boiling brine composed of 6oz salt to a quart of water. The next day drain them off and shake gently in a clean cloth, and put them in a dry jar. Pour over them the following pickle, which must have come to the boil and have remained boiling for one minute. To each quart of vinegar put 1oz black pepper, 1oz crushed ginger, 1oz shallots, 1oz salt, 1oz allspice, and a pinch of cayenne. Cover the jar for two days, drain off the liquor, boil it up, and throw in the young vegetables for a minute. Replace them in a jar and cover tightly with a bladder or a parchment paper.

Peach Marmalade.

Peel, stone, and cut up ripe peaches quite small. Take 1/2lb sugar to each 1lb of fruit, and one teacup of water to each 1lb of sugar. Place on fire, and while it boils skim it clear; then put in the peaches, let them boil quite fast, stir and mash them until the whole is a thick, jellied mass, then put into glass jars.

Apple Fritters.

One teacup sweet milk, one tablespoon sweet light dough dissolved in milk, three eggs beaten separately, one teaspoon salt, one and a-half teacups flour, one tablespoon sugar, and the grated peel of one lemon, peeled apples sliced without the core. Drop into hot lard with a piece of apple on each one; sprinkle with powdered or spiced sugar. Let stand after making, and they will be lighter.

Preserved Pears.

Small pears are best adapted to the process of preserving. Boil a pint and a-half of water with 3lb of sugar to a syrup. Peel the pears, and put them into this, stew very slowly until tender, adding a flavor of cloves and cinnamon. Lift out the pears very carefully and put them into jars, with syrup to scarcely cover them. More syrup will run from the pears. Store the pears in airtight jars, kept in a cool place.

Peach Jam.

Peaches for jam should be the yellow-fleshed preserving variety. Split the peaches in halves, remove stones, crack them, and put the kernels aside. Weigh the fruit, put an equal amount of preserving sugar into the preserving-pan, add 1/2-pint of water to each 1lb of sugar, and boil to a syrup. Now put in the fruit, boil very gently until it is quite tender, but not broken, then lift it out carefully with a spoon, and put it into pots. Boil syrup rapidly until it sets quickly when tested on a cold plate, pour it over the fruit; cover closely, and store in a cool, dry place. Green peaches gathered just before they are ripe make a delicious jam.

Household Hints.

Common alum melted in an iron spoon over a coal fire forms a very strong cement for mending glass, china, metal, or breakages of all kinds, and articles so mended may be washed without fear of coming to pieces.

A convenience for taking hot pans or dishes from the oven is a flat, wooden shovel made of any thin board; a stout shingle will answer. Shave one end down rather thin and narrow it slightly, and shape the other end into a handle with a hole in the end to hang it by near the stove. This device may save some burns.

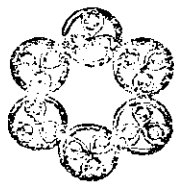
A few drops of vinegar rubbed into the hands after washing clothes will keep them smooth, and take away the spongy feeling they have after being in water for a good while.



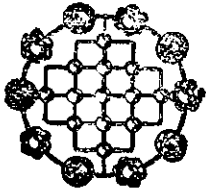
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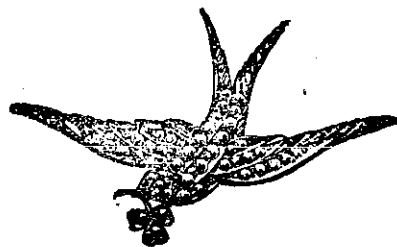
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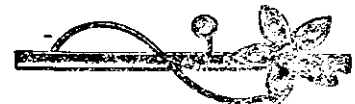
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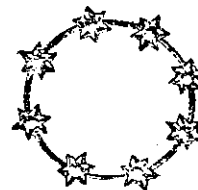
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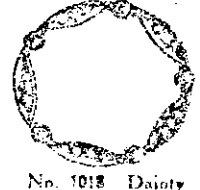
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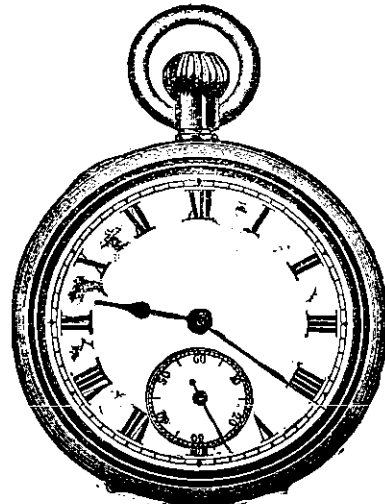
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MARKET REPORTS.

At Burnside last week there was a medium yarding of all classes of fat stock, prices of prime heavy sheep being easier by from 1s to 1s 6d per head, while light and unfinished sorts declined about 2s on the previous sale's rates. Lambs, on the other hand, brought about 2s per head above late rates, owing principally to the activities of a freezing buyer. It is expected that exporters will be operating freely in a couple of weeks' time, and this will steady the market. Fat cattle: 172 yarded, which sold at about a par with the previous sale's rates. Prime bullocks made from £21 to £25, medium £18 to £19 10s, and lighter sorts from £15 to £17. Fat sheep: 1978 yarded, a proportion of which could only be classed as forward stores, and these did not meet with much competition. Prime heavy wethers made up to 44s 9d, medium 35s to 39s, lighter sorts 30s to 34s, and unfinished lots 22s 6d to 25s. Prime heavy ewes made up to 43s 6d, medium 32s to 35s, and light and aged 25s to 30s. Fat lambs: A fair yarding of good quality, a total of 441 head being offered. Competition was keen, freezing buyers being in the market, causing prices to advance from 1s to 1s 6d per head over the previous week's values. Prices ranged from 20s to 32s 6d per head. Pigs: A large yarding, which met with keen competition; in fact, a much larger number could have been disposed of. Values were firm at late rates. Best baconers made from 1s 1d to 1s 1½d per lb, and best porkers from 1s 1½d to 1s 2½d per lb.

At the Addington stock market last week there was a good yarding of fat cattle and lambs and an average one of fat and store sheep. The market for beef was practically similar to that of the previous week, and sheep were equally as firm, and lambs were a shade better, while store sheep recovered from the drop of the preceding sale, the average prices being from 3s to 3s 6d better. Store sheep met with spirited sale for all classes, particularly for forward lines of lambs and wethers, the recent beneficial rains having stimulated the market. Fat lambs: There was a good yarding of 5000 lambs, compared with 4300 in the previous week. Freezing buyers secured the bulk of the entry at values somewhat in excess of those ruling the preceding week, the prices averaging about 9½d per lb. Prime lambs 28s 6d to 33s 2d, medium 25s to 28s, lighter 22s 2d to 24s 11d. Fat sheep: There was a yarding of between eight and nine races, compared with 11 the preceding week. At the opening of the sale the demand was slightly easier, but speedily improved, and prices were generally fully as good as the previous week. Prime wethers to 44s 1d, medium 37s 3d to 42s 9d, lighter 28s 6d to 31s 1d, prime ewes 34s to 38s 6d, medium 29s to 33s 10d, lighter 23s 6d to 28s. Fat cattle: There was a yarding of 425, compared with 385 in the previous week. The market was firm, except for heavy prime, which eased slightly. A good proportion of the entry was secured by freezing buyers. Extra prime steers to £32, prime steers £20 10s to £26 10s, medium £16 to £19, lighter £12 12s 6d to £15 14s, prime heifers £15 10s to £17 5s, lighter £8 12s 6d to £14 5s, prime cows £13 to £16 5s, light and inferior £9 7s 6d to £12 15s, average price per 100lb £2 15s. Fat pigs: Heavy baconers up to £8 10s, ordinary to £6 10s, average price per lb 11½d to 1s; heavy porkers £4 15s to £5 10s, ordinary £3 15s to £4 10s, average price per lb 1s 0½d to 1s 1d; choppers £8.

THE HORSE'S FOOT.

That portion of a horse's foot known as the frog is a peculiar structure of horn, triangular in shape, and, though situated between the bars, it is only attached at its upper border, leaving a space below which allows for expansion without the pressure being distributed to the whole foot. Under natural conditions the frog is full and large, with considerable elasticity; the bulbs plump and rounded. Too often in the foot of animals that have been shod it is found small and dry and shrivelled. This condition is not nearly so common as it was some years ago, for smiths have learnt that Nature intended it to bear on the ground, and not be cut away. It is peculiar that the more wear it gets the better it develops.

INFERIOR QUALITY MILK.

An individual test of each cow's milk (says a writer in an English journal) will often reveal the fact that some animals in the herd are yielding milk of inferior quality. There are cows of this type, particularly some of the heavy-milking Shorthorns, in a great many mixed dairy herds, and it requires the admixture of better quality milk from richer-milking animals to bring the bulk up to the proper standard. But at certain times of the year, when even the richer milk deteriorates in quality, then it is evident that the bulk will scarcely come within the margin of 3 per cent. of butter-fat.

Cows of all kinds have individual characteristics which it is impossible to check or control in any way, whether by feeding or different treatment. So we may find that one animal utilises a greater proportion of food to produce a given quantity of milk than another animal which, under the same treatment, produces just as much milk.

The heavier feeder usually puts a large proportion of the food "on her back," but we do not feed dairy cows for flesh production, and, as far as dairying purposes are concerned, that extra quantity of food is wasted, and in these days there is no room for waste or extravagance of any kind. Cows of this nature should be sold, and replaced with animals of a more genuine dairy type.

The quantity and quality of the food fed to dairy cows have no influence upon the secretion of milk. Cow-feeders of bygone years thought to improve the quality of the milk by feeding rich, extra-nourishing foods, but it is now shown that this is impossible; at least, the very slight extent to which the milk may be enriched is out of all proportion to the extra cost of food involved.

On the other hand, apart from all scientific and theoretical conclusions that have been arrived at, the fact remains that a cow's rations cannot be cut down to the lowest proportions sufficient to maintain her in normal bodily health without in time interfering with her milk yield.

At first, neither the quantity nor the quality of the milk would show any depreciation, for the cow would draw on her reserve store of nourishment in the shape of fat and surplus flesh. This would be very quickly utilised, however, and then, even if the ordinary supply were still maintained, the quality would fall off to an appreciable extent. In some mountainous districts the winter diet of cows consists of little more than hay, and here we notice an alarming deficiency of butter-fat in the milk, even though the quantity may be up to the usual standard.

Foods containing an excess of water, as turnips, swedes, mangels, brewers' grains, watery grass, etc., are usually noticed to improve the milk yield, but these foods "water the milk through the cow" as a rule. When cows first go out to grass, after the period of winter feeding, there is always more or less disturbance in the milk yield. Grass in early spring is not of the most nutritious nature, and although it may provide a flush of milk, the quality of that milk will be inferior.

The supply of home-grown foods which have so far provided the basis of the winter ration—roots, hay, and straw—is falling short on many farms, for there were but scanty supplies of these foods at the best. Then, if the deficiency is not made up by a larger proportion of concentrated foods—cakes and meals, etc.—the fat content of the milk will most assuredly be decreased.

ON MISSING MASS.

(For the N.Z. Tablet.)

I dozed—the Sabbath sun was high,
And through the shutter, drawn,
I caught the gold of morning sky—
A thrush sang on the lawn;
Distinct I heard the mentor say:
Arise! and pray! this is God's day!
The Mass bell bids thee not delay—
Arise! thy homage pay!

But I to leave my couch was loth—
And sank into a sleep of sloth!

And startled from my dream—I woke—
The bell had ceased to toll—
And stern the mentor's sentence broke
Upon my truant soul:
O sluggard! thou shalt ever dread
That prayer unsaid—that hour ill-spent—
Christ called thee to the banquet spread,
And thou refused His Bread!

Each Sabbath morn the voice within
Reproves me of that ingrate sin.

—HAROLD GALLAGHER.

Christchurch.

Christian patience is a disposition that keeps us calm and composed in our frame, and steady in the practice of our duty under the sense of our afflictions, or in the delay of our hopes.—Evans.

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The Man Called Pearse: An Appreciation. By Desmond Ryan. 6/2.
Mad Moments: Poems. By Egbert Sandford. 4/2.

That Other Land. By the Bishop of Plymouth. 1/7.

Talks to Parents. By Rev. Joseph P. Conroy, S.J. 6/9.

Rome, Christendom, and a League of Churches. By J. W. Poynter. 3/8.
Catholic and Roman: A Reply to Anglican Criticisms. By H. E. Hall, M.A. 6/9.

For It Was Founded on a Rock. By H. E. Hall, M.A. 1/11.

Christian Ethics: A Text-book of Right Living. By J. E. Ross. 14/11.
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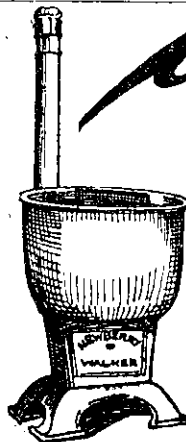
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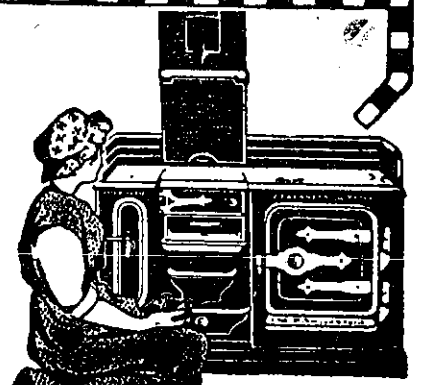
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The Family Circle

AVE ECCLESIA.

(By a Convert.)

Time-hallowed Church, whose truth divine
Endures unchanged from age to age,
What joy to feel that we are thine,
Nor lost our priceless heritage!

How sweet now to devoutly kneel
Where oft our feet so lightly trod,
And in her lamp-lit shrines to feel
The presence of the Son of God!

To hear her immemorial prayers,
Unaltered, in that ancient tongue,
Whose sense each kneeling suppliant shares,
Though softly read or grandly sung!

To find in Christian art a spell
That only those who love her know,
New tenderness in Raphael,
New strength in Michael Angelo!

New splendor in those works sublime
Which bear Christ's emblem towards the sky,
And lift the soul from things of time
To visions of eternity!

What joy, amid the irised light
That floods those miracles in stone,
To walk by faith as well as sight,
The faith those builders made their own!

As ships which angry billows toss
Seek shelter from the stormy blast,
So 'neath the standard of the Cross
We, too, have reached the port at last.

Dear Mother Church, with grateful tears
We find the blessed fold of Rome,
Sad from the long past's wasted years,
But thankful to have reached our home.

—J. L. Stoddard.

THE CORRECT THING IN THE HOME CIRCLE.

To remember that everyone who has a happy home,
be it humble or grand, is rich.

To be courteous, considerate, affable, and entertain-
ing at home as well as in society.

For a man to consider that money spent to give
pleasure to his wife and family is money well spent.

For a woman to understand that on her shoulders
usually rests the burden of domestic economy, and to shape
her expenditure in accordance with her income.

For a man to bear in mind that no woman is going
to love a man very deeply whom she cannot respect.

For a woman to remember that a smile of welcome,
a becoming toilet, an inviting home, a well-cooked and
daintily-served dinner, are no more than what is due to a
man who has worked hard all day for her.

For a woman to make home pleasant.

For a man to show his appreciation of her efforts.

To know that great men and noble women are generally
reared in happy homes.

To remember that courtesy, patience, consideration,
affability, self-sacrifice, sympathy, are some of the virtues
to be practised in the home circle.

To have family prayers in common where possible.

For every member of a household to consider morning
prayer as much of a duty as prayers at night.

To be punctilious about saying grace before meals, and
returning thanks afterwards.

For a Catholic to serve Friday fare on Friday, no
matter who is expected to dine.

To have a crucifix in every bedroom.

To have Catholic engravings or paintings in the parlor
as well as in bedrooms.

For children to love, honor, and obey their parents.

For parents to teach children their prayers as soon as
they are able to talk.

To punish them when they need correction.

To be kind but firm always with children.

To watch over their associations.

To understand their faults as well as their perfections.

To remember the old maxim about the twig and the
tree.

To celebrate both the birthdays and the feasts of the
patron saints of the several members of the family, as

well as all other family feasts, since it tends to foster a
love of family and of home.

—From *The Correct Thing for Catholics*, by L. H. Bugg.

THIS IS MY DUTY.

To use what gifts I have as best I may;
To help some weaker brother where I can,
To be as blameless at the close of day
As when the duties of the day began;
To do without complaint what must be done;
To grant my rival all that may be just;
To win through kindness all that may be won,
To fight with knightly valor when I must.

SLAVES OF FASHION.

Mrs. Mary Maher, in a paper on "St. Brigid and Her Teaching to the Women of Ireland," at the Catholic Truth Society of Ireland Conference in Dublin, sketched the life and work of St. Brigid and her associations with St. Patrick. Dealing with her teachings, she said St. Brigid taught the mothers of Erin what purity of life should be, and how the practice of Christian modesty was essential to its preservation.

"Are the women of Erin of the twentieth century living up to the high standard of St. Brigid's teaching?" she asked. A great many were doing so, but they would do much better work if the spirit of mutual charity, kindness, and sympathy were more in practice. People were too much given to criticise and condemn—few to help. Dame Fashion ruled her slaves with an iron rod, her ever-changing whims followed with the most slavish obedience, and when those whims offended against Christian laws, these poor slaves were too cowardly to rise against them.

They tried to deaden the under-force of conscience with the flippant remark: "You might as well be out of the world as out of the fashion." The constant whirl of change so blindly followed by fashion's votaries was the greatest enemy of legitimate trade, leaving as its results unsold goods in large quantities on traders' hands, and, too often, unpaid bills, for the blind votaries of fashion would rather risk debt than risk the danger of being pronounced out of the fashion.

Tracing the evolution of the fashions, Mrs. Maher said it was France, in order to increase her exports, that conceived the idea of employing designers of artistic and refined taste to design court fashions. For the last half-century France has been ruled by infidels, who wanted to drive Christianity from the country. Could those evil-hearted men have more able abettors than designers whose aim would be to induce women to cast aside all respect for Christian society and adopt fashions both vulgar and immodest? Irish mothers should give no place in their homes to fashion magazines replete with immodest advertisements and with silly, frivolous advice.

THE REASON WHY.

"When I was at a party," said Betty, aged just four, "A little girl fell off her chair, right down upon the floor, and all the other little girls began to laugh but me, I didn't laugh a single bit," said Betty seriously.

"Why didn't you laugh, darling?" said her mother, pleased to find

That Betty, bless her little heart, had been so sweetly kind.

"Why didn't you laugh, darling, or don't you like to tell?"

"I didn't laugh," said Betty, "because it was me that fell."

A PUZZLE.

Mother was out, and Amelia was putting on her best blouse, so six-year-old Johnny had to entertain Amelia's young man. As is the way with his kind, he began to ply the unfortunate caller with questions. "Mr. Jinks," he began, "what is a popinjay?" "Why—er—a popinjay is a—er—vain bird." "Are you a bird, Mr. Jinks?" "No, of course not." "Well, that's funny. Mother said you were a popinjay and father said there was no doubt about your being a jay, and Amelia said there didn't seem much chance of your poppin', and now you say you aren't a bird at all."

THE DIFFERENCE.

A bashful curate found the young ladies in the parish too helpful. At last it became so embarrassing that he left.

Not long afterwards he met the curate who had succeeded him.

"Well," he asked, "how do you get on with the ladies?"

After Influenza your system needs bracing up. Get a bottle of Dr. Claude's Vigor Tonic, 3/6 and 4/6 per bottle.

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Country Orders promptly attended to.

"Oh, very well indeed," said the other. "There is safety in numbers, you know."
 "Ah!" was the instant reply. "I only found it in Exodus."

WHAT ON EARTH—?

"We arrived here after a long journey. The ordered goods have arrived in excellent condition. The messenger has brought us snow and hail in good order. The storm came one day later. I am sorry that the thunder bust up, and the lightning we had to patch up also. The ocean and the river I wish you to send as early as possible, and do not forget to send us new clouds and a new sun. But the most important thing we want is a bay, as ours has been burnt. Then we want a few yards of forrest. Roll them all up and send immediately."

This letter was not written by the village idiot, but by the manager of a travelling theatrical company which had lost some of its scenery.

THAT WAS ALL.

The lady's face was writhing under a white veil in a series of remarkable contortions. In one hand she carried an umbrella; in the other a brown-paper parcel. Several passers-by paused to watch her, some of them wondering whether she expected coppers for her performance.

Then a girl acquaintance approached her hurriedly and gazed at her face.

"Why," exclaimed the new-comer, "what on earth is the matter?"

The facial acrobatics ceased, and a sweet smile succeeded.

"With me? Why, nothing!"

"But you looked ill! Your face—. You were twisting it into all sorts of shapes."

The lady held out her hands—one with the paper parcel in it, and in the other the umbrella.

"I was only trying," she exclaimed, "to work the edge of my veil down under my chin, dear."

Whereupon the crowd dispersed.

SMILE RAISERS.

Schoolmaster: "Jones, spell 'weather.'"

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

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

"You say you have good references?"

"Yes, ma'am. I have over a hundred splendid references."

"And how long have you been in domestic service?"

"Two years, ma'am."

Teacher: "Why did Hannibal cross the Alps, my little man?"

Little Man: "For the same reason that the hen crossed the road. Yer don't catch me with no puzzlers."

The Shopkeeper: "Well, sonny, what do you want to buy to-day—toffee?"

The Boy: "You bet I do—but I've got to buy soap."

At the conclusion of the school term prizes were distributed. When one of the pupils returned home his mother chanced to be entertaining callers.

"Well, Charlie," asked one of these, "did you win a prize?"

"Not exactly," said Charlie, "but I got a horrible mention."

Wife (at breakfast): "Could I have a little money for shopping to-day, dear?"

Husband: "Certainly. Would you rather have an old five or a new one?"

Wife: "A new one, of course."

Husband: "Here's the one—and I'm four pounds to the good!"

"Were any of your boyish ambitions ever realised?" asked Jenkins.

"Yes," replied Marksby. "When my mother used to cut my hair I often wished I might be bald-headed."

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PILES

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SCIENCE SIFTINGS

(By "VOLT.")

Average Height of Mankind.

Scientists show that differences exist between the average height of races of mankind. Generally, stature varies between 5ft 4in and 5ft 10in. Of really dwarf men, under 5ft in height, there are few, chiefly the bushmen of South Africa, the dwarfs of New Guinea, and the Laplanders.

Cuttlefish.

Monster cuttlefish abound in the Southern seas. They range from 9ft to 18ft in length, with arms or tentacles 20ft to 30ft long, and 1ft or 2ft in circumference. The power of these monsters when aroused—for by nature they are timid and act on the defensive—is extraordinary.

A Heart Theory.

The theory that a person who has had the misfortune to lose one or more limbs is likely to live longer than if he had not lost them, would seem to be borne out by facts. The reason is that the heart normally has to carry the blood to the limbs, and that the fewer limbs a man possesses the less work the heart has to perform, and the longer, therefore, it lasts.

Human Essentials.

Speaking before the Institute of Hygiene in London last November Dr. Soltan Fenwick declared that people who died of pneumonia in Great Britain during last year's influenza epidemic, died from heart failure, due to insufficient sugar. Sugar and fat, he said, were essentials, and last year people were underfed, especially in these two things.

A Tale of Salvage.

Quite one of the most extraordinary tales of salvage work surrounds the ship Avenger, which over 10 years ago encountered a tidal wave off an island in the Gulf of Mexico. Not all the concentrated efforts of a dozen salvage firms could move her. So, with her cargo worth many thousands of pounds, she remained until 1915, when a summer tidal wave obligingly shifted her off the rocks, and she was enabled thereby to be towed into a safe harbor and her cargo recovered.

Want of Energy.

Excess food is a cause of lack of energy. As far as possible, we should eat only about the amount of food the body needs for its upkeep, for warmth, and in the young for growth. Comparatively young folks should eat more than adults, laborers more than brain-workers, and open-air workers more than indoor ones. As we grow older we must lessen the amount of food, for then we need less. Excess food uses up the energy we need for other work, in digesting, absorbing, and stowing it away. Excess food clogs up the body's machinery, dulls the brain, and makes one feel lazy. Therefore to be bright, lively, and demons for work, we must not overeat. Let everyone find out the amount required, and keep to it. Three meals a day are enough for anyone; after 50, two a day are better.

Hot and Cold Baths.

A wise physician will never lay down general laws to be followed by everyone in this matter of baths. A cold bath in the morning is an excellent thing for most people, but not for all. Each individual needs studying, an English doctor writes. I have a cold bath every morning, and feel all the better for it; some of my friends turn quite blue after a cold bath, and feel ill. It is a splendid thing to have the water all over the skin every day. It is most invigorating to plunge into a cold bath, and the rub down is an important part of the process. It must be good to have a cold plunge, but there are people to whom cold baths would do harm. The fewer hot baths you have, consistent with cleanliness, the better. Hot baths are good cleansers of the pores of the skin, but they are rather weakening. The wrong way to have a hot bath is to lie soaking in the water for three-quarters of an hour or so, and then run in a little more hot water to tune up the temperature a bit. A hot bath should be taken as quickly as possible, and the grand finale should always be a spongy of cooler water splashed all over the body; or the cold water should be run in so as to cool off the surface of the body. Elderly folk with weak hearts should beware of hot baths; they may bring on a faint, especially if the bathroom is small and the window is shut.

THE MOST OBSTINATE

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

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